

Conceptualizations of physical literacy: A hermeneutic inquiry with secondary physical education teachers

by

Stacey Hannay

A thesis submitted in partial fulfillment of the requirements for the degree of

Doctor of Philosophy

Department of Secondary Education
University of Alberta

© Stacey Hannay, 2022

Abstract

Physical literacy (PL) is a formidable lens through which many physical educators have begun to examine movement in relation to physical activity. Although theoretical and conceptual frameworks support teachers in their implementation pursuits, there has been a privation of clarity on how to operationalize the concept. While the lack of clarity has caused confusion in the nomenclature, studies have begun to emerge that offer meaningful discussions, writings, and understandings of what PL could be for teacher pedagogy. Research, however, is still falling short at delving into the true essence(s) of teachers' conceptualization of the concept. The purpose of this research was to further the understanding of teachers' conceptualization of PL as a valued process in studying the embodied nature of the concept. By coming closer to understanding how PL supports holistic education, pedagogical transformation, and embodied relationships in teaching and learning, the data generated allows us to appreciate and recognize some of the essential elements of being human in a world of movement. This research set out to specifically examine how physical education (PE) teachers interpreted the construct of PL and how they understood the construct as embodied learning (referring to the pedagogical approaches that focus on the non-mental factors involved in learning, and that signal the importance of the body and feelings through movement). The significance of this research as a pathway for teaching and learning was to explore a deeper understanding of embodied learning, cultures of wellness, and engagement in health and PE programming in schools.

Through the theoretical lens of interpretivism, hermeneutic research traditions and approaches, the data was generated through open-ended and semi-structured interviews, focus-group interactions and reflexive journaling. The hermeneutic dialectic spiral was part of the study's approach to juncture the sociohistorical context and the subjective interpretations of the

participants (epistemology) as they worked through their conceptualization of PL. Reflexive journaling was the foundation for the bodywork required to enter the dialectic spiral, guided by interpretive phenomenological analysis (IPA) in ‘*uncovering*’ teachers’ ‘*unfamiliarity*’. The phenomenological side of IPA invited the researcher into the world of the participants to make sense of their life experiences, whereas the hermeneutic dialectic facilitated how to make sense of the participants’ constructions of consciousness, as the process of conceptualization in relation to PL.

The results of the study fell within two identified concerns: The first, how PE teachers interpreted the construct of physical literacy, and the second, how these same teachers understood the construct of PL as embodied learning. The research findings from the first concern suggested that; (a) the interpretation of PL is intrinsically linked to the traditions of PE’s past, which have embedded an assumption that traditional physical/sports skill-based PE models are so entrenched in the ‘*historical consciousness*’ of PE classrooms that paradigm shifts in thinking are difficult to manifest, creating the conditions that make PL a difficult construct to embrace within a PE classroom context; (b) that the ‘*prejudices*’ of lifelong learning opportunities have a cause and effect regarding students’ motivation and their desires to pursue PL journeys of their own. This cause and effect can support improvements to overall health and well-being, but only when a teaching commitment and a moral imperative to develop the whole child is enacted upon; (c) the ‘*uncovering of language*’ biases have created disquiet and confusion within the nomenclature in the understanding of a universally accepted and a formal definition of PL, resulting in mistrust, misunderstanding and misuse of the construct; (d) the ‘*(re)awakening*’ of the situatedness of ‘*joy*’ as a possible marker of PL and that of meaningful experiences in movement is still a consideration well-intended of further exploration.

Relative to the second concern, the body of evidence generated suggested to move is innately a human experience, whereby; (a) human experiences encapsulate PL as an essential literacy that can create *'familiarity'* because the body cannot be siloed in an effort to educate the whole child; (b) the language of *'embodiment'* holds subjective *'prejudices'* that construct the necessary conditions for (mis)understanding but also attunement in relation to PL; (c) the unfamiliarity of language prescribed to the process of *'uncovering'* is an evolution in the conceptualization of understanding and calls for further interpretation; (d) the altruistic and benevolent value orientation of PL contributes to the emergence of a different type of pedagogue.

Although understanding the conceptualizations of a small sample of PE teachers might not be generalizable, the data generated from this study furthers the conversation and considerations that PL is not a program of movement enrichment but a process with considerations and outcomes that build the disposition of the human condition. The data generated builds on the understanding that PL begins with each teacher in rethinking and applying learning pedagogies that support the conditions for meaningful physical activity that are infinitesimal. This study has given us insight in how PL records an experience as a lived body and as a manifestation of embodied learning.

Keywords: *physical education, physical literacy, embodied learning, focus group, hermeneutics, Gadamer, theorizing curriculum, teacher professional learning, constructivism, interpretivism*

Preface

This thesis is an original work by Stacey Hannay. The research project, of which this thesis is a part, received research ethics approval from the University of Alberta Research Ethics Board, Professional Development for Secondary Education Physical Education: Conceptualizations of Physical Literacy, No. Pro00090486. September 23, 2019.

Dedication

To my participants: Thank you for entrusting and sharing your truth(s) and your vulnerabilities. I truly acknowledge your commitment to making quality educational experiences exceptional. Your continued belief that teachers can make an impact in the lives of their students through movement inspires and energizes me. You give hope for the future of humanity and to live healthier and happier lives.

Acknowledgements

“We do not walk alone. Great beings walk beside us, knowing this is a part of the journey for which we are grateful.” (Polingaysi Qoyawayma, Hopi)

Throughout the writing of this dissertation, I have received a great deal of support and guidance from important individuals that have carried wisdom and shared learnings, all which have furthered the experience in making the process an unforgettable one.

To my adored wife, parents, and sister you have supported every thought, every dream and every adventure I have embarked upon in this educational journey. Words of wise council and sympathetic ears built the foundation and much needed encouragement required to complete this endeavour. Je te donne des grands bizous, merci toujours.

I would like to thank my supervisors, Dr. Lauren Sulz and Dr. Doug Gleddie for taking on my thesis work and for allowing my research tradition to have voice within the faculty of higher learning. You have both made me think reflexively about my assumptions and beliefs, laying the ground work that was necessary for rigorous research. I would also like to express my sincerest of gratitude to you both for being available and flexible, firm yet fair, and understanding of real-life events that shape our experiences in the world. Your expertise was invaluable in conveying the required first and last steps in the sharpening of my thinking and the bringing of this work to light.

To my committee members Dr. Tara-Leigh McHugh and Dr. Alex Stoddart for your gift of time and inquiry that has set things *a new*. Your insights and knowledge have contributed to many *awakenings and uncoverings* within the journey, and I am grateful for having you both on the supervisory committee, and a part of process.

Dr. Ken Lodewyk, much gratitude for agreeing to be the external examiner on my defence and for questioning the research. Your encouraging words, thoughtful comments, and difficult questions produced valued feedback that was important to the work.

It must be acknowledged that without my participants, this work would not have been possible. I cannot thank you enough for allowing me to become the invited guest within your experiences, so that we may learn more about physical literacy and its importance to health and physical education teachers alike.

To my friend, Dr. Dean Dudley for giving me a copy of John Ralston Saul’s “Voltaire’s Bastards”. No apologies are necessary, it has changed the way I view the world, it has made me the dissenting voice in the room, for this I am grateful. *“People cannot do what they cannot think, and they cannot think what they cannot say”* (John Ralston Saul). With great philosophical conversations and much wine, I finished. De mon bout de l’étang au tien.

Table of Contents

Chapter 1: Introduction	1
Autobiographical Fragment	1
Introduction.....	4
Locating the Research Question [Concern(s)].....	9
Purpose and Research Question [Concern(s)].....	11
Significance and Rationale for the Study	11
Chapter 2: Literature Review	13
Physical Literacy in PE: As We Know It	13
The Value of PE and Physical Activity	13
Historical Perspective(s) of PE and the Physically Educated	14
Historical Context of Physical Literacy	17
Physically Educated and Being Physically Literate	20
What is Currently Known About PE teachers’ Conceptualizations of Physical Literacy	24
Physical Literacy in a philosophically Canadian context.....	24
Teachers’ Understanding of Physical Literacy.....	27
Dualism and Its Relevance to Physical Literacy in PE.....	30
Between Two Thoughts: The Shifting Paradigms.....	37
Views of the Body Over Time.....	37
The Awakening to Movement’s Consciousness.....	39
Connections Between Curriculum and Pedagogy	42
Chapter 3: Theoretical Perspective (Framework).....	46
Interpretivism as the Spine in a Constructivist Worldview	46
Ontological Position	49
Epistemological Position	50
Interpretivism and the Interpretive Inquiry Perspective.....	51
Limitations and Assumptions of the Interpretive Perspective.....	52
Research Approach (Methodology).....	52
Understanding the Gadamerian Hermeneutic Tradition as a Research Approach	52
The Dialectic Hermeneutic Process.....	56
Creation of the Fusion of Horizons as Process of the Dialectic	58
Concerns With Using the Hermeneutic Dialectic	60
Research Design (Method)	61
The Role of Interpretative Phenomenological Analysis.....	62
Research Site	65
Participants	66
Data Generation.....	67
Interview Logistics	71
Interviews and Focus-Group Considerations	73
Reflexive Process: Reflexive Journaling and Researcher Field Notes	74
Journals.....	75
Semi-Structured Interviews.....	76
Focus-Group Interactions	77
Data Analysis and Interpretation	77

Coding Theory	81
Theming.....	82
Seeking Relationships and Clustering Themes	83
Evaluating.....	84
Trustworthiness and Credibility	85
Ethical Considerations.....	91
Chapter 4: Understanding the Hermeneutic Context As An Act of Selfhood	94
Constructions of the Hermeneutic Pillars	94
What is Tradition?	95
What are Prejudices?	96
What is Language of Agreement?	96
What are Uncoverings?	97
Chapter 5: Research Findings	99
Overview.....	99
Participant Vignettes.....	105
Ashley.....	109
Leah	112
Robyn	115
Jason	118
Vicki	121
Maddison	124
Kendra	127
Part I: How Do PE Teachers Interpret or Take up the Construct of Physical Literacy?	130
Tradition: The Tradition of Physical Education’s Past	131
Physical/Sports Skill-Based PE Models Entrenched in the Historical Consciousness of Classrooms – Shifting Paradigms is Tough Work.....	131
Research Findings	131
Discussion.....	134
Prejudice: Lifelong Learning Opportunities.....	137
The Cause and Effect on a Student’s Motivation and Desires to Pursue a Physical Literacy Journey of Their Own	137
Research Findings	137
Discussion.....	141
Uncovering: The Biases	146
The Uptake of Formal Definitions and Nomenclatures	146
Research Findings	146
Discussion.....	154
Reawakening: The Situatedness of Joy	158
A Possible Marker of Physical Literacy and Meaningful Experiences: Nearing a Fusion of Horizon.....	158
Research Findings	158
Discussion.....	161
Fusion of Horizon: The Makings of “ <i>Dasein</i> ”	166
Research Findings and Discussion	166
Part II: How Have PE Teachers Understood the Construct of Physical Literacy as Embodied Learning?	169

Tradition: To Move Is to Be Human	170
What Can We Learn From the Hunter Gathers?	170
Research Findings	170
Discussion.....	173
Prejudices: (Mis)understandings	177
Peeling Back for Clarity, But Finding Perplexity	177
Research Findings	177
Discussion.....	182
Uncovering: Finding Language to Describe Language.....	185
Until it has Found a Home in Language, Can Experience be Meaningful?	185
Research Findings	185
Discussion.....	187
Fusion of Horizons: To Do Good.....	191
The Emergence and Embodiment of a Different Pedagogue	191
Research Findings	191
Discussion.....	195
Part III: Participants’ Reflective Work	198
The Global Pandemic	199
How Did Participating in this Study During a Global pandemic Affect How You Conceptualized PL?.....	199
Aha Moments	205
If You Had Any, Did You Experience Any ‘Aha!’ Moments Within the Course of the Study?	205
Chapter 6: Conclusion.....	212
Researcher’s Reflections	216
Understanding of Engagement	216
Surrendering of Power.....	218
Insights: Future Considerations for the Work	219
Final Thoughts	220
Limitations.....	221
References.....	224
Appendix A: Pre-interview Activities and Open-Ended Questions	282
Appendix B: Frame 1: Interviews and Focus Group Considerations	285
Appendix C-1: Letter of Intent	286
Appendix C-2: Information/Consent Letter: Interview Participation.....	288
Appendix D: Interview Guides: Open-Ended Questions.....	292
Appendix E: Focus-Group Interactions Guides.....	298

List of Tables

Table 1 <i>Overview of Data Generation</i>	70
Table 2 <i>Ashley Concern 1: How do PE teachers interpret the construct of physical literacy?</i> .	110
Table 3 <i>Ashley Concern 2: How have PE teachers understood the construct of physical literacy as embodied learning?</i>	111
Table 4 <i>Leah Concern 1: How do PE teachers interpret the construct of physical literacy?</i>	113
Table 5 <i>Leah Concern 2: How have PE teachers understood the construct of physical literacy as embodied learning?</i>	114
Table 6 <i>Robyn Concern 1: How do PE teachers interpret the construct of physical literacy?</i> ..	116
Table 7 <i>Robyn Concern 2: How have PE teachers understood the construct of physical literacy as embodied learning?</i>	117
Table 8 <i>Jason Concern 1: How do PE teachers interpret the construct of physical literacy?</i> ...	119
Table 9 <i>Jason Concern 2: How have PE teachers understood the construct of physical literacy as embodied learning?</i>	120
Table 10 <i>Vicki Concern 1: How do PE teachers interpret the construct of physical literacy?</i> ..	122
Table 11 <i>Vicki Concern 2: How have PE teachers understood the construct of physical literacy as embodied learning?</i>	123
Table 12 <i>Maddison Concern 1: How do PE teachers interpret the construct of physical literacy?</i>	125
Table 13 <i>Maddison Concern 2: How have PE teachers understood the construct of physical literacy as embodied learning?</i>	126
Table 14 <i>Kendra Concern 1: How do PE teachers interpret the construct of physical literacy?</i>	128
Table 15 <i>Kendra Concern 2: How have PE teachers understood the construct of physical literacy as embodied learning?</i>	129

List of Figures

Figure 1 Simplified Hermeneutic Dialectic (Laverty, 2003)	54
Figure 2 Interpretive Inquiry as an Unfolding Spiral (Ellis, 1998).....	80
Figure 3 Forward and Backward Arc (Ellis, 1998).....	80
Figure 4 Mind Mapping of Emergent Constructions (Themes).....	100
Figure 5 Mind Mapping of Emergent Construction (Themes)	101
Figure 6 Seeking Relationships and Clustering	104
Figure 7 Triangle of Meaning	156

Chapter 1: Introduction

Autobiographical Fragment

The sound of a deaden ball bouncing ever so detached from its intended purpose caught my attention as I stood on the periphery of an unfamiliar learning space. The ball rolled across a cold and somewhat lifeless gymnasium floor, while at the same time the lament of students' voices appeared lost and absent of the vigor they perhaps once carried. The absentmindedness of spirit, and my own, seemed curiously turned to the students who occupied this space rather than to the ball that first caught my attention. As I stood in this peripheral space in the gymnasium that day, not as a teacher, but as a consultant of movement, I was unresponsive to the teacher and students lifeless spirit. Feeling consumed and surrounded by the four concrete walls that had at times defined my very own existence as a teacher of movement, I now stood statuesque in this space, confused that such a learning environment, with such potential, could have offered a patina of hope that was not currently seen or heard. My observations drew me towards a few students in the corner in streetwear, like wallflowers waiting for spring to arrive in the hope that they might blossom into something of value at the wave of a magic wand. An even smaller gaggle stood as monuments amidst a wearied dodgeball game, engaged momentarily and only in acquiescence of a passing grade. For more than a handful of students, the lesson the teacher was now in the heart of delivering appeared exhausted and without purpose or meaning. As a consultant brought into the space at the request of an administrator, I too shrugged off all suggestion that there might be cause for hope. Did I dare to question the pedagogical practice of another professional in my field? I stood there, waiting to be recognized as a symptomatic archetypal of hope.

Since that day I have caught myself listening often in silence to the stories of other physical educators and what they might speak of as truth(s), wondering if there lies a paradigm shift in thought on the horizon for wellness. Of what paradoxical things within their stories do they tell, what particularities, what possible universals? What connections might they be addressing in hopes of connecting all physical education (PE) teachers and their pedagogical praxis to other educational priorities? I have found through my role in leadership that PE teachers tend to offer anecdotal narratives that are thick in descriptions of the lived moments of classroom practice, of topics, and of practical theorized instants where they can stand in attestation to similar and shared experiences. With this understanding and observation, I have learned to listen to their lived experiences and have been able to recognize them as a particular type of experience; in this space I truly believe that I am able to encounter the pedagogical assemblage of what PE is and what it has to offer.

Physical literacy (PL) has become the fore structure of this understanding and has become a necessary condition in considering the conceptualizations of PE pedagogy and embodied learning. It is the construct of physical literacy that has awakened me to ask more of myself as a PE teacher/researcher. Understanding that my identity as a consultant has not been exclusively my own but has been co-constructed through an '*Otherness*', contingent on the stories, experiences, and labors of always coming to things '*anew*'. Although my role in Edmonton Public Schools has been that of a consultant and a division lead for the construct of PL, my knowledge is shared knowledge and while I have been carefully listening and observing through numerous school visitations, I have been walking alongside PE teachers in a variety of school contexts. The vignette(s) of what constitutes quality movement and/or PE programming is/are assorted, and whereas some schools and teachers have embraced a more traditional sense

of programming, others are on the fringe of so much more. PL is a concept that has in recent years acquired some traction in many PE contexts (Almond & Myer, 2017; Cale & Harris, 2018; Edwards et al., 2017; Ennis, 2015; Hyndman & Pill, 2017; Lundvall, 2015; Shear et al., 2018; Whitehead, 2010, 2013e); however, it is found in only a handful of curricular documents worldwide: subject introductions, frontmatter, and learning outcomes (Alberta Education, 2018/2021; Brown & Whittle, 2021; SHAPE, 2014).

Although PL it is not a new term in education, its application is still rather emergent within the PE context (Dudley, 2017; Stoddart & Humbert, 2017; UNESCO, 2015; Whitehead, 2001). As an experienced teacher of 26 years, I have witnessed the changing tides of PE curriculum and consequently movement programming in schools. Educational praxis aside, my current fascination lies in the dialogue with PE teachers, centering on their uncertainty and their understanding of the holistic nature of PL. Although research has begun to emerge on the notion of meaningful experiences, writings, and the understandings of PL in teacher pedagogy (Almond, 2016; Corbin, 2016; Dudley & Cairney, 2021; Durden-Myers & Whitehead, 2018; Edwards et al., 2017; Hyndman & Pill, 2017; Jurbala, 2015; Lloyd, 2016; Lounsbury & McKenzie, 2015; Lynch & Soukup, 2016; Robinson et al., 2018; Roetert & MacDonald, 2015; Stoddart & Humbert, 2017; Whitehead et al., 2018), the research is still falling short in delving into the essence(s) of teachers' conceptualization of the concept. I have become captivated with understanding PL as a construct and the conceptualization that teachers require to establish pathways that proceed to operationalize it for improved pedagogy and embodied student learning.

In educational reform we often hear terms such as *child centered*, *holistic*, *strength-based*, and *embodied*, yet we spend little time in *unpacking* what they look like when they are

implemented in classroom contexts. PL is a term not unlike the terms above, but it holds a degree of *'unfamiliarity'* that has been difficult for educators and researchers alike to unpack. When I reimagine what education, even PE, could look like and when I reflect on what education as a whole has been, there are a great number of reasons that literacy is at the core of education for all: literacy skills for life simply further learning (Gadamer, 2003). I reflect back on that first school visitation as a consultant and my observations of that lifeless gymnasium on that day and think *'we can do better than this'*. Literate people are better able to access continued educational opportunities, and although literate societies are better geared to meet pressing developmental challenges, I begin to wonder, when do we begin to recognize the potential for PL in this backdrop? How do we understand PL within the embodied learning experiences of human flourishing? What can we *'do better'* with the knowledge and mastery for future generations of movers?

Introduction

Sparked by the work of Whitehead (2001, 2010, 2013c), the concept of PL has gained global traction in popularity, not only with individuals, but also with organizations in the promotion of health and wellness. Although some have arguably claimed that PL is a prescriptive solution, many continue to grapple with the notion of a fix-it solution to our health epidemics in youth (Corbin, 2016). As the concept continues to earn its place alongside the rhetorical language associated with and as a primary determinant of health and disease (Cairney et al., 2019), "It is still far from having the empirical weight to be substantiated as best practices in the reduction of non-communicable diseases or the promotion of physical activity participation" (Dudley, 2018, p. 8). Whilst researchers, teachers and healthcare practitioners have begun to understand the role that PL might have as a determinant of health and wellbeing, many

continue to describe PL as a manifestation, a disposition, an outcome, and even a modality through which to measure health and well-being. What can longer be denied, is the cyclical association between physical competence and its affective and/or the behavioural elements or conditions that can create a position for PL to become a possible determinant of health (Cairney et al., 2019; Guthold et al., 2018; Martins et al., 2020; Sum & Whitehead, 2020).

Consequently, when we open the discourse on PL it does not come without a conversation on physical activity and when we speak of physical activity, it does not come without a conversation about health measures. The intersectionality between PL, physical activity and health sets the stage for how we understand PL and why we find ourselves confused about its purpose in the promotion of health and wellness and as embodied learning.

If we consider the decline of physical activity amongst children, we mark our youth as having missed critical periods of development related to learning and the mastering of fundamental movement, social, behavioural, and cognitive skill sets (Barasalou, 2008; Macdonald, 2011; Silverman 2009; Wilson, 2002). Despite children receiving movement experiences through formal schooling opportunities, the health benefits often tied to subject areas like physical education are predominantly captured through health-related assessments (e.g., body composition, fitness testing, pedometer counts, etc.). These types of assessment can only lead to a limited understanding of healthy behaviours; unfortunately, they fail to account for the varied learning that contributes to the overall health of an individual (Cale & Harris, 2011; Cale et al., 2014; Haerens et al., 2011). Just as learning to read and write are the foundations of literacy, there are fundamental skills (across all learning domains) ascribed through movement, which are foundational to an individual being labelled *physically literate*. PL offers more than simply a disposition to learned imperatives (Gallese et al., 2009). When we reflect on the fact

that the international attention to literacy as an inclusive and holistic teaching imperative has boosted global literacy rates by nearly 20% in 50 years (UNESCO, 2018), “we may begin to ask whether PL could be used as the bridge we need to break the stalemate in the existing non-communicable disease and sustainable living agendas we are confronted with as physical educators” (Dudley, 2018, p. 8). Although we return to the ideal of physical activity as the marker, as an amplification, or as the source of the ability to maintain health, the acquisition of PL is at that crux (Cairney et al., 2019). We can appreciate that the situatedness of PL as the center of a learned phenomenon is not a construct that we all believe is a silver bullet (Dudley et al., 2020), but the manifestation of PL holds promise as a health-promoting movement behaviour and as embodied learning (Dudley et al., 2017; Durden-Myer et al., 2018).

When we examine, even on a superficial level, the motives, or reasons for the decline in physical activity amongst youth, the simple lack of physical skills might be reason enough for them to remain inactive. Yet for those who join youth sport programs to build physical skills, a lack of other important aspects of PL is still a major reason for dropout (Mandigo et al., 2013). Children and youth who do not develop PL skill sets in all four learning domains (physical, cognitive, social, and affective/behavioural/psychological) tend to withdraw from physical activity and sport, become inactive, and make unhealthy life choices as cause and effect (Canada Sport for Life, 2015). The discourse on PL, physical activity, and even PE has gaps in how learning through a particular movement experience can explain how humans can come to understand meaning and healthy life choices from embodied learning (Stolz, 2014a). Yet some believe that to address the holistic nature of PL as a disposition, we can begin to bridge this concern (Cairney et al., 2020; Dudley, 2018; Whitehead, 2020).

Although there are many factors that divide and chip away at the decline of physical activity in children and youth, such as screen-time related to overconsumption, sleep deprivation, caloric and nutritional valuing of food choices (accompanied with portion sizes), and children's permissive learning environments (which are beyond the scope of this study). Freedhoff (as cited in Haelle, 2018) and Fisher (2003) have identified childhood obesity and sedentary lifestyle choices as a disease of the environment, as a natural consequence of normal children with normal genes being raised in unhealthy, abnormal environments. Still, the current research on health in children/youth has situated physical activity as this preventative or curative solution for childhood obesity, but the empirical data on physical activity as a means to determine children's health are inconclusive (Freedhoff et al., 2018; Haelle, 2013). It would seem that obesity is not a disease of inactivity exclusively; it is the sum of its parts. Moreover, it is not a project that PE teachers can tackle alone and it is most definitely not the project of PL alone (Dudley et al., 2017; Dudley et al., 2019; Dudley & Goodyear, 2016). What we understand from the literature on the "obesity crisis" is that this archetype has been challenging our country in ways that we have never seen before, and it is feared that obesity-related health issues are overwhelming our health care systems. Consequently, this line of thinking has led individuals to believe, on an assumption, that there is a lowered quality of life for future generations with a large disconnection from embodied movement experience (Mandigo et al., 2012). Childhood obesity rates and the early onset of some chronic diseases have become growing concerns not only among Canadians, but also internationally, causing and affecting physical activity levels (International Conference on Childhood Obesity and Nutrition, 2018; Tremblay, 2012; WHO 2010, 2013). This decline in physical activity has researchers wondering about the state and status of concepts such as PL, concerned that the (mis)understandings of the nomenclature might

be clouding our conceptual understanding of a true embodied learning experience (Robinson & Randall, 2018; Young et al., 2020), and that the term *physical literacy* might be a construct that has value beyond its individual components but has become disoriented within a preestablished ideal. This has, perhaps, left many wondering if PL has the potential to alter our philosophy of quality PE programming and movement for future generations in the pursuit of active, healthy lifestyles (Dudley, 2018; Keegan et al., 2017; Lounsbery & McKenzie, 2015).

To move closer to becoming a physically literate society, we must give our children/ students/youth more than just access to physical activity opportunities, we must also address the challenges and confusion that PL has created, and then clearly articulate in our curricular statements how we are addressing and conceptualizing it within a movement context (Dudley, 2018). Unfortunately, the multifariousness that exists in the definitions of the construct has led teachers down paths of (mis)understanding, especially when they search for strategies and implementation (operationalization) within and for classroom contexts (Castelli et al., 2015; Corlett & Mandigo, 2013; Dudley, 2015; Kirk, 2013; Robinson et al., 2018). If we consider PL as a '*bridge*' that connects what we do in PE to the world of meaningful embodied participation, researchers must draw their attention slightly rearward to the process of conceptualization and ask of ourselves: How is physical literacy conceptualized amongst physical education teachers and movement specialists? Though this might not answer all questions about how to take up health and wellness initiatives, it is the beginning of a journey into understanding how teachers and their students might construct meaning from embodied learning experiences for healthier lifestyle choices. By locating the clarity required in understanding the construct of PL, research will be better equipped to assist teachers with a road map on how to get there.

Locating the Research Question [Concern(s)]

While there seems to be an assortment of definitions that exist globally around physical literacy, virtually all definitions to date include movement competencies, positive affect (expressed in terms of fun or enjoyment), motivation (such as confidence and independence), and knowledge of movement as an essential condition of the human experience (Dudley, 2018; Kretchmar, 2006, 2007; Pot et al., 2018; Stevens, 2017). As teachers struggle to understand the nature of PL in movement education, there is a disruption that troubles them in how to operationalize it within the classroom context (Bryant et al., 2017; Cairney et al., 2019; Corbin, 2016; Dudley et al., 2019; Durden-Myers et al., 2018; Ennis, 2017; Fletcher & Chróinin, 2021; Hayden-Davies, 2005; Hyndman & Pill, 2017; Mandigo et al., 2013; Robinson et al., 2018; Whitehead, 2013b). Many school-based PE programs have exhausted themselves in attempting to facilitate and engage children and youth in the promotion of PL because of this (Dudley et al., 2017; Roetert & MacDonald, 2015; Stone et al., 2012; Whitehead & Murdoch, 2006). Reviews of the literature on the definitions and operationalization of PL (Bryant et al., 2017; Castelli et al., 2015; Corbin, 2016; Dudley et al., 2017; Edwards et al., 2017; Lundvall, 2015) have generated some of this confusion over the ontological, epistemological, and pedagogical implementation in classroom contexts (Corlett & Mandigo, 2013; Dudley, 2015; Kirk, 2013), which has left teachers no further ahead in the promotion of healthy, meaningful, and lifelong pursuits of movement.

In addition to this disruption, educational reformation continues to strongly emphasize literacy and numeracy within a very dualistic Cartesian model of education, which leaves very little room for the subject of movement. For example, literacy and numeracy continue to drive subject disciplines whereas those like PE become assiduously undervalued (Delaney et al., 2008;

Tremblay, 2012; Welsh Schools and Physical Activity Task and Finish Group, 2013). The ‘ask’ of PE teachers to navigate the waters of PL within a marginalized subject area - for the possibility of health and well-being - with little understanding of the term itself has become rather complex. Without question, the role of education has become crucial to the next steps in health and wellness promotion, especially in an era where noncommunicable diseases are on the rise (GBD, 2015; PHAC, 2009). However, I am suggesting that, before we can develop frameworks for the practical application of PL in education delivered in a marginalized subject area, we must turn our attention to teachers’ conceptualization of PL (Dudley et al., 2017; Sprake & Walker, 2015b). The process of uncovering teachers’ unfamiliarity with PL is the backdrop for an understanding of embodied learning and a road map for the use of PL in the promotion of health and wellness. The process of conceptualization is an invitation to understand what PL might hold for its relevance to and impact on children and youth, while ultimately securing not only a future for physical education in schools, but embodied learning for a healthier and possibly joyful journey (Whitehead, 2010).

To locate my research concern, two areas disquiet my thoughts and begin to take root as the impetus for PL advances in schools. The first is a concern over the existing mind/body binary in PE’s philosophy (and education in a larger context), pedagogy, and curriculum, whereby the holistic nature of embodiment has become (mis)placed and/or perhaps (mis)understood (Pot et al., 2018; Robinson et al., 2018). This concern centers on PE teachers’ conceptualization of PL in a PE context. In addition to this concern is how teachers might understand PL as embodied learning. The second concern draws my attention towards an ever-shifting paradigm within the field of PE, a back and forth ‘play’ within the ontological pedigrees of the conceptual meaning, value, and understanding of what PE’s purpose in ‘*schooling the body*’ has produced in this

shared narrative of health and well-being. This concern brings to light how teachers use PL as a bridge within their pedagogy and programs of studies for health and wellness or perhaps as a motivation for healthy lifelong habitus. My intention in this study was to explore these two concerns and to contribute to the essential understanding of embodied learning and the process of conceptualization in relation to PL in the existing nomenclature.

Purpose and Research Question [Concern(s)]

The purpose of this research was to further the understanding of how teachers conceptualize PL as a valued process in studying the embodied nature of the concept and as an essential element of being human. While Hermeneutic work addresses research question(s) as a concern(s), this study specifically asked the following:

1. How do PE teachers interpret the construct of physical literacy?
2. How have PE teachers understood the construct of physical literacy as embodied learning?

Significance and Rationale for the Study

In Canada, and in Alberta specifically, PE is guaranteed to reach virtually all children, and it is the only sure opportunity for nearly all school-age children to access health-enhancing physical activities. Movement opportunities during recess and daily physical activity initiatives offer only a select few a varied prospect of enhancing their health and wellness (Kohl & Cook, 2013). As we move towards the implementation of holistic health and PE landscapes in schools, we must recognize that how we conceptualize wellness and promote it will deeply affect the ability of children, students, and youth to become lifelong and healthy movers. To create a culture of wellness - or a for a better term - a physically literate society, based on an

understanding of embodied learning, we need to begin by considering how physical literacy is envisioned and conceptualized with the teachers who have been charged to do so.

PL carries the potential for integration into the field of PE and best practices in teaching because of the current scholarship in its subdisciplines; however, that scholarship at times can seem overwhelming to educators (Corbin, 2016). Although PL addresses the needs of learners through the four dimensions of embodiment—physical, cognitive, social, and affective/psychological—the rationale for this research was (a) to further understand whether PL carries the hope that we can improve the lives of children and youth through physical activity and wellness (Mandigo et al., 2012; Pot et al., 2018; Roetert & MacDonald, 2015; Roetert & Jeffries, 2014; Spengler, 2014); (b) to consider teachers' conceptualization of PL in an effort to develop pedagogical practices within a movement environment (Dagkas & Quarmby, 2012); and (c) to further understand the role and development of embodied dispositions to foster an understanding of the holistic nature of PL as a bridge to physical activity and health for well-being (Burrows & Wright, 2004).

Because of the discrepancies in the definitions of PL, it is imperative to understand how teachers conceptualize it within a PE context. Shifting the dialogue from the notion of PL as a prescriptive measure to that of a *'bridge'* in what teachers do with movement, must not become a missed step in understanding PL as means of embodied participation for health and wellness (Durden-Myers et al., 2018). I believe that the three rationales listed above, will result in a greater understanding of not only the role of PL in holistic education, but also the required pedagogical transformation of teachers to promote embodied learning as children/students flourish (Durden-Myers et al., 2018).

Chapter 2: Literature Review

Physical Literacy in PE: As We Know It

The Value of PE and Physical Activity

Within the broader scope of PE, the research literature has chronicled the decline and fall of PE over its historicity, while at the same time, its rise and triumph which has led to a certain acceptance of a slippage in what we know about its bearing in the world (Kirk, 2010; Mandigo et al., 2012). Although the narrative of PE is inextricably linked to an understanding of its historicity, it is faulted at times for being rooted solemnly in the traditions of the physical, those which have/are still clutching to a precarious present and an uncertain future in education. Despite the universally acknowledged value orientation that PE programming includes physical activity as an important part of healthy functioning and well-being, we rarely appreciate the full scope of its value in society (Bailey et al., 2013). Canadian society and contexts (like many others around the world) have traditionally accepted the role of PE in schools as a springboard to valued participation and a catalyst for involvement in sport and physical activities over the life course (Harvey et al., 2020). This orientation for some has become an important and irreplaceable phenomenon within the development of the physical, cognitive, functional, sensory-motor, and psychosocial domains of the whole person (Durdin-Myers & Whitehead, 2018; Kegan et al., 2017; Kretchmar, 2006). For most PE teachers the learning outcomes that manifest from physical activity are valued investments with significant rewards in physical human capital (Bailey et al., 2013). The links between physical activity and health have, to a certain degree, reached a point of consensus: physical activity is an important feature of healthy development, and inactivity is a risk factor for a range of serious conditions that can develop during childhood, adolescence, and adulthood (Bailey et al., 2009; Kohl & Cook, 2013). Notwithstanding the research, the health and PE sectors of society are unfortunately still waiting to see a large-scale shift in the public's perception of the value of PE in creating quality

physical activity opportunities for students in formal education settings, a shift whereby the decree of PE can be enacted upon as a catalyst for increased physical activity for health's sake (Mandigo et al., 2009). While there continues to be PE teachers holding onto antithetical understandings of PL, these beliefs are often accompanied by varied PE programming, where (mis)understandings begin to take hold for the responsibility, the value and promise of what meaningful physical activity experiences for our children could look like (Harvey & Pill, 2019; Robinson & Randall, 2018). Although we are unable to fully regulate how physical education is delivered in schools or what types of physical activities are being shared with students, the significance of movement plays a vital role in the development of children/students for life (Hardman, 2011). They can learn how to play and respect others, how to cooperate and compete; they learn the differences between success and failure, what is fair and unfair or ethical and dishonest (Dunsmith et al., 2011; WHO, 2014), which is evidence that when physical activities are purposeful and a part of quality PE programs, children/students share in the learning process of their physical and mental development (Hollis et al., 2016, 2017).

Historical Perspective(s) of PE and the Physically Educated

The intent of this literature review is not to present a descriptive historical recount of PE's past; rather, a glimpse into the roots of its historical consciousness as it is important to situate what it means to be physically educated and what it will mean in today's contemporary societies.

The nature of PE in Canada is that it has been built upon the varied narratives of historical, geographical, political, and cultural dispositions, which is well chronicled in Cosentino and Howell's (1971) *A History of PE in Canada*. This comprehensive historical account documents the challenges of PE's programming dating as far back as the 20th century. In short, Canada's membership to the British Empire has resulted in the pedagogical subjugation of

most of the teacher-training programs, such as the YMCA (Forbes & Livingston, 2012; Francis & Lathrop, 2011; Gurney, 1982) to the intentional undertones of the United States. Together, these two influences resulted in the development of an array of military, gymnastic, play, fitness, and sport influences in PE's curriculum and implementation (Francis & Lathrop, 2014). The purpose of PE under these philosophical orientations was to develop personhood, to be able to serve and defend the country in times of war. This value orientation extended from the 1900s until wartime 1945 (Mandigo et al., 2012).

Following World War II, PE in many countries (Canada included) saw its greatest evolutionary shift. A metamorphosis began from a more traditional form of training, skill, and practice to a model that incorporated a metaphysical approach known as *movement education* (Pangrazi & Gibbons, 2009). Movement education promised an understanding and learning environment that was opulent in dialogue and enabled individualisations and voices to take center stage, thus creating environments for learning in which the roles of teacher and student are shared, whereby both were active players in the process of meaning making and that of healthy habitus (Hill, 1979). Laban's (1974) movement analysis came from this shift in thinking, and researchers often described it as a method and a language to describe, visualize, interpret, and document human movement. It was at the forefront of PE in the 1970s and 1980s, when the body and mind began to reconcile a symbiotic relationship that had been fragmented for years.

As school systems began to deliver health-related subject material, PE would develop into something much more than simply physical training attached to fitness metrics and corporeal control of the body. An appreciation of PE as beneficial to both the body and the minds of students emerged and began to bridge the areas of psychomotor development and injury avoidance, confidence, and improvements in mental health (Devis-Devis, 2006; Fernandez-

Balboa, 1997; Hellison, 2011; Kilborn, 2014; Kirk, 2010; Lawson, 2009; McCuaig, 2006; Simovska, 2004; Tinning, 2010). What this meant to PE of the present was that to be physically educated under the umbrella of movement education was markedly different than what it was in its precedent past. There was now room for the emphasis of personal and social responsibility for health, enjoyment, challenge, self-expression, and interactions in contemporary society to occupy and drive the principles of and criteria for quality movement experiences (Fisher et al., 2011; MacAllister, 2013; Pühse & Gerber, 2005).

Although there is still no real consensus on what it means to be physically educated, we can acknowledge that to be physically educated requires the demonstration of a degree of competency in psychomotor skills and the patterns required to perform a variety of physical activities, regular participation in physical activities to achieve and maintain a health-enhancing level of physical fitness, and the ability to exhibit social and personal behaviours for self and others as they relate to well-being (Lounsbery, 2015; Mueller, 2013; National Association for Sport and PE, 2004; Physical and Health Education Canada, 2018).

Although PE teachers have begun to shift ever so slightly towards the understanding that the body as lived can offer a holistic understanding of health and wellness, there is still a traditional stronghold in the field of PE that clutches the historical past and prevents movement opportunities from becoming truly embodied. Despite this traditional positioning of PE, children's and students' physical competence and knowledge of movement must still develop to ensure an active and healthy lifestyle (Bailey, 2006). If teachers can begin with intentionality to turn their attention to current trends in PE curriculum, pedagogy, and implementation, perhaps an aesthetic appreciation for movement will become a necessary lived experience that promotes the essential positive values and attitudes for a stronger foundation of lifelong and "life wide"

learning to become physically educated. Correspondingly, building the required PL skills by developing competence and confidence in the fundamental movement skills, collaboration, communication, creativity, and critical thinking is a prerequisite to become physically literate (Association for PE, 2010; Capel & Blair, 2007; Dyson, 2006; Siedentop, 2002). Thus, being physically educated and being physically literate can become blurred.

Jewett et al. (1995) have philosophized the examination, interpretation, and understanding of the historical consciousness of PE as the act of understanding individual beliefs. When we can consent and undertake alternative perspectives to obtain health and well-being (such as PL), teachers can begin to explore salutogenic strength-based approaches that push PE and movement to the fringes of wellness-orientated curricula (Brolin et al., 2018; Jewett & Bain, 1995). It is here that the construct of PL in the historical timeline of PE begins to find a place within movement education, and we can revisit the meaning of health and the tenets of the holistic bonding of body and mind for deeper considerations. It is here one can begin to (re)view the theoretical perspective and ongoing conversations that will help to clarify the future direction of PE and what it means to be physically educated. It is here that perhaps PL begins to germinate a conversation in the timeline of what it means to be physically educated. Robert Penn (1961) said it best: “History cannot give us a program for the future, but it can give us a fuller understanding of ourselves, and of our common humanity, so that we can better face the future” (p. 100).

Historical Context of Physical Literacy

The speed with which PL has gained traction in the promotion of health and wellness and the adoption of the construct over the past few years have fostered special interest amongst policy makers, researchers, teachers, and students in the field of education (Edwards et al., 2017;

Keegan et al., 2013). With these special-interest groups, and despite PL still being in its infancy within the timeline of PE, its potential role in transforming societies from movement-suppressed to movement-enriched societies is unprecedented and draws further attention to its purpose and role in movement education for health and well-being (Cairney et al., 2019; Dudley et al., 2017; Keegan et al., 2013; World Health Organization, 2018). Furthermore, although most researchers and philosophers have accredited the contemporary definition and philosophical underpinnings of the term to Margaret Whitehead (2001, 2010), engineers in the United States Army Corps of Engineers (1884) recorded its use as early as 1884, and it did not enter the educational field until the late 1920s (Dudley, 2018). Since the 1920s, the historical narrative of PL has laid somewhat dormant but emerged ever so slightly between 1950 and 1970 after the electronic era began and again more recently as a reaction to the uptake of the Internet after the creation of the World Wide Web in 1990 (Cairney et al., 2019; Corbin, 2016).

The positioning of PL within the core mandate of education and the attribution of improvements to health and well-being are an *awakening* to an opportune moment in history: the moment when childhood obesity is in crisis and dissatisfaction with physical activity is emerging in many public health sectors. The growing concern of sedentary behaviours has dominated conversations and the trajectory of PE curriculum and pedagogy (Cairney et al., 2019), and it is therefore not surprising to see the uptake of PL come full circle as *currere* (Pinar, 1975; Public Health Agency of Canada, 2018). Although Whitehead's (2001, 2010) philosophical perspective (based on existentialism) offers PE programming and PE teachers an extended discourse on how to take up embodied practices within contemporary perspectives, the construct itself addresses the health and well-being of individuals through movement (Whitehead, 2010). Moreover, although the promise of PL in a whole-person approach to health and well-being has raised

frustrations with its operationalization in some sectors of education (Dudley & Goodyear, 2016), the Physical Activity Action Plan for Canada (Public Health Agency of Canada, 2018) declared that identifying PL as the first of five foundational and interconnected principles of physical activity is essential to health and well-being.

Researchers differentiated the early manifestations of PL as a construct from those of fitness and they have not yet permanently fused them to the holistic notions of physical activity (conceptualized as the antecedent). Policy implications have arisen for agencies that have claimed a PL agenda or definition because of this line of thinking, and despite much debate about PL's purpose and role in health and well-being, to fully understand it as a learning construct or as embodied learning is to understand how it weaves through many different disciplinary threads (Cairney et al., 2019). Its *aspirational consciousness* (Whitehead, 2017) has retained the enlisted and immediate support of health, education, sport, and recreation (Mandigo et al., 2009).

The evolutionary timeline of PL, however, is clear in that the construct's origins can be traced as far back as the 1800s, despite our acknowledgement of it only recently. Initially positioned as a response to the threats of physically active lifestyles and as a means of capturing the movement quality of people within a specific social context (Maguire and United States Army Corps of Engineers, 1884), the concept is becoming significant within the discourse. Although a more modern conceptualization antiquates the emphasis on confidence and motivation that positions the construct closer to psychology than to the experiences and fitness activities centered on fundamental movement skills (Tremblay & Lloyd, 2010), PL is an instrument that combats the ills of modernization pronounced in the 1900s. Today, however, it is tethered to health's broad participation in life. Whitehead (2010) has argued against the use of

PL as a clinical health pronouncement and noted that the construct should be synonymous with what it means to be human, but a great divide has begun that has identified the concept of PL as a tool to achieve other ends (Cairney et al., 2019). Limited models and only two frameworks have offered teachers opportunities to explore how to enact PL in curricular areas of movement for holistic child development, and we are only now beginning to unpack what this might look like (Australian Sport Commission, 2019; Gleddie & Morgan, 2020). In other words, the construct continues to capture our attention on a global scale despite the debates, the confusion, and the organic process involved in determining what it truly exemplifies and how teachers might be able to use it in their classroom contexts to develop quality programming for health and well-being.

Physically Educated and Being Physically Literate

Lately, the terms *physically educated* and *physically literate* have become somewhat interchangeable. Researchers have debated that one is the relabeled version of the other (Dudley, 2018; Lounsbery & McKenzie, 2015). However, the growing body of research in the field of PE has added to the literature and created several camps of thought on the matter, which has caused confusion (Roetert & MacDonald, 2015; Tremblay, 2012). Although it is important to examine the critical attributes that hold truth(s) for the intent of PE as to be physically educated and of PL to be physically literate, it is important to consider what we have gained and potentially lost by defining both terms.

Considerations for definitions of the term PL to include being physically literate are substantiated on the basis that it will elevate the profession of PE in the face of current educational trends (Edwards et al., 2018; Metzler, 2014). However, conversations on the merited similarities between the terms have become lost in translation and added to the confusion over the nomenclature. Yet, for some reason, this

ideal of moving from a physically educated person to a physically literate person has preoccupied researchers and teachers alike. The inherent underpinnings of PL might not seem too different on the surface from those of PE, such as individuality, continual monitoring of progress, self-regulation, agency, and plurality (Hastie, 2017). Yet, upon closer examination, physical literacy is predicated on the notion that each individual maximizes their potential and that there is no one set of standards for all (Castelli et al., 2015; Habyarimana & Zhou, 2021). This appears for some to be the differentiating argument that divides the conversation on what it means to be physically educated compared to physically literate.

Although many researchers, authors, organizations, and governments have identified multiple facets of what it means to be physically literate, the notion of movement competency has held firm ground. Some may be more philosophically aligned with Wall and Murray (1994) who state that

to be physically literate, one should be creative, imaginative, and clear in expressive movement, competent and efficient in utilitarian movement and inventive, versatile, and skillful in objective movement. The body is the means by which ideas and aims are carried out and, therefore, it must become both sensitive and deft. (p. 325)

Alternatively, others may believe that physically literate persons require more decision-making abilities and versatile movement repertoires to select, sequence, and modify movement for social and environmental contexts (Francis et al., 2011). Either way, physically literate individuals must be able to display a level of confidence and competency with movement. Becoming physically literate is more than engagement in physical activity; it is also the ability to actively participate in life (Lounsbery & McKenzie, 2015). With this value orientation we can begin to examine the larger systemic literacies of being able to “read” all aspects of the physical environment with the

anticipation and possibility of responding appropriately and intelligently for what it means to experience physical capacity (Whitehead, 2001).

I acknowledged earlier that, to be physically educated, individuals might be able to demonstrate a degree of competency in psychomotor skills to perform a variety of physical activities, participate regularly in physical activities to achieve and maintain a level of physical fitness, and be able to exhibit social and personal behaviours for self and others (Lounsbery, 2015; Mueller, 2013; National Association for Sport and PE, 2004; Physical and Health Education Canada, 2018), this definition, however does not account for the ideology of “literacy” to occupy any space in the contemporary understanding. Moreover, whereas physical literacy and being physically literate brandish the term *literacy* as a concept that has proven to be both complex and dynamic, it too continues to be interrupted, interpreted, and defined in multiple ways (Dudley, 2018; Dudley et al., 2017; Durden-Myers & Whitehead, 2018; Pot et al., 2018; Shearer et al., 2018). Numerous contexts such as academic research, institutional agendas, national contexts, personal values, and experiences influence cultural notions of what it means to be literate or illiterate, and all contribute to its historical consciousness (Dudley et al., 2017). In the academic community, theories of literacy have evolved from those focused solely on changes in individuals to more complex views that encompass the broader social contexts that encourage and enable literacy activities and practices to occur (Wagner, 2013). UNESCO (2017), defined literacy as:

The ability to identify, understand, interpret, create, communicate, and compute, using printed and/or written materials associated with varying contexts. Literacy involves a continuum of learning that enables individuals to achieve their goals, to develop their

knowledge and potential, and to participate fully in their community and wider society.

(p. 2)

This learning continuum is integral to the development of physical literacy. With the goal of unlocking personal potential, the construct centers on developing embodied potential through productive embodied interactions with the world. Therefore, based on a holistic view of human nature, interactions with the world in which the embodied dimension are the focus, they are crucial to the realization of the human potential in the promotion of human flourishing (Durdan-Myers et al., 2018).

Reading the world as an act of literacy, whether it is vernacular, archetypal, or through movement experiences, is a pathway to understanding and meaning making. Although PE is an act of being educated through the physical context of movement, the conceptualizations of physical literacy experiences in the world are useful in discerning meanings, not only in language, but also in thoughts and actions (Lakoff & Johnson, 2003). Hence, it is possible to use the metaphor of reading and writing (as literacy) to describe the process of becoming physically literate and revealing the interpretations and meanings associated with the adoption of new curricular demands for PE; specifically, the conceptualization of the construct of physical literacy (Higgs, 2010; PHE Canada, 2018). According to UNESCO's (2004) position on literacy, being physically literate can be interpreted as the ability to move with confidence and competence by using all of one's physical assets in varying contexts. Dudley et al. (2017) identified four areas of understanding physical literacy to accommodate most theoretical understandings of the term literacy as it applies to movement. Their work gives the field of PE and its outlying canvas of health and wellness an opportunity for a consensus on broader considerations of its use across multistakeholder agendas. The four considerations include

(a) physical literacy as movement competencies, (b) physical literacy in applied movement contexts, (c) physical literacy as a lifelong learning process, and (d) physical literacy that has power structures that enable or restrain movement capacity (Dudley et al., 2017). The physically literate archetype thus becomes the goal: the creation of individuals who can embody the physical nature of movement and can use the benefit of their experiences and knowledge to interact with the environment (Haydn-Davies, 2005). UNESCO's (2018) definition is rather encompassing; yet the transferability to the field of PE is still not all encompassing. While UNESCO's (2018) definition helps to understand that what it means to be physically educated, it is not necessarily or completely all-encompassing, and whereas PE of the past has echoed many messages with contrasting conceptions of its purpose and meaning, what it means to be physically literate is equally as complicated and fractured. As the field of PE undergoes transformative value orientations, perhaps through the emerging awareness and acceptance of the term literacy within movement and within its power structures, one can begin to conceptualize physical literacy as a crucial acquisition in any facet of life. Studying physical literacy with teachers will foster a better understanding of how embodied learning through movement is an essential element of being human.

What is Currently Known About PE teachers' Conceptualizations of Physical Literacy

Physical Literacy in a philosophically Canadian context

What we understand of PL is always situated, yet to better understand that it is not limited to physical health is to recognize that the value and responsibility for engaging in physical activities is to comprehend, interpret and apply knowledge and concepts of health and movement for improved personal and community wellbeing (ACARA, n.d.). While this statement sets a global tone for the importance of PL, from a Canadian context we look to

understand how PL is enacted upon in schools through pedagogical practices and physical education curricula that give access, evaluate and synthesize information so that students can take positive action to protect, enhance and advocate for one's own health, wellbeing, safety and physical activity participation across the lifespan (Nutbeam, 2009). PL within a Canadian context has taken on many interpretations and applications, depending on which sector of society might best profit from the definition. Young, O'Connor and Alfrey, have described PL as a "situation in which 'actors' disagree and there is shared uncertainty around what it is and is not" (Young et al., 2021, p. 2).

To date, PL in Canada has shaped a part of the official Health and Physical Education curriculum in British Columbia (Government of British Columbia, 2019), with no other provinces having explicitly produced policy or curricular outcomes to support its currency . Whilst much of the Canadian context for PL has been to adopt the International Physical Literacy Association (IPLC) core values, placing emphasis on motivation and confidence, physical competence, knowledge and understanding and engagement in physical activities for life, as a country we launched an official consensus statement on PL, which defined the construct as: "the motivation, confidence, physical competence, knowledge and understanding to value and take responsibility for engagement in physical activities for life" (Canadian Physical Literacy Consensus Statement, 2015). A resolution to adopt the IPLC's definition was unanimously decided upon in an effort to project and build perspective from within a Canadian context (Tremblay et al., 2018). While the purpose of the statement was to promote, advocate, facilitate, improve and inform many stakeholders about the core principles of PL, it gives little direction for teachers, leaving differing ideas to co-exist relatively free of each other and without ongoing controversy (Mol, 2002). What the consensus statement has done for Canadians is garner

attention, evoke excitement and ignite passion in the promotion of physical activity for wellbeing (Belanger et al., 2018; Dudley et al., 2017; Edwards et al., 2017; IPLC, 2016; Kohl et al., 2012). Differing PL ideologies have been set in motion with and amongst teachers nationwide in Canada, and their understandings of what it is will continue to be determined by what version of PL they engage with, often being dependent upon the ‘*key actors*’ who continue to publish viewpoints that contribute significantly to how PL is conceptualized. Whether or not the Canadian context of PL will continue to be as varied as its cultural *métissage* it must take into consideration some of the *key actors* – as researchers specific to our historical and cultural consciousness (Young et al., 2021).

With Tremblay, Cairney, Kriellaars and Sheehan as emerging Canadian scholars on the international scene of PL, its relevance to teachers has come from two primary channels; that of education and public health sectors (Young et al., 2021). Taking on a rather pragmatic health determinant approach, Cairney and Kriellaars have managed to develop philosophical underpinnings to support PL as a health determinant, with the framing of the concept as ‘*hope*’. Hope that PL will raise the overall level of active participation and curb the onslaught of non-communicable disease (Cairney, Dudley et al., 2019). Within this notion, it is anticipated that teachers will take up or consider PL to be foundational in the development of quality education (PE programs), sport, recreation and public health practices (Dudley et al., 2017). Tremblay and Sheehan on the other hand, have taken a pragmatic disease prevention approach, giving rise to ‘*healthy active living*’, presenting PL as important for surveilling health and combating non-communicable diseases’ such as obesity (Longmuir et al, 2015; Longmuir et al., 2018; Tremblay et al, 2018). The presentation of this particular framework of PL positions it as a construct for increasing physical activity and reducing sedentary behavior (Belanger et al., 2018). The ask of

teachers relative to Tremblay and Sheehan is one of journeying that continues across the lifespan, placing emphasis on child development and perceived levels of PL and assessment.

What we have learned from the current scholarly literature about PL - from within a Canadian context - is that it has adopted an idealist definition, whilst suggesting a much more pragmatic approach (Young et al, 2021). PL in Canada is seen as extrinsically focused on increasing physical activity for the purpose of reducing sedentary behaviour and disease prevention, with little regard to understanding the potential that it holds as connected to embodiment, and as an inclusive and holistic concept that centers on the intrinsic development of an individual's embodied potential through productive embodied interactions with the world (Durdin-Myers et al., 2018). For teachers who teach to the whole child, the Canadian narratives have created boundaries between theory and practices, this praxis has made it difficult to ascertain certain types of knowledge that are essential to implementation. Latour (2005) believes that PL is ontologically unstable within the scholarly web, only adding to the challenges teachers are having in conceptualizing it.

Teachers' Understanding of Physical Literacy

With over 161 peer reviewed scholarly articles now published in English that include PL in either the title or keyword, very little has been published about teachers' actual conceptualizations of the construct (Harvey & Pill, 2019; Hyndman & Pill, 2017; Robinson et al., 2018; Rodgers, 2000; Sheehan & Katz, 2010; Stoddart & Humbert, 2017; Young et al., 2021). Education has always had a focus on pedagogics as the primary driver for how to teach, and for PE teachers who have been exploring instructional practices and physical literacy, it unfortunately has been done with little guidance. The concern for how to implement PL has become frustrating and at times consuming based on how the concept is being/ has been

conceptualized. This is most exemplified in Robinson and Randall's (2018) study, that claims PE teachers struggle to conceptualize PL because they are unable to draw upon any philosophical foundations that explore the existential and phenomenological aspects of PL that contribute the development of the whole child. Robinson and Randall (2018) found that teachers are seeking a universal definition that will assist with the implementation of PL in a PE context. The inconsistencies within the nomenclature/literature, and especially those centering on a Universal definition of PL have clouded the philosophical underpinnings of *purpose* and the usefulness of the concept in a PE program, leaving many teachers not understanding what physical literacy is. This widespread confusion according to Robinson and Randall (2018) stems from; a lack of clarity between PE and PL research literature; a lack of understanding of the language of movement; and a fixed understanding that PL is tethered to fundamental movement skill acquisition alone. Although this study moves the PL dial closer to an understanding of what *consensus* might look like with a Universal definition of PL, the research opens up the dialectic as to how PL might be enacted upon and what conceptualizations might guide those decisions.

Researchers such as Stoddart and Humbert (2017) found that specialist and generalist PE teachers believed in some of the same findings as Robinson and Randall (2018), and they also added to the literature emergent themes such as; years of teaching experience in understanding of the concept; lack of professional development regarding PL; and divisional support for teachers in reference to PL resources, preparation and increased PE time. Stoddart and Humbert (2017) examined these themes as contributors to a range of (mis)understandings about how PL was being conceptualized. Additionally, concerns surrounding "what does PL look like in my gym" and "how does one assess PL in their PE classroom?" furthered the confusion around the concept of PL, ultimately stifling their conceptualization process. Stoddart and Humbert (2017) have

moved the dial closer to an understanding of what PE teachers are intellectualizing. Their findings make a valued contribution to understanding the impediments that have cause and effect on the process of conceptualization.

One of the more current published studies in the literature was made by Harvey and Pill (2019), who have to date yielded some of the most comprehensive data on teachers' conceptualization of PL. While the study used an interpretation of Green's (2002) figuration theory, it focused on conceptualizations termed "everyday philosophies". What is noteworthy from their study, is that the data generated examined patterns of thinking and the interconnectedness between *being* and *knowing*. This positioning suggests there is an entanglement and flowing connection that creates patterns of thinking that lead to "everyday philosophies", whereby these thoughts guide the teaching assumptions and actions of PE teachers (Green, 2000). The data generated from this study fell into one of 3 categories: mythical, distorted or false philosophies. While Stoddart and Humbert (2017) and Robinson and Randall (2018) have merely opened up the dialogue with a broad understanding of what teachers are considering in their conceptualization process, Harvey and Pill (2019) have delved deeper into the roots of PL conceptualization. Within the data generated; the terms 'competence and confidence' were linked to whole-child approaches. However, many teachers had actually reduced PL to a focus on FMS and physical skills within their programs, which suggested a very narrow understanding of PL. The term PL was being used to offer a somewhat political justification and legitimization of the existence of PE programming in schools and/or provided a framework to justify what PE teachers were already doing in their classrooms; and that by using PL as an umbrella term for PE programs, permission was granted to finally go beyond the physical. What Harvey and Pill (2019) acknowledge is that there is still a need to further

understand the considerations of what PL looks like in practice for PE teachers, and when able to, researcher should continue to document and analyze data from PE teachers who “are potentially mobilizing PL in their own classrooms. Moreover, if we are able to generate data from international samples of physical educators, we can understand how PL is being adopted” (Harvey & Pill, 2019, p. 851).

What has been *uncovered* about what and how PE teachers conceptualize PL, is that researchers have a need to gain greater awareness of teachers’ patterns of thinking as a collective undertaking in understanding the [T]ruth of PL, while still attending to individual but parallel levels of abstraction about the concept. When researchers can begin to imagine an abstracted ‘*truth*’ of what we know about PE teachers’ conceptualizations of PL, we can begin to set contexts between the interconnection of ‘*being*’ and ‘*knowing*’, making PL less susceptible to the fallible and provisional trends of physical education (Green, 2000). While it is noteworthy that definitions and the directionality of PE have been frequently contested (Kirk, 2010), mapping out the thoughts of PE teachers who have a vested interest in moving the movement narrative away from the hegemonic conversation of the “physical” and into the realm of embodied learning experiences, is an important area for consideration. The operationalization of PL is dependent on researchers learning more about the lived experiences of PE teachers and opening up the dialectic of PL for further uncoverings and interpretations.

