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Emotional connections and caring: ethical teachers of physical education

This is the peer reviewed author accepted manuscript (post print) version of a published work that appeared in final form in:

Wrench, Alison & Garrett, Robyne 2015 'Emotional connections and caring: ethical teachers of physical education' Sport, education and society, vol. 20, no. 2, pp. 212-227

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Emotional connections and caring: Ethical teachers of physical education

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Abstract

The field of physical education (PE), as it exists in teacher education, is dynamic as ways of preparing teachers to meet the needs of young people in contemporary times change (Tinning 2004). Such endeavours are underpinned by concerns about school-based PE, the alienation of students from PE, and responsibility for producing healthy students. Concerns also exist around a perceived propensity amongst pre-service teachers of PE to steadfastly retain initial beliefs and values and resist more socially-critical perspectives and pedagogies. An engagement with socially critical discourses in teacher education is critical if PE is to be a site of inclusion rather than marginalisation and exclusion. This paper examines how a group of pre-service teachers of PE, who experienced a teacher education program, at an Australian university, that was infused with strong social justice discourses constituted subjectivities and pedagogical practices. We explore how, emotional connectivity, and an 'ethic of care', instil broadened perspectives and engagement with socially-critical pedagogical practices. Whilst emotions and caring are generally perceived as marginal attributes in the field of PE, we suggest that the affective domain is significant to effective pedagogical practices, subjectivities of teachers of PE and the reality of teaching. We seek to trouble 'truths' disseminated by hegemonic discourses that construct PE teaching as a technical undertaking, founded on disciplinary knowledge and curricular expertise. We close by providing possibilities for others working with PE pre-service teachers around foregrounding affective dimensions of pedagogical practices and teacher subjectivities and propose that these possibilities might address calls for a new type of PE teacher.

Keywords: ethic of care, emotional connectivity, PE teacher subjectivities, pedagogical practices

Introduction

This paper investigates the shaping of subjectivities of pre-service teachers learning to teach physical education (PE). In particular it explores how the affective domain and 'an ethic of care' inform subject positions and pedagogical practices. The research, on which this paper is based, formed part of one author's PhD study, which explored how subjectivities and pedagogical practices of pre-service teachers with a specialisation in PE were constituted and configured through narratives. The research participants were completing a Bachelor of Education (Primary/Middle), at an Australian university, which aimed to prepare them to teach as classroom generalists with a specialisation in PE. This is a point of distinction from a traditional trajectory into PE teaching via graduate teacher education, subsequent to undergraduate studies in human movement or sport science.

Research into teacher subjectivities is not new, and others have established the significance of one's sense of self as a teacher to one's pedagogical practices (see Britzman 1991; Muros Ruiz and Fernandez-Balboa 2005; Alsup 2006). This paper seeks to add to this body of work through exploring how an 'ethic of care' and emotional connectivity are captured in the subjectivities and pedagogies of pre-service teachers of PE.

The work also engages with a wider discursive context, which includes debates about the preparation of pre-service teachers, socially-critical pedagogical practices, and calls for a new type of PE teacher. Here we attempt to illustrate how the participants, in taking up the provocations of their teacher education program, incorporated socially

critical perspectives in their pedagogical practices and relationships, albeit in varying ways and degrees.

Through our work with pre-service teachers, we are aware that the constitution of teacher subjectivities is complex and the adoption of socially critical pedagogical practices in PE is neither neat nor guaranteed. Working in this field of contestations about valued knowledge, curriculum, pedagogies and preparation of teachers, frames our on-going interest in the interrelationships between the subjectivities and pedagogical practices of pre-service teachers. In this instance excerpts from interviews conducted with seven pre-service teachers, across four years, were used to explore these processes and interrelationships. Whilst it was found in the larger research undertaking that the participants celebrate their physicality and on-going engagement with the PE learning area, emotional connectivity to students and understandings of selves as ethical teachers were also very important. It is these latter aspects that will be the focus of this paper.

