Preparing Pre-service Teachers to Advocate for Social Justice in Schools

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September 2018

A thesis submitted in partial fulfillment

of the requirements of a Masters of Arts

in the Department of Kinesiology and Physical Education

McGill University

Table of Contents

Acknowledgements

I would like to thank and acknowledge the following people for their role in helping me to complete this thesis:

- To my supervisor, Dr. Lee Schaefer, who modeled to me the type of teacher I aspire to be. You've been patient, supportive, and flexible with me, allowing me to approach this experience with autonomy and curiosity. Thank you for trusting in my ability to do this work and for believing in serendipity, offering me this opportunity to learn and grow.
- To my committee members Dr. Gordon Bloom and Dr. Lisa Starr, thank you for the expertise you provided with regard to the post-secondary education context. Your suggestions were instrumental in challenging my work to be better communicated and thus, understood.
- To Doug Gleddie, thank you for your edits and the conversations that allowed me to delve deeper into my research, resulting in the construction of this text.
- To the participants whom I spoke with in my study. Thank you for sharing openly and honestly with me about your lived experiences. I so appreciate the candor with which you shared your processes of identity-making in both personal and professional landscapes.
- To my parents, Chris and John, you have always supported me in my pursuits, providing me with the unflappable knowledge that I could do what it takes to succeed. I am able to be brave and take chances because I know you will be there to help.
- To my sister, Brittany, I have loved taking on this new chapter of our lives simultaneously. I am proud of you for the work you have done, and for the solidarity you've offered in navigating grad school after professional life. Thank you for all of the phone calls, texts, and memes we've exchanged these past two years.

- To the department of Kinesiology and Physical Education at McGill, I am grateful for the many people that composed this professional and academic community. I am grateful to all of the many people who made doing this work possible, especially Valerie and her bottomless candy bowl.
- To my lab cohort, Derek Wasyliw, Mel Daoust, Marina Erfle, Hariata Tai Rakena, Emma Balazs, Gabrielle Valevicius, & Michael Dubnewick – I have greatly appreciated working with a group of sincere and curious people such as yourselves. Thank you for reinforcing the relational impact of the work we do together.
- To my dear friends, Ally, Barb, Lynn, and Diane. Each one of you has been on speed dial for me over the course of the past two years offering perspective, humour, and a reminder of who I am in the midst of this transformational work. I am so grateful to you for friendship.
- To the new friends who have made Montréal feel like home these past two years, I cannot express my gratitude for your inclusion in community. I have gained access to an incredible city while simultaneously taking on this transformative work. Thank you for sitting with me/running with me through my discomfort and uncertainties. Thank you for being there to take on new experiences and share in my excitement. Thank you for giving me a space to be myself, as I become myself.

Abstract

The goal of PE is to increase student confidence, competence, and motivation to lead physically active lifestyles. Research has shown physical and health education teacher education (PHETE) students tend to be sexist, elitist and unsympathetic towards social issues. Currently, a gap in culturally responsive and socially just forms of physical education (PE) that bring attention to racism, colonialism, sexism, heteronormativity, and other social issues requires greater acknowledgement from researchers. The purpose of this study is to (1) better understand how PHETE students might be engaged to take on a critical agenda that would increase their willingness to teach in culturally responsive ways, and (2) engage in more socially just forms of PE. Using autobiographical narrative inquiry, students confront and explain their reactions to dominant discourses that have shaped their identities and think critically about how their own experiences may be different than the students who will be in their future classes. Narratively inquiring into four pre-service physical education teachers' experiences, the author illustrates how a different starting point in teacher education may enrich and shape beginning PE teacher's capacity to teach in socially just ways. This understanding has implications for teacher educators as well as schools and other stakeholders invested in more culturally responsive pedagogy resulting in greater inclusivity and improved student outcomes.

Résumé

L’éducation physique a pour objectif d’accroître la confiance, la compétence et la motivation des étudiants à mener une vie active. La recherche a montré que les étudiants dans les programmes d’enseignement de l’éducation physique ont tendance à être sexistes, élitistes et antipathiques envers les questions sociales. Actuellement, une lacune dans les formes d'éducation physique (ÉP) culturellement adaptées et socialement justes qui attirent l'attention sur le racisme, le colonialisme, le sexisme, l'hétéronormativité et d'autres problèmes sociaux nécessite une plus grande reconnaissance de la part des chercheurs. Le but de cette étude est (1) de mieux comprendre comment ces étudiants pourraient être engagés pour adopter un programme critique qui augmenterait leur volonté d'enseigner de manière adaptée à la culture et (2) de s'engager dans des formes d'ÉP plus justes sur le plan social. À l'aide d'une enquête narrative autobiographique, les étudiants confrontent et expliquent leurs réactions aux discours dominants qui ont façonné leur identité et réfléchissent de manière critique sur la manière dont leurs propres expériences peuvent être différentes de celles des étudiants qui seront dans leurs classes futures. En analysant de manière narrative les expériences de quatre enseignants en éducation physique débutants, l’auteur montre comment un point de départ différent dans la formation des enseignants peut enrichir et façonner la capacité des enseignants débutants d’enseigner de manière socialement juste. Cette compréhension a des implications pour les formateurs d'enseignants, ainsi que pour les écoles et les autres parties prenantes investies dans une pédagogie plus adaptée à la culture, ce qui entraîne une plus grande inclusivité et de meilleurs résultats pour les élèves.

Preface & Contributions of Authors

Hennig, L.C. was the primary author and played the principal role in the collection and analysis of data as well as preparation of the thesis and accompanying manuscript.

Schaefer, L. and Gleddie, D. helped to conceive the study, design the research project, contributed to data interpretation and analysis, & preparation of the final draft of the thesis and accompanying manuscript. Both gave permission for the inclusion of the manuscript in this thesis (Chapter 4).

Starr, L. and Bloom, G. both served as committee members; contributed ideas and feedback to ensure an appropriate study design and implementation plan.

Chapter 1 and 2 was written entirely by Lauren C. Hennig, with editorial review provided by Dr. Lee Schaefer.

Chapter 3 was written entirely by Lauren C. Hennig, with editorial review provided by Dr. Lee Schaefer. As well, the methodology of this study was reviewed during the colloquium, and small changes were implemented based on the recommendations of Dr. Lisa Starr and Dr. Gordon Bloom.

Chapter 4 was written by Lauren C. Hennig in collaboration with Dr. Lee Schaefer, and with editorial review provided by Dr. Douglas Gleddie. Dr. Lee Schaefer also assisted in the interpretation and analysis of results.

Chapter 5 was written entirely by Lauren C. Hennig, with editorial review provided by Dr. Lee Schaefer. Dr. Lee Schaefer also contributed to the development of discussion points.

Chapter 1: Introduction

Social justice literature raises concerns in relation to gender equity, diversity, and accessibility in physical education teacher education (PHETE) (Hill, 2018). Certainly, the issue of social justice needs to be well understood by teachers to provide all students with opportunities to learn and succeed. Unfortunately, the current modalities used to teach pre-service teachers about social justice are not well understood, not to mention the fact that entire books are written without ever stating what the authors mean by social justice. Similarly, I understood the struggle as a beginning teacher to bridge what I had learned in my teacher education program with my new professional context. Inquiring into my own personal experience allowed me to better understand the role of teacher education programs in preparing teachers for the multiple realities in contemporary classrooms, including social justice.

Many students entering PHETE are high performance athletes who love sport, have mesomorphic body shapes (fit bodies), and are unaware of the dominant masculine discourses that have shaped their experiences in sport and in turn their identities (Tinning 2004). The research from outside of Canada indicates that PHETE students tend to be sexist, elitist and unsympathetic towards social issues (Evans, Davies, & Penney, 1996, Macdonald, & Kirk, 1999); they have difficulty critically thinking about how their own experiences may have been different than the students who will be in their future classes. Addressing this reality is of immediate relevance as it is argued that a more socially just form of PE would meet the needs of a greater number of students and lead to increased numbers of individuals who would be confident, competent and motivated to lead physically active lifestyles (Fernandez-Balboa, 1995; Hickey, 2000).

Through my study, I wanted to better understand if engaging PHETE students in identity work, particularly autobiographical narrative inquiry, may help them to take on a critical agenda

that would increase their willingness to teach in culturally responsive ways, and engage in more socially just forms of physical education (PE). Clandinin (2013) explains that, "all narrative inquiries begin with an autobiographical inquiry into who the researcher is in relation to the phenomenon under study, which helps to set the personal, practical and theoretical or social justifications and shapes the emerging research puzzle" (p.191). To begin this thesis, I give insight into my own experiences as a narrative inquirer, allowing myself and readers to consider who I am, and am becoming, in exploring my research puzzle.

As the first responsibility of narrative inquirers is always to participants, I approached this topic with particular consideration toward individual well-being. My research puzzle was formed, coming from a practitioner context, with intimate knowledge of what faces teachers in contemporary classrooms. Personally, I began by considering the larger issues that face pre-service teachers in the faculty I had joined as a graduate student. In six years of professional teaching, I worked as a substitute and classroom teacher in (and around) Edmonton, Alberta, immediately after graduating from university. I held a number of contracts (temporary, interim, and continuous) in a variety of schools, teaching multiple subject areas and left teaching at a professional highpoint, to pursue graduate studies. The highs and lows I experienced in my short time teaching made me curious about the ways that pre-service teachers are prepared to confront and respond to the realities of contemporary classrooms.

Many new teachers cite "the social usefulness of teaching and their interest in generating social change for their students" (Rinke, 2011, p.642) as central reasons for becoming teachers. Like them, I continue to hold an altruistic motivation with regards to my profession. Engaging in identity work (such as conceiving my own stories to live by, among others detailed in Chapter Three) allowed me to acknowledge the tensions I faced as a beginning teacher and devise new

understandings that serve pre-service teachers and their future students. PE, in particular, is emerging as a social necessity, with a shift toward inclusive health and wellness for all bodies. Complicating matters are traditional pedagogies which often reinforce aspects of the practice of sport and physical activity that are exclusive, unjust, immoral, insensitive, and limiting (Tinning, 1991).

Practically, I wondered how student outcomes might be better met by beginning teachers who felt confident, competent, and well-supported in their roles. In particular, I began to understand that different school subjects, such as Physical Education (PE), carry different meanings for students, and in turn require different preparation of teachers. Dowling, et.al. (2104), assert that activating critical reflection can contribute to developing teacher identities and deepening their understanding about learners. With this in mind, I wondered if and how pre-service teachers were experiencing critical reflection throughout their PHETE program, and if these efforts yielded meaningful impacts.

In response to growing cultural diversity in schools, democratic societies have emphasized the need to address socially just pedagogies. In Chapter Two, I present the literature which has informed and continues to address this disconnect in teacher education programs. These strategies, taken up by teachers, have the objective of addressing racism, colonialism, sexism, heteronormativity, and other social issues that impact the learning of students (Macdonald, 2002). Body image, physical ability, human sexuality, gender roles, and competition in sport are just some of the complexities that PE teachers must address to respond to student needs. As such, social justice is an important element of pre-service teacher education. I hoped to inquire into the nuances of PHETE as the base for supporting social justice for teachers, and by extension, their students.

While work looking at engaging PHETE students in social justice issues has been done internationally, very little work exists in Canada (Halas, 2014, Robinson & Randall, 2015). Socially, my research puzzle began to form, as I inquired into the impacts of conflicted early career teachers' ability to respond to professional responsibilities, while enacting social justice, with competence and curiosity. Tinning (2004) supports this perspective, stating: "Contemporary teacher education for [PETHE] must connect students to uncertainty. The 'facts' learned in anatomy might be comforting, but they do not prepare the teacher for the uncertainties associated with teaching young people in postmodern times" (p.250). If issues of social justice are left unaddressed, particularly in PE, we know that children in contemporary classrooms may never get the opportunity to develop positive self-concept in relation to their physical health.

As Macdonald and Brooker (1999) suggest, for prospective PE teachers to become critical of traditional forms of PE they have to be critical of themselves. They have to question the experiences that they hold dear to them. This is difficult work, especially given that research shows pre-service teachers' beliefs and values shift very little by engaging in teacher education programs (Doolittle, Dodds, & Placek, 1993). Critical theory has offered numerous perspectives to inform teacher education programs but lacks actionable solutions to address critiques of current educational practices. Over the past 10 years critical theory has come under scrutiny (Biesta, 1998) and the limited PHETE literature shows that the critical theory approach has been unsuccessful in changing PHETE students' stories of PE (Fernandez-Balboa, 1997; Macdonald & Tinning, 1995; Tinning 1988; Hickey; 2000). For this reason, further theories and methods are in need of exploration to better understand how we might engage PHETE students in thinking about social justice issues that arise in PE.