Dualism and Its Relevance to Physical Literacy in PE

In the *philosophy of the mind*, dualism is the theory that the mental and the physical—mind and body or mind and brain—are in some sense radically different kinds of things (Almog, 2001). Discussions over dualism began over assumptions of the reality of the physical world, which consistently explains why the mind cannot be treated as simply part of that world. Mind-body

dualism, or mind-body duality, is a worldview of Western philosophy. These mental phenomena are in some respects nonphysical, or that the mind and body are distinct and separable (Hart, 1996). For decades researchers have closely associated dualism with the thoughts of René Descartes (1641), whose theory contributed to the first formulate of the mind-body problem in education and set into motion the understanding and tensionality that still exists today (Cottingham et al., 1985; Robinson, 2003).

In dualistic theories all objects that exist, or can exist, in the ontology of the world, fall under one of the two categories. The two forms of reality are said to be essential different because they are mutually exclusive and are often defined by opposite characteristics (Hawthorne, 2007). Although these two states of existence are fundamentally different in most ways, both are needed to give a complete description of reality. One of the conclusions reached by Descartes in his '*Meditations*' (Descartes & Cress, 1993), is that all entities that exist in the world fall under one of two categories: minds or bodies (Cottingham et al., 1985). It is through Descartes' philosophy that we can trace the historical signature of dualism, allowing us to unearth how it has rooted itself firmly into PE's value orientations, pedagogy, curriculum, and implementation (Kirk, 2013). Dualistic thinking in PE over the years has become problematic because of this ranking binaries in a way that ends up privileging one term over the other (Grosz, 1994). Based on recent works of the body in PE, it seems that currently it is the material body (object), that is ranked higher or privileged over the body as discursively constructed (holistic; mind, body, and spirit) (Larsson & Quennerstedt, 2012; Whitehead, 2001; 2005; 2007; 2010; Wrench & Garrett, 2015). For example, much of the practices in PE programs have contributed to these constructions and constitutions of the body in Modernity, having underwritten this notion of disciplining our body; where mind and body are not seen as equals (Craig, You & Oh,

2013; Johnson, 2007; Kirk, 1994; Nussbaum, 2011; Shusterman, 2008; 2010). The body in PE deals explicitly with the body and movement as two siloed learning constructs within our educational system whereby PE is often defined by the two aspects. The omnipresence of the mind-body problem in PE is orientated towards the cognitive and seldom towards physical goals (Messmer, 2018). As a result of this, an underlying impression that the body has become this unfinished, individualistic project takes seed (Shilling, 1993). Additionally, the recent shifts to develop competencies in PE has intensifying the dualism of mind and body by opposing knowledge and knowing-how against each other (Crane & Patterson; 2000; Feigl, 1958). It is important to convey the mind-body problem in PE as the discussion of the Cartesian divide continues to impact PE's pedagogy and conceptualizations as its greatest influencer (Johnson, 2007).

In contrast to Cartesian dualism, Whitehead's concept of physical literacy (2010) demands a monist understanding of the human condition. Monism as a theory champions the notion that reality is a whole without independent parts (Stubenberg, 2011). Any monist position rejects a Cartesian dualistic view that separates body from mind and person from surroundings. Although monism recognizes the existence of different dimensions of the human condition, these different dimensions cannot be understood separate from each other. Ideals such as: thinking, feeling, moving, and talking are interwoven and can all be considered embodied learning experiences (Whitehead, 2001). It could be argued that traditional approaches to education are based on this Cartesian view of the world, in which physical activities (to include PE) have only the sole purpose to refresh the mind for the cognitive areas of the curriculum (mathematics, language arts, sciences, and social studies). Recent endeavors to demonstrate the relationship between physical activity and academic performance within cognitive subject areas are but one

of a handful of reasons that PE has been able to gain any sort of traction in education (Singh et al., 2012; Tarp et al., 2016). This dualist's view of education regarding PE has been a contributing factor to the value and worth of its subject as a discipline, and a reason for why it is lagging behind the appreciation of the cognitive. If PE has been charged with the delivery and understanding of physical literacy, and if physical literacy draws on a monist view of the human condition, Merleau-Ponty (1962), would argue that one cannot distinguish between body and mind, or the physical and the cognitive for that matter. Although other philosophical views may do not share this perspective, it eludes to the notion that all human activities must be considered embodied activities, as from this monist perspective, non-physical activities do not exist. Suggesting that if the move towards understanding physical literacy as a embodied learning experience is further studied, we shall come closer to bridging an ontological perspective where body and mind are not two separate and distinct kinds; whereby school subject matters cannot determine their educational requirements in a transcendental manner but form one's own discipline that changes the narrative of and the phenomenon of the '*body*' as the '*thing*' under question (Messmer, 2011).

Although PE has grown accustomed to the duality of this mind-body concern and despite its best efforts and good intentions at instilling a monist view of embodiment, it has done nothing more than reproduce and reinforce a dualist binary, pushing it deeper into pedagogical practices (Kirk, 2010; Mandigo, Corlett, & Lathrop, 2012; Singleton, 2012). The construct of physical literacy was not conceptualized to address the issues of dualism that currently live in some PE classrooms, but to create pathways and other ways of being in the world that allow for health and well-being to take seed, to be enacted upon, and to change how we move within that world. Whitehead (2010) suggests that for the construct of physical literacy, there exists a conceptual

distinction within monism and a possibility for education to understand that there can no more be body without mind than mind without body. If predicated dualism is rendered to nothingness, embodied learning experiences that are fostered by physical literacy opportunities have the potential to change the *'how'*, *'what'* and *'why'* we learn what we do in education. PL has the potential to change the narrative of what becomes meaningful. However, Whitehead's (2001; 2005; 2007; 2010; 2018; 2020) concerns over the dominance of mind–body dualism, especially our thinking in PE have generated the objectification of the body as an *'instrument'* for work, health maintenance, and elite sport. Whitehead and Durden-Myers (2018) have argued consistently that the dominance of dualist thinking has meant that physical educators have underemphasized lived embodiment for years. Whitehead (2010) claims, as a counterpoint to Cartesian dualism that every human is an indivisible whole, and that embodiment and personhood are inseparable. At the same time, she accepts that the notion of *'body-as-lived'* includes both the lived experience of embodiment and instrumental uses of the body. In her critique of dualist thinking, her starting point is that the body-as-lived is “the ongoing axis of thought and knowing” (Whitehead, 2010, p. 26). She argues that since individuals create themselves through interaction with their environment, motility is an essential aspect of being and becoming (Durden-Myers, Whitehead, & Pot, 2018). It has only been as of late, that this type of thinking within PE's pedagogy and curriculum has gained any sort of traction in the conceptualization of physical literacy (Whitehead, 2001; 2010; 2013c; 2017; Durden-Myers & Whitehead, 2018). PL has been presented organically as a goal onto itself (Dudley et al., 2018), due to its intrinsic benefits and the potentiality it brings to the human process of realization - as an aspect of our human condition that is founded on the belief in monism and a rejection of dualism (Whitehead, 2010).

Whitehead's (2001) approach has much to offer in understanding human movement, however it also raises questions about what it means to be physically literate, without relapsing into a dualist position. As Whitehead (2007), and others in her field attempt to move the discourse surrounding physical literacy away from education and into the public health dialogue (Dudley et al., 2017), her conceptualization of the construct nevertheless remains a philosophically debated testament in reference to the monist approach of physical, social, and emotional health (Almond & Whitehead, 2012; Dudley et al., 2017; 2017; Dudley & Goodyear, 2016; Edwards et al., 2017). It is in this space that this study has argued that the field of research still has much to explore within this concern, and it is here that we have opened the conversation around the conceptualization of what teachers understand of embodiment and physical literacy.

The philosophical positions of the body relative to epistemological consideration and the nature of human existence are important issues and establish a juncture for how PE has mechanized itself into the canvas of today's world. But as physical literacy presents this disposition of motivation that is required to make the most of innate movement potentials - that are significant in the contribution of one's quality of life - one can only question if PE is suffering from a crisis of legitimisation within education based on philosophical and cultural differences, and if there is a call to action to delve deeper into this concern (Carr, 1979; Evans, 1990; Freeman, 2012; Hardman, 2006; Hawkins, 2005; Kirk, 2010; Laker, 2000; Thorpe, 2003)? It is important to understand that dualism and its influences, whether it be intention or acted upon subconsciously based on the orientation values of the time, has set a stage to (de)construct PE as a social reading of time, place, and tradition. Throughout history, PE has been responsible for '*schooling the body*', where the body has been viewed as an object of purpose. The body as an object occurs "in a society when man [and woman/personhood] has gained the capacity of

looking at his [or her/their] own body as if it were a thing” (Broekhoff, 1972. p. 88). This concept of ‘*schooling the body*’ has been currently reconstructed by Kirk “with the capacities to meet the standards of acceptable social behaviors of any particular society and to make a productive contribution within the economic system” (Kirk, 1993, p. 13). The issues of false messaging around such ideologies have only strengthened the unintentional knowledge and attitudes provided by school environments on this dualist dais, crippling PE’s legitimacy amongst other subject areas (Kirk, 1993). It is only since the 1990’s and the subtle introducing of physical literacy, that a shift in discourse has emerged, a shift in the perception of the body as a separate object to that of the ‘*whole person*’; whereby body, mind, spirit and well-being, along with their social and cultural context have begun to define what it means not only to be physically educated, but physically literate (Cliff et al., 2009).

It is clear that to allow for conceptualizations to flourish there is a requirement that our world or our reality is out there, but that descriptions of it are not and never can be, and that objectivity is an expression that denotes an agreement among inquirers. Dualism is but a foundation upon which to construct knowledge, and as such its binary suggests a privileged way, or privileged position from which to understand the world (Bernstein, 1990; Putman, 1981). It is without question that unpacking the vernacular is difficult for PE teachers but understanding these binaries will be necessary to navigate the traditional thoughts so that other ways of being and understanding can exist in the world. The fate of PE’s uncertain future is unequivocally tied to the promise of what physical literacy has to offer in its principles of monism and embodiment. Understanding what it is that teachers comprehend of physical literacy may be helpful in preserving and securing a place for PE at the ‘*table of education*’.

Between Two Thoughts: The Shifting Paradigms

Views of the Body Over Time

Whitehead's (2001; 2005; 2007) strong conviction for introducing education to the concept of physical literacy was to invoke reformative change by challenging the mindset and foundations of Modernist theory, particularly the views imposed upon the values and priorities of PE in the [M]odern world. These educational views, which have been for the most part of history, influenced by the Cartesian dualist view of being – whereby casting the body as a mere mechanism have bound the concept of body to Modernity (Modernism) stifling it from moving forward into the ontological interpretations of post-Modernity (Whitehead, 2005). Informed by Merleau-Ponty and Sartre, Whitehead (2001; 2005; 2007) defined her postmodernist concept of physical literacy through a “monist view of the human condition,” the “centrality of our embodiment in existence,” and “our nature as essentially beings-in-the-world” (Whitehead, 2005, pp. 3- 7). In researching, writing, and reporting on the concept of physical literacy through this paradigm, she intended for students to acquire a “literacy of the motile aspects of the human embodied dimension” (Whitehead, 2004, p. 4). In contrast to post-Modernity, “Modernism can be characterized as a pursuit of grand theories or grand narratives (metanarratives) which, following the principle of parsimony, attempting to explain the greatest number of phenomena in the smallest set of laws, axioms, or theories” (English, 2003, p. 248). English (2003) emphasizes that postmodernists would deny the concept of one knowledge base to avoid having knowledge overpower alternative perspectives. Postmodernist perspectives instil an understanding that there is more than one answer to a question or way of being in the world and that possibilities are abundant (Whitehead, 2005). However, one might question the extent to which paradigms and curricular shifts can influence the idea of physical literacy in changing PE's praxis of the body.

Therefore, there is a need to further explore the crucial role that teachers play in developing and fostering physical literacy experiences for children and students, and even more concern to understand how they are conceptualizing the construct for operationalization in classroom contexts (Stoddart & Humbert, 2017).

The dualistic controversies besieging the historical context of PE's pedagogy and curriculum convey what has been educationally valued: body as either mechanism or embodied being. Because PE programs of the past have contributed to the construction and constitution of the body in Modernity, a body that can be disciplined and energized through mass educational, medical, and other interventions to be economically productive and politically acquiescent, the idea of shifting paradigms thought becomes difficult. However, various shifts in PE's treatment of the body (since the introduction of physical literacy to its historical consciousness) posited an indicative of shifts in regimes of the body, more broadly, moving from forms of corporeal power, towards increasingly diffused, individualized, and internalized bodies (Kirk & Macdonald, 2001). The '*Post-Modern*' body projects a view of the body as the most intimate manifestation of social and self-identity. At the same time, it is noted that recent developments in the project of body management, may have begun to signal the limits of the malleability of the Modernist body – opening the possibility of what PE could become under a physical literacy banner; one that is tethered to post-Modern values. For PE the idea of shifting paradigms, not only at the epistemological level but also as an ontological worldview, could be the reagent that Whitehead (2001; 2005; 2007), Dudley (2015), Cairney (2019) and others alike, have been looking for? A pathway for physical literacy to take a strong hold in changing how we view the body, which needs further consideration. This is not to say that the dualism that once existed seems to be defunct. In accepting a mere suggestion that the body has become an unfinished individualized

project, is to acknowledge that there are devotees within the discipline who are advocating for the return of embodiment as it lives in the post-Modernist paradigm (Dudley et al., 2017; Dudley & Cairney, 2021; Durden-Myers, Whitehead & Pot, 2018; Shilling, 1993; Whitehead, 2010).

When examining the role ascribed to physical educators in rearing self-directed and self-inspiring learning, Durden-Myers (2018) and Whitehead (2010; 2018), inscribe the world through movement, and how reading of a reversible imprint might awaken a more fluent sense of what it means to become physically literate; as a new curricular journey in the field of PE and towards that of human flourishing. Good-natured interactions and the back and forth shifting of paradigms ascribed to PE's epistemologies require change and acceptance by those who participate, and shifting beyond one's own paradigmatic space is good, but never at the expense of forgetting where you have come from (Eisner, 1990). To overlook the boundaries between interpretivism and positivism, and interpretivism and subjectivism, is to acknowledge that these paradigms are not watertight, rather they are permeable and lithe, it is this back-and-forth play that has created some divide amongst the value of the body in the field of PE and is where some of the confusion resides.

The Awakening to Movement's Consciousness

Although the notion of paradigm shifts can be convenient and calculating on the part of educational policy makers (Dudley et al., 2015), the aphorism is that eventually paradigms do shift all on their own, but any movement occurs at a pedestrian rate. To awaken the consciousness of movement is to awaken the ideology that physical literacy could in fact provide that bridge in the impasse of existing non-communicable disease and sustainable living agendas confronting physical educators (Dudley & Cairney, 2021). It could serve as a bridge to locate the required agenda items for what we do in PE to understand that of embodied learning (Dudley,

2018; Whitehead & Durden-Meyers, 2020). Whitehead's (2005) intentions in shifting understanding around PE with the introduction of physical literacy were done in an effort to awaken our movement consciousness. As we move towards a '*literacy*' of embodied learning with physical literacy, the metaphors of '*reading*' and '*writing*' used to describe the process of becoming physically literate reveal interpretations and meanings associated with the adoption of new curricular terms, particularly in regard to their phenomenological roots and new pedagogical approaches (Kretchmar, 2000b; Kilborn, 2014; Lloyd & Smith, 2009). What we therefore come to believe as [*T*]*ruth* about the nature of Educations' reality and the values it embraces shifts, and new beginnings situate the necessary bodies of literature and evidence that are in favour of supporting physical literacy amongst the eclectic mix of pragmatic and existential notions for change.

Central to the philosophical underpinning of physical literacy is existentialism, whereby interactions with the environment form individuals and humans create themselves as they interact with the world (Whitehead, 2001). Individuals interact with the world in as many ways as they can, and the richer and more varied these interactions are, the more fully the individual realizes their potential (Merleau-Ponty, 1968). Existentialism is the interrelated relationships between embodied actions and the environment (Lloyd & Smith, 2009). Within a PE context, the environments in which learning takes place should provide meaningful and embodied experiences for the learner but because of PE's storied past there is a historical consciousness that hinders it from this performance. Dudley (2018) would like us to consider physical literacy as a '*bridge*' that connects what we do in PE to the world of meaningful embodied participation. If teachers consider physical literacy as a bridge, or even could be, then it is important to know in what ways they conceptualize and understand it. If Dudley's pragmatic thought could inform

much more of the current philosophy in PE, a shift in paradigm thinking, as Whitehead envisioned, would allow us to move towards a more existential worldview (Dudley, 2018; Evans & Davis, 2006; Whitehead, 2007; 2014). PL as an observed conceptual model relies on the familiarities of existentialism and its disciplines to frame what type of bridge it could possibly provide in awakening our movement consciousness (Dudley, 2015). Abram (2010) articulates that by awakening movement consciousness in one's stride, it provides us a possible pathway for inscribing curricular understandings of what it might mean to become physically literate within and beyond the PE context. An ontological shift away from the Cartesian body and an embrace of Whitehead's (2007; 2014) desire to cultivate an embodied sense of being-in-the-world becomes possible when we are able to dampen the stronghold of Cartesian ways of thinking about movement and the body. Whitehead (2010) extends an invitation to experience the inner aesthetics and the kinaesthetic of movement to be lived. She (Whitehead, 2007; 2014) draws our attention in the direction of challenging one's gaze to become '*awakened*', as if it were to experience the fullness and intersections of our breathing bodies (Gintis, 2007). The research literature supposes that we have not done enough in understanding the conceptualizations of teachers in processing their ability to become '*awakened*' (Stoddart & Humbert, 2017; Young, et al., 2020).

Once '*awakened*', the value of our human capacity (movement and body) becomes an embodied dimension that is not realized in isolation from our surroundings, but in an intimate relationship with them. Our embodiment is the first and most fundamental key to the world, enabling us to relate to it, make sense of, and adapt it to our desires (Merleau-Ponty, 1962). If we are to make sense of PE and its historicity, then we must return to the hermeneutic consciousness of its inception. Teachers of PE, although they have begun to acknowledge an understanding of

physical literacy as a bridge in this work, the concern is that we have left them out of the construction thereof and/or have made the road map too complicated to follow.

Connections Between Curriculum and Pedagogy

The construct of physical literacy is not completely novel to societies or to curriculum; in fact, it has been the subject of educational reform for over 25 years in the United Kingdom (Whitehead, 2001). In a global environmental scan conducted by Spengler (2014), 10 countries identified physical literacy in their policies and programming, but only 2 have explicitly embedded physical literacy into their curricular outcomes (Brown & Whittle, 2021; SHAPE, 2014). In Canada, physical literacy has been the focus of considerable rethinking and the inspiration behind the development of new curriculum programming (Alberta Education, 2018). However, for PE's curriculum and programming to truly take a shift in paradigm thought and pedagogy, it will have to depend greatly on the welcomed transformation of subjective realities conceptualized and experienced by teachers. In conjunction there will need to be a willingness of policy makers to fully understand those realities in order to support those transformations (Blasé, 1998; Dudley et al., 2015; Johns, 2003; Sprake & Walker, 2015b; UNICF, 2013). There are, however, a few associated concerns that accompany paradigm shifts and conceptualizations of the body through movement when we are referring to curriculum and pedagogy. The first being that of interpretation and the second (de)construction. Concerns with/of the interpretation of physical literacy stem from the overabundance of literature available in the field of PE, where presently a number of interpretations have shifted away from the central tenets of physical literacy's intended purpose in a Whiteheadian fashion (Almond & Whitehead, 2012). While our understanding of PL is not exclusively Whiteheadian in nature, Lundvall (2015) highlights a critique towards the making of physical literacy an idealistic neutral concept, synonymous with

fundamental movement skills or sports talent identifications (Castelli et al., 2014; Evans & Penney, 2008; Hay & Macdonald, 2009). While some of the physical literacy research camps have taken a rather unidimensional approach to the assessment and pedagogical underpinnings of the construct (CAPL, 2017; Young et al., 2020) whereby the holistic (de)construct of term has manifest as a consequence of educations need to measure performance. An in-depth examination of assessment is beyond the scope of this research; however, it is acknowledged that assessment practices impactfully affect ‘*what*’ teachers take up in their practices for classroom lesson delivery, and thus have cause and effect on what they are conceptualizing from the construct. If we are able to further understand ‘*what*’ teachers are understanding of physical literacy, then our studies could examine “quality assessment tools for assessing embodied experiences and knowledge that student are expected to display as a physically literate person” (Lundvall, 2015, p. 116).

The (mis)understandings in terminology, philosophical orientations, and implementation have drawn a great divide amongst its community of practice compounding issues of conceptualization and even operationalization (Bryant et al., 2017; Dudley et al., 2017; Edwards et al., 2017). In curriculum and pedagogy when there is a range of competing constructs occupying similar spaces, there is a danger for concepts like physical literacy as an embodied undertaking to become diluted (Whitehead, 2013b), redundant, or meaningless (Macdonald & Enright, 2013). In terms of (de)construction, the reduction of thought stems from the specific needs of educational programming, cultures, and countries’ values, where the nomenclature surrounding physical literacy has become an ocean of confusion leaving teachers’ conceptualizations misplaced (Edwards et al., 2017; Hyndman & Pill, 2017; Lynch & Soukup, 2016). To date there have been several papers citing ‘whole person’ references to Whitehead’s

(2007) holistic approach to physical literacy (Castelli et al., 2014; Dudley, 2015; Hastie & Wallhead, 2015; Gallant et al., 2011; Jurbala, 2015; Liedl, 2013; Lussier, 2010; Marsden & Weston, 2007; Petherick, 2013; Roetert & Jefferies, 2014; Sprake & Walker, 2015b; Sun, 2015; Taplin, 2011) and still more that (de)construct physical literacy, reducing the concept to merely its parts (Dudley et al., 2011; Fletcher & Temertzoglou, 2010; Marsden & Weston, 2007; Morgan et al., 2013; Siedentop, 2009; Wright and Burrows; 2006). This divide amongst the rhetoric has teachers unable to navigate personal conceptualizations of physical literacy as they attempt to fit it into school and classroom contexts.

The pedagogical implications of physical literacy as a concept or even a bridge in PE programming has also become a discussion that warrants attention; whether it is a philosophical approach, a silver bullet, or a prescriptive antidote for the understanding of healthy living there is still much to learn from it and about it (Castelli et al., 2014; Dudley et al., 2017, Dudley, 2018; Mandigo, Harber, & Higgs, 2013; Marsden & Weston, 2007; Moreno, 2013; Roetert & MacDonald, 2015). Although there are researchers who believe that physical literacy should not be referred to as a pedagogical model (Whitehead, 2013b; Kirk, 2013), there is substantial support for a need to understand how to practically apply appropriate pedagogy to such a construct (Corlett & Mandigo, 2013; Durden-Myers et al., 2018; Hylton, 2013; Weiler et al., 2014; Whitehead & Durden-Myers, 2018). While physical literacy may be experienced differently among people with varying abilities, and social constructions, it is nevertheless, a journey of self-reflection of being in the world. It is conceptualized in very different manners, depending on one's life experiences with physical activity. By cyclically (re)defining physical literacy we are only addressing its critical attributes and while the semantics can be argued, the construct still needs to hold intent with the teachers who will act upon it (Dudley, 2018).

(Re)defining PL cyclically creates statements of formal conjecture as a process of (de)construction, that binds it into a particular meaning, with the possibility of disregarding its value as an embodied learning experience. Through Whitehead's (2001) philosophy and understanding, the process of conceptualization, is merely bringing into focus the conditions for which physical literacy serves, in order to better understand how it is taken up as a health initiative for embodied learning in PE curriculum and pedagogy. Establishing and understanding of the meaningful differences in the conceptualization of this construct will allow oneself, to come one step closer, to generating the '*what*' and '*how*' it is to be operationalized in a classroom context.

Chapter 3: Theoretical Perspective (Framework)

Interpretivism as the Spine in a Constructivist Worldview

In this study, I would like to begin by setting my intentions and by laying out an understanding of interpretivism and how this perspective has shaped the structure for which I have situated my theoretical standpoint. Ontologically this research was placed in a constructivist paradigm for reasons that a hermeneutics approach denies the existence of a single objective reality. The participants in this study came to different conceptualization of physical literacy based on their experiences of the world brought with them and their notions of *truth(s)*. Epistemologically the constructivist paradigm refutes the possibility of a subject-object dualism, suggesting instead that the findings and growth that will have been challenged exists due to the interactions between the participants and the researcher and what has emerged from the inquiry and interactions between these two groups. Through the focus group interactions, the study was able to delve into the conceptualizations of the teacher participants to challenge their growth and understanding of the physical literacy. The preferred research approach of hermeneutics is rooted in the theoretical perspectives of interpretivism (that which seeks types of knowledge and ways of knowing, sources knowledge as evidence, and justifies knowledge, knowing, and evidence), and at times can be considered a part of the larger constructivist paradigm- our beliefs about reality and about personal being as we engage with the world around us (Howell, 2013; Norwich 2019; Schwandt, 2000). Since this study dealt with conceptualizations, there is an ascertained assumption in hermeneutics, that there exist multiple realities as social constructions of the mind, and there exists as many such constructions as there are individuals, and therefore the examination into conceptualization can be identified as constructing meaning (Mills et al., 2006). The ontological commitments within interpretivism deal with issues such as the nature of reality,

human nature, and the nature of human experiences. In this study, the teachers' conceptualizations of physical literacy told many narratives of particular realities and of human nature in a PE context (Patterson & Williams, 2002). Notwithstanding, the nature of reality with any human subjects/participants in research retains humans actively construct reality, knowledge, and their identities under the umbrella of a constructivist worldview. This study was no different, for which the basic unit of analysis (being physical literacy) was conceived of for meaning making. The nature of reality was also seen, as being as much a quality of the perceivers (the participants and myself as the researcher) as that of the object/issue/problem/concern in question (Howard, 1991; Nespor & Barylske, 1991).

“To understand is always to understand differently” (Gadamer, 1970, p. 87).

Interpretation, in this sense, is not an isolated activity of human beings, but a basic structure of people's experiences of life. Interpretivist research is entrenched in a constructivist paradigm and endeavors to understand, interpret, and conceptualize the social world in light of its anticipatory prejudgments and prejudices, which are themselves, ever changing in the course of their own historicity (Gadamer, 1970). This, however, does not mean that the interpretations are arbitrary and/or can claim to be distortive in nature. In framing this study from an interpretivist position, is to acknowledge the dialogical context of human understanding and conceptualization in relation to physical literacy. For instance, the participants could step outside their inter-subjective involvement with the lifeworld and into one that discursively deconstructs (Bernstein, 1983). In reference to PL, what Bernstein's (1983) statement suggests, is that when 2 or more PE teachers share their awareness of an agreement or disagreement of a movement experiences through language and the production of social meaning, that until they are able to find common

understanding in the definition of PL, they will continue to deconstruct the concept into its parts until it can be understood relative to each other's lived experiences.

Interpretive inquiry permitted the presence and absence of causal relationships within social and cultural life spaces so that the participants could contribute to the process of conceptualization. It was in this space, that the study was able to address how PE teachers conceptualized physical literacy. The meaningfulness of each participant's character and their participation in both their social and cultural life spaces were relevant to the uniqueness of the study and how they shared in the understanding of what they had come to understand of physical literacy, and what I had come to understand about how they were conceptualizing the construct of physical literacy. This has contributed to the underlying pursuit of contextual and conceptual depth around the topic of physical literacy (Chowdhury, 2014; Kaplan & Maxwell, 1994; Myers, 1997).

Interpretive inquiry as a theoretical perspective is supported by observation and interpretation; to observe is to collect information about events, while to interpret is to make meaning of that information by drawing inferences or by judging the match between the information and some abstract pattern (Aikenhead, 1997; McQueen, 2002; Nind & Todd, 2011; Silverman, 2009; Willis, 2007). TerreBlanche and Durrheim (1999) have claimed that research using this theoretical perspective is founded within three major dimensions, ontology, epistemology and methodology, whereby interpretive inquiry becomes an all-encompassing system of interrelated practices and ways of thinking that define the nature of the enquiry. The goal of interpretive inquiry as a theoretical perspective is that of meaningful human expressions, be it written, verbal, and/or physical (Smith, 1984). The intersections and tensionality that are shared between human actions and social actions create their conceptualizations for reasons,

intentions, and motivations in an attempt to make sense of their own expression and that of others, being the process of understanding. The back-and-forth playfulness between interpretive inquiry and hermeneutics presented in this study set the foundation whereby the pillars of understanding within a post-Modern paradigm could begin to take hold. Together they became a moral act that prompted and focused on the understanding of ourselves in relation to others in our society, and on the kind of social constructions we wish to have in the future (Myers, 2009).

Ontological Position

The ontological position of interpretive research is relativism. Relativism, being that reality is subjective and differs from person to person (Guba & Lincoln, 1994). Our realities are mediated by our senses and without our consciousness the world is meaningless. Reality emerges only when consciousness engages with *otherness*, which are already loaded with meaning (Crotty, 1989). Reality is individually constructed, and language does not passively label otherness but actively shapes and moulds reality (Frowe, 2001). Therefore, reality is constructed through the dialectic interaction of language, conceptualizations, and aspects of the independent world. These constructions and conceptualizations are understood in the form of multiple socially and experientially based familiarities. It was for these reasons that the participant vignettes were captured to situate the otherness that is required to understand the constructed realities of the participants' current world views. Relativism was important to this study for it allowed the data to depend on the alterability associated with realities, and those constructions thereof are not being more or less *true* in any absolute sense, but simply more or less informed and/or sophisticated (Reese, 1980).

In this study titled: teachers' conceptualizations of physical literacy, it was important to allow for fluidity between constructions and that of experience to playfully interact with each

other. It was anticipated that the interpretive inquiry perspectives would allow the researcher to gain a greater worldview and understanding of what PE and physical literacy could mean to the teacher participants; to enhance future pedagogies, curriculum, and policy initiatives within the discipline. Interpretive inquiry, as a theoretical perspective does have the ability to journey into the establishment of meaning making in order to further teacher's understandings and learning within the broader PE context (Edwards et al., 2018; Lynch, 2016; Pope, 2006). With real life narratives and shifting worldviews, these are some of the hallmarks of interpretive research that set the foundations for multiple realities and socially constructed meanings to become reliable sources of data. In this study, the *body work of reflexive journaling* became an avenue for the participants to enact their conceptualizations and a place to decree their social constructions thereof. The study resolved to bring into light the many *truth(s)* and varied social contexts associated with PE's philosophy, pedagogy, and curriculum.

Epistemological Position

The interpretive epistemology is one of subjectivism, which is based on real world phenomena. Understood from this epistemological view, our world does not exist independently of our knowledge of it (Grix, 2004). Therefore, meaning is not discovered, it is constructed through the interaction between consciousness and the world. Consciousness is always conscious of something (Crotty, 1998), while to experience our world is to participate in it, simultaneously conceptualizing, moulding, and encountering it (Heron & Reason, 1997). Knowledge has the trait of being culturally derived and historically situated and thus the interpretive paradigm does not question ideologies or prejudices; it accepts them.

Constructivism's relativism, assumes multiple, apprehend-able, and sometimes conflicting social realities that are the products of human intellects and conceptualizations, that

may change as their constructions become more informed and sophisticated. Knowledge is thus created through the dialectic relationship between participants and researcher and the intersections placed under inquiry as the study unfolds. The hermeneutic dialectic serves therefore as the research approach to support the reconstructions of previously held constructions, while remaining open to new interpretations as information improves (Guba & Lincoln, 1994).

Interpretivism and the Interpretive Inquiry Perspective

Knowledge and meaningful realities are constructed in and out of interactions between humans and their world and are developed and transmitted in a social context (Crotty, 1998). It was the intent of this study to bring the interactions of teachers and their PE experiences with physical literacy into focus through careful considerations of their classroom contexts, pedagogy, curriculum, and relations with each other as a focus group cohort. It was also important that the social world of which they are a part of was understood from the standpoint of the individuals who were participating (Cohen, 2007). Interpretivism and the act of interpretive inquiry as research aims to bring into consciousness hidden social forces and structures, while the research approach within the hermeneutic dialectic is directed at understanding possible phenomenon from an individual's perspective and investigating interactions among individuals as well as the historical and cultural contexts which people inhabit (Creswell, 2009; Smith & Osborn, 2013).

Individual constructs are elicited and understood through interaction between the researcher and participants (Guba & Lincoln, 1994) with the participants being relied on as much as possible (Creswell, 2009). Events are not reduced to simplistic interpretations; new layers of understanding are uncovered as the dialectic is thickly ascribed. As the researcher in this study, it is acknowledged that value-free knowledge is not possible and I have already asserted my beliefs

when I choose what to research, how to research, and how to interpret the data (Edge & Richards, 1998).

Limitations and Assumptions of the Interpretive Perspective

To ensure that this study and the constructivist paradigm remained convincing to our academic audiences, broader generalizations of the finds were not simplified to other individuals or other contexts in creating a universal [T]ruth (Cohen et al., 2011; Samdahl, 1999). It was the intention of this study to bring the narratives of the participants into the field of vision, furthering the possibility of transferability of context as a benefit and a possibility to further understand the construct of physical literacy in particular space and time.

Assumptions that realities are subjective and can differ greatly from person to person; the research participants were not expected to arrive at exactly the same interpretations as each other, nor the researcher (Rolfe, 2006). It is acknowledged that any pre-existing meaning making systems, which we are born into, may have in fact distorted and disrupted our understanding, and at times, made us unaware of this. It is for these reasons that certain limitations to interpretive research can neglect the external structural forces that influence behavior. It is also acknowledged that at times, it was challenging as the researcher to navigate these waters when the focus group met and individual interviews were conducted (Cohen et al., 2011).

Research Approach (Methodology)

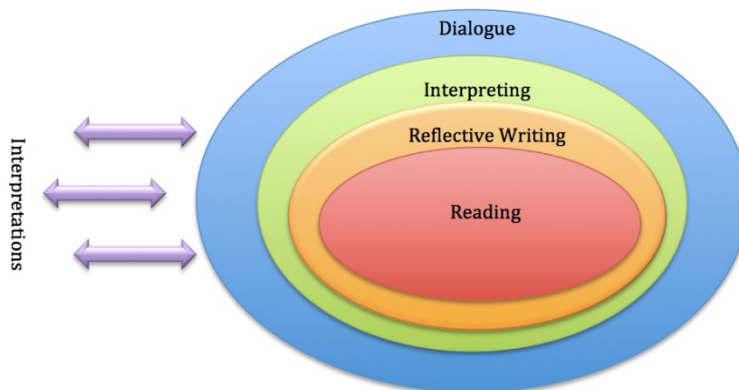
Understanding the Gadamerian Hermeneutic Tradition as a Research Approach

Hans-Georg Gadamer's (2004) hermeneutic work has been viewed as the forward development of his teacher, Martin Heidegger (1889 - 1976). Although there are differences in the philosophical underpinnings of each academic, Gadamer (2004) asserted that "*methodical*" contemplations are opposite to experience and reflection in that humanity can reach the *truth(s)*

only by understanding or mastering our experiences. According to Gadamer (2004), our understanding is not fixed but is ever changing and always signalling new perspectives. What is most important to the hermeneutic tradition as a research approach is the unfolding nature of individual understanding. Gadamer's establishment and acceptance of *prejudices* as an element of our understanding are not *per se* without value of the things that we want to understand, but that '*prejudices*' are unavoidable and necessary in hermeneutic traditions. In addition to this significance, *historicity* is a condition of our understanding, and he claims that humanity can never step outside of our historicity—all we can do is try to understand it (Gadamer, 2004). The use of the hermeneutic tradition as a research approach in this study allowed the participants to share and delve into the practice of interpretation and conceptualization, which is not a simple reformation of meaning making. It is for these reasons that physical literacy was not defined solely by the researcher in this study, but through the hermeneutic processes of co-creation. The production of meaning and conceptualization within the hermeneutic tradition occurred through a simplified dialectic of reading, reflective writing, interpreting and dialogue. It is through this lens that the search to unveil the truth(s) and understandings of physical literacy, became the construct under question (Gadamer, 1960, 1970, 1990, 1998, 2003; Lavery, 2003). Lavery's (2003) simplified hermeneutic dialectic in Figure 1, is an illustration of how this idea of the co-creating process can illuminate detailed aspects within experiences (a taken-for-grantedness) that comes with an intent of creating meaning and achieving a sense of understanding for other ways of knowing and being in the world. The selection of this research approach as a methodology further segues into a much more complex research design (method) which will be discussed in the next sections.

Figure 1

Simplified Hermeneutic Dialectic (Lavery, 2003)



Gadamerian hermeneutic traditions are often referred to as productive/projective hermeneutic traditions. They offer divergent ontological and epistemological assumptions in that there is no objective *[T]ruth* or closed reality; rather knowledge and conceptions are relative and subjective (Gadamer, 2001; 2004; Guba & Lincoln, 1994, 1999; Holstein & Gubrium, 2000). While hermeneutic research can be guided by interpretive inquiry as a theoretical perspective, it opens a space for *otherness* between appearance and essence, between the things within our experience, and what grounds the things within our experience (Ehrich, 1999; van Manen, 1997). Cohen (2001) argues that Gadamerian hermeneutics is concerned with understanding the texts, which contain the description of this otherness. Within this study the hermeneutic tradition aimed to establish a rich and deep account of the inquiry through intuition, while focusing on uncovering rather than accuracy and amplification with avoidance of prior knowledge (Patterson & Williams, 2002). It is essential to understand that in using the hermeneutic tradition, a person has accepted the difficulty of “bracketing” preconceptions, and to overcome this difficulty it was quintessential that there was an acknowledgment of our implicit assumptions and the need to render all things in question explicitly (Bernstein, 1986; Gadamer, 1984). This was achieved and

acknowledged through the participants' vernacular and through the exposure of their vulnerabilities in *not knowing*. The acceptance of many perspectives unlocked an ideal that perspectives could be like that of a prism; while one part became hidden another part became approachable and seen thus becoming the process of our interpretive parts and whole constructions (Gadamer, 2004; Heidegger, 1962, 1995; van Manen, 1997). In essence, the interpreter or researcher assisted to produce meaning in the process of analysis and therefore, an innocent reading of texts was impossible, as the researcher played an active role in creating the interpretation (Nicholson, 1984; Patterson & Williams, 2002). Productive/projective hermeneutic traditions reflect a constructivist viewpoint whereby a text "is not simply there waiting to be discovered but is constructed in the process of reading" (Connolly & Keutner, 1988, p. 17).

The Gadamerian hermeneutic tradition eludes the idea of *method* (in methodology) for method's sake and does not share a scripted step-by-step modus or analytic requirement as many other qualitative methodologies or theoretical frameworks and is thus referred to as an *approach* to research (Wilson & Hutchinson, 1991). Whereby, the only wisdoms shared become the recommendation for a dynamic interplay among 5 possible research activities:

1. Commitment to an abiding concern
2. Oriented stance toward the question
3. Investigating the experience as it is lived
4. Describing the experience through reading, writing, rewriting, and dialogue
5. Consideration of parts and whole

Gadamer's (1986) ontological shift is not orientated towards a scientific ideal, but rather pays heed to the hermeneutical archetypal namely where there is "no possible statement that can be fully understood, as the answer to a question and every possible statement can only be

understood in a particular way” (Gadamer, 1986, p. 226). Gadamer’s (2000) hermeneutic tradition does not take up the universalization that “knowledge leads to a final” but suggests that absolute knowledge is abstracting from all experiences. The constitution of understanding therefore becomes the relationship to other, so that any particular entity can only be achieved through understanding. Heidegger (1927, 1962) along with Gadamer (1960, 1998) both took exception to the Cartesian split between mind and body, believing that such a sharp distinction between mind and body does not exist, and individuals were incapable of standing outside the pre-understandings, prejudices, and historicity of one’s own experiences. With this understanding, finitude and experience prove to be constitutive for all human knowledge.

The Dialectic Hermeneutic Process

The purpose of the dialectic process is not to justify one’s own constructions of pedagogy and reality, or to attack the weaknesses of the constructions offered by others, but to form congress amongst them all (Caputo, 1988; Gadamer, 1975; Heidegger, 1995). The hermeneutic dialectic within the tradition, is an approach to understanding and producing rich textual descriptions and conceptualization of the experiencing of life “in the life world of individuals that are able to connect with the experience of all of us collectively” (Smith, 1997, p. 80). In using this approach, the participants, and the researcher were able to move deeper into layered conceptualizations and reflections using rich descriptive language through the inquiry process, allowing for what was beneath the surface to emerge. Sharkey’s (2001) interpretation of hermeneutics challenges the researcher to reflect deeply on what it is that the field texts have to say. The researcher is called to play with the text as a means to become lost in deep conversation with them. The goal of this type of research is not to clone the texts of the field for the reader of the research, but to invite the reader to enter the world in which the texts themselves can open in

front of them. The understanding of the hermeneutic tradition and the dialectic approach is based on the premises that reduction is, at times, impossible and acceptance of endless interpretations can get beneath the subjective experience to unearth the genuine nature of things as realized by an individual (Gadamer, 2004; Laverty, 2003; van Manen, 1997).

In this study and due to the nature of hermeneutics, the focus on the subjective experiences of the participants and the focus group interaction served to unveil the world as experienced by the subjects through their life world stories/narratives. While scholars have used subjective experiences as fulcrums for interpretation and as a part of the process for inquiry for decades, the hermeneutic dialectic served to generate the optimal conditions for the interpretation of life events that played an active role in their conceptualizations of physical literacy. The intention of the approach was to expose the multifariousness of different views and pedagogy that built the agenda and space for negotiation and (re)construction of physical literacy as it applied to their teaching pedagogy.

The resolve of the hermeneutic dialectic was to generate the life world stories and narratives of the research participants and their conceptualizations of physical literacy. While certain considerations for multiple ways of knowing and being were honoured, the intentions of the dialectic negotiation between all participants enlisted Guba and Lincoln's (1998) 6 basic recommendations for a successful environment, that were adhered to during each focus group interaction:

1. Commitments from all participants to work from a position of integrity, with no deliberate attempt to lie, deceive, mislead, or otherwise offer misconstructions.

2. Minimal competence on the part of all participants to communicate, whereby holders of alternative constructions should be able to offer their own constructions, and to offer criticisms of the constructions of others in its place.
3. A willingness on the part of all participants to share power.
4. A willingness on the part of all participants to change if they find the negotiations persuasive.
5. A willingness on the part of all participants to reconsider their value orientations as appropriate.
6. A willingness on the part of all participants to make the commitments of time and energy that may be required in the process.

While these 6 negotiations could be viewed as part of the study design (as method), they articulate the approach of the hermeneutic tradition as a methodology in the understanding and sharing of the dialectic hermeneutics process. This allowed the research participants and researcher to explore the narratives of each other and themselves as PE teachers to tell of their experiences and conceptualizations of and with physical literacy (Langdrige, 2007). What influenced this study's research approach towards the philosophical underpinnings of the dialectic was the concern with human experiences and the conceptualization of these experiences as they are lived.

Creation of the Fusion of Horizons as Process of the Dialectic

For Gadamer (2004), a horizon constitutes one's particular worldview, which is subject to expansion and revision at any given time. Although one might expect to discuss the *fusion of horizons* under a theoretical framework, it is a part of the research approach that ignites the reflexive work in the building of understanding and of one's realities and subjectivities. It may

also bump up against, fracture, or even cause divergence with other's horizons. In the process of fusing horizons, understanding occurs between participants, whereby one grows in one's awareness and pursuit of truth(s). Gadamer (2004) maintains that this can happen across both hermeneutical and within historical boundaries, hence it becomes the work of preserving the applicability of a text to multiple contexts and without compromising its unique historical origins to generate a conceptualization. The *fusion of horizon* is only achievable through a dialectic encounter with the prejudices in one's own historicity. Working from within the hermeneutic dialectic process, our self-understanding and conceptualization (within our own historicity) ripens a narrative that becomes the product of all previous experiences, understandings, conceptualizations, and horizons. It is the *fusion of horizons* that becomes the first, last, and constant task in an infinite process of understanding, not only of ourselves but of others. A fusion of horizon is accomplished by entering a dialogue with others across time and space and only when the horizon is challenged, expanded, and transformed through the research design does a constructed or (re)construction of truth(s) emerge. It is here that what is conceptualized of what one understands becomes the process of what one knows and becomes fluid rather than fixed. Gadamer (2004) states that:

the concept of horizon suggests itself, because it expresses the superior breadth of vision that the person who is trying to understand must have. To secure a horizon means that one learns to look beyond what is close at hand, not to look away from it, but to see it better. (Gadamer, 2004, p. 271)

Understanding happens when our present understanding or horizon is moved to a new understanding or horizon by an encounter (Gadamer, 2004). Thus, the process of understanding is a fusion of horizons whereby the old and the new horizon combine into something of living

value. *Understanding* is the fusion of our past and present horizons whereby the present cannot be formed without the past. The past and present cannot exist without each other, and understanding is always the fusion of these horizons existing.

It is understood that within the process of textual data interpretation, two horizons of meaning may in fact emerge: the horizon of the participants and their transcriptions (texts), and those of the researcher, both of which play a constitutive role in the development of understanding and the process of conceptualization (Heckman, 1984).

Concerns With Using the Hermeneutic Dialectic

Hermeneutic undertakings are not intended to escape pre-understandings, but rather to elucidate what is present, and what is implicit or vague in manner (Gadamer, 1984). The hermeneutic dialectic was used in this study because of its ability to expression the existential fore-structure of *Dasein* (existence) and for the fact that it does not serve to reduce a concern but becomes the process of hidden possibility of the most primordial kind of knowledge (Heidegger, 1962). The meaning and conceptualization of the *thing* comes into question and in our case, this was the conceptualization of physical literacy. As the participants grappled with and through the dialectic process of understanding, their prejudices enabled them to understand their conceptualizations. In using a dialectic process, there becomes an effort to concretely understand the structure of hermeneutic research approaches that are foundational to the back-and-forth relationship between the whole and its parts, whereby the whole can only be understood through the parts, but it is in light of the whole that the parts take on their illuminating function (Gadamer, 1984; Heidegger, 1962; Packer & Addison, 1989; Palmer, 1969; Smith, 1997). The ontological character of the dialectic averages something basic about every being-in-the-world, and that as an act of being human we are essentially beings constituted by

and engaged in interpretive understandings (Bernstein, 1983). The hermeneutic dialectic sought to keep discussions open and alive, and the inquiry underway so that a *fusion of horizon* may be reached (Packer & Addison, 1989). The ontological belief is that this research approach holds a reality that changes over time and is never over, and that all elements affecting judgment are never completely given (Patterson & Williams, 2002; Stewart, 1983). It was for this reason that the idea of infinitude in such a research approach needed to be acknowledged, and that this study limited the number of passes the research design attempted as the dialectic spirals delved deeper into the conceptualization of physical literacy.

Research Design (Method)

Within the theoretical perspective of interpretive inquiry, and stemming from a hermeneutic approach, the rigor found within the method of the dialectic spiral served to inform the research in question (Ellis, 1998; Patterson & Williams, 2002; Smith, 1997). The term *interpretive research* assumes that social reality is not singular or objective, it is nevertheless shaped by human experiences and social contexts that required a design method which could honour its multifariousness. The research design relied on the hermeneutic dialectic spiral (as method) to inform and juncture the socio-historical context and the subjective interpretations/conceptualizations of the participants. And although hermeneutic methods such as the dialectic spiral are rarely considered bizarre or arbitrary, they reflect a historical moment that furthers the understanding of the places people inhabit together (Greene, 1994; Smith, 1993).

The dialectic spiral consents to a social authenticity that is embedded within a genuineness of *sense-making of* rather than a hypothesis or testing process (Lincoln & Guba, 1985). This contrasts with the positivist of a functionalist paradigm that assumes that participant reality is relatively independent of the context and can be studied in a manner of using

standardized measures as part of its method for discovery. The nature of the dialectic spiral is open-ended, and for these reasons, the development of understanding amounted to the formation of self. The cross-pollination that spanned the dialectic spiral aimed to produce an understanding through conceptualization, however it should be acknowledged that research done in this manner may not necessarily provide a final answer to the question/concern or provide a solution to a possible problem/concern, rather it opens a promising direction for further inquiry (Gadamer, 1998).

The Role of Interpretative Phenomenological Analysis

While this study used the hermeneutic dialectic spiral as its primary method for assembling data, there is a need to discuss the role that interpretative phenomenological analysis (IPA) played within the method of data generation and as part of the coding process. Although the philosophical differences between hermeneutics and IPA are important (they are beyond the scope of this study) and therefore only a brief description of the underpinning knowledge between them both will be brought to light. A decision about which method of the two was more relevant to the study, guided the research design. Within the hermeneutic dialectic spiral/circle the interpretative process itself was viewed as the primary process versus the grasping of essences and of a possible phenomenon to inform the work. IPA is a narrower term, and it indicates a particular method of qualitative analysis of data that originates in the broader hermeneutic phenomenological movement. Whilst there is a strong correlation between hermeneutics and IPA research, to include IPA analysis in the method of data generation assisted in the continued process of exposing the detailed examination of personal lived experiences and the understanding of meaning within those experiences (Smith, 1997). It is for these reasons that

IPA was considered as a secondary method of data generation and analysis rather than as a primary technique that framed the research.

Although IPA is most used as a qualitative methodology, this study was concerned with using it as a supportive method to the hermeneutic dialectic spiral. As IPA contends to have theoretical roots in phenomenology, hermeneutics, and ideography, it generally concerns itself with the process of recognizing *essences* and that there is not a direct route to experience. IPA highlights the fact that research is about trying to be *experience close* rather than *experience far*, aligning it with the purpose and intent of the hermeneutic dialectic spiral (Smith, 2011; Smith & Osborn, 2003).

As a method, the process of IPA is a two-stage interpretation process often termed *double hermeneutics* and while IPA concerns itself with an inquiry into the participant's experience, there is an acknowledgement that not all experiences can be uprooted and recorded forthrightly from the heads of the participants. IPA is a rigorous process of engagement and interpretation on the part of the researcher and is aligned with hermeneutic perspectives (Packer & Addison, 1989; Palmer, 1969). While the participants found themselves engaged in making sense of what is happening to them, the researcher is attempting to access that same experience, and the double hermeneutic process takes seed; the researcher is trying to make sense of the participant who is trying to make sense of what is happening to them (Smith, 2011; Smith & Osborn, 2003). IPA as a method can suppose that there exists a chain of connections between embodied experiences, talking about those experiences and participant's making sense of, and emotional reaction to, those experiences (Brocki & Wearden, 2006; Cassidy, 2010; Eatough & Smith, 2008). That process of (re)constructing accounts for what spirals deeper into the construct of conceptualization. While endless interpretations (which is hermeneutic in nature) can get beneath

the subjective experiences of the participants to unearth the genuine nature of their conceptualization, IPA as a method was used to focus the attention of the phenomenological process of those interpretations to capture the essence of lived experiences in the process of conceptualization. And although this study is hermeneutic in nature, using phenomenological research, at times, opens a space for the *otherness*, but does so with a focus between appearance and essence, between the things within our experiences and what grounds the things within our experiences (Ehrich, 1999; van Manen, 1997). While Cohen (2001), argues that hermeneutics is concerned with understanding the texts which contain the descriptions of these otherness. By using IPA and the hermeneutic dialectic spiral together the research data, generation and collection along with its analysis was able to undercoat a comprehensive picture of the conceptualizations of physical literacy as experienced by the participants in their social constructs and historicity.

As data was generated over time in this study, and while the hermeneutic dialectic process does not seek phenomena, it was important for themes to be clustered and be similar in nature. The details of the data generation will be outlined in the sections to come, but what is important to note is when phenomenological themes are clustered through the IPA method we identify the similarities of the interpretations within the hermeneutic tradition, as no more than a *happenstance*. In Gadamerian hermeneutics accepting the difficulty of bracketing and to overcome this difficulty, there is an acceptance and acknowledgement that our implicit assumptions around themes and phenomena must be surrendered. Although hermeneutic dialectic processes as method produce rich textual descriptions of real-life experiences, the connectedness of these experiences and conceptualization with all of us collectively is merely a *happenstance* (Gadamer, 2003). The phenomenological side of IPA invites the researcher into the

world of the participants to make sense of these clusters and happenstances as lived experiences, while the hermeneutic dialectic seeks to make sense of the construction of consciousness as conceptualization (Langdrige, 2007).

Research Site

There was a conscious choice to conduct research within my own school board. The selected site for research in a broader context was done for the simplicity of pre-established relationships and participant recruitment, anticipating that my position with the school board would serve as an asset to the researcher/participant relationship. The proposed study asked participants to undergo a certain amount of reflexive work that came with and involved a fleshing out of conceptualizations. Having a pre-established relationship with the participants and conducting the research in familiar locations ascertained a foundation for a safe and caring learning environment. This fostered the required space whereby the participants were able to be open and vulnerable to the sharing of personal teaching philosophies and those of pedagogy without the fear of judgment. To navigate these waters with participants, a pre-established relationship with them was required, whereby trustworthiness was foundational. It was challenging at times to surrender my position of power as a consultant over the participants, but essential to convey. Although there can always be an assumption of power buried in one's subconscious, ensuring that my position in the district was not viewed from a place of power over those volunteering for the research was important to the integrity of the study and that of hermeneutic work (Ellis, 1998). This was accomplished by building authenticity within the intentions of the work, personal empowerment as opposed to power of position focused on the people around the understanding of the subject, and a successful leadership avenue that built the required interactions for a genuine sharing environment (Ayoko et al., 2014).

Participants

The study included seven teachers from a large urban school board including a combination of division II (Grades 4-6), division III (Grades 7-9), and division IV (Grades 10-12) teachers of PE. A smaller sample group was required to permit genuine dialogue, but not so small that a single participant was unlikely to dominate or inhibit the flow of ideas (Guba & Lincoln, 1989). Participant samples in hermeneutic research tend to be small to support the depth of case-oriented analysis that is fundamental to this mode of inquiry (Sandelowski, 1996). The decision to select a smaller sample size was based on the qualitative samples being purposive, that is, selected by virtue of their capacity to provide richly textured information, relevant to the concern under investigation. As a result, the purposive sampling in this study (Luborsky, 1995; Marshall, 1996) was implored as opposed to probability sampling employed in quantitative research cases (Patton, 1990). It was anticipated that those teachers assigned to full time teaching positions in divisions II, III, and IV would have teaching duties outside the PE faculty. However, as part of the criteria for inclusion it was asked that those consenting to participate shall:

- be assigned to a minimum of 0.7 FTE (70%) or more of their current teaching assignment in the subject area of PE (this ensured vested relevance in the learning area of focus).
- have previous teaching experience within PE (to ensure an understanding of the discipline).
- be respectful of the thoughts, ideas, values, and moral imperatives of those participating in the study.

Because data was captured in an ongoing fashion, and represented but a snapshot of the participants' teaching, conceptualizations, philosophies, pedagogies and careers in a particular

place, time, and context, the smaller sample size in combination with the nature of hermeneutic research traditions; their assumptions and conceptualizations of physical literacy will not be universal in [T]ruth and nor were expected to be so. As certain generalizability emerged from the participant narratives as happenstances and they have only been applied within a broader human context, telling of a certain truth(s) as they were experienced.

Data Generation

To build a welcoming, safe, and caring learning environment, whereby the participants could drop into the subject matter, individual interviews were conducted in the designated schools assigned to each participant, an agreed upon venue or from a secured google meeting link. The focus group interactions came together in spaces outside of their school facilities. Although my school division has many offsite venues which could support this work and that are independent of individual school infrastructures, the focus group gathering's locations were negotiated among the participants and unanimously agreed upon to be held 'off campus'. It is acknowledged that all individual interview locations have outside influencing variables and the role of the researcher was to ensure that any amplification or distractions could be dampened.

The study consisted of 3 individual open-ended interviews and 3 selected focus group interactions (*Table 1- Overview of data generated*). In addition, the participants were asked to reflexive journal as an activity within the hermeneutic dialectic process; useful to the participants in that it allowed for the necessary back and forth movement between parts and the whole (Heidegger, 1927, 1962, 1996). The work of van Manen (1997) leads us to believe that the act of writing forces an individual into a reflective attitude in which one writes themselves in a deeply collective way. Philosophical hermeneutic approaches are a way of thinking and an intellectual tradition that lends itself to inquiry performed through the conduct and analysis of interviews that

permit participants to share their stories (Cohen et al., 2002; Seidman, 2006; Vandermause & Flemming, 2011). For Gadamer (2004), when stories are elicited, the interpretation begins and the practical interconnected experience of the world is revealed (Johnson, 2000). While a shift away from positivist thinking is inherent in the process of interviewing, it allows the researcher to remain open to unexpected or unfamiliar responses from the participants that make room for an interactive exchange to manifest. Open ended conversations within the hermeneutic tradition often reclaim language that bears a resemblance to conversational dialogue, and as the exchanges between participant and researcher, and those within a focus group interaction evolve, the narrative text is co-created between all participants of the study (Crist & Tanner, 2003).

Data considerations are often performed by investigating the hermeneutic dialectic that constitutes; reading, reflective writing and interpretation for which salient issues and/or conceptualizations arise through dialogue and the self-reflexive practice of journaling (Lavery, 2003). Yet the manner in which interviews and focus groups are conducted call forth the participants thoughts and feelings related to the concern in question. Dinkins (2005) ascertains that this has a direct impact on the quality of the data generated. While the process of IPA allowed the researcher to delve into the essence of setting the tone of the research, looking for assent, and returning the participants to their story, meaning was generated as their shared experiences and conceptualizations were understood as a novel understanding of experiences that had unfolded (Cohen et al., 2000).

The degree and structure of the individual interviews evolved over time, commencing with the pre-interview activities (PIAs) found in *Appendix A* (Ellis, 2006). As the interviews progressed towards a deeper understanding of the conceptualization process of physical literacy, questions became more explicit to the participants' lived experiences within PE. It became the

role of the researcher to inquire and solicit the participants constructions of truth(s) in their own terms and as emerging themes presented themselves. When construction(s) and conceptualizations became clearer, more pointed questions were asked. A sample of some of the questions and prompts for the dialectic responsiveness are provided in *Appendix B: Frame 1- Interviews and focus group considerations*. Since the purpose of the hermeneutic dialectic was to generate an understanding of physical literacy through conceptualizations, it was understood that through the process of inquiring and uncovering thematic and emergent constructions, truth(s) would be conveyed (van Manen, 1996, 1997). The analytical rigor of the hermeneutic dialectic persuasively accounted for the experience(s) to evolve over time and for the participants to reflect on their personal experience for what truth(s) they had constructed. The true intention of the hermeneutic dialectic was to pay attention to the fusion of horizon and the rhetoric of ‘otherness’ so that intentionality, tone, and idiographic expressions could become educative for the teacher participants in the process of conceptualization.

Data generation is about discovering the common threads between and among the responses of all participants as ascertained through careful inquiry and examination. This meant that as the researcher the selected focus group interactions determined the range of possible ways to experience and conceptualize, for a ‘population’, in a particular context, and to which the sample(s) belonged (Åkerlind, 2005). The relationship between the participants and the research and what was being experienced and conceptualized became the emergent meaning making process, and it became critical that the fusion of horizon and the relationship the participants had to each other remain visceral (i.e., no one response was examined purely in isolation) (Åkerlind, 2005).

Table 1*Overview of Data Generation*

Order sequence	Data generation	Duration and purpose
Round 1	Individual interviews	45-90 mins <ul style="list-style-type: none"> • develop relationships. • review the PIAs activities. • initial inquiry into what is known about physical literacy. • opening dialogue on reflexive journaling.
Round 2	Focus-group interaction	45-90 mins (all participants) <ul style="list-style-type: none"> • bring the group together for the first time to set intentions. • guided questions around physical literacy. • share in the dialectic and questions that emerged from initial individual interviews at round 1.
Round 3	Individual interviews	45-90 mins <ul style="list-style-type: none"> • verification of transcription from previous interview round 1 (omissions or changes). • guided questions around physical literacy. • delve deeper into the understanding/conceptualization of physical literacy. • share reflexive journal entries.
Round 4	Focus-group interaction	45-90 mins (all participants) <ul style="list-style-type: none"> • verification of transcription from previous focus group round 2 (omissions or changes) • delve deeper into the construct of physical literacy with guided questions. • share in the dialectic and questions that emerged from individual interviews at round 3 and focus group round 2.
Round 5	Individual interviews	45-90 mins <ul style="list-style-type: none"> • verification of transcription from previous interview round 3 (omissions or changes) • delve deeper into the conceptualization of physical literacy • share reflexive journal entries. • final thoughts.
*Round 6	Focus-group interaction	45-90 mins (all participants) <ul style="list-style-type: none"> • verification of transcription from previous focus group round 4 (omissions or changes) • delve deeper into the construct of physical literacy with guided questions. • share in the dialectic and questions that emerged from individual interviews at round 5 and focus group round 4. • final thoughts

* Focus group 6 was added to the timeline at the participants' request.