As we are working from poststructural perspectives, informed by the work of Foucault, we will, in the first section of the paper address subject constitution and ethical self-formation. We next consider the research context, methods and data analysis. This is followed by the presentation of data through a constellation of three themes, 'an ethic of care'; caring: self, others and saviours; and pedagogical practices of ethical teachers. In conclusion we discuss the significance of emotions and an 'ethic of care' in generating broadened notions of PE teacher subjectivities and pedagogical practices.

Foucault: Ethics and care of the self

Poststructural perspectives informed by the work of Foucault, support understandings that subjectivity is not essential or given. Foucault argued that the constitution of

subjects is contingent and occurs at points of correlation between three axes: forms of knowledge and 'regimes of truth'; normativity of behaviour and technologies of power; and 'the constitution of the subject's modes of being on the basis of practices of self' (2010 p42). In attempting to understand these processes it is necessary to analyse the irreducible interrelationships between truth, power and the subject (Foucault 2011). Importantly, subjects, including pre-service teachers, are neither totally passive nor active in subjective constitution. Of particular interest to this paper, are the conditions and contexts which privilege particular knowledge and truths, normative practices, and self-relations (Webb 2003) of 'ethical' teachers of PE.

Foucault described his project as the on-going study of 'relations between subjectivity and truth' (2005 p2). In his later genealogical work, Foucault shifted his focus from forms of truth-telling associated with scientific knowledge and coercive practices to those associated with technologies of self-formation (Foucault 2000). In doing so he highlighted the significance of practices of the self to the attainment of certain modes of being.

Care of the self 'was the mode in which individual freedom…was reflected as an ethics' (Foucault 2000 p284). Care of the self requires knowledge of oneself and of rules or principles of acceptable conduct, which are founded on particular truths (Foucault 2000). Foucault argued that such knowledge was not merely self-awareness but fully implicated in processes of self-formation.

Ethics as self-formation integrates four key aspects, which guide styles of living. First, it involves *ethical substance* or the aspects of self we seek to act upon. Second, it involves the mode of subjection or ways the self establishes her/his relationship to ethical conduct and so governs this ethical substance. Third, it involves forms of self-forming work or modes of subjectivation. Fourth, it involves *telos* or the desired mode

of being, and, hence, why we govern ourselves, or are governed, as ethical subjects (Foucault 1983; 1990; O'Leary 2002; Davidson 2003; Dean 2010). It follows that particular truths, norms of conduct and processes of subjectivation are interrelated in the constitution of ethical subjects. This conceptualisation provides us with resources for analysing how the participants constitute themselves as ethical teachers of PE.

The Research

In the context of teacher preparation in PE within a middle schooling degree, the research, from which this paper is drawn, investigated the constitution of emerging teaching subjectivities of seven pre-service teachers as they moved through their university studies.

The particular Bachelor of Education (primary/middle), at an Australian university, prepares students for teaching as generalist classroom teachers and as specialist PE teachers. This Bachelor of Education has a socially critical and futures orientation as evident in its guiding principles: *Social Justice and Equity, Futures Thinking, Sustainability, Education for Community Living, Well-being and Relationships Development* and *Professional Competence.* These principles are significant as they inform orientations of courses and ways of thinking about teacher education, teachers, and pedagogical practices (Feiman-Nemser 1990; Tinning 2006).

While the participants recalled un-problematic relationships with the institutions of sport and PE they were also exposed to socially critical perspectives through their university studies (Garrett and Wrench, 2008; Garrett, Wrench and Piltz, 2007; Wrench and Garrett 2012). They participated in a range of strategies that promoted critical reflection and invited engagement with broadened perceptions around physical activity and learning outcomes. The intention is to encourage the development of PE teachers

capable of confronting and countering beliefs and pedagogical practices that alienate and marginalise students from less powerful social positions.