My research aims to add to the theoretical and methodological opportunities that may be used to better understand PHETE students' experiences and their motivation to advocate for culturally responsive and socially just forms of PE. The specific research objectives of this project are three-fold: (1) provide a different theoretical framework for PHETE educators and researchers to use when engaging students in social justice issues; (2) ascertain how PHETE students' experiences with autobiographical narrative inquiry help them to think about how their identities are implicated in socially constructing the dominant discourses shaping physical education; (3) cultivate critical thinking, self-awareness, and empathy in physical education teacher education students through engagement in autobiographical narrative inquiry.

Narrative inquiry, detailed in Chapter Three, was used as both the methodology and phenomenon under study in this project. Purposeful sampling was used to recruit four participants [1]all of whom were in their fourth year of the PHETE program at McGill University. At the outset of a 3rd year course, 54 pre-service teachers engaged in the autobiographical narrative inquiry process. Using a variety of tasks embedded into course assignments, students were tasked with writing their own autobiographical narrative inquiries: not only writing their stories, but also inquiring into them. Students were then asked to lay non-dominant narratives surrounding PE from "Equity and difference in physical education, youth, and health: a narrative approach" (Dowling, Fitzgerald, & Flintoff, 2012) alongside their own stories to stimulate critical thinking and discourse.

The course professor sent out an email to a select group from the class who had completed their autobiographical narrative in the previous semester and demonstrated interest and

[1] While four participants were recruited for this study, only three participants are included in the manuscript that appears in Chapter Four.

engagement in social justice. The email explained the study and requested participants. After individual meetings with interested students, the four participants were confirmed and signed letters of informed consent (see Appendix E). The small sample size, imperative to the chosen methodology, allowed for an in-depth inquiry process with each participant to better understand their shifting notions of socially just PE. These students had each completed their own autobiographical narrative inquiry in a curriculum development class in the previous term and were selected by the course instructor for having shown interest and engagement in social justice. Using an unstructured interview style, three conversations with each participant aimed to inquire into the metaphorical three-dimensional narrative inquiry space (temporality, sociality, and place).

The findings of this study, elaborated in Chapter Four**,** exemplify the value of reflexive teaching methodologies such as narrative inquiry in stimulating critical thought in students (Dowling, Fitzgerald, & Flintoff, 2012; Garrett, 2016; McMahon & Penney, 2013). This identity work may contribute to further reflexive practice (Wrench & Garret, 2012). The participant accounts assert that despite social privilege, the findings indicate that these pre-service teachers are capable of understanding and engaging in social justice issues, which should be of interest to teacher educators because it constitutes a call for change.

Next steps for this research, explained in Chapter Five, include exploring student perceptions of autobiographical narrative inquiry, as well as improving teacher educator's reflexive practice through the use of student autobiographical narrative inquiry. Finally, future work will be done to inquire into the longitudinal impacts of autobiographical narrative inquiry as pre-service teachers transition from student to teacher. It is important to understand how these early career teachers' view their experience once transitioned and immersed into the professional context. I believe that the continuation of these participants' stories will provide greater clarity on

the essential and necessary shifts in PHETE that will contribute to student learning and social justice for both pre-service teachers and the students they will one day teach.

Theoretically, this study ads to the literature by offering a different starting point; by beginning in experience with a call for a modest pedagogy (Kicheloe & McLaren 2000; Tinning, 2000), we take up the understanding that teacher educators need to pay attention to the voices of PHETE students as opposed to discounting them. This presents a new theoretical frame to study PHETE students' willingness to engage in socially just forms of PE. Methodologically, narrative inquiry has been used by educational researchers to study social justice issues but has not yet been used to study PHETE students' experiences with social justice. This study adds to the growing methods and methodologies being used to study PHETE students' experiences. Practically, this work contributes to the limited research being done in Canada around cultural responsiveness and socially critical forms of PE. While this study is discipline specific to Physical Education, I believe the theoretical frame, process, and methods are applicable to broader education contexts, as well as other disciplines.

Chapter 2: Literature Review

This chapter will explore the literature around social justice and its application for physical and health education teacher education (PHETE) students to position the rationale and significance of this research project. Specifically, in section 2.1, I detail the origins of the social justice movement and its relevance in physical education (PE). In section 2.2., I identify the disconnects in pre-service teacher education that impede teacher uptake of socially just pedagogy. In the following section, 2.3, I discuss the ways in which critical pedagogy has intended, and struggled, to prepare pre-service teachers to teach in socially just ways. Finally, in section, 2.4, I elaborate the conception of reflexive pedagogies, including narrative inquiry methodology and other forms of identity work that seek to address ineffective pre-service teacher education practices.

2.1 Social Justice in Education & Physical Education

Initially, physical education was included in school curriculum out of necessity and in relation to war; the goal was to ensure physically fit young men, ready to serve as soldiers. As such, a masculine, performance-based pedagogy that focused on the body as machine, became the primary conception of PE (Tinning, 2004). The valuation of the human body as a tool, disconnected from the mind, was facilitated through oppressive power structures which appealed and applied to only to a particular section of the population. As such, the exclusion of certain groups called for new ideologies to adapt curriculum and objectives to reflect societal evolution. Philpot and Smith (2018) explored the origins of the social justice movement, explaining that the emergence of Freire's (1970) Pedagogy of the Oppressed brought issues of social justice and equity in education into prominent consideration. Authors like Michael Apple, Henry Giroux, Peter McLaren, Stanley Aronowitz, bell hooks, Ira Shor, and Joe Kincheloe carried on Frierie's movement and continued to move this work forward (Philpot & Smith, 2018).

Initially, critical pedagogy was narrowly focused on the oppressive nature of capitalism (McLaren, 1989). Over time it has broadened to include conceptualizations of oppression facilitated through culture, ethnicity, gender, religion and sexuality (Cho, 2006, 2013). From a critical theory perspective, acknowledging the existence of these oppressive structures is the first step for many educators who require critical literacy. This awareness building, provided through contemporary PHETE programs, is intended to help teachers teach in new ways that respond to the needs of students in today's classrooms. These programs provide new ways of thinking and develop competencies needed to assist "post-modern young people acquire the knowledge, skills and attitudes to become healthy citizens in a globalized context" (Tinning, 2004, p.243). There is, however, a disconnect in assuring teachers have the understandings necessary to act on critical agendas leading to socially just pedagogy.

According to Randall and Robinson (2016), confusion in how social justice is understood and interpreted leaves teacher educators unsure of what to teach pre-service teachers. The nature of social justice is often ill-defined and nebulous (Bialystok, 2014), with conceptions ranging from humanism to cultural explanations of group inequity (Hill, 2018). While inclusive practice and valuation of the individual could be seen as a liberal interpretation of social justice (North, 2006), the positioning of school as an unequal power structure affirms the critical perspective (Giroux, 2010). These differences influence the way social justice is taught by teacher educators and perceived by students, thus impacting the implementation of social justice in schools.

A study published in 2004 by Kelly, Brandes, and Orlowski identified the disconnect between theoretical and political positions and classroom practice. This study of 20 experienced secondary school teachers in Vancouver, Canada found that each teacher conceived of social justice and the practice of teaching for social justice in different ways. They determined that few

of the teachers viewed critical pedagogy as a means to challenge or question the traditional structures within schools. Interestingly, fewer felt that social justice aligned with physical education instruction, seeing its application as useful in other contexts. This is problematic, as socially just pedagogy has application in all subject matters, though each subject presents a different social discourse which may require conscious attention.

Ambiguity and confusion with regard the nature and execution of social justice can be challenging, showing great disparities among practitioners. Tinning (1991) explains that in his view, physical education is rife with socially questionable values – that physical activity needs to play out in a competitive environment, that boys are physically superior to girls, that mesomorphic body shapes are the universal ideal, etc. He believes the role of PE programs should be to teach teachers to challenge these social values and galvanize them to transform aspects of physical activity that are unjust, immoral, divisive, insensitive, and limiting, rather than reproducing it.

In particular, PE is a subject of experiential nature which adds a new layer of consideration with respect to how physical ability, body image, social status, and other issues might act on students' self-concept and resulting lifestyle (McMahon & Penney, 2013). Though studied extensively in the Australian context, these considerations have largely been overlooked by Canadian Physical and Health Education Teacher Education (PHETE) researchers (Halas, 2014). Some academics argue that more socially just forms of physical education pedagogy would ensure a greater number of students would develop greater competence and confidence in physical activity, thus leading to an improved quality of life for students now and in the future (Fernandez-Balboa, 1995; Robinson & Randall, 2015).

2.2 Issues in PE Pre-service Teacher Education

For social justice to be taken up and have an impact, teacher educators must find new and effective ways to teach pre-service teachers of its practical execution. The process by which we inform pre-service teachers of this critical agenda is unclear, however the aspiration to move beyond a passive execution of simplistic or unchallenged expectations is a priority (Archer, 2000). This work requires a reimagining of traditional teaching methods not just of teachers, but of those who teach teachers. Pragmatically, Pantić (2015) notes that teachers need to move beyond simply advocating for social justice and become agents of social justice who are committed to the transformative potential.

Many students entering PHETE programs are proficient athletes who enjoy sport, have mesomorphic body types, and are unaware of the dominant masculine discourses that have shaped their experiences in sport and in turn, their identities (Tinning, 2004). Research from outside of Canada has established trends of sexism, elitism, and lack of sympathy for social issues (Evans, Davies, & Penney, 1996, Macdonald, & Kirk, 1999). A lack of diversity in lived experiences may impede students' critical capacity in responding to student needs that vary significantly from their own.

To address this lack of diversity, current practice in pre-service teacher preparation is to provide students with a variety of theoretical understandings which they then apply in limited field experiences, with little professional authority. Pre-service teachers often attend classes that teach in contradictory or hypocritical ways, that is to say they reinforce the very systems critiqued by the critical theory content they are learning. In many instances, pre-service teacher education has been conceived of and represented as technocratic (Townley, 2008). Many traditional teacher

education courses are taught as if there were technical or systemic means to address the plethora of circumstances teachers may encounter.

The integration of critical theory into teacher education stems from "science-driven", post-positivist approaches to pedagogy, which have in turn, stimulated the emergence of new research methodologies in the field. "There was a growing dissatisfaction with an overreliance on the empirical-analytical paradigm, which had rendered teachers to statistics in large scale surveys and interactionist and anthropological studies which focused mainly upon classrooms and cast teachers as seemingly interchangeable" (Dowling, et. al., 2015, p.926). Contemporary educational structures have not fully overcome these reductionist conceptions but are being forced to acknowledge the lack of responsiveness.

Current school landscapes challenge technocratic rationality in that they have become "increasingly unpredictable, complex, situation specific, and value laden" (Tinning, 1991). In a variety of professional contexts, individuals are faced with tasks and responsibilities outside of their initial training; social and economic change requires adaptability and learning in the field. By presenting education as a field in which there exists technically rational action, the educator becomes a technocrat, rather than an agent in their work. The trouble remains that, teacher educators are responding to the expectations of a system that values content over experience, thus reinforcing the critical theory approaches that critiques itself. Tinning's extensive work around the barriers teachers face shows how emergent and new ways of doing things represent a significant threat to the status quo (2004). While there are certain instances where cause and effect relationships can be addressed, societal evolution requires a shift in how PHE pedagogy is taught to students. Traditional teaching reinforces traditional outcomes, which do not sufficiently respond to contemporary student needs (Tinning, 1991). For pre-service teachers to access and address the

critical arguments surrounding physical education they must first learn to question and become critical of their own lived experiences and personal identities (Macdonald & Brooker, 1999).

2.3 Critical Pedagogy & Critical Theory in Education

Critical Pedagogy was borne as a response to the traditional performance pedagogy which emphasized the acquisition of "best practices" over critical inquiry into practice (Tinning, 1991). While well intended, this idea of a formulaic response to oppressive power structures is rather contradictory in its conception. Therefore, critical pedagogy could be seen as an "antidote" to technocratic rationality, allowing pedagogues access to conceptual theorizing. Advocates for critical pedagogy aspire to go beyond conversations of democracy and humanism and delve into the capitalist structures that create hierarchies of power. Therefore, critical pedagogy allows educators to access "specific theorizing of oppression based on culture, ethnicity, gender, religion and sexuality" (Philpot & Smith, 2018, p.8) to inform their teaching practice.