Data generation was approved and in accordance with the university institutional ethics review board and the school district's ethics process. Informed consent was received from

participants and to ensure anonymity, pseudonyms have been given to participants, schools, and any reference to students or colleagues discussed. Collected data included, semi structured one-on-one (face-to-face/online) interviews and focus group interactions, along with personal participant journals over the course of 7 months.

Interview Logistics

Each participant in the study, including the researcher, was the expert of their own life world. As in all hermeneutic approaches, this expertise plays a central role in the part-whole research process. Qualitative semi-structured interviewing techniques are well suited for the collection of life stories and narratives; allowing the participants to express their visions of the world, their conceptualizations, and their meaning making processes through authentic means. While the interviewer generally sets the intentions and the times of the interviews and focus group interactions, each participant was responsible for weaving the narrative of their own experiences. Barbour (2005) contends that focus group and individual semi-structured interviews give participants a sense that their storied journeys are fully heard and thus become more vested in the process of inquiry. In this study, a classic interview situation was disrupted by the use of the hermeneutic tradition, whereby the interviewer had no more hegemonic power over the participants because the usual asymmetric power relation was dissolved through the dialectic spiral and its many passes (Ellis, 2006; Patterson & Williams, 2002; Smith, 2006), and because the participants did not have power over the interviewer. It is acknowledged however that during the interviewing process that this type of research can lend itself to the activation of a biographical reconstruction - a process of one's own identity that could become a self-narrated reflection of one's or others own existence(s). Biographical reconstructions share the reconstructive and sequential approach of other hermeneutic research designs (methods), but

caution was taken to ensure that these reconstructions were not present. This was performed through *reconstructive* meaning whereby the text was not approached with predefined categories - as in content analysis - but rather the meaning of individual passages were interpreted through the overall context of the interview (Breckner, 1998). Hermeneutic research does, however, allow us to (re)construct the interrelationship between individual experience(s) and a collective framework as a fusion of horizon, so when we (re)construct an individual's interview as transcript data, if broad statements arise, we do not dismiss them but hold them as happenstances (Holstein & Gubrium, 2000). Thus, the goal of hermeneutic research is not only to understand individual participants in the context of their historicity, but to gain a certain understanding of societal realities or of the interrelationship between society and histories in a particular time and place (Rosenthal et al., 2000). This study's purpose was to examine how PE teachers conceptualize the construct of physical literacy within their given PE context(s) at a given moment in their teaching careers, and within a particular school setting.

Both the individual interviews and the focus group interaction were recorded to create an ether of informality for participant comfort. After each session, and after listening to the recordings the transcription process began. Ongoing transcription assisted in guiding the next round of interview questions at all levels of the study. All sessions were transcribed verbatim. Member checking the transcriptions with the participants ensured that the data collected represents an accurate description of the intentionality of thoughts and meaning on their behalf. All participants, after reviewing their interview transcripts were provided the opportunity to strike anything from their transcripts or their sections of the focus group interaction transcripts. A gentle reminder about the period to request for full deletion as per the letter of informed consent always concluded each interview round. Individual interviews were semi-structured

open-ended questions prepared in advance; however, as new questions emerge, and to honor participant voice, the process included this as part of the qualitative data generation. In all hermeneutic research it is essential to ask not only the “what” but also the “why” questions, especially with follow-up prompts (Åkerlind, 2005, p. 65). The interview questions were asked in no particular order, but ideally, they were integrated into the flow of the conversation (Thomas, 2013). In addition, universal follow-up prompts and questions were used, such as “tell me more about that answer” and “can you explain that to me in more detail?” (Thomas, 2013, p. 7).

Interviews and Focus-Group Considerations

The primary concern of the researcher was to draw rich, detailed, and first-person accounts of all teacher experiences, in particular the conceptualization of physical literacy. The semi-structured interviews allowed the researcher and the participants to engage in a dialogue in real time, before the focus group entered the hermeneutic dialectic process. The intent of bringing the participants together in the focus group was to ensure they could each build upon one another’s knowledge, experiences and understanding of the concept of physical literacy (Merriam, 2009). The purpose was to safeguard high quality data in a social context where the participants could consider their own views in the context of the view of others (Patton, 2002). Both processes provided enough space and flexibility for unusual and/or unexpected issues to arise, which allowed for further investigation in more detail and with further questions.

Apart from active listening skills and the ability to ask open-ended questions free from hidden presumptions, it was imperative to build rapport and gain the trust of each participant. Thoughtful pre-interview activities (PIA) (provided in Appendix A) and “warm-up” discussions were required to reduce the interviewees’ tensions and to have them ready to discuss more

sensitive or personal information regarding the conceptualization of their own pedagogy (Ellis, 1998). A prepared interview plan and talking notes guided and facilitated the natural flow of conversation, that served later as part of the data generation process.

During the interview and focus group interactions, responsibility, and considerations of the moments of silence fell upon the researcher and signaled the shift in conversation or the addition of a new concern, thus allowing oneself and the participants to be reflexive in nature and allowing them to drop deeper into the subject matter. Furthermore, it was important to be sensitive to, and aware of all verbal, nonverbal, and non-behavioral communication, as these actions/gestures served as data generation.

Reflexive Process: Reflexive Journaling and Researcher Field Notes

The intent and purpose of asking the participants to partake in a journal writing exercise was to empathetically listen to what they understood, conceptualized, and uncovered as part of the discovery of self. There was also purpose in opening what questions might remain unanswered for them as wonderings (Durbin, 2009; Sackett, 1981). It was in this space that the drivers of the dialectic process of inquiry began to demonstrate a spiral into the process of conceptualization. John Naisbitt (1982) claims “we are drowning in information but starving for knowledge.” With intention, this study reflexively asked the participants to engage in the writing process alongside the researcher. Reflexive journaling and researcher field notes are an important aspect of data generation that create an expansive picture while serving as part of a self-referring and relational statement about each participant and their life narrative. Having each participant reflexively journal about their conceptualization and interactions served to extend understanding on behalf of the researcher and ensure that the data collected had not been restricted, limited, reduced, or deconstructed, allowing for the researcher to inquire deeper into the theoretical

structures that have lensed the conceptualization of each participant in their journey of self-awareness and their understanding of physical literacy. Engagement within the writing and reading process served to defuse the back and forth from subject (physical literacy) to text (conceptualizations). The language resulting from the process served to hold different notions of truth(s) and value for each participant, denying the possibility of “falsity” (Sagal, 2010).

Journals

Journal reflections were guided by the hermeneutic circle and involved asking participants to reflect on anything that was still *addressing* them and seen as perhaps an *unfamiliarity* (Gadamer, 2004). Participants were encouraged to reflectively think on their own time and between interviews and focus group interactions through the act of ink shedding (collective free-writing activity that brings meaning to scattered thoughts put onto paper). By having the participants focus on the process of making judgments about what had transpired for them, it generated further questions about any *uncoverings*, deepening the next interview or focus group interaction when addressed (van Manen, 1997). Engagement with their journals was voluntary but strongly encouraged as a way to delve deeper into their prejudices, traditions, or re-awakenings of how they believed they were conceptualizing the construct of physical literacy. Dewey (1933) suggests that reflective thinking is an active, persistent, and careful consideration of a belief or supposed form of knowledge, of the grounds that support that knowledge, and the further conclusions to which that knowledge leads. The process of reflective journaling for Gadamer (1927) is to gain an understanding as a practical know-how (*sich verstehen*); to understand always implies an element of self-understanding, self-implication, in the sense that it is always a possibility of one’s own self that is played out in understanding, hence why the human condition is concerned in searching for orientation.

Semi-Structured Interviews

Semi-structured interviews were conducted as a combination of being face-to-face and online (through a secured Google Meets link) and audio recorded (approximately 60 minutes in length). The interviews were made up of open-ended questions that first focused on getting to know the participant's historicity and to gain insight holistically to their experiences with PE and physical literacy, followed by more specific questions regarding their conceptualizations of physical literacy within their specific teaching contexts. Participant were asked to answer questions grounded on the plurality of language and the whole-part-whole processes of Gadamer's (2002) basic understanding of understanding (*verstehen*); in which all meaning carries different understandings but points to a sameness in a possible phenomenon. This double hermeneutic movement is highly characteristic of Gadamer's (2002) aesthetics. It recognizes that the cognitive dimension of aesthetic experiences are like all linguistic experiences both centrifugal and centripetal in nature. When a work addresses us, its impact is centrifugal: it upsets and transforms what is customarily recognized. It awakens us to the hermeneutical sublime, to what lies beyond but nevertheless shapes our normal range of understanding. Interviews are used in research when there is a curiosity in seeking and to better understand a question that is addressing a participant (McHugh et al., 2018). Mason and Koehli (2012) describe how one-on-one interviews can provide opportunities to explore personal experiences in a private setting. The one-on-one interviews were also used to strengthen the relationship between the researcher and the participants involved in the study so that vulnerabilities could surface and questioning of (*mis*)understandings or *re-awakening* could be trustworthy.

Focus-Group Interactions

The focus group interactions allowed all participants to share polyvocal insights on their personal experiences with physical literacy in their teaching practices and their personal understanding of embodiment as it relates to the construct of physical literacy. For Gadamer (2002), the tradition of practical understanding leads to an understanding of agreements (*verständigung*), whereby as the participants in this study interacted with themselves, their environment, and each other, and their understanding of physical literacy became a process of *re-awakening*. The intent of the focus group interactions was not to reconstruct the researcher's intention to seek out a certain conceptualization, rather to find common ground amid the participants. The researcher's meaning is at best a secondary direction of understanding, as a sort of detour, when the basic agreement about physical literacy is disturbed. Agreements or fusion of horizons occur mostly through language, dialogue or conversation, whereby this notion bestows a significant weight on the linguistic element of conceptualization. Through the hermeneutic circle/spiral the participants were able to articulate into words, words that are always seen to carry prejudices that evoke and reveal the interpretations of physical literacy.

Data Analysis and Interpretation

Hermeneutic data analysis and interpretation occurred constantly during the study to gain a deeper and rich understanding of the participants' experiences with physical literacy (Patterson & Williams, 2002). Data analysis was comprised of multiple passes through the hermeneutic circle/spiral to identify themes. In addition, Interpretive Phenological Analysis (IPA) was used to create a double hermeneutic analysis (Pietkiewicz & Smith, 2012). To establish themes, an unfastening of language was required to honour the holistic process of unpacking how they were conceptualizing physical literacy and embodied learning. By exposing the inter-relationships

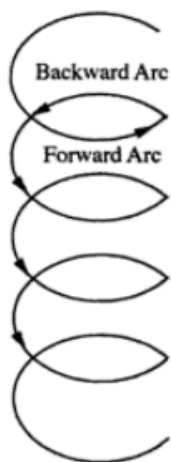
among themes and by retaining a rich characterization of individual themes, a representation of what these teachers were understanding of physical literacy, embodied learning, and what might be relevant to their teaching practice came into light. The following steps were taken: (a) transcription of interviews and focus group conversations; (b) 3 readings of and familiarizing with data (all data sets); (c) generating, identifying, and reviewing individual meaning units (stories) into a chart/table format, which included categorizing the participants' pre-occupations, beliefs, motivations, interests, and values from journals, interviews and focus groups; (d) defining, clustering, and naming individual meaning units across data sets into mutual focus capacities; (e) creating narratives of each participant to interpret the meaning units and to help with the process of establishing individual themes per participant, per interview, and across focus group interaction; and (f) explaining and writing up inter-relationships among themes and in relation to the four pillars of hermeneutic research. Identifying gaps in the experiences, surprises, and qualities of experience were delved into through journaling reflections (Braun & Clarke, 2013).

By understanding the value of data analysis and interpretation, Gadamer (2004) expressed that the processes or self-motivation for interpretation constitutes our manner of being in the world, rather than a prescribed research design (method). Therefore, a continuous interplay of data generation and analysis occurred as the hermeneutic inquiry proceeded towards interpretation (Guba & Lincoln, 1989). While uncoverings became essential in data analysis, the method of constant comparison proposed by Glaser and Strauss (1967), Glaser (1978), and Lincoln and Guba (1985) suggest that immediate analysis ensures that the material from preceding interviews is available for commentary in subsequent ones in which the details of any study should be adhered to strictly during the analysis and interpretation stages.

The idea of uncovering was first developed by Heidegger (1962) and has become important to interpretive inquiry perspectives. As the research data works towards allowing itself to be seen, the data generated is further brought into question to be translated and analyzed, similar to that of an unfolding spiral found in Figure 2 (Ellis, 1998). While uncoverings may not lead directly to a solution, they often enable a researcher to understand the problem/concern or question differently and so to reframe it usefully for planning the next steps of the inquiry (Ellis, 1998). The notion of a spiral becomes a trajectory for the participants and the researcher process. Each loop in the spiral may represent a separate activity or conceptualization that resembles data generation, analysis, and interpretation. The hermeneutic process of this spiral suggests that as each loop is completed, there is an attempt to get closer to what one hopes to understand (Ellis, 1998). As each participant enters a loop, one learns to reframe the question for the next loop, allowing the conceptualizations to delve deeper, uncovering what is seen for the next point of entry. The dialogue created through the hermeneutic dialectic spiral, produces a question-and-answer text, which then formulates the underpinnings for a fusion of horizons and ultimately the forward and backward interplay of the spiral's arc found in Figure 3.

Figure 2

Interpretive Inquiry as an Unfolding Spiral (Ellis, 1998)



Each loop in the spiral represents a separate inquiry activity within the study.

Each loop may represent a separate "data collection and analysis" activity or it may represent a return to a constant set of data with, however, a different question.

Often the question for each new loop has been influenced by what was uncovered in the inquiry represented by the previous loop.

Figure 3

Forward and Backward Arc (Ellis, 1998)



entails making sense of a research participant, situation, or a set of data by drawing on one's forestructure, which is the current product of one's autobiography (beliefs, values, interests, interpretive frameworks) and one's relationship to the question or problem (pre-understandings and concerned engagement).

entails endeavoring to see what went unseen in the initial interpretation resulting from projection. The data are re-examined for contradictions, gaps, omissions, or confirmations of the initial interpretation. Alternate interpretive frameworks are purposefully searched for and "tried on."

It is important to understand that the uncovering is the return arc of the hermeneutic dialectic spiral and the response to the inquiry. If no surprises occur, it should be noted that

nothing is yet “seen” and thus has not been uncovered, or the researcher and participants have not yet approached the situation in a way that respects the manner in which it can show itself. To make sense of the data generated, the researcher and participants must use existing preconceptions, pre-understandings, or prejudices, including purposes, interests, and values in order to interpret and analyze. In the backwards portion of the arc, the participants evaluate their initial interpretations and attempt to see what was not seen before, this entire process is unavoidable if the intent is to delve deeper into the spiral for a rich interpretation of understanding the concern of the conceptualization thereof.

The process of analysis and interpretation does not seek a uniquely correct or accurate interpretation, but rather the most adequate one that can be developed at that time. It is from this vantage point that the researcher needs to explore the interpretive power of the conceptual framework. The search is for an interpretation as coherent, comprehensive, and comprehensible as possible (Ellis, 1998).

Coding Theory

With interpretive inquiry, coding within the analysis is a process that contemplates life in its wholeness and complexity so that the data generated does not necessarily beget a theory, or universal [T]ruth (Ellis, 1998). While the interview and focus group transcripts were a set of complex texts that offer everything from; narrations of events, objects, people, facts from the participants’ life world, and non-verbal communication codes, they were *polyvocal* in nature (Tobin & Davidson, 2006). When interpreting texts, careful consideration of the participants’ differing intentions brought many voices and interpretations to the foreground and it was therefore the role of the researcher to recognize that the polysemous nature of texts differed from

their original setting in which they were created, and thus were written to be an interpretation of the original conversation (Eco, 1986).

IPA (IPA) has become a common technique in hermeneutic and interpretive inquiry analysis research because it allows the researcher to investigate how individuals create, conceptualize, and make sense of their experiences. It assumes that people are self-interpreting beings (Taylor, 1985). A detailed analysis of personal accounts followed by presenting and discussing the generic experiential themes is typically paired with the researcher's own interpretation, which is an expression of a double hermeneutics process. IPA relies heavily and draws upon the hermeneutics processes to draw out truth(s) of unfamiliarity. This study, relied on the hermeneutic dialectic spiral to construct meaning from conceptualizations, while the IPA analysis served to illustrate how the construct of physical literacy was conceptualized in a PE context (Reid et al., 2005).

Theming

Themes were determined from all data generated and will be elaborated upon in chapter 5 in greater detail. They were not predetermined and evolved from the initial interviewing periods to the final conceptualization. Within the hermeneutic process it should be recognized that translation for theming is always a betrayal of one's own words because translation is never a mere transposition of words from a language to another and grouped together. It is almost impossible to produce a text that is fully congruent with the original one and therefore is seen as a betrayal of the original text (Gadamer, 2004). However, after multiple and careful re-readings of the transcripts, there were assurances that a coding system could emerge from the responses that could honour the hermeneutic process. Because meaning is relative to social and cultural contexts, what the participants choose to share and express was described relatively to themes

and pillars of understanding present in the context of culture, including philosophical, political, and media influenced (Bowden, 1996). Themes arose when the transcripts were compared and grouped. The responses of the participants that were captured through participant journals, and transcripts were then reduced to their essential components (while preserving the main content as a representative sample) (Svensson, 1997). It was recognized and accepted that every transcript and participant journal entry was an interpretative act and as such possessed its own unique themes independent of each other. Each of the emerging themes was analysed in relation to the whole and the whole interpreted in relation to the parts (Guba & Lincoln, 1989). As themes became emergent the “search for meaning or variation of meaning were supplemented by a search of structural relationships between meanings” (Åkerlind, 2005, p. 324). This analysis occurred on two levels: identifying the emerging conceptions in each interview and focus group interaction and clarifying the characteristics of each conception by identifying the differences with other conceptions (Dall ‘Alba, 1994).

The process of the hermeneutic dialectic spiral was a reliable method to harvest data and provided the researcher with the emerging theme(s) required to understand the “structural relationships that connected different ways of experiencing events and conceptualizing them” (Åkerlind, 2005, p. 322). It was imperative to catalogue the participants’ interpretations in a variety of ways and to capture their experience(s) and conceptualization of physical literacy so that they were not hierarchically inclusive (Marton & Booth, 1997). This was done so that the structure(s) of relationships could become a “non-dualistic ontology” of hermeneutics.

Seeking Relationships and Clustering Themes

Looking for the connections between the emerging themes and grouping them together according to conceptual similarities provided each cluster with a descriptive label in the next

steps of the data analysis and interpretation process. This entailed compiling themes for the whole transcripts before looking for connections and clusters. Some of the themes were dropped at this stage because they did not fit well with the emerging structure or because they had a weak evidential base. Once the coding was completed a final list comprised of numerous superordinate themes and subthemes which composed the discovery of *what might not have been seen before*. Although there was intentionality set in using the NVivo QRS International 11 software to assist in clustering the themes, the software was not capable of coding the relationship relative to the pillars of hermeneutic research, which will be discussed in Chapter 4. A manual set of techniques were used instead to discover and cluster themes based on an analysis of words and word repetitions, key indigenous terms (seeking for unfamiliarity within language), and key words in contexts (examining how the words are being taken up in context). After careful reading of the larger blocks of interviews and focus group transcripts, techniques such as comparing and contrasting (taking up what each line-by-line analysis might be about or how it might differ from the proceeding or following statement) and searching for missing structures completed the relationship seeking process. It is worth noting that there was an intentional analysis of the linguistic features of metaphors, transitions, and connector words within the texts as part of the mind mapping (Figures 4, 5, 6) process for cutting and sorting.

Evaluating

When an account is evaluated and interpreted, there is less worry if it has provided credible knowledge or a timeless universal truth, but rather asks of ourselves if the concern has been advanced (Ellis, 1998). Packer and Addison (1989) reviewed four general approaches to evaluating interpretive accounts: requiring that it be coherent, examining its relationship to external evidence, seeking consensus among various groups, and assessing its relationship to

future events. Although these approaches are not interpretation-free and make credibility possible, they are approaches that can be used to direct the attention towards the asking of what has been uncovered in an interpretive inquiry discovery for the purpose of evaluation. These approaches attempt to answer the practical yet concerning question that directed the inquiry in the first place. Packer and Addison (1989) outline 6 essential questions to consider when judging whether a question has been uncovered and is open to evaluation:

- Is it plausible, convincing?
- Does it fit with other material we know?
- Does it have the power to change practice?
- Has the researcher's understanding been transformed?
- Has a solution been uncovered?
- Have new possibilities been opened for the researcher, research participants, and the structure of the context?

How carefully the research questions are pondered and framed, how respectfully the inquiry is carried out, how persuasively the arguments are developed in the written account, and how widely the results are disseminated become much more important issues than any criteria-based process of accounting that occurs after the research is completed (Angen, 2000).

Trustworthiness and Credibility

The consideration of hermeneutics and the process of interpretive inquiry as a pedagogic practice of textuality requires careful consideration of the text and that the process is explicated in the life world stories of the research, participants, and researcher (Burke, 2016; Guba & Lincoln, 1994; Holt, 1991; Jardine, 1990; Patterson & Williams, 2002; Smith, 1984; Smith & McGannon, 2017; Sparkes & Smith, 2009). The most crucial aspect of hermeneutic research is

the maintenance and adoption of an anti-foundationalist philosophy with respect to discussing evaluative criteria (instrumental goals) “credibility and trustworthiness of the interpretation could not be inferred separate from its reading” (Holt, 1991, p. 59). Qualitative research is trustworthy when it accurately represents the experiences of the study’s participants (Lincoln & Guba, 1985). Within the hermeneutic tradition, credibility is established when the results of the research are believable from the perspective of the participants, as they are the only ones who can legitimately judge the authenticity or credibility of the results and data generated.

Trustworthiness, however, comes from a concern with the aspect of truth-value, whereby the participants’ interpretations and conceptualizations are the truth(s) of what the participants know and how they have experienced the concern. Together trustworthiness and credibility co-establish a quality consideration for the maintenance and reliability of qualitative research for applicability regardless of transferability to similar situations outside the parameters of the study (Tobin & Begley, 2004).

In judging the trustworthiness of qualitative research, van Manen (1997) associates hermeneutics research and the interpretive paradigm as having pedagogical significance; he therefor has enlisted four rigorous criteria for this type of research: orientation, strength, richness, and depth as the major quality concerns surrounding this type of research. Orientation is the involvement of the researcher in the world of the research participants and their stories. Strength refers to the convincing capacity of the text to represent the core intention of the understanding of the inherent meanings as expressed by the research participants through their stories. Richness is intended to serve the aesthetic quality of the text that narrates the meanings as perceived by the participants. Depth is the ability of the research text to penetrate down and express the best of the intentions of the participants. Although measures of trustworthiness

offered validation frameworks and served as useful warehouses of techniques in the study, from a hermeneutic standpoint, they should not be seen as mandatory procedural guidelines that guarantee validity in the trustworthiness of the data generated (Holt, 1991). Hermeneutics relies on defining trustworthiness in terms of this evaluative criteria related to the product itself, which is achieved through credibility. It was through the honouring of these four conditions that the study was conducted, and the data generated.

In addition to van Manen's (1997) criteria, Patterson and Williams (2002) suggest 3 overarching instrumental criteria for evaluating research data was used in this study: persuasiveness, insightfulness, and practical utility as part of establishing trustworthiness. Persuasiveness refers to the notion of providing the reader enough access to the data to make an independent assessment of the warrants for a particular set of conditions. In hermeneutic terms, multiple interpretations exist, and should not necessarily expect inter-rater agreement, instead the product or outcomes of the interpretation (assertoric knowledge) became the focus. Insightfulness as defined by Thompson (1990), suggests that interpretation allows the evaluator to see a set of qualitative data as a coherent pattern or *gestalt* (an organized whole that is perceived as more than the sum of its parts) (Gadamer, 2004). The trustworthiness or insightful events should increase our understanding of the concern, problems, or question under study (Patterson & Williams, 2002). Practical utility recognizes that interpretive research is motivated by concerns and that useful interpretation is one that uncovers an answer to the concern motivating the inquiry (Packer & Addison, 1989).

To make any of these quality claims, what is most important with hermeneutic research is to pay attention to the rhetoric. Rhetoric refers to the writing or reporting style of the research work. According to Firestone (1987) rhetoric is the art of speaking and writing effectively and it

refers generally to how language is employed. Since hermeneutics aims at explicating the core essences as experienced by the participants, everyday language cannot do justice to express what the participants intended. That is why the hermeneutic dialectic process demanded a typical rhetoric that best elicited the intentions of the research participants. This was best illustrated through participant one-on-one interview conversations and focus group interactions.

Whilst persuasiveness, insightfulness, and practical utility (Patterson & Williams, 2002) were instrumental in the unearthing and strengthening of the participants' conceptualizations, the participants allowed access and acceptance to the otherness of multiple interpretations as inter-rater agreements, mostly when the fusion of horizon was not met. The back-and-forth sliding between the sum and the parts, and of the dialectic conversations within the hermeneutic circle allowed for a sense of gestalt (Gadamer, 2004), thus allowing us to better understand how PE teachers were conceptualizing physical literacy and embodied learning experiences. The ideal of practical utility allowed us to gain insight into the pedagogical practices that the teachers were aligning with in their everyday craft in relation to physical literacy. It became apparent that each participant was motivated by specific concerns that addressed the uniqueness of their situation.

Other specific techniques that were used to ensure trustworthiness in this research included triangulation and member checking. Triangulation was facilitated by gathering multiple sources of data (researcher observations, interview transcripts, focus group transcripts, and participant journals), all contributing to the confirmation of emerging themes within and across data sets (Patterson & Williams, 2002). Member checking was completed with each participant through the review of transcripts before each individual interview, this was done to determine if any information needed to be added, removed, or clarify within their experiences and to ensure their accounts were authentic and reflective (Guba & Lincoln, 1994; Smith, 1984). First draft

themes from the individual interviews and journal reflections were shared to the participants before and after each interaction. The focus group interactions brought forward foci for individual interviews and journal reflections to further elaborate upon. Secondary to the participants, the primary researcher documented personal background, thoughts, interests and perspectives of the participants to identify and acknowledge *prejudices*, as assumptions and possible biases.

In relation to credibility and coming from an interpretive perspective, Smith (1984) suggests that it is time to “dispense with the traditionalist ideas of objectivity and [T]ruth and realize that we are beyond method” (p. 390). Methodological criteria, no matter how rigorously applied to qualitative work, will not produce the objectivity desired by positivist researchers (Jardine, 1990; Sandelowski, 1993) and thus questions of credibility will always come into play.

Significant to the process of interpreting hermeneutic texts, one should consider that there are always different intentions. According to Eco (1986), there are 3 textual interpretations always at play in *polyvocal* experiences that are captured and transcribed. What an author instills into a text (*intentio operis*), what the text’s internal mechanisms allow us to say about it (*intentio lectoris*), and what the reader interprets from the text (*intentio auctoris*). It is through these textual interpretations and lenses that credibility is recognized.

The word *credibility* was intentionally used instead of the term *validity* (Guba & Lincoln, 1989) due to the nature of hermeneutics and the interpretive inquiry process. The findings proposed are not *facts* in some ultimate sense but are instead literally created through an interactive process that includes the researcher, as well as the many participants that have put forth narratives of vulnerability (in opening themselves up). What might be anticipated and emergent from this process became one or more constructions that became the realities and

truth(s) of the case. Trustworthiness or methodological soundness was important to this study, as often-hermeneutic undertakings are criticized for underscoring these areas of research.

The credibility criterion outlined by Guba and Lincoln (1985) draws a parallel to the notion of isomorphism as the relationship between the constructed realities of participants and the reconstructions attributed to them. Ideally the focus in this criterion shifts to establishing an understanding between the constructed realities of the participants and those realities as represented by the researcher. There were several techniques used in this study to increase the credibility of the isomorphism, which include but were not limited to:

1. *Prolonged engagement* - substantial involvement at the school sites (individual interviews) in order to establish the needed rapport and build the trust necessary to uncover construction. “This will allow for the researcher to facilitate immersing oneself in and understanding the participants’ cultural contexts” (Guba & Lincoln, 1985, p. 303-304).
2. *Persistent observation* - sufficient observation allowed the researcher to flesh out the understandings that were the most relevant to the concern.
3. *Peer debriefing* - the process of engaging one’s findings, conclusions, tentative analysis, field stressors, and the purpose of which the study proposed.
4. *Progressive subjectivity* - the process of monitoring the researcher’s own developing constructions as they related to the study and the participants’ narratives. The researcher’s constructions were not given privilege over that of participants. A recording of the researcher’s own priori construction and of what was expected to be found was recorded and archived once the study had begun.

5. *Member checks* - the process of testing data, preliminary theming, and interpretations with the participants of the study for whom the original constructions were collected. This eliminated the error reduction of the researcher in deconstructing the multiple realities of the participants to find transferability or triangulation.

The hermeneutic process as its own quality control for credibility comes from an understanding that the data inputs are analyzed immediately on receipt. They loop back-and-forth (part and whole) for comments, elaborations, corrections, revisions, and expansions as they spiral deeper into the content under question. The data generated becomes incorporated into collaborative reconstructions that emerge as the process continued to go around and down. As biases or prejudices were laid on the table in the dialectic process, the interpretive inquiry continued to question them, thus becoming the foundations for authenticity and a part of the richness that made up the matrix of the narrative as not only trustworthy, but credible.

Ethical Considerations

Aligning with the criteria outlined by the Research Ethics and Management Online (REMO), adequate supervision was provided, giving the participants ample opportunities for self-development and self-care. The understanding of the guidelines outlined in REMO facilitated the process of self-reflection and self-monitoring to minimize the limitations in observation, in an endeavour to gain truthful knowledge and insight to the study's data.

Qualitative research was carried out in the school's natural settings and environments selected by the participants, which required the researcher to work in close collaboration with the participants and under an environment of direct supervision to discuss and resolve issues as they arose. The development of practical strategies and communication was of great benefit in

conducting a responsive qualitative study. It was the endeavour of this study to make a difference in people's lives without any ethical disturbances (Denzin & Lincoln, 2005).

Ethical issues are important in hermeneutic and interpretive research approaches, like any other research paradigm. As a qualitative approach, ethical issues must be observed and practiced while doing this kind of researching. The ethical standards for qualitative research proposed by Creswell (2007) and those of the Research Ethics Management Online (REMO) system (2018) guided the research, clarifying the process and the purpose of the research beforehand. After obtaining informed consent the study commenced. Other ethical practices include but were not limited to; the strict adherence to the ethics of care, confidentiality, and other issues as required, such as the sharing of research findings with the participants.

Considering the nature of qualitative studies and the interaction between the researcher and participants, the environment did not present any ethically challenging concerns. An open dialogue and formulation of specific ethical guidelines was negotiated amongst the participants as the study evolved. It should be noted that researchers in qualitative studies face ethical challenges in all stages of their study, from designing to reporting that can include anonymity, confidentiality, informed consent, and researchers' potential impact on the participants (and vice versa) (Denzin & Lincoln, 2005). The study provided and attended to these design challenges as they presented themselves.

Given that the researcher was a part of the research instrument and process, the plan of inquiry needed was developed and altered as the study progressed. It was the responsibility of the researcher to acknowledge the dependence upon traditional approaches but to address certain concerns such as bias and credibility as the study progressed. Learning from a series of mistakes

was considered an integral part of the qualitative research in this study (Halloway & Wheeler, 2010; Speziale & Carpenter, 2011).

During the question and response procedure (dialectic spiral of the focus group interactions) the researcher continued to be involved in all stages of the study from design, interview, transcription analysis, verification and reporting the concepts and themes. Therefore, the instruments involved in the research became an integral part of this process (Fink, 2000). Comfortability and relationships were established between the researcher and participants to honour the respect for privacy, establishment of honest and open interactions, and the probability of avoiding any misrepresentations (Warusznski, 2002).

Informed consent was recognized as an integral part of ethics in the research carried out within this study. For qualitative researcher studies, it was important to specify in advance where data will be generated and any decisions on how it will be used, and to share this information with participants in a transparent manner (Hoeyer et al., 2005). The principle of informed consent stresses the researcher's responsibility to completely inform participants of different aspects of the research in a comprehensible language that is open and accessible for all. Clarifications needed to include the following issues: the nature of the study, the participants' potential role, the identity of the researcher, the objective of the research, and how the results will be published and used (Orb et al., 2001).

Chapter 4:

Understanding the Hermeneutic Context As An Act of Selfhood

Constructions of the Hermeneutic Pillars

In part II of *Truth and Method*, Gadamer (2004), develops four key concepts (themes) central to hermeneutic research: tradition, prejudice, authority (language agreements), and horizons (to include re-awakenings and uncoverings) (Internet Encyclopedia of Philosophy, 2020). It is from this unique understanding that the accounts of the lived experiences of the seven participants and their conceptualizations of physical literacy were captured. It is important to the work of all hermeneutic scholars that these four concepts, often known as pillars, be bordered before the research finding may be open for interpretation.

Important to the work of hermeneutics and in respect to the theming and the coding of relevant data required to inform the results and discussion of this study, it has already been acknowledged earlier that thematizing the work within a hermeneutic study is always a betrayal of one's research and the processes of reasoning (Gadamer, 2001). It is a betrayal to reduce or to distill language to a single phenomenon or interpretation, as hermeneutic work should be taken up in its '*multifariousness*', of what lies beyond it as a concept. It surrenders power to truth(s), as opposed to a single [T]ruth of what it is and represents in the world (Davey, 2007). However, in recognition of the constructions of knowledge and understanding, structure, and the scientific processes required for theming and coding, it is critical to recognize the role that four hermeneutic pillars played in the data generation and the analysis process of this study. The pillars of *tradition* (to include '*fusion of horizons*'), *prejudices*, *language agreements*, and *uncoverings* have been used in this study to garner the lenses of analysis in honouring the tenants of hermeneutic work (Gallagher, 1994; Vilhauer, 2010).

What is Tradition?

Understanding has always occurred against the backdrop canvas of our prior involvement and knowledge, so it is always occurring based on history. Historical consciousness roots many beliefs and values into the fabric of what Gadamer (2003) has termed “the happening of tradition”. Understanding and interpretation in Gadamerian terms, occurs from within a particular horizon that is determined by our historically determined situatedness. The fusion of horizon within this study was an undertaking of all participants during their course of negotiation within the hermeneutic circle/spiral – this being a part of their conceptualization processes. The concept of the fusion of horizon depends on the ideal that communication is at a distance between two differently situated consciousnesses and occurs by means of a fusion of horizons which signals the intersectionality of an individual’s view and new perspectives of what the concern might be (Ricoeur, 1981). It is everything that can be seen from a particular vantage point, of the past, the present, and the future, and of the lived experiences and traditions that exist within the truth(s). It is considered to be the interacts and continual relationship we have, with the world around us (Sumara, 1994).

As the participants’ brought their traditions into enquiry over the course of the study, they too brought into question their process of conceptualization. Through their encounters with others in the hermeneutic circle/spiral, their traditions and their own understanding became susceptible to changes and to the fusion of horizon. In Chapter 5, I will address the specifics of each fusion of horizon relative to the tradition that occurred throughout the study and from within each concern.

What are Prejudices?

As part of hermeneutical situatedness, Gadamer (2003) takes up the notion of prejudice. These prejudices are what open us up to what is to be understood. For Gadamer (2003) it is not possible to make all our prejudices explicit at once, and if prejudices were just beliefs, it would be possible, in principle at least, to list them, cross-reference them, and compare them. This study has attempted to retrieve a positive conception of the participants' prejudices allowing a '*fore-structure*' of understanding to be experienced. As the participants worked through the process of conceptualization, what was interpreted served a crucial role in opening what was to be understood. Understanding operates through prejudices by means of anticipatory structures so that people can feel a sense of completeness with what is understandable. The participants underwent transformative dialectic conversations that spanned 3 focus group interactions and 3 one-on-one interviews which allowed them to occupy a space that involved such dialogue—that encompassed their own self-understanding, and of the group's understanding of the construct of physical literacy. Although at times, some of the prejudices that came forward served to distort the dialectic, the point is that they did not always do so. Rather they served as focal points in the analysis and discussion of this study.

What is Language of Agreement?

The idea of agreement (*Verständigung*) enables the participants/the researcher/audience to introduce language into the scope of the hermeneutic conception and therefore the exchange of conversations (between participants, between researcher and participants) can be seen as the linguistical understanding of agreement about some matter at issue/concern (in this case physical literacy). It is never under the complete control of the conversationalist in a hermeneutic circle/spiral, but it always takes place in language. Language is mediated and in order to be

understood it must be interpreted and this becomes a process in and of itself, as an exchange between what is familiar and what is alien (Gadamer, 2001). The participants of the study were not held captive within the circle of their own prejudices, nor within the effects of their historical consciousness held by tradition. Nor were they held captive within language. Language within the context of this study was an encounter within themselves and others, and is not “private” (Hahn, 1997; Wachterhauser, 1999). Although this study was not seeking a universal [T]ruth that could be applied to all physical education teachers in the field of education, the hermeneutic experience of conceptualization itself could be considered universal. Through the ‘*historical consciousness of tradition*’ that which is woven into prejudices and through the ‘*agreements of language*’, built the analysis and discussion of uncovering which served to build one’s understanding and knowledge towards the subject/concern in an effort to universalize the findings of the study.

What are Uncoverings?

Through theories of meaning and interpretation the hermeneutic circle/spiral and the fusion of horizon acknowledges that the process of conceptualization and understanding can uncover and unfold meaning (Suddick et al., 2020). Although an uncovering is not assumed, it is intentionally associated and hermeneutically connected whereby “nothing that is said has its truth simply in itself but refers instead backwards and forwards to what is unsaid” (Gadamer, 2008, p. 67). As the participants moved through the ‘*happenings*’ (similarities of phenomena) during the study, concerns which were visible, in-visible, and those which appeared all contributed to their understanding of physical literacy in an educational context. Engagement with the parts and the whole, with the backwards and the forwards dialogue within the hermeneutic circle/spiral (Gadamer, 2003) focused on the in-between as what showed itself as meaningful, was spoken or

taken up through a teaching experience and offered a language of acceptance or refusal (Finlay, 2009). Our understanding of how physical education teachers were taking up the construction of physical literacy and how they might understand physical literacy as embodied learning became the ‘thing itself’ to which the lived experiences of the participants and their ontological stance shaped their conceptualization thereof. Although the hermeneutic circle/spiral provided the platform for the participants to engage in dialogue around the questions of concern, the circle/spiral itself did not uncover meaning, but rather invited the participants towards the fusion of horizons. It is from within the fusion of horizons that all transformative, temporal play brought forward life, meaning, and essence to what they were conceptualizing (Vilhauer, 2009). For Heidegger (1962), awareness is generated in the wake of the uncovering and is meant to, in some sense, free the interpreter up to envision new and different ways to understand the happening (phenomenon) in question. New possibilities for the meaning and being of the happening then become disclosed. Gadamerian (2004) truth(s) highlight that this process, this journey toward understanding, is necessarily and entails dialogical exchange between at least two interpretations or interpreters in which the uncoverings serve to keep the conversation and the conceptualization spiraling, providing the data with rich discussion.

Chapter 5: Research Findings

This chapter will be organized to reflect each research *concern* (question) separately. By addressing the results of each concern, the findings and discussion are able to hold space from within one or more of the four constructions of the hermeneutic pillars (as discussed in the previous chapter). The architecture of this chapter will present the data through the findings first and secondly through a discussion. The research concerns and findings have also been arranged in two larger chapter sub-headings: the first, how do PE teachers interpret or take up the construct of physical literacy? The second, how have PE teachers understood the construction of physical literacy as embodied learning? To set contextual understanding of the architecture of this chapter a brief overview of the study has been provided along with an understanding of the analysis and mind mapping that guided, clustered, and themed the data generated.

Overview

The participants were a purposive sample of seven physical education teachers with differing conceptualizations of physical literacy but common experiences of teaching physical education. Although they shared similar roles and responsibilities within their school contexts as PE teachers, they did not share perspectives on all accounts of pedagogy and implementation. This sample of participants was considered a homogenous sample that shared mutual and multiple perspectives within their experiences of movement education. Techniques used in this study such as one-on-one interviews and focus group interactions were all flexible and open-ended allowing the detailed transcripts to provide rich data for the analysis and subsequent discussion of the results. Journal entries also served to deepen the conceptualization process by allowing the participants to refine ideas, beliefs, and their own responses to the research in progress. The pairing of personal accounts within the interview data, followed by the focus group

interactions, created transcriptions that chronicled the experiential hermeneutics constructions (concepts or themes) which were then interpreted. To demonstrate how the analysis unfolded, Frame 1 is an example of an excerpt from an interview within the first stage of inquiry while Figures 4 and 5 underscore the preliminary process of theming.

Figure 4

Mind Mapping of Emergent Constructions (Themes)

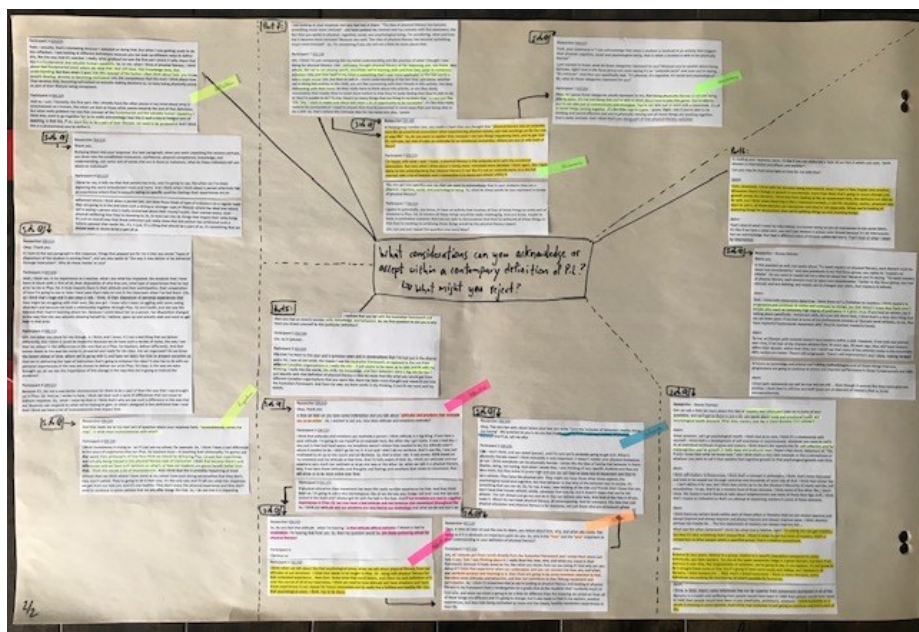
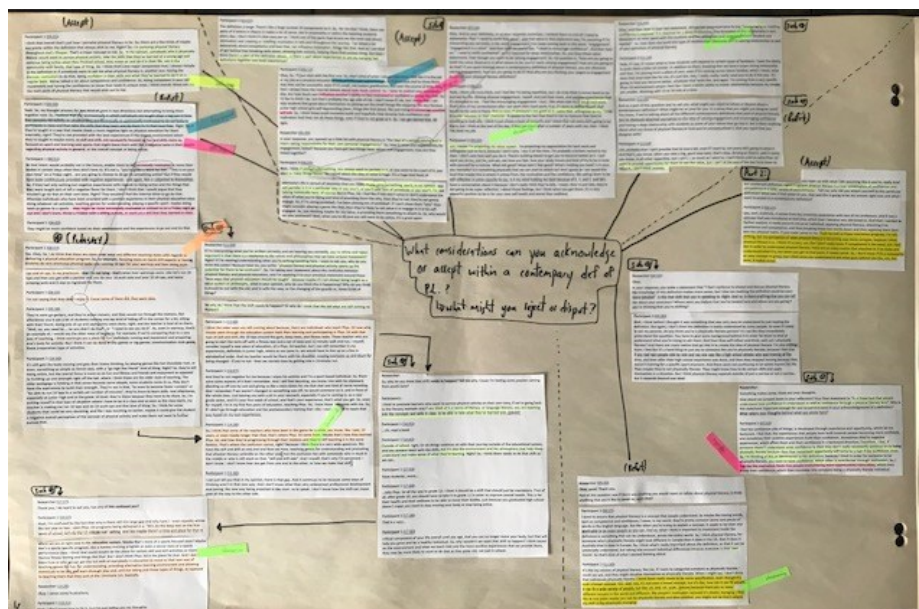
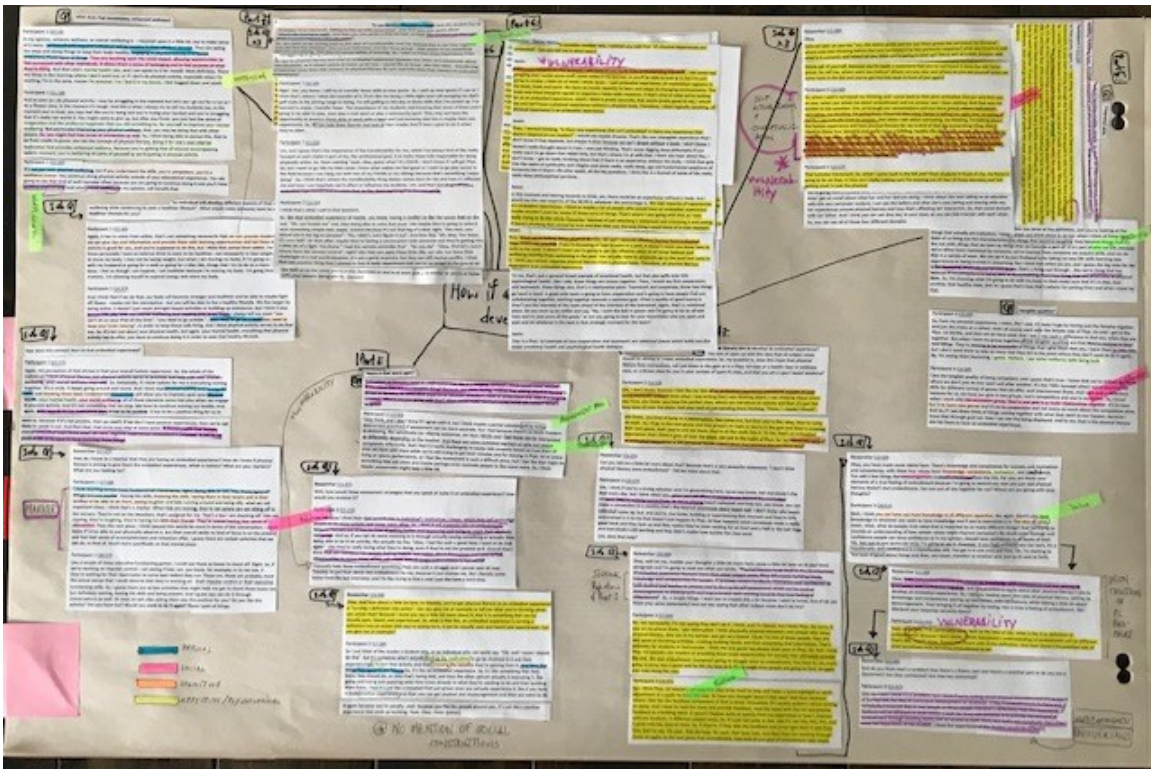
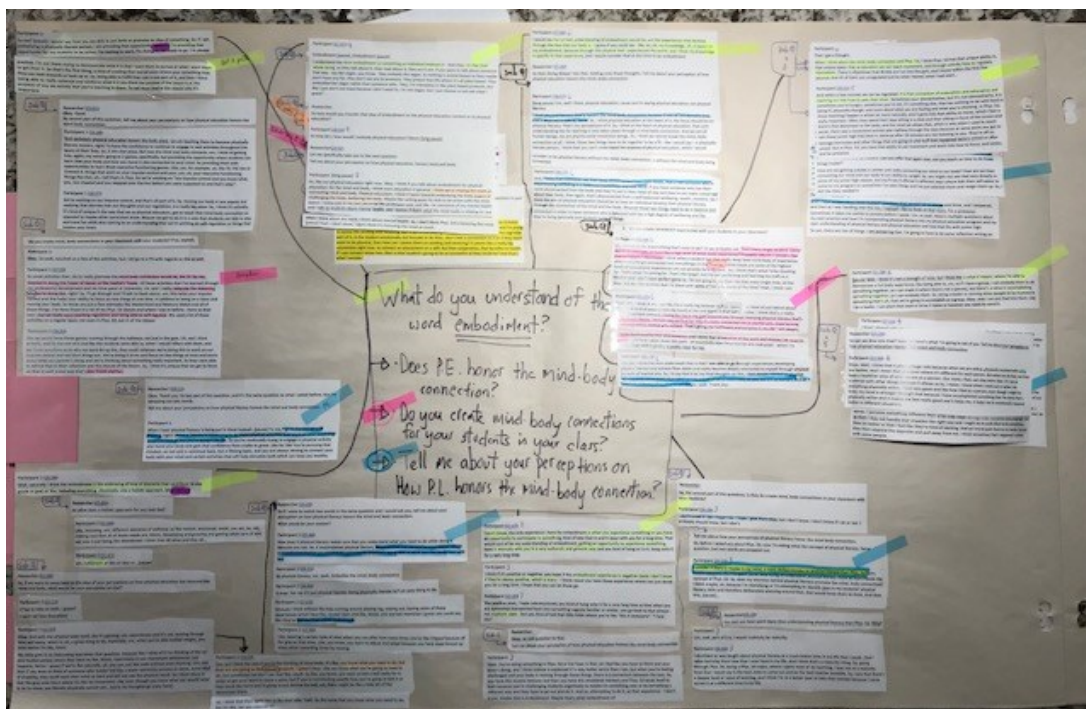


Figure 5

Mind Mapping of Emergent Construction (Themes)





Frame 1: An extract from an interview with a participant about why he thought the idea of physical literacy had surfaced in physical education as of late, this transcript includes some researcher's notes.

Original transcript

Interviewer: why do you think the idea of physical literacy has surfaced in physical education as of late?

Teachers from different locations, like around the world, province, country, whatever, they're able to talk way easier. So, they're like, "man, this kid's like..., I have kids that don't want to run. I have kids that can't throw a ball." So maybe they are kind of communicating their frustrations with the lack of student skill development, like students' abilities, or it could be the fact that - you know - I teach junior high, I'm like, "what are these elementary teachers doing with these kids? Are they even teaching them how to do this?" And then my students go to high school and the high school teachers are like; "Man! What are these junior high teachers doing with these kids? Like are they playing any activities? Like are they learning these skills?" And so maybe the idea of literacy for like physical literacy and movements just came because there was just a total lack of students being able to do certain skills. I would consider them having at a basic level or like those surface or foundational skills. Kids weren't able to do them! Or like a large number of kids could not perform them! I mean some kids are able to do them. . . .

Exploratory comments

Physical literacy surfaced?
[participant has paused for a significant time: 2:00mins approximately]

Participant has used "Um" [out loud] is now repeating the question to himself. "I wonder if it's because of two things?" [spoken aloud]

Interviewer: What would be some of these surface skills?

The idea of that communication idea. So being able to talk to a teammate, even to encourage a teammate, maybe using a manipulative. Or whether it's a floor hockey stick or a badminton racket or a baseball bat, throwing and catching.

Prompt is required: [like walking or jogging or running] is followed by participant "Humm."

We've worked, we've been focusing on like a body awareness unit. I like calling it my Ninja unit sometimes. So, the kids just, you know, mats are out there jumping on stuff. They're working on their flexibility, they're doing yoga, they're working on balance, on balance beams. They're seeing how high they can jump and touch the wall...

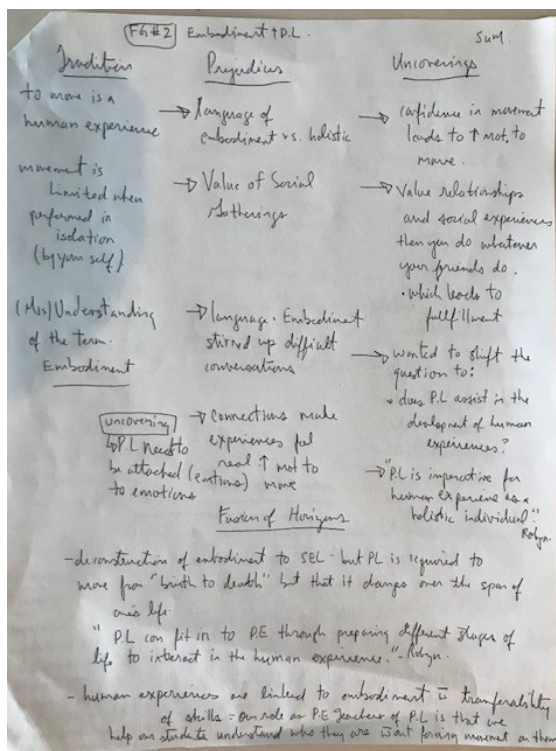
Again, Participant pauses and says, "Humm."

Unique to the method of data generation in this study, was the process of mind mapping. Mind mapping was employed as a manner of creating a visual representation of the ideas and constructs in an overview of the themes (hermeneutic constructions/pillars) so that the complexities of the data could be clearly identified and the relationships between different aspects of the concern identified. Figure 6 is an illustration of the engagement of how low-level interpretations of data, alongside higher levels of data, were clustered according to these pillars (Pietkiewicz & Smith, 2014). While the four pillars of hermeneutic constructions allowed for themes to be categorically organized, they have also provided the fore structure for the research findings.

Transforming all textual data into emergent themes that honoured the hermeneutic tradition entailed this comprehensive mind mapping exercise to produce pathways for convergent thinking, that could single out and formulate concise phrases that operated at a higher level of abstraction, that being conceptualization. By grouping the necessary phrases and gradations together according to their conceptual similarities each cluster was provided a descriptive label that fell into one of the four pillars of the hermeneutic considerations: traditions (at times to include fusion of horizons), prejudices, language agreements, and uncoverings.

Figure 6

Seeking Relationships and Clustering



The hermeneutic stance of IPA (Pietkiewicz & Smith, 2014) as part of the methodological framework allowed for the back-and-forth interplay of the dialectic spiral and (double hermeneutic) process, as a means to build the necessary conceptualizations and meaning making required for the participants to make sense of their own experiences. Although all audio recordings served as part of the triangulation of data and member checking process, the recording also allowed for an immersion of self into the data as an effort to recall the atmosphere of the interview or focus group interactions. Each listening of the audio recording and reading of the texts provided new insight and perspectives, this was a part of the interpretation process which served to guide the subsequent interview or focus group interaction (Appendix D & E are examples of interview and focus group interactions questions). With a focus on the four pillars of hermeneutic inquiry a devotion to the content, the language, context of the participants'

narratives, and reflexivity offered an important historical consciousness into the process of conceptualization. As each interpretation was seen as something new and was important to the historical consciousness and temporality of language.

Participant Vignettes

The idea of a vignette is one that depicts a vivid description, even a short descriptive piece of writing. Focusing on vibrant imagery and meaning rather than a plot they are known to most as stand-alone layers and are often part of a larger narrative (Barter & Renold, 2000). Reflecting on a vignette it is to acknowledge that it represents a part to a much larger whole. While a vignette - as a literary device - serves to step away from the action momentarily and to zoom in for a closer examination of a particular concern, it highlights only a part of a whole and that of an individual's complete portrait (Rizvi, 2019). Wilhelm Dilthey (1996) operated within a similar part-whole structure to Gadamer (2004), claiming that an individual's personal experiences will mean little to the reader unless they can be contextualized within a historical context and captured as a vignette of one's life interactions with the world around them (deMul, 2004; Hodges, 2013). When reading a vignette as textual representation it is to acknowledge that understanding the meaning of a text is not about decoding the author's intentions (Heidegger, 1962). It is about establishing a real relationship between reader, text, and context (Schön, 1983). Employing vignettes are an act of facilitating a discussion around participants' opinions and the terms they use (Hazel, 1995). Vignettes have been used in hermeneutic research traditions to elicit cultural norms, ethical frameworks, and moral codes derived from the participants' attitudes and beliefs about the concern (Wade, 1999). For Gadamer (1975), understandings and the process of conceptualization is a moral act of self-understanding, of personhood, of selfhood, and in this study, the researcher began the data

analysis with a close read through the vignettes of our participant's lives, whereby the circular movements between the parts and the whole built their interpretations, and ultimately their experiences with the construct of physical literacy. Because a vignette and the space it occupies, is a description that brings language into a larger historical context, dependent of its location, and circumstances, it has become an increasingly popular data generation method for the discussion of research results (Wilkinson, 1998). Hughes (1998) accounts for vignettes as part of the qualitative data that enables the participants of a study to define the situations in their own terms. He believes they are storied narratives about the individuals, situations, and structures which can refer to the important points in the study of perception, beliefs, attitudes, and conceptualization. The vignettes below provide the necessary contextual groundwork for 3 understandings; to allow the audience to understand some of the actions in the context that were explored; to clarify the participants' judgements; and to provide a less threatening way of exploring the conceptualization of physical literacy. Whereby what could be seen as a sensitive topic for the participants - as they might bring into light their strengths and areas of growth in reference to their pedagogical practices (Barter & Renold, 2000).

The participants in this study have humbly shared their personal journeys with me, and the following vignettes capture but a few singled moments in the historicity of their teaching lives. The understanding of this temporality of historical experiences; of how past, present, and future are thought to be connected are important in the humanizing work of hermeneutics (Gadamer, 2004). While some of the participants in this study underwent transformative revelations in their process of conceptualization, some merely opened a door to re-conceptualization, while others realigned with (mis)conceptualization. The threads that weave through each vignette share but only a few traditional conventions and as such, it is important to

the process of qualitative research to pay attention to the historical consciousness of each portrait, for what lies within the blurred edges is where one can begin to understand some of the most valued strands (Glencross, 2015).

In this chapter and relevant to the results of the data generated, I have also provided an overview of each participant's (under their pseudo names) responses to the questions of inquiry for the study's investigation. This was done in an effort to capture and to feature the historical consciousness of each participant's teaching context, as an embodied experience relative to their conceptualizations of physical literacy. In addition, table overviews have been provided that highlight and profile the intersectionality and development of each participant's conceptualizations of physical literacy over the course of the study. In reference to concern 2, the following subset questions were used to guide the responses in relation to the study's overarching sub-question: How have PE teachers understood the construct of physical literacy as embodied learning?

- | | |
|----------------|--|
| Interview 1: | What do you understand of the word embodiment? |
| Focus group 1: | How do you think PL values the body as lived and being a living body? |
| Interview 2: | How could PL aim to develop a human embodied experience? |
| | How would you say that PL connects with a lived experience and meaning of the world? |
| | How do you think embodiment, lived experiences, and meaning can be used to unpack the concept of PL? |
| Focus group 2: | How if at all does PL aim to develop an embodied experience? |
| Journal: | How if at all does PL aim to develop an embodied experience? |
| Interview 3: | How if at all does PL aim to develop an embodied experience? (further to journal entries) |
| Focus group 3: | What do you understand of the word embodiment, and how it might relate to the concept of physical literacy? (what is your journey past to present) |

* PL: physical literacy.

These results build the vignette of our participants' journey into the conceptualization of physical literacy that will be further discussed in the chapters to follow.

Ashley

Ashley came to this study with 5 years of teaching experience from elementary through high school. Her understanding of PL was first introduced to her while attending University in her teacher preparation, and whilst it was not aligned with any specific ideology or philosophical underpinning, it was a concept she thought placed students first, which appealed to her first and foremost, leaving a strong impression. Although she has pedagogical training at the elementary and secondary level, she has spent most of her career working with special needs students in comprehensive co-curricular programming. Academically she has always worked within the discipline of PE, enjoying her time with high-risk youth that have seen and experienced severe trauma. In her current role as a PE teacher at a large urban inner-city school she has been able to continue her passion of supporting active living and well-being. Believing philosophically that all students can excel when they are challenged in a supportive and encouraging environment, her school offers programming that honors First Nation, Métis, and Inuit traditional ways of being. She spends most of her time educating English Language Learners through movement accredited courses. Ashley chose the profession of teaching as a pathway to providing students with meaningful experiences to move their bodies.

Table 2

Ashley Concern 1: How do PE teachers interpret the construct of physical literacy?