Participants and Methods

The research undertaking, from which this paper is drawn, was an interview based inquiry from which biographical information was collated and constructed as narratives. Individual semi-structured interviews and focus groups were the principal method for data collection and therefore the primary means of capturing participants' perspectives. Gubrium and Holstein (2003) contend that semi-structured/unstructured interviews enable the constitution of rich data from subjects who are active in authoring their own experiences. Interviews provided a process and spaces for participants to speak of and for themselves about processes of becoming. This is significant given the prevailing propensity for authoritative 'others' to speak about and for teachers. As a consequence, semi-structured/unstructured interviews were designed to instigate conversation rather than extract answers.

Participation in the research project was voluntary with an invitation to participate extended to an entire cohort of students completing the first year of the PE major in the Bachelor of Education (primary/middle). Key background information about the research, aims, and commitment was disseminated via information sessions and a letter. Selection of participants was purposeful (Patton, 2002) in that they met the key requirement of enrolment in the PE major and, consequently would complete six PE courses, two PE curriculum courses and a final teaching placement as a specialist teacher of PE.

The research project was approved by the University Human Research Ethics Committee. In keeping with the National Health Medical Research Council guidelines

(2001), principles protecting participants (informed consent, self-determination, confidentiality of information and anonymity, protection from harm) and governing the storage, access and disposal of files were adhered to across all stages of the research. Permission slips were signed by all participants prior to commencement of the research process. Participants were also informed of their right to withdraw at any stage of the project.

Data was collected across four years, primarily through sixty minute semi-structured interviews conducted, by one of the authors, on an annual basis with each participant. Themes for interview questions included personal experiences of physical activity, sport and PE through families, schooling and university. In addition, focus groups were conducted at the completion of the third and fourth years of the study as a means of stimulating recall, exploring perspectives of shared experiences, broadening discussions of practicum experiences and elaborating beliefs and values. Data generated from emails, worked to complement and enhance that collected from interviews and focus groups. Authenticity was sought through inviting participants to revise transcripts of their interviews and by including their clarifications and additional input in the collated data.

Analysis- guiding questions

Analysis of collected data occurred throughout the research undertaking (Atkinson and Delamont 2005; Holstein and Gubrium 2005). Guiding questions such as *how* and *why* the narrators speak and act as they do, were used to identify discourses drawn on and subject positions constructed.

In their conversations, participants made choices in *how* and *why* they constructed particular meanings. These choices were influenced by the repertoires of

discourses available to them (Wright 2004). Analysis extended to exploring how these discourses work within power relations to constitute subjectivities (Gubrium and Holstein 2000; Perakyla 2005). The language used and ways of speaking also informed understandings about how particular discursive 'truths' were established and applied through technologies of self-formation. Attention was paid to linkages between events and biographical particulars, in the construction of subjectivities (Holstein and Gubrium 2000; Chase 2005).

A number of broad themes relating to teacher subjectivities emerged from analysis of the research data, including understandings about ethical teachers. In the following sections stylisations of ethical teachers, constituted through technologies of power/knowledge and technologies of self, will be explored. More specifically, stylisations founded in emotional connectivity and ethical self-formation will be presented through a constellation of three themes: 'an ethic of care'; caring: self, others and saviours; and pedagogical practices of ethical teachers. Each theme will be discussed in turn and illustrated by direct quotations from participants. It must be acknowledged that the quotations presented in this paper were determined by the authors and as such reflect particular biases, subject positioning and perspectives.

Given a 'limited' sample of seven pre-service teachers, we do not claim to make empirical generalisations about pre-service teachers learning to teach PE. Instead, we have attempted to reveal contextualised understandings (Chase 2005) through the chosen participant quotations and our interpretations. In doing so, we have attempted to establish a dialectical relationship between the data and theoretical perspectives to generate theoretical generalisations (Mason 2002), and resonance for others working with pre-service teachers.

An 'ethic of care'

> I'm a nurturing, caring female teacher. Inclusion and treating everyone fairly are really important to me. (Sally)

The nurturing female teacher is an established narrative that constructs expectations about teachers and their work (Walkerdine 1992). This narrative naturalises caring as emotional female work positioned dichotomously to rational ways of relating associated with males (Zembylas and Fendler 2007). However, an 'ethic of care' was significant to both male and female participants, in distinct as well as similar ways.