The unequal power relations and social inequities that are inherent in schools (Apple, 2000; Giroux, 2010) allow some students to succeed, while limiting others. In physical education, there are social discourses around physical skills and aesthetic that bestow some students with social capital, while rendering others invalid. This reality, initiated and played out in schools can have long term impacts on students' engagement with physical activity, influencing overall quality of life and result in long term health consequences (Robinson & Randall, 2015).

This awareness led to the uptake of critical pedagogy in teacher education, so as to proactively address these realities in the school context (Macdonald & Tinning, 1995). The intentions of critical pedagogy, if understood and used to its potential, provide a number of opportunities for teachers and their students. Dowling, et. al. (2015) explain:

> Recognising the transformative potential of collective stories, educators located within critical pedagogy have described how powerful insights into the lives of marginalised individuals and groups can disturb readers to reassess their own sub/conscious role in prevailing social arrangements and create a possibility for social action and a celebration of diversity (p.933).

In the past decade, however, critical pedagogy has been scrutinized (Biesta, 1998) and taken up in the literature to address the lack of success in changing PHETE students' stories of PE (Fernandez-Balboa, 1997; Macdonald & Tinning, 1995; Tinning 1988; Hickey; 2000). This emancipation of the teacher from his/her perceived ignorance has lacked persuasive impact on building student confidence and implementation of critical pedagogy, including social justice. Garrett (2016), asserts that "[c]ritical pedagogies are not teaching methods" (p.340). Critical pedagogy, originating from critical theorizing asks teachers to confront their beliefs and assumptions in order to inquire into "difference" or "otherness." In adopting critical frames, teachers may "identify the knowledge and skills being valued, the groups being privileged and what is happening for those who are different (Smyth, 2000, 2001).

Hickey (2001), similar to Pantić (2015), explains the motivations of critical pedagogies in physical education, stating:

> The emancipatory goal that underpins theories of teaching and learning is built on a theory of rational self-determination. In the context of physical education, critical educators believe that through a process of enlightenment teachers can recognize and transform elements of injustice and inequality that exist, albeit unwittingly, in their practice (p.227).

Critical theorizing, while important in advancing conceptions of education has not provided educators with a clear directive on how best to address concerns. A challenge that

presents in traditional teacher education programs is that, often pre-service teachers' beliefs and values shift very little, as shown by Doolittle, Dodds, and Placek (1993). As Tinning (1991) explains, "The discourses of critical pedagogy have helped us begin to ask questions relating to power, knowledge, and social mission but have given us few practical referents to consider in creating such a pedagogy" (p.17). With many critiques, but few suggestions, pre-service teachers are in a position of assuming considerable responsibility without actionable direction.

Likewise, to accept the traditional model of performance pedagogy is to perpetuate the inadequate preparation of future teachers who are tasked with new critical demands in the classroom. If teacher educators do not find new methods to evolve beyond conceptions of performance pedagogy, "we will be in danger of continuing to prepare teachers who remain ignorant of the ways in which physical education itself is implicated in producing and reproducing many of the unjust social practices that characterize much contemporary educational experience" Tinning, 1991, p.17).

Therefore, new theories and methods, such as the modest pedagogy referred to by Kicheloe and McLaren (2000) and Tinning (2000), are needed to better understand how we might engage PHETE students in thinking about social justice issues that arise in PE. This reimagining of teacher education is the response to critical pedagogy, requiring teachers to not only acknowledge oppressive power structures in education, but also how they might respond to ensure inclusive practice.

2.4 Reflexive Pedagogy: New Ways of Understanding Teaching & Learning

If personal experience, as proposed by critical pedagogy, is to be the conduit for challenging the dominant discourse, a methodology that values lived experience is best suited to inform social change. Methodologies such as narrative inquiry and critical storytelling, have been

utilized in pre-service teacher education, as a means to stimulate more critical thought and reflexivity in students (Dowling, Fitzgerald, & Flintoff, 2012, Garrett, 2016, McMahon & Penney, 2013). This is referred to by some as identity work (Wrench & Garret, 2012), in that it requires inquiry into the self to facilitate reflexive practice.

Dowling, et.al. (2015) compiled a number of studies that use narrative methodologies to address critical analytical issues in physical education. Diverse methodologies such as auto ethnography, collective biographies, action research, and written stories allow for inquiry through a variety of theoretical lenses. Theories of embodiment, critical race theory, critical disability studies, and philosophy of aesthetics allow researchers to explore teacher educators' worlds.

Findings from a study by Garrett (2016) titled, Critical Storytelling as a Teaching Strategy in Physical Education Teacher Education, support the effectiveness of narrative work in inspiring empathy in students. His study highlights the power of stories to enhance empathy among readers. Stories that came from 'real people' created more meaningful understandings for teachers as they gained insight into what was happening for the young girls in their PE classes.

In recent years, a number of researchers have taken up narrative inquiry methodology to better address the needs and stories of teachers to improve on practice. Mary O'sullivan's (2006) inquiry into the professional lives of Irish physical education teachers exposed the need for administrators to better understand the individual motivations of teachers to address professional development challenges. Schaefer (2013) looked at the implications of using narrative inquiry as a form of pedagogy with pre-service PHETE students. Clandinin, Downey, and Huber (2009) inquired into the interwoven identities of teachers and teacher educators in relation to changing landscapes in education.

The move to use these methodologies in recent decades stems from the aforementioned inefficacies of traditional research methods and teaching practices that have not produced meaningful difference in PHETE programs. In their 2015 article, Dowling, et.al. urged the PE research community to "be reflexive about the influences of current, pervasive neo-liberal discourses around 'quality', closely linked to the notions of 'evidence' and 'impact' and a narrow view of Science, in our conversations and everyday practice" (p.925). By acknowledging a spectrum of judgement criteria across various research paradigms we broaden our understanding of issues in PE and are better positioned to address them.

Collectively, narrative research in physical education (Dowling, et. al., 2015) challenges taken-for-granted ways of thinking about gender, sexuality, ability, and other forms of social difference. Narrative inquiry then becomes a socially just teaching method, which may in turn be used to teach about social justice. The relatively weak impact of post-positivist research with regards to increasing diversity in student populations worldwide seems to support the need for alternative and responsive research methodologies. Scholars such as Sykes and Goldstein (2004) used ethnographic work to speak to students "rather than at them" (p.53), disrupting traditional technocratic methods so common in many PHETE programs.

The effectiveness of narrative work is that stories allow people to create parallels and connections, or contrast and contradiction, in relation to one another. Both lead to an enriched understanding of the multiplicity of experiences and meanings constructed from those experiences (Garrett, 2016). Therefore, in engaging PHETE students in their own stories, as well as the stories of others, they may well gain access to the capacity to recognize unjust, immoral, divisive, insensitive, and limiting practices in sport and physical activity and respond in more socially just ways (Tinning, 1991). This is a departure from the current methods intended to inspire more

critical pedagogies. “Engaging in narrative inquiry offers us possibilities for engaging in social justice practices that are attentive to lives first, with a knowledge that change, however uncertain, does occur” (Caine, et. al, 2017).

The question then is how teacher educators may engage PHETE students in identity work that does not judge or critique the individual’s identity but enlightens them to ways in which their knowledge makes socially just pedagogies possible. From this theoretical approach, we may then be able to explore the ways in which identity work in PHETE might be conceived of and carried out in response to the needs of pre-service teachers.

2.5 Opportunities of Reflexive Pedagogy in PHETE

For teacher educators, the call to include the teaching of social justice has been reinforced, though the ways to achieve cognitive dissonance in students so as to enact change remain ambiguous at best, and specifically lacking in the realm of physical education. The literature suggests that the inclusion of narrative inquiry may provide invaluable insight for the evolving curriculum in PHETE. Schaefer (2013), a teacher educator and researcher detailed his experience with narrative inquiry when he wrote: “I have come to see that as my pedagogy shifts their stories of learning bump and shift. Asking students to inquire into their personal annals and timelines enables them to see how important temporality and people are in their work in co-composing curriculum” (p.25).

The ultimate goal of social justice is to improve the experience and outcomes of education for students. To do this, it is believed that educators must address racism, colonialism, sexism, heteronormativity, and other social issues to provide a greater number of students access to physically active lifestyles and an enduring quality of life (Macdonald, 2002). As explained by Hill (2018), the multiple theoretical perspectives on social justice may result in misunderstandings

and misapplications undermining its objective. Further to this, Fernández-Balboa (2017) asserts that the fragmentation of social justice into specific cultural issues weakens its case in relation to PE. By including a greater variety of epistemological and ontological viewpoints, offered through narrative inquiry, teacher educators may support PHETE students' reflexivity in pedagogical practice, allowing them to develop an embodied sense of social justice with which to navigate the ever-changing educational context.

Perhaps most clear, is the explanation of Oliver (1998) who suggests: "As we come to better understand students' and teachers' stories, their interpretations of experiences, we may be able to better understand what we *need* to or *ought* to do, and as teacher educators and researchers that *is* our moral obligation" (p.247). In this way, the methodologies are transferable and transactional, meaning, not only does this methodology respond to immediate needs, but it stands to reason it will produce new knowledge that will improve teacher preparation programs and associated curricula across a variety of subjects. Listening to students offers PHETE teachers a means to provide tools to enact social justice and take on sociocultural issues using non-critical concepts such as a focus on diversity, equality of opportunity, and individual responsibility (Hill, 2018). Social justice therefore becomes the objective, the process, and the teaching method (Bell, 2006) for PHETE teachers and students alike. This layered justification is exemplified through this research study's design and methodology, explained in the next chapter.

Rationale for extended methodology section: this section is imperative to the thesis as it allows the reader to better understand the depth and philosophical underpinnings that are a part of narrative inquiry methodology. Additionally, it helps to and to provide a better understanding of the process of co-composition between participant and researcher and contextualize the creation of the narrative accounts (included in the appendices).

Chapter 3: Methodology & Methods

This chapter will detail the methodology and methods undertaken to address my research puzzle around engaging physical and health education teacher education (PHETE) students in more socially just forms of physical education, as detailed in the previous chapter. The methods selected to explore this research puzzle emphasize and explore the individual's lived experiences, how they view knowledge and how they construct that knowledge (Smith & Sparkes, 2014). Specifically, the following chapter will begin by positioning the paradigmatic, theoretical and conceptual perspectives that drove my research. Additionally, I explain narrative inquiry and the role of the research to elaborate why it is the most appropriate methodology to address my research puzzle. The second section will detail the participant selection and methods used in the initial autobiographical narrative inquiry intervention framework, effectuated the term prior. The next section will describe the process of data collection" and how I constructed field texts alongside participants. The final section details my analysis and the creation of research texts along with the measures taken to assure the credibility, transferability, dependability, and confirmability of my produced research findings.

3.1 My Research Puzzle

In framing my research puzzle I drew on the relevant literature to begin to imagine a theoretical approach to teaching PHETE students to transform those aspects of the practice of sport and physical activity that are unjust, immoral, divisive, insensitive, and limiting (Tinning, 1991). As a teacher and an adult who enjoys physical activity, how could I better understand the complex identity of pre-service teachers tasked with making physical activity and health available to all students? I became aware that I often used prior experience and empathy for the lived experiences of others to enrich the instructional practices I had been taught to implement. As this awareness

grew, coupled with compelling and convincing literature in this vein, I wanted to know if engaging in identity work, using autobiographical narrative inquiry, could help students form more embodied understandings of social justice issues in PE and in turn engage them in addressing these issues as teachers.

Narrative conceptions of knowledge allow teachers to shift the ways in which we think about educating pre-service teachers. Dowling, et. al. (2015) explain, "As experience is central to learning, we can argue that one of the ways we learn is through the narration of our experiences (Bruner, 1990) and the stories we live by (Clandinin & Connelly, 1998, 2000)" (p.926). Instead of discounting the past experiences of PHETE students, PHE teacher educators might utilize these varied forms of embodied understanding for enriched student learning.