<i>Participant</i>	<i>Interview 1</i>	<i>Focus Group 1</i>	<i>Journal</i>	<i>Interview 3</i>	<i>Focus Group 3</i>
<i>Ashley</i>	<p>P.L*. "I believe it to be the skills that they need to be competent in their ability to engage or pursue physical activity outside of a school environment."</p> <p><u>Vital beliefs:</u></p> <ul style="list-style-type: none"> - relationships with students are important. - providing opportunities and an optimal environment are quintessential. - attempting something new. 	<p>P.L. "is being able to pursue it through one's life. Learning knowledge, skills and those things that are fundamental, that we are trying to instill in kids."</p> <p><u>Vital beliefs:</u></p> <ul style="list-style-type: none"> - trying to teach students the skills that they will need to be able to do throughout their lives. 	<p>P.L. "allows individuals to possess the basic fundamental movement skills that will enable them to confidently pursue physical activity endeavors throughout their lifespan."</p> <p><u>Vital beliefs:</u></p> <ul style="list-style-type: none"> - using knowledge, skills, and attitudes that they learn in a meaningful P.E. program and confidently using them in other facets of their lives outside of school. - willingness to find internal motivation. - P.L. and P.E. language open up the potential for confusion. 	<p>P.L. "is a variety of movements performed with ease and confidence, individuals must have intrinsic motivation to continue pursuing physical activity on a regular basis and an understanding of fundamental skills in a manner that is unique, fun, engaging, social, and relevant."</p> <p><u>Vital beliefs:</u></p> <ul style="list-style-type: none"> - considers environment to play a key role in how students perceive activity and if they are intrinsically or extrinsically motivated to participate. - motivation is directly related to 'fun' and students need to enjoy the experience. 	<p>P.L. "knowledge of basic movement, such as fundamental skills, learning how to navigate internal motivation, build confidence and that they are competent in their movements to be able to pursue physical activity throughout their lifespan, not just in sports."</p> <p><u>Vital beliefs:</u></p> <ul style="list-style-type: none"> - allows for one to finding the intrinsic motivation to continue. - provides an environment and atmosphere to make mistakes.

Table 3

Ashley Concern 2: How have PE teachers understood the construct of physical literacy as embodied learning?

<i>Participants</i>	<i>Interview 1</i>	<i>Focus Group 1</i>	<i>Interview 2</i>	<i>Focus Group 2</i>	<i>Journal</i>	<i>Interview 3</i>	<i>Focus Group 3</i>
Ashley	<p>[long pause before answering] - “how you are able to put forward or promote an idea of something, providing opportunities for students to be active.” - “being able to really reiterate and refine what it is you think the purpose of the lesson is and the purpose of a set activity.” <u>Vital belief:</u> Lifelong activity</p>	<p>[Admits that originally the question stumped her] “How we live, and move is directly tied to P.L. and the values we place on movement, which are all different, our jobs as teachers are to change those of our students to value their body and be able to move in ways that allows them to live a healthy and happy lifestyle as they get older.”</p>	<p>[Admits a hard question] - How – “everyone (PE educators) needs to be on board with the P.L. movement with a common understanding”. Through positive experiences and relationships, we can create movement opportunities. - unpack the concept of P.L. “by being a role model, teaching transferability of activities from a school context so that they can be healthier people.” <u>Vital belief:</u> P.L. unpacks the importance and value behind moving your body and being physically active.</p>	<p>Yes, I think P.L. could be considered embodied experiences because it does change the social pieces and the mental benefits our students get, it checks off: the why to move, and provides opportunity for movement, and a social environment to have lifelong relationships.” <u>Vital belief:</u> P.L. has an overall goal to create lifelong movers.</p>	<p>- “it relates to the holistic wellbeing of an individual, what I am attempting to portray is that P.L. promotes enhanced wellness of an overall wellbeing, not just the physical wellbeing of an individual. P.L. serves to bring connection and cooperation, which touching upon the social aspect of one’s wellbeing. It also connects to the mental wellbeing of an individual as moving one’s body may allow for a sense of relaxation and focus. Therefore, by confidently engaging in purposeful physical activity, and continuing to pursue life experiences where being active is at the forefront, an individual will develop different aspects of their overall wellbeing while continuing to seek activities</p>	<p>“it’s engaging in physical activities and fitness endeavors touch upon social aspects, allowing opportunities to feel connected with others. It allows for a sense of belonging and to feel purpose in what you are doing. It is also about allowing one’s own internal motivation to surface that provides enhanced wellbeing.” <u>Vital beliefs:</u> It must be a positive experience to be embodied, to include the elements of fun, friends and a sense of connection while having built fundamental movement skills.</p>	<p>“I think we are adding another layer to our overall definition of embodiment, having that connection with joy, and fulfillment, and pride and happiness and interconnectedness – those affective learning domain elements. We have connected experiences which connects to P.L.” <u>Vital belief:</u> That if we continue to peel back the layers in the 4 learning domains of P.L. (Australian framework), we will get to the embodied human experience</p>

Leah

Leah came to this study with 10 years of teaching experience and from a few school districts across the province. While teaching PE, Leah never had the words to describe what she thought/should be the priority area for learning within a PE curriculum – she only felt it should include the value of wellness and PL became the word that connected the dots for her. Although Leah has no membership with any one definition of PL, she sees value in the concept of making meaningful experiences for students. Having familiarity with upper elementary (Grades 4, 5, 6) content and implementation, she has also supported junior and senior high school programming at some prestigious sport alternative academies. Her career as a teacher began in a smaller sized urban city that had a rather rural feel to it. She labored towards larger teaching centers, where she has been able to provide flexible student-centered and sport alternative programming. Teaching from within an establishment that prides itself on student citizenship, self-discipline, physical fitness, and healthy active lifestyles, she has learned to become an overly passionate person who not only loves children but teaching. Her educational homecoming (her return to education as a place of welcoming for what is familiar) was due to an amazing mathematics teacher who ultimately changed her life. A defining moment between them was being told to find something, to work really hard at it, and that if she did that, she would find success in anything. Now working as a PE specialist, her commitment to turning passion into performance on the ice rink has been transformative for not only herself, but her students as they journey together towards successful and engaging lives.

Table 4

Leah Concern 1: How do PE teachers interpret the construct of physical literacy?

<i>Participant</i>	<i>Interview 1</i>	<i>Focus Group 1</i>	<i>Journal</i>	<i>Interview 3</i>	<i>Focus Group 3</i>
<i>Leah</i>	<p>P.L. "is one's ability to move in many different capacities." <u>Vital beliefs:</u> - exposure to multiple opportunities. - exposure to environments outside of the school context. - learning new things. - transferability of skills as a confidence booster.</p>	N/A	<p>P.L. "is the idea of a person valuing and in turn taking responsibility for their own personal engagement in physical activities." <u>Vital beliefs:</u> - encourage confidence to build values around movement. - to try something because you see the value and the 'why' of the end result.</p>	<p>P.L. "to have the ability and confidence to at least try something because you can see the value and the 'why' as the end result." <u>Vital beliefs:</u> - create some type of relation to their immediate life. - must be able to provide students with opportunities. - requires an established 'value system' based on teacher relationship building. - builds character through hard work ethics.</p>	<p>P.L. "wanting students to participate in whatever activity they feel they want to. To practice movement, provide confidence to try – value work ethic – and to work hard." <u>Vital beliefs:</u> - should instill a value system. - needs to have a 'fun' element but is not sure that 'joy' is a marker. - is more than the sum of the physical.</p>

Table 5

Leah Concern 2: How have PE teachers understood the construct of physical literacy as embodied learning?

<i>Participants</i>	<i>Interview 1</i>	<i>Focus Group 1</i>	<i>Interview 2</i>	<i>Focus Group 2</i>	<i>Journal</i>	<i>Interview 3</i>	<i>Focus Group 3</i>
<i>Leah</i>	<p>"I don't know...perhaps it is when you experience something, or you have an opportunity to participate in something...when something resonates with you in a very authentic and genuine way...a euphoric state." <u>Vital belief:</u> P.L. has more deliberateness' to mind body connections</p>	<i>N/A</i>	<p>[wanted to reflect in journal admitted she did not know] - How – "ability to self-recognize their potential which leads to motivation. To be able to try new things without fear. Connecting to community to impart knowledge for others to make the world a better place." - unpack the concept of P.L. "Through the full potential of the experience, which connects to what we are doing on a daily basis (transferability)for an authentic and meaningfully unique experiences for all." <u>Vital belief:</u> Human connections are important to the opportunities provided so that the human potential can increase the quality of life.</p>	<p>"I struggle with intrinsically driven embodiment. When we embody something, it is its truest form, and I don't think every kid is going to get that in PE or from P.L..I wonder if human embodiment is not specific to P.L.? Maybe PE is the truest form of embodiment and what it means to be a real person in different contexts of life." <u>Vital belief:</u> If confidence and competence are transferable skills, perhaps PE is the purest form of embodiment?"</p>	<p>"I think if teaching is mindful, all subject areas should be aiming to create embodied experiences. The way in which I understand an embodied experience is creating an environment that encourages each student to experience and learn in a way that is meaningful and relevant for them. P.L. lends itself to the development of embodied experience because more than another subject area PE creates building blocks (knowledge/competence) for success. It provided instant feedback (motivation/confidence) to both student and teacher to process and do a quick self-assessment which can be used as encouragement to show growth and improvement. Each working towards that true feeling of embodiment."</p>	<p>"I think the idea of an embodied experience is the universal factor, and I do not think P.L. can own it. My idea of an embodied experience transcends outside of just being physically active." <u>Vital belief:</u> Embodiment is a value system that required confidence to have the 'right' skills for transference into the real world beyond the physical.</p>	<p>"I still don't have a definitive understanding of embodiment and maybe that is the point, because your values change, your understanding of a kid changes, but I do agree that human experience is probably the thing I connect the most to." <u>Vital belief:</u> Believes there can be joy in a loss if we break it down into chunks, that there is a continuum of moments of joy and failure and through these moments there are indescribable feelings that are embodied experiences.</p>

Robyn

Robyn came to this study with 13 years of teaching experience primarily in elementary and junior high school. In the best interest of her students, PE and health have always anchored the decisions she makes for them. Robyn's journey into the understanding of PL began with a visit to a neighbouring school and a professional development hosted by PE teachers akin to the exploration of new pedagogies. Curiosity drove her desire and sparked an interest in delving deeper into the concept with an understanding that there is always more to learn about it. Afforded the luxury of being a PE specialist in her school, Robyn champions respectful relationships between students and staff in an endeavor to nurture both their academic, social, and emotional growth. She was not destined to enter the profession of teaching by choice, but rather through happenstance. Having started her journey with a Kinesiology degree she required additional credits to graduate. As such, she undertook a pre-service teacher course to meet the degree's credit load. To her surprise she became rather fond of the course sparking interest in taking on morning and after school lunch programs for several different local schools. After spending some time in health care as a senior's assistant, she knew that the medical field was not her calling and returned to the comforts of education.

Table 6

Robyn Concern 1: How do PE teachers interpret the construct of physical literacy?

<i>Participant</i>	<i>Interview 1</i>	<i>Focus Group 1</i>	<i>Journal</i>	<i>Interview 3</i>	<i>Focus Group 3</i>
<i>Robyn</i>	<p>P.L. [compiled a list of words]</p> <ul style="list-style-type: none"> - capabilities - comfort - risk taking <p>Important to notice:</p> <ul style="list-style-type: none"> - regulation - how students move - where do I start? - authenticity 	<p>P.L. “is the first literacy, but it does change over one’s life course. A physically literate person is someone who is willing to try and fail, take risks, wants to move their body, knows how to move their body, and uses that to be socially and evolves over time.”</p> <p><u>Vital beliefs:</u></p> <ul style="list-style-type: none"> - social and psychological impacts affect movement readiness. 	<p>P.L. “the holistic learning that enables people to draw on integrated skills to lead healthy and fulfilling lives through movement and physical activity.”</p> <p><u>Vital beliefs:</u></p> <ul style="list-style-type: none"> - aligns with an Australian framework around skills, knowledge, and behaviors that give us the confidence and motivation to lead active lives. 	<p>P.L. [was explicit by stating that she aligned her teaching practice with the Australian framework definition].</p> <ul style="list-style-type: none"> - aligning with skills, knowledge, and behaviors. <p>P.L. “should encompass the attitudes and emotions that motivate one to be active. It should value inclusivity through the social, psychological and cognitive learning domains.”</p> <p><u>Vital beliefs:</u></p> <ul style="list-style-type: none"> - the ‘how’ and ‘why’ of movement attribute meaning to activity, which then fosters an emotion, which then creates an attitude and a behaviors for lifelong movement and participation. - confidence and risk-taking are cornerstone values in building motivation. 	<p>P.L. [sought out a definition that fit her teaching philosophy – one that examined physical, psychological, social, and cognitive learning domains].</p> <p>“Using all 4 of those domains to lead to the knowledge, skills, behaviors, and motivation to lead a healthy, fulfilling, and successful lifestyle that includes movement.”</p> <p><u>Vital beliefs:</u></p> <ul style="list-style-type: none"> -questioning where to situate the ideology of ‘joy’ as a possible marker of physical literacy. - embodiment needs to be represented in as human experience.

Table 7

Robyn Concern 2: How have PE teachers understood the construct of physical literacy as embodied learning?

<i>Participants</i>	<i>Interview 1</i>	<i>Focus Group 1</i>	<i>Interview 2</i>	<i>Focus Group 2</i>	<i>Journal</i>	<i>Interview 3</i>	<i>Focus Group 3</i>
<p>ROBYN</p>	<p>[admitted she has no clue, needed to journal this out] - “when I think about mind/body connections and PE as an educator we teach movement through activity, and how to regulate your body...connections to endorphins and adrenaline and teaching kids how to calm their brains...that is all I got!” <u>Vital beliefs:</u> Social emotional and mindfulness practices permit an awareness of your mind and your body in order to be motivated to move.</p>	<p>“P.L. values the body, it has to be because of confidence. People who are capable movers gain confidence early on and that builds resilience, which lends itself to motivation, to be an active person. The living body is evolving over time.”</p>	<p>[requested to come back to this question] - How – “through confidence and holistic motivation and physical development. Fostering relationships between student and teacher and making connections in a social learning context.” - unpack the concept of P.L. “through confidence and motivation not just the physical. <u>Vital beliefs:</u> P.L. is the first literacy, it is through movement that we create connections with people, it may change over one’s lifespan based on exposure, but it is embodied.</p>	<p>“For me P.L. is movement in order to participate in life. If I actually remove the word embodiment and ask myself how does P.L. assist in the development of human experience? P.L. fits into PE to prepare students for different stage of life.” <u>Vital belief:</u> P.L. is imperative for human experiences as a holistic individual.</p>	<p>{The Holistic Learning enables people to draw on their integrated skills to lead healthy and fulfilling lives through movement and physical activity – Australian Sports Commission, 2018} “The above quote and in the last few focus groups I have narrowed my thinking, when we talk about the human experience I think about the ‘whole’ or the holistic meaning not just the physical. When we look at the 4 learning domains of P.L. (AUS model), it can be concluded that through P.L. people can create the knowledge and skills to have a healthy and fulfilled life...this is embodiment for me.”</p>	<p>“It allows individuals to have the attitudes and behaviors that allow an individual to be motivated to draw upon those attitudes and emotions that lead to a healthier and fulfilled life.” The idea of confidence and competence may not be needed in an embodied experience, but motivation and behavior are <u>Vital beliefs:</u> Motivation, emotions, and attitudes.</p>	<p>“Embodiment is the human experience, but P.L. is helping us break it down and peel back the layers. <u>Vital belief:</u> Joy is a part of the bigger picture of P.L. (maybe even a marker), but it cannot be substituted for embodiment because there is no ‘failure’ attached to the human experience through the ideal of joy.</p>

Jason

Jason came to this study with 8 years of teaching experience from a single school district. His passion for coaching has afforded him many positive interactions in the building of student-centered programming for a prominent athletics academy. Jason first encountered PL in his University classes, believing that the concept was nothing more than fundamental movement skills, but as he attended further professional development sessions, his newly acquired understanding hinged on a much deeper and embodied sense of what it could be for his students. As a PE teacher for most of his career, his affections for flow and embodiment are conveyed through his astute yet reflective nature. Growing up as a student-athlete, Jason felt a balance was always struck between academics and athletics. Having had many great influential mentors and coaches along his journey, he developed a love and passion of wrestling, that gave him a calling to give back. By the end of his formative school years the contemplation of graduate work in a very niched area seemed unapproachable and education therefore became a viable option in lieu of uprooting his family. Presented with new opportunities for coaching wrestling and Brazilian Jiu Jitsu, Jason has been able to weave his childhood passions into exemplary citizenship for future generations. Philosophically Jason cares deeply about his 'why' in education and considers the time with his students precious. He is always striving to be a world class PE teacher, father, or any label anyone wants to give him.

Table 8

Jason Concern 1: How do PE teachers interpret the construct of physical literacy?

<i>Participant</i>	<i>Interview 1</i>	<i>Focus Group 1</i>	<i>Journal</i>	<i>Interview 3</i>	<i>Focus Group 3</i>
<i>Jason</i>	<p>P.L. "is how I can help kids develop emotional wellbeing and psychological wellbeing and then how those domains come back and affect the physical domain." <u>Vital beliefs:</u> - positive experiences. - builds strong positive and supportive relationships.</p>	<p>P.L. "students have physical bodies that transcend from infancy to adulthood through a spectrum of mastery, whereby mastery doesn't stop it has infinitude." <u>Vital beliefs:</u> - physical bodies have purpose. - sociological bodies hold meaning. (psychological)</p>	<p>P.L. "is comprised of 4 domains (physical health, social/emotional health, psychological health, movement health). Each domain is interrelated and affects one another. To reach mastery of physical literacy each domain must be taken into consideration." <u>Vital beliefs:</u> - it is more than fundamental movement skills; it is the whole picture.</p>	<p>P.L. "is not something that occurs in a vacuum, the world is not a vacuum. It is always changing and there are these dynamic on-goings, that change the world. Once you have a body, once you have come into this world, learning occurs, and a part of learning is physical literacy. Physical literacy is a unique blend of qualities and characteristics which are characteristics of things we have and the experiences that are imprinted within those bodies." <u>Vital beliefs:</u> - requires awareness of oneself. - competencies are unique to each person. - lifelong journey regardless of our awareness of it. - is an embodied experience.</p>	<p>P.L. "no two people can be exactly physical literate in exactly the same way therefore, physical literacy is a fluid lifelong journey and a natural process that occurs regardless of one's awareness of it; it is a level of mastery without a ceiling." <u>Vital beliefs:</u> - contains mastery as a marker of movement fluidity. - requires a level of self-reflection and metacognition to delve into perpetuity.</p>

Table 9

Jason Concern 2: How have PE teachers understood the construct of physical literacy as embodied learning?

<i>Participants</i>	<i>Interview 1</i>	<i>Focus Group 1</i>	<i>Interview 2</i>	<i>Focus Group 2</i>	<i>Journal</i>	<i>Interview 3</i>	<i>Focus Group 3</i>
<i>Jason</i>	<p>[believes wholeheartedly in flow states] - “are the experiences that develop through the lens that our body is, any knowledge is based on embodiment because through this physical body, I can experience the world, and I think my knowledge is specific to that experience.” <u>Vital belief:</u> Feels deeply related to P.L. because of its ability to create awareness of who we are as humans and at the core is understanding of us as beings.</p>	<p>“Experiences form the living body, the body we are born with is not the body we have in the middle of our lives and that of the end of our lives. My understanding of P.L. and embodiment has two identities: physical space and physiological changes. Bodies being lived connects to resiliency, positive social connection, self-image, and mental health, and there is balance, while being in a living body is avoiding injuries, taking care of the physical structure of your body.</p>	<p>- How- “through actualization there is visible learning of a student’s potential of actually becoming. Being engaged and learning and moving on an upwards trajectory towards more competence in movement, P.L. through embodiment creates currency for motivation allowing student voice to shine through.” - unpack the concept of P.L. “reflective dialogues allow space and time for students to enact and articulate what is challenging, more fun, engaging. Co-construction of knowledge creates a positive experience where the likelihood of student repeating and staying engaged could be lifelong.” <u>Vital beliefs:</u> P.L. is central to our lived experiences and central to our meaning of the world, we are born into this place of movement, without movement there is no life. Social constructs of who we are defined through movement, it shapes our perceptions of ourselves and our world, it is a thread of fabric of our existence, you cannot separate P.L. from embodiment or lived experiences or meaning without destroying yourself.</p>	<p>“Human embodiment perhaps is the expression of the essential qualities and what it means to be human, it is connected to self-actualization and because we are all movers, we can’t exist without movement, and P.L. is about movement.” <u>Vital belief:</u> Confidence and competence change over a lifetime and they are connected to human embodiment somehow.</p>	<p>“Physical literacy can only be learned through an embodied experience. Aren’t all experiences embodied? Maybe not dreams... Well all physical experiences are embodied. Learning physical literacy cannot exist without embodied experience.”</p>	<p>[I was tired of not really understanding this term, so I googled some answers here] “all embodied experiences register in the body and brain/mind. We have an innate capacity to learn and adapt to changing environments therefore you can’t have physical experiences without a physical body. When speaking about P.L., we can’t separate P.L. from a physical body, it is not possible, so all P.L. experiences are embodied experiences. <u>Vital beliefs:</u> Emotional health and psychological health are woven together so everything we do regardless of it being P.L. is embodied. Relationships allows us to develop embodied experiences.</p>	<i>N/A</i>

Vicki

Vicki came to this study with 10 years of teaching experience having taught Kindergarten through Grade 12. Her first encounter with PL was through divisional professional development opportunities, where Vicki came into an early understanding of the concept as a monist and existential construct that held promise for PE programming. Having experience and familiarity with many pedagogical practices within PE and health, she has also enjoyed her time teaching unconventional courses to include bible studies— as a joyful responsibility and service to God. The diverse cultural tapestry that weaves through her middle-sized urban school offers a Religious Christian Faith based Alternative for student programming, making the student demographic unique. Attending teacher college in the United States, Vicki always knew she wanted to be a teacher and her Christian faith-based perspectives anchored her servant leadership style of delivery. Philosophically rooted in real life learning experiences, she started her journey into education as an Educational Assistant. Having been influenced by a strong mentor, she has found passion in coaching, and as such, has always placed a high value on giving back and building capacity from within. She has put a great deal of labor into creating sustainable programming for her PE and athletics students but would like to continue to transition youth in coaching opportunities within the broader community context.

Table 10

Vicki Concern 1: How do PE teachers interpret the construct of physical literacy?

<i>Participant</i>	<i>Interview 1</i>	<i>Focus Group 1</i>	<i>Journal</i>	<i>Interview 3</i>	<i>Focus Group 3</i>
<i>Vicki</i>	<p><i>P.L. "is teaching the curriculum in such a manner that our students can reach a level of understanding of what locomotor movements are and making sure that they can perform the act or skill with confidence."</i></p> <p><u><i>Vital beliefs:</i></u></p> <ul style="list-style-type: none"> - everything should hold differentiated learning. 	<i>N/A</i>	<p><i>P.L. "is a fundamental and valuable human capability that can be described as a disposition acquired by human individuals' encompassing the motivation, confidence, physical competence, knowledge and understanding that establishes purposeful physical pursuits as an integral part of their lifestyle."</i></p> <p><u><i>Vital beliefs:</i></u></p> <ul style="list-style-type: none"> - mentoring students to be and do better. 	<p><i>P.L. [admitted to researching several definitions] landing on this idea of fundamental and valuable human capability whereby P.L "is the experience that inspires you to pursue an active lifestyle that impacts you as a whole person."</i></p> <p><u><i>Vital beliefs:</i></u></p> <ul style="list-style-type: none"> - movement needs to have purpose. - establishes motivation, confidence, physical competence, knowledge and understanding. 	<p><i>P.L. "human capacity that students can actually acquire, where they are actually encompassing all the different elements of; self-motivation, confidence and competence, taking risks/exploring new things, daily lifestyle choices."</i></p> <p><u><i>Vital beliefs:</i></u></p> <ul style="list-style-type: none"> - relationships and authenticity are cornerstone values. - physical skills are important, but secondary skill sets.

Table 11

Vicki Concern 2: How have PE teachers understood the construct of physical literacy as embodied learning?

<i>Participants</i>	<i>Interview 1</i>	<i>Focus Group 1</i>	<i>Interview 2</i>	<i>Focus Group 2</i>	<i>Journal</i>	<i>Interview 3</i>	<i>Focus Group 3</i>
<i>Vicki</i>	<p>[long pause before answering] - "this word is not a strength of mine...where I am able to incorporate a full body experience into my practice...perhaps it is a value in accomplishing something...like feeling good." <u>Vital beliefs:</u> Growth in language and literacy have cause and effect on your physical ability to move. P.L. and embodiment go hand in hand</p>	<i>N/A</i>	<p>[wanted to reflect in journal at a later point to sort out some ideas] - How – "making sure that the while person is experiencing a positive piece to what they're reviewing in that class. The learning is purposeful, and the planning and execution is well delivered by teachers so that the students develop a sense that the experience is new for them and build confidence." - unpack the concept of P.L. "by creating memories that become a part of who you are because you have had an experience, these memories are lived out causing mental states of health which impact your emotional and social opportunities to explore your natural gifts and talents." <u>Vital beliefs:</u> P.L. allows for teachers to make connections with students, it provides the tools to make a healthy person</p>	<p>[I am in the same boat in attempting to grasp onto what embodiment means] "I link it to human experiences; P.L. plays a role to help our students understand who they are when they're making those connections to movement and life. <u>Vital belief:</u> Learning happens through experiences and takes time to make connections to feel real.</p>	<p>"I think that P.L. does aim to develop an embodied experience as it considers the importance of the whole person, as in the body, mind and spirit. When I think of embodiment, I lean towards the way a person is feeling or the tangible quality being displayed. As a person develops from the P.L. experience, there is good that comes out which then impacts the lives of others, not just themselves."</p>	<p>"Is becoming physically competent...if I'm competent in being able to do something, then I am living that out physically. Embodied experiences are the tangibles (seeking out learning, successful at things, taking risks) that build resiliency. <u>Vital belief:</u> Relationships assist in building the environment to foster embodied learning experiences.</p>	<p>"To have an embodied experience is very subjective...it's going to vary depending on the person and the type of meaningful experiences" <u>Vital belief:</u> Supports the idea of giving students opportunities to excel in risk-taking activities to develop embodied experiences. Unsure if joy is the word to capture the essence.</p>

Maddison

Maddison came to this study with 5 years of teaching experience at the elementary and secondary levels. Working with students from a low socio-economic demographic, her middle-sized urban school prides itself in encouraging students to maximize their full potential and develop the ability, passion, and imagination to pursue their dreams and contribute to their community. Her understanding of PL was first introduced via her IFX field placement as a beginner teacher and her University textbook. When placing the two words “physical” and “literacy” together she felt they just made sense. As a PE teacher, she uses strength-based learning to encourage her students to think critically about the world around them, and how movement might influence those decisions. Maddison has always considered herself a lifelong learner, transcending this value into safe and caring learning environments in a very altruistic fashion. Her journey into education began with a few sport health classes, that fueled a desire to learn more. Always wanting to be a coach, she felt that becoming a teacher could be the avenue to do this. Having a love for sports and having had great coaches herself growing up, education was destined to be a perfect fit. To be a teacher in her words “is to better humanity.”

Table 12

Maddison Concern 1: How do PE teachers interpret the construct of physical literacy?

<i>Participant</i>	<i>Interview 1</i>	<i>Focus Group 1</i>	<i>Journal</i>	<i>Interview 3</i>	<i>Focus Group 3</i>
<i>Maddison</i>	<p><i>P.L. [admitting having memorized a definition from her university formal training years] "it is the ability to move confidently and competently in a wide variety of spaces or environments."</i></p> <p><i><u>Vital beliefs:</u></i></p> <ul style="list-style-type: none"> - student's awareness/familiarity of their surroundings. - confident in how they move their bodies. 	<p><i>P.L. "is having the confidence and competence, feeling of your body in a wide variety or environments. Knowing your limits, your capabilities, having enough motivation to do it."</i></p> <p><i><u>Vital beliefs:</u></i></p> <ul style="list-style-type: none"> - pedagogically there is an uncertainty if we can even make kids 'enjoy' what they are doing but we want them to have transferable life skills. 	<p><i>P.L. "I believe that physical literacy is a true combination of confidence and competence in a wide variety of environments."</i></p> <p><i><u>Vital beliefs:</u></i></p> <ul style="list-style-type: none"> - understanding the world around them. - responsibility of living a full and active life. 	<p><i>P.L. "I believe physical literacy is a true combination of confidence and competence in a wide variety of environments. Truth be told my perception of physical literacy is becoming way more complex because there are so many realms attached to it to make one understand what it is. It expands beyond an ideal."</i></p> <p><i><u>Vital beliefs:</u></i></p> <ul style="list-style-type: none"> - confidence is developed through experiences and opportunities. - motivation is a manifestation of one's confidence and is a cornerstone value. 	<p><i>P.L. "is the confidence and competence and motivation to take responsibility for leading an active life.:"</i></p> <ul style="list-style-type: none"> - depends on a wide variety of activities. - builds on the students 'why' value of movement. - must involve an understanding of how to do something." <p><i><u>Vital beliefs:</u></i></p> <ul style="list-style-type: none"> - questioning where to situate the ideology of 'joy' as a possible marker of physical literacy.

Table 13

Maddison Concern 2: How have PE teachers understood the construct of physical literacy as embodied learning?

<i>Participants</i>	<i>Interview 1</i>	<i>Focus Group 1</i>	<i>Interview 2</i>	<i>Focus Group 2</i>	<i>Journal</i>	<i>Interview 3</i>	<i>Focus Group 3</i>
<i>Maddison</i>	<p>[long pause before answering] - "is like embracing all kinds of elements that contribute to a student's grade or goal, including everything like a holistic approach...different elements of wellness...fulfillment." <u>Vital belief:</u> Understanding what you need to do and actually physically doing it – learned experiences</p>	<p>"A good living body likely values living, therefore I believe it translates into valuing the body as living, because the body knows to take an opportunity which then circles back to the satisfaction of completing something for one-self."</p>	<p>[wanted to reflect in journal admitted she had no idea how to answer] - How – "engaged and consuming activities, students taking risks, not wanting to leave the class. Creating an environment through relationships that they don't want to leave." <u>Vital beliefs:</u> Positive experiences because they create meaning for ourselves, which create memories and can provide fulfillment.</p>	<p>[it's a tough word and it's hard for me to put my head around it] "a human experience translates into a value, of 'why do something' because you a sense of fulfillment, you feel happy, and all those things together create that human embodied experience." <u>Vital beliefs:</u> Motivation directly links to the values of why we move.</p>	<p>[There is that word again...] - "I think stating P.L. is aimed at developing an embodied experience because educators/learners need to understand this idea in a tangible context. P.L. as an embodied experience is someone physically moving in a confident way and understanding the importance/how to move properly. P.L. as an embodied experience is turning a definition to an action... something that can be visually seen, heard and experienced."</p>	<p>[Educators need to understand this idea of embodied learning in a tangible manner] "Perhaps a practical solution to understanding embodiment is assessment practices because they can contribute to one's motivation, which will encourage people to do more activity more often. This would translate into embodiment because humans are driven on getting better and improving, which is linked to people feeling happier about themselves, and therefore they will want to find more opportunities to move more." <u>Vital belief:</u> Finding motivation, around one's flow, through repetition we begin to know what healthy benefits are.</p>	<p>"I have in my journal a definition, that it's a tangible or visual form of an idea or quality of feeling. P.L. contributes to embodiment because you are building on the confidence, motivation and understanding how to do something, which transforms to a positive association and then to P.L." <u>Vital belief:</u> Joy is important to embodiment, but it is not a marker of P.L.</p>

Kendra

Kendra came to this study with 5 years of teaching experience all within the junior high school model. In her first encounters with PL, Kendra believed that learning physical literacy was synonymous with numeracy, whereby it was no more her “job” to teach students to read than it was to add, she felt she her “job” was to get kids moving. A few professional development sessions later, she understood that PL was a version of PE, and it was a version of physical activity, whereby her moral imperative about seeing students succeed drove her to learn more about the concept. Always connected to PE and health curricular content, Kendra believes she has been able to enrich her students’ movement experiences as a result of having taught environmental and outdoor education and humanities. With 12 specialize learning support tracks, a large immigrant population, and a French immersion program in her school, she focuses on delivering values that assist her students to become well-rounded citizens. Working with her students’ families and the greater community she is devoted to understanding and listening to their needs. Having originally ventured into education for coaching, the idea of being social all the time lured her into the teaching profession. Wanting the best possible learning experience for her students, being active is a priority she not only sets for herself, but her students. It has been foundational to her teaching philosophy that she models this behavior and provides opportunities outside of school for her students to be active or have access to active lifestyles.

Table 14

Kendra Concern 1: How do PE teachers interpret the construct of physical literacy?

<i>Participant</i>	<i>Interview 1</i>	<i>Focus Group 1</i>	<i>Journal</i>	<i>Interview 3</i>	<i>Focus Group 3</i>
<i>Kendra</i>	<p>P.L. “literally breaks down into two words: physical and literacy. Physical to me is being physical, while literacy is knowing how to do it. Knowing or understanding to execute skills and movements that are transferable to other activities.”</p> <p><u>Vital beliefs:</u></p> <ul style="list-style-type: none"> - asks that all students are participating. - offers numerous opportunities. 	<p>P.L. “I just thought that physical literacy is a great umbrella term for an emotional connection when experiencing physical activity and that it would go on for the rest of your life”</p> <p><u>Vital beliefs:</u></p> <ul style="list-style-type: none"> - is game play - is TGfU* centered. 	<p>P.L. “is not just about the opportunity to play or learn how to do a specific skill. The idea of physical literacy has become something much more intricate; it triggers their physical, cognitive, social and psychological being.</p> <p><u>Vital beliefs:</u></p> <ul style="list-style-type: none"> - strikes a balance between all learning domains. 	<p>P.L. “is not just about being able to move. It is like cogs in a gear working together – in the beginning I though physical literacy was a simple term for not playing sports, with lots of opportunities to play games. It is more than just being applicable to the real world. It is more than thinking how to play the game, how to communicate and strategize, or work with a teammate, it’s all those things coming together.”</p> <p><u>Vital beliefs:</u></p> <ul style="list-style-type: none"> - confidence and competence are not interdependent, you can have one without the other. 	<p>P.L. “is the confidence and competence and motivation to take responsibility of leading an active life in a wide variety of activities. It is the building of understanding of how to do something.”</p> <p><u>Vital beliefs:</u></p> <ul style="list-style-type: none"> - builds on a student’s ‘why’ value of movement.

* TGfU (Teaching Games for Understanding) – is understood as an inquiry approach to games teaching where the play of game is taught before skill refinement. (Bunker and Thorpe, 1986)

Table 15

Kendra Concern 2: How have PE teachers understood the construct of physical literacy as embodied learning?

<i>Participants</i>	<i>Interview 1</i>	<i>Focus Group 1</i>	<i>Interview 2</i>	<i>Focus Group 2</i>	<i>Journal</i>	<i>Interview 3</i>	<i>Focus Group 3</i>
<i>Kendra</i>	<p>[admitted has wondering about what it is] - "is something an individual believes in, it's their whole being. I think we are missing the mark on connecting mind and body in PE because we are leaning towards challenging the body." - Wondering if the current curriculum fosters an embodied experience or P.L. experience because there is no attachment to emotion as part of an outcome." <u>Vital belief:</u> - P.L. honors the mind body through activities that can assist students make healthy connections.</p>	<p>"I feel like the body experiences everything and P.L. connects the body as a whole. Self-perceived confidence or capability is different for everybody and at different age."</p>	<p>[Admits she "might be out to lunch here"] - How – "developing potential in terms of confidence and motivation or developing relationships." - unpack the concept of P.L. "embodiment is more like to be able to feel confident or motivated in the present, while lived experiences are more like past experiences. Meaning can only be drawn from engaging students in conversations [was not happy with her answer] <u>Vital beliefs:</u> Relationships build the foundations for living an active lifestyle outside of school contexts (transferability).</p>	<p>"Does using P.L. foster an internal motivation for these students to be physically active on their own? Do they take responsibility, so relate that to human embodiment, does that in part become part of them and who they are?" <u>Vital beliefs:</u> Relationships, risk-taking and opportunities build an embodied experience.</p>	<p>"I think that P.L. can develop an embodied experience if the student does feel a connection to the activity via their brain or heart or with their classmates. It can be developed through activities that the student has to strategize in, has fond memories of, gets to talk to their friend or a classmate with, and gets them physically moving. The student can then take those experiences into other situations, they may continue to be physically active on their own or use their communication skills in everyday life."</p>	<p>[Admitted to googling embodied experiences] "I think that maybe to be physically literate you have to have included all these aspects (body, heart, friends) that are going on around you, so you can be fully engage." <u>Vital belief:</u> Embodied experiences need to be transferable to real world events, this might happen through P.L., but I am not sure.</p>	N/A

Part I: How Do PE Teachers Interpret or Take up the Construct of Physical Literacy?

Delving into the interpretation(s) and understanding of the construct of physical literacy, Part I focused exclusively on the situated location of how the participants took up the conceptualization of physical literacy, where the participants bumped up against the processes of conceptualization through the four hermeneutic pillars and from within the pedagogical happenings of traditions, prejudices, uncoverings and re-awakenings, any *happenstances*. The study situated physical literacy as a not only an outcome with specific location, but also as a disposition (the later will be discussed in relation to embodiment as the second concern of the study in Part II). The participants identified the following encounters as research findings in support of, or elusive to their understanding of physical literacy:

- The traditions of physical education's past have landed themselves to believe that physical/sports skill-based PE models are so entrenched in the historical consciousness of PE classrooms that paradigm shifts in thinking are difficult to manifest, making physical literacy a difficult construct to embrace.
- The prejudices of lifelong learning opportunities have a cause and effect regarding students' motivation and their desires to pursue PL journeys of their own. This cause and effect can support improvements to overall health and well-being, but only when a teaching commitment and a moral imperative to develop the whole child is enacted upon.
- The uncovering of language biases have created disquiet and confusion within the nomenclature in the understanding of a universally accepted and formal definition of

physical literacy, which has led to the construct being mistrusted, misunderstood, and misused.

- There has been a reawakening of the situatedness of *joy* as a possible marker of physical literacy and that of meaningful experiences in movement.

While PL imagined as a literacy (an outcome, a process, and input) (UNESCO 2006) proved to be a challenging consideration for the participants, there was an acknowledgement that the multifariousness of the *language of agreements* produced definitions of physical literacy that were not uniquely associated with the exclusive outcomes of a physical education program. PL through language and as a literacy, was therefore in constant comparison to that of a disposition through which to deliver abilities and foundations to build lifelong commitments to, and enjoyment of physical activity (Dudley & Cairney, 2020; Edwards et al., 2017; Whitehead, 2013b). The following pillars explained how the participants interpreted and took up the construct within their lived experiences of teaching and learning.

Tradition: The Tradition of Physical Education's Past

Physical/Sports Skill-Based PE Models Entrenched in the Historical Consciousness of Classrooms – Shifting Paradigms is Tough Work

Research Findings

When physical education's past, present, and future was challenged within the confines of the study, the research findings presented a value orientation in favor of physical literacy. Whereby the understanding of the traditions of physical education's historical consciousness exposed a dialectic belief that physical/sports skill-based PE models have become so entrenched in the antiquated perceptions of classroom practices, that any paradigm shifts in thinking, have

been difficult to navigate, making the legitimacy of physical literacy a challenging construct to embrace.

This narrative, echoed by the participants, cast light on a binary that has begun to take seed in schools. A binary that the participants felt was problematic and one that continues to tug at the acceptance of, and buy in of, physical literacy as a concept worthy of exploration and operationalization. Maddison shared that “half of the physical education teachers that I know are just so outdated, they are scared of physical literacy”, she further stated that “they do not want to talk about any progressive ideas, they are rooted in traditions that are longstanding.” She offered up a possible solution whereby “maybe we need policy to shift the value of physical education, for it to be seen as an area of priority learning, in that teachers are mandated to increase professional development around emerging frameworks like Teaching Games for Understanding (Bunker & Thorpe, 1986) that support physical literacy”.

When asking the participants “why do you think the idea of physical literacy has surfaced in the physical education world as of late?” Jason answered:

People are moving away from traditional school based models, but there are still many older physical education teachers who are focusing on traditional mindsets and sports-based models, and their pedagogies are not connecting with the students of today, while the newer physical education teachers (the ones just out of university) are focusing more on things like physical literacy; trying to make their students more lifelong learners; moving them from physical skill acquisition in sports to everyday leisure activities for life. (Personal communication, February 2019)

Ashley’s response “there are two ends to the spectrum in physical education; on one end we have younger teachers (in reference to the PE teachers she knows of her age demographic)

who are trying to promote the *fun, friends, and fitness* motto, while on the other side we have older teachers (placing an emphasis on those PE teachers who have been there a while) that are still focusing on skill and drill (physical learning acquisitions only) or are doing things like running a beep test on the first day of PE class.” While Ashely believed there was a handful of PE teachers that were torn between two ideological and philosophical thoughts, the “conundrum in the middle” [in reference to some PE teachers] posed a problem in moving physical literacy forward in schools because they (some PE teachers) were rooted in the traditions of the past. She continued to explain that she was “trying to get everyone aboard the physical literacy train at her school, but admits that not everyone is there, and it is difficult to instill physical literacy in a program when all the teachers are not on the same page.”

In light of this, the participants of the study believed that reformative change is still possible, especially in how we [PE teachers as a blanket statement] are delivering quality physical education experiences for physically literate students. Their language of agreement supported the notion that sport-based models of physical education might be limiting and have “served a purpose at one point in time, but they are now in need of a makeover” (Robyn). With a commitment to “continued promotion of movement in a different way” (Maddison), “providing an environment for inspiration, where kids make the autonomous decisions to improve themselves” (Kendra), “allowing physical literacy to be a the core value of what we (PE teachers) do as teachers” (Jason), and creating “authentic relationships” (Vicki) with students where “safe spaces can build capable learners that are responsible for their own actions, this includes a space for old educators to become abreast of new pedagogies” (Robyn); It is the belief of the participants that physical literacy can become the dominant construct through which to teach physical education, but only if we (PE teachers) are able to find a way to motivate our

“students to value physical activity and hard work outside of sport, and if we (PE teachers) can do this, we (PE teachers) will be working on their physical literacy skills for health and well-being” (Leah).

Discussion

As a multiactivity approach to physical education of the mid-20th century and as a response to sport and exercise programs of the times, physical/sports skill-based PE models grew from the American physical education classroom (Ennis, 2015; Siedentop et al., 2011) and found themselves being acted upon in many Canadian contexts. PL proposes a disruption to this unavoidable pattern of tradition that has been unable to provide 21st century learners with the promise of increased opportunities for skill mastery, enjoyment of personal fitness, and an understanding of quality physical activity for life (Durdan-Myers, Green, & Whitehead, 2018). Interestingly enough, the Physical Education Program of Studies in Alberta, and as a government mandated curriculum, does not contain any explicit or direct outcomes based solely on sport development (they are only inferred indirectly through shared concepts and outcomes and are an implementation choice by the teacher), but the curriculum does place emphasis on: physical activity, benefits of health through fitness metrics, personal responsibility, and social justice through the ethics of play (Alberta Education, 2000). The fact that traditional physical/sport skill-based models have dominated the implementation methodologies of curriculum, emphasizes the historical consciousness of tradition that has firmly occupied the pedagogy and implementation structures in place, despite skilled attempts to transform the profession (Ennis, 1999; Hickey, 2008; Singleton, 2009; Tischler & McCaughtry, 2011).

It is understandable that the roots of sport-based models have held space since the 1950s and have become a part of the historical consciousness of physical education. However, it is also

acknowledged that a comfortability has settled into PE's philosophical and pedagogical underpinnings around the pervasiveness of this traditional multiactivity model that seem to no longer speak to 21st century learners (Baker, 2016; Marshall & Hardman, 2000). The challenge for physical literacy advocates according to Durden-Myers and Whitehead (2018), is to describe and demonstrate what a physical literacy informed practice is, and could look like, without being overly prescriptive and restrictive – within the traditional ideals of corporeal control of the body, or through sport-based pedagogy. This is an important consideration for teachers if physical literacy is to entrench itself as a guiding approach rather than a “thing” that children get “taught.” While Durden-Meyers, Green and Whitehead (2018), believe that the profession of physical education must also look inward to redefine the value, purpose, and goals of physical education, it will only be then, that one can look to combining physical literacy as the fundamental goal of physical education (Dudley et al., 2017). It is proposed that by adopting appropriate content and aligning teaching strategies that physical literacy can be fostered from within and that its values can be ascertained (Curtner & Smith, 2006; Durden-Myers, Green, & Whitehead, 2018). For the participants, examples of good practice that could support physical literacy are urgently needed to verify student progress and earn credibility within the profession of PE teaching and learning if educational change is to be more effective (Burner, 2018).

There exists within this urgency a particular tensionality (van Manen, 1997), an oppositional tug from within the profession of physical education that is creating a resistance to change or acceptance of something that is perhaps unfamiliar to oneself (Gadamer, 2003). Although teachers entrust to understand what is unfamiliar to them as their moral imperative, and as educators, to truly understand the thing in question means they must apply it to themselves, even if it must be understood in different ways (Gadamer, 1992). The fear of reflective practices

and the otherness of vigilant subjectivity of what physical literacy could offer us becomes significant but not something all educators may or may not, wish to encounter (Deluca, 2000). It is believed by the participants that the tradition of the aging sport-based pedagogical model is preventing physical literacy from burrowing itself firmly into the educational tapestry of today's physical education programming, whereby the exertion from their end should be to continue to delve into the nature and direction of the relationships between physical education, physical activity, and physical literacy in the promotion of health and well-being (Cornish et al., 2020). Despite tradition and some teachers' resistance to change, these of course still being the largest motives for the unacceptance of physical literacy into the larger picture and context of physical education, there is however, still hope for a bridge in the praxis of what they know and what they do (Chen & Wang, 2017; Dudley et al., 2017; Durden-Myers, Green, & Whitehead, 2018; Edwards et al., 2017; Maude, 2010).

Shifting thoughts and paradigm thinking is a demanding graft, the challenge as Ashley has already stated is "how to get others on the same train." When there is an acknowledgement that the nature of educational change is a difficult labour and how to make those changes even more difficult, Burner (2018) suggests that teachers could consider the following four models in making educational changes qualitatively more effective in the pursuit of instilling physical literacy as a dominate discourse within the traditions of PE and sport-based models; a) admitting the honesty about the difficulties of change, b) trust in the professional development of teachers to reflect the trends of their learners, c) insisting on collaborative journeys of change not just individual pathways, d) involving the students in the learning process.

The hermeneutic process of this study brought unfamiliarity into question (physical literacy) and the dialectic process exposed the relationship between the traditions of physical

education and our participants (PE teachers) in a mutual and circular development rather than a linear one (Conway & Andrews, 2015; Durden-Myers, Green, & Whitehead, 2018). The belief in the adage stated by Nelson Mandela “Education is the most powerful weapon which you can use to change the world and yourself” (Oxford University Press, 2017), suggests that there is usefulness in this axiom as a means of understanding an existential [T]ruth about humanity and perhaps what physical literacy could bring to people. The power that accompanied change for the participants rooted the underpinnings of the resistance to change, which seemed to act upon them as a barrier to the manifestation of their deepest desires for physical literacy. The question that is perhaps better left with the participants might have been “when will what we know, change what we do?” (Author unknown). PL as a human experience affirms and implies the existence of a *thing* with greater purpose, and to some, even a “silver bullet” for health and well-being. The question to further explore is how do we get there? (Cairney et al., 2019; Cairney & Dudley, 2021; Dudley et al., 2017; Sum et al., 2020; Sum & Whitehead, 2020).

Prejudice: Lifelong Learning Opportunities

The Cause and Effect on a Student’s Motivation and Desires to Pursue a Physical Literacy Journey of Their Own

Research Findings

To create a moral imperative according to Immanuel Kant (2019) one must possess a strongly felt principle that compels them into action. It is a kind of central philosophical concept in the deontological moral philosophy introduced in his *Groundwork of the Metaphysic of Morals* (Kant et al., 2019). For several of the participants in this study, there was an expressed narrative that teaching for quality movement experiences was a part of their moral imperative as PE teachers. For Kendra, Jason, and Vicki their pedagogical practices and value orientation

included ensuring that they were able to create a space for their students to explore meaningful physical activities that included physical literacy concepts but extended beyond school infrastructure and into their communities. While Leah, Ashley, Maddison, and Robyn supported the claim that by creating telling physical activities, one could garner opportunities within the school environment that are quintessential for physical literacy to dominate the value orientation of healthy school communities. Although they found differing pathways to achieve this, they agreed that the value of physical literacy itself (and even as a monist philosophy) in schools could only be achieved if teachers committed to the potential of physical literacy as a principle for change. Conversely, and due to the aforementioned *tradition*, the convincing of physical literacy's merit within a physical education context has been identified as a difficult "sell" to some teachers (which loops the research findings back to the tradition of physical/sports skill-based PE models as part of the hold strongly associated with moral imperatives). The participants of the study were convinced that through their experiences in PE classroom contexts, any rich learning environment could foster movement for healthy lifelong habitus, but only if the learning environment/space was engaging and motivational enough for students. Maddison brings traditions and prejudices together by stating "it is the duty of PE teachers to make this magic happen to assist your students in their physical literacy journey and it would not convincingly need to be connected to sport-based models all the time."

Despite the moral imperative of teachers to commit to action in supporting the learning environments and opportunities for student success in movement, the dialectic surrounding whether physical literacy, physical education, or even physical activity could foster intrinsically driven behaviours all on their own pulled the discussion into another spiral. The participants of the study struggled to find a *language of agreement* that articulated their beliefs in what they

knew to be the truth(s) of their classroom contexts. A question was asked by Leah, “do students take responsibility for their own learning without motivation?” which was furthered by “can a physical literacy journey happen on its own?” This led the dialogue through many passes and deconstructions, threading narratives connected to the values of *why* PE, teacher’s moral imperatives, student engagement, movement’s purpose, and varied opportunities for improvement. Although all the participants carried with them prejudices or preconceived notions about how motivation might affect their students’ ability to participate, to learn, and for them to teach, they were unable to “identify the thing” that made it so. The following excerpts demonstrated the place of *motivation* and *opportunity* as an example of prejudices within their conceptualization of a physical literacy journey:

Leah: *When you value something, you invest, you engage in it, you take ownership of it. You’re building confidence around it. How do you convince students to value those things? You give them opportunities to feel confident, but I am not sure all students would agree with this.*

Ashley: *When we are teaching our students the basic fundamental movement skills to be responsible for their own pursuits and engagement and physical activity, we hold them accountable . . . we provide them with learning activities that motivate them and that they are interested in. . . . we want our students to feel this way, we want them to feel that they are doing something purposeful and that they are the star of their story. I am unsure they always feel this way, despite me wanting them to.*

Vicki: *If we want our students to have this disposition of wanting to own it and to value physical movement, they need to know their ‘why’ . . . I think there is a need for*

the students to have an opportunity to see how they value, and at what levels they value their 'why be an active physically literate person in life'. I am not sure I convey this all the time and with my staff in the department.

Kendra Phys. Ed is a lifelong thing . . . kids are starting to realize the value and maybe taking some responsibility for their movement beyond the PE class, our job is to give them the opportunities. [As an ambition for the future of movement education and for her students]. I wish this for all my kids.

Jason: I think the mastery of physical literacy in any one person's journey is that we are helping them acquire higher, deeper levels of physical literacy, we are generating individuals that value and take responsibility for their engagement in physical activities...when the engagement increases there seems to be a direct correlation to increased physical literacy, increased responsibility to take ownership for one's journey, and ultimately increasing one's competence and confidence in movement. I have seen this in my students within my Jujitsu classes.

Although the *fore-structure* of understanding as experienced by the participants assisted with the uncovering of the perception that motivation and opportunity could play a vital role in one's physical literacy journey—a fusion was never encountered around this concern, for the participants demonstrated the multifariousness of language within the construct of physical literacy. The understanding of how motivation and opportunities fit perfectly into the conceptualization of physical literacy was not permanently determined by the anticipatory movements of the fore-structure or the prejudices brought about through the hermeneutic circle. In other words, the circle of the whole and its parts was not dissolved in perfect understanding,

but the interplay of the conversations surrounding the prejudices associated with motivation drew the participants closer to understanding physical literacy within a framework of a formal relation between the parts and its whole (Gadamer, 2003; Schwandt, 2001).

Discussion

The discussion of motivation and moral imperatives is two-fold. Once there has been a deliberated and formed judgement about the concern that is bound to the binary of right or wrong, or good or bad, there can exist an acknowledgement that can take hold of us through claims of action. When moral motivation is spoken of as a part of the conceptualization process, there exists a need to seek out and to understand the concerns which allow us to reason and interact with the world around us (Mackie, 1977). The opposition between self-interest and morality, between sacrifice and judgement are puzzling and are not prescriptive within this process, but they are drivers of skeptics who intentionally form the backdrop of debate which greatly influence and guide how people feel and act (Copp, 1997). Understanding the role of motivation and moral imperative to be that of *philosophical moral motivation* (the inherent reason we behave morally, and when our motivation to act a certain way does not always have anything to do with morality), we come closer to understanding how our students and our teaching practices might be influenced and guided by the imperatives that underpin an individual's physical literacy journey (Rosati, 2006). It is here that as a researcher, I can begin to understand the prejudices that have moulded the participant's conceptualizations of physical literacy.

Whatever one might conclude about their own personal moral judgements or beliefs that motivate their actions, the nature of motivation and moral imperative ask of us to examine if moral imperatives necessarily motivate, or do they motivate only contingently? (Darwall, 1983).

The role of motivation on performance in physical education has been studied yet the gaps in the literature relative to physical literacy are still emerging (Bryan & Solmon, 2012; Chen, 2015; Choi et al., 2021; De Meyer et al., 2014; Lundvall, 2015; Ntoumanis, 2010). This leads us towards the further examination of the markers of physical literacy. Although the conceptualization of intrinsic motivation and self-determination are reputedly linked to physical literacy, Edward Deci and Richard Ryan (1985) address motivation through internal and external perceived loci of causality. Despite the participants' inability to come into fusion around the specifics of whether their students could be motivated into a physical literacy journey of their own, the concept of internal versus external motivation unearthed many relevant points important in their conceptualization of physical literacy.

The ideal of internal perceived locus of causality exists when a behavior is experienced to be initiated or regulated by an informational event, whether the event occurs inside or outside the person. On the other hand, an external perceived locus of causality exists when a behaviour is seen as being initiative or regulated by a controlling event, whether that event occurs inside or outside the person. (Deci & Ryan, 1985, p. 111)

What this tells us of physical literacy and motivation, is that the distinction between the two is not a boundary created by one student, or one teacher, or one lesson, or one experience in movement, but rather a collective of all the experiences in time a place. When considering that intrinsically motivated behaviors are self-determined, there is a beginning to understanding the role that physical literacy can play in providing interests, challenges, and choices for individuals in their personal journeys through movement. The dispositions of interest, self-determination and self-efficacy indicate a respective source of motivation that students rely on to engage in physical activity (Chen, Chen, & Zhu, 2012). Self-determination theory carries a dependency of intrinsic

and extrinsic sources to develop and sustain motivation in a controlled environment such as physical education classes or movement experiences. The role of teachers in this theory is to minimize the possible negative impacts of the mechanism that might drive skeptical behavior to take seed (Standage, Duda, & Ntoumanis, 2006).

Circling back to Deci and Ryan (1985) to connect motivation to the participants' moral imperative "whereby to ensure that students have equity in a quality physical literacy experience", the third most powerful source of motivation for the participants was moral imperative. The need for teachers to fulfill a desire of relatedness, competence, and autonomy from within their craft. With this, one can channel a comprehensive need to conceptualize physical literacy through different avenues. Although Whitehead (2010) believes that physical literacy requires a different understanding of the motivation process, the drive associated with a moral imperative lays claim to the attributes of physical literacy as a need to overcome the intrinsic value of physical activity and the justification of movement in the case for lifelong participation. PL and the moral imperative to teach it and to offer experiences to interact with it, create the explicitly learned knowledge and skills to appreciate the intrinsic values of health and well-being.

When a moral imperative is realized, there is a call, a relay, and drive to change our students' desires, to make a positive impact on their time with us, to create opportunities that will foster and lead to success in life. Yet providing an opportunity for every student to have a fair and substantive opportunity to learn is nothing less than colossal, but one that teachers gracefully accept within their chosen profession. Although Bruner (2018) outlines that our relationship to change exists within others and ourselves, through success and failures, it can be good or it can be a disaster and it can make us feel incompetent and competent at the same time, it is a moral

act. While change is a moral act, it is a part of the opportunities provided for human flourishing and ultimately the goal of education. Though the participants came to a *language of agreements* surrounding the *prejudice* of motivation and opportunity, with the claim of opportunity having a direct cause and effect on a student's motivation to pursue a healthy habit. Increased physical activity, and therefore physical literacy development, raised rich conversation regarding their accumulated understanding of the construct. Research has suggested that student's physical activity levels decline each year they spend in a formalized school environment (Kimm et al., 2002; Trost et al., 2002). Studies have supported the claim that young people have many healthy or unhealthy habits (Theodorakis & Chasandra, 2006) whereby, attempts to promote physical activity as a healthy habit have some correlation with the pedagogical practices of the teacher and their ability to offer multiple opportunities for physical activity in PE programs (Bailey et al., 2009; Cardinal & Yan, 2013; Corbin, 2002; Hellison, 2011). Although these studies are not directly speaking about physical literacy as catalyst, the idea of negative experiences, conflicts of interest, lack of playing time, limited improvement in skill or no success, boredom, or lack of fun (Gould, 1987) have all been noted as playing a key role in a student's lack of motivation to continue with the development of a physical activity/literacy journey, factors that at times, are found within some PE programming and can stretch beyond school programming (Mowling et al., 2004; Sallis et al., 2000; Salvy et al., 2009).

The exclusive focus on the physical as a prejudice is almost cliché in the historical consciousness of physical education's storied past, yet it continues to hold space within many traditional PE programs. The restricted focus on one learning domain was identified as being problematic dating as far back as Wood (1913) and Wood and Cassidy (1930), whereby education through the physical alone is detrimental to the development of the whole child. Even

Sallis and McKenzie's (1991) landmark paper marked physical education's need to establish a space where it could become more comprehensive in nature. Physical activity in this epoch was still left to involve teaching through the social, cognitive, and physical skills (Siedentop, 2009), with little regard to varied opportunity or motivational engagement. It was not until exercise psychology research identified children's perceived skill competence (through roles of autonomy, relatedness, values, incentives, attributions, emotions, choices and their relationship to context, culture pedagogy and curriculum) - as a correlate of their motivation for participation in physical activity - that researchers began to understand how physical literacy might fit into the equation of motivation (Sallis et al., 2000). When school-based multicomponent interventions include physical activities experienced in physical education that are enjoyable, developmentally appropriate and varied, coordinated efforts can become plausible and likely to be effective in producing positive health habits (Corbin, 2002).

In short, the motivation process as experienced either intrinsically or extrinsically suggests that the loci of controls are far more outreaching and deserve a better examination within the explicit and implicit roles they play in one's physical literacy journey. As researchers we can accept their unequivocal dependency on each other, but the fore-structure of the prejudices indicates there is still much to understand in conceptualizing the role of motivation and the moral imperative of teachers in the co-creation of physical literacy experiences in classroom contexts.

Uncovering: The Biases

The Uptake of Formal Definitions and Nomenclatures

Research Findings

Language consists of words that can lead to truth(s) or to falsehoods where our understanding is not fixed but is changing and always indicating new perspectives (Gadamer, 2004). While the participants grappled with a universally accepted definition of physical literacy, the conception of a *definition* merely exists to assist in narrowing the meaning of particular symbols, which then narrows that symbol's possible referent. This is best exemplified in the conceptualizations of a few of the participants when asked at two separate one-on-one interview occasions; What they believed physical literacy to be?

Ashley *Interview 1*: I believe physical literacy to be the skills that they need to be competent in their ability to engage or pursue physical activity outside of a school environment.

Interview 3: Physical literacy is a variety of movements performed with ease and confidence, whereby individuals must have intrinsic motivation to continue pursuing physical activity on a regular basis and an understanding of fundamental skills in a manner that is unique, fun, engaging, social, and relevant.

Vicki *Interview 1*: Physical literacy is teaching the curriculum in such a manner that our students can reach a level of understanding of what locomotor movements are and making sure that they can perform the act or skill with confidence

Interview 3: [admitted to researching several definitions] Physical literacy is this idea of fundamental and valuable human capability whereby physical literacy is the experience that inspires you to pursue an active lifestyle that impacts you as a whole person.