As evident in the quote above, an 'ethic of care' is at the heart of Sally's sense of self as teacher. The following quote from Sally further illuminates how discourses of nurturing and caring informed these understandings.

> Things that happened to my younger brother have also influenced me. When he was in year 10 he had an old style, set in his ways, PE teacher. My brother had knee problems but this teacher thought that he was lazy and OBESE. He was supposed to help kids be active and have fun but instead he paid them out. He hurt my brother so much that his confidence really dropped. Mum and dad worked so hard to get him back playing sport.

Sally locates herself relationally to narratives (Ricoeur 1992) of caring, which establish norms by which she judges teachers in relation to ethical action and social justice. As the following statement shows, Sally draws on knowledge and norms around 'care of the self' and relating well to others to constitute herself, as a caring teacher who has students' needs as her primary focus.

> I'm the complete opposite to traditional teachers. Maybe it's because my faith, standards and way of living are different to others. I've learnt to focus on how others are feeling and how I'm making them feel. My values about how to treat people and live life are a really good base for my teaching. It helps me to be more aware of students and to be student orientated. The relationships you establish with kids are really important, especially with special needs kids.

In these excerpts it is apparent that Sally draws on discursive resources available in models of caring within her family and Christian faith. University learning experiences, within a 'reflective practitioner' model of teacher education, have also been significant

in constructing knowledge, norms of behaviour and ethical ways of relating to self and others.

The reflective practitioner model of teacher education seeks concurrently to build humanist understandings and teaching skills (Connell 2009). For Leanne, as is evident in the following emailed communication, this model promotes ideals around caring and expertise.

> Here is a poem I wrote today. It relates to what I'm learning through my teaching degree. Many teachers feel teenagers are creatures to be wary of, or that teenagers are crazy and rebellious. In fact they are wonderful people that just need some understanding, reassurance, guidance and support by teachers that genuinely care. Fingers crossed; hopefully I can be one of those teachers.
>
> *Control versus Influence*
> It's hard to be a teacher
> The children don't listen to me
> I set the rules, I make the punishments
> The kids are just plain naughty.
>
> But maybe my approach is wrong
> What is it that I don't see?
> Maybe I shouldn't blame them?
> Possibly it starts with me.
>
> I can't control the students
> It's my actions that I control
> By planning some interventions
> I can reduce the misbehaviour toll.
>
> Kid's brains are forever changing
> Logic is developed last
> This explains why kids are reactive
> Why they don't get that they shouldn't drive fast.
>
> Teens are not deliberately rebellious
> They don't mean to be little shits
> They just need our support and guidance
> While they experience hormones and zits
>
> As a future teacher of adolescents
> I see these kids have their own needs
> I hope I can help guide them
> To want to perform good deeds
>
> With teachers working hard alongside them

Kids will get a good start
Encouragement needs to be given
And it needs to come from the heart.

For Leanne, the ethical teacher has scientific knowledge, founded in educational psychology, including 'truth discourses' (Foucault 2003) of 'youth at-risk', 'brain' and 'hormone' development, which inform an 'ethic of care' characterised by 'receptivity, relatedness and responsiveness' (Isenbarger and Zembylas 2006 p122).

Connell argues that psychology has become 'the queen of sciences in teacher education' (2009 p215). As a privileged science, it is a 'mode by which ethical statements come to place themselves within the true, to establish a power for the values and techniques they espouse' (Rose 1999a p260). Through these 'truth discourses' students are classified and individualised within grids of normality and abnormality (Foucault 2003). As a consequence, teachers such as Leanne are able to quantify and categorise adolescents (Rose 1999a; Foucault 2003; Edwards 2008).

Discourses of educational psychology, especially of 'youth at-risk' and cognitive development, confer a certain expertise (Connell 2009), which Leanne feels ethically obliged to apply so that she and students can realise potential (Rose 1999a). Her pedagogical relationships with students are the vehicle of this obligation and means to apply an 'ethic of care'. In communicating her poem and email, Leanne actively and strategically constructs herself as a knowledgeable, ethically responsible and caring teacher.