3.1.1 Personal Practical Knowledge

To initiate my research puzzle, I drew on the conception of personal practical knowledge from Connelly & Clandinin (1988) which addresses the gaps in teacher knowledge and reasons that lived experience in the personal knowledge landscape acted on professional practice. The metaphor of a landscape conceived of by Clandinin and Connelly (1995) is used to describe the narrative contexts of teachers' lives. It comprises space, place, and time, filled with interrelated people, things, and events. The researchers go on to elaborate:

> Understanding professional knowledge as comprising a landscape calls for a notion of professional knowledge as composed of a wide variety of components and influences by a wide variety of people, places, and things. Because we see the professional knowledge landscape as composed of relationships among people, places, and things, we see it as both an intellectual and a moral landscape. (Clandinin & Connelly, 1995, p.4-5)

Students engaged in an autobiographical narrative inquiry assignment to make explicit the personal knowledge landscape and how it might then impact and inform their professional knowledge landscape, comprising their personal practical knowledge. This is clearly pragmatic given that the process of retelling our stories brings to light our vulnerabilities and uncertainties, in relation to others, which makes concerns about living well with others and ethical issues central to the inquiry (Clandinin & Connelly, 2000).

3.1.2 Stories to Live By

Narrative inquiry serves to emphasize the role of identity making in the negotiation of teaching and living, what Connelly and Clandinin (1999) refer to as 'stories to live by'. These allow us to "understand how knowledge, context, and identity are linked and can be understood narratively" (p.4). A trend in educational research and reform has been for the voices of teachers to be ignored. Casey and Schaefer (2015) detail how changes in curriculum and pedagogical practice has centered on a hierarchical view of who possess knowledge and what knowledge counts. The teachers are often considered non-knowledge holders and positioned as un-trustworthy in regard to how they pass on the knowledge deemed as important. Understanding that personal and professional identities converge to determine how a person composes his/her life, we avoid the assumption that teachers' practice is systematic. Breaking with assumptive thinking and inquiring into the nature of experience creates conceptual shifts in understanding for researchers and readers alike. "This shift in starting point, to understanding lives in relation, lives unfolding over time and place, necessitates a shift in thinking, a shift in which, at least in part, we are called upon to imagine differently, to imagine otherwise" (Caine et al., 2017).

Schaefer and Clandinin (2011) explain the importance of inquiring into the stories to live by of teachers in their work on sustaining teachers in the profession and show that individuals enter

teacher education programs embodying stories to live by. Included in these stories to live by are forward looking stories and imagined stories of who they will be as teachers. Therefore, understanding how these imagined stories came to be becomes an important piece in understanding why they might leave teaching. (Schaefer & Clandinin, 2011).

3.2 Narrative Inquiry Methodology

Narrative inquiry is driven by the philosophy of pragmatism which "emphasizes the practical application of ideas by acting on them to actually test them in human experiences" (Gutek, 2014, p.76). As such, pragmatism rejects the idea that the function of thought is to describe, represent, or mirror reality. Instead this philosophy considers thought as an instrument or tool for prediction, problem solving and action (James, 1968). John Dewey, following classical pragmatism, is well known for his philosophical interest in the theory of knowledge, critical of traditional epistemologies that separate thought from knowledge.

Narrative inquiry methodology is rooted in Dewey's pragmatic ontology of experience. This means that experience is viewed as knowledge. As such, the epistemological commitment of narrative inquiry includes the narrative conception of knowledge. As people live and tell, re-tell and re-live their experiences, narratives (or stories) give contextualized information of embodied knowledge (Connelly & Clandinin, 1988). As narrative inquiries origins are in the field of educational research, there are a number of studies that have explored its utility in professional education contexts (Estefan, et. al. 2016).

Narrative work, as previously explained, is not synonymous with narrative inquiry methodology. The two are distinct in that narrative inquiry does not proceed from a realist, constructionist, or postmodernist position, but rather "a curiosity about how people are living and the constituents of their experience" (Caine, et.al., 2013, p.575). Research texts, composed as

narratives, do not constitute narrative inquiry, though they are often labeled this mistakenly. Conversely, for narrative inquiry, the narrative nature of experience, "necessitates considerations of relational being and knowing, attention to the artistry of and within experience, and sensitivity to the nested and overlapping stories that bring people together in research relationships" (ibid, p.584).

With respect to my research puzzle, narrative inquiry shows promise in responding to the needs of theorists, teacher educators, and PHETE students. As Clandinin and Connelly (2000) explain: "These narrative beginnings of our own livings, tellings, re-tellings and re-livings help us deal with questions of who we are in the field and who we are in the texts we write in our experience" (p.70). To better understand the effects of how students are taught, I aspire to know the students and how they have come to be in the PHETE program. Their unique experiences and stories communicate the progression of their lives, interactions, and places that have come to form their personal identities.

Caine et al. (2017), in their paper *Social justice practice: A narrative inquiry perspective,* present narrative inquiry as **a practice of social justice**. The authors (referencing Clandinin & Rosiek, 2007) explain that, "What Dewey's pragmatic view of experience means for narrative inquirers is an emphasis upon staying attentive to 'an individual's experience in the world and, through the study', there is a continuous seeking toward 'ways of enriching and transforming that experience.'" (p.3). This understanding may allow for the disruption of dominant discourse through self-awareness that critical pedagogues appeal for but struggle to produce.

Narrative inquiry as a methodology allows us to slow down and unpack the narrative structures which characterize our lives; it allows us to engage with experience (Clandinin, 2006). To use narrative inquiry methodology is to "adopt a particular view of experience as phenomenon

under study" (p. 375). Again, grounded in Dewey's (1986) pragmatic ontology, experience is viewed as expansive, providing new insights and interpretations into knowledge through study. Dewey's theory of experience being both continuous and interactive allow us to view experience relationally through the past, present, and future (Schaefer, 2013).

3.2.1 Narrative Inquiry in Relation to Other Research Methodologies

Narrative inquirers enter into the inquiry alongside participants to co-construct the meaning of experiences through the three-dimensional narrative inquiry space. This process requires the narrative inquirer to come alongside the participant and acknowledge their position as complicit in the world they study. In this way, it is different from other qualitative research methodologies. The work of Clandinin and Rosiek (2007) reflect the borderland and tensions of narrative inquiry alongside other dominant research paradigms such as post-positivism, critical theory, and poststructuralism.

Academics like Bruner (2002) suggest that narrative ways of knowing, through story, can provide new insights for qualitative researchers. Narrative ways of knowing viewed through a positivist or post-positivist paradigm is unable to produce the same knowledge as offered through the pragmatism of narrative inquiry (Lieblich, et al., 1998). Critics of narrative methodologies in PE question its ability to contribute novel and rigorous findings in the field. Coming from a motivation to seek a range of research questions inquiring into 'known' and unknown phenomena in PE, Dowling, et.al. (2015) explain:

> [C]ommon for most discussions about narrative understanding is the way in which it enables us to analyse the complexity, messiness and often contradictory aspects of and sophistication of human meaning-making, and an acknowledgement that without narrative

> we cannot share our uniqueness and/or interconnectedness with others in the world (Andrews et al., 2011; Denzin, 2010). (p.926)

Rather than interpreting my participants' lived experiences through a critical theoretical framework, using narrative inquiry positioned them as knowledge holders through an ontological commitment to experience. Participants were not grouped according to their race, gender, or sexuality, though it is possible these elements (or a combination of elements) acted on their stories. As such, I am able to look deductively, acknowledging the complexity and messiness of their storied lives. Since the intention of this research puzzle was to help PHETE students take on a critical agenda that would increase their willingness to teach in culturally responsive ways, and engage in more socially just forms of physical education (PE), I chose this methodology to offer a new perspective on the topic of engaging pre-service teachers in socially just pedagogy. Narrative inquiry allowed for the valuation of these storied lives to be shared and understood, producing a transactional exchange.

3.2.2 Researcher Role: The Narrative Inquirer

Clandinin (2013) emphasizes that, "all narrative inquiries begin with an autobiographical inquiry into who the researcher is in relation to the phenomenon under study, which helps to set the personal, practical and theoretical or social justifications and shapes the emerging research puzzle" (p.191).

My justification for inquiring into methods that might prompt PHE students to engage in socially just teaching practices, as explored in the previous two chapters, is three-fold. Personally, I was a teacher who struggled bridging my academic conceptions of teaching with my new professional role. I understand the tensions new teachers face in making the transition from student to teacher. Practically, the literature identifies a call to re-imagine how we teach pre-service

teachers if we would like them to be able to teach in new ways (Tinning, 2004). Without addressing the way we teach teachers, we cannot interrupt new teachers from reproducing what they inherit (Tinning, 1991). Socially, a greater number of students with access to confidence and competence with physical activity would produce an improved quality of life across the population (Fernandez-Balboa, 1995; Hickey, 2000). This extends the benefits of this research beyond professional education institutions, to students and the general populous.

3.3 Methods

3.3.1 - Sample & Setting (participants)

Using purposeful sampling, four participants engaged in the McGill University PHETE program were recruited in their fourth year after completing a particular curriculum development course in the previous term. Students were identified as having completed the course's assignments and shown engagement in discussion topic, demonstrating intentionality toward the topic of social justice in education. The course had successfully concluded, and participants were invited to engage in the narrative inquiry out of their own personal interest and conviction. The small sample size, imperative to narrative inquiry (Caine, et al., 2017; Murphy, et al., 2012; Schaefer, 2013), allows for an in-depth inquiry process with each participant to better understand their shifting notions of socially just PE. Participants included 3 females and one male, ranging in age from 21 to 23.

3.3.2 Autobiographical Narrative Inquiry

I studied students who had engaged in autobiographical narrative inquiry, using narrative inquiry. In reference to working in narrative terms, Schaefer (2013) asserts, "Working in this way, I understand that experience is entwined with identity" (p. 18). This methodology was used as an instructional practice for participants in a third-year curriculum development course as a way to

inquire into the impact of identity or stories to live by, and the acknowledgement of personal practical knowledge on student learning. Using a variety of course assignments, students were tasked with writing their own autobiographical narrative inquiries, meaning they did not simply write their story, but inquired into the phenomenon of experience. Both the assignment and the process of completing the assignment adhere to the tenants of the theoretical framework outlined below in Table 1.

Table 1 - Winter 2017 Term Course Syllabus

Theoretical Frame	Instructional Process & Assignments
Week 1: Introduction to Dewey's Conception of Experience	Students are introduced to Dewey's conception of experience, particularly the notion that experience is continuous and interactive. They are also introduced to narrative conceptions of knowledge and the role that our stories to live by play in curriculum, instruction and pedagogy. There is no mention of social justice, dominant discourses or anything that would be perceived as bumping with their own stories. At the end of this, students are asked to begin working on a timeline that illustrates the experiences they see as being important in who they are, and who they are becoming as physical education teachers.
Week 2: Timeline	Students create a timeline that illustrates events/experiences they see as being important in who they are, and who they are becoming. Share timeline in work in progress groups (WIP)1
Week 3: Narrative Writing	Students chose one event from their timeline to write a narrative about. Examples of what makes a good narrative are provided. Share narratives in WIP
Week 4: Three-Dimensional Narrative Inquiry Space	At this point a class is taken to learn about the three-dimensional narrative inquiry space that includes temporality, sociality and place. I provide examples of how the dimensions can be inquired into in reference to their narratives

Week 5: Construction of Additional Narratives Using Two More Experiences/Events from Personal Timeline	Students take time outside of class to write two more narratives and then inquire into these narratives using the three-dimensional narrative inquiry space. Students then take time outside of class to inquire into their personal narratives using the dimensions. They are asked to look for threads, disruptions and to think critically about how they see the chosen narratives shaping their curriculum, pedagogy and instruction. Up to this point there is no mention of social justice advocacy. Meet in WIP groups
Week 6: Stories of Equity & Diversity	Once the inquiry is complete students are asked to read "Equity and difference in physical education, youth sport and health" (Dowling, Fitzgerald and Flintoff, 2012). The first two chapters engage students in theories of difference and equality as well as narrative approaches to research in PE. We discuss these chapters in WIP and then as a larger group and I also provide a lecture of how these chapters set up the rest of the autobiographical process.
Week 7: Personal Stories Alongside Stories of Equity and Diversity	Students are then asked to read Part II of the book which presents narratives of difference and equality in PE. The stories cover a broad range and elude to sexuality, race, gender, class, body type and performance discourses. The students choose 3 of the 15 narratives to focus on and begin to lay these stories alongside their own autobiographical process. Meet in WIP groups to discuss
Week 8: Final Reflexive Inquiry	Finally, students are asked to add a reflexive piece to their autobiographical story that pushes them to think about not only equity and difference, but how laying their stories alongside non-dominant stories shapes their thinking and in turn their curriculum, pedagogy and instruction.
Week 9: Final Peer Debriefing	Prior to handing in assignments, a final WIP conversation takes place

In completing this assignment, students are the researchers of their own experience. Employing this methodology requires me to do the same, while also studying the impact on student learning. The intention of the applicability of this methodology to align with inquiry around

PHETE student engagement is addressed by Caine et al. (2017) who asserts that, “Engaging in narrative inquiry offers us possibilities for engaging in social justice practices that are attentive to lives first, with a knowledge that change, however uncertain, does occur” (p.7). As such, narrative inquiry is the most suitable method to both engage, model, and study social justice to achieve my research objectives.