Maddison *Interview 1*: [admitting having memorized a definition from her university formal training years] Physical literacy is the ability to move confidently and competently in a wide variety of spaces or environments.

Interview 3: I believe physical literacy is a true combination of confidence and competence in a wide variety of environments. Truth be told my perception of physical literacy is becoming way more complex because there are so many realms attached to it to make one understand what it is. It expands beyond an ideal.

Jason *Interview 1*: Physical Literacy is how I can help kids develop emotional well-being and psychological well-being and then how those domains come back and affect the physical domain.

Interview 3: Physical literacy is not something that occurs in a vacuum, the world is not a vacuum. It is always changing and there are these dynamic on-goings, that change the world. Once you have a body, once you have come into this world, learning occurs, and a part of learning is physical literacy. Physical literacy is a unique blend of qualities and characteristics which are characteristics of things we have and the experiences that are imprinted within those bodies.

These excerpts suggest that as the study advanced through conversation, the multifariousness of language slid back-and-forth between the whole and its parts, and the participants came upon new perspectives that teased out how and what they understood of physical literacy. Knowing that people are unable to step outside of our traditions, the participants did attempt on several occasions to deconstruct the concept of physical literacy in an endeavour to conceptualize it with deeper thought. For instance, Kendra [when I broke down the question] “what is physical literacy, does it value something? I was forced to break it into two

words, physical, and literacy. Physical being in the physical, while literacy is knowing how to do it.” Kendra reluctantly considered her language and chose her symbols to bring meaning and understanding to her context. In a later portion of the study, Kendra further admitted, that early in the study, she “just thought physical literacy was a great umbrella term for an emotional connection when experiencing physical activity, and that it would go on for the rest of your life.” For Robyn her struggle with defining began in a compiled list of words she used to describe her understanding of physical literacy. She wrote, “capabilities, comfort, risk taking, authenticity, regulation” to name a few. Whilst later in the study, she believed that “physical literacy would encompass the attitudes and emotions that motivate one to be active. It should value inclusivity through the social, psychological, and cognitive learning domains.” Robyn explicitly quantified her conceptualization as an alignment between her teaching practice and a formal definition provided by the Australian Sport Commissions (2019). Robyn decisively defines “physical literacy as using all four learning domains (physical, cognitive, social, and psychological) to lead to the knowledge, skills, behaviours, and motivation to lead a healthy, fulfilling, and successful lifestyle that includes movement.” For Robyn the understanding of physical literacy and the language she allied with proved to be the *silent agreement* she required to move forward.

Accepting that language is at times this silent agreement, it has the potential to build up the conversational aspects that individuals might hold in common, making social solidarity possible (Gadamer, 2006). Although the participants of the study (individually), were unable to find agreement for a universal definition of physical literacy that could fit all contexts, the struggle in defining the term in reference to a universally accepted one evoked frustration, often manifested through humorous sarcasm; Maddison “here is my favorite word again”; Robyn “God I am starting to hate this word, because it frustrates me”; Kendra “ I don’t even know what I

think I know anymore.” The parts and the whole slid back-and-forth, in an effort to construct the language as a symbol while their thoughts served as a conceptualization, and referents for meaning. This made the construct of defining physical literacy frustrating and confusing at times. Leah in her final focus group interaction came to understand “physical literacy as being more than the sum of the physical”, she believed that it “required an established value system based on teacher relationship building”, but that this might be difficult and challenging to construct leaving her no further ahead in her understanding of what physical literacy could/should be.

Because language can offer solutions to problems caused by Cartesian thinking and because contemporary society calls for it (Gadamer, 2001; Mitscherling & Amstutz, 1986), the deconstruction of physical literacy as a process for understanding by the participants was pivotal in the uncovering of certain biases that made the nomenclature confusing. Ashley, for example, made a claim well rooted in tradition in her statement “when you take out the word “sport” for example, and explain to students that we (PE teachers) are going to “play” something . . . the mindset totally shifts... There is a different perception with regards to playing a game as opposed to playing a sport . . . I think even so much as the word shifting, really promotes a different type of environment for my students.” An ideal that she voiced, “what if we (PE teachers) swapped the same type of language like physical education for physical literacy.” While many of the participants continued to wrestle with finding the specifics of language that could describe exactly what they wanted in terms of a formalized definition of physical literacy, it was clear that the construction of physical literacy was a more difficult process than that of deconstruction. Ashley’s journal entries capture 3 key shifts in her conceptualization founded in language and value orientations; firstly, she held to the vital belief that physical literacy depends on the acquisition of skills to be active outside of school community; whilst she furthered this claim to

individuals possessing the basic fundamental movement skills that enable them to confidently pursue physical activity endeavours throughout their lifespan; thirdly, her definition of performing these skills needed to be done with ease and confidence whereby individuals must have intrinsic motivation to continue to pursue physical activity on a regular basis, this to include understanding fundamental movement skills in manner that is unique fun, engaging, social and relevant. Maddison and Vicki were not shy in asking myself [as researcher] for my personal definition, in hopes that the one I provided could be the [T]ruth they were looking for. Kendra on the other hand, wanted to know what the “right answers were”, in selecting a definition that suited her pedagogical style of lesson delivery.

While it was agreed that there is value in physical literacy and in a physical education program, the participants acknowledged the labour of linguistics from within the tradition and rigidity of physical education’s language and the prejudice it carries as being in the physical. PL’s attempt to disrupt this narrative and dismantle these patterns of dominant physicality that are continued traditions of PE’s languages are buried deep in the unconscious of its historical past. Which are too often supported by the prejudices that have existed in physical education for decades, and without a disruption like physical literacy to the language of movement, there is a fear that teachers will merely further reinforce the casting of physical education through the masculine (Curtner-Smith et al., 2018). Because the language of physical education has been taught for so long through the physical, the participants began to question an important *uncovering*, that being the temporality of language’s influences over experiences. They questioned if students were given opportunities within the four learning domains of physical literacy (the deconstruction of physical literacy as identified by the participants: physical, cognitive, social, and psychological domains of learning), they pondered how their students

would take up the construct of physical literacy and wondered what they would walk away with. Maddison illustrated her point “I don’t want to paint all PE teachers with the same brush, but lots of Phys. Ed. is taught with an emphasis on the physical domain . . . 21st century learners really need to focus on mindfulness and conquering anxiety and mental health and wellness . . . I feel as PE teachers, we have way more factors that contribute to being human . . . and to teach, more than just the physical . . . physical education has to be more than just the physical, it has to be taught with all four domains in mind.”

The participants shifted the dialectic when Maddison placed a concern into the spiral, which opened the question: Would/could/should the language of intent used by the teacher around physical literacy be based on what they value? Or should the experiences of their students (associated within their own successes in a social context, amongst friends), be impactful enough to shift mindsets away from the physical? Ashley explains this position, “physical literacy is all-encompassing that way, but I think to the flip side for some physical educators, they don’t view it that way. They don’t have those same beliefs and value of physical literacy. So, I think kids are getting mixed messages with regards to that overall concept and its value in movement.”

Although the intentionality surrounding the definition and development of physical literacy is contested and blurred across many contexts, the confusion for the teachers was no further ahead. It seems that even since Hyndman and Pill (2017) published their article on the text mining analysis of physical literacy across international literature, researchers and teachers alike are no further ahead in our nomenclature and definitions of physical literacy.

Though the participants in this study seem to value the elements of physical literacy that fall typically within the affective (psychological) and social domains of learning, such as: motivation, joy, relationships, opportunities, competence, and confidence, they still gravitated

towards the dominance of the physical when asked to give specific examples of how physical literacy was practiced within their classroom contexts. This only underpins the statement made earlier around the reinforcing of the casting of physical education through the masculine (Curtner-Smith et al., 2018). Acknowledged through an agreement that '*physical literacy is more than just the physical*', several of the participants aligned their personal definitions with many terms that were interrelated with the ideal of holistic child-centered learning approaches, but when challenged on how they would implement these strategies into their classroom context, they defaulted to either personal narratives as examples or those rooted in the physical alone. Robyn shared such a narrative about her reasons for join a basketball team outside of her formal schooling in an effort to be more physically active for life and to recreate a social construct she valued; "I participated in a Phys. Ed. program when I was a kid that focused 100% on the physical and nothing else...I was very focused on the physical myself. I shot 5 out of 5 free throws and got an A in the class... Did that program lead me to want to try basketball? . . .Did the teacher lead me to want to try basketball, maybe? Did the language the teacher used want to continue to play basketball, no! . . . No, I tried basketball outside of school because of the emotion and the affective and social pieces . . . it was all four of those physical literacy pieces that led me to play basketball outside of a PE classroom"

This uncovering of how physical literacy has been positioned against physical education or even as an interchangeable term seems to be driving a wedge between the two, making it difficult for teachers to conceptualize something they are unable to practice within their classrooms, and without the deconstruction thereof. The data collected from the participants in this study confirms that despite efforts in the research to situate physical literacy and to define it through language, a loss of identity of what it means to be physical educated and for better, to be

physically literate, is still seen as being unidimensional and still in the physical. The holistic conviction of physical literacy as Whitehead (2010) had intended has set a ball in motion that is unpredictable, within a field of education that commands tradition through the powerful use of language. The unfamiliarity of what physical literacy offers through language, is confusing, is organic, and is completely contextual. All seven of the participants landed upon completely different definitions of physical literacy based on how they were taking up the concept within their current realities, and although this was discomforting work for them, it speaks to the multifariousness of and the position of meaning making. Ashely made a final thought on the need to simplify the language:

I think physical literacy needs to be deconstructed to have a simpler version . . . we [in this focus group interaction] seem to be moving further away from a definition, but for the understandings to be for our students, and for them to relate to it, and understand that it is holistic, there needs to be the presence of the four domains [reference to Sport Australia and the Australian Physical Literacy Framework]. I think those elements need to be broken down and more concrete as opposed to everywhere . . . we pride ourselves as physical educators, but we are still having trouble coming up with a set definition or a concrete idea based on all our experiences to what physical literacy should/could be....maybe it is up to our students to be able to take away the skills and pieces of information and understandings from each domain as they see fit, and this is not of our concern? (Personal communication, April 2020)

The language of physical literacy seems to suggest that there is some acceptance of the four learning domains as it nears a fusion of horizons (physical, cognitive, social, and affective/psychological) but it also suggests that the teachers in this study are gravitating towards

the multifariousness of how physical literacy is taken up by the students, despite the teachers' ability to deconstruct the concept into manageable chunks within a lesson.

As a final uncovering, there existed an argument around the merit of weighting. Does the language of physical literacy command a hierarchy of what matters most in the canvas of movement education? This question remained open to the concern and could serve as a future area for exploration by researchers as time did not permit delving deeper into this concern at this time.

Discussion

All inquiry begins from a particular social location. Such social practices, and the traditions they represent also influence interpretive perspectives and ways of constructing meaning (Kinsella, 2006). Words have the power to reveal or conceal and can deliver messages for interpretation in ambiguous ways (Hoy, 1981). The relationship between language and meaning is not as straightforward as one would think. One reasoning for this complicated relationship is the limitlessness of modern languages systems like English (Crystal, 2005). Language is industrious and adept in creating an infinite number of statements by connecting a series of individual words in new and exciting ways. Although words are not our only form of communication, humanity relies on them to make meaning of the world; they exist within the historical consciousness of the past, present, and future (Gadamer, 2003). When we assume that language and meaning subsists to further one inquiring into the unknown, we must also accept that the relationship between language and meaning can lead to confusion, frustration or even humor (Crystal, 2005). Understanding that words create a language that furthers meaning, it is important that the components of our verbal communication are not taken-for-granted (Derrida, 1978; Richards & Ogden, 1923). What Gadamer (2003) liked to call the *taken-for-grantedness* of

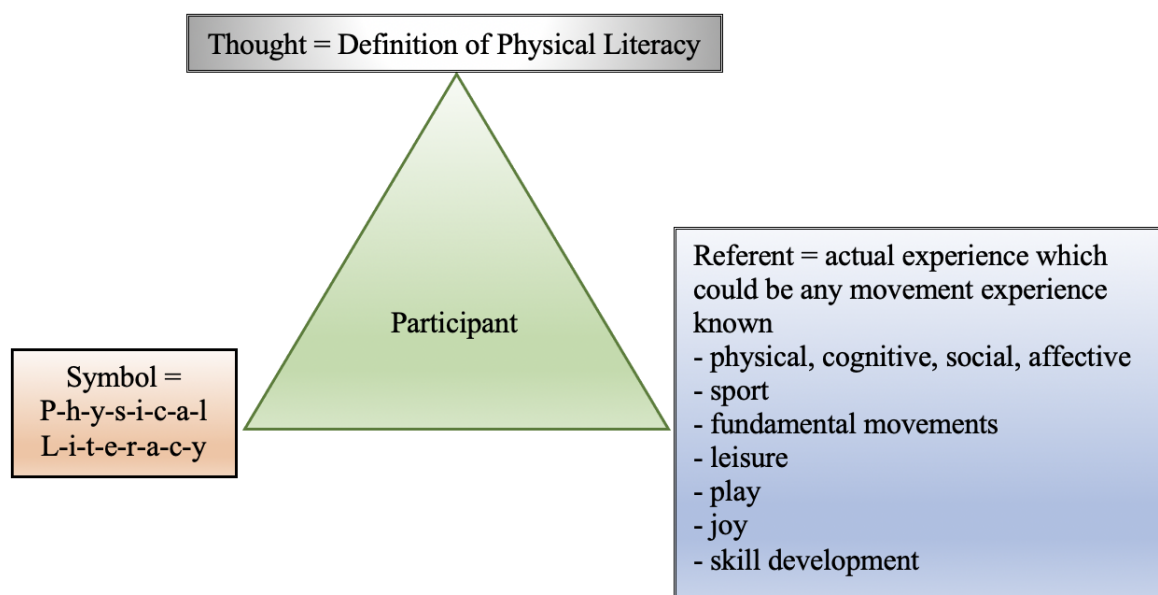
language and prejudices as the historical emphasis of context dependence, often involving a series of things that are taken for granted and lie fully beyond one's explicit understanding.

The participants of the study expressed the frustrations and confusions of the nomenclature surrounding not only the lack of a universal definition of physical literacy, but the term itself as applied to classroom contexts. The rigidity of language typically found within physical education contexts is known to be rooted in the masculine (Paechter, 2003), and under these conditions the participants were unavoidably exposed to a language that carried with it a preconceived notion (prejudice) of always being in the physical. Found specifically through the traditions of physical/sport skill-based physical education models. It is here that the participants were first exposed to the hegemonic masculinity that is not only supported but often reinforced by the curriculum itself (Connell & Messerschmid, 2005; Parker & Curtner-Smith, 2011). Applying this ideal of hegemonic masculinity to the triangle of meaning (Richards & Ogden, 1923) there is a clearer understanding of why the participants experienced frustration and confusion within the dialectic and why they were unable to find a language of agreements or come to a fusion of horizon around what physical literacy *is*, *could be*, or *should be*. Take for example Figure 7, the thought is the concept or idea of physical literacy that each participant references, with limit to understanding what it truly is or could be. The symbol is the word that represents the thought, and in our case, this is physical literacy. The referent is the object, experiences, or idea to which the symbol refers. This model explains how our awareness of the indirect relationship between symbols (which can be words) and referents can become disjointed and taken up differently under many different contexts and experiences. This is the fracture of language where (mis)understandings occur, and where confusion and frustration begin to take root. This example in Figure 7 explains how the participants have been conceptualizing physical

literacy, and although each might have a similar thought or experience with the construct, they are all using the symbol, and the word physical literacy to communicate their thoughts. Their referents however are different. While one participant might believe physical literacy to be fundamental movements, another might believe it to be play, while another gravitates to leisure. Since the word physical literacy doesn't refer to one specific object, thought or reality, it is possible for the participants to have the same thought, use the same symbol, but end up within the multifariousness of the construct when they feel confident and competent in their respective referents, only to find out, that others in the study did not have the same understanding or conceptualization in mind.

Figure 7

Triangle of Meaning



Despite the advice given by Kirk (2013) in looking to the historical consciousness for lessons from the past, and the present, to see the future, the current research still offers very little in terms of deciphering physical literacy with a degree of universality that teachers can

operationalize within their pedagogical practices (Corbin, 2016). Young, O'Connor, and Alfrey (2020) used Rodgers' (2000) method of concept analysis to explicitly account for the use of physical literacy over time and context to help clarify the *state* of the construct within scholarly literacy, however the analysis demonstrated that there is no consistency in how the construct is understood or deployed by teachers. Although the work conducted by Sartori (1970) around "ladders of abstractions" has been used as a framework to better understand and interpret the construct of physical literacy for academics, it has failed to adequately account for teachers in the field. Consequently, there seems to be a battle brewing in the trenches of physical education departments alike, whereby some practitioners differentiate physical education and physical literacy to be two distinct concepts, while others seem to be unable to differentiate them at all, whilst others are taking up physical literacy at low, medium, and high levels of abstraction (Lynch & Soukup, 2016; Young et al., 2020). To date physical literacy has only been addressed in UNESCO (2015) guidelines and loosely written into SHAPE America's (2014) national PE standards. Although the International Physical Literacy Association (2017) has written a consensus statement, globally there has been no other curricular outcomes written to formalize a universal understanding of the concept (Corbin, 2016; Castelli, 2015; Dudley, 2015; Dudley et al., 2017; Edwards et al., 2017; Ludvall, 2015; Lynch & Soukup, 2016; Robinson & Randall, 2018; Roetert & MacDonald, 2015; Stoddart & Humbert, 2017) making it difficult for PE teachers to rally together behind the adoption of the construct that not only carries language, but prejudices based on the biases of interpretation.

Reawakening: The Situatedness of Joy

A Possible Marker of Physical Literacy and Meaningful Experiences: Nearing a Fusion of Horizon

Research Findings

In reawakening one's understanding of a meaning, the interpreter always brings their own thoughts and opinions into contact with those of the *other*. This coming together of two perspectives is what Gadamer (2003) references as the fusion of horizons. Yet to re-awaken meaning one must always be sharing meaning and transforming text into further meaning, it is taking what is written and stating it as *a new*; it is bringing it into our viewpoint, in such a way, that it has meaning for the current interpreter and/or the current conceptualization. To ensure *otherness* and a *fusion*, there must be a re-awakening of meaning for the process to be successful. For the participants the notion of joy, *as in joy in movement* held meaning as a possible marker of physical literacy, although it did not bring about a *fusion*, they understood joy as a euphoric sensation of the affective learning domain associated with physical literacy. The thought of *joyful movement* as an activity that encourages a positive experience in oneself was deliberated upon in their dialectic. Jason claims, "that although we (PE teachers) cannot teach joy to our students, we (PE teachers) can provide the experiences in our programming to foster the development and sensations required to feel it." The multifariousness of the language used by the participants (in the conversation dialogue below) suggested that joy and/or joyful movement could be an awareness of the body during movement, a discovery of the possibilities of movement, of challenges, and even failures. When Leah asked a question within a focus group interaction; "how do we (PE teachers) evaluate joy or put it on a report card and validate it as a mark for physical education? How are we (PE teachers) going to identify it as a marker of physical

literacy?.” This question ignited a sensible yet principled intention of searching for ways in which the participants *here and now* could foster a re-awakening of consciousness and of solidarity for what it was to interpret and define physical literacy through joy. Knowing that their conversations had the potential to reach beyond an agreement drew meaning to something *a new*. Joy, happiness, and fun often make up the language associated with physical education experiences for some students, however the rooted traditions within those experiences are continually re-awakened and reappropriated from what is understood (Gadamer, 2003). The participants’ prejudices exposed joy as a manifestation of behavior and a skill acquired through mastery, through the conventional definitions of physical literacy that include *competence and confidence* in their verbiage. The idea that joy was linked to the historical consciousness of their students’ experiences with movement, lends us to believe it was dependent on meaning, and as the participants slid back-and-forth between the whole and the parts of this perception, their focus group conversation excerpts below emphasized not only the multifariousness of language but their re-awakening to the situatedness of joy as a hermeneutic interpretation of physical literacy:

Robyn I was also thinking of the word joy and how that’s interesting to discuss that in relation to physical literacy. I then wrote down the words ‘joyous and emotion’ and we have talked a lot about motivation. I think joy leads to motivation and joy can lead to attitude . . . so when we look at physical literacy in the psychological domain, you may choose to participate in something more which can increase your confidence and your competence in something.

Vicki It is exciting to think about the concept of having joy in teaching physical literacy . . . I’m still wrapping my head around it, but it’s just a neat thought to know that

you can be full of joy when you're doing something that you're really good at and enjoying it . . . it's contagious.

Ashley I also agree with that [reference to Vicki's statement], I never really thought of physical literacy in that way until you [researched prompted memory to what was said by Participant Leah] mentioned the concept of joy . . . I feel joy when I'm playing a game with my students, with my family. It doesn't have to be activity specific . . . If we can use games to teach skills, games are fun. Games sound much more fun and engaging than a relay or repetition of a skill. When my students hear the word game, they light up . . . I feel that joy is dependent upon physical literacy, but I am not sure if it is a marker?

Maddison I think of a kid that comes into your class, they may not have been active in the participation of the activity but had a great class because the music was cranked and they were around their friends, and although they are not building their physical literacy competence and confidence in a specifically transferable skill. The kid might have had an awesome class and they felt had a lot of joy, but to say they worked on their physical literacy skills, I don't think we can justify this claim.

Leah I think embodiment is a euphoric feeling . . . I go back to the idea of flow and there is a that euphoric experience you get within a game or what you have experienced within a game that is pure joy. . . . When you look into a space and there is peer engagement without a lot of probing or facilitation from the teacher . . . perhaps

there is a continuum for physical literacy where there are moments of joy and failure?

The significance of movement, pleasure, or joy evokes meaning, and when the teachers were able to provide meaningful experiences for their students, they felt that joy was present in their classroom experiences. Ashley stated often throughout the study, that when she “walks into her classroom and I can hear my students laughing, or I see them smiling, and they ask me if they are going to do that activity again”, she understood that joy was present in the experience. “When movement is pleasurable its ability to evoke individual meaning bridges the psychological and social learning domains of physical literacy”, this is where Robyn has seen her students take up healthy life choices. Jason spoke very openly of “flow states in his jujitsu classes with his students, as heighten moments of joy for them and him.” The personal constructions of meaning through joy and human movement brought together the symbol, thought, and referent that were quintessential for whole person development as foundational to physical literacy. By identifying joy as a possible marker, the participants were ultimately rejecting the antiquated dualism of mind, body, and spirit by indissolubly bringing them together.

Discussion

As Kretchmar has written,

When movement is experienced as joy, it adorns our lives, makes our days go better, and gives us something to look forward to. When movement is joyful and meaningful, it may even inspire us to do things we never thought possible. (2008, p. 162)

Joy is often presented as this feeling of mind, a euphoric sense of self, or of being in a flow state (Csikszentmihalyi, 2004), it acknowledges that there is a psychological connection in joy that ties it to a physiological response in the body. However, there are complexities in education

when teachers speak of joy or joyful movement that are often associated with the type and quality of assessment thereof, as illegitimate markers of learning. Although there is debate surrounding joy as a *lived state* or something embodied, the conversations about the concept are often spherical, with juxtapositions, as more than just a feeling or a curricular outcome (Heidegger, 1967; Train, 2012). The etymology of the word suggests that the assessment thereof and thence might not be absolute. That the language of agreements surrounding the word, support the notion of a possibility of many meaningful experiences to feel pleasurable and delightful (Harper, 2017) which at times can be disjointed and difficult to report by teachers as a measure of “learning”. To think about the similarities of the entrenched prejudices that occur when teacher-researchers design curriculum or lessons in PE, the prejudices themselves, often shape the lessons that can instinctively neglect or promote the learner’s meaningful experiences, and in a similar fashion shape the lessons where joy or *pleasure* can also be equated simply as addendums or biproducts of “good teaching and pedagogy” (Stevens & Culpan, 2021).

Blythe (2010) contends that movement is the first expression of life, and although this thought is echoed by Robyn “physical literacy is our first literacy”, with the significance of movement pleasure, known as joy, it is important in building the fundamental skills of movement that make up a part of a student’s physical literacy journey. As Leah indicated earlier “how does one even assess joy?”. Sheets-Johnstone (2014) claim that the feelings associated with learning to move is something all human beings know, and as we learn these movement patterns through our own particular cultures, learning to move stimulates delight and joy through the sensory discovery of our capabilities. Despite the challenges that physical education has faced over the years with regards to performativity, and the acknowledgement of joy as something marginalized within curriculum outcomes or assessment practices, the zest to discover our bodies capacity has

consequently been suppressed when our view of joyful movement is reduced to task-orientated functions and efficiencies (Sheets-Johnstone, 2014). Equating being physically literate as being able to navigate our actions in the world, then what researchers have advocated for years in situating joy within that conversation holds meaning as part of the pleasures of movement experiences (Booth, 2009; Culpan, 2005; Kirk, 2006; Kretchmar, 2000a, 2006; Pope, 2005; Pringle, 2010; Ross, 2008).

Although the participants were unable to come into a fusion around the situatedness of joy as a marker of a physical literacy experience, it is acknowledged they also were unable to narrow their understanding of joy as an outcome with specific location or that of a disposition. The significance of their conversations, however, suggests that joy has a place in the conceptualization of physical literacy despite its etymological and epistemological application in the classroom context as a measure of learning. As an outcome with specific location, we come closer to understanding the language of joy is often more attributed to the disposition of joyful movement, making the undertaking of associating it with physical literacy all that more complicated, adding to the confusion in the nomenclature.

Joy can be about challenge, it can be about hard work, it can be about successes and failures, and when teachers teach for joy they are essentially changing the holistic educational model that has not been challenged for many decades – perhaps with the existence of Cartesian dualism partially to blame. The actions of joyful movement intentionally, consciously, and purposefully embrace the whole person (Arnold, 1968) and consequently reject dualism and its grip on mind, body, and spirit as inseparable in movement and under social contexts, joy therefore, brings meaning to movement experiences (Clark, 1997).

Understanding that a text means to participate in its own meaning, relates to the participants of the study who were actively engaged within the hermeneutic circle, who were in fact reawakening their basic experiences (van Manen, 1990). The whole of an understanding which in this case was joy as a text, can only be attained by a re-awakening of the text. What joy has provided the participants in this reawakening is the opening of a doorway to a new understanding of physical literacy. It also brought forth a possibility of newness, and one of conceptualization (Gadamer, 2001).

Meaning making, meaningful experiences, meaningful movement, fun, social interactions, challenge and competition, motor competence, personally relevant learning, and joy have the potential to enrich human life (Beni et al., 2017). Physical education has been charged with the delivery of quality movement experiences for students in school, with physical literacy slowly being connected to meaningful movement not by hazard but by happenstance. Along for the ride is joy as a possible hitchhiker to the inclusion of this conceptualization laying grounds and context to a student's *why*. When speaking directly about the connections between joy and meaningful experiences Vicki recounts "I need to shift my older teachers to thinking about more meaningful experiences", while Ashley makes claim "we need to play more games in PE to make it meaningful for students, less skill and drill" or Kendra who ascertains "I wish for my students to have transferability to real life skills outside of their PE classes . . . meaningful experiences that change them for the better." Maddison believed that "meaningful PE experiences are linked to their how and their why, and if we (PE teachers) can answer this then we (PE teachers) have done our job", and finally Jason entitled "joy as having an effect on the level of engagement our students have . . . if we (PE teachers) create environments to foster fun, and social interactions they will have relevance in their daily lives and want to do better for

themselves.” Although the participants found fusion in terms of “meaningful movement” as a marker of physical literacy, their agreement to include joy as a specific marker of this tenure was yet to be determined. The central claim that physical education teachers who subscribe to the creation of meaningful experiences in a PE class are influenced not just by the achievements of learning objectives and report card assessments, but by the values the learners attribute to movement and to PE as a whole, making room for joy to be a part of the conversation (Ní Chroinin et al., 2018). Consequently, there is a need to explore how joy could be viewed as a construct in the conceptualization process of not only physical education, but of physical literacy. There is a need for further research to explore this aim. While physical education still struggles for validation as a “credible” subject (Booth, 2009; Culpan, 2005; Hokowhitu, 2004; Kirk, 1992a, 1992b; Pringle, 2010; Stothart, 2005), adding the principle of joy into the conversation has complicated the discourse only because pedagogical knowledge is dominated by content knowledge and joyful movements do not prescribe to a report card mark or an assessment tool at first glance. What is priority learning is influenced by policy, and curriculum alike, and while alternative ideologies that bump up against the normative are difficult to operationalize, they create a disruption to the status quo. Which means that until the otherness is challenged significantly, the pedagogy of joy will continue to be pushed to the fringe/extremities of what matters to teachers, and their students’ physical literacy journeys. The pedagogy of meaningful physical education, to include the concept of physical literacy, attempts to position movement as something relevant and embedded into the lives of every student (Ennis, 1997, 2017; O’Connor, 2018). It is often equated that teaching pedagogy, can at times, get in the way of meaning making, whereby the experiences provided to students become disjointed and meaningless, void of joy or fun. It is here that the participants landed infinitively and with resolve (Kretchmar, 2000a, 2000b; O’Connor, 2018).

Fusion of Horizon: The Makings of “*Dasein*”

Research Findings and Discussion

The nature of hermeneutic work is never complete, and although the participants of the study expressed a desire for further inquiry beyond the scope of the study, through the creation of a community of practice devoted to delving deeper into the concerns addressed, the research needed to come to some degree of completion or a feeling that it was nearing completion. In approaching a fusion of horizon, it could be established that physical literacy provided the participants of this study with a glimmer into their own understanding of “*Dasein*” (Gadamer, 2004; Heidegger, 1962). By conceiving of *Dasein* as our being-in-the-world, Heidegger (1962), outlines 3 basic structures of the concept: primordial moodiness (*Befindlichkeit*), understanding (*Verstehen*), and logos (*Rede*). Due to the nature of this study, and as the lead researcher I was concerned with only “*Verstehen*” when speaking in relation to *Dasein*. For Heidegger (1962), human subjects had to be reconceived in an altogether new way, as “being-in-the-world” whenever they encountered new knowledge or understanding of a concern. Because this notion represented the very opposite of the Cartesian “thing that thinks,” the idea of consciousness and conceptualization as representing the mind’s internal awareness of its own states had to be dropped and with it went the assumption that specific mental states were needed to facilitate the relation of the mind to everything outside it. The human subject was not a mind that was capable only of representing the world to itself and whose linkage with its body was merely a contingent one. According to Heidegger (1962), human beings should instead be conceived as *Dasein*, a common German word usually translated in English as “existence”, but which also literally means “being there.” By using it as a replacement for “consciousness” and “mind,” Heidegger (1962) intended to suggest that a human being is in the world in the mode of “uncovering” and is

thus disclosing other entities as well as itself. Considering the concern of the study [How do teachers interpret the construct of physical literacy?] as a contextual understanding and an appreciation of the “thing” in question, physical literacy becomes the understanding (Verstehen) itself, with individuality as meaning, making an appearance within the conceptualization process. Robyn makes a profound statement in support of this fusion claiming, “perhaps understanding physical literacy is less about understanding our students and maybe more about understanding ourselves as teachers.” The analytics of Dasein in Robyn’s statement suggests that the narrative of herself, and in fact others’ lived experiences, included physical literacy, but was not only an individual experience but also an experience valued in relation to the universality of the concept of *existence* itself (Regan, 2012).

When individuals work with a degree of effort, within the process of understanding and conceptualization, they begin to examine themselves as entities in a reflective manner. In the quest towards a fusion of horizons, the awareness of *being* was acknowledged through self-reflection and dialectic conversations whereby physical literacy was perhaps more than just a concept, more than just a pedagogy for their students, but that of a way of life. Jason admits that “physical literacy is a fluid lifelong journey and a natural process that occurs regardless of one’s awareness of it, it is a level of mastery without a ceiling.” This statement alludes to the concept of Dasein lying in the face of something that is (Heidegger, 2003). While some of the participants were able to locate themselves within the temporality of physical literacy, they were also able to bump up against and with the possibility of being itself, where physical literacy situated itself in their experiences of everyday life (Gadamer, 2004). Kendra began the study with an ideology that physical literacy was an “umbrella term for an emotional connection when experiencing physical activity”, yet in her journal entries around the midpoint of the study, she

admitted that “physical literacy has become something much more intricate” to her, docking her understanding towards the end of the study whereby physical literacy “is the building of understanding of how to do something in life.”

Dasein and its temporality have the ability to illuminate and draw meaning from the art of interpretation. It is critical to our understanding and interpretation of the world and refers often to the experiences of being that are peculiar to all human beings (Heidegger, 2003). As example, captured off transcript within the final focus group interaction the participants revealed that “this study was hard, like in a good way”; “it has made me think about more than just my teaching practice and my students”; “can we (reference to the participants in the study) continue to get together to talk more about these topics, they are interesting”; “my brain hurts after these sessions, but then I just get it after a couple of days, I think I actually know what I am talking about now”; “this has been the best professional development I have had all year, I feel like I have really learning something” ; “I am so excited to apply this to my students for next year just to see how they react, if they think PE will be next level” [cross conversation between Ashley, Robyn, Leah, Vicki, Maddison, Kendra, and Jason]. This form of Dasein, as being, was caught through casual conversations, caught outside the transcripts, but in the researcher’s annotated notes, which draws an awareness of how the participants were confronted with such issues as personhood, dilemmas, and even the paradox of living relationships with others and within themselves. When we can yield to a conception of the access to ‘*being*’ as a kind of gift that humans are privileged to receive, it draws our attention to the subjectivity of how physical literacy, in this study, was a measure of all things (Heidegger, 2003), and it was a measure of existence and of holistic movement for these participants.

Part II: How Have PE Teachers Understood the Construct of Physical Literacy as Embodied Learning?

As part of this study, there was intentionality in opening a space that could speak to the disposition of physical literacy outside the Western instructional grounds of traditional principles, whereby most educational practices follow theories that are mentalistic (Macedonia, 2019). When physical literacy is taken up in a Whiteheadian fashion the disposition of the construct centers on developing a human embodied potential through productive embodied interactions with the world (Dudley & Cairney, 2020; Durden-Myers et al., 2020; Sum & Whitehead, 2020).

When the participants of the study were persistently challenged by this very notion of embodiment as a disposition of physical literacy (Dudley & Cairney, 2020; Sum & Whitehead, 2020; Whitehead, 2013b), their holistic views of human interactions with the world revealed essential learnings of the human condition. The participants approached four principal interactions in their conceptualization of physical literacy as a disposition, which also carried biases propagated through deeply rooted traditions. In an effort to navigate the capacity of physical literacy to be a part of the human experience of flourishing (Durden-Myers, Whitehead, & Pot, 2018), the following considerations were opened:

- To move is innately a human experience that encapsulates physical literacy as an essential literacy that creates familiarity because the body cannot be siloed in an effort to educate the whole the child.
- The language of embodiment holds subjective prejudices that construct the necessary conditions for (mis)understanding but also attunement.

- The unfamiliarity of language prescribed to the process of *uncovering* is a progression in conceptualizing understanding for further interpretation.
- The altruistic and benevolent value orientation of physical literacy contributes to the emergence of a different type of pedagogue.

Although educators have been on the search for methods that could make instructional practices more effective and meaningful for students (Reynolds et al., 2014), the effectiveness and challenges presented in this study, and to the participants through their four identified principles, cluttered their efforts to operationalize a concept like physical literacy as an embodied experience (Dudley & Cairney, 2020; Dudley et al., 2017; Durden-Myers & Whitehead, 2018). The following sections will outline the research findings with a discussion of the literature to follow. While the appreciation that embodied experiences are grounded in sensory and motor experiences rescind the underpinnings of the Cartesian dichotomy of mind versus body (Engle et al., 2013; Mahon & Hickok, 2016; Powell, 1990), the very essence of being a physical education teacher suggests that motor experiences carry currency within the learning process founded in traditional school settings. The disposition of physical literacy speaks to the body via actions and gestures as a powerful tool in understanding, and even more so, as a vehicle in understanding our place in the world.

Tradition: To Move Is to Be Human

What Can We Learn From the Hunter Gathers?

Research Findings

Western society has viewed the body as a primary mechanism through which to exercise agency from the moment we are born. With our bodies being essential for learning, growing, and building relationships with others. It is through our lived bodies and movement that humans are

able to communicate with the world around us. As such, embodiment has been considered a critical understanding of human nature, which if nurtured through a variety of contexts, has the ability to simulate the awareness, exchanges, and considerations of oneself within the world (Durden-Myers, Meloche, & Dhillon, 2020). Gill (2000) described embodiment as the axis of all tacit knowing, which in turn is the matrix of all explicit knowing. For the embodied nature of physical activity, the intentionality of movement can be recorded as physical literacy (Vagle, et al., 2017). Embodied literacy through physical activity is an attunement process whereby the knowledge incubator (the body) recognizes both insights and limitations. This is all encompassing of one's experiences, histories, and locations (Dhillon, 2017).

For some of the participants of the study, physical literacy as an embodied learning experience, represented the ideal of an active lifestyle and a means for which people can interact with their environments, actively securing their place in the world (Whitehead, 2001). For Robyn “embodiment is the human experience, but physical literacy helps us break it down and peel back the layers, so we (PE teachers) can understand it.” Jason in his second interview claimed that “human embodiment perhaps is the expression of the essential qualities of what it means to be human, it is connected to self-actualization and because we (PE teachers) are all movers, we (PE teachers) can't exist without movement, and physical literacy is about movement.” While Robyn and Jason began to peel back the locality of embodiment within a physical literacy construct, others in the study wrestled with the concept of embodiment and embodied learning. Problematic for Maddison was “Educators needing to understand this idea of embodied learning in a tangible manner”, (Interview 3). While Leah in her first interview admitted “ I don't know [in reference to what is embodiment] . . . perhaps it is when you experience something, or you have an opportunity to participate in something . . . when something resonates with you in a very

authentic and genuine way . . . a euphoric state”, yet in her final focus group interaction she divulges “ I still don’t have a definitive understanding of embodiment and maybe that is the point, because your values change, your understanding of a kid changes, but I do agree that it is a human experience.” Vicki in the second focus group interaction, expressed vulnerability, where she openly voiced her inability to truly understanding a concrete definition of embodiment with her statement “I am in the same boat in attempting to grasp onto what embodiment means.” Yet for Jason he admitted frustration that he was “tired of not really understanding the term, so I [he] googled some answers” (Interview 3). Kendra agreeably admitted she “might be out to lunch here” when she attempted to define embodiment in her second interview. The participants’ narratives capture the susceptibility of *not knowing*, but what is more important and captured was the unconscious mind of the individual, where movement has occupied a close association with the survival of the embodied spirit. Where universal structures within one’s unconsciousness were waiting to be discovered and through their conceptualization the participants were able to engage in a process of fleshing out the concept of personhood and the place that physical literacy has in world around them.

Looking to the understanding of self-identity, self-confidence, self-expression and communication with others, the disposition of physical literacy attends to the prerequisites of confidence, physical competence, motivation, interactions with one’s environment and to some degree knowledge and understanding (Sum & Whitehead, 2020). Whether it is Ashley addressing conceptualizations around: values, holistic well-being, or motivation; Maddison speaking to positive experiences, confidence, and assessment; Vicki attending to authentic relationships that create meaningful movement; or Kendra’s dialogue adjoining engagement, competence and transferability, the idea of physical literacy as embodied learning was still

presented as a demanding construction to intellectualize. This being said, the value of physical literacy for the participants was grounded in a manner where human embodiment played a significant part in their students' interactions and reading of the world (Whitehead, 2001). The conviction of the participants was clear *to move is innately a human experience* where perhaps the lessons from our ancestors around the importance of movement hold more currency than originally anticipated.

Discussion

A question that begets our tradition of understanding movement and that of physical literacy focuses on the considerations of a fundamental mismatch. It is said that Westernized humans are not at home in the societies they have created for themselves (LaMothe, 2016). They are like alien creatures in a now foreign land, and to overcome the societal pressures that quietly conspire against our curiosities to learn and move in a holistic fashion, the body continues to be siloed in an effort to *Educate* in our contemporary society (Whitehead, 2010).

Earlier it was mentioned how Western Societies have viewed the body as a primary mechanism through which to exercise agency from the moment we are born. Yet, how pedagogues have learned to conduct themselves within these formalized education structures has become more about *schooling* the body than embodying the nature of our primal past (Rousmaniere & Sobe, 2018), which forces us to examine the practices that continue to dominate the narratives of physical education programs around the globe (Kirk, 1994, 2001). What our ancestors valued in reference to the body and movement as hunter-gathers becomes the fundamental mismatch to the value systems currently in place that surround the importance of physical education, which precipitates a concern that humans may not be fighting decades of evolutionary historical consciousness, but that of continued Cartesian dualism. To ignore our

ancestral past of hunter-gathers and their value orientations towards embodied learning and movement is crucial to Gadamer's (2004) appropriation of hermeneutics and our understanding of tradition - as historical consciousness. For hunter-gathers provided their children with ample time to play and explore, they gave them personal autonomy, by broad definition of teaching they provided opportunities and tools for mastery and skill development, they encouraged interruptions and tolerance within failure, and they provided guidance to those who wished to know more (Gray, 2011). Because the backdrop of understanding always occurs against the background of our prior understanding and conceptualizations, hunter-gathers' understanding of teaching and learning was done without coercion, movement was authentic, and performed without using the body as primary mechanism of agency for hidden agendas. While the participants of the study profoundly believed in the happening of "to move is innately a human experience" the understanding of this disposition in relation to physical literacy focuses on the [T]ruth of what is believed about the nature of humanity and embodied experiences. Whereby the understanding of traits such as self-esteem, self-confidence, self-realization, and communication (all noteworthy skills-sets of hunter-gathers) are significant contributors to the construct of physical literacy but have somehow become lost amongst the siloed avenues of what it means to be *Educated* (Sum & Whitehead, 2020).

The understanding of self is the first tread in perceiving the world that people act upon, the world humans move through, and the world that simultaneously allows us to learn about ourselves (Whitehead, 2019). PL as proposed by Dudley (2018) could be the "bridge that connects what we do in physical education in terms of movement, to the world of physical activity and meaningful participation in the world" (Dudley, 2018, p. 7). Robyn described, "physical literacy as our first literacy, because humans learn to move before we (people in

general) talk . . . and we are hardwired to move”. The difficulty of a declaration that holds such promise, lies in defining physical literacy either solely as an outcome (the body as mechanism) and positions it as a learning construct that can be deconstructed (as with Cartesian dualism), or by defining it as a disposition that places oneself in relation to other things in the world. While perhaps not mutually exclusive, Westernized constructs of movement value the body as mechanism, while Robyn’s statement describes physical literacy as an embodied - living body – valuing a holistic nature, and one that aligns closer with a hunter-gathers discernment of embodied learning.

The struggle for the participants was not if physical literacy should be considered an outcome or a disposition, but rather, the notion of embodiment and physical literacy to be connected to the ideal that no other literacies are defined in this manner, thus creating a fundamental mismatch with what is understood about the [T]ruth of embodiment and physical literacy (Dudley & Cairney, 2020). Part of the confusion surrounding the conceptualization of physical literacy as embodied learning has been the disposition of the concept itself, in how it accounts for individual shifts in behavior and habits that carry with them an infinitude of interpretations, which in a physical education context, and even in an educational context, are difficult to measure and to report on in terms of an individual’s growth. How does a teacher assess the quality of movement in their students, and what is quantifiable as *meaningful*? This very question, which was asked by Leah, is the echoed mismatch that has led current pedagogy astray from the values of hunter-gathers. Our contemporary need, and for some, there is an obsession to measure the quality of movement and embodied experiences that make up movement in order to place a report card mark against the name of the student in question. This is where the understanding of physical literacy as embodied learning becomes open to the

concerns of the participants; Leah in her statement; “I think the idea of an embodied experience is the universal factor, and I do not think physical literacy can own it. My idea of an embodied experience transcends outside of just being physically active, I am just not sure how to report that.” Jason on the other hand - and stemming from a completely different lived experience claimed “physical literacy can only be learned through an embodied experience. Aren’t all experiences embodied?... Learning physical literacy cannot exist without embodied experiences, there must be a way to measure that.” Although the conversation spiraled deeper into the circle with several passes, the emergence of a question lead by Maddison; “How do we (PE teachers) even assess physical literacy or a human experience if it is embodied?” presented the layer of (mis)understanding to the operationalization of physical literacy as embodied learning.

So, what have the hunter and gatherers of our historical consciousness taught us about movement and embodied experiences and what prejudices have been brought into focus through our participants’ conceptualization? It is that the human physiological requirements for exercise reflect an evolutionary shift, from hunting and gathering, and foraging to a more contemporary transition of sedentary lifestyles (Raichlen et al., 2017). That the mind body separation and the valuing of mentalistic learning that has dominated the educational canvas is the mismatch of our historical past in terms of physical activity levels and the value thereof. Or are humans at odds with thousands of years of evolutionary history in the best interest of our bodies or has physical literacy allowed for us to come full circle in the *currere* of movement. The human body is not a thing, and while humans are bodies and bodies are movement, there is a constant process at play in creating and becoming in the patterns of movement that hold space for embodiment (Reynolds, 2016). The nature of PL describes an individual as more than just being physical, it more than the sum of its parts (Dudley, 2018; Sum & Whitehead, 2020). Our participants’

conceptualization of PL is best exemplified by Robyn's statement "PL is movement to participate in life".

Prejudices: (Mis)understandings

Peeling Back for Clarity, But Finding Perplexity

Research Findings

As the participants' prejudices became apparent, they also became the focus of questioning in their own turn (Gadamer, 2004). Attempting to retrieve a positive conception of evolving prejudices, the language of embodiment did not uncover a fusion of horizons but rather an agreement that *human experience* could serve as a more holistic and comprehensive expression to use in lieu of the term *embodiment*. Leah rationalises "that idea of human experience is probably the thing I connect the most to." Maddison questioned "why does the term embodiment needed to be so complicated and hard to understand . . . if it was simpler to understand I could get behind it." The peeling back of language for clarity exposed the perplexity of the term embodiment, allowing prejudices to take center stage. The unfolding of meaning which surrounded the term of embodiment bared the plurality and similarities drawn to the concept of human experiences, which for the participants, was a term familiar to them, a term that still carried prejudice, but a term that they could understand with confidence. While the term embodiment conveyed many different meanings for the participant - despite furthering the conversation to a central fusion of horizons – the dialectic underwrote the meaning making process of human experiences. In reference to PL and embodiment, what the spiral and dialectic exposed was an admittance of (mis)understanding. Demonstrating the plurality of embodiment and/or human experiences as a central tenant of a PL experience, the excerpts below outline

some of the dialectic narratives that captured the multifariousness of the question; How PL could be viewed as embodied learning:

Ashley I think we're adding another piece to our overall definition of embodiment. We're having that connection with joy, fulfillment, pride, happiness, and interconnectedness, and all of that, which again, ties into that affective learning domain. But we've been touching upon, in our overall experiences . . . we've connected embodiment to experience and now we're associating joy and our overall experiences/feeling to that sense of joy, which would allow you to have positive feelings overall. So, I think connecting it to PL means just . . . [pauses], it's such an intricate and very complicated term [embodiment] in and of itself. We're just adding other elements to it, but I think, no matter what, it connects to your overall human experience and your overall being.

Robyn When you asked the question [What do we understand of the word embodiment as it relates to PL], I was very much like embodiment is a human experience and as we're talking, we're just breaking it down and peeling back the layers and they're all connected and seem to go back to those four domains [reference to Sport Australia's Physical Literacy framework] and how we understand PL. Physical literacy is imperative for human experience as a holistic individual.

Leah I still don't have a definitive understanding of embodiment. Maybe that's the point of this, you're never going to get to a place where you can define and understand and fully accept it because something changes, your values change, your understanding of a kid changes, or a class, or all of it. I agree with you

[Robyn] fully, that idea of human experience is probably the thing I connect the most to. How do you create a positive human experience for somebody? And again, as mentioned, peeling back layers to add upon and add upon and add upon, it's just so subjective... I think the end game is to allow someone to be able to move. I should never dictate what physical movement is necessarily for somebody else. I have my own understandings of it, which comes in specific forms.

Vicki To have an embodied experience is actually, very subjective! Because it varies from person to person. So, I love the word joy, but I don't know that you can attach that to embodiment, but you [Ashley and Leah] said it very well, it's a certain space or a life experience that is in motion, but that's going to vary depending on that person and the type of meaningful experience. I believe that PL calls for meaningful embodiment of all aspects of oneself when you are actively participating in whatever it is. The situation, the type of connection they already have as a team or how you can handle failure. There's just so much variance in that, I think that's why an embodied experience is very subjective, and it could be arguable too, depending on the circumstance; there's going to be that variance in environment, culture, community, the person themselves, and what mood they're in that day.

Maddison I thought I knew embodiment, but it's funny because in my one-on-one, I also left that same question blank. It's like you can think about it and I have still been thinking about it, and I don't know. It's a tough word and it's a hard concept to

wrap your mind around. But if we think about a holistic way of life; the affective domain, physical domain, like all the different domains [reference to the Sport Australia framework], that makes sense because it hits all the things that human embodiment should be. Because with PL, if you get the confidence, you're already feeling like a human and you're like, "Okay, I can go do this. I can go and ... I can now move." So that becomes a really awesome human experience. That then translates into being like, "Okay, well, in the future, if I want to go do something, I might even understand how to do something. I might not be very good at it, I but understand" . . . So again, you're contributing to a human experience which translates into your values. So, if you value hanging out with your friends, you're going to want to go do that with them . . . You might even question why do I value that? And answer "well, because I get that sense of fulfillment, I feel happy, I get to go and be involved in a different experience." And so, I think all those things together create that human experience of all the different learning domains that allow you to just be human and live a fulfilling life.

Kendra Does using PL foster that internal motivation [intrinsic factor] for these students and these kids to be physically active on their own? Will they take responsibility for their movement beyond formal schooling – is there transferability? Will that relate to developing their human embodiments, does that in part become part of them and who they are? I do not know!... I tell the kids all the time, I meet all my friends from volleyball or baseball or golf or dodge ball, whatever it is, or at the

gym and I tell them all the time: we're all going to be people in this real world someday . . . And I think if we just make it [PE class] so that it's like an everyday normal thing where being physically active or challenging yourself is normal, then these kids will buy into it [being PL, embodiment] a little bit more.

Jason As I'm still wrapping my head around this whole idea of human embodiment. Some of the things that I've kind of tried to throw out there on human embodiment is perhaps it's the expression of the essential qualities and what it means to be human. And I ask the question if is it connected to self-actualization? And then trying to connect these ideas that I'm still thinking about back to PL . . . my connection comes back to movement as humans, we are movers, and we can't exist without movement. Physical literacy would make embodiment observable. And you can observe the changes in somebody or in an individual's movement from the time they're born until the time they pass. And those things have their own confidence and their own competence. All the things that we've been diving into can change over a lifetime that are a natural process of life. I think that's got to be somehow connected to human experiences/embodiment. But at this point, I don't have my thoughts fully fleshed out and fully articulated but . . . I'm still working on that.

Although each participant described the role of human experiences on/in their own terms, there was an agreement that human experiences held a tenure with familiarity, and implored a conceptualization associated with movement and the creating of experiences that satisfy the human condition. What is unearthed in these excerpts are 3 important prejudices: a) PL is

connected to meaningful experiences, b) PL requires embodied knowing, c) PL is attached to physical activities through lived experiences. For the participants, PL can be considered a construct that is interwoven through lifeworld experiences and individual perceptions (Durdan-Meyers, Meloche, & Dhillon, 2020).

While the term embodiment presented some confusion for the participants, the critical pedagogy of physical education allowed them to work back-and-forth towards an understanding of the embodied nature of PL within movement. With Jason's profound assertion "PL would make embodiment observable". This statement reached a depth of conceptualization that would satiate the hermeneutic dialect and one this study was seeking, however, not all participants were able to occupy the same reflective thoughts in articulating PL as embodied learning, thus demonstrating the bewilderment surrounding the disposition of the construct as embodied learning.

Discussion

One's involvement with physical activity and with the construct of PL is idiosyncratic simply based on the grounds that it is always determined by our dispositions to experience things in certain ways rather than others. Our involvement, one might say, is thus always based on a subjective prejudice (Gadamer, 2004). Our human bodily selves are born to move, but they are not born to move in one particular way, pattern, or environment. Humans have a capacity to sense and respond to the movements that move them in ways that promote their own ongoing drive as meaningful engagements (Reynolds, 2016). For the participants of this study, the language of embodiment stirred up some exhaustive conversations, bringing into focus prejudices, not as negative iterations, rather as fissures that opened them up to what was to be understood, either as (mis)understandings or those of something *a new*.

To understand PL as an embodied learning was trying (Grondin, 2002) because the process of hermeneutics as *Verstehen* is to gain an understanding as a practical know-how, to see it clearer, or to be able to integrate a particular meaning into a larger frame (Gadamer, 2004). Although deconstructions and re-awakenings were an (un)comfortable process in the study, understanding (*Verstehen*) within the context of this study, was a process in and of itself. It was an intellectual perception in relation to how PL is/could be taken up as embodied learning through the (re)constructions of life experiences that have produced obscure and ambiguous openings. Identified were 3 prejudices that made this conceptualization feel impenetrable at times; a) PL is connected to meaningful experiences; b) PL requires embodied knowing; c) PL is attached to physical activities through lived experiences.

The idea of understanding embodied learning as a practical know-how or as an applicative understanding of Aristotle's notion of *phronesis* (practical wisdom or intelligence relevant to an action performed) is a reflexive undertaking in the process of self-actualization; because practice for teachers is imperative to their pedagogy and the values of what, why and how they teach. This self-actualization is often performed for the "good" of their students and makes up the motivation and moral imperative of *what teachers do best* (Gadamer, 2004). Our preoccupation with existence and the embodied learning process challenges personal values and philosophies surrounding teacher pedagogy; of doing the good in human affairs, and human experiences. PL is bound by time in a context-driven zone driven by the process of action and reflection (Durdin-Meyers, Meloche, & Dhillon, 2020). Therefore, physical education pedagogy or teaching practices occupy spaces where PL can record an experience as a lived body. It can instill an intention that is ever present through lifeworld movements. Where the body is a place of temporal containment and shifts intentionally (Purser, 2018) as it becomes objectified in

spaces through kinesthetic awareness (Sheet-Johnstone, 2009). The body becomes a tool from which to obtain meaning (Catalano & Leonard, 2016). Meanings are captured in motion (Dhillon, 2017) and become immersed in the immediate, “focussed, in-the-movement awareness of the body” (Purser, 2018, p. 47). This movement becomes a frame of reference because the act of motion is accessed through the understanding of thought. When movement grounds an individual’s sense of purpose in the world and creates a sense of belonging through the exploration of meaning, this is where PL as embodied learning and through its assemblage of physical activities creates a human experience that is the practical-know-how understood as *Verstehen* (Gadamer, 2004).

While Whitehead’s (2001) proposal of PL is based on monism, existentialism and phenomenology that acknowledges the disposition of the construct as part a sense of self and personhood, researchers such as Dudley (2018) suggest that the whole is greater than the sum of the parts. Suggesting as well, that the totality of PL as embodied learning could have value beyond its individual components (Sum & Whitehead, 2020). Despite prejudices that add to the perplexity of the term embodiment, the participants spoke to the effects of an individual’s perceptions of the world, notwithstanding their conceptualizations and prejudices that were still attached to definitions that lived paradoxically in differing paradigms. The notion of human experiences as identified by the participants has yet to dissolve Cartesian views of the body and the mechanization of movement, yet the dialectic opened up through this study was an invitation to explore PL in a Merleau-Pontain, Whiteheadian, or Gadamerian fashion, and to inscribe the world through a different perspective of movement and how we might situate PL as a new pathway in the field of physical education to find our place in the world.

Uncovering: Finding Language to Describe Language

Until it has Found a Home in Language, Can Experience be Meaningful?

Research Findings

Hermeneutic research requires a tragic, loving relationship with language. Language holds something open in its possibilities; it clears a space around itself and then hands itself off to articulation. Yet, the tragedy lies in the notion that whenever words are put out into the world, other meanings are then denied (Gadamer, 2004).

For the participants, their prejudices allowed them to receive something they would not have perceived otherwise, these prejudices determine what could be recognized, and they provided access to the world, serving to uncover what was not known before (Moules, 2002). While language enables us to learn from others so we can develop our learning beyond the limitations of our own experiences, it also has the potential to shape our perceptions of the world and our human experiences within it. Vital to Kendra, was the belief in relationships as embodied learning; “fostered between teachers and students that lay the foundations for creating opportunities for healthy lifestyles outside of school contexts.” For Leah embodiment became a value system that required confidence to produce the “right skills for transference” into the real world beyond the physical. For Maddison a “good living body naturally values living, because the body knows when to take an opportunity and complete it for self-satisfaction.” Through language you can influence and shape thoughts despite your subconscious ability to alter the way individuals may speak or think. All while our bodies have the ability to expose knowledge without using linguistics but through movement.

For the participants uncovering the ontological foundations of kinesthetic movement experiences were the trepidations of language. Where underlying abstract concepts such as:

relationships, transferability, motivation, self-awareness, opportunities, risk-taking, and joy [enacted upon through fun and social contexts] became the words of familiarity that captured their (mis)understandings and (re)-awakenings within the concept of embodiment. Although no single participant explicitly used these abstract concepts to define their conceptualizations, the interpretation of language was negotiated in a representation thereof. Here lies examples of how the abstract concepts took root through language: Jason was firmly attached to self-awareness whereby “PL created an awareness of who we are as humans and at the core of that is an understanding of us as beings.” Although Jason does not explicitly state embodiment is self-awareness, his narrative conveys a story of self-awareness as an abstract concept in relation to PL as an embodied learning experience, supporting Whitehead’s (2001) claim that PL is about personhood. Robyn revealed an underlying commitment to motivation whereby “people who are capable movers gain confidence early on, and that builds resilience, which lends itself to motivation to become an active person” supporting the research of Chen (2015) around embodying the motivation to move. Leah prescribes to embodiment through motivation as well but builds on abstract concepts like risk-taking, whereby she believed that PL is “an ability to self-recognize your potential, which leads to motivation to be able to try new things without fear” supporting the work of Stone et al. (2020). Ashley, however, took a rather novel approach claiming that through the course of the study, we [as participants] have “added another layer to our understanding of embodiment having that connection with joy, fulfillment, pride, happiness, and interconnectedness” as social construct underpinning PL. Ashley found herself emerged in the abstract concepts of joy enacted upon through language and best described as fun and social contexts with friends. Despite the limited research on joy and PL to support Ashley’s experiences with movement, Jackson and Kimiecik (2008) have published research around flow

experiences as joy (when the physical abilities perfectly match the demands of the task and there is an emergence of awareness with a sense of control) which is described through language as the significance of heightened emotional states as part of the PL makeup.

Although language has the ability to deepen understanding it also has the ability to obscure. The value in hermeneutic work is not unearthing the [T]ruth of the thing in question, but rather the art of interpreting it in relation to language. The unfamiliarity of language prescribed to the process of uncovering is a progression in conceptualizing and understanding for further interpretation. Examining the idea of meaningful experiences, human experiences, embodiment, embodied learning and in a broader sense PL, it is to place a value on our subjective relationship with the world around us. For the participants, the meaning of embodiment and that of PL did not carry significance until it was actualized and acted upon, creating an experience that they could tangibly comprehend. Although language and prejudices can play an important and vital role in the social constructions of PL as embodied learning, the participants experienced and understood the language of agreements from various cultural, emotional and stories experiences, all of which are human experiences – all of which found a home built on personal meaning.