Leanne also applies notions of caring to the field of sport and specifically, to the coach.

> My sporting coaches have been encouraging, caring and my mentors. I train for athletics and my coach is a wonderful role model. She's strong-minded, expresses interest in her athletes and is very caring. She's also competed as a veteran athlete and can help me with difficulties like injuries, kids and work. She's great around our younger athletes and they all look up to her and can approach her with any concerns.

Leanne evaluates ethical elements intrinsic to this narrative and establishes nurturing as a 'style of living' for the caring pedagogue, adopting them as technologies for self-formation. Given that emotions and caring are perceived as marginal attributes in the field of PE (Larson and Silverman 2005; Dowling 2008), it is noteworthy that Leanne draws on these characteristics in constructing her own sense of self.

In summary, caring is important to the teachers Sally and Leanne aspire to be and is founded on knowledge, norms of behaviour and ways of relating or managing self and others. We turn next to explore how an ethic of care is infused in practices for managing self and others.

Caring: self, others and saviours

Within the field of PE, healthism and obesity discourses are significant to the project of ethical self-realisation. Thoughts and actions are based on assumptions that it is 'good' or ethical to be thin, to regulate one's fitness and activity levels, and strive to reduce health risks associated with obesity and inactivity (Dean 2010). In their exercise of ethical self-government participants drew on knowledge and expertise from bio-science, healthism and popular culture, to guide the conduct of students in relation to healthy life-style choices. The following affirmation by Leanne indicates a perceived pedagogical obligation to teach in ways that lead students towards self-realisation and salvation.

> I want kids to be happy and develop into healthy, successful adults. I think you have to be happy, love PE, sport and kids. I try to make activities inclusive, varied and non-threatening. All kids have the right to enjoy PE, be fit, healthy and happy.

Leanne's pedagogical aspirations are informed by discursive 'regimes of truth' and normalised notions that all, with appropriate guidance, are capable of realising healthy lifestyles. Technologies of self around health and wellbeing adopted by Leanne inform

both her management of students' conduct and perceptions of what she should teach them (Foucault 1983).

The pedagogical obligations accepted by Leanne exemplify how, in contemporary times, the utilitarian value of PE is aligned to the neo-liberal project for producing healthy, self-managing, productive citizens (Lupton 1999). As teachers of PE, the participants face specific pastoral or governmental obligations for the moral education of students, as this relates to health, fitness, lifestyle choices, and salvation (McCuaig and Tinning 2010).

Sally's and Leanne's narrative excerpts suggest that this obligation is founded on more than the development of knowledge, skills and attitudes, but also incorporates a sense of *emotional* connection to students. In the context of teacher preparation through a middle-schooling degree, they expand on traditional notions of PE which privilege 'biophysical sciences, technical-rational approaches and strong performance identities' (Dowling 2008 p248). Leanne, in the excerpt above, talks of wanting students to be happy, included and able to develop fully. She also indicates a sense of obligation and desire to lead students to states of fulfilment through engagement with PE.

Through the interview process Leanne and Sally establish a sense of self-constancy around an ethic of care. In describing particular circumstances and events from schooling, sport, family and teaching, each narratively prescribes appropriate action, in the process constituting themselves as ethical teachers (Ricoeur 1992; Simms 2003). Their narrated accounts of capabilities and pedagogies for making a difference express and construct commitments to ethical stances. In constructing themselves as caring teachers, they are 'giving their word' to teach and make a difference for others in socially just ways (Ricoeur 1992).

Leanne also demonstrates a sense of schools as spaces where students engage in

identity work, and where teachers' pedagogical practices are implicated in processes of becoming. In the following excerpt she problematises how some students are constructed in deficit terms, and explores pedagogies for countering low or discriminatory expectations and the constitution of deficit subjectivities.