3.3.3- Data Collection: Field Texts

Following institutional ethics approval, participants signed informed consent forms and submitted personal artefacts composed throughout the curriculum course prior to the scheduling of unstructured interviews. In lieu of the term ‘data’, narrative inquirers compose experiential and subjective texts throughout the inquiry, referred to as field texts (Clandinin & Connelly, 2000). Field texts comprise the information derived from the field, including observational notes, photographs, artefacts, reflections, and other records used to capture and tell of the lives of both participants and researchers. Later, these field texts are analyzed for tensions, bumping points and common threads (Clandinin, 2013) to create the research texts. That is to say, that the research texts are how field texts are consolidated, presented, and shared with readers.

PHETE students registered in the course, prior to this study, engaged in their own autobiographical narrative inquiry. Non-dominant narratives around PE from Equity and Difference in Physical Education, Youth, and Health: A Narrative Approach (Dowling, Fitzgerald, & Flintoff, 2012) were used to stimulate critical thinking and discourse. Students created timelines of what brought them to their PHE program and added personal artefacts, such as photos, to begin to elaborate their own stories. The timeline, artefacts, and reflections on non-dominant narratives converged to create each student’s own autobiographical narrative inquiry. The student narratives

served as research texts for the students in the initial in-class intervention and transitioned to research texts in the later narrative inquiry.

These field texts served to inform the interview conversations and inquire in-depth into the identity of each participant, as well as their experience as learners participating in autobiographical narrative inquiry. Three, one-hour conversations covered a variety of topics pertaining to the lived experiences of each participant. The first conversation inquired into biographical data of participants, how they came to teach, and how they perceive of their lives as teachers. The second, focused on their understandings and past experience of social justice. The third centered on their teaching intentions and reflections on how to incorporate socially responsive pedagogy into their personal teaching practice. Field notes were composed at the end of each conversation to capture any contextual data and overall impressions that would not have presented in the conversation transcripts. These various sources were used to compose the participants individual narrative accounts.

To preserve participant anonymity, pseudonyms replaced participant names in the field and research texts. As explained by Kaiser, (2009): “the contextual identifiers in individuals’ life stories will remain. This is particularly true for respondents who have faced unusual life events or who are unique in some way” (p.1635). Students were made aware that every effort would be taken to assure confidentiality, but as the nature of their experiences were purposefully personal, information leading to their identification may be found within the composed texts. The co-composition of accounts assured the ethical conduct of this research by providing participants with input on how their experiences were presented. The possibility to modify details was ruled out as it was seen as problematic in understanding the authentic stories of each participant.

3.4 Data Analysis – Field Texts to Research Texts

Conversations with participants were audio recorded and transcribed using the TranscribeMe transcription service. The metaphorical three-dimensional narrative inquiry space (temporality, sociality and place) was used to analyze the transcribed conversations to compose narrative accounts. Figure 1 (below) was created to demonstrate the interconnected elements composing experience used for analysis in narrative inquiry. Narrative inquiry uses a metaphorical three-dimensional landscape composed of temporality, sociality, and place to build and analyze inquiry. Temporality is the impact of time, how past experiences, present realities and future aspirations act on a person's own story. Sociality refers to the relationships and interactions that inform our experiences. As Dewey's ontology is transactional (Clandinin & Rosiek, 2007) we understand the impact that other people play in our stories. Finally, place takes into account our situational context provided through our experience of location. Overall, we remember that these elements are continuously in transition, changing and evolving over time.

Figure 1 –Metaphorical Three Dimension Narrative Inquiry Space

Narrative accounts were created deliberately to highlight the unique and authentic experience of each individual. To do this, Clandinin & Connelly (2000) explain, “The narrative inquirer does not prescribe general applications and uses but rather creates texts that, when well done, offer readers a place to imagine their own uses and applications” (p.42).

In this case, I served to narrate the participants experience, rather than interpreting or making meaning on their behalf. For example, in our conversations, one participant noted:

> So, I'm anxious waiting and I get a call saying, "Yeah. We don't think you can give us your full potential because of your diabetes. We don't know how you're going to act, how your body's going to react to the hard workouts and everything. So, we'll put you on the lower team and you'll be with your friends, though. Don't worry about it." I was just like, "Are you kidding me?" (NIMM1 - 01:57)

Inquiring into this experience, I was attentive to temporality in this story. It had occurred to her as an adolescent, ten years ago, but in many ways, was relived with each current decision. Her rejection was not only personal, but also social in that she was excluded from a team based on judgements of administrators. There was a tension in this story between the participant’s identity and how she was being identified by others.

When I inquired into how this experience influenced her decision to pursue the PHETE program, this participant drew on it as a way to connect with others in relation to physical activity and personal wellbeing. Clearly, she demonstrated a conscious meaning-making process that she applied to different places, not just the ice rink. It also began to inform how she viewed obstacles and barriers for others, allowing to tap into empathy to inform relationships. She is able to view her classmates, teammates, and students through an informed perspective, inquiring into their own stories of physical education.

Following the creation of narrative accounts, each was negotiated with individual participants to assure accuracy and refine themes where more insight may be required. Participants were scheduled into their narrative negotiation where they read through printed copies of the narrative accounts, giving their impressions and clarifications as they read. These co-composed narratives serve as the research texts.

3.4.1 - Quality Standards

Quality of the research methods is addressed by a number of criteria, suited to the nature of qualitative inquiry and results (Smith & Sparkes, 2014). The traditional measures of quality in quantitative research (objectivity, reliability, generalisability, and validity) are addressed instead through credibility, transferability, dependability, and confirmability. As explained by Smith and Sparkes (2014): "Taken together these constitute the trustworthiness criteria that can be used to judge the 'quality' of qualitative research studies" (p.179).

Dependability is assured through the logical, traceable, and documented process of the research. Valuation of participant knowledge is reflected in regular reference to the participants' own words throughout the findings, thus providing a detailed account leading to research conclusions. Interview audio-recordings and transcriptions, participant artefacts, co-composed narrative accounts, and accumulated field notes were all saved in digital format for continued reference and transparency.

Confirmability, parallel to the conventional criterion of objectivity (Smith & Sparkes, 2014) is addressed through researcher reflexivity to assure that participant experiences are presented in a way that is logical and well-reasoned. As a teacher, I acknowledge my experience gives me preconceived notions or ideas about social justice conceptions and implementations, however this is also a strength, as Wolcott explains:

> Bias should stimulate inquiry without interfering with the investigation. […] The critical step is to understand that bias itself is not the problem. One's purposes and assumptions need to be made explicit and used judiciously to give meaning and focus to the study. (p.165)

A work-in-progress group served to increase my reflexive self-awareness in the interview and analysis phases of this research. Through the composition of the narrative accounts, co-researchers Dr. Lee Schaefer (McGill University) and Dr. Doug Gleddie (University of Alberta) acted as critical friends to question interpretations and assertions added to participant contributions.

The criteria of generalizability which is to present research findings to "be applied to other setting and cases or to whole population" (p.78) is not the aim of narrative inquiry. Instead, generativity (Smith & Sparkes, 2014) allows for the essence of the findings to be conveyed such that they are able to speak to the larger phenomena of pre-service teacher education programming and instruction. These narrative ways of knowing (Bruner, 2002), through story, provide new perspectives and insights on the topic of PHETE programs and their influence on engaging pre-service teachers in social justice issues. The findings are presenting such a way that they are transferable to other teacher education programs and subject areas.

The participants' stories, explored and told through this research methodology, provide verisimilitude, which is to say a likeness to truth and resonance for readers. The value of this work is its capacity to speak to the complexity of lived experience in a way that is both individual and inclusive. This research values the lived experience of participants in a way that allows readers to see themselves represented in the humanness of this inquiry. Hostetler (2015) addressed the opportunities in educational research that are available when answers to research questions are not

the end point. “The “answers” to research questions do not end things but offer new circumstances for exploring the persistent question of what is good for people” (p.21). Educational researchers, therefore, have an obligation and opportunity to conduct truly good research that allows us to make life better for people.

Chapter 4: Manuscript

In(di)visible: Inquiring into being “othered" as a means to teach social justice in PHETE

In reaction to growing diversity in schools, democratic societies have emphasized the need to focus on socially just pedagogies. These strategies, taken up by teachers, have the objective of addressing racism, colonialism, sexism and other social issues impacting the learning and development of students (Macdonald, 2002). Recent discussions of Physical and Health Education Teacher Education (PHETE) programs involve controversy over whether pre-service teachers (PST’s) are willing and able to address issues of social justice. Some argue that PST’s who come to these programs are typically high-performance athletes who love sport, have fit bodies, and are unaware of the dominant masculine discourses that have shaped their experiences in sport and their identities (Tinning, 2004). From this perspective, PST’s may be seen as un-critical about how their own experiences may differ from the students who will be in their future classes; PST’s are in turn, unsympathetic towards social issues (Evans, Davies, & Penney, 1996; Macdonald & Kirk, 1999).

The desire to support PHETE students to think more critically naturally results in pedagogy and programming driven by critical theory. Initially, critical pedagogy was narrowly focused on the oppressive nature of capitalism (McLaren, 1989). Now it has broadened to include conceptualizations of oppression facilitated through culture, ethnicity, gender, religion and sexuality (Cho, 2006, 2013). From a critical theory perspective, acknowledging the existence of these oppressive structures is the first step. This awareness building, also provided through contemporary PHETE programs, is intended to help teachers teach in ways that respond to the needs of students in today’s classrooms. These programs provide new ways of thinking and the development of competencies needed to ensure “post-modern young people acquire the knowledge, skills and attitudes to become healthy citizens in a globalized context” (Tinning, 2004,

p.243). There is, however, a disconnect in assuring that these PST's have the understandings necessary to act on critical agendas leading to socially just pedagogy.

Particularly in PHETE, PST's often reflect a homogenous aesthetic, if not belief system (Tinning, 2004). Certain characterisations of athleticism, race, gender, and sexuality may cause others to assume that these 'privileged students' have not had to face hardships or adversity. In turn, this may lead to programs that position PHETE students as less qualified, in terms of life experience, to address the challenges of teaching social justice (Halas, 2014). Conventional wisdom states that PST's who embody 'privileged status' require extensive awareness building, critical pedagogy, to be emancipated from the structures reinforcing hierarchies of power (Breunig, 2011). However, this reductive categorization of individuals has not led to significant social improvement.

With social justice in education, many agree that PSTs require a good deal of theoretical information to form a background understanding of curriculum, pedagogy and instruction. Where this agreement usually ends is on the question of *how* social justice is being understood and engaged with. Whereas some are convinced that students lack the life experience to be able to engage with the complexities of social justice (Zeichner, Melnick, & Gomez, 1996), others maintain that all individual lived experience can provide compelling connections to facilitate these learning outcomes (Gay, 2003).

Proponents of critical theory may argue that generalizing human behaviour is reasonable based on the systemic socio-cultural and ideological explanations provided to us through sociological inquiry. We, like others, argue that that using critical theory as a basis for teacher education can become polemic in nature and neglects lived experience. In some ways, the approach is ironic in that it can mistakenly lead us to assume that pre-service teachers' lives are all the same

(Ellsworth, 1989). Furthermore, we find that generalizing and reducing PHETE students' experiences to teach them to respond to individual student needs in socially just ways is ineffective at best, and negligent at worst.