Discussion

The process of interpretation and conceptualization involved entering the hermeneutic circle/spiral. The circle not as a method for uncovering meaning per se, but a metaphorical way of conceptualizing the participants understanding and the process of interpretation to which they contributed, belonged, and where situated (Gadamer, 2004; Heidegger, 1962). When one enters the circle/spiral, it is not without the bringing of tradition, culture, gender, understandings, experiences, prejudices, anticipations, and expectations which determines what can be received and brought forth as understandings (Maturana & Varela, 1992). Many participants felt that

positive experiences precipitated the required memories to establish pathways for meaningful activity and ultimately fulfillment, and although their language of agreements varied from interview to interview and from one focus group interaction to the next, it was language that anchored them to the generative recursion between the whole and the parts, that was disciplined yet creative, and rigorous yet expansive when required (Caputo, 1987; Smith, 1991). It is for these reasons that the participants were at times frustrated with their inability to narrow their understanding of embodied learning or were unable to flesh out the words to express their conceptualizations. The vulnerability expressed by all the participants around the language of embodiment was clear and articulated: Ashely, Maddison, Leah, Vicki, Robyn, and Kendra in their first one-on-one interviewed openly admitted they “did not understand” or “know what embodiment was.” Jason however spoke of *flow states* to articulate his understanding of embodied learning. Many of the participants by mid-point of the study journaled about the language of embodiment, still uncertain of what it was, and how it fit into the construct of PL. Nearing the end of the study across focus group interaction 2 and 3, most participants began to address the language of embodiment with some familiarity, answering the questions with more ease, and body language that did not express as many pauses or “hums”. It was at this point however, that Jason moved from the language of flow states to that of embodiment, recognizing a practical know-how (Verstehen) in the holistic nature of PL. Although 3 participants admitted to “Googling” a definition of embodiment, they nevertheless interacted within the agreements of language to find meaning. Through multiple passing and spiraling deeper at each focus group interaction there became a focus on recognizing the unfamiliar language of embodiment, which led to an ability of isolating (mis)understandings, which allowed for the interpretations being used to express their conceptualizations, making explicit the implicit, and eventually finding

language to describe language – this became the unannounced uncovering that opened up a space for the language of embodiment to be heard and acted upon.

While the focus of this study was not to report on a generalizable meaning of what PL is as embodied learning, it created a space for the conversation about its possible meaning in the world. It was not by translating one's subjectivity out of the interpretation, but by applying oneself to it with a sense of responsibility to deepen the understanding of it. The exploration of human embodiment has been a difficult subject to approach in education due primarily to the dichotomies of Cartesian dualism (Durden-Myers & Whitehead, 2020; IPLA, 2017; Pot, Whitehead, & Durden-Myers, 2018; William & Bendelow, 1998) however, the language that supports the understanding is equally to blame for the (mis)understanding. While PL has the potential to (re)account a human experience as a lived body through lifeworld engagements, the body conveys a language of temporality in its objectification of kinesthetic awareness (Catalano & Leonard, 2016; Dhillon, 2017; Purser, 2018; Sheet-Johnstone, 2009; 2015). This explains the unfamiliarity and discomfort the participants had with the concept of embodied learning, and in turn, refocused them towards a language of accessibility. This became an understanding of the term *human experiences* and *holistic* rather than *embodiment*. It is not always the naming or describing of the reality which has manifested itself into the questions of what is seen, but of trying to say something about the experience an individual has of it through language (Moules, 2002). The participants of the study attempted to look beyond the body as a disposable tool and instead to a more holistic notion that examined the threads from which they perceived and experienced the world (Durden-Myers, 2020). They attempted to capture the disposition of PL as embodied learning within their own life experiences. Jason shared a very insightful conceptualization on this very notion:

Through actualization there is visible learning of a student's potential of actually becoming. Being engaged and learning and moving on an upwards trajectory towards more competence in movement is something we (PE teachers) report on in PE classes. Physical literacy through embodiment creates *currency* for motivation, allowing students' voices to shine through. Reflective dialogues allow space and time for students to enact and articulate what is challenging, more fun, and engaging for them. The process of co-construction of knowledge creates a positive experience where the likelihood of student repeating and staying engaged could be lifelong. I try to live by this with my students through authentic relationships, that is the most important thing to me, not the curriculum. (Personal communication, May 2020).

Language is only secondarily an instrument that is used, among other things, to represent something, communicate about it, or make assertions about. Embodied learning as a literacy, as a disposition, and as a language of movement acts as a process of attunement, Jason's claim illustrates this very notion. Whereby physical education teachers, with pedagogical skill, can foster the needed environments to allow the condition for which a body can construct knowledge, insight, and limitations (Dhillon, 2017). It is the space where teachers and students can form relationships with others and are able to share or to come to resonate with the inner world of another. The uncovering of a new determinate of meaning, is a potentially challenging position to be in, but essential in how subject matter is presently understood, thus allowing us to transform our understanding of both it and ourselves (Maples & Gander, 2015). For the participants, education through movement associated with physical education blindly accepts that students are being educated through the physical, through participation in activity, but it is not the activity itself that is deemed the learning outcome in reference to PL that concerns us, it

is the disposition of it as an embodied learning experience. It is here that the participants believed that PL has the potential to be more than the sum of its parts (Dudley, 2018). The aim for students to gain knowledge or skills in areas such as: social interactions, relationships, cognitive functions, and moral understanding are related closer to the ideologies of embodiment, human experiences, and holistic learning than any other focused perspectives (Arnold, 1979; Brown & Penny, 2012). It is the language of accessibility and operationalization of the term that had the participants tangled in a web of where to situate their unfamiliarity.

Fusion of Horizons: To Do Good

The Emergence and Embodiment of a Different Pedagogue

Research Findings

There is an assumption made by Gadamer (1981) that there exists a conceptual connection between personhood and being able to act responsibly, and that the judgment of one's conscience often guides our behaviours and actions. What is important about Gadamer's statement is the idea that by properly relating ourselves to something other than ourselves, we can give back to ourselves in our wholeness and in our individuality. While the participants did not achieve a fusion of horizons by Gadamer's tenets - over the course of the study and in relation to the construct of PL - they were still able to agree that the gulf between mind/body and world can lead to wrongful ideals of knowledge and stereotypical language that continues to condemn Physical Education as a whole. Ashley shares this concern in her statement: "everyone (PE educators) needs to be on board with the PL movement for our students' health and well-being, we need a common understanding . . . or nothing is going to change, they (PE educators and staff members within her faculty) will continue to do things the way they did before and perpetuate the cycle." Ashley's exchange captures the historical features of personhood through

the frustrations she is encountering, and by positing a solution to the concern she demonstrated a self-reflective course of action – her own process of embodiment - whereby she emerged from the study as a different, yet actualized pedagogue.

While the concern of personhood and doing the right thing was actively at play within the subconscious of the participants, it manifested primarily through the focus group interactions and shared dialogues, where a realization of wholeness and of person materialized – thus creating a visceral and embodied experience for the participants. Maddison apprehended that there needed to be a “change of guards in Physical Education departments across the board. They [in reference to older more traditional PE teachers] need to let go of traditional ways of doing things, or nothing will change for our students, there needs to be more of us [in reference to younger teachers who embrace PL] to make this happen.” Maddison’s call to action is relational to PL and her moral obligation to do right by her students. In the meantime, Robyn takes a very postured yet relational stance to society’s larger role: “If we (physical educators) are going to keep fighting against the odds to see physical literate students in our classrooms engaged in meaningful activities for life, then everyone (all PE teachers) are not currently on the same page and have the same level of understanding, this language needs to change.” For Robyn the concerns over moral, political, and legal obligations, drive the concept of PL as her account of relational praxis between self and others and self and society. While Vicki expressed concern and annoyance with attempting to strategically offer professional development opportunities to her colleagues, to change her school’s physical education programming, she believed she has grown stronger as a leader and has become more confident in understanding the nature of PL through this study. Her acknowledgement of the peculiarity attached to the embodied nature of PL is relational to her responsiveness of moving closer to a program she believes supports the

idea of giving “students opportunities to excel in risk-taking activities to develop embodied experiences.”

The idea of personhood – which hermeneutics sets out to unearth – is relational and not a substantial term like teacher or physical education teacher, whereby to be a person is to stand in a kind of relation to others and within society. The relation of being a teacher, or even a teacher of physical education, confers a moral standing, incurs moral obligations, and discloses to us ourselves as a whole in our singularity, without either position or basing our identity on self-consciousness (Vessey, 2009). While the participants set out to conceptualize PL as a disposition of embodied learning, their continued interpretations exposed an underlying praxis of change within themselves, for which the beginning of who they were as teachers, became fundamental in its mode of being. For Leah her vital beliefs were that she “wanted her students to be good humans, and to be empowered to try new things, whatever that might look like.” Leah acknowledged that her role within her students’ PL journey was to provide the environments for experiences to happen; for Leah to offer “human connections and experiences are an important part of the opportunities we as teachers must provide, so that the human potential can increase the quality of one’s life.” Leah’s role a pedagogue; *pedo* for child and *agogos* for leader, is one of insight and unlike many of the other participants in the study where her actualization sought both sides of the term. She articulated a fear of becoming the teacher that stood in one spot and did the same thing year after year, saying the same thing as students stare out the same windows, which was in stark contrast to her narratives of vibrant and colourful pictures daubing students who were actively engaged in meaningful, intrinsic, and fully motivated physical activities. Although she felt that she was in the historical role of a pedagogue “the slave that brought the children to the place of learning” (Yannicopoulos, 1985), she was unsure of how PL as embodied

learning could provide the change within herself and for her students. For Leah PL has a “deliberateness to mind-body connections” yet she regrettably was unable to articulate exactly how this should happen, which consequently left her at odds with what the right course of action should/could be. Kendra however, felt that the physical education context required a compulsory adjustment for the idea of transformation to happen. She was in anticipation that her modeled behaviours would build meaningful human experiences outside of school contexts for her students, whereby she would continue to champion health and well-being despite the odds. Kendra was enacting “the change she wished to see in the world” (Gandhi, 1964) in relation to how she viewed PL and her responsibility to ensure its teachings were conveyed.

The body like any signifier of change, exists in relation to its environment. Acknowledging the role of PL as embodied learning can assist us to open our understanding of the body as being-in-the-world, in order to move closer to a fuller perspective about ourselves. Jason’s construction and contribution to understanding how the participants began to advance their conceptualization of not just PL but that of personhood is critical; Jason states “social constructs of who we (teachers in general) are defined through movement, shape our perceptions of ourselves and our world, it is a single thread of the fabric of our existence, you cannot separate PL from embodiment or lived experiences or meaning without destroying yourself.” What is insightful about his claim is the conversation surrounding bodies of knowledge and how the concept of embodiment can serve in the debate around building personhood. Although his statement goes beyond the scope of this paper with speculation about how felt experiences of learning and teaching might be useful in the process of negotiating classroom practices, it nevertheless, opens a space where PL, embodied learning and that of personhood could

challenge literacy and numeracy for the well-being and legitimacy of the content that makes up learning and teaching.

Discussion

Gadamer (2004), followed Dilthey (1990) and Heidegger (1999) by making the historical character of human life foundational to understanding. The moral imperative that drives many teachers to join the profession of education is on some level to better their students and altruistically the world they are a part of. This often manifests in teachers' values, emotions, interactions, and sense of self. Sense of purpose, passion and self-esteem seem to be strongest when teachers can act in accordance with their values, having agency within the environments, and are intrinsically motivated (Fullan, 2011; Hargreaves, 1998; Nias, 1999; Ryan & Brown, 2005). In order to accomplish this successfully, there is a need to understand the human condition (Busso, 2017; Gadamer, 2004). The participants of the study, contributed to the educational canvas of physical education pedagogy and that of personhood in a unique fashion; in recognition that teaching is a calling, that is often accompanied by a feeling of making a difference in the lives of students (to include well-being and social growth) and in society as a whole, all of which are greater than the sum of their parts; and that the teacher-student relational locus or bond is forged as a result of this sense of duty, where teachers feel an emotional connection to their students' work and the fact that people are central to their work (Deci & Ryan, 2000).

While the notion of personhood, accompanied by a sense of duty can contribute to the emergence of a meaningful educational experience for students, the process of doing good always includes elements of the human condition. Physical Education unfortunately being an undervalued discipline in the academic world of education presents not only prejudices but

traditions that hinder its naturally embodied potential (Boyle et al., 2008; Fairclough et al., 2002). Although Education can be seen as a social process of self-development, the participants expressed their moral standing within the contexts of their teaching, their incurred moral obligations, and disclosed to us their truest selves (Vessey, 2009). Despite Physical Education's championed potential for health and the encouragement of lifelong physical activity, its praise for the contributions to the improved psychological health of students, or its nurturing of social and moral development (as well as supporting the cognitive and academic performance of children in school) still are bound to a tradition found within its historical consciousness that forces it to remain a marginalized subject within the broader context of curriculum and learning. This is due to the strong hold of traditionalist teachers and the disillusion of rigor they bring with them (Marshall & Hardman, 2000; Sprake & Palmer, 2018; Williams, 1996).

Because the concept of PL as embodied learning did not completely disclose its full and meaningful relation to the participants by the third focus group interaction, they felt unsettled by the closure of the study, which is a very natural human reaction to processes when things address us in meaningful ways (Moules, 2015; Zimmermann, 2015). For the participants there was a vulnerability within their personhood left open, and as a pedagogue this business was left unfinished. Claims such as: "this is a hard question, can I come back to this one?" (Robyn – interview 2); "I still have no definitive understanding of embodiment and maybe that is the point" (Leah – focus group 3); "there is that word again . . ." (Maddison – journal entry); "I was tired of not understanding this term, so I googled it" (Jason – interview 3). These statements signal a duty to acquire knowledge, to be better, to know more, and to altruistically better their teaching pedagogy and themselves. Although the participants at times did not philosophically align with the pedagogical practices being executed in their schools or amongst their colleagues

in shared teaching environments, the reflexive process of self, became the fusion they shared outside of the construct of PL as embodied learning.

While the hermeneutic process drew careful attention to the treatment of PL as embodied learning, the work engendered trustworthiness and believability on the part of the participants. Their attention to a cohesive, comprehensive, cogent, and expansive contribution to understanding the concern was the fusion they shared (Moules, 2015). The process of conceptualization and understanding that gives way to knowledge is not something that people acquire and control as a possession but something in which they already participate actively in. Understanding is something that everyone already stands in (Gadamer, 2004). The participants keenly stood in this process, it was muddled and it felt impenetrable at times, but the reflexive bodywork completed attributed to the process of immersing oneself in their cultural inheritance. Whereby they became better at appreciating the present and envisioning the future. The moral imperative to do good for their students as physical education teachers, was to instill the values of PL in the promotion of a holistic and human experiences. This became the truth(s) of their social cohesion and in fact their fusion of horizons.

Because our attempts to understand are always guided more by tradition and prejudice, we are able to make concerns explicit to ourselves. The research findings presented within this section (Chapter 5 – Part II) have allowed for the participant to take what was unfamiliar to them and make it familiar (Gadamer, 2004). Thus, the participants became completely self-conscious of the prejudices that were working silently in the background and within their attempts to understand embodied learning. Their growth in personhood, and the emergence of a different type of pedagogue is a result of this back-and-forth process of conceptualization ultimately formulated the foundational pillars for individual transformation in their living worlds (Durd-

Myers & Dhillon, 2020; Press & Freire, 1974). Although the physically literate person may in fact be more connected to the process of learning through personal meaning (Beni et al., 2017; Fletcher & Ní Chróinín, 2021; Ní Chróinín et al., 2019) the participants came to realize that part of understanding PL as embodied learning was to understand themselves:

“Perhaps understanding PL is less about understanding our students and maybe more about understanding ourselves as teachers.” (Robyn, 2020).

Part III: Participants’ Reflective Work

The pandemic is far from over and it has been with us now for over a year. Long enough to clearly amplify the fissures of society. Although no researcher or participant could have predicted the events that transpired over the course of the year 2020, it begets the question to reflexively ask: what lessons have been learned – or what should we (PE teachers/teacher/people) have learned from the pandemic? Although the COVID-19 pandemic has exposed shortcoming, or cracks in society in terms of inequity, it has also allowed us to see what was otherwise unfamiliar to us. As part of a silver lining to this study, the participants were asked to reflexively journal on two additional questions for a deeper understanding of the environmental factors that might have influenced their conceptualizations of PL:

1. How did participating in this study during a global pandemic affect how you conceptualized PL?
2. If you had any/Did you experience any ‘Aha!’ moments’ within the course of the study?

The Global Pandemic

How Did Participating in this Study During a Global pandemic Affect How You Conceptualized PL?

The participants in the study were all physical educators amid a pandemic, stripped of face-to-face interactions with their students, and attempting to navigate a learning space that relied heavily on the aesthetics of movement and human interaction. They were asked very pointedly if they would like to journal about how this pandemic might have affected their ability to delve into their conceptualization process in relation to PL. Their reflexive work was captured in journal excerpts that tell of the environmental influences as *'prejudices'* that formulated a part of their conceptualization of PL and that of embodied learning. Because hermeneutic work requires this type of *bodywork*, reflexive and contemplative spaces provide the reader with an opening to the tells of their thoughts and understandings:

Ashley So the pandemic for me has further reinforced the importance of just being active . . . but being active however that looks. So, for the entire world, sport has really been taken out of the equation . . . For me, that just made me further realize that being active, it's connected to sport, but sport isn't the overarching objective of being active and defining PL. During this pandemic I still had the internal motivation to be active and that made me reflect upon the progress of my students. I hoped that they were taking the skills that I've been trying to teach them and using them in some way to be active . . . I just worry that are they, despite all of this happening [the pandemic], they are they still finding ways to move their bodies. Because I can only lead them to the water and help them along the way and

tell them the benefits of it and hit those four learning domains [reference to the Australian Physical Literacy Framework] . . . I hope they're being active, and I know that for me, it was imperative for my mental health to continue moving my body . . . this is such a crazy time where I know a lot of them, when they're in school, have issues with mental health and they struggle with anxiety and other things. I wonder if the pandemic has amplified it for them, or have they actually taken what I've been trying to teach them and try to be active in the community? It leaves you feeling unsettled, this is why I connected a little bit with my own personal journey from the pandemic and then I went back to my students and thinking of them in terms of their overall well-being . . . , that ties to the piece of PL in my mind because they can be doing a variety of things and doing what they find meaningful, but they have to find something and move their bodies in some way.

Robyn It definitely gave me time to really reflect on my thinking and my practice and what I do and why I do it. When you throw in the laundry list of everything that an educator has to do when school is on at this time of year, I don't know for me personally if I would have spent as much reflective time thinking about my practices and my beliefs and where they're coming from had we not been in the midst of a pandemic. I also think it's provided an opportunity, not just us in this group, but as a society, as a whole, to really reflect on physical education, physical health, and mental health . . . I didn't have the chance to put things from this

study into practice as much as I would have liked to, due to the pandemic with my class, but that doesn't mean I'm not going to do it in September. But I think having the focus groups and the one-on-ones during a pandemic has really helped my thinking.

Maddison I think that for me, and my personal life...I think a lot of people's lives have changed and the pandemic has encouraged us to take a little minute pause, because our lives are constantly on the go . . . I was just thinking as a physical educator, if whatever, whenever this happened again [pandemic], I would hope that I prepared my student with the tools they would need to be successful. I would like to put things in their toolbox, like PL. And I think I would emphasize applying the importance of moving, they know that movement can be a 'medicine' in regard to being healthy and getting that joy from movement that we've talked about, but also getting those failures and figuring it out and maybe "you fall but you got back up and now that's a funny story to tell. ". The human body is meant to move . . . I just would really want to reiterate the importance of movement.

Leah it just boils down to the gift of time. I, like everybody said, you're being pulled in a thousand different directions, coaching, commitments, whatever it happens to be. And I don't think you get a lot of time to just sit back and reflect. So, for me, it essentially boils down to actually having time for me and looking back on my practice in how and what I want to implement, the changes I want to implement and allowing to get to an intimate level, ensuring that I am allowed or allowing

- myself to implement those changes next year. I hope that I can implement the idea of PL with more purpose.
- Vicki It has been amazing to see the growth in the recognition of value and importance of PE (to include Physical Activity) in their [my students] daily lives because of the pandemic. Recognition of the importance (rewards) in including something active or a better mental activity to enhance who they are as a person & an improvement in their lifestyle. It is great to see the choices being made by my students in their daily lives and in the reflections/journals they share with me - seeing their abilities flourish and what is available to each one as they pursue their goals. Physical literacy is a must in educating people in PE. My definition [citation of CIRA Ontario.com, 2020] explains how I feel in this whole area. The goal is for them [my students] to have an embodied experience that gives them the push needed to be that definition of a "whole person." There needs to be a balance in who we are in all 4 domains [reference to the Australian Physical Literacy Framework] so that we can be the person we need to be to live life to the fullest form, despite this pandemic. This idea of embodied experiences is subjective & arguable in its form, it specific for that person as there is a variance across the spectrum and the pandemic has allowed individuals to have a voice in their activity opportunities.
- Jason The main thing I feel is that I got my first year, at a new school, in a new program, cut short. I didn't get to experience the full year as it would typically

run. The most difficult thing was not being able to maintain the relationship dynamics that I had with my classes (affective and psychological learning). I felt that I missed out on the little interactions in between classes that I typically had with students and colleagues. It became very difficult to get a 'feel' of a class. As I was recording myself giving instructions [over google meets] and I was unable to receive any form of feedback from my learners, which might have altered the pathway I would have chosen to explain a concept. PE became a strange and isolated place, as students could really only work on individual drills or workouts, nothing that could be viewed as PL [makes a reference to some of the things he typically does not place high value on in his programming - fitness metrics]. We tried to host several google meets to engage students socially and keep the sense of community, but we consistently had a low turnout. For the students who remained engaged I can confidently say that I feel they got quality programming given the circumstances. But the quality programming was clearly reduced with the distance learning model, as compared to in person schooling. If education moved to this model on a long-term basis, for me it would remove much of the fulfillment and enjoyment from my work.

Kendra Reflecting on what PL is or is not has been a major topic of focus for me throughout this year and the pandemic, especially after Teachers Convention and my first one-on-one interview. Phys.Ed has truly become a lifelong focus for me as well. I feel like PE and Health are the most important subject as they will matter

until the day we die. The COVID-19 pandemic is something unique for everyone, I think it showed us what our true priorities were [at home and with family] and at times our work. For me, work took a major nosedive, I enjoyed the everyday teaching and coaching, but I missed being on my feet and joking around with my students. Experiencing isolation, our focus group sessions gave me so much time to reflect on what PL is and how it can be taught. I am unsure how much I have been able to take in because I was still not teaching face to face - and for this reason - I am curious about its potential in the classroom. In our focus group meetings and one-on-ones, I still have experiences to draw from, so I feel that if we were able to have taught during the study, the research learning may have been furthered . . . than where we are now because we can only think back to past experiences and not actually try these new ideas we have been talking about with our students.

The effects of the pandemic as told by the participants speak to the remote learning and hybrid instructions that have transpired over the last year. It spoke to the struggles each participant endured that affected their pedagogical practices in implementing PL and creating embodied learning experiences. It spoke to the students who flourished from independent studies; to those who became better problem-solvers, intrinsically motivated, and autonomous in their learning journeys, but also of the those who may have experienced slippages within the cracks of education. The participants spoke to the struggles of personalized learning and that of embodied movement experiences that became the centerpiece to pedagogical practices and the deepening of their commitments to learner-centered approaches.

Their awareness that teaching physical education has become one of the most challenging subjects to teach online - despite the importance of movement having now garnered the attention it has commanded – services us to ask of ourselves the question: What matters most in the educational canvas of today’s world? Has humanity become further removed from embodied learning experiences as a result of our newly acquired digital world? The concept of PL requires attention to holistic child-centered approaches to movement in space and time, to experiences that are rooted within the human experience - something the new digital world of learning may or may not be able to offer consistently. Although some students flourished during the COVID-19 pandemic, the changes it brought about to the landscape of physical education and to the concept of PL will come with significant questions that are yet to be answered. The (re)awakening or assemblage could mark a shift in pedagogical practices, but only time will tell of the alignment and *uncoverings* that might benefit learners’ in their experiences with PL.

Aha Moments

If You Had Any, Did You Experience Any ‘Aha!’ Moments Within the Course of the Study?

Merriam-Webster dictionary defines an ‘*Aha! Moments*’ as “(aha moment): a moment of sudden realization, inspiration, insight, recognition, or comprehension” (Merriam-Webster, n.d.). The science behind a moment as such can be described as: your right hemisphere is able to braid together what feels like a workable solution, it becomes activated. It’s this sudden burst of brain activity that creates that flash-of-genius feeling (Gannett, 2018). Wondering if the participants had been struck by any *Aha! Moments* throughout the course of the study, there was no hesitation in asking each participant; If any Aha! Moments were experienced. And if so, there was an invitation to actively listen to their stories to understand some of their unconscious

thinking, that occupied very private spaces for them. Here is what some of the participants had to say about some of their moments of realization and insight around their conceptualization of PL:

Ashley I had a lot of "aha moments", but they're in the moment. Like definitely more so probably when we were in the focus groups as the one on ones to focus groups for me were very different experiences. Hearing my fellow peers and colleagues speak about things, hearing somebody say something very specific, although in my mind, it wasn't my turn to speak it. I maybe had formulated something to say, but then as soon as they said their piece, I just thought, "yeah. Okay. Wow." And I think oftentimes, in the actual focus group sessions, I would say like, "Oh yeah", after this person said this. It got me thinking, or "I wonder this." So, for me, those were, my "Aha! s", hearing individuals speak about their personal experiences, with teaching and growing up, pursuing physical activity. Another "Aha! Moment" was the overall embodied experience questions. When we kept going back to that I wasn't quite clear on what my own definition of it was, but then hearing what people were saying before it came to me to speak, each time I was like, "Oh yeah. Okay. Okay. Now I understand." Maybe what I'm thinking is right. Allowing us to speak freely and hear each other out, even though our opinions and our thoughts may have not been the same. It brought something else up within us that made have something we could speak to. There were times where I wrote down things, then when it came my time to talk, I kind of just more so went off what everybody else in the group was saying and what was tingling in my mind as opposed to what I had written down.

Maddison Last time when I came home, after our first hermeneutic discussion, I came home and I straight up 'Googled embodiment'. I just have a hard time attaching it to PL because I don't understand really what the word means. So technically when I came home, I came up with . . . I even wrote in my journal, embodiment, stumps my mind all the time! But, I said, by definition it is a tangible or visual form of an idea, quality or feeling. So, then I wrote PL in a tangible and visible form. So, when you asked me that question in the interview, I was like kind of pleasantly surprised to see it because I feel like it started to make a little bit of sense to me. I think people question what does physically literate look like? And so that's why it's important to have an embodied experience because it can be what PL looks like. So, I starting to understand the embodiment idea from this take off point. That was one of my "Aha's." Another moment I had was, and I wrote it down . . . I was trying to understand like me as an individual and why I think I'm physically literate. I tried to put myself into someone else's shoes who hates PL to understand why, in order to challenge myself to change their opinion.

Leah I don't think I ever thought of PL from a value system standpoint. I wondered if it was ok to impose your values on our students. If this was right? I am wondering if my understanding of my own kind of core values, even though I think they're strong or I'm a strong moral person. I would, wonder if everybody thinks that about you? In the group sessions, the one-on-ones, it caused some reaffirming that I do think, and how I'd approach Phys. Ed from a holistic standpoint, I'm not

driven by competition or creating the next superstar. I'm coming from it from a place of care for these students. At the end of the day, I'm more concerned about them as people than them as athletes or participants in Phys. Ed.

Vicki Well, I think I have two areas. I think for me personally, having our one-on-ones has caused me to do some better personal reflection. I think my foundation is growing. I mean, it's great to go and do Professional Development but I think we have to also lay the groundwork so that we completely understand, because it needs to come from us. So, it needs to be our passion and how we learn these things, but I think I'm doing a better job of reflecting and putting that more in place personally. So, that's an "Aha!" because the process made me think more, which is good rather than just do things. But probably my biggest one was being in our focus group, just hearing the conversations. It really was eye opening to see how a group of professionals come together and we all have a different way to look at things, yet we all have a common goal in mind at the end, we all kind of start at the same place in the beginning, but it's the process. It's how we get from the beginning to the end. I just found it very insightful to hear the different choice of words that were used and different ways to look at something, like, "Oh, I never thought of that." So, I did take a lot of notes in our time together.

Robyn I did have one. It was around this idea of embodiment. I went from that very first one-on-one interview, when we're sitting in the coffee shop and you asked me what it was, and I said, "I have nothing." I had no time to really process what you were

really asking me. Still not knowing if I've answered those questions, but the way I answer it then was fine for me, but now that we have dove into PL as it relates to physical education classes it has become really important in my teaching practice - if I use the word embodiment - and talk about the human experience, that they are hand in hand, so that's an 'Aha! Moment' for me. I had it beforehand, in understanding how important physical education was, yet now, having gone through COVID-19, and seeing how important things are for your physical and mental health, it has brought this back into focus for me. But for me, that 'Aha! Moment' was that really PL and physical education contributes to that living a fulfilled life.

Jason I did my best to shy away from Google for as long as I could about embodiment, but then it kept coming up and coming up and like, "No, I got to figure this out and I have to figure this out from a credible source. I can't just like fake it." For me, that was my 'Aha!' which led to the 'Aha! Moment'. I'm considering my definition because I feel like the source that I took this embodied experience understanding from is pretty credible, but I'm taking that moment as the integration piece of this study for me. That's the connector of it all, but yeah, that's definitely I think a concept that forces educators into the bigger picture, into that lifelong journey and I don't think enough educators are thinking about that lifelong journey too often, especially in our high school cultures as we've previously discussed. I think if we can get our students and all people go through

this education system that we work in, in a meaningful way, if we can get them to make sure their cup isn't full, they still have some room for everything else in life, I think that will be a job well done, and I think then we're on the right track.

Kendra I've never had the opportunity to really grow over the last couple of years. So, I think being in this study was really exciting for me to think about, and then to be challenged with not being at school with my students and not having that value statement in my life. I think that's like the realization that I don't want this group to end because I miss collaborating. And yeah, I think that was like, the big draw was just like being able to connect and get new ideas and to hear how other people are thinking. Wondering what you think or that the people in the group have influenced how you think about PL? I think about the other teachers in the group that I could connect with for future collaboration and learning from each other.

What is most relevant to our participants *Aha! Moments* was that they represent a place for *hermeneutics-of-self* to be actualized within the research methodology/tradition. As the participants shared their final conceptualization process' (Aha! Moments) it enabled us to dwell within what was closest to them, which is often the hardest to see. Conceptualization is never an easy process and to open concerns one may not bring to oneself an occupied space of vulnerability with and to the world that surrounds them. But the process itself is by no means an easy way out, or for one to wrestle within one's own assumptions, challenges, one's own beliefs, and publicly revealed vulnerability (Fleck, 2010). The Aha! Moments were gifted to us as a reader, they were an armchair opportunity to understand and to reflect on the possibility of what

PL could offer to the participants and the lives of their students, as meaningful experiences. The hermeneutics-of-self happens where life is lived (Gadamer, 2004), and as such the Aha! Moments apprehended a call for self-awareness, self-growth, and recognition of the *otherness of other*. “The nature of being human is that in the place of profound honesty, differences fade away, and we discover that my vulnerability is your vulnerability, my struggle is your struggle, my questions are your questions, and my dreams are the dreams of countless have had before” (Fleck, 2010, p. 27). Fleck’s (2010) claim is an unspoiled synopsis how the participants worked through the study and the unconscious process of the hermeneutics-of-self. This unconscious effort offered up a mirror that allowed each of them to see themselves *a new* – where all that may glimpse *a new* can come closer to understanding what it means to be human (Ackermann, 1998).

Chapter 6: Conclusion

Whilst the purpose of this research was to further the understanding of teachers' conceptualization of PL as a valued process in studying the embodied nature of the concept, it has provided an insight to the understanding how PL supports holistic education, pedagogical transformation, and embodied relationships in teaching and learning. The data generated provided us with an appreciation and recognition of some of the essential elements of being human in a world of movement. While the research set out intentionally to examine 2 concerns; how physical education (PE) teachers interpreted the construct of PL and how they understood the construct as embodied learning, the importance of this work will serve as a pathway for the continued examination of teaching & learning and guided exploration of the deeper understandings of embodied learning, cultures of wellness, and engagement in health and PE programming in schools.

Examining how PE teachers' were conceptualizing PL, the hermeneutic pillars structured the data generated into 4 suggestive interpretations: (a) the interpretation of PL is intrinsically linked to the traditions of PE's past, which have embedded an assumption that traditional physical/sports skill-based PE models are so entrenched in the '*historical consciousness*' of PE classrooms that paradigm shifts in thinking are difficult to manifest, creating the conditions that make PL a difficult construct to embrace within a PE classroom context; (b) that the '*prejudices*' of lifelong learning opportunities have a cause and effect regarding students' motivation and their desires to pursue PL journeys of their own. This cause and effect can support improvements to overall health and well-being, but only when a teaching commitment and a moral imperative to develop the whole child is enacted upon; (c) the '*uncovering of language*' biases have created disquiet and confusion within the nomenclature in the understanding of a universally accepted

and a formal definition of PL, resulting in mistrust, misunderstanding and misuse of the construct; (d) the *'(re)awakening'* of the situatedness of *'joy'* as a possible marker of PL and that of meaningful experiences in movement is still a consideration well-intended of further exploration.

Relative to the second concern, the body of evidence generated suggested that to move is innately a human experience, whereby; (a) human experiences encapsulate PL as an essential literacy that can create *'familiarity'* because the body cannot be siloed in an effort to educate the whole child; (b) the language of *'embodiment'* holds subjective *'prejudices'* that construct the necessary conditions for (mis)understanding but also attunement in relation to PL; (c) the unfamiliarity of language prescribed to the process of *'uncovering'* is an evolution in the conceptualization of understanding and calls for further interpretation; (d) the altruistic and benevolent value orientation of PL contributes to the emergence of a different type of pedagogue.

The impacts of this research and the data generated from this study has left us with 4 areas that bear, uncover, and (re)awaken what we understand of PE teachers' conceptualizations of PL. 1.) For *practitioners*, we are left with an understanding that human experiences encapsulate PL as an essential literacy that can create at times *(un)familiarity* as a response to the circumstance that - *the body cannot be siloed in an effort to educate the whole child*. There is an understanding that teacher reflexive work is quintessential if PL is going to become an approach that assists in creating meaningful experiences for students within PE programs. For practitioners (PE teachers) to access reflexive practices for improved teaching and learning; journaling provided the participants more time to reflect on/about quality professional development opportunities and provided a place where they could interpret their inter-subjective experiences

about PL, usually brought about through conversations surrounding embodied learning.

Although the research findings did not set out to intentionally to find generalizability within all PE practitioners, it has been made apparent that the seven participating practitioners are still being exposed and urged to conform to department ideals that focus on implementing PE programs that continue to focus on the physical, making the integration of PL as a holistic concept a difficult “sell”. 2.) For *researchers*, it has become evident that there exists a gap in the research for understanding the conditions that offer implementation strategies for teachers in the affective and social learning development of children through movement - as presented through whole child approaches and as a part of a PL experience. While many of the participants believed that frameworks such as TGfU exist to support their pedagogy, very few understood how this framework might be taken up to support affective and social learning constructs within lesson delivery that could be coined a PL experience. Although researchers will undoubtedly continue to be challenged and will continue to explore the potential of embodied learning experiences within PE contexts. Researchers should endeavour to pursue a deeper understanding of what teachers and students are conceptualizing and using within their practices and execution thereof, all of which contribute to an embodied movement experiences through PL 3.) For *the field of PE*, there has been an awakening, that part of understanding PL as embodied learning is to understand ourselves as agents of movement experiences, where there is a need to acknowledge that the term embodiment (as it relates to PL) holds subjective prejudices that construct the necessary conditions for (mis)understandings that require further investigation. PL can offer the potential and can grant the necessary permission for the emergence of a new type of pedagogue. However, it is believed and valued by the participants of this study, that if one is able to consider creative integrations of PE that delineate from traditional sport-skill based PE

programs – that focus beyond the physical - then it is possible to foster the conditions for embodied learning that uses PL as a foundational pillar. Moreover, this change in teaching and learning must be supported with a deeper understanding of student goals and their vision regarding what they believe is meaningful movement. How PL is conceptualized can guide and inform the necessary objectives to modernize the curricular choices for outcome delivery, but when teachers are able to apply new theoretical understandings of new concepts into practical settings, such as PL in a classroom context, there is an opportunity to bridge the gap between theory and practice, creating something *a new*. 4.) For *the concept of PL*, we can begin to recognize that PL holds the possibility of transformative change for a movement-enriched society were PL awakens a new type of *currere* that attends to whole child development. It is understood that within this study's context, PL disrupts the disciplinary threads of education that have for decades held a strong philosophical underpinning of what PE should be, based on traditions and a historical consciousness of the past. It is, however, clear that for change to occur there needs to be both an advocacy for, and a reinforced evolution within the PL and PE communities at large to come together in an understanding of what might matter most to children. Where efforts to delved into what is understood by PE teachers and what PL examples best serve students, assist in moving past the sole focus of FMS being the integrated purpose of PL. By allowing the embodied nature of PL to become the *familiar* language of choice will take further development of curricular structures to support the concept, assessment practices of embodied learning experiences will need to be explored and or developed, and formal teacher education that allows a space for the concept to find purpose will need to be successfully put in place before we can begin to see a greater understanding of what PE teachers are conceptualizing about PL.

There is much that still needs to be explored in understanding the conceptualization process of PL from a PE teacher's perspective, but perhaps the single [T]ruth about PL that can be shared, is that it disquiets the narratives and raises frustrations with operationalization and will continue to do so until we have a greater understanding of what teachers are conceptualizing. Although understanding the conceptualizations of a small sample of PE teachers might not be viewed as a Universal [T]ruth with international rigor, it does further the conversation and considerations that PL is not a program of movement enrichment but a process with considerations and outcomes that build the disposition of the human condition. It builds on the understanding that PL begins with each teacher in rethinking and applying learning pedagogies that support the conditions for meaningful physical activity that are infinitesimal, and it is believed that this study has given us further insight in how PL records an experience as a lived body and as a manifestation of embodied learning.

Researcher's Reflections

Understanding of Engagement

Gadamer (2003) and Smith (1991) recapitulate the *fusion of horizons* as that space where two or more individuals are able to bring to the encounter a level of engagement to produce a condition in which each is felt and understood, and that they understand each other. In understanding my role as the researcher to that of the process of understanding and knowledge co-construction - for which the participants were able to bring their stories and experiences to the surface – brought what was unfamiliar into a place and space of familiarity.

While engaging in this research was both an encouraging and an energizing process, in hermeneutics research, the researcher, participants, and contexts are never separated, they are conversations and constructions, they are a dance between sums and parts, they are

(re)awakenings and uncoverings of something *a new* that responds to the temporality of language. In fact, in hermeneutic research, there is a clear emphasis on the co-construction of knowledge by the participants and the researcher (Gadamer, 2001). My work has been an on-going conversation with my participants through one-on-one and focus group interactions on the hopes of capturing their knowledge and lived experiences, understanding the togetherness that they create, in an understanding of how teachers are experiencing and conceptualizing the concept of PL.

It is through conversations and the spiraling of the hermeneutic circle that a created environment became a suggestive space of lived experience, and which revealed a complexity of reactions, feelings, thoughts, perceptions, assumptions, prejudgments, and presuppositions along with ambiguities, confusion, variety, and paradox (van Manen, 1977). These bodily awareness' enabled the participants of this study to locate the meanings that they placed on events, the processes and structures of their lives, and how to connect these meanings to the social world around them (Miles & Huberman, 1994). They performed this to conceptualize PL within their lived experiences. This study has gifted to me an opportunity to be a part of an authentic mosaic of perceptions and thoughts like a beautifully woven tapestry, each thread uniquely offering something to the overarching *Métissage* of how these teachers conceptualized PL and understood embodied learning. The conversations between researcher and participants evoked the lived experience of both, with the aim of shared understandings. The conversations offered opportunities to be known, to increase self-understanding, to share something with the other, as well as the prospect to delight in the intersubjective nature of human understanding (Gadamer, 2001).

Surrendering of Power

As a consultant in the same school district as the participants, but also assuming the role as lead researcher in navigating the complexities of one-on-one interviews and focus group interactions it was made apparent on a few occasions that my role as moderator needed to be always non-partisan. In surrendering my position of power and opening authentic dialogues I found that communication was not always as simple as saying what you mean. How you conveyed questions, delved deeper into others, and are able to handover what is meant, was crucial to the process. This process differed from one individual to the next, because using language is a learned social behavior. How one speaks and listens is deeply influenced by cultural experiences and the organic learning process that surrounded each of my participants through their vignettes and life stories. Understanding this process was an important step to the dialectic of the focus group interactions. Although one might think that our ways of saying what one means are ordinary, we can run into concern if we interpret and evaluate others as if they necessarily felt the same way one would have felt, and if spoken in the same manner.

Being asked by the participants “what do you think?” and being cordially invited into the additional focus group interaction as a participant myself, conveyed a comfortability with the relationships developed. Declining a fore fronting role in the uptake of each concern as it was addressed in the study for examination, I was privileged in having had the opportunities to share in their co-constructions. As the researcher, it was my primary goal to maintain a critical responsibility to the work, to the conversations, and to the participants. In asking someone to participate in this type of research, the participants were, in a sense, extending an invitation into the conversation and the researcher can become an integral participant within the research - which allows the conversation to be confirming (Agrey, 2014). The researcher is genuinely

present at all times during the study and is committed and open to the participant as well as allowing meaning from one's own experience to emerge in the conversation (van Manen, 1977) however, there is a vulnerability that the position of power could become dominant if left unaddressed (Carson, 1986). Thus, it was quintessential that as the researcher, I was implicated in the research but only in terms of '*otherness*' (Ennis, 1998).

Insights: Future Considerations for the Work

The term PL has undoubtedly become a widely used term within the context of physical education both internationally and in the areas of curriculum most closely connected with Health and Physical Education (Bailey, 2020; Brown & Whittle, 2021; Dudley et al., 2019; Edwards et al., 2017; Harvey & Pill, 2019; Hyndman & Pill, 2018, Lounsbery & McKenzie, 2015). In Canada, like other parts of the world, there has been a renewed interest not only philosophically, but conceptually and operationally (Brown & Whittle, 2021; Ydo, 2020) with PE teachers alike, and although many researchers have debated contemporary definitions of PL, it has not added to the clarity required for PE teachers to operationalize the concept in classroom contexts, often lending itself to further (mis)understandings (Edwards et al., 2017; Harvey & Pill, 2019; Hyndman & Pill, 2018; Lynch & Soukup, 2016; Robinson et al., 2018; Whitehead, 2001). PL is a concept that asks of educators to revel in each person's strengths and to use these as the groundwork for learning how to live a meaningful and healthy life through physical activity (Cairney et al., 2019; Dudley et al., 2016; Sum & Whitehead, 2020). While PL can record an experience as a lived body, for the participants of this study, it was important to understand how they conceptualized this. Before one can begin to operationalize and successfully implement the construct of PL for systemic change in the field of meaningful movement experiences, there must be an understanding of '*how*' and '*what*' teachers believe the concept to be.

In consideration of future work, there was a third concern that would have completed this research in an attempt to bridge the praxis between theory and practice, and to realize the understanding of PL in relation to operationalization and implementation. It was discarded from the study due to the COVID-19 pandemic and the constraints placed on educators at the time of data generation. The third concern would have addressed: what aspects of PL research were teachers aligning with/embedding in their practices? This concern was originally conveyed in an effort to better understand how the existing research may assist teachers in delivering content. This concern has now become the subject of consideration for future research surround the conceptualization of PL.

While this study has hardly “scratched the surface” of what is to be *known* and to be *uncovered* in the understanding of how teachers are taking up PL, there is still much to learn and understand as a part of our *educative* experience (van Manen, 1990). “When we say that we understand, what we mean is that we have gotten through something, through an attempt at interpretation, and when we say we do not understand, we mean that we have not really gotten anywhere at all with our interpretation” (Gadamer, 2004, p. 207).

Final Thoughts

As a researcher in the academic field, I have only begun to explore and interpret the processes of *bildung* (the acquisition of understanding the expertise, the knowledge, and the information) that moves teachers to recognize the concept of PL and be able to expand upon it in their own, but meaningful ways. Because philosophical, conceptual, and pedagogical work is transformative in nature, it requires understanding the narratives of the past, present, and future, and the temporality of the language that PL has in informing the practices that occupy the space and voices of lived experiences and meaning. As the participants delved into their

conceptualizations, PL became the landscape of these spaces. The reflexive work performed by the participants was transmuting and served to further our understanding of what physical education teachers are understanding about PL. Although the underpinning of this research, as stated earlier is not generalizable and is specific to the dialectic and narratives of the seven teachers involved in the research, they do tell of how researchers and teachers can work together and towards a greater conceptual coherence and stronger foundations for cumulative research and best practices in schools. The participants offered us a glimpse of their world and an opportunity to share in the account of culturally relevant pedagogy, areas of tensionality within the faculty of physical education, and the *locatedness* of the body as a learning modality. The contributions of these participants to the body of research have brought us closer to examining the philosophical and pedagogical underpinnings that inform how PL is being taken up by teachers.

This research study began with an opening into the sacred lives of seven participants through vignettes. It was asked of the audience to pay special attention to the blurred and frayed edges that marked the outside of their portraits, for it was here that the hermeneutic work could really be seen. Ironically the word vignette comes from the French '*vigne*' meaning "little vine," and the term specifically arose from the small vines drawn on the pages of printed texts. These accompaniments were commonly on title pages or a chapter page, and so I close this chapter of this research for now, having shared the vines on the printed pages before you, from the printed text of my participants, for you now to interpret.

Limitations

Conjectures are expressions, that are often seen as representing a researcher's understanding in a moment (Patterson & Williams, 2002). The findings from this study are

distinct to seven participants and their experiences with PL in a physical education context. The nature of hermeneutic research acknowledges smaller sample sizes within an assemblage of participants so that the authenticity of what is *uncovered* is not overtaken as a Universal [T]ruth. All the schools and participants in this study came from a large urban school district; it is worthy to note, that the data generated in this study is not intended to represent that of the entire school district or even of other districts and locations but is subject to the lived experiences of the participants. Any threads that link our participants and their experiences within the context of PL and within the construction of hermeneutics are considered to be *happenstances*. What could be considered an unfamiliarity presented within the midst of the familiar (Janz, 2018). Hermeneutic traditions are not conducted for the purposes of generalizations but exist to produce an inquiry into the *unfamiliar* often found within the exploration of the process of understanding the human condition. Like all qualitative research, hermeneutics “is not done for purposes of generalization but rather to produce evidence based on the exploration of specific contexts and particular individuals” (Brantlinger et al. 2005, p. 203).

It was the intent of this study to become familiar with, to delve into, and to take up an understanding that is initiated by situations we do not yet fully understand, by the unfamiliar ways of thinking and acting that create what it is we think we know about how teachers are conceptualizing PL and embodied learning (Schuster, 2013). In this *otherness*, however, lies a threat (limitation), something that questions how one can understand their own existence. The threat of different ways of thinking and acting which can be powerful in its denial of the other, thereby inhibiting human growth and learning. Gadamer (2003), calls for openness to this “otherness” and how making meaning, although often seen as a limitation to research, can also be the strength of qualitative research within this tradition. The multifariousness of interpretation

and the situated context of this research has attempted to capture the conceptualizations of physical education teachers as they are lived. They are not necessarily and should not be considered transferable to the society at large but taken up as they are.

References

- Abram, D. (2010). *Becoming animal: An earthly cosmology*. Pantheon Books.
- Ackermann, D. M. (1998). Becoming fully human: An ethic of relationship in difference and otherness. *Journal of Theology for Southern Africa*, 102, 13-28.
- ACRA (n.d.). Literacy learning progression and health and physical education. Retrieved from <https://australiancurriculum.edu.au/media/3656/literacy-hpe.pdf>
- Addison, R. B. (1989). Grounded interpretive research: An investigation of physician socialization. In M. J. Packer & R.B. Addison (Eds.), *Entering the circle: Hermeneutic investigation in psychology* (pp. 39-57). State University Press of New York.
- Agrey, L. (2014). Opportunities and possibilities: Hermeneutics and the educational researcher. *University Journal of Educational Research*, 2(4), 396-402.
- Aikenhead, G.S. (1997). Toward a First Nations cross-cultural science and technology curriculum. *Science Education*, 81, 217-238.
- Åkerlind, G. S. (2005). Learning about phenomenography: Interviewing, data analysis and the qualitative research paradigm. In J. Bowden & P. Green (Eds.), *Doing developmental phenomenography* (pp. 63-73). RMIT University Press.
- Åkerlind, G. S. (2005). Variation and commonality in phenomenographic research methods. *Higher Education Research & Development*, 24(4), 321-334.
- Alberta Learning. (2000). *Physical education program rational and philosophy*. <https://education.alberta.ca/media/160191/phys2000.pdf>
- Almog, J. (2001), *What am I? Descartes and the mind-body problem*: Oxford University Press.
- Almond, L. (2016). *Why is PL not just physical education?* <https://www.physical-literacy.org.uk/physical-literacy-not-just-physical-education/>

- Almond, L., & Myers, L. (2017). Physical literacy and the primacy of movement. *Physical Education Matters*, 12(1), 19-21.
- Almond, L., & Whitehead, M. (2012). Physical literacy: Clarifying the nature of the concept. *Physical Education Matters*, 7, 68-71.
- Alpman, C. (1972). *Eğitimin bütünlüğü içinde beden eğitimi ve çağlar boyunca gelişimi* [Physical Education in the Integrity of Education and its Development through the Ages] (1. Press) Milli Eğitim [National Education].
- Angen, M. J. (2000). Evaluating interpretive inquiry: Reviewing the validity debate and opening the dialogue. *Qualitative Health Research*, 10(3), 378-395.
- Arnold, P. J. (1979). *Meaning in movement, sport, and physical education*. Heinemann.
- Association of Physical Education Scotland, (2010). Physical education in Scotland in the 21st century. *Physical Education Matters*, 5(1), 11-14.
- Australian Sport Commission. (2019). *Sport Aus: The Australian PL framework*.
https://www.sportaus.gov.au/__data/assets/pdf_file/0019/710173/35455_Physical-Literacy-Framework_access.pdf
- Author. (2018, March 15-16). [Paper presentation]. International Conference on Childhood Obesity and Nutrition, Barcelona, Spain.
<https://childhoodobesity.conferenceseries.com/2018>
- Ayoko, O. M., Ashkanasy, N. M., & Jehn, K. A. (2014). *Handbook of conflict management research*. Edward Elgar.
- Bailey, R. (2006). Physical education and sport in schools: A review of benefits and outcomes. *Journal of School Health*, 76(8), 397-401.
- Bailey, R., Armour, K., Kirk, D., Jess, M., Pickup, I., & Snadford, R. (2009). The educational

- benefits claimed for physical education and school sport: An academic review. *Research Papers in Education*, 24(1), 1-27.
- Bailey, R., Hillman, C., Arent, S., & Petitpas, A. (2013). Physical activity: An underestimated investment in human capital? *Journal of Physical Activity and Health*, 10, 289-308.
- Baker, K. (2016). Models-based practice: Learning from and questioning the existing Canadian physical education literature. *Canadian Journal for New Scholars in Education*, 7(2), 47-58.
- Barbour, R. (2005). Making sense of focus groups. *Medical Education*, 39, 742-750.
- Barsalou, L. W. (2008). Grounded cognition. *Annual Review of Psychology*, 59, 617-645.
- Barter, C., & Renold, E. (2000). 'I wanna tell you a story': Exploring the application of vignettes in qualitative research with children and young people. *International Journal of Social Research Methodology*, 3(4), 307-323.
- Belanger K, Barnes JD, Longmuir PE, Anderson KD, Bruner B, Copeland J. (2018). The relationship between physical literacy scores and adherence to Canadian physical activity and sedentary behaviour guidelines. *BMC Public Health*, 18(Suppl 2)
<https://doi.org/10.1186/s12889-018-5897-4>.
- Bengson, J., & Moffett, M. (2011). *Essays on knowledge, mind, and action*. Oxford University Press.
- Beni, S., Fletcher, T. & Ni Chroinin, D. (2017). Meaningful experiences in physical education and youth sport: A review of the literature. *Quest*, 69(3), 291-312.
- Bernstein, B. (1990). *The structuring of pedagogic discourse. Volume IV. Class, codes and control*. Routledge.

- Bernstein, R. J. (1983). *Beyond objectivism and relativism: Science, hermeneutics and praxis*. University of Pennsylvania Press.
- Binbaşıoğlu, C. (1982). *Türk eğitim düşüncesi tarihi* [History of Turkish Educational Thought]. Anı.[Anı Publishing]
- Blaikie, N. (1993). *Approaches to social enquiry*. Polity Press.
- Blasé, J. (1998). The micropolitics of educational change. In A. Hargreaves, A. Lieberman, M. Fullan, & D. Hopkins (Eds.), *International handbook of educational change* (pp. 544–557). Kluwer Academic.
- Blythe, S. (2010). *What babies and children really need*. Hawthorne.
- Booso, D. (2017). *Teacher morale, motivation and professional identity: Insight for educational policymakers from state teachers of the year*. Teacher Researcher Policy paper series. National Network of State Teachers of the Year.
- Booth, D. (2009). Politics and pleasure: The philosophy of physical education revisited. *Quest*, 61(2), 133-153.
- Bowden, J. (1996). Phenomenographic research: Some methodological issues. In G. Dall’Alba & B. Hasselgren (Eds.), *Reflections on phenomenography: Toward a methodology?* (Gothenburg Studies in Educational Sciences No. 109, 4966). Acta Universitatis Gothoburgensis.
- Boyle, S. E., Jones, G. L. & Walters, S. J. (2008). Physical activity among adolescents and barriers to delivering physical education in Cornwall and Lancashire, UK: A qualitative study of heads of PE and heads of schools. *BMC Public Health*, 8, Article 273.
<https://doi.org/10.1186/1471-2458-8-273>
- Brantlinger, E., Jimenez, R., Klinger, J., Pugach, M., Richardons, V. (2005). *Qualitative studies*

- in special education, 71(2), 195.*
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology, 3(2), 77-101.*
- Breckner, R. (1998). The biographical-interpretative method: Principles and procedures. In *Social strategies in risk societies, Sostris Working Paper 2: Case Study Materials: The Early Retired (pp. 91–104).* University of East London, Centre for Biography in Social Policy.
- Brocki, J. M., & Wearden, A. J. (2006). A critical evaluation of the use of interpretative phenomenological analysis (IPA) in health psychology. *Psychology and Health, 21, 87-108.*
- Broekhoff, J. (1972). Socio-cultural approach: Addressing hidden messages. In S. Garvis & D. Pendergast (Eds.), *Health and well-being in childhood (2nd ed., pp. 74-94).* Cambridge University Press.
- Brolin, M., Quennerstedt, M., Maivorsdotter, N., & Casey, A. (2018). A salutogenic strength-based approach in practice: An illustration from a school in Sweden. *Curriculum Studies in Health and Physical Education, 9(3), 237-252.*
- Brown, J. S., Collins, A., & Duguid, P. (1989). Situated cognition and the culture of learning. *Educational Researcher, 32-42.*
- Brown, T. D., & Penney, D. (2013). Learning ‘in,’ ‘through’ and ‘about’ movement in senior physical education? The new Victorian Certificate of Education Physical Education. *European Physical Education Review, 19(1), 39-61.*
- Brown, T., & Whittle, R. (2021). Physical literacy: A sixth proposition in the Australian/Victorian curriculum: Health and physical education? *Curriculum Studies in Health and*

- Physical Education*, 12, 1-17. <https://doi.org/10.1080/25742981.2021.1872036>
- Bryan, C., & Solmon, M. (2012). Student motivation in physical education and engagement in physical activity. *Journal of Sport Behavior*, 35(3), 267-285.
- Bryant, A., Edwards, L., Keegan, R., Morgan, K., Cooper, S., & Jones, A. (2017). Measuring PL and related constructs: A systematic review of empirical findings. *Journal of Sports Medicine*, 48(3), 659-682.
- Bunker, D., & Thorpe, R. (1986). The curriculum model. In R. Thorpe, D. Bunker, & L. Almond (Eds.), *Rethinking games teaching* (pp. 7-10). University of Technology, Loughborough.
- Burke, S. (2016). Rethinking 'validity' and 'trustworthiness' in qualitative inquiry. In B. Smith, & A. C. Sparkes (Eds.), *Routledge handbook of qualitative research in sport and exercise* (pp. 330-339). Routledge.
- Burner, T. (2018). Why is educational change so difficult and how can we make it more effective? *Forskning Og Forandring*, 1(1), 122-134.
- Burrows, L., & Wright, J. (2004). The discursive production of childhood, identity and health. In J. Evans, B. Davies, & J. Wright (Eds.), *Body knowledge and control: Studies in the sociology of physical education and health* (pp. 83-95). Routledge.
- Cairney, J., Dudley, D., Kwan, M., Bulten, R., & Kriellaars, D. (2019). Physical literacy, physical activity and health: Toward an evidence-informed conceptual model. *Sports Medicine*, 49(3), 371-383
- Cale, L., & Harris, J. (2011). Every child (of every size) matters in physical education! Physical education's role on childhood obesity. *Sport Education and Society*, 18(4), 433-452.
- Cale, L., & Harris, J. (2018). The role of knowledge and understanding in fostering PL. *Journal of Teaching Physical Education*, 37(3), 280-287.

- Cale, L., Harris, J., & Chen, M.-H. (2014). Monitoring health, activity and fitness in physical education: its current and future state of health. *Sport Education and Society*, 19(4), 376-397.
- Canadian Assessment of Physical Literacy. (2017). *Home*. <https://www.capl-eclp.ca/>
- Canadian Sport for Life. (2015). *What is PL?* <http://www.physicalliteracy.ca/what-is-physical-literacy>
- Capel, S., & Blair, R. (2007). Making physical education relevant: Increasing the impact of initial teacher training. *London Review of Education*, 5(1), 15-34.
- Capel, S., & Whitehead, M. (2013). What is physical education? In. S. Capel & M. Whitehead (Eds.), *Debates in physical education* (pp. 3-21). Routledge.
- Caputo, J. D. (1988). *Radical hermeneutics: Repetition, deconstruction, and the hermeneutic project*. Indiana University Press.
- Cardinal, B., Yan, Z, & Cardinal, M. (2011). Negative experiences in physical education and sport: How much do they affect physical activity participation later in life? *Journal of Physical Education, Recreation and Dance*, 84(3), 49+53.
- Carr, D. (1979). Aims of physical education. *Physical Education Review*, 2(2), 91-100.
- Carson, T. R. (1986). Closing the gap between research and practice: conversation as a mode of doing research. *Phenomenology and Pedagogy*, 4(2), 73-85.
- Castelli, D., Barcelona, J., & Bryant, L. (2015). Contextualizing PL in the school environment: The challenges. *Journal of Sport and Health Science*, 4(2), 156-163.
- Castelli, D., Centeio, E., Beighle, A., Carson, R., & Nicksic, M. (2014). Physical literacy and comprehensive school physical activity programs. *Journal of Preventative Medicine*, 66, 95-100.

- Catalano, T., & Leonard, A. E. (2016). Moving people and minds: Dance as a vehicle of democratic education. *Education, Citizenship and Social Justice, 11*, 63-84.
- Chen, A, Chen, X., & Zhu, X. (2012). Are K-12 students motivated in physical education? A meta-analysis. *Research Quarterly of Exercise and Sport, 82*, 36-48.
- Chen, A. (2015). Operationalizing PL for learners: Embodying the motivation to move. *Journal of Sport and Health Science, 4*(2), 125-131.
- Chen, A., & Wang, Y. (2017). The role of interest in physical education: A review of research evidence. *Journal of Teaching in Physical Education, 36*, 313-322.
- Choi, S., Sum, K., Leung, F., Wallhead, T., Morgan, K., Milton, D., Ha, S., & Sit, H (2021). Effect of sport education of students' perceived PL, motivation, and physical activity levels in university required physical education: A cluster-randomized trial. *Higher Education, 81*, 1137-1155.
- Chowdhury, M. F. (2014). Interpretivism in aiding our understanding of the contemporary social world. *Open Journal of Philosophy, 4*, 423-438.
- Clark, A. (1997). *Being there: Putting brain, body and world together again*. MIT Press.
- Cliff, K., Wright, J., & Clarker, D. (2009). What does a socio-cultural perspective mean in health and physical education? In M. D. Thompson (Ed.), *Health and physical education: Issues for curriculum in Australia and New Zealand* (pp. 165-182). Oxford University Press.
- Cohen, A. (2001). Review of literature: Responses to "Empirical and hermeneutic approaches to phenomenological research in psychology, a comparison." *Gestalt, 5*(2). <http://www.g-gesj.org/5-2/reviewlit.html>
- Cohen, L., Manion, L., & Morrison, K. (2011). *Research methods in education* (7th ed.). Routledge.