> *Freetown High* made me aware that the kids can seem awful at first but once you get to know them they're not that bad. Some just don't like discipline and know that if you're from the northern suburbs you're a "down and out kid". Because they know that attitude is around the place they're already negative before they start school. Some don't like teachers being above them and telling them what to do. I try to work with them and let them call me Leanne. I tell them I'm here to help and work with them. I want there to be respect.

Central to Foucault's understanding of ethical subjective constitution is an ability to problematise normative practices and engage in reflective action (Clarke 2009). Leanne uses her email, poem and narrative excerpts as spaces to problematise and reflect on pedagogical practices. She also uses these to explore possibilities for the caring teacher, as saviour, who leads adolescents into salvation through teaching in ways that motivate attendance and engagement with schooling.

Diverse notions of teachers as saviours emerged from interviews and focus group discussions. Concerns and promises of salvation extended from general issues around poor teaching and inequitable practices, to quite specific manifestations such as the supposed obesity crisis. Typically, participants differentiated themselves from the pedagogies they problematised, and, as suggested in the following excerpt from Patrick, constructed possibilities around an ethic of pastoral guidance.

> I aspire to be the teacher that can see where a kid is coming from, can change a kid's way of thinking about PE so it is not a chore. I also want kids to be able to believe in themselves.

Patrick draws on his family in explaining how and why he constitutes himself as a caring male teacher who engages in emotionally-laden pastoral work.

> I'll be a father figure for some kids because they don't have a male role model in their life, like with me, my Dad wasn't a role model for me. I didn't like how he was, so I looked elsewhere. I learnt from that. I was lucky enough to find people who helped me and in turn I'd like to help others. It's like what happens to most people who get saved, like they get cancer then go out and try to fight cancer for the rest of their lives. Something happened to me and I want to pass it on.

Significant others made a difference for Patrick and so he aspires to be a positive male role model. This quote from Patrick's suggests that he is drawing on a narrative of Judeo-Christian ethics readily available in western cultures, which merges personal salvation with moral imperatives of self-renunciation and saving others (Foucault 2005). However, we feel that Patrick's narrative of the ethical self does not involve self-renunciation, but incorporates emotional relationships and obligations to self and others founded on non-hegemonic forms of masculinity.

For Simon, practicum experiences proved significant for establishing teaching as an ethical mode of living.

> I want to be a PE teacher who gives their time and gets involved so that kids have the best opportunities. Since our second practicum I've known what teachers have to do. I am daunted but also looking forward to the challenge. I think teaching is a job, that if you want to be good, you have to almost let it consume you.

As Simon understands it, teaching cannot be confined to school hours but constitutes a way of life. When teaching is constructed as a way of life, one's personal sense of self is deeply interrelated with one's professional self (MacLure 1993; Zembylas 2003).

Foucault's conception of ethics extends to modes of living that incorporate processes of self-formation (Rose 1999b; 2001; Revel 2009) and provides a means for understanding teaching as a style of life. From excerpts explored, it appears that ethical self-formation and style of life for the participants, as teachers, incorporates pastoral pedagogies and relationships founded on an 'ethic of care' and leading students to manage their own conduct toward salvation.

We next explore the significance of these pedagogical practices to who the participants understand themselves to be.

Ethics: pedagogies, obligations and relationships

Pedagogical practices are central to teachers' work, and bear potential to impact on students in their care (Lingard 2007; Lingard and Mills 2007). Participants indicated strong feelings that students and inclusive practices are key pedagogical priorities. However inclusion is a somewhat nebulous term, open to multiple readings in relation to pedagogical practices (Lingard and Mills 2007).

Common understandings of inclusive pedagogies for PE prioritise equal opportunities for participation and success by all as a means for ensuring continued engagement and participation (Tinning 2002; Byra 2006). The following statements suggest that some participants draw upon such mainstream discourses of inclusion. Simon says, 'the main thing is that kids are participating and engaged, whilst Patrick comments, 'it's about making sure all are included, active and having a go'. At this level of reflection there is little consideration of the nature of the physical activity experiences to which students ought to have equal access, or the consequences for knowledge and identity construction.