Our aim in conducting this research was to better understand PSTs 'stories to live by' (Clandinin, 1995) and in turn explore how they constructed their own understandings of social justice in relation to their profession. Positioning PSTs as knowledge holders allowed us to hear how each student used their life experiences to orient themselves within their PHETE program. Such orientation impacted how they experienced the lessons taught in the course and in turn how their imagined ideas of advocating for social justice had been shaped. Using narrative inquiry alongside study participants, we became aware that these individuals are capable of awareness building and critical pedagogies, regardless of perceived socially privileged status. This awareness requires emphasizing since so many people believe student's categorical experience to be a limiting factor to personal empathy and professional efficacy. The richness of experiences is a powerful teacher in applying complex concepts essential to professional practice, such as social justice.

Literature Review

There is confusion in how social justice is understood and interpreted, leaving teacher educators unsure of what to teach PSTs (Randall & Robinson, 2016). While inclusive practice and valuation of the individual could be seen as a liberal interpretation of social justice (North, 2006), the positioning of school as an unequal power structure affirms the critical perspective (Giroux, 2010). The process by which we inform PSTs of this critical agenda is unclear, however the aspiration to move beyond a passive execution of simplistic or unchallenged expectations is a priority (Archer, 2000). Tinning (1991) explains that physical education is rife with socially

questionable values: that physical activity needs to play out in a competitive environment, that boys are physically superior to girls, that mesomorphic body shapes are the universal ideal. The notion of transforming these aspects should drive PHETE teacher education, as opposed to simply reproducing it (Tinning, 1991). In particular, physical education is a subject of experiential nature which adds a new layer of consideration with respect to how physical ability, body image, social status, and other issues might act on students' self-concept and resulting lifestyle (McMahon & Penney, 2013). To become transformational, it is believed that educators must address racism, colonialism, sexism, heteronormativity, and other social issues to provide a greater number of students access to physically active lifestyles and an enduring quality of life (Macdonald, 2002).

Traditional teaching reinforces traditional outcomes, which may not sufficiently respond to contemporary student needs (Tinning, 1991). For PSTs to access and address the critical arguments surrounding physical education they must first learn to question and become critical of their own lived experiences and personal identities (Macdonald & Brooker, 1999).

Critical theorizing, while important, has not provided educators with a clear directive on how best to address social justice concerns. A challenge that presents in traditional teacher education programs is that often PSTs' beliefs and values shift very little, as shown by Doolittle, Dodds, and Placek (1993). Tinning (1991) explains, "The discourses of critical pedagogy have helped us begin to ask questions relating to power, knowledge, and social mission but have given us few practical referents to consider in creating such a pedagogy" (p.17). Therefore, pre-service teachers are in a position of assuming considerable responsibility without actionable direction.

If personal experience, as proposed by critical pedagogy, is to be the conduit for challenging the dominant discourse, a methodology that values lived experience is best suited to inform social change. Educational researchers are already employing narrative methodologies to

better address the needs and stories of teachers to improve on practice. Narrative inquiry and other methodologies have been utilized in PST education as a means to stimulate more critical thought and reflexivity in students (Dowling, Fitzgerald, & Flintoff, 2012; Garrett, 2016; McMahon & Penney, 2013). Referred to by some as 'identity work' (Wrench & Garret, 2012), it requires an inquiry into self to facilitate reflexive practice. "Engaging in narrative inquiry offers us possibilities for engaging in social justice practices that are attentive to lives first, with a knowledge that change, however uncertain, does occur" (Caine, et. al, 2017). Stories allow people to create parallels and connections, or contrast and contradiction, in relation to one another. These lead to an enriched understanding of the multiplicity of experiences and meanings constructed from those experiences (Garrett, 2016). Therefore, engaging PHETE students with their own stories, as well as the stories of others, may well allow access to the capacity to recognize unjust, divisive, insensitive, and limiting practices in sport and physical activity and enable a more socially just response (Tinning, 1991).

For teacher educators, teaching for social justice has been ambiguous at best and heavily dependent of critical theory. The literature suggests that the inclusion of narrative inquiry may provide invaluable insight for the evolving PHETE curriculum. Ultimately, the goal of social justice in teacher education is to improve the educational experience and outcomes for K-12 students. Including a greater variety of epistemological and ontological viewpoints may allow teacher educators to support PHETE students' reflexivity in pedagogical practice, allowing them to navigate their ever-changing educational context.

Methodology and methods

Narrative inquiry is rooted in Dewey's pragmatic ontology (1986), where experience is viewed as knowledge - an ontological commitment. As such, the epistemological commitment of

narrative inquiry includes the narrative conception of knowledge. As people live and tell, re-tell and re-live their experiences, narratives (stories) give contextualized information of embodied knowledge (Connelly & Clandinin, 1988). Narrative inquiry is the study of experience as story, the primary way humans think about experience (Connelly & Clandinin, 2006). Dewey's theory of experience allows us to view it relationally through the past, present, and future (Schaefer, 2013). We selected this methodology to inquire into the experiences of PSTs, who were themselves engaged in an autobiographical narrative inquiry (ANI) assignment.

At the outset of a 3rd year course, 54 PSTs engaged in ANI. Using a variety of tasks embedded into course assignments (Figure 1) students were tasked with writing their own ANIs: not only writing their stories, but also inquiring into them. Students were then asked to lay non-dominant narratives surrounding PE from "Equity and difference in physical education, youth, and health: a narrative approach" (Dowling, Fitzgerald, & Flintoff, 2012) alongside their own stories to stimulate critical thinking and discourse.

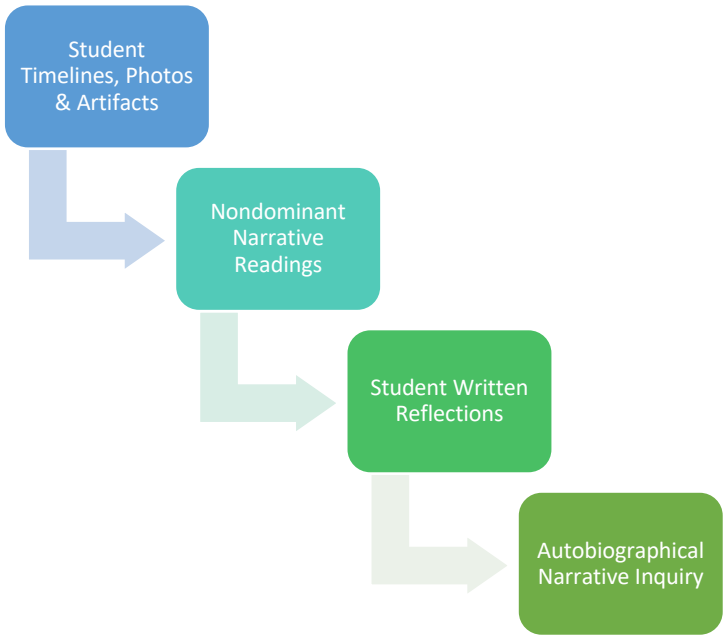

Figure 2: PHETE Narrative Inquiry for SJ Process

After the course was completed, three participants were recruited to engage in further inquiry into their narratives alongside Author 1 and 2. We used purposeful sampling to recruit participants who each completed all the course assignments, shown engagement in discussion topics and demonstrated intentionality toward social justice in education. The small sample size, imperative to narrative inquiry (Caine, et al., 2017; Murphy, et al., 2012; Schaefer, 2013, Clandinin, Schaefer & Downey, 2014), allows for an in-depth inquiry process with each participant to better understand their shifting notions of socially just physical education pedagogy.

Three, one-hour conversations covered a variety of topics pertaining to the autobiographical process, social justice and the lived experiences of each participant. Conversations were audio recorded and transcribed verbatim. Field notes were composed at the end of each conversation to capture any contextual data and overall impressions that would not have presented in the conversation transcripts. The transcripts were reviewed multiple times and discussed between Authors 1 and 2 to identify points of tension and threads. Using the 3-dimensional narrative inquiry space of temporality, sociality and place, each participant's story was co-composed through a narrative account. Narrative accounts are "...interpretive constructions of individual experiences attentive to the three-dimensional inquiry space" (Clandinin, Schaefer, & Downey, 2014, p. 51). Each participants' narrative accounts were created separately. The second level of inquiry included the negotiation of the narrative accounts[2], committing to relational ethics, allowing for further questions, inquiry and opportunity to engage in a final research conversation. The third level of inquiry laid the narrative accounts alongside one another to look for common threads that emerged through the process of fluid reading. Fluid reading is the "dynamic reading

[2] Engaging in one-on-one conversations to ensure that the content and interpretation of the experiences are accurate.

and rereading of a set of field texts" (Christensen, 2013, p. 76) that inquiries into the meaning and social significance of the experiences being expressed (Clandinin & Connelly, 2000). The insights into how each internalized and made sense of the autobiographical process allowed for an enriched understanding of how social justice is both enacted in teacher education and understood by PSTs.

Results[3]

Melanie[4]

From a critical theory standpoint, we might identify Melanie as privileged. She is a white heterosexual female, from a middle-class family. She's athletic, socially able, and educated. Growing up, Melanie was gifted in sports and physical pursuits: "[…] I won the Athlete of the Year, and that really helped me boost my confidence level. And following that in high school, I participated in a lot of sports" (NIMD[5] S2 00:21). As a young woman sitting before me, she is high energy and speaks with obvious passion. If I were to take these visible characteristics about Melanie as limits on her capacity for understanding student difference and social justice, I would tailor a program to address these limitations, thus disrupting her privilege.

Throughout our conversations, Melanie demonstrated a deep chasm between her perceptions of personal values and her perceived values of institutionalized education. Put narratively, there is clear divide between Melanie's imagined stories of what education could be, the teacher she could be, what education is, and the teacher she would have to be if she becomes a

[3] The findings of each participant detailed in the following pages are explained through the perspective of Author 1 who interviewed and co-composed the narrative accounts alongside participants. Therefore, the pronouns "I, me, and my" are used to represent the researcher's personal voice.

[4] All participant names used are pseudonyms used for anonymity

[5] NIMD = Narrative Inquiry Melanie D

teacher in a gymnasium. The descriptive metaphor she uses below helps to illustrate her disconnect.

> There's no grass. And […] 18 foot of fences. And I was like, it's only a question of control. You want to control-- just being in a classroom, you have two windows. And you're [in a] desk. And you ask people to be active, but you're there from eight to four, whatever the school hours are. You ask students to sit down the entire day, to learn a lot of stuff, too much stuff. And then you ask them to participate in physical activity, to eat well, to not use electronic devices. It's just the concept of being in a school, I find it absurd. (NIMD3 – S2 17:00)

It is obvious she is sensitive to the exclusionary nature of systems. She describes her fundamental life goal as sincerity ("to be true" NIMD3 – S2 02:27), consequently she is unwilling to compromise on what she believes and knows to appease a system. She perceives the education system as dehumanized and therefore lost its responsiveness to those it seeks to serve:

> And the school system, I'm thinking back to the history of policy of the education system and everything happens far away, and I think, just the education system, it's another way to control people. And I think the people higher above are deciding everything for us, and we don't have a lot of flexibility as future teachers and in-service teachers. So, I think its lack of knowledge, lack of flexibility, lack of experience. And I think it's still a debate. I don't think it's the answer, but in my opinion, I think it's just, we wanted to control everything, and we forgot about others. (NIMD3 – S2 11:43)

Melanie takes up this complicated conversation of control, however, it seems she is left with no other option than to *not* become a teacher. There is deep critical thought about the socio-cultural stories that shape schools, but in many ways, Melanie can't negotiate these stories in a way that

would leave her imagined stories of teaching intact. Melanie is clear that schools can be problematic spaces. That realization was planted early though her own experiences as a young student and now as an education student. For Melanie, it seems that education becomes meaningless, a forgone entity that is so far removed from her lived experience and so far out of her control that it becomes unchangeable. It seems impossible.

Exploring where these ideas originated for Melanie, we spoke of her past. Due to familial circumstances, Melanie had to grow up early. Out of necessity, she learned to become an adult after a complete reorganization of her family dynamic.

> I had a lot of things in my family going on […] I needed to grow up very fast like, 12 years old I was taking care of my mother who was in a big depression and she was really not capable of taking care of herself and not taking care of her kids. […] That background and that experiences that I had and the-- there were many questions that I couldn't answer because I think I had lack of knowledge or lack of-- I don't know what it is, but I had a lack of answers. (NIMD2 – S2 30:42)

While illustrating one experience, there was a thread of isolation when tackling large issues throughout Melanie's stories. Having to rely on herself from a young age and grow up quickly, has made a lasting impact on Melanie. Her sense of autonomy and self-reliance was developed out of necessity and she is unlikely to cede it easily.