- Cohen, M., Kahn, D., & Steeves, R. (2000). *Hermeneutic phenomenological research: A practical guide for nurse researchers*. Sage.
- Connell, R. W., & Messerschmidt, J. W. (2005) Hegemonic masculinity: Rethinking the concept, *Gender & Society, 19*(6), 829-859.
- Connolly, J. M., & Keutner, T. (1988). Interpretation, decidability, and meaning. In J.M. Connolly & T Keutner (eds.), *Hermeneutics versus science? Three German views* (pp. 1-67). Plenum Press.
- Conrad, E, (2007). *Life on land: The story of continuum*. North Atlantic Books.
- Conway, J., & Andrews, D. (2015). A schoolwide approach to leading pedagogical enhancement: An Australian perspective. *Journal of Educational Change, 17*(1), 115-139.
- Copp, D. (1997). Moral obligation and moral motivation. *Canadian Journal of Philosophy, 21*(Suppl.), 187-219.
- Corbin, C. (2002). Physical activity for everyone: What every physical educator should know about promoting lifelong physical activity. *Journal of Teaching in Physical Education, 21*(2), 128-144.
- Corbin, C. B., & McKenzie, T. L. (2008). Physical activity promotion: A responsibility for both K-12 physical education and kinesiology. *Journal of Physical Education, Recreation & Dance, 79*(6), 47-56.
- Corbin, C. (2016). Implications of PL for research and practice: A commentary. *Research Quarterly for Exercise and Sport, 87*, 14-27.
- Corlett, J., & Mandigo, J. (2013). A day in the life: teaching PL. *Physical Health Education, 78*(4), 18.

- Cornish, K., Fox, G., Fyfe, T., Koopmans, E, Pousette, A., & Pelletier, C. (2020). Understanding PL in the context of health: A rapid scoping review. *BMC Public Health*. 20, 1569.
- Cosentino, F., & Howell, M. (1971). *A history of physical education in Canada*. General.
- Cottingham, J., Stoothoff, R., & Murdoch, D. (1985). *The philosophical writings of Descartes: Volume 2*. Cambridge University Press.
- Craig, C. J., You, J., & Oh, S. (2013). Collaborative curriculum making in the physical education vein: A narrative inquiry of space, activity and relationship. *Journal of Curriculum Studies*, 45(2), 169-197. <https://doi.org/10.1080/00220272.2012.732118>
- Crane, T., & Patterson, S. (Eds.). (2000). *History of the mind-body problem*. Routledge. <https://doi.org/10.4324/9780203471029>
- Creswell, J. W. (2009). *Research design: Qualitative, quantitative, and mixed methods approaches* (3rd ed.). Sage.
- Crist, J. D., & Tanner, C. A. (2003). Interpretation/analysis methods in hermeneutic interpretive phenomenology. *Nursing Research* May/June, 52(3), 202-205.
- Crotty, M. (1998). *The foundations of social research*. Sage.
- Crystal, D. (2005). *How language works: How babies babble, words change meaning, and languages live or die*. Overlook Press
- Csikszentmihayli, M. (2008). *Flow: The psychology of optimal experience*. Harper Perennial; Modern Classics.
- Culpan, I. (2005). *Physical education: What is it all about? The muddled puzzle*. <http://nzcurriculum.tki.org.nz/Curriculum-resources/NZC-resource-bank/Health-and-physical-education/Key-resources>
- Curtner-Smith, M. D. (2006). The more things change the more they stay the same: Factors

- influencing teachers' interpretations and delivery of national curriculum physical education. *Sport, Education, and Society*, 4, 75-97.
- Curtner-Smith, M. D., Hastie, P. A. & Kinchin, G. D. (2008) Influence of occupational socialization on beginning teachers' interpretation and delivery of sport education, *Sport Education, and Society*, 13(1), 97-117.
- Dakas, S., & Quarmby, T. (2012). Young people's embodiment of physical activity: The role of the 'pedagogized' family. *Sociology of Sport Journal*, 29, 210 -226
- Dall'Alba, G. (1994). Reflections on some faces of phenomenography. In J. Bowden & E. Walsh (Eds.), *Phenomenographic research: Variations in method* (pp. 73-88). RMIT University Press.
- Davey, N. (2007). *Unquiet understanding*. State University of New York Press.
- Davey, N. (2016). Gadamer's aesthetics. In E. N. Zalta (Ed.), *Stanford encyclopedia of philosophy* (Winter 2016 ed.).
<https://plato.stanford.edu/archives/win2016/entries/gadamer-aesthetics/>
- De Meyer, J., Tallir, I. B., Soenens, B., Vansteenkiste, M., Aelterman, N., Van den Berghe, L., Speleers, L., & Haerens, L. (2014). Does observed controlling teaching behavior relate to students' motivation in physical education? *Journal of Educational Psychology*, 106(2), 541-554.
- de Mul, J. (2004). *The tragedy of finitude: Dilthey's hermeneutics of life* (T. Burrett, Trans.). Yale University Press.
- Deci, E. L., & Ryan, R. M. (2000). The "what" and "why" of goal pursuits: Human needs and the self-determination of behavior. *Psychological Inquiry*, 11(4), 227-268.
- Delaney, B., Donnelly, P., News, J., & Haughey, T. (2008). Improving PL. A review of current

- practice and literature relating to the development, delivery and measurement of PL with recommendations for further action. *Sport Northern Ireland*, 2- 25.
- Demirel, D. H., & Yildiran, I. (2013). The philosophy of physical education and sport from ancient times to the enlightenment. *European Journal of Educational Research*, 2(4), 191-202.
- Denzin, N. K., & Lincoln, Y. S. (2005). *The Sage handbook of qualitative research* (3rd ed.). Sage.
- Derrida, J. (1978). *Writing and difference* (A. Bass, Trans.). Routledge.
- Descartes, R. (1641) Meditations on first philosophy. In *The philosophical writings of René Descartes* (J. Cottingham, R. Stoothoff, & D. Murdoch, Trans.; vol. 2., pp. 1-62). Cambridge University Press.
- Descartes, R., & Cress, D. (1993). *Meditations on first philosophy*. Hackett.
- Devís-Devís, J. (2006). Socially critical research perspectives in physical education. In D. Kirk, D. Macdonald, & M. O'Sullivan (Eds.), *The physical education handbook* (pp. 37-58). Sage.
- Dewey, J. (1933). *How we think: A restatement of the relation of reflective thinking to the educative process*. D. C. Heath.
- Dhillon, K. K. (2017). *Dialogical exchanges: Convention refugee youth and creative movement programming* (Doctoral dissertation). <https://search.proquest.com/docview/2030527089>
- Dilthey, W. (1990). The rise of hermeneutics. In G. L. Ormiston & A. Schrift (Eds.), *The hermeneutical tradition from Ast to Ricoeur* (pp. 101–114). State University of New York Press.
- Dilthey, W. (1996). Hermeneutics and the study of history. In R. A. Makkreel & F. Rodi

- (Eds.), *Wilhelm Dilthey: Selected Works, Volume 1: Introduction to the Human Sciences* (vol. IV, pp. 1985–2010). Princeton University Press.
- Dinkins, C. (2005). Shared inquiry: Socratic-hermeneutic interviewing. In P. M. Ironside (Ed.), *Beyond method: Philosophical conversations in healthcare research and scholarship* (pp. 111–147). University of Wisconsin Press.
- Doozan, A., & Bae, M. (2016). Teaching PL to promote healthy lives: TGfU and related approaches. *The Physical Educator, 73*(3), 471-487.
- Dostal, R. J. (Ed.). (2002). *The Cambridge companion to Gadamer*. Cambridge University Press.
- Dudley, D. (2015). A conceptual model of observed PL. *Physical Educator, 72*, 236-260.
- Dudley, D. (2018). Physical literacy: When the sum of the parts is greater than the whole. *Journal of Physical Education, Recreation and Dance, 89*(3), 7-8.
- Dudley, D., & Cairney, J. (2021). Physical literacy: Answering the call for quality education and sustainable development. *Prospects, 50*, 5–11. <https://doi.org/10.1007/s11125-020-09512-y>
- Dudley, D., & Goodyear, V. (2016). Quality and health: Optimizing physical education: Using assessment at the health and education nexus. *Journal of Teaching in Physical Education, 35*, 324-336.
- Dudley, D., Cairney, J., & Goodway, J. (2019). Special issue on PL: Evidence and intervention. *Journal of Teaching in Physical Education, 38*(2), 77.
- Dudley, D., Cairney, J., Wainwright, N., Kriellaars, D., & Mitchell, D. (2017). Critical considerations for PL policy in public health, recreation, sport, and education agencies. *Quest, 1-17*.
- Dudley, D., Okely, A., Pearson, P., & Cotton, W. (2011). A systematic review of the

- effectiveness of physical education and school sport interventions targeting physical activity, movement skills and enjoyment of physical activity. *European Physical Education Revue*, 17(3), 353-378.
- Dudley, D., Telford, A., Peralta, L., Stonehouse, C., & Winslade, M. (2018). *Teaching quality health & physical education*. Cengage Learning Australia.
- Dudley, D., Telford, A., Stonehouse, C., Peralta, L., & Winslade, M. (2021). *Teaching quality health & physical education* (2nd ed.). Cengage Learning Australia.
- Dumith, S. C., Gigante, D. P., Domingues, M. R., & Kohl, H. W. (2011). Physical activity change during adolescence: A systematic review and a pooled analysis. *International Journal of Epidemiology*, 40, 685-698.
- Durbin, C. G. (2009). How to read a scientific research paper. *Respiratory Care*, 54(10), 1366-1371.
- Durden-Myers, E., & Whitehead, M. (2018). Editorial: Operationalizing PL. *Journal of Teaching in Physical Education*, 37(3), 234-236.
- Durden-Myers, E., Green, N., & Whitehead, M. (2018). Implications for promoting PL. *Journal of Teaching in Physical Education*, 37(3), 262-271.
- Durden-Myers, E., Meloche, E., & Dhillon, K. (2020). Embodied nature of PL: interconnectedness of lived experiences and meaning. *Journal of Physical Education, Recreation and Dance*, 91(3), 8-16.
- Durden-Myers, E., Whitehead, M., & Pot, N. (2018). Physical literacy and human flourishing. *Journal of Teaching Physical Education*, 37(3), 308-311.
- Dyson, B. (2006). Students' perspective of physical education. In D. Kirk, D. Macdonald, & M O'Sullivan (Eds.), *The handbook of physical education* (pp. 326-346). Sage.

- Eatough, V., & Smith, J. A. (2008). Interpretative phenomenological analysis. In C. Willing & W. Stainton-Rogers W. (Eds), *The Sage handbook of qualitative research in psychology* (pp. 179-194). Sage.
- Eco, U. (1986). *Semiotics and the philosophy of language*. Indiana University Press.
- Edge, J., & Richards, K. (1998). Why best practice is not good enough. *TESOL Quarterly*, 32(3), 569-576.
- Edwards, L., Bryant, A., Keegan, R., Morgan, K., & Jones, A. (2017). Definitions, foundations and associations of PL: A systemic review. *Sports Medicine*, 47, 113-126.
- Ehrich, L. C. (1999). Untangling the threads and coils of the web of phenomenology. *Education Research and Perspectives*, 26(2), 19-44.
- Eisner, E. (1990). The meaning of alternative paradigms for practice, In E. Guba (Eds.), *The paradigm dialogue* (pp. 88-102). Sage.
- Ellis, J. (1998). Interpretive inquiry as a formal research process. In J. L. Ellis (Ed.), *Teaching from understanding teacher as interpretive inquirer* (pp. 15-32). Garland.
- Ellis, J. (2006). Researching children's experiences hermeneutically and holistically. *The Alberta Journal of Educational Research*, 52(3), 111-126.
- Engle, A., Mayer, A., Kurtyeh, M., & König, P. (2013). Where the action? The pragmatic turn in cognitive science. *Trends in Cognitive Sciences*, 17, 202-209.
- English, F. W. (2003). *The postmodern challenge to the theory and practice of educational administration*. Charles C. Thomas.
- Ennis, C. (1997). Defining the dreaded curriculum: Tensions between the modern and the postmodern. In J. M. Fernandez-Balboa (Ed.), *Critical postmodernism in human movement, physical education and sport* (pp. 207-221). State University of New York

Press.

- Ennis, C. D. (1999). Creating a culturally relevant curriculum for disengaged girls. *Sport, Education, and Society*, 4(1), 31-49.
- Ennis, C. (2014). What goes around comes around . . . or does it? Disrupting the cycle of traditional, sport-based physical education. *Kinesiology Review*, 3(1), 63-70.
- Ennis, C. (2017). Educating students for a lifetime of physical activity: Enhancing mindfulness, motivation, and meaning. *Research Quarterly for Exercise and Sport*, 88(3), 241-250.
- Ennis, C. (2018). *Routledge handbook of physical education pedagogies*. Routledge
- Ennis, C. D. (2015). Knowledge, transfer and innovation in PL curricula. *Journal of Sport and Health Science*, 4, 1119-1124.
- Entz, S. (2007). *Why pedagogy matters: The importance of teaching in a standards-based environment*. The Forum on Public Policy: A Journal of the Oxford Round Table.
<https://files.eric.ed.gov/fulltext/EJ1099138.pdf>
- Essiet, I. A., Salmon, J., & Lander, N. J. (2021). Rationalizing teacher roles in developing and assessing PL in children. *Prospects*, 50, 69-86. <https://doi.org/10.1007/s11125-020-09489-8>
- Evans, J. (1990). *Sport in schools*. Deakin University Press.
- Evans, J., & Davis, B. (2006). The embodiment of consciousness: Bernstein, health and schooling. In J. Evans, B. Davies, & J. Wright (Eds.), *Body knowledge and control. Studies in the sociology of physical educational health* (pp. 201-217). Routledge.
- Evans, J., & Penney, D. (2008). Levels on the playing field: The social construction of physical ‘ability’ in the physical education curriculum. *Physical Education and Sport Pedagogy*, 13(1), 31-47.

- Fairclough, S., Stratton, G., & Baldwin, G. (2002). The contribution of secondary school physical education to lifetime physical activity. *European Physical Education Review*, 8(2), 69-84.
- Feigl, H. (1958). The “mental” and the “physical.” In H. Feigl, M. Scriven, & G. Maxwell, (Eds.), *Concepts, theories and the mind-body problem* (pp. 370-497. Minnesota University Press.
- Fernandez-Balboa, J. (1997). *Critical postmodernism in human movement, physical education, and sport*. State University of New York Press.
- Fink, A. (2000). The role of the researcher in the qualitative research process: A potential barrier to archiving qualitative data. *Forum Qualitative Sociology*, 1(3), 4.
- Finlay, L. (2009). Debating phenomenological research methods. *The Journal of Phenomenology and Practice*, 3(1), 6-25.
- Firestone, W. (1987). Meaning in method: The rhetoric of quantitative and qualitative research. *Educational Researcher*, 16, 16-21.
- Fisher, R., Repond, R., & Diniz, J. (2011). A physically educated person. In K. Hardman & K. Green (Eds.), *Contemporary issues in physical education: International perspectives* (pp. 69-288). Meyer & Meyer Sport (UK).
- Fisher, W., Block, J., & DeSalvo, K. (2003). Are physicians equipped to address the obesity epidemic? Knowledge and attitudes of internal medicine residents. *Preventative Medicine*, 36(6), 669-675.
- Fleck, K., Smythe, E., & Hitchen, J. (2011). Hermeneutic of self as a research approach. *International Journal of Qualitative Methods*, 10(1), 14-29.
- Fletcher, T., & Ní Chróinín, D. (2021). Pedagogical principles that support the prioritization of

meaningful experiences in physical education: conceptual and practical considerations.

Physical Education and Sport Pedagogy.

<https://doi.org/10.1080/17408989.2021.1884672>

Fletcher, T., & Temertzoglou, C. (2010). Looking forward, looking back: Shaping professional visions of HPE through critical reflection. *Journal of Physical & Health Education*, 76(1), 20-24.

Forbes, S., & Livingston, L. (2012) Roots, rifts, and reorientations: Rediscovering our field's common community of inquiry. In E. Singleton & A. Varpalotai (Eds.), *Pedagogy in motion* (pp. 61-87). Althouse Press.

Ford, M. (2007). *Gadamer's transformation of hermeneutics: From Dilthey to Heidegger*. Brock University.

Francis, N., & Lathrop, A. (2011). "Children who drill, seldom are ill": Drill, movement and sport: The rise and fall of a female tradition in Ontario elementary physical education (1850s to 2000). *Historical Studies in Education*, 23(1), 61-80.

Francis, N., & Lathrop, A. (2014) "Here we go round the Mulberry Bush": Problematizing "progress" in Ontario's elementary school dance curriculum: 1900 to 2000. *Journal of Dance Education*, 14, 27-34.

Francis, N., Johnson, A., Lloyd, M., Robinson, D., & Sheehan, D. (2011). *An educator's guide to teaching fundamental movement skills*. Physical and Health Education Canada.

Freeman, W. (2012). *Physical education, exercise and sport science in a changing society* (7th ed.). Jones & Bartlett Learning.

Freire, P. (1974). *Pedagogy of the oppressed*. Seabury Press.

Frowe, I. (2001). Language and educational research. *Journal of Philosophy and Education*,

35(2), 175-186.

Fullan, M., (2011). *Choosing the wrong drivers for whole system reform*. Centre for Strategic Education Seminar Series, Paper No. 204. Centre for Strategic Education.

<http://edsources.org/wp-content/uploads/Fullan-Wrong-Drivers1.pdf>

Fumerton, R. (2013). *Knowledge, thought, and the case for dualism*. Cambridge University Press.

Gadamer, H.-G. (1970). On the scope and function of hermeneutical reflection. *Continuum*, 8, 77-95.

Gadamer, H.-G. (1976). The history of understanding In P. Connerton (Ed.), *Critical sociology: Selected readings* (pp. 117-133). Penguin Books.

Gadamer, H.-G. (1981). *The enigma of health: The art of healing in a scientific age* (J. Gaiger & N. Walker, Trans.). Stanford University Press.

Gadamer, H.-G. (1984). *Truth and method*. Crossroad.

Gadamer, H.-G. (1986). *The Idea of the good in Platonic-Aristotelian philosophy* (P. Christopher Smith, Trans.). Yale University Press.

Gadamer, H.-G. (1990). *Gesammelte werke, Bd. 1. Hermeneutik I: Wahrheit und Methode*, 6 [Collected Works Vol. 1: Hermeneutics I: Truth and Method: Fundamentals of a Philosophical Hermeneutics]. J.C. B. Mohr (Paul Siebeck). Original work published 1960.

Gadamer, H.-G. (2000), *Hermeneutische entwürfe* [Hermeneutic Designs]. J. C. B. Mohr (Paul Siebeck).

Gadamer, H.-G. (2001). *Gadamer in conversation: Reflections and commentary* (R. Palmer, Ed. & Trans.). Yale University Press.

- Gadamer, H.-G. (2003). *Truth and method* (2nd rev. ed.). Continuum.
- Gadamer, H.-G. (2004). *Philosophical hermeneutics* (D. E. Linge, Ed. & Trans., 2nd ed.).
University of California Press.
- Gadamer, H.-G. (2004). *Truth and method*. Continuum.
- Gadamer, H.-G. (2006). Theory, culture, and society. *Sage Journals*, 23(1), 13-27.
- Gadamer, H.-G. (1975). Hermeneutics and social science. *Cultural Hermeneutics*, 2(4),
307-316. <https://doi.org/10.1177/019145377500200402>
- Gallagher, S. (1994). *Hermeneutics and education*. SUNY.
- Gallant, P., Vossen, D., & Weaving, C. (2011). In the zone: Physical literacy and the quest for
certified coaches. *Physical Health Education*, 77(2), 16-22.
- Gallese, V., Rochat, M., Cossu, G., & Sinigaglia, C. (2009). Motor cognition and its role in the
phylogeny and ontogeny of action understanding. *Developmental Psychology*, 45(1), 103.
- Gandhi, M. (1964). *The collected works of Mahatma Gandhi XII (April 1913-December 1914)*.
Government of India.
- Gannett, A. (2018). *The creative curve: How to develop the right idea, at the right time*. Penguin
Random House LLC.
- GBD 2015 Mortality and Causes of Death Collaborators. (2015). Global, regional, and national
life expectancy, all-cause mortality, and cause-specific mortality for 249 causes of death,
1980-2015: A systemic analysis for the Global Burden of Disease Study. *Lancet*,
388(10053), 1459-1544.
- Gintis, B. (2007). *Engaging the movement of life: Exploring health and embodiment through
osteopathy and continuum*. North Atlantic Books.
- Giorgi, A. (1975). Application of phenomenological method in psychology. In A. Giorgi,

- C. Fischer, & E. Murray (Eds.), *Duquesne studies in phenomenological psychology* (pp. 82-103). Duquesne University Press.
- Glaser, B. G., & Strauss, A. L. (1967). *The discovery of grounded theory*. Aldine.
- Glaser, B.G. (1978). *Theoretical sensitivity*. Sociology Press.
- Gleddie, D., Hickson, C., & Bradford, B. (2018) *Physical education for elementary school teachers: Foundations of a PL journey*. Ripon.
- Gleddie, D., & Morgan, A. (2020). Physical literacy praxis: A theoretical framework for transformative physical education. *Prospects*, 50 (1), 31-53.
- Glencross, A. (2010, October 16-17). *Historical consciousness in international relations: Theory: A hidden disciplinary dialogue* [Paper presentation]. Millennium Conference, University of Aberdeen, Aberdeen, Scotland.
- Glencross, A. (2015). From ‘doing history’ to thinking historically: Historical consciousness across history and international relations. *SAGE Journals*, 29(4).
<https://doi.org/10.1177/0047117815608233>
- Gould, D. (1987). Understanding attribution in children’s sport. In D. Gould & M. Weiss (Eds.), *Advances in pediatrics sport sciences: II. Behavioral issues* (pp. 61-85). Human Kinetics.
- Government of British Columbia. (2019). *Physical and Health Education*. Retrieved from:
<https://curriculum.gov.bc.ca/curriculum/physical-health-education>
- Gray, P. (2013). Human nature of teaching. II: How hunter-gathers taught. In P. Gray (Ed.), *Free to learn: Why unleashing the instinct to play will make our children happier, more self-reliant, and better students for life*. Basic Books/Hachette Book Group.
- Green, K. (2000). Exploring the everyday “philosophies” of physical education teachers from a sociological perspective. *Sport, Education and Society*, 5(2), 109-129.

- Green, K. (2002). Physical education teachers in their figurations: A sociological analysis of everyday “philosophies”. *Sport, Education and Society*, 7(1), 65-83.
- Greene, M. (1994). Epistemology and education research: The influence of recent approaches to knowledge. In L. Darling-Hammond (Ed.). *Review of research in education* (pp. 423-462). AERA.
- Grix, J. (2004). *The foundations of research*. Palgrave Macmillan
- Grondin, J. (2002). Gadamer’s basic understanding of understanding. *The Cambridge Companion to Gadamer*. Cambridge University Press.
- Grosz, E. (1994). *Volatile bodies: Towards a corporeal feminism*. Indiana University Press.
- Guba, E. G. (1987). Naturalistic evaluation. In D. S. Corday, H. S. Bloom, & R. J. Light (Eds.), *Evaluation practice in review (New directions for program evaluation)*, (pp. 23-43). Jossey-Bass.
- Guba, E. G., & Lincoln, Y. S. (1989). *Fourth generation evaluation*. Sage.
- Guba, E. G., & Lincoln, Y. S. (1994). Competing paradigms in qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (pp. 105-117). Sage.
- Guba, E. G., & Lincoln, Y. S. (1999). Naturalistic and rationalistic enquiry. In J. P. Keeves & G. L. Lafomski (Eds.), *Issues in educational research* (pp. 141-149). Pergamon.
- Gurney, H. (1982). *The CAHPER story 1933-1983: Fifty years of progress*. T. H. Best.
- Guthold, R., Stevens, G. A., Riley, L. M., & Bull, F. C. (2018). Worldwide trends in insufficient physical activity from 2001 to 2016: A pooled analysis of 358 population-based surveys with 1.9 million participants. *The Lancet Global Health*, 6(10).
[https://doi.org/10.1016/S2214-109X\(18\)30357-7](https://doi.org/10.1016/S2214-109X(18)30357-7)
- Habyarimana, J., & Zhou, K. (2021). Physical literacy assessment tools” A systematic literature

- review for why, what, who and how. *International Journal of Environmental Research and Public Health*. 18(15), 7954. doi: 10.3390/ijerph18157954.
- Haelle, T. (2018, April 13). Consumption junction: Childhood obesity determined largely by environmental factors, not genes or sloth. *Scientific American*.
<https://www.scientificamerican.com/article/childhood-obesity-determined-largely-by-environmental-factors/>
- Haerens, L., Kirk, D., Cardon, G., & De Bourdeaudhuij, I. (2011). Towards the development of a pedagogical model for health-based physical education. *Quest*, 63(3), 321-338.
- Hahn, L. (1997). *Gadamer, Hans-Georg. Library of Living Philosophers, Volume XXIV: The philosophy of Hans-Georg Gadamer* (L. E. Hahn, Ed.). Open Court.
- Hardman, K. (2006). Promise or reality? Physical education in schools in Europe. *Compare: A Journal of Comparative and International Education*, 36(2), 163-179.
- Hardman, K. (2011, June 18-21). *Physical education in the 21st century: Pupils' competencies, attitudes and behaviours* [Paper presentation]. 6th FIEP European congress, Porec, Croatia.
- Hargreaves, A. (1998). The emotions of teaching and educational change. In A Hargreaves, A Lieberman, M. Fullan, & D. Hopkins (Eds.), *International handbook of education change* (pp. 826-854). Kluwer Academic.
- Harper, D. (2017). *Online etymology dictionary*. <http://www.etymonline.com/>
- Hart, W. D. (1996) Dualism. In S Guttenplan *A companion to the philosophy of mind* (ed). (pp. 265-267). Oxford: Blackwell.
- Harvey, S., & Pill, S. (2019). Exploring physical education teachers 'everyday understandings' of PL. *Sport, Education and Society*, 24(8), 841-854.

- Harvey, S., Pill, S., Hastie, P., & Wallhead, T. (2020). Educating teachers' perceptions of the successes, constraints, and possibilities associated with implementing the sport education model. *Physical Education and Sport Pedagogy*, 25(5), 555-556.
<https://doi.org/10.1080/17408989.2020.1752650>
- Hastie, P. (2017). Revisiting the National Physical Education Content standards: What do we really know about our achievement of the physically educated/literate person? *Journal of Teaching in Physical Education*, 36, 3-19.
- Hastie, P., & Wallhead, T. (2015). Operationalizing PL through sport education. *Journal of Sports Health Science*, 4(2), 132-138.
- Hawkins, A. (2005). Pragmatism, purpose and play: Struggle for the soul of physical education. *Quest*, 60(3), 345-356.
- Hawthorne, J. (2007). Cartesian dualism. In P. van Inwagen & D. Zimmerman (Eds.), *Persons human and divine* (pp. 87-98). Oxford University Press.
- Haydn-Davies, D. (2005). How does the concept of PL relate to what is and what could be the practice of physical education? *British Journal of Teaching Physical Education*, 36(3), 45-48.
- Hazel, N. (1995). Elicitation techniques with young people. *Social Research Update*, 12.
 Department of Sociology, University of Surrey,
<http://www.soc.surrey.ac.uk/sru/SRU12.html>
- Heckman, S. (1984). Action as a text: Gadamer's hermeneutics and the social scientific analysis of action. *Journal for the Theory of Social Behavior*, 14, 333-354.
- Heidegger, M. (1962). *Being and time* (J. Masquerrie & E. Robinson, Trans.). Hagerstown.
 Original work published 1927.

Heidegger, M. (1962). *Being and time: A translation of Sein and Zeit* (J. Stambaugh, Trans.).

State University of New York Press.

Heidegger, M. (1993), *Sein und Zeit*, [Being and Time]. 17. Niemeyer. Original work published 1927.

Heidegger, M. (1999). *Ontologie (Hermeneutik der Faktizität)* [Ontology: The hermeneutics of facticity]. *Gesamtausgabe*, 63. Indiana University Press.

Heidegger, M. (2003). *Being and time*. Oxford: Blackwell.

Heidegger, M., (1923/1995). *Ontologie (Hermeneutik der Faktizität), Gesamtausgabe, Band* [Ontology (hermeneutics of factuality) Complete Edition], 63, 2. Vittorio Klostermann.

Hellison, D. (2011). *Teaching personal and social responsibility through physical activity*. Human Kinetic.

Heron, J., & Reason, P. (1997). A participatory inquiry paradigm. *Qualitative Inquiry*, 3(3), 274-294.

Hickey, C. (2008). Physical education, sport and hyper-masculinity in schools. *Sport, Education and Society*, 13(2), 147-161.

Higgs, C. (2010). Physical literacy: Two approaches, one concept. *Physical & Health Education Canada Journal*, 6-7.

Hill, R. (1979). Movement education: What's a name? *CAPHER Journal*, 46(1), 18-25.

Hodges, H. A. (2013). *William Dilthey*. Routledge.

Hoeyer, K., Dahlager, L., & Lynoe, N. (2005). Conflicting notions of research ethics: The mutually challenging traditions of social scientists and medical researchers. *Journal of Social Science Medicine*, 61(8), 1741-1749.

Hokowhitu, B. (2004). Challenges to state physical education: Tikanga Māori, physical

- education curricula, historical deconstruction, inclusivism and decolonization. *Waikato Journal of Education*, 10(1), 71-84.
- Hollis, J., Sutherland, R., Williams, A., Campbell, E., Nathan, N., Wolfenden, L., Morgan, P., Lubans, D., Gillham, K., & Wiggers, J. (2016). A systematic review and meta-analysis of moderate-to-vigorous physical activity levels in elementary school physical education lessons. *Preventative Medicine*, 86, 34-54.
- Hollis, J., Sutherland, R., Williams, A., Campbell, E., Nathan, N., Wolfenden, L., Morgan, P., Lubans, D., Gillham, K., & Wiggers, J. (2017). A systematic review and meta-analysis of moderate-to-vigorous physical activity levels in secondary school physical education lessons. *International Journal of Behavioral Nutrition and Physical Activity*, 14, 52.
- Holloway, I., & Wheeler, S. (2010). *Qualitative research in nursing and healthcare* (3rd ed.). Wiley-Blackwell.
- Holstein, J. A., & Gubrium, J. F. (2000). *The self we live by: Narrative identity in a postmodern world*. Oxford University Press.
- Holt, D. B. (1991). Rashomon visits consumer behavior: An interpretive critique of naturalistic inquiry. *Advances in Consumer Research*, 18, 57-62.
- Howard, G. S. (1991). Culture tales: A narrative approach to thinking, cross-cultural psychology and psychotherapy. *American Psychologist*, 46, 187-197.
- Howell, K. (2013). *An introductory to the philosophy of methodology*. Sage.
<https://www.doi.org/10.4135/9781473957633>
- Hoy, D. (1981). *The critical circle*. University of California Press
- Hughes, R. (1998) Considering the vignette technique and its application to a study of drug injecting and HIV risk and safer behaviour, *Sociology of Health and Illness*, 20(3),

381-400.

Hylton, K. (2013). Physical literacy, 'race' and the sociological imagination. *Journal of Sport Science and Physical Education*, 65, 21-27.

Hyndman, B., & Pill, S. (2018), What's in a concept? A Leximancer text mining analysis of PL across the international literature. *European Physical Education Review*, 24(3), 292-313.

Ihde, D, (2010). *Heidegger's technologies: Post-phenomenological perspectives*. Fordham University Press.

International Institute for Hermeneutics. (n.d.). *About hermeneutics*.

<http://www.ihermeneutics.org/about-hermeneutics>

International Physical Literacy Association. (2017). *Definition of PL*. <https://www.physical-literacy.org.uk>

Internet Encyclopedia of Philosophy. (2020). *Hans-Georg Gadamer (1900-2002)*.

<https://iep.utm.edu/gadamer/#:~:text=b.->

,Prejudice%2C%20Tradition%2C%20Authority%2C%20Horizon,tradition%2C%20authority%2C%20and%20horizon

Jackson, S. A., & Kimiecik, J. C. (2008). The flow perspective of optimal experience in sport and physical activity. In T. S. Horn (Ed.), *Advances in sport psychology* (3rd ed., pp. 377-400). Human Kinetics.

Janz, B. (2018). *Contributions to hermeneutics. Volume 5*. Springer.

Jardine, D. (1990). Awakening from Descartes' nightmare: On the love of ambiguity in phenomenological approaches to education. *Studies in Philosophy and Education*, 10, 211-232.

Jewett, A., Bain, L., & Ennis, C. (1995). *The curriculum process in physical education*. Brown

and Benchmark.

Johns, D. (2003). Changing the Hong Kong physical education curriculum: A post-structural case study. *Journal of Educational Change*, 4(4), 345-368.

Johnson, M. (2000). Heidegger and meaning: Implications for phenomenological research. *Nursing Philosophy*, 1, 134-146.

Johnson, M. (2007). *The meaning of the body*. University of Chicago Press.

Jurbala, P. (2015). What is PL, really? *Quest*, 67(4), 367-383.

Kant, I., Bennett, C., Saunders, J., & Stern, R. (2019). *Groundwork for the metaphysics of morals*. Oxford University Press.

Kaplan, B., & Maxwell, J.A. (1994). Qualitative research methods for evaluating computer information systems. In J. G. Anderson, C. E. Aydin, & S. J. (Eds.), *Evaluation health care information systems: Methods and application*. Sage.

Keating, X. D., & Silverman, S. (2009). Determinants of teacher implementation of youth fitness tests in school based physical education programs. *Physical Education and Sport Pedagogy*, 14(2), 209-225.

Keegan, R. J., Keegan, S. L., Daley, S., Ordway, C., & Edwards, A. (2013). *Getting Australia moving: Establishing a physically literate & active nation (Game plan)*. Report No. 9781740883719. <https://www.canberra.edu.au/research/institutes/ucrise/research/physical-literacy/getting-australiamoving/Game-plan-pdf.pdf>

Keegan, R., Barnett, L., & Dudley, D. (2017). *Draft Australian PL standard: Explaining the standard*. Australian Sports Commission.

Keegan, R., Barnett, L., Dudley, D., Telford, R., Lubans, D., Bryant, A., Roberts, W.,

- Morgan, P., Schranz, N., Weissensteiner, J., Vella, S., Salmon, J., Ziviani, J., Okely, A., Wainwright, N., & Evans, J. (2018). Defining PL for application in Australia: A modified Delphi method. *Journal of Teaching in Physical Education*, 38(2), 105-118.
- Keyes, M. (1989). Sport and physical education in schools and universities. In D. Morrow, W. Simpson, F. Consentino, & R. Lappage (Eds.), *A concise history of sport in Canada*, (pp. 69-87). Oxford University Press.
- Kilborn, M. (2014). *(Re)conceptualizing curriculum in (physical) education: Focused on wellness and guided by wisdom* [Unpublished doctoral dissertation]. University of Alberta.
- Kilborn, M., Lorusso, J., & Francis, N. (2016). An analysis of Canadian physical education curricula. *European Physical Education Review*, 22(1), 23-46.
- Kimm, S., Gynn, N., Kriska, A., Fitzgerald S., Aaron, D., Similo, S., McMahon, R., & Barton, B. A. (2002). Longitudinal changes in physical activity in a biracial cohort during a sense. *Journal of Medicine Science Sport Science*, 32(8), 1445-1454.
- Kinsella, E. (2006). Hermeneutic and critical hermeneutics: Exploring possibilities within the art of interpretation. *Forum Qualitative Sozialforschung*, 7(3).
- Kirk, D. (1992a). *Defining physical education: The social construction of a school subject in post-war Britain*. Falmer.
- Kirk, D. (1992b). Physical education, discourse and ideology: Bringing the hidden curriculum into view. *s* (1), 35-56.
- Kirk, D. (1994). Physical education and regimes of the body. *Australian & New Zealand Journal of Sociology*, 30(2), 165-177.
- Kirk, D. (2001). Schooling bodies through physical education: Insights from social epistemology

- and curriculum history. *Studies in Philosophy and Education*, 20, 475-487.
- Kirk, D. (2010). *Physical education futures*. Routledge.
- Kirk, D. (2013). Educational value and models-based practice in physical education. *Educational Philosophy and Theory*, 45(9), 973-986.
- Kirk, D., & Macdonald, D. (2001). Teacher voice and ownership of curriculum change. *Journal of Curriculum Studies*, 8(2), 271-298.
- Kohl, H., Craig, C., Lambert, E., Inoue, S., Alkandari, J., & Leetongin, G. (2012). The pandemic of physical inactivity: Global action for public health. *Lancet*, 380(9838), 294-305.
- Kohl, H., & Cook, H. (2013). *Educating the student body: Taking physical activity and physical education to school*. National Academic Press.
- Kretchmar, R. S. (2000a). Movement subcultures: Sites for meaning. *Journal of Health, Physical Education, Recreation and Dance*, 71(5), 19-25.
- Kretchmar, R. S. (2000b). Moving and being moved: Implication for practice. *Quest*, 52, 260-272.
- Kretchmar, R. S. (2006). Ten more reasons for quality physical education. *Journal of Physical Education and Dance*, 77(9), 6-9.
- Kretchmar, R. S. (2007). What to do with meaning? A research conundrum for the 21st century. *Quest*, 59(4), 373-383.
- Kretchmar, R. S. (2008). The increasing utility of elementary school physical education: A mixed blessing and unique challenge. *The Elementary School Journal*, 108, 161-170.
- Kurt Mueller-Vollmer, K. (1988). *The hermeneutics reader*. Continuum.
- Laban, R. (1974). *The language of movement: A guide book to choreutics* [L. Ullmann, Annot. & ed.]. Plays.

- Laker, A. (2000). *Beyond the boundaries of physical education*. Falmer Press.
- Laker, A., Laker, J., & Lea, S. (2003). School experience and the issue of gender. *Sport, Education and Society*, 8(1), 73-89.
- Lakoff, G., & Johnson, M. (2003). *Metaphors we live by*. University of Chicago Press.
- LaMonthe, K. (2016). *What a body knows: Are humans 'born to move'? What can we learn from the Hadza hunter gathers of Tanzania?* Columbia University Press.
- Langdrige, D. (2007). *Phenomenological psychology: Theory, research and methods*. Pearson.
- Larsson, H., & Quennerstedt, M. (2012). Understanding movement: A sociocultural approach to exploring moving humans. *Quest*, 64(4), 283-298.
- Latour, B. (2005). *Reassembling the Social: An Introduction to Actor-Network Theory*. Oxford: University Press.
- Lave, J., & Wenger E. (1991). *Situated learning: Legitimate peripheral participation*. Cambridge University Press.
- Laverty, S. M. (2003). Hermeneutic phenomenology and phenomenology: A comparison of historical and methodological considerations. *International Journal of Qualitative Methods*, 2(3), 21-35.
- Lawson, H. (2009). Paradigms, exemplars and social change. *Sport, Education and Society*, 14, 77-100.
- Liedl, R. (2013). A holistic approach to supporting PL. *Physical Health Education*, 79(2), 19.
- Lincoln, Y., & Guba, E. (1985). *Naturalistic inquiry*. Sage.
- Longmuir, P., Boyer, C., Lloyd, M., Yang, Y., Boiarskaia, E., Zhu, W., & Tremblay, M. (2015). The Canadian assessment of physical literacy: Methods for children in grades 4 to 6 (8 to 12 years). *BMC Public Health*, 15 (1), 767-778.

- Longmuir, P., Gunnell, K., Barnes, J., Belanger, K., Leduc, G., Woodruff, S., & Tremblay, M. (2018). Canadian assessment of physical literacy second edition: A streamlined assessment of the capacity for physical activity among children 8 to 12 years of age. *BMC Public Health*, 18 (Suppl. 2), 169–180.
- Lloyd, R. J. (2016). Becoming physically literate for life: Embracing the functions, forms, feelings and flows of alternative and mainstream physical activity. *Journal of Teaching in Physical Education*, 35, 107-116.
- Lloyd, R. J., & Smith, S. J. (2009). Enlivening the curriculum of health-related fitness *Educational Insights*, 13(4). Available from http://www.ccfi.educ.ubc.ca/publication/insights/v13n04/articles/lloyd_smith/index.html
- Lounsbery, M. A., & McKenzie, T. L. (2015). Physically literate and physically educated: A rose by any other name? *Journal of Sport and Health Science*, 4, 139-144.
- Luborsky, M. R., & Rubinstein, R. L. (1995). Sampling in qualitative research: rationale, issues and methods. *Research on Aging*, 17(1), 89-113.
- Lundvall, S. (2015). Physical literacy in the field of physical education: A challenge and a possibility. *Journal of Sports and Health Science*, 4(2015), 113-118.
- Lussier, C. (2010). Aesthetics literacy: The gold medal standard of learning excellence in dance. *Physical Health Education*, 76(2), 145-162.
- Lynch, T. (2016). *The future of health, well-being and physical education. Optimizing children's health through local and global community partnerships*. Palgrave Macmillan.
- MacAllister, J. (2013). The 'physically educated' person: Physical education in the philosophy of Reid, Peters and Aristotle. *Educational Philosophy and Theory*. 45(9), 908-920.
- Macdonald, D. (2011). Like a fish in water: Physical education policy and practice in the era of

- neoliberal globalization. *Quest*, 63, 36-45.
- Macdonald, D., & Enright E. (2013). Physical literacy and the Australian health and physical education curriculum. *Journal of Sport Science and Physical Education*, 65, 351-359.
- Mackie, J. (1977). *Ethics: Inventing right and wrong*. Penguin.
- Maddox, R. (1983). Hermeneutic circle: Vicious or victorious. *Philosophy Today*, 27(1), 66-76.
- Maguire, E., & United States Army Corps of Engineers. (1884). *Professional notes*. Government Printing Office.
- Mahon, B., & Hickok, G. (2016). *Arguments about the nature of concepts, symbols, embodiment and beyond*. *Psychonomic Bulletin & Review*, 23, 941-958.
- Malpas, J., & Hans-Helmuth, G. (2014). *The Routledge companion to hermeneutics*. Routledge.
- Malpas, J., & Santiago, Z. (2010). *Consequences of hermeneutics: Fifty years after "Truth and Method."* Northwestern University Press.
- Mandigo, J., Corlett, J., & Lathrop, A. (2012). Physical education in the twenty-first century: To infinity and beyond? In. E. Singleton & A Varpalotai (Eds.), *Pedagogy in motion: A community of inquiry for human movement studies* (pp. 15-44). Althouse Press.
- Mandigo, J., Francis, N., Lodewyk, K., & Lopez, R. (2009). *Physical and health education Canada: Position paper: Physical literacy for educators*.
http://www.phecanada.ca/sites/default/files/pl_position_paper.pdf
- Mandigo, J., Francis, N., Lodewyk, K., & Lopez, R. (2012). Physical literacy for educators. *Physical Education and Health Journal*, 75, 27-30.
- Mandigo, J., Harber, V., Higgs, C. Kriellaars, D., & Way, R. (2013). Physical literacy within the educational context in Canada. *Journal of Sport, Science and Physical Education*, 65, 360-366.

- Mandigo, J., Lodewyk, K., & Tredway, J. (2018). Examining the impact of a teaching games for understanding approach on the development of PL using the passport for life assessment tool. *Journal of Teaching in Physical Education*, 38(2), 136-145.
- Mantzavinos, C. (2016). Hermeneutics. In E. N. Zalta (Ed.), *The Stanford encyclopedia of philosophy* (Fall 2016 ed.).
<http://plato.stanford.edu/archives/fall2016/entries/hermeneutics>
- Maple, J., & Gander, H.-H. (2015). *The Routledge companion to hermeneutics*. Routledge.
- Marsden, E., & Weston, C. (2007). Locating quality physical education in early years pedagogy. *Journal of Sport Education Society*, 12(4), 383-399.
- Marsden, E., & Weston, C. (2007). Locating quality physical education in early years pedagogy. *Sport, Education and Society*, 12(4), 383-398.
- Marshall, J., & Hardman, K. (2000). The state and status of physical education in schools in international context. *European Physical Education Review*, 6, 203-229.
- Marshall, M. N. (1996). Sampling for qualitative research. *Family Practice*, 13(6), 522-526.
- Martin, J., & Addison, R. (1989). *Entering the circle: hermeneutic investigation in psychology*. State University of New York Press.
- Martins, J., Onofre, M., Mota, J., Murphy, C., Repond, R. M., Vost, H., Cremonini, B., Svrđlim, A., Marko- Vic, M., & Dudley, D. (2020). International approaches to the definition, philosophical tenets, and core elements of PL: A scoping review. *Prospects*, 15, 13-30. <https://doi.org/10.1007/s11125-020-09466-1>
- Marton, F., & Booth, S. (1997). *Learning and awareness*. Lawrence Erlbaum.
- Mason, C., & Koehli, J. (2012). Barriers to physical activity for Aboriginal youth: Implications for community health, policy, and culture. *Journal of Aboriginal and Indigenous*

- Community Health*, 10(1), 97-107.
- Matthews, E. (2006). *Merleau-Ponty: A guide for the perplexed*. Continuum.
- Maturana, H. R., & Varela, F. J. (1992). *The tree of knowledge: The biological roots of human understanding* (rev. ed.) [R. Paolucci, Trans.]. Shambhala.
- Maude, P. (2010). Physical literacy and the young child. In M. E. Whitehead (Ed.), *Physical literacy: Throughout the life course* (pp. 100-115). Routledge.
- McCaffery, M., & Singleton, E. (2013). Why are we doing this anyway? Physical literacy, monism, and perceived physical competence for Ontario's elementary students. *Physical Health Education*, 79(3), 6-12.
- McCuaig, L. (2006). HPE in the health promoting school. In R. Tinning, L. McCuaig, & L. Hunter (Eds.), *Teaching health and physical education in Australian schools* (pp. 56-69). Pearson.
- McHugh, T. L. F., Deal, C. J., Blye, C. J., Dimler, A. J., Halpenny, E. A., Sivak, A., & Holt, N. L. (2018). A meta-study of qualitative research examining sport and recreation experiences of Indigenous youth. *Qualitative Health Research*, 1, 1-13.
- McNamee, M. (1998). Celebrating trust: Virtues and rules in the ethical conduct of sports coaches. In M. J. McNamee & S. J. Parry (Eds.), *Ethics and sport* (pp. 148-168). E. and F. N. Spon.
- McQueen, M. (2002). *Language power in profit/non-profit relationships: A grounded theory of inter-sectorial collaboration*. http://augeocities.com/dr_merylmcqueen/phd/mcqueen-ch3.htm
- Mears, B. (2003). The abc's of effective reading integration. *Teaching Elementary Physical Education*, 14(5), 36.

- Mechikoff, R., & Estes, S. (2002). *A history and philosophy of sport and physical education: From ancient civilizations to the modern world*. McGraw Hill.
- Merleau-Ponty, M. (1962) *Phenomenology of perception* (C. Smith, Trans.). Routledge & Kegan Paul.
- Merriam-Webster. (2003). *Merriam-Webster's collegiate dictionary* (11th ed.)
- Merriam, S. (2009). *Qualitative research: A guide to design and implementation* (3rd ed.). Jossey-Bass.
- Metzler, M. (2011). *Instructional models for physical education* (3rd ed.). Scottsdale, AZ: Holcomb Hathaway, Publishers.
- Metzler, M. (2014). *Is physical education heading towards extinction or a renaissance?*
http://www.pelinks4u.org/articles/metzler1_2014.htm
- Miles, M., & Huberman, A. (1994). *Qualitative data analysis: An expanded sourcebook* (2nd ed.). Sage.
- Mills, J., Bonner, A., & Francis, K. (2006). The development of constructivist grounded theory. *International Journal of Qualitative Methods*, 5(1), Article 3.
- Mishler, E. G. (1990). Validation in inquiry-guided research: The role of exemplars in narrative studies. *Harvard Education Review*, 60, 415-442.
- Mitscherling, J., Amstutz, H. (1986). The history of concepts and the language of philosophy. *Studi internazionali di filosofia*, 18, 1-16.
- Mol, A. (2002). *The Body Multiple: Ontology in Medical Practice*. London: Duke University Press.
- Moreno, T. (2013). American physical education: A discursive essay on the potential unifying role of PL in the United States. *ICSSPE*, Bull. No. 65, 372-378.

- Morgan, P., Barnett, L., Cliff, D., Okely, A., Scott, H., Cohen, K., & Lubans, D. (2013). Fundamental movement skill interventions in youth: A systematic review and meta-analysis. *Pediatrics*, *132*. <https://doi.org/10.1542/peds.2013-1167>
- Morrow, D., & Wamsley, K. (2005). *Sport in Canada: A history*. Oxford University Press.
- Moules, N. J. (2002). Hermeneutic inquiry: Paying heed to history and Hermes: An ancestral, substantive, and methodological tale. *International Journal of Qualitative Methods*, *1*(3), Article 1.
- Mowling, C., Brock, S, Eiler, K., & Rudisil, I. M. (2004). Student motivation in physical education breaking down barriers. *Journal of Physical Education, Recreation & Dance*, *75*(6), 40-45.
- Mueller, L. (2013). What it means to be physically educated. *Journal of Physical Education, Recreation and Dance*, *61*(3), 100-103.
- Myers, M. D. (1995). Dialectical hermeneutics: A theoretical framework for the implementation of information systems. *Information Systems Journal*, *5*, 51-70.
- Myers, M. D. (1997). Qualitative research in information systems. *MIS Quarterly*, *21*, 214-242.
- Myers, M. D. (2009). *Qualitative research in business and management*. Sage.
- Naisbitt, J. (1982) *Megatrends: Ten new directions transforming our lives*. Warner Books.
- Nespor, J., & Barylske, J. (1991). Narrative discourse and teacher knowledge. *American Educational Research Journal*, *28*, 805-882.
- Ní Chróinín, D., Beni, S., Fletcher, T., Griffin. C., & Price. C. (2019). Using meaningful experiences as a vision for physical education teaching and teacher education practice, *Physical Education and Sport Pedagogy*, *24*(6), 598-614.
<https://doi.org/10.1080/17408989.2019.1652805>

- Ní Chroinin, D., Fletcher, T., & O'Sullivan, M. (2018). Pedagogical principles of learning to teach meaningful physical education. *Physical Education and Sport Pedagogy*, 23(2), 113-117
- Nias, J. (1999). Teachers' moral purpose: Stress, vulnerability, and strength. In R. Vandenberghe & A. M. Huberman (Eds.), *Understanding and preventing teacher burnout: A sourcebook of international research and practice* (pp. 223- 237). Cambridge University Press.
- Nicholson, G. (1984). *Seeing and reading*. Humanities Press.
- Nind, M., & Todd, L. (2011). Prospects for educational research. *International Journal of Research and Method in Education*, 1(34), 1-2.
- Norwich, B. (2019). Thinking about the nature of educational research: Going beyond superficial theoretical scripts. *British Educational Research Association*, 8(1), p. 242-262.
- Ntoumanis, N. (2010). A self-determination approach to the understanding of motivation in physical education. *British Journal of Educational Psychology*, 71(2), 225-242.
- Nussbaum, M. C. (2011). *Creating capabilities: The human development approach*. Cambridge: Belknap Press.
- Nutbeam, D. (2009). Defining and measuring health literacy: What can we learn from literacy studies? *International Journal of Public Health*, 54(5), 303-305.
- O'Connor, J. (2018). Exploring a pedagogy for meaning making in physical education. *European Physical Education Review*, 25(4), 1093-1109.
- O'Sullivan, M., Davids, K., Woods, C., Rothwell, M., & Rudd, J. (2020). Conceptualizing PL within an ecological dynamics framework. *Quest*, 72(4), 448-462.
- Orb, A., Eisenhauer, L., & Wynaden, D. (2001). Review: *Ethics in Qualitative Research*, 33(1),

93-96.

Packer, M. J., & Addison, R. B. (1989). *Entering the circle: Hermeneutic investigation in psychology*. State University Press.

Paechter, C. (2003) Power, bodies and identity: How different forms of physical education construct varying masculinities and femininities in secondary schools, *Sex Education*, 3(1), 47-59.

Palmer, R. E. (1969). *Hermeneutics: Interpretation theory in Schleiermacher, Dilthey, Heidegger, and Gadamer*. Northwestern University Press.

Pangrazi, R., & Gibbons, S. (2009). *Dynamic physical education for elementary school children*. Pearson Education Canada.

Parker, M., & Curtner-Smith, M. (2011). Sport education: A panacea for hegemonic masculinity in physical education or more of the same? *Sport Education and Society*, 17(4), 1-18.

Pate, R. R., Mitchell, J. A., Byun, W., & Dowda. M. (2011). Sedentary behaviour in youth. *British Journal of Sports Medicine*, 45(11), 906-913

Patterson, M. E., & Williams, D. R. (2002). *Collecting and analyzing qualitative data: Hermeneutic principles, methods, and case examples*. Sagamore.

Patton, M. (2002). *Qualitative research and evaluation methods* (3rd ed.). Sage.

Patton, M. Q. (1990). *Qualitative evaluation and research methods* (2nd ed.). Sage.

Petherick, L. (2013). “Enlivening” the quality school intramural recreation program advisory committee: Revisiting the philosophical and social spaces of intramural and recreation extra-curricular activities. *Physical Health Education*, 78(4), 12-14.

Physical and Health Education Canada. (2018). *Activate*. <https://phecanada.ca/activate/physical-literacy>

- Pietkiewicz, I., & Smith, J. (2012; 2014). A practical guide to using interpretive phenomenological analysis in qualitative research psychology. *Psychological Journal*, 20(1), 7-14.
- Pinar, W. (1975, April 1). *The method of "currere"* [Paper presentation]. American Research Association annual meeting. <https://files.eric.ed.gov/fulltext/ED104766.pdf>
- Polkinghorne, D. (1983). *Methodology for the human sciences: Systems of inquiry*. State University Press of New York.
- Pope, C. (2005). Once more a feeling: Affect and playing with the TGFU model. *Physical Education and Sport Pedagogy*, 10(3), 271-286.
- Pope, C. (2006). Interpretive perspectives in physical education research. In D. Kirk, D. Macdonald, & M. O'Sullivan (Eds.), *Handbook of physical education* (pp. 21-36). Sage. <https://www.doi.org/10.4135/9781848608009.n2>
- Pot, N., & Hilvoorde, I. (2013). A critical consideration of the use of PL in the Netherlands. *Journal of Sport Science and Physical Education*, 65, 51-55.
- Pot, N., Whitehead, M., & Durden-Myers, E. (2018). Physical literacy from philosophy to practice. *Journal of Teaching in Physical Education*, 37(3), 246-251.
<https://doi.org/10.1123/jtpe.2018-0133>
- Powell, T. (1990). *Kant's theory of self-consciousness*. Clarendon Press.
- Pressley, M., Wharton-McDonald, R., Allington, R., Collins Block, C., Morrow, L., Tracey, D., Baker, K., Brooks, G., Cronin, J., Nelson, E., & Woo, D. (2001) A study of effective first-grade literacy instruction, *Scientific Studies of Reading*, 5(1), 35-58.
https://doi.org/10.1207/S1532799XSSR0501_2
- Pringle, R. (2010). Finding pleasure in physical education: A critical examination of the

- educative value of positive movement affects. *Quest*, 62(2), 119-134.
- Public Health Agency of Canada. (2009). *Tracking heart and stroke in Canada*.
- Public Health Agency of Canada. (2018). *A common vision for increasing physical activity and reducing sedentary living in Canada: Let's get moving*. Government of Canada.
<https://www.canada.ca/content/dam/phac-aspc/documents>
- Purser, A. C. (2018). "Being in your body" and "being in the moment": The dancing body-subject and inhabited transcendence. *Journal of the Philosophy of Sport*, 45, 37-52.
- Putnam, H. (1981). *Reason, truth and history*. Cambridge University Press.
- Raichlen D., Pontzer, H., Harris, J., Mabulla, A., Marlowe, F., Snodgrass, J., Eick, G., Berbesque, J., Sancilion, A., & Wood, B. (2017). Physical activity patterns and biomarkers of cardiovascular disease risk in hunter-gatherers. *American Journal of Human Biology*, 29(2).
- Reese, W. (1980). *Dictionary of philosophy and religion*. Humanities Press.
- Regan, P. (2012). Hans-Georg Gadamer's philosophical hermeneutics: Concepts of reading, understanding and interpretation. *Meta: Research in Hermeneutics, Phenomenology, and Practical Philosophy*, 4(2), 286-303.
- Reid, K., Flowers, P., & Larkin, M. (2005). Exploring live experiences: An introduction to interpretive phenomenological analysis. *The Psychologist*, 18(1), 20-23.
- Reynolds, D., Creeman, B., Nesselrodt, P., & Shaffer, E. (2014). *Advances in school effectiveness research and practice*. Pergamon Press.
- Reynolds, G. (2016) Born to move. *New York Times*.
<https://www.nytimes.com/2019/05/15/well/move/to-move-is-to-thrive-its-in-our-genes.html>

- Richards, I. A., & Ogden, C. (1923). *The meaning of meaning*. Kegan, Paul, Trench, Tubner.
- Ricoeur, P. (1981). *Hermeneutics and the human sciences* (J. B. Thompson, Trans.). Cambridge University Press.
- Robinson, D., & Randall, L. (2014). *Teaching physical education today: Canadian perspectives*. Thompson Educational.
- Robinson, D., & Randall, L. (2017). Marking physical literacy or missing the mark on physical literacy? A conceptual critique of Canada's physical literacy assessment instruments. *Measurement in Physical Education Exercise Science*, 21, 40–55.
- Robinson, D., Randall, L., & Barrett, J. (2018). Physical literacy (mis)understandings: What do leading physical education teachers know about PL? *Journal of Teaching in Physical Education*, 37(3), 288-289.
- Robinson, H. (2003). Dualism. In E. N. Zalta (Ed.), *The Stanford encyclopedia of philosophy* (Fall 2003 ed.). <https://plato.stanford.edu/entries/dualism/>
- Rodgers, B. L. (2000). Concept analysis: An evolutionary view. In B. L. Rodgers & K. A. Knafl (Eds.), *Concept development in nursing: Foundations, techniques, and applications* (pp. 77-102). W. B. Saunders.
- Roetert, E., & Couturier-MacDonald, L. (2015). Unpacking the physical literacy concept for K-12 physical education: What should we expect the learner to master? *Journal of Sport Health Science*, 4, 108-112.
- Roetert, E., & Jefferies, S. (2014). Embracing PL. *Journal of Physical Education Recreation and Dance*, 65, 38-40.
- Roetert, E., & MacDonald, L. (2015). Unpacking the PL concept for K-12 physical education: What should we expect the learner to master? *Journal of Sport Health and Science*, 4(2),

108-112.

- Rogoff, B. (1991). *Apprenticeship in thinking; Cognitive development in social context*. Oxford University Press
- Rolfe, G. (2006). Validity, trustworthiness, and rigour: Quality and the idea of qualitative research. *Journal of Advanced Nursing*, 53(3).
- Rosati, C.S. (2006). Moral Motivation. In E.N.Zalta (ed.), *The Stanford Encyclopedia of Philosophy*, Fall 2008 edn. <http://plato.stanford.edu/archives/fall2008/entries/moral-motivation>
- Rosenthal, G., & Fischer-Rosenthal, W. (2000). Analyse narrativ-biographischer interviews. In U. Flick, E. von Kardorff, & I. Steinke (Eds.), *Qualitative Forschung*. Reinbek: Rowohlt (pp. 456-67). Sage.
- Ross, B. (2008). Faking physical education? *Journal of Physical Education New Zealand*, 41(3), 62-66.
- Rousmaniere, K., & Sobe, N. (2018). Education and the body introduction, *Paedagogica Historica*, 54(1-2), 1-3.
- Ryan, R. M., & Deci, E. L. (2000). Self-determination theory and the facilitation of intrinsic motivation, social development, and well-being. *American Psychologist*, 55(1), 68-78.
- Sackett, D. L. (1981). How to read clinical journals: Why to read them and how to start reading them critically. *Canadian Medical Association Journal*, 124(5), 555-558.
- Sallis, J., & McKenzie, T. (1991). Physical education's role in public health. *Research Quarterly for Exercise and Sport*, 62(2), 124-137
- Sallis, J., Prochaska, J., & Taylor, W. (2000). A review of correlates of physical activity of children and adolescents. *Medicine and Science in Sports and Exercise*, 32(5), 963-975.