Inclusive pedagogies are a social justice issue (Lingard and Mills 2007), which has implications for socially-critical pedagogical orientations amongst teachers of PE (Tinning 2002). The following excerpt from Nat illustrates how participants incorporated socially critical discourses of 'inclusion' in relation to their pedagogical work.

> Teaching PE is about making kids feel comfortable, safe and confident through positive and inclusive pedagogical relationships.

Armour and Fernandez-Balboa (2001) argue that to connect with students is a

pedagogical imperative that enables transformative possibilities, whereby learners 'connect with the world in meaningful, life-enhancing ways' (p105). For Patrick, connecting with students is pivotal in supporting inclusion and learning.

> I think I can be more than teachers I've had. I'm interactive, enthusiastic and work one on one to help kids be involved and learn. I try to get to know them, connect with them and catch up in the yard. I want to be the teacher all the kids want to have.

Relating well to students and emotional connectivity is a pedagogical priority for Patrick. In the following excerpt Nat, extends this priority to establishing safe, supportive learning environments.

> Teaching isn't just about curriculum; it's about making kids feel comfortable, safe and confident in their environment. Inclusion is so important, so is giving encouragement, focusing on what students learn, rather than what they can't do. It's about improving their confidence and helping them learn that PE can be fun.

Here Nat draws on socially-critical discourses of PE that counter pedagogical practices – informed by deficit assumptions − which exclude and marginalise around ability, gender and ethnicity, amongst other differences (Garrett and Wrench 2008).

Nat and Patrick express a commitment to pedagogies for inclusion in a social justice sense. Each identifies practices that align with dimensions of the productive pedagogies framework for making a difference to the learning and schooling of 'less advantaged' students (see Lingard 2007). Leanne also strategically foregrounds pedagogical strategies she has used to include those normally excluded, or for whom low, if any, expectations are held.

> When they had problems I'd actually listen to them and if they told me they couldn't do PE, rather than sign them off, I'd ask them why and whether they could do some things. I watched one boy in the first few weeks and he'd just score. I asked him whether he could walk and he told me he could. So I gave him a ball and while the others were running, I had him walking and dribbling. He'd never been asked to do anything before. I had him join in the passing games and by the end of it he was joining in every lesson. I pointed out to the other PE teachers that he was joining in. They'd never bothered to try and it was accepted that he couldn't do it so he just scored or got the equipment out and that was it.

These narratives of inclusive pedagogies are significant in constructing socially-critically aware teacher subjectivities that are distinguishable from more mainstream constructions of PE teachers. Through the narrative process (Ricoeur 1992) participants suggest that they are aiming for the 'good life' for students − and to be 'good teachers' − through equitable treatment in socially − just lessons where emotional connectivity and inclusive pedagogies flourish. The narrated passages do the identity work of reinforcing links between 'who' they understand themselves to be and their pedagogical practices.

It must be noted that participants demonstrated socially-critical orientations towards teaching PE in varying degrees and non-homogenous ways. This may, as suggested by Tinning (2002), reflect the different discursive resources and subjectivities that they bring to teacher education. Despite encouragement of socially-critical orientations through their pre-service degree, adoption of these is neither straightforward nor easy, especially in times when instrumental notions of teacher competence and professionalism tie ethical conduct to technical proficiency and curriculum content expertise. It is not surprising that, technically effective pedagogies also feature in their narratives of ethical conduct.

D'Arcy, who constitutes himself in more mainstream notions of the skilled and technically efficient PE teacher, establishes the ethical self through pedagogical practices founded on effective management and appropriate sequential learning experiences.

> I like to have all students participating and everything set up. I like to use exercises or games, be in control and involved as an umpire/player, giving feedback. I try to break activities down, use precise cues and minimise instructions.

Discourses of technical rationalism inform 'D'Arcy's notions of the 'good' PE teacher who efficiently and effectively manages learning environments and student conduct

(Tinning 2004; 2010). However, the socially-critical import of a 'reflective practitioner' model of teacher education has had some influence in leading D'Arcy to a position where he engages in reflective practices around capabilities and student diversity.