The autobiographical inquiry allowed her to share her feelings and provided an opportunity to think deeply about how these experiences have shaped her stories to live by. Despite being an outstanding student and an exceptional athlete, anxiety and depression reinforced a desire for self-reliance and a wariness of others. Preserving her independence feels like it's a move to assure her survival, and that is a task that others may hinder, rather than help.

Since she sees herself as alone in confronting institutional reform, it is easier to understand why she views the system as oppressive. However, she references change through diversity, which would suggest a pluralistic approach: "[…] I think by having diverse opinions and diverse views, diversity, permits change and equality and respect of every individual in society" (NIMD3 – S2 39:57). These perceived contradictions are indicative of a deep questioning and search for meaning.

> And everyone with different backgrounds, different origins, different experiences, we're all equal and could bring something else to our experience. We could all bring something else to form a unit, right, a group. That's what we want. We want students to-- and as a teacher, I encourage people to be different and to search for their identity so we can empower each and every one to create that different dynamic. (NIMD S2 44:10)

Perhaps this reflective capacity for the experiences of others has been shaped by the years that Melanie felt she had to cover up her stories of mental health, a situation she elaborated on in her autobiographical assignment: "I really had dark, dark, dark thoughts. And even in my narratives [my brother] knew I was very, very realistic, but it was worse than what I wrote" (NIMD3 – S2 28:16).

Melanie is well aware that these moments of struggle were invisible, and that even in sharing them autobiographically she was unable to write down how she actually felt. She was gifted academically, gifted athletically, and portrayed a happy-go-lucky personality. It is easy to see how others may not have identified Melanie as someone that needed support. The awareness of how invisible struggles can be, how invisible oppression can be, have shaped Melanie's desire to be keenly awake to how others are feeling and how others fit into schools.

Reducing her to the category of a PST who is privileged because she is white, affluent, and athletic erases her unique, personal, practical knowledge and her stories to live by. As teacher educators, we lose the capacity to respond meaningfully to Melanie if we do not inquire into her stories deeply and thoughtfully. Using autobiographical narrative inquiry allowed us as teacher educators to acknowledge how the invisible differences within Melanie have been, and continue to be, divisive. Rather than assuming we know what students need, we can inquire into the knowledge they already possess, facilitating more impactful educational connections for students.

Michaela

By outward appearances, one might assume that Michaela and Melanie are similar. She is also a white, heterosexual female, from a middle-class Canadian family. Working from a critical theory perspective it could be assumed that due to their race, socioeconomic status, and sexuality they lack an understanding of oppression. Yet, despite having these shared categorizations, the experiences of each woman are markedly different. Unique lived experiences act on their individual conceptions of social justice, how they interpret its integration in their teaching practice, and what it means to future students.

Simply, Michaela's story is different from Melanie's because they have lived different lives. Where Melanie struggled with mental health and family dynamics, Michaela's invisible difference is linked to her physical health which changed the way she relates to her body, sport and her connections with others. My first question to Michaela when we sat down was "Do you have any clear moments that stick out to you, that have brought you to this program?" Her response was, "everything has led me here technically" (NIMM[6]1 - 00:25). While I can't know how she would have responded had she not participated in the autobiographical narrative inquiry

[6] NIMM = Narrative Inquiry Michaela M.

assignment, her idea that everything has brought her here resonates strongly with Dewey's notion of experience (1986).

As a youth, Michaela played ringette competitively. She had been diagnosed with Type 1 diabetes when she was five years old and learned to navigate the disease in relation to her engagement with sport. When she was excluded from a national level team because of reasons she attributed to her diabetes, she became so frustrated that she quit ringette altogether.

> So, I'm anxious waiting and I get a call saying, "Yeah. We don't think you can give us your full potential because of your diabetes. We don't know how you're going to act, how your body's going to react to the hard workouts and everything. So, we'll put you on the lower team and you'll be with your friends, though. Don't worry about it." I was just like, "Are you kidding me?" (NIMM1 - 01:57)

The loss of participation became part of Michaela's story to live by. It was not until she became motivated to be active again that she realized the hole that had been left in her life from the loss of physical activity and playing on a team. She regretted her decision to quit and found herself negotiating a new story that included a different/ evolving relationship with physical activity - something that existed beyond sport. In negotiating this new relationship, she began to see the multiplicity of stories that existed around physical activity and how these varied stories are important to quality of life.

> Well, it has made me more aware of what it feels like to be excluded and have these internal fights with yourself trying to see where you can go, and what you can do, and then having yourself say, "Okay. Well, no. I better hold back. So, I think just having those experiences has helped me realize even though somebody else doesn't have diabetes necessarily, they might be feeling something too that's holding them back from giving their all and

> participating in everything that they want to and actually following what they want to do. (NIMM3 - 17:30)

Michaela was quite clear about how her own story made her think about how others may experience physical activity; particularly how others may be marginalized. Michaela is able to conceal her difference, making it invisible to others. She has learned to manage her insulin on her own and can test and administer doses discretely. Her self-awareness, constructed over time, has allowed her to learn her activity thresholds and her needs. In some ways, managing her disease has become another task on her list. Other students in her program are likely unaware of all the work she does to appear and function as they do. In this way, Michaela is unique, and therefore has developed an acute empathy for others who might carry concealed or covert difference.

Throughout all three conversations, her commitment to curiosity and seeking understanding to build relatedness was consistently emphasized. She demonstrated a capacity for empathy and patience with diverse viewpoints combined with optimism that was refreshing. A thread of personal isolation and exclusion seemed to help foster her empathy to allow Michaela to understand where others were coming from and to see how others may use marginalization as an opportunity to opt out of activity.

> On the days where I come to school tired and I didn't feel like it, it happens to everybody, and you don't want to participate in a class, I used diabetes as an excuse. People have given me that right to use it. So, when I didn't feel like participating in Phys. Ed. class one day, I'm too tired, I was like, "Oh, sir, well, my sugar's too low. Can I sit on the bench all class?" "Sure." Because who's he, going to tell me to yes, go participate and pass out after? So, I used it as an excuse. So, it has held me back a lot because people had excluded me. They've

> shown me, okay, well, you can use that as an excuse for when you don't want to participate and when you don't want to do that. (NIMM3 - 14:18)

While Michaela was not always able to control when she was excluded, she was able to self-exclude when she chose to *use* her diabetes. Even now, she has to consciously break the habit of learned helplessness. Surprisingly, it seems that this learned helplessness has also taught Michaela how important relationships are with her future students. She feels that if her teachers had got to know her as a person – with her disease, things may have been different.

> If I had somebody to empower me more and encourage me more and give me support and say, "Okay. You have this disease, but you can still participate, even if you're not that great at it. We'll help, and you can come at lunchtime or at recess and practice some more." Just give me the tools to stop using diabetes as an excuse to sit out and not participate. Because even now I see students still wanting to not participate because they're not good at a certain thing, and they try to find any excuse to get out of it. (NIMM3 - 21:45)

Acknowledgement and the confirmation of value was what brought her out from learned helplessness. She reaffirms the impossibility of transformation without relationship. Acknowledging someone's differences and challenges while also affirming that they have value and a place in the learning environment is, in her experience, a way of counteracting self-imposed exclusion. Thinking about Michaela's words awakens me to how profound this really is from a social justice standpoint. While race, gender, socio-economic status may at times be visible, what level of relationship do you need to have with students to see the invisible factors that may cause exclusion? What depth of socio-cultural understanding of the students' lives—in and out of school— is actually needed to be awake to the social injustices the lie outside of what is visible?

Raegan

Raegan also presents a hegemonic aesthetic that might easily allow us to generalize her lived experience. Critical theory may have judged and rendered her ill-equipped to take on the complicated task of enacting social justice in education. A critical theorist might assume there is a need for educational programming which disrupts the comfortable privilege she has known, exposing her to the realities of those who represent social minorities. However, as we learned, Raegan's lived experiences are not homogenous and she in fact has lived realities that make her capable of empathy and able to acknowledge the necessity of social justice.

Raegan knew at a young age that she would be a teacher, and now, she seems content with her pursuit of the profession. In some ways she was storied into teaching. Since she was a child, she imagined she would be a teacher, just like her father. Like many other students in the PHETE program, the love of physical activity, sport and competition motivated her to turn her passion into a profession. Her background and success with sport demonstrates a great deal of self-discipline and intrinsic motivation. Throughout our conversations, a distinguishing feature of Raegan's character is the ability to set and achieve her own expectations for herself. That mindset allowed her to develop her athletic potential and later, achieve her academic objectives. Now she admits that this may not be a quality that everyone possesses and, in her mind, there's a disconnect.

> That's something that I find hard because it's hard to imagine someone not wanting to give their best all the time and that's something that I do. I do it in the school, I do it at work. Everything that I do, I probably-- it's part of my personality. I like being the best that I can be. And so, when I see people who just don't have the same drive, it's hard for me to understand them. (NIRS[7]1 – 25:55)

[7] NIRS = Narrative Inquiry Raegan S.

The acknowledgement above helps to inform Raegan's plans for socially just education. Her desire to reach as many students as possible and translate the feeling of personal achievement that has inspired her requires her to go beyond what she knows - beyond her comfort zone. She mentioned that she needs to inquire into the experiences of others so as to better understand how she might connect and influence student perceptions and success in PE. The necessity of this obligation is clear. What is less clear is how she will accomplish this admirable and complex agenda.

> I wouldn't say, at least, my high school was very socially just. I would say that there was a lot of what I was talking about before, just comments and discrimination against groups and minority groups. So, I don't believe that school was the place with much social justice. (NIRS2 – 40:12)

Believing strongly in the concept of social justice, she also acknowledges it as a complex undertaking that challenges educators. Primarily, the notion that one teacher can reach the multitude of individual student needs in any given day seems overwhelming. However, it wasn't until she sustained a concussion - a shifting story to live by – that she now understands how to better connect with potential student realities.

Unsurprisingly, Raegan spoke to a new understanding of what it's like to be unable to participate in physical pursuits. A doctor gave her clearance to cycle daily for 6 minutes - a far cry from the type of physical training and competition she had been participating in previously. She struggled with the fact that members of her team, friends and family cannot see her injury, and therefore doubt the sincerity of her symptoms. This has given her new awareness of what it is like to have an 'invisible' difference.

> …[I]t's not like I have a cast on my arm or something, it's not like you can see it, and it just felt like they're being very disrespectful when they didn't believe that I actually needed the music turned down or that they need to talk quieter. They just thought that I was trying to exaggerate, or cause issues, or maybe have them feel sympathetic towards me or something. So, it was frustrating, and also just discouraging, too. (NIRS2 – 02:35)

At the time of our narrative negotiation, I asked Raegan how her injury has helped her to relate to students who are unlike her, and she explained that her current experiences are adding to her awareness.

> I think that I would be able to understand where they're coming from more and to understand how being isolated could really put someone down and make them feel different. […]. And that in itself could change their own behaviors and opinions of themselves and other people. For example, yesterday everyone was putting their skates on for hockey. And I guess I wasn't in the best mood and I just thought everyone was so annoying [laughter]. I was judging other people for what they were saying even though I had no reason to. And I think it was because I was jealous that they could do something that I wasn't able to do. So, I would be able to understand how that could manifest negative feelings. (NNRS – 08:52)

The injury has made her conceptualize who she is, as she's had to adapt what she does and how she does it. She is no longer able to use physical activity as an outlet, connecting her with the feelings of those students who are restricted in their ability to move, or students leading a largely sedentary lifestyle. She admits that while this is physically uncomfortable, it is also mentally challenging, reinforcing her belief that physical education is key for students to lead holistically healthy lifestyles. An increased awareness of limitations shifted her values of recreation and sport

within the grander scheme of a physically active lifestyle – which seems to be an emerging theme for her, not yet fully formed.