- Salvy, S., Roemmich, J., Bowker, J., Romero, N., Stadler, P., & Epstein, L. (2009). Effect of peers and friends on youth physical activity and motivation to be physically active. *Journal of Pediatric Psychology, 34*(2), 217-225.
- Samdahl, D. M. (1999). Differences between quantitative and qualitative research. In E. J. Jackson, & T. L. Burton (Eds.), *Leisure studies: Prospects for the 21st century* (pp. 119-133). Venture.
- Sana, R. (2019). Using fiction to reveal truth: Challenges of using vignettes to understand participant experiences within qualitative research. *Forum Qualitative Social Research, 20*(1) Article 10.
- Sandelowski, M. (1993). Rigor or rigor mortis: The problem of rigor in qualitative research revisited. *Advanced Nursing Science, 16*, 1-8.
- Sandelowski, M. (1996). One is the liveliest number: The case orientation of qualitative research. *Research in Nursing & Health, 19*(6), 525-529.
- Sartori, G. (1970). Concept misformation in comparative politics. *American Political Science Review, 64*(4), 1033-1053.
- Schmidt, L. K. (1995). *Uncovering hermeneutic truth: The specter of relativism: Truth, dialogue, and phronesis in philosophical hermeneutics*. Northwestern University Press.
- Schön, D. A. (1983). *The reflective practitioner: How professionals think in action*. Basic Books.
- Schuster, M. (2013). Hermeneutics as embodied existence. *International Journal of Qualitative Methods, 12*(1), 195-206.
- Schwandt, T. (2000). Three epistemological stances for qualitative inquiry: Interpretivism, hermeneutics, and social constructionism. In N. Denzin & Y. Lincoln (Eds.), *Handbook of qualitative research* (pp. 189-214). Sage.

- Schwandt, T. (2001). Hermeneutic circle. In *Dictionary of qualitative inquiry*. Sage.
- Segal, S. (2010). A Heideggerian approach to practice-based reflexivity. *Management Learning*, 41(4), 379-389.
- Seidman, I. (2006). *Interviewing as qualitative research: A guide for researchers in sensitive pedagogy*. University of Western Ontario.
- SHAPE America. (2014). *National standards & grade-level outcomes for K-12 physical education*. <https://www.shapeamerica.org/standards/pe/>
- Sharkey, P. (2001). Hermeneutic phenomenology. In R. Barnacle (Ed.), *Phenomenology* (pp. 16-37). RMIT.
- Shearer, C., Goss, H., Edwards, L., Keegan, R., Knowles, Z., Boddy, L., Durden-Myers, E., & Foweather, L. (2018). How is PL defined? A contemporary update. *Journal of Teaching Physical Education*, 37(3), 237-245.
- Shearer, C., Goss, H., Edwards, L., Keegan, R., Knowles, Z., Boddy, L., Durden-Myers, E., & Foweather, L. (2018). How is PL defined? A contemporary update. *Journal of Teaching in Physical Education*, 37(3), 237-245.
- Sheehan, D., & Katz, L. (2010). Teaching physical literacy. *ResearchGate* retrieved from: https://www.researchgate.net/publication/259195999_Teaching_Physical_Literacy
- Sheets-Johnstone, M. (2009). Kinesthetic memory. In M. Sheets-Johnstone (Ed.), *The corporeal turn: An interdisciplinary reader* (pp. 253-277). Imprint Academic.
- Sheets-Johnstone, M. (2014). *Putting movement into your life: A beyond fitness primer*. Amazon KDP.
- Sheets-Johnstone, M. (2015). Embodiment on trial: A phenomenological investigation. *Continental Philosophy Review*, 48, 23-39.

- Shelton, S. (2009). Mind game: Let's play with the evolving association between physical activity and academic achievement. *VAHPERD Journal Magazine*, 30(1).
- Shilling, C. (1993). The body, class and social inequalities. In J. Evans (Ed.), *Equality education and physical education*. Falmer Press. <https://doi.org/10.4324/9781315399867>
- Shusterman, R. (2008). *Body consciousness: A philosophy of mindfulness and somaesthetic*. Cambridge University Press.
- Shusterman, R. (2010). Pragmatism and cultural politics: From Rortian textualism to somaesthetic. *New Literary History*, 41(1), 69-94. <https://doi.org/10.1353/nlh.0.0146>
- Siedentop, D. (2002). Content knowledge for physical education. *Journal of teaching in Physical Education*, 21(4), 368-377.
- Siedentop, D. (2009). National plan for physical activity: Education sector. *Journal of Physical Activity and Health*, 6(Suppl. 2), S168-S180.
- Siedentop, D. (2009). National plan for physical activity: Education sector. *Journal of Physical Activity and Health*, 6(2), S168-S180.
- Siedentop, D. (2009). *Introduction to physical education, fitness, and sport* (8th ed.). McGraw-Hill.
- Siedentop, D., Hastie, P., & Van der Mars, H. (2011). *Complete guide to sport education*. Human Kinetics.
- Silverman, D. (2000). *Doing qualitative research: A practical handbook*. Sage.
- Simovska, V. (2004). Student participation: A democratic education perspective: Experience from the health promoting schools in Macedonia. *Health Education Research*, 19(2), 198-207.
- Singh, A., Uijtdewilligen, L., Twisk, J. R., van Mechelen, W., & Chinapaw, M. M. (2012).

- Physical activity and performance at school: A systematic review of the literature including a methodological quality assessment. *Archives of Pediatrics and Adolescent Medicine*, 166, 49-55.
- Singleton, E. (2009). From command to constructivism: Canadian secondary school physical education curriculum and teaching games for understanding. *Curriculum Inquiry*, 39(2), 321-342.
- Singleton, E., & Varpalotai, A. (2012). *Pedagogy in motion: A community of inquiry for human movement*. Althouse Press.
- Smith, B., & McGannon, K. R. (2017). Developing rigor in qualitative research: programs and opportunities within sport and exercise psychology. *International Review of Sport and Exercise Psychology*, 1-21.
- Smith, D. G. (2006). *Trying to teach in a season of great untruth. globalization, empire, and the crises of pedagogy*. Sense.
- Smith, E. L. (2003). *The myth of the descent to the underworld in postmodern literature*. Edwin Mellen Press.
- Smith, J. A. (2011). Evaluating the contribution of interpretative phenomenological analysis. *Health Psychology Review*, 5(1), 9-27.
- Smith, J. A., & Osborn, M. (2003). Interpretative phenomenological analysis. In J. A. Smith (Ed.), *Qualitative psychology: A practical guide to methods* (pp. 51-80). Sage.
- Smith, J. K. (1984). The problem of criteria for judging interpretive inquiry. *Educational Evaluation and Policy Analysis*, 6, 379-391.
- Smith, J. K. (1993). *After the demise of empiricism: The problem of judging social and education inquiry*. Jai.

- Smith, S. J. (1997). The phenomenology of educating physically. In D. Vandenburg (Ed.), *Phenomenology and educational discourse* (pp. 119-144). Heinemann.
- Sparkes, A. C., & Smith, B. (2009). Judging the quality of qualitative inquiry: Criteriology and relativism in action. *Psychology of Sport Exercise, 10*, 491-497.
- Spengler, J. O. (2014). *Physical literacy: A global environmental scan*. Aspen Institute.
<https://www.aspeninstitute.org/wp-content/uploads/files/content/docs/pubs/GlobalScan.pdf>
- Speziale, H., & Carpenter, D. (2011). *Qualitative research in nursing: Advancing the humanistic imperative*. Wolters Kluwer Health.
- Sport Australia. (2019). *The Australian PL framework*. <https://www.pescholar.com/wp-content/uploads/2019/08/The-Australian-Physical-Literacy-Framework.pdf>
- Sprake, A., & Palmer, C. (2018, October 3). Physical education is just as important as any other school subject. *The Conversation*. <https://phys.org/news/2018-10-physical-important-school-subject.html>
- Sprake, A., & Walker, S. (2015a). “Blurred lines”: The duty of physical education to establish a unified rationale. *European Physical Education Review, 21*(3), 394-406.
- Sprake, A., & Walker, S. (2015b). “Strike while the iron is hot”: The duty of physical education to capitalize on its compulsory position with a holistic curriculum underpinning by PL. *Journal of Science and Physical Education, 65*, 43-50.
- Standage, M., Duda, J., & Ntoumanis, N. (2006). Students’ motivational processes and their relationship to teacher ratings in school physical education: A self-determination theory approach. *Research Quarterly Exercise and Sport, 77*, 100-110.
- Steinsholt, K., & Dobson, S. (2011). *Bildung, Introduction to an opaque educational landscape*.

Tapir.

- Stevens, S. (2017). *The joy of movement in physical education: The enflashed body* [Unpublished doctoral dissertation]. University of Canterbury.
- Stewart, J. (1983). Interpretive listening: An alternative to empathy. *Communication Education*, 32, 379-391.
- Stoddart, A., & Humbert, L. (2017). Physical literacy is . . .? What teachers really know. *PHEnex Journal*, 8(3), 1-20.
- Stolz, S. A. (2014a). Embodied learning. *Educational Philosophy and Theory*, 47(5), 474-487
- Stolz, S. A. (2014b). *The philosophy of physical education*. Routledge.
- Stone, M. R., Faulkner, G. E., Zeglen-Hunt, L., & Bonne, J. C. (2012). The daily physical activity (DPA) policy in Ontario: Is it working? An examination using accelerometry-measured physical activity data. *Canadian Journal Public Health*, 103(3), 170-174.
- Stone, M. R., Webber, M., Cawley, J., Houser, N., & Kirk, S. (2020). Are parental perceptions of risk and attitude towards risk-taking play associated with preschoolers' physical activity and PL? *Canadian Journal of Environmental Education*, 23(2), 10-30.
- Stothart, R. (2005). Nine strikes and you're out: New Zealand physical education in crisis. *Journal of Physical Education New Zealand*, 38(1), 95-102.
- Stubenberg, L. (2011). Neutral monism. In *Stanford Encyclopedia of Philosophy*. Stanford University.
- Suddick, K., Cross, V., & Vuoskoski, P. (2020). The work of hermeneutic phenomenology. *International Journal of Qualitative Methods*, 19, 1-14.
- Sum, R., & Whitehead, M. (2021). Getting up close with Taoist: Chinese perspectives on PL. *Prospects*, 50, 141-150.

- Sum, R., Morgan, K., Ma, M., & Choi, S-M. (2020). The influence of a customized continuing professional development programme on physical education teachers' perceived PL and efficacy beliefs. *Prospects*, 50, 87-106.
- Sumara, D. J. (1994). *The literary imagination and the curriculum* [Unpublished doctoral dissertation]. University of Alberta.
- Sun, H. (2015). Operationalizing PL: the potential of active video games. *Journal of Sports Health and Science*, 4(2), 145-149.
- Svensson, L. (1997). Theoretical foundations of phenomenography. *Higher Education Research and Development*, 16(2), 159-171.
- Taplin, L. (2011). Physical literacy: An introduction to the concept. *Physical Education Matters*, 6(1), 28-30.
- Tarp, J., Domazet, S. L., Froberg, K., Hillman, C. H., Andersen, L. B., & Bugge, A. (2016). Effectiveness of a school-based physical activity intervention on cognitive performance in Danish adolescents: LCo-Motion: Learning, cognition and motion: A cluster randomized controlled trial. *PLoS ONE*, 11(6).
- Taylor, C. (1985). Self-interpreting animals. In *Philosophical Papers* (pp. 45-76). Cambridge University Press. <https://doi.org/10.1017/CBO9781139173483.003>
- Terre Blanche, M., & Durrheim, K. (1999). Social constructionist methods. In M. Terre Blanche & K. Durrheim (Eds.), *Research in practice: Applied methods for the social sciences* (pp. 147-177). University of Cape Town Press.
- Terre Blanche, M., & Kelly, K. (1999). Interpretive methods. In M. Terre Blanche & K. Durrheim (Eds.), *Research in practice: Applied methods for the social sciences* (pp. 123-146). University of Cape Town Press.

- Terwee, S. J. (1990). *Hermeneutics in psychology and psychoanalysis*. Springer-Verlag.
- Theodorakis, G., & Chasandra, M. (2006). *Planning programs for health education*. Christodoulidis.
- Thomas, G. P. (2013). The interview as a metacognitive experience for students: Implications for practice in research and teaching. *Alberta Science Education Journal*, 42(3), 4-11.
- Thorpe, S (2003). Crisis discourse in physical education and the laugh of Michael Foucault. *Sport Education and Society*, 8(2), 131-151.
- Tinning, R. (2010). *Pedagogy and human movement: Theory, practice, research*. Routledge.
- Tischler, A., & McCaughtry, N. (2011). PE is not for me: When boys' masculinities are threatened. *Research Quarterly for Exercise and Sport*, 82(1), 37-48.
- Tobin, G. A., & Begley, C. M. (2004). Methodological rigour within a qualitative framework. *Journal of Advanced Nursing*, 48, 388-396. <https://doi.org/10.1111/j.1365-2648.2004.03207.x>
- Tobin, J., & Davidson, D. (2006). The ethics of polyvocal ethnography: empowering vs. textualizing children and teachers. *International Journal of Qualitative Studies in Education*, 3(3), 271-283.
- Train, P. (2012). Re-pleasuring PE: A work in progress. In J. Butler (Ed.), *Reconceptualising PE through TGFU* (pp. 122-139). UBC Faculty of Education.
- Tremblay, M. (2012). Major initiatives related to childhood obesity and physical inactivity in Canada: The year in review. *Canadian Journal of Public Health*, 103(93), 164-169.
- Tremblay, M., Costas-Bradstreet, J., Bartlett, D. Dampier, C., & Leidl, R. (2018). "Canada's Physical Literacy Consensus Statement: Process and Outcome". *BMC Public Health*, 18 (Suppl 2), 1-18.

- Tremblay, M., & Lloyd, M. (2010). Physical literacy measurement: The missing piece. *Physical and Health Education Journal*, 76(1), 26-30.
- Trost, S., Pate, R., Sallis, F., Freedson, P., Taylor W., Dowda, M., & Sirard, J. (2002). Age and gender differences in objectively measured physical activity in youth. *Journal of Medical Science Sports and Exercise*, 34, 350-355.
- Tymieniecka, A. T. (2014). *Phenomenology world-wide: Foundations: Expanding dynamics: Life-engagements: A Guide for Research and Study*. Springer.
- United Nations Educational Scientific and Cultural Organization, International Institute for Educational Planning. (2018). *Brief 3: Effective and appropriate pedagogy*.
<https://learningportal.iiep.unesco.org/en/blog/what-can-we-learn-from-policies-about-learning>
- United Nations Educational Scientific and Cultural Organization. (2004). *The plurality of literacy and its implications for policies and programs* [Position paper]. UNESCO, Education Sector. <http://unesdoc.unesco.org/images/0013/001362/136246e.pdf>
- United Nations Educational Scientific and Cultural Organization. (2006). *Literacy for life: EFA global monitoring report*. UNESCO. <https://en.unesco.org/gem-report/report/2006/literacy-life>.
- United Nations Educational Scientific and Cultural Organization. (2015). *Quality physical education: Guidelines for policymakers*.
- United Nations Educational Scientific and Cultural Organization. (2016a). *International charter*.
<http://www.unesco.org/new/en/social-and-human-sciences/themes/physical-education-and-sport/sport-charter>

- United Nations Educational Scientific and Cultural Organization. (2016b). *50th Anniversary of International Literacy Day: UIS Fact Sheet 38*. UNESCO Institute for Statistics.
- United Nations Educational Scientific and Cultural Organization. (2018). *Literacy for all*. <http://www.unesco.org/new/en/education/themes/education-building-blocks/literacy/un-literacy-decade/un-resolutions-and-other-related-documents>
- United Nations International Children's Fund. (2013). *Sustainable development starts and ends with safe, healthy and well-education children*. http://www.unicef.org/socialpolicy/files/Sustainable_Development_post_2015.pdf
- United Nations. (2001). *UN documents: Gathering a body of global agreements. Resolution adopted by the General Assembly [on the report of the Third Committee (A/56/572)] 56/116. United Nations Literacy Decade: Education for all*. <http://www.un-documents.net/a56r116.htm>
- United States Army Corps of Engineers. (1884). *Professional notes of Edward Maguire*. Government Printing Offices.
- Usher, W., & Edwards, A. (2015). Utilizing educational theoretical models to support effective physical education pedagogy. *Cogent Education*, 2(1), 1094847.
- van Manen, M. (1977). Linking ways of knowing with ways of being practical. *Curriculum Inquiry*, 6(3), 205-228.
- van Manen, M. (1990) *Researching lived experience: Human science for an action sensitive pedagogy*. State University of New York Press.
- van Manen, M. (1996). *Method and meaning in the human sciences* Paper presented in a Conference at Newcastle University, England.
- van Manen, M. (1997). *Researching lived experiences: Human science for an action sensitive*

- pedagogy* (2nd ed.). Althouse Press.
- Vandermause, R., & Fleming, S. (2011). Philosophical hermeneutic interviewing. *International Journal of Qualitative Methods*, 10 (4), 367-377.
- Vessey, D. (2009). Gadamer and the fusion of horizons. *International Journal for Philosophical Studies*, 17(4), 531-542.
- Vessey, D. (2013). The role of the concept “person” in Gadamer’s philosophical hermeneutics. *American Catholic Philosophical Quarterly*, 88(1), 117-137.
- Vilhauer, M. (2009). Beyond the “fusion of horizons”: Gadamer’s notion of understanding as “play.” *Philosophy Today*, 54(4), 359-364.
- Vilhauer, M. (2010). *Gadamer’s ethics of play*. Lexington.
- Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Harvard University Press.
- Wachterhauser, B. (1986). History and language in understanding. In B. R. Wachterhauser (Ed.), *Hermeneutics and modern philosophy* (pp. 5-61). State University of New York Press.
- Wachterhauser, B. (1999). *Beyond being: Gadamer’s post-Platonic hermeneutic ontology*. Northwestern University Press.
- Wachterhauser, B. (2002). *Getting it right: Relativism, realism, and truth*. In R. J. Dostal (Ed.), *The Cambridge companion to Gadamer* (pp. 52-78). Cambridge University Press.
- Wade, A. (1999) *New childhoods? Children and Co-parenting after divorce*.
<http://www.leeds.ac.uk/family>
- Wagner, D. (2013). Literacy and UNESCO: conceptual and historical perspectives. *International Journal of Educational Development*, 31(3), 319-323.
- Wall, J., & Murray, N. (1994). *Children and movement: Physical education in the elementary*

- school*. Dubuque, IA: William C. Brown.
- Warren, R. P. (1961). *Legacy of the Civil War*. Random House.
- Warusznski, B. (2002). Ethical issues in qualitative research. In W. C. Van den Hoonaard (Ed.), *Walking the tightrope: Ethical issues for qualitative researchers* (p. 2). University of Toronto Press. <https://doi.org/10.3138/9781442683204>
- Weiler, R., Allardyce, S. Whyte, G., Stamatakis, E. (2014). Is the lack of physical activity strategy for children complicit mass child neglect? *British Journal of Sports Medicine*, 48(13), 1010-1014.
- Welsh Schools and Physical Activity Task and Finish Group. (2013). *Physical literacy: An all-Wales approach to increasing levels of physical activity for children and young people*. Crown.
- Whitehead, M. (2001). The concept of PL. *British Journal of Teaching Physical Education*, 32(1) 127-138.
- Whitehead, M. (2004) *Physical literacy: A debate: Pre-Olympic Congress Thessaloniki*. <http://www.physical-literacy.org.uk/greece2004-abstract.php>
- Whitehead, M. (2005, August). *The moving self: The concept of PL and the development of a sense of self* [Paper presentation]. International Association of Physical Education and Sport for Girls and Women conference. Edmonton, AB. <http://www.physical-literacy.org.uk/edmonton2005.php>
- Whitehead, M. (2007) (2014). Physical literacy: Philosophical considerations in relation to the development of self, universality and propositional knowledge. *Sport Ethics Philosophy*, 1, 281-298.
- Whitehead, M. (2010). *Physical literacy throughout the life course*. Routledge.

- Whitehead, M. (2013a). Definition of PL and clarification of related issues. *ICSSPE Bulletin*, 65, 28-42.
- Whitehead, M. (2013b). The history of development of PL. *ICSSPE Bulletin*, 65, 21-27.
- Whitehead, M. (2013c). What is PL and how does it impact on physical education? In S. Capel & M. Whitehead (Eds.), *Debates in physical education* (pp. 37-52). Routledge.
- Whitehead, M. (2017). Lecture conducted at IPLA Forum: *Physical Literacy – Moving forwards*. Retrieved June 29th, 2017, from <https://www.physical-literacy.org.uk> Liverpool, U.K.
- Whitehead, M., & Durden-Myers, E (2018). Physical literacy from philosophy to practice. *Journal of Teaching in Physical Education*, 37(3), 1-6.
- Whitehead, M., & Murdoch, E. (2006). Physical literacy and physical education: Conceptual mapping. *Physical Education Matters*, 1(1), 6-9.
- Whitehead, M., Durden-Myers, E., & Pot, N. (2018). The value of fostering PL. *Journal of Teaching in Physical Education*, 37(3), 252-261.
- Wilkinson, S. (1998) Focus group methodology: A review. *International Journal of Social Research Methodology Theory and Practice*, 1(3), 181-203.
- Williams, N. (1996). The physical education hall of shame, part III. *Journal of Physical Education, Recreation and Dance*, 67(8), 45-48.
- Williams, S., & Bendelow, G. (1998). *The lived body: Sociological themes, embodied issues*. Routledge.
- Willis, J. W. (2007). *Foundations of qualitative research: interpretive and critical approaches*. Sage.
- Wilson, H., & Hutchinson, S. (1991). Triangulation of qualitative methods: Heideggerian hermeneutics and grounded theory. *Qualitative Health Research*, 1, 263-276.

- Wilson, M. (2002). Six views of embodied cognition. *Psychometric Bulletin & Review*, 9(4), 625-636.
- Wood, T. (1913). *The ninth yearbook of the National Society for the Study of Education*. University of Chicago Press
- Wood, T., & Cassidy, R. (1930). *The new physical education: A program of naturalized activities for education toward citizenship*. Macmillan.
- World Health Organization. (2010). *Global recommendations on physical activity for health*.
- World Health Organization. (2013). *Global recommendations on physical activity for health*.
- World Health Organization. (2014). *Global recommendations on diet, physical activity and health*.
- Wrench, A., & Garrett, (2015). PE: It's just me: Physically active and healthy teacher bodies. *International Journal of Qualitative Studies in Education*, 28(1), 72-91.
- Wright, J., & Burrows. L. (2006). Re-conceiving ability in physical education: A social analysis. *Journal of Sport, Education and Society*, 11(3), 275-291.
- Yannicoloulos, A, V. (1985). The pedagogue in antiquity. *British Journal of Educational Studies*, 33(2), 173-179.
- Ydo, Y. (2020). Physical literacy on the global agenda. *Prospects*, 50, 1-3.
- Yıldırım, İ. (2005). *Spor Yoluyla Erdemlilik Eğitiminin Tarihsel Görünümü. Spor Eğitiminin ve Performansının Felsefi Temelleri Sempozyumu* [Historical view of virtue education through sports. Philosophical foundations of sports education and performance symposium]. Celal Bayar University.
- Young, L., O'Connor, J., & Alfrey, L. (2020). Physical literacy: A concept analysis. *Sport, Education and Society*, 25(8), 946-956.

Young, L., O'Connor, J., & Alfrey, L. (2021). Mapping the physical literacy controversy: An analysis of key actors within scholarly literature. *Physical Education and Sport Pedagogy*, DOI: <https://doi.org/10.1080/17408989.2021.2014437>

Young, L., O'Connor, J., Alfrey, L., & Penney, D. (2021). Assessing physical literacy in health and physical education, *Curriculum Studies in Health and Physical Education*, 12(2), 156-179, DOI: 10.1080/25742981.2020.1810582

Zimmermann, J. (2015). *Hermeneutics: A very short introduction*. Oxford University Press.

Appendix A:

Pre-interview Activities and Open-Ended Questions

Purpose of the interview:

My research interest is around *theorizing curriculum and teacher professional development*. More specifically, I am interested in the way *that physical education (PE) teachers – like yourself- experience/interpret/conceptualize and draw meaning from the concept of PL for everyday classroom practice*. In our interview today, I hope to learn something about *how you have experienced PL and how you understand PL to be an embodied learning experience*.

Interview about: “how the participant experiences/conceptualizes teaching PL skill sets in a physical education classroom environment, with children of diverse physical activity upbringings”

Pre-Interview Activities: Getting to know the teacher

1. Provide a visual of what your teaching assignment currently looks like as an integrated part of your daily routines and life on-going experiences in a week.
2. Think of an activity component of your life that is very important to you (i.e.: leisure, sports, home, teaching, coaching, relationships, travel). Make a timeline listing the key events or ideas that changed the way you experience it or what it means to you.
3. Think of an activity that you do “regularly” – that is valued and important to you. Describe or draw what this activity looks like as a “good day” and then followed by a “not so good day.”
4. Think of an activity that is very engaging for you. Use 3 colors to make an abstract diagram that expresses what it is like for you to do this activity.

Pre-Interview Activities: About teaching PE

1. Make a list of 20 important words that come to mind for you when you think of quality physical education programs in schools, and then divide the list of words into two groups in any way that makes sense to you. Please bring both the original list and the two smaller groups of words to the interview.
2. Think of an important activity that is part of your teaching. Use 3 colors to make a diagram, abstract drawing, or description that expresses the way you experience that activity.
3. Use colors to make 3 drawing that symbolize how your experience of teaching has changed over time.
4. Think of something important that changed things in your teaching life. Either describe this event or create an illustration/drawing showing what things were like for you before and after the change. Feel free to use speech bubbles or thought bubbles for illustration should you wish.
5. Complete the following two sentences:
 - a) teaching PE is like _____.

b) Teaching PE has taught me to _____.

Open-Ended Questions:

Group 1: Getting to know you questions

1. If you had one week off every two months, what are some of the things that you would like to do with the extra time?
2. In the year ahead, what are some of the things you wish you could do or even try for the first time?
3. What is the most difficult thing you have ever attempted, or is there something you have done that was difficult, but never got the change to try it?
4. Have you ever done anything different from what most people your age have done?
5. What is the best part of being your age? What are some of the challenges of being your age?
6. If you could do something that you would not have to worry about anymore, what is the one thing you might choose?

Group 2: about being a PE teacher (over time)

1. As you look back over your years of teaching experience, what aspects of this profession would you say are most satisfying or engaging? What keeps you coming back to it?
2. In your teaching experience over the years what has been the most puzzling or what has pre-occupied you the most within PE?
3. In your time as a PE teacher, what kinds of things have become easier to do? Have any parts become more challenging to deal with?
4. What do you find makes teaching PE easier than other subject areas? What aspects are perhaps more challenging than other subject areas?
5. What are some of the aspects you appreciate most in your teaching colleagues/staff members?
6. What are some of the ways that your PE teaching approaches have changed or stayed the same over time?
7. What are some parts of your teaching role that have become increasingly important to you or more interesting to you as time has gone on?

Group 3: about being a PE teacher (currently)

1. When you meet a new class at the beginning of the school year, what are some of the things you pay most attention to? What are some of the things that are important to learn or to notice in order to set the year up for success?
2. When you started teaching PE what are some of the thoughts, feelings, or concerns you had about it?
3. What are the qualities or things that make some classes of PE easier to work with than others?
4. On a day when perhaps things are going great down in the gym, what would you say is usually contributing to this “good experience”?
5. On a day when things are not going well in the gym, what are good things to assist the whole situation, move from challenging to strength-based?

6. What are some of the practices you like to use to accommodate and support inclusivity and diversity in your classroom environment?

Group 4: about teacher interactions with PL

1. When you first started as a PE teacher what did you most look forward to when meeting up with peers/colleagues in a professional development environment?
2. When do you feel you first encountered the concept of PL? What were your initial thoughts and feeling about the term?
3. What do you understand of the term PL? How do you demonstrate, or even attempt to model this in your daily teaching practice?
4. What are some of the most important 'take-a-ways' for any PE teacher when thinking about incorporating PL into their daily PE programming and/or practice?
5. What learning points or advice do you wish you could acquire in understanding the 'what is', and 'how to implement' PL better?
6. What is the one thing you understand 'embodied learning' to be in a PE context?

Concluding/Closure Group 5:

1. When you retire what do you hope your colleagues and students will say of you and your PE program?

Appendix B:

Frame 1: Interviews and Focus Group Considerations

Frame 1: Example of possible opening interview questions for the study, which examines the conceptualization of physical literacy's 'unfamiliarity' and pedagogy with health and physical education teachers. The researcher's intent is to examine how PE teachers conceptualize physical literacy in a PE context.

1. Can you tell me about your experiences with Physical Education curriculum?

Prompts: What is your school demographic like? How has this demographic shaped your teaching of physical education health and wellness? Are you satisfied with the amount of professional development you have received to deliver your curriculum with confidence? Why do you think the idea of physical literacy has surfaced in the physical education world as of late?

2. What is your understanding of the term Physical Literacy?

Prompts: What might be your interpretation of the term? What made you decide to learn a little more about it and volunteer for this study? Where did you obtain your understanding of this term? What might have stopped you from seeking further knowledge and understanding?

3. Do you think you have included physical literacy into your current teaching practice/pedagogy?

Prompts: What does physical literacy look like in your classroom context? How do you know if your students are physically literate? Do you believe you can learn more about the concept of physical literacy and the implementation thereof? How do you think your students will react to any changes you make in your teaching practice if you decide to bring physical literacy to the forefront of your practice?

4. What do you understand of the word embodiment?

Prompts: Do you think physical education has always honored the mind body connection? If so, please explain, if not please explain. How do you create mind body connections in your classroom with your students?

Appendix C-1: Letter of Intent

Mrs. Stacey Hannay
Consultant - Comprehensive School Health
Edmonton Public Schools
Center for Education - 1 Kingsway NW
c: (780) 293-0930
Attention: Research and Innovation Department – Edmonton Public School District

REQUEST FOR PERMISSION TO CONDUCT RESEARCH IN SCHOOLS

Dear: Jan Favel (District Information Coordinator)

My name is Stacey Hannay, and I am a graduate student in the faculty of Secondary Education at the University of Alberta, in Edmonton Alberta. The research I wish to conduct for my Doctoral thesis involves “Conceptualizations of physical literacy: A hermeneutic inquiry with secondary physical education teachers.” This study will be conducted under the supervision of Dr. Lauren Sulz and Dr. Douglas Gleddie.

I am hereby seeking your consent to work with 4 – 7 teachers in your school district to participate in a 6-month study that explores conceptualizations of PL in a physical education context. The purpose of this study will be to examine physical education teachers’ conceptualizations of PL. Specifically, this study will ask:

1. How PE teachers interpret the construct of PL?
2. Have PE teachers understood the construct of PL as embodied learning?

The long-term impacts of physical education have been understudied, and because substantial discrepancies exist around the term “*PL*” the notion of using this concept as either a prescriptive measure, or a bridge that has the potential to connect what we do in physical education (PE) to the world of meaningful embodied participation, we need to tread carefully in our understanding and conceptualization thereof. In Canada and Alberta specifically, physical education is guaranteed to reach virtually all children, and is the only sure opportunity for nearly all school-age children to access health-enhancing physical activities. As we move towards the implementation of a holistic health and physical education curricular landscape, we must recognize that how we conceptualize wellness and the promotion of it, will deeply affect the children, students, and youth in their ability to be lifelong movers.

The rationale for this research will be to further the understanding of how teachers conceptualize PL as a valued process in studying embodiment in schools as an essential element of being human; providing support for holistic education, pedagogical transformation, and embodied relationships for teaching and learning.

I have provided you with a copy of my thesis proposal which includes copies of the measures, consent and assent forms to be used in the research process, as well as a copy of the approval letter which was received from the University of Alberta Research Ethics Committee.

Upon completion of the study, I undertake to provide the Department of Education with a bound copy of the full research report. If you require any further information, please do not hesitate to contact me at: hannay@ualberta.ca (789) 293-0930 (c)

Thank you for your time and consideration in this matter I look forward to hearing from you soon.

Yours sincerely,

Stacey Hannay
University of Alberta
hannay@ualberta.ca, Stacey.Hannay@epsb.ca

Appendix C-2:

Information/Consent Letter: Interview Participation

This letter is to inform you about a study I am conducting at the University of Alberta. My name is Stacey Hannay and I am a graduate student in the Faculty of Education, Department of Secondary Education. My academic advisors, Dr. Lauren Sulz and Dr. Douglas Gleddie, will be supervising this study. The information gathered in this study will be used as part of a Doctoral thesis and may be published in professional journals or presented at related conferences in the future.

The purpose of the study is to examine Physical Education teachers' conceptualizations of PL within their field of study. Rather than seeking a definitive answer to one leading question, this study intends on exploring the process of understanding in a hermeneutic fashion, specifically conceptualization, as it relates to embodied learning in a movement field of study.

The essential questions for inquiry shall delve into the experiences of physical education teachers and their pedagogical practices, examining specifically:

1. How PE teachers interpret the construct of PL?
2. Have PE teachers understood the construct of PL as embodied learning?

The research methodology for this study will be the dialectic hermeneutic approach. This approach allows for the understanding of human experiences and actions to be contextualized. Research in this area is rich in conversation, whereby the participants engage each other's horizons in order to create an understanding of what is typically unfamiliar to them. This type of research is generally tied to how we study cultural and social contexts in a particular time and space, rather than just cataloguing what happens throughout the process of the study.

The study will include 3 teacher one-on-one interviews and 2 focus group meetings – all which will be audio recorded and transcribed. An examination of documents such as reflexive journals will add to the volume of the data collected. In order to set social contexts, researcher notes and observations - of teachers' physical education classes will complete the data generation process.

You have been invited to participate in this study and to take part in a series of one-on-one interviews followed by a couple of focus group gatherings: a series of one-on-one interviews prior to, during and upon completion of the focus group interactions. In addition, observations, and discussions of your physical education classes over the course of one term shall add to the dialectic, and some reflexing journaling will enrich the focus group conversations. As the primary researcher, I will design and structure the study by conducting the one-on-one-interviews. My role will alternatively become that of facilitator for the focus group interactions.

Method: Description of research procedures and expected duration and nature of participation

As stated above, you are being asked to participate in a series of 3 one-on-one interviews. The interview will take between 45 minutes to an hour/each session and will be conducted at your school or an alternate location of your choice. The focus group discussion will take between 45 minutes to an hour/each session and will be conducted at a location agreed upon by the group. The interviews and focus group interactions will be audio recorded and the audio will be transcribed into text. Meetings will occur as needed and will involve both participant(s) and the researcher. Document review will occur at all meetings.

All individuals involved with this research will comply with the University of Alberta Standards for the Protection of Human Research Participants.
<http://www.uofaweb.ualberta.ca/gfcpolicymanual/policymanualsection66.cfm>

Any research personnel not named above will sign a confidentiality agreement prior to any involvement with the data collected through this focus group.

Benefits

Although there will be no direct physical benefit to you as a result of the study, you will have the opportunity to share your learning and thoughts on this study and help continue to deliver quality physical education programs with PL as its underpinning philosophy.

Risks

There are no health risks involved. If you feel anxious or uncomfortable about answering specific questions, you may “pass.”

Verification/Review

Reviewing transcripts of your interview and focus group interactions for the purpose of verification shall take place before each one-on-one interview segment begins and prior to the focus group commencement date(s).

Rights

As a participant in this study, you have the right:

- To not participate.
- To withdraw at any time prior to the interview without prejudice to pre-existing entitlements.
- To opt out at any time without penalty prior to the interview and up to 1 month after the interview. Also, documents (and consensual copies of documents) and observations materials obtained from participants prior to the beginning of the study, including lesson plans, year plans and observation notes can be withdrawn up to 1 month after obtainment.
- To privacy, anonymity, and confidentiality. Your name will not be associated with any audio recordings or transcripts and the data will be coded.
- To safeguards for security of data. All data collected will be kept in a secure place for a minimum of 5 years following completion of research project and when appropriate will be destroyed in a way that ensures privacy and confidentiality.

- To disclosure of the presence of any apparent or actual conflict of interest on the part of the researcher(s).
- To a copy of a report of the research findings. If you are interested in receiving a draft summary of the study, please share contact information with the interviewer.

Other Uses

The data gathered in this study may be used: to write research articles, inform presentations, influence provincial and school district policy, and to teach students. Data for all uses will be handled in compliance with the Standards.

Informed Consent

In the case of concerns, complaints or consequences please contact:
 Lauren Sulz, Assistant Professor, Secondary Education (780- 492-0870)
 Douglas Gleddie, Assistant Professor, Elementary Education (780-248-1951)
 Stacey Hannay, PhD student, Secondary Education (780-719-2268)

The plan for this study has been reviewed for its adherence to ethical guidelines and approved by the Research Ethics Board (REB) at the University of Alberta, and CAPS at Edmonton Public School Board. For questions regarding participant rights and ethical conduct of research, contact the Chair of the REB at (780) 492-3751.

I will provide you with two copies of this document, one to be signed and returned and one for you to keep for your own records.

Do you understand that you have been asked to be in a research study?

Yes No

Have you read and received a copy of the Information Sheet?

Yes No

Do you understand the benefits and risks involved in taking part in this research study?

Yes No

Do you understand that you will be asked to share documents such as your reflexive journal and teacher notes with the researcher (all of which we be returned)?

Yes No

Have you had an opportunity to ask questions and discuss this study?

Yes No

Do you understand that you may refuse to participate, or withdraw from the study at any time, without consequence?

Yes No

Has the issue of confidentiality been explained to you? Do you understand who will have access to your information?

Yes No

This study was explained to me by: _____

I consent to take part in this study as explained in the information letter:

Signature of Participant

Date

Printed Name

Witness (if available)

Printed Name

Appendix D:

Interview Guides: Open-Ended Questions

Interview 1: Questions and Script

Introduction Script:

Researcher: Good afternoon/evening, welcome and thank you again for volunteering to be a part of my research study. Do you have any questions or concerns before we start the interview process today?

Participant ____: allow for answers and possible elaborations

Researcher: OK, let's get started! I am going to share with you the purpose of the interview and repeat the same opening script for all participants at the beginning of each interview to ensure that all audio transcriptions are consistent with data collation.

Purpose of the Interview:

Researcher: My research interest lies in the area of theorizing curriculum and teacher professional development. Specifically, I am interested in the way that physical education (PE) teachers conceptualize and draw meaning from the concept of PL. In our interview today, I hope to learn something about how Participant _____ has conceptualized and experienced PL as an embodied learning experience.

Script opening Statement:

Researcher: Today's date is _____, 2020.

- My name is Stacey Hannay and I am the lead researcher for the study entitled '*Conceptualizations of Physical Literacy*'
- I am here today with participant _____. The interview will take approximately 45 mins to 1 hour in length (*pause*), do you have any worries regarding this timeframe?

Participant ____: (*pause; allow participant to answer*).

Researcher: If you could please state/introduce your name/yourself as participant ____ so that the audio recorder can detect your voice, we will be able to get started. Thank you.

Participant ____: (*pause; allow participant to answer*).

Questions: Part 1

A. About Teaching Physical Education and Being a Physical Education Teacher:

1. Take a few moments to complete the following two sentences:
 - a) Teaching PE is like _____.
 - b) Teaching PE has taught me to _____.
2. When you meet a new PE class at the beginning of the school year, what are some of the things you pay most attention to? What are some of the things that are important to learn about your students or to notice about your students in order to set the year up for success?
3. Think of an important activity that is part of your teaching. Can you provide a description that expresses the way you experience that activity?
4. In your time as a PE teacher, what kinds of things have become easier to do? Have any parts become more challenging to deal with?
5. In your teaching experience over the years what has been the most puzzling or what has pre-occupied you the most within PE?
6. What are some of the ways that your PE teaching approaches have changed or stayed the same over time?
7. In the year ahead (2020-2021), what are some of the things you wish you could do or even try for the first time with your PE classes?

Questions: Part 2

About Understanding PE, PL, and Embodiment:

1. Each teacher relates and interprets curriculum content in their own unique way, given those experiences shape how we in turn teach our students, what can you tell me about your level of understanding of/with the current Physical Education curriculum?
Prompts:
 - a) What does a typical day in your PE class look like and feel like?
 - b) What do your students say about your class, or what do you hope they say?
2. Why do you think the idea of PL has surfaced in the physical education world as of late?
3. When do you feel you first encountered the concept of PL? What were your initial thoughts and feeling about the term?
4. What is your current understanding of the term PL? (*Reminder: There is no right or wrong answer here, this question relates to where you are in your teaching journey*)

Prompts:

- a) What might be your interpretation of the term?
 - b) Where did you obtain your understanding of this term?
 - c) Is there anything that might have prevented you from seeking further knowledge and understanding of the concept?
5. Do you think you have begun to include PL into your current teaching practice/pedagogy?

Prompts:

- a) What does PL look like in your classroom context, if at all?
 - b) What indicators do you have/use to gauge if your students are engaging in a PL journey of their own?
 - c) Do you believe you can learn more about the concept of PL and the implementation thereof? (Allow participants to explore: In what sense?)
 - d) How do you think your students would/will react to any changes you make in your teaching practice if you decide to bring PL to the forefront of your practice?
(*Optional question pending question a & b*)
6. What do you understand of the word embodiment?

Prompts:

- a) Tell me about your perceptions on how physical education honors the mind body connection?
- b) Do you create mind body connections in your classroom with your students? (*If so, please explain, if not please explain*).
- c) Tell me about your perceptions on how PL honors the mind and body connection.

Interview 2: Questions and Script

Introduction Script:

Researcher: Good morning/afternoon/evening, welcome and thank you again for continuing to volunteer as a part of my research study.

Before we start the interview process today, do you have any questions or concerns about your transcript from the first round of interviews?

Participant _____: allow for answers and possible elaborations

Researcher: Is there anything you would like to have added or removed from the transcript at this time?

Participant _____: allow for answers and possible elaborations

Opening Statement:

Researcher: Today's date is _____, 2020.

- My name is Stacey Hannay and I am the lead researcher for the study entitled: '*Conceptualizations of Physical Literacy*'
- I am here today with participant _____. This interview will take approximately 1 hour in length (*pause*), do you have any concerns with this time frame?

Participant ____: *(pause; allow participant to answer).*

Researcher: I am going to share with you the purpose of the interview and repeat the same opening script for all participants at the beginning of each interview to ensure that all audio transcriptions are consistent with data collation.

The Purpose of the Interview:

...lies in the area of theorizing curriculum and teacher professional development. Specifically, I am interested in the way that physical education (PE) teachers conceptualize and draw meaning from the concept of PL. In our interview today, I hope to learn something about how Participant _____ has conceptualized and experienced PL as an embodied learning experience.

Researcher: If you could please state/introduce your name/yourself as participant ____ so that the audio recorder can detect your voice. Thank you.

Participant ____: *(pause; allow participant to answer).*

Researcher: before we get started, I would like to remind you that there are no “right or wrong answers. Some of the questions may address you in very vulnerable ways, and if you do not feel comfortable with answering at this time, you may choose to journal through reflection at a later point.

Participant ____: *(pause; allow participant to possibly answer).*

Let's Get Started:

1. How is PL a central belief/ideal/creed to physical activity?
2. How do you think PL adopts or promotes lifelong engagement in physical activity? If so or if not, can you explain why?
- 3a. Do you believe that PL advocates for the holistic development of motivation and confidence (affective)? If so, can you give me an example or state why or why not.
- 3b. Do you believe that PL advocates for physical competence (physical)? If so, can you give me an example or state why or why not.
- 3c. Do you believe that PL advocates for knowledge and understanding (cognitive)? If so, can you give me an example or state why or why not.
- 3d. Do you believe that PL advocates for healthy relationship building (social constructions)? If so, can you give me an example or state why or why not.
- 4a. How could Physical Literacy aim to develop a human embodied potential?
- 4b. What would this look like through the interactions with you and your PE class?
5. How would you say that PL connects with a lived experience and meaning of the world? (You can speak to an example, or to your philosophy of teaching—it is your choice.)
- 6a. How do you think embodiment, lived experiences and meaning can be used to unpack the concept of PL? (Reversed question)
- 6b. What would that look like in your classroom context? Can you give me an example (it can be hypothetical or something you are living currently)?

Additional:

7. Is there anything else that is addressing you around the concept of PL, or you would like to speak more about at this time?

Interview 3: Questions and Script Final One-on-One and Reflective Journal Questions for Discussion

Introduction Script:

Researcher: Good morning/afternoon/evening, welcome and thank you again for continuing to volunteer as a part of my research study.

Before we start the interview process today, do you have any questions or concerns about your transcript from the second round of interviews?

Participant ____: allow for answers and possible elaborations

Researcher: Is there anything you would like to have added or removed from any of the transcripts at this time?

Participant ____: allow for answers and possible elaborations

Opening Statement:

Researcher: Today's date is _____, 2020.

- My name is Stacey Hannay and I am the lead researcher for the study entitled: 'Conceptualizations of Physical Literacy'
- I am here today with participant _____. This interview will take approximately 1 hour in length (*pause*), do you have any concerns with this time frame?

Participant ____: (*pause; allow participant to answer*).

Researcher: I am going to share with you the purpose of the interview and repeat the same opening script for all participants at the beginning of each interview to ensure that all audio transcriptions are consistent with data collation.

The Purpose of the Interview:

...lies in the area of theorizing curriculum and teacher professional development. Specifically, I am interested in the way that physical education (PE) teachers conceptualize and draw meaning from the concept of PL. In our interview today, I hope to learn something about how Participant _____ has conceptualized and experienced PL as an embodied learning experience.

Researcher: If you could please state/introduce your name/yourself as participant ____ so that the audio recorder can detect your voice. Thank you.

Participant ____: (*pause; allow participant to answer*).

Researcher: Before we get started, I would like to remind you that there are no "right or wrong" answers. Some of the questions may address you in very vulnerable ways, and if you do not feel comfortable with answering at this time, you may choose to journal through reflection at a later point.

Participant ____: (*pause; allow participant to possibly answer*).

Included in the final interview process, 4 questions were asked to be completed as a participant journal entry submitted prior to this interview.

- Thank you for taking the time to reflect and write an individual response to each of the questions and for completing your responses through email prior to this interview.

We are going to have a conversation about these questions today, and some supplemental questions taken from your responses over the course of the study.

Journal Reflective Questions:

1. What considerations (meaning- thoughts, or contemplations) can you acknowledge or accept within a contemporary definition of PL? What might you reject (refute) or dispute about it?
 2. How if at all, does PL aim to develop an embodied experience?
 3. What aspects of PL do you personally align with, or embed in your teaching practice? Can you provide an example of this in your teaching with students?
 4. What does it mean to be physically literate?
 5. Re-ask question #4 without the use of notes or internet; speak from the heart.
 6. What is your definition of PL; speak from the heart?
 7. What was/is your biggest “Aha Moment” from the study if you had any/one.
 8. Journal as a final ask:
- Journal about Covid 19/Pandemic and your lived experience’s effects on how you have conceptualized PL.

Appendix E:

Focus-Group Interactions Guides

Focus-Group Interaction #1 (Participants 1–7)

Introduction:

Researcher:

Good evening, welcome and thank you again for volunteering to be a part of the research study.

Opening statement:

Researcher: Today's date is March 31st, 2020.

- My name is Stacey Hannay and I am the lead researcher for the study entitled: 'Conceptualizations of Physical Literacy'
- I am here today with participants 1 through 7. This focus group interaction will take approximately 1 hour in length, and no more than 1 hour and 15 minutes (*pause*), do any of you have any concerns with this time frame?

Participants ____: (*pause; allow participant to answer*).

Researcher:

Before we get started today, I am going to share with you all the purpose of the focus group interaction in just a moment, but will open the audio recorder now, to ensure that all your voices are picked up by the microphone.

Researcher:

If you could please state/introduce your name/yourself with either your given name or pseudo name for the study so that the audio recorder can detect your voice it would be appreciated. We can go around the circle clockwise.

Participants ____: (*pause; allow participant to answer*).

Researcher: Thank you.

Purpose of the focus group interaction:

Researcher: My research interests lie in the area of theorizing curriculum and teacher professional development. Specifically, I am interested in the way that physical education (PE) teachers conceptualize and draw meaning from the concept of PL. In our focus group interaction today, I hope to learn something about how each of the Participants have conceptualized and experienced PL in their current teaching practices.

- We will be placing PL at the center of our context today in relation to meaning and will be working towards understanding how we conceptualize this meaning as a whole.

My role as the researcher within the circle will be as a facilitator and translator, attempting to understand your processes of communication, specifically with each other, and how you will each navigate these pathways towards your own understanding of PL.

Focus Group Interaction Protocols:

Researcher: As a group and individually, you will be opened to ‘*something that addresses you*’ within the natural eb in flow of the conversation {Interpellated} – in our case this will be the concept of PL, for which each of you will be given an opportunity to share in a discussion about the concept. We call this the hermeneutic circle. The hermeneutic circle – describes how all understanding is context dependent. That we are not constructing the world, but that the world is disclosing itself to us, based on our angle(s) of vision.

The intent of today’s interaction is to allow each of you an opportunity to have your voice heard, while being exposed to the responses of others in the circle.

It is the expectation that while a Participant is speaking, all Participants respect the thoughts and voices of each other, and that the circle is upheld, whereby speaking out of rotation disrupts the flow and intentions of the process.

We will go around the circle 2, maybe 3 times, before introducing a new ‘*address*’ in either a smaller part or larger part

If at any time, you wish to capture something of interest that you would like to speak to, but it is not your turn, I invite you to write down your thoughts in your reflective journal and then bring light to your ‘*wondering*’ once it is your turn to speak. It is appropriate to back up the conversation for purpose or move it forward as desired.

Researcher: Do you have any questions or concerns before we start the focus group process today?

Participants ____: Allow for answers and possible elaborations

Study’s Overarching Research Questions:

1. How do PE teachers interpret the construct of PL?
2. How have PE teachers understood the construct of PL as embodied learning?
3. What aspects of PL research are teachers’ aligning with or embedding in their practices?

Focus Group Questions: (Parts and Sum)

1. Can you think of a time in your teaching career that you were inspired by PL? If so, can you tell me about it?
 2. How do think Physical literacy values the body as lived and being a living body?
 3. What considerations (meaning- thoughts, or contemplations) can you acknowledge or accept within a contemporary interpretation or definition of PL? What might you reject?
 4. How do you recognize PL as a teacher?
 5. What do you perceive PL to be?
-
6. What does it mean to be ‘confident and competent’ in relation to movement?
 7. Can you think of a time that you as a teacher have created a meaningful attachment to activity through a lived experience?
 8. What does it mean to be physically literate?

9. How do you believe PL advocates for the holistic development of motivation and confidence (affective)? Of physical competence (physical)? And knowledge and understanding (cognitive)?
 10. What are your insights around the idea of embodiment as a central tenet of PL?
-
11. How do you create a PL environment in your classroom? What do you do with your students?
 12. Do you believe that Physical literacy aims to generate a disposition whereby individuals' value and take responsibility for their own engagement in physical activity? If so, can you tell me about your experience.
 13. What enhances your ability to understand the meaning of PL?
 14. What are some barriers to understanding PL?

Why Use the Hermeneutic Dialectic?

I am interested in the nature of each of your perceptions of PL, and how you clothe them with meaning afterwards, where your act of seeing and hearing, is putting together an understanding based on our own culture, history, and traditions, even though your professions (as PE teachers) make you see the world in a certain way, whereby the pursuit of knowledge is based on personal commitment and passion.

By interacting from within/and referencing the hermeneutic dialectic circle, I am referring to the idea that one's understanding of a text or concept as a whole is established by reference to the individual parts, and one's understanding of each individual part by reference to the whole. We are going to have conversational movement between the smaller and larger interpretations of PL and its meaning today, in order to get to the meaning of both.

I am looking for the possibility of a Fusion of Horizons as a central tenet to the nature of understanding and integrating things that are unfamiliar to us into our own familiar context. (Meaning, that when we understand something, we fuse someone else's viewpoint with our own, and in this encounter, we are transformed because it broadens our thinking).

Hermeneutic has shown us that language, specifically, words are not a tool, they are a medium from which we understand our thoughts. Hermeneutic is the study of interpretation. Meaning is drawn from the holistic process, which means that a text or concept is not just about the meaning of its parts, but of its sum of its parts.

Possible question for historicity – tradition: If we take all the published works around PL and what we know of the published works of PL, how might one perceive the concept? (historical consciousness – tradition building element)

Researcher Notes:

In philosophical hermeneutics, HOW questions are posed about the phenomena of interest will *make a difference* with regard to the understandings and new questions generated because of the research. In Gadamer's (2003) discussion of the historicity of understanding and the hermeneutic priority of the *question*, he explores the nature of dialogue and the necessity of bringing into the open that which is already present. It is a way of being that anticipates without expectation; it exposes what is not known, thus creating the space for truth, or what is, to

manifest. Gadamer's discussion includes prejudice, or thinking humans bring to any situation, as a part of the understanding process.

Gadamer's description of understanding as a "fusion of horizons" provides a language for this idea (2003; 1976). The "fusion" of past to present, known to unknown, is a way to recognize the enormity of the influence of history, conventional thinking, common language, and situatedness on the perception and experience of the immeasurable and possible, that which is not yet recorded or documented. The dynamic interplay between "horizons" creates an opening, a vacuum for new thinking. The many questions of research, the research question, the interview question, the questions raised in analysis, are all places where new inquiries and, thus, possibilities for novel actions, emerge.

Focus-Group Interaction #2 (Participants 1–7)

Introduction:

Researcher:

Good afternoon, welcome and thank you again for volunteering to be a part of the research study.

Opening Statement:

Researcher: Today's date is _____, 2020.

- My name is Stacey Hannay and I am the lead researcher for the study entitled: 'Conceptualizations of Physical Literacy'
- I am here today with Participants 1 through 7. This focus group interaction will take approximately 1 hour in length, and no more than 1 hour and 15 minutes (*pause*), do any of you have any concerns with this time frame?

Participants ____: (*pause, allow participant to answer*).

Researcher:

Before we get started today, I am going to share with you all the purpose of the focus group interaction in just a moment, but will open the audio recorder now, to ensure that all your voices are picked up by the microphone.

Researcher:

If you could please state your name or introduce yourself with either your given name or pseudo name for the study, so that the audio recorder can detect your voice it would be appreciated. We can go around the circle clockwise to start.

Participants ____: (*pause, allow participant to answer*).

Researcher: Thank you.

Purpose of the focus group interaction:

Researcher: My research interests lie in the area of theorizing curriculum and teacher professional development. Specifically, I am interested in the way that physical education (PE) teachers conceptualize and draw meaning from the concept of PL. In our focus group interaction today, I hope to learn something about how each of the Participants have conceptualized and experienced PL in their current teaching practices.

- We will be placing PL at the center of our context today in relation to meaning and will be working towards understanding how we conceptualize this meaning as a whole.

My role as the researcher within the circle will be as a facilitator and translator, attempting to understand your processes of communication, specifically with each other, and how you will each navigate these pathways towards your own understanding of PL.

Focus Group Interaction Protocols:

Researcher: As a group and individually, you will be opened to ‘*something that addresses you*’ within the natural eb in flow of the conversation {Interpellated} - in our case this will be the concept of PL, for which each of you will be given an opportunity to share in a discussion about the concept. We call this the hermeneutic circle. The hermeneutic circle – describes how all understanding is context dependent. That we are not constructing the world, but that the world is disclosing itself to us, based on our angle(s) of vision.

The intent of today’s interaction is to allow each of you an opportunity to have your voice heard, while being exposed to the responses of others in the circle.

It is the expectation that while a Participant is speaking, all Participants respect the thoughts and voices of each other, and that the circle is upheld, whereby speaking out of rotation disrupts the flow and intentions of the process.

We will go around the circle 2, maybe 3 times, before introducing a new ‘*address*’ in either a smaller part or larger part

If at any time, you wish to capture something of interest that you would like to speak to, but it is not your turn, I invite you to write down your thoughts in your reflective journal and then bring light to your ‘*wondering*’ once it is your turn to speak. It is appropriate to back up the conversation for purpose or move it forward as desired.

Researcher: Do you have any questions or concerns before we start the focus group process today?

Participants _____: allow for answers and possible elaborations

Focus Group Questions: (parts and sum)

Last time we left the dialectic with: What does it mean to be ‘confident and competent’ in relation to movement? Are we able to depart today’s focus group from this point?

- Can we be confident without have competence?
 - Can we be competent without confidence?
1. What considerations (meaning- thoughts, or contemplations) can you acknowledge or accept within a contemporary definition of PL? What might you reject or dispute?
 2. What does it mean to be physically literate?
 3. Do you believe that Physical literacy aims to generate a disposition whereby individuals’ value and take responsibility for their own engagement in physical activity? If so or if not, I invite you to speak to your perspective.

4. How and if at all, does Physical Literacy aim to develop a human embodied potential?
5. What aspects of PL do you personally aligning with or embed in your teaching practice? Can you give me an example?
6. What indicators do you have/or use to gage if your students are engaging in a PL journey of their own?
7. How do you think embodiment, can be used to unpack the concept of PL? (reversed question)
- 8a. Do you believe that PL advocates for the holistic development of motivation and confidence (affective)? If so, can you give me an example or state why or why not.
- 8b. Do you believe that PL advocates for physical competence (physical)? If so, can you give me an example or state why or why not.
- 8c. Do you believe that PL advocates for knowledge and understanding (cognitive)? If so, can you give me an example or state why or why not.
- 8d. Do you believe that PL advocates for healthy relationship building (social constructions)? If so, can you give me an example or state why or why not.

In preparation of our last one on one interview can everyone prepare a response:

- Send it to me the evening prior to the interview.

Q: What would be your personal definition of PL? Give me a current teaching example {pre-pandemic} of how you would exemplify your definition.

ADDITIONAL QUESTIONS FROM GROUP:

- Agreeing/Knowing that the “why” (links to values) can it drive Physical Literacy? How does it assist if at all the development of human embodiment?

Focus Group Interaction #3 (Participants 1–7)

Introduction:

Researcher:

Good afternoon, welcome and thank you again for volunteering to be a part of the research study.

Opening statement:

Researcher: Today’s date is _____, 2020.

- My name is Stacey Hannay and I am the lead researcher for the study entitled: ‘*Conceptualizations of Physical Literacy*’
- I am here today with Participants 1 through 5. Two participants were unable to make this final interaction and send regrets. This focus group interaction will take approximately 1 hour in length, and no more than 1 hour and 30 minutes (*pause*), do any of you have any concerns with this time frame?

Participants ____: (*pause; allow participant to answer*).

Researcher:

Before we get started today, I am going to share with you all the purpose of the focus group interaction in just a moment, but will open the audio recorder now, to ensure that all your voices are picked up by the microphone.

Researcher:

If you could please state your name or introduce yourself with either your given name or pseudo name for the study, so that the audio recorder can detect your voice it would be appreciated. We can go around the circle clockwise to start.

Participants ____: (pause; allow participant to answer).

Researcher: Thank you.

Purpose of the focus group interaction:

Researcher: My research interests lie in the area of theorizing curriculum and teacher professional development. Specifically, I am interested in the way that physical education (PE) teachers conceptualize and draw meaning from the concept of PL. In our focus group interaction today, I hope to learn something about how each of the Participants have conceptualized and experienced PL in their current teaching practices.

- We will be placing PL at the center of our context today in relation to meaning and will be working towards understanding how we conceptualize this meaning as a whole.

My role as the researcher within the circle will be as a facilitator and translator, attempting to understand your processes of communication, specifically with each other, and how you will each navigate these pathways towards your own understanding of PL.

Focus Group Interaction Protocols:

Researcher: As a group and individually, you will be opened to ‘*something that addresses you*’ within the natural eb in flow of the conversation {Interpellated} - in our case this will be the concept of PL, for which each of you will be given an opportunity to share in a discussion about the concept. We call this the hermeneutic circle. The hermeneutic circle – describes how all understanding is context dependent. That we are not constructing the world, but that the world is disclosing itself to us, based on our angle(s) of vision.

The intent of today’s interaction is to allow each of you an opportunity to have your voice heard, while being exposed to the responses of others in the circle.

It is the expectation that while a Participant is speaking, all Participants respect the thoughts and voices of each other, and that the circle is upheld, whereby speaking out of rotation disrupts the flow and intentions of the process.

We will go around the circle 2, maybe 3 times, before introducing a new ‘*address*’ in either a smaller part or larger part

If at any time, you wish to capture something of interest that you would like to speak to, but it is not your turn, I invite you to write down your thoughts in your reflective journal and then bring light to your ‘*wondering*’ once it is your turn to speak. It is appropriate to back up the conversation for purpose or move it forward as desired.

Researcher: Do you have any questions or concerns before we start the focus group process today?

Participants _____: allow for answers and possible elaborations

Focus Group Questions: (parts and sum)

1. What would be your personal definition of PL and how would you look at implementing it in your classroom context?
2. What do you understand of the word embodiment, and how it might relate to the concept of PL? (What is your journey past to present – interpretations)
3. Do you think that PL is something that can change your students' values of activity or PE or being a healthy person for life? (Last focus group we left our conversation around values and system values of movement)
4. What does it mean to be physically literate?

Asked to Journal a final reflection for discussion:

5. Journal about the Pandemic and your lived experience's effects on how you have conceptualized PL.