> Uni has also helped me understand that teaching is not just going out and doing the same things that I did as a student. Some games like dodge ball exclude students. I wouldn't have thought that and it's also important to understand the kids. When I was at *Kingston High*, I couldn't teach skills/drills, so I taught through games. I'd start with a game and tell them what we were going to focus on and then progressively change the games during the lesson. I had time for kids and I think that also helped.

As is evident in his reflection about teaching PE in a secondary school in a high poverty area, D'Arcy infuses critical perspectives into the more technical orientations he tends to favour, thus somewhat shifting his pedagogical orientation.

Conclusion

In this paper aspects of the constitution of subjectivities of pre-service teachers learning to teach PE within a Bachelor of Education (primary/middle) were explored. The key focus centred on how an 'ethic of care' and emotional connectivity to students inform subjectivities and pedagogical practices. Analysis was informed by Foucauldian perspectives, whereby ethics incorporates practices for the care of the self or forms 'of action of the self on the self' (Dean 2010 p20). Ethical subjective formation occurs at points of correlation between these practices and particular truths and norms of behaviour around 'good' or ethical conduct.

General findings suggest that an 'ethic of care' informed by discourses such as educational psychology, healthism, and teachers as saviours, informed participants' understandings of themselves as incipient teachers. Emotional connectivity to students, pedagogical practices for making a difference, and leading students into salvation

through teaching skills and knowledge necessary for self-management and self-realisation were also apparent in participants' narratives.

On another level it was found that the participants look to multiple social fields, including families, sport and teacher education amongst others. They also draw on a range of discursive resources that inform an 'ethic of care', affective teaching and teaching as a style of living in constituting themselves as ethical teachers.

Affective and inclusive teaching strongly informs participants' understandings of themselves as incipient teachers. It stitches together souls, bodies, pedagogical practices and ways of living as ethical teachers. In foregrounding accounts of affective and inclusive teaching, the participants also refuse to be fixed by instrumental constructions of teacher subjectivities as can be reinforced by the neo-liberal governmental rationalities promoted in educational policies and evaluation mechanisms.

The field of PE, as it exists in teacher education, is dynamic, and efforts to explore ways of preparing teachers to meet the needs of young people in contemporary times are changing (Tinning 2004). This research has added to that work in illuminating how, amongst a group of pre-service teachers specialising in PE within a Bachelor of Education (primary/middle), teaching with emotional connectivity, and an 'ethic of care', infuse broadened perspectives and alternative understandings of 'who' one is as a PE teacher. This research has also shown that it is possible for pre-service teachers to develop orientations that extend beyond developing technical expertise and instrumental pedagogies of PE. 'Who' the participants understand themselves to be incorporates possibilities around ethical pedagogical practices of PE that include rather than marginalise students (Sicilia-Camacho and Fernandez-Balboa 2009).

This differentiation, in which the participants took up socially critical perspectives and practices, could be understood in terms of a particular cohort who may

not reflect a larger population of pre-service teachers learning to teach PE. However, the significance of multiple points of contact with social justice issues and critical perspectives, across a four year Bachelor of Education program founded on principles of social justice and wellbeing cannot be discounted.

Findings from this research suggest that, emotional dimensions of self are embodied in participants' pedagogical orientations. These findings support other research in education, which found that emotions are significant to teacher subjectivities, pedagogical practices and the reality of teaching (see Zembylas 2005; Isenbarger and Zembylas 2006; Hebson, et al. 2007)

As the selected quotations in this paper show, teaching PE is a physical, intellectual, social, and emotional undertaking. Implications arise for teacher educators to expand understandings of subjectivities and pedagogical practices that limit PE to a physical and scientifically-founded undertaking. Drawing on Zembylas and Barker (2002) and Moore (2007), the creation of supportive environments − where pre-service teachers of PE are encouraged to develop all domains, not just professional knowledge and technical expertise − is essential for resisting narrow and challenging constructions, normalised within hegemonic public and political discourses.

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