> It's hard [laughter], because I don't have advice for myself right now. Sharing my story, I think, would be important and just to be aware that there's so much more to an individual than one thing. You are not only the athlete. You're not only the academic. You're so much more than that. And there could be times in your life where you place more emphasis on one part than others. But if some part of your identity were to be taken away from you, I would just focus on the other parts, what's left, what interests you, people you like spending time with, and just be aware that you're not one thing. (NIRS1 – 42:38)

Her struggle has required Raegan to acknowledge other facets of her identity to for meaning-making and to develop new goals: such as working with individuals with disabilities. When asked about her reaction to the ANI experience, she explained that she did not see the experience as academically rigorous, but that it was emotionally challenging due to its personal and reflective design. She invested in the assignment, unpacking elements from her past and piecing them together.

> I didn't find it very hard. I think that, naturally, I reflect on quite a few things anyways, even subconsciously. I found it, I don't want to say emotional, but it forced me to reflect, but also question things and question my own feelings. And beyond that, dig deeper is, okay, I recognize that I feel this way, but why do I feel this way? So, it wasn't hard, but it just involved a lot of, well, reflection, a lot of questioning and thinking back to my past. (NIRS3 – 23:50)

Raegan's words signal an introspection and self-awareness that was not present prior to her engaging in ANI. While it is unfortunate that she sustained her concussion, and she continues to suffer from the protracted symptoms, her injury is a factor which has "othered" her, therefore, allowing deep inquiry into her own experiences and her own understandings of social justice and inclusion. As Raegan tells her story, she unearths new layers of meaning and understanding of her own experiences. Her willingness to "dig deeper", as she says, allows her to build bridges between her lived experiences, PHETE classroom lessons, and professional aspirations. She demonstrates the use of critical reflection as it applies to her own personal conduct, which is undoubtedly an essential skill for all pedagogues in addressing issues of social justice.

Discussion

It is our belief that the participants' narrative accounts detail their experiences of adversity and "otherness" in ways not always visible. Invisible, yet divisible, experiences inform each individual's story to live by. Factors such as race, gender, sexuality and socio-economic status; although important in a critical theory context, are not the only way to inform PSTs' learning about inequity and how to teach in socially just ways. We argue that narrative understandings of students' lives provide a different and fundamental starting point for instructors (and PSTs) to understand who students are and therefore what they need to learn to become effective teachers. PHETE research has shown that pre-service teachers are unwilling to advocate for social justice as they enter into the field (Evans, Davies, & Penney, 1996, Macdonald, & Kirk, 1999). Theories revolve around these individuals being athletic, masculine, mesomorphic and destined to force students to engage in PE in the same ways they have. Critical theory has offered one way forward and seeks to disrupt the experiences of PHETE students enabling them to see the power and structures of privilege. Unfortunately, narrowly set critical theory begins from a polemic position

that, ironically, merges all PHETE PSTs' experiences into one – ignoring or even dismissing their stories and lived experiences. While the three research participants shared common characteristics in terms of race, gender, socioeconomic status, education, and athleticism, our study illustrates that the experiences of these three women were distinctly diverse. Clearly, participants' social qualifiers did not entirely protect them from facing adversity. Invisible differences in the form of a mental health issue, a physical disease, and a complex injury all contributed to their stories to live by, as people and professionals. Drawing on these intrinsic differences shaped a critical response to the systems they were in and the people they interacted with. While the starting point of narrative inquiry may be different than critical theory, a shared objective of students thinking critically about power and systems was accomplished.

Breaking from the rationale of critical theory to direct and control what and how students should be taught so as to understand social justice, our inquiry gave value and voice to individual's lived experiences. The experience and inquiry into these differences allowed for meaningful reference points for these students, facilitating empathic connections with the subject matter. The three women continuously expressed their impassioned intentionality on the topic of belonging and diverse measures of student success. Their imagined stories of teaching also illustrated how they might shape their programs in the future to advocate for socially just environments.

In a politicized and hierarchical space like PE, recognizing students as knowledge holders allows educators to structure PHETE differently. If teacher education attempts to reduce *best practices* into technocratic pieces, the result may be teachers limited in their capacity to develop their own professional skills and limited in responding to student needs. Inquiry into students' experience might hold meaningful insights into addressing social justice by coming to terms with their own experiences of difference. Oliver (1998) suggests:

> As we come to better understand students' and teachers' stories, their interpretations of experiences, we may be able to better understand what we *need* to or *ought* to do, and as teacher educators and researchers that *is* our moral obligation. (p.247)

The stories of Melanie, Michaela, and Raegan serve to reinforce the value of methodologies such as narrative inquiry to be effective ways to stimulate critical thought and reflexivity in students (Dowling, Fitzgerald, & Flintoff, 2012; Garrett, 2016; McMahon & Penney, 2013). The inquiry into self, taken up by all three participants may in turn facilitate further reflexive practice (Wrench & Garret, 2012). The selection of methodology itself is a practice for social justice, with the attention to lived experience placed first. The three participants modeled the very skills we hope for them to learn and take up - the attentiveness to individual student circumstances and needs, leading to responsive pedagogy. Understanding narrative inquiry as a practice of social justice is to acknowledge the shifts in storied lives which allow for shifts in institutional narratives.

The effectiveness of narrative work is that stories allow people to create parallels and connections, or contrast and contradiction, in relation to one another. Both lead to an enriched understanding of the multiplicity of experiences and meanings constructed from those experiences (Garrett, 2016). Caine, et.al. (2017) explains further, stating:

> Living a commitment to those who are in our research also means that we listen carefully for the social justice issues that are named during and as part of the inquiry—issues that are named within a relational context and in ways that consider the values of consequences and the generation of possible future experiences. […] In this way, we show how social justice issues are lived, understood, and told by participants and researchers; there are multiple visions and ideas of social justice. (p.10)

The participant accounts presented in this paper challenge the work of those critics who have long assumed that critical pedagogies are most appropriate for teaching PSTs about matters of social justice. Beginning in experience, with a call for a modest pedagogy (Kicheloe & McLaren 2000; Tinning, 2000), enables us to assert the need to pay attention to the voices of PHETE students as opposed to discounting them. The finding that these PSTs are capable of understanding and engaging in social justice issues, despite social privilege, should be of interest to teacher educators because it constitutes a call for change. PHETE programs are in a position of requiring thoughtful revision to best meet the needs of PSTs to respond to current realities, rather than traditional comfort (Tinning, 1988). Failure to do so is to perpetuate the status quo, which blames students for their inability to understand and engage with social justice issues in the classroom.

For teacher educators looking to improve student understanding and uptake of social justice in physical education, this method of inquiry allows for the examination of tensions and shifting identities that are lived by PSTs (Casey & Schaefer, 2015), impacting their conceptions of teaching and learning. As such, employing this methodology has the two-fold benefit of engaging teacher educators and pre-service teachers in their individual lived experiences, transactionally. PSTs may then experience an improved sense of agency, increasing their willingness to engage socially just forms of PE.

Future directions include inquiring into the longitudinal impacts of ANI as PSTs transition from student to teacher. It is important for us to understand how these early career teachers' view their experience once immersed in the professional context. We believe that the continuation of these participants' stories will further clarify essential and necessary shifts in PHETE that will contribute to student learning and social justice: extending to their future classrooms and school communities.

Chapter 5: Conclusion

I came to this research out of a personal interest, practical curiosity, and social conviction. Personally, I was a teacher who struggled bridging an institutionalized understanding of teaching with my story to live by. As a conflicted early career teacher, I was invested in understanding how we might prepare pre-service teachers to respond to professional responsibilities with competence and curiosity. Practically, the literature identifies a call to re-imagine how we teach pre-service teachers if we would like them to be able to teach in new ways (Tinning, 2004). I continue to believe that if left unaddressed, we know that students in contemporary classrooms may never get the opportunity to develop positive self-concept in relation to their physical health. Socially, a greater number of students with access to physically active lifestyles would produce an improved quality of life across the population (Fernandez-Balboa, 1995; Hickey, 2000). This creates a call to action for professional education institutions, to review the ways in which their PHETE programs serve students and the general populous.

PHETE research has shown that pre-service teachers are unwilling to advocate for social justice as they enter into the field (Evans, Davies, & Penney, 1996; Macdonald, et.al., 2002). Traditional forms of teacher education include critical pedagogy with the intention to address the unequal power relations and social inequities that are inherent in schools (Apple, 2000; Giroux, 2010) which allow some students to succeed, while limiting others. In particular, physical education is seated amid social discourses related physical skills and aesthetic that create division among students. The impact on students may be long-term, stunting their engagement with physical activity, influencing overall quality of life and result in long term health consequences (Robinson & Randall, 2015).

Critical theorizing, while important in advancing conceptions of education has not provided teachers with clear strategies on how to act on their awareness. A challenge that presents in traditional teacher education programs is that, often pre-service teachers' beliefs and values shift very little, as shown by Doolittle, Dodds, and Placek (1993). As Tinning (1991) explains, "The discourses of critical pedagogy have helped us begin to ask questions relating to power, knowledge, and social mission but have given us few practical referents to consider in creating such a pedagogy" (p.17). The result is a generation of pre-service teachers with limited resources to act on their considerable responsibility to the students they teach and interact with.

The narrow position of critical theory ironically, generalizes all PHETE pre-service teachers' experiences resulting in reductive categorization that ignores or even dismisses their stories and lived experiences. In an effort to implement a more modest pedagogy (Kicheloe & McLaren 2000; Tinning, 2000) narrative inquiry methodology was employed in this research. Caine et al. (2017), in their paper *Social justice practice: A narrative inquiry perspective,* present narrative inquiry as a practice of social justice, reasoning that a methodology that values lived experience is best suited to inform social change. The shift from critical pedagogy to reflexive pedagogy is an essential step to equip students with the actionable resources they require to be responsive educators.

The effectiveness of narrative work is that stories allow people to create parallels and connections, or contrast and contradiction, in relation to one another. Both lead to an enriched understanding of the multiplicity of experiences and meanings constructed from those experiences (Garrett, 2016). Therefore, in engaging PHETE students in their own stories, as well as the stories of others, they may well gain access to the capacity to recognize unjust, immoral, divisive, insensitive, and limiting practices in sport and physical activity and respond in more socially just

ways (Tinning, 1991). It is my belief that the participants' narrative accounts, included in the appendices, detail their experiences of adversity and "otherness" in ways not always visible. Invisible, yet divisible, experiences inform each individual's story to live by. Factors such as race, gender, sexuality and socio-economic status; although important in a critical theory context, are not the only way to inform pre-service teachers' learning about inequity and how to teach in socially just ways. I argue that narrative understandings of students' lives provides a different and fundamental starting point for instructors (and pre-service teachers) to understand who students are and therefore what they need to learn to become effective teachers.

While the three research participants shared common characteristics (like race, gender, socioeconomic status, education, and athleticism), our study illustrates that the experiences of these three women were distinctly diverse. They lived with invisible differences that contributed to their stories to live by, as people and professionals in the form of a mental health issue, a physical disease, and a complex injury. We can conclude that participants' social qualifiers did not entirely protect them from facing adversity and developing resulting and transferable skills. The three women continuously expressed their impassioned intentionality on the topic of belonging and diverse measures of student success. Their imagined stories of teaching, stories to live by, also illustrated how they might shape their programs in the future to advocate for socially just environments. Breaking from the rationale of critical theory, our inquiry gave value and voice to individual's lived experiences. The experience and inquiry into these differences allowed for meaningful reference points for these students, facilitating empathic connections with the subject matter.

The participants' stories exemplify the value of engaging preservice teachers in identity work. Reflexive teaching methodologies, such as narrative inquiry, are effective in stimulating

critical thought in students (Dowling, Fitzgerald, & Flintoff, 2012; Garrett, 2016; McMahon & Penney, 2013), which may consequently facilitate further reflexive practice (Wrench & Garret, 2012). The participant accounts presented in this paper challenge the work of those critics who have long assumed that critical theory inspired pedagogies are most appropriate for teaching pre-service teachers about matters of social justice and enables us to assert the need to pay attention to the voices of PHETE students as opposed to discounting them. Despite social privilege, the findings indicate that these pre-service teachers are capable of understanding and engaging in social justice issues, which should be of interest to teacher educators because it constitutes a need to shift the way students are taught to be reflective of the lessons they're meant to learn.

PHETE programs are in a position of requiring thoughtful revision to best meet the needs of PSTs to respond to current realities, rather than traditional comfort (Tinning, 1988). Failure to do so is to perpetuate the status quo, which blames students for their inability to understand and engage with social justice issues in the classroom. For teacher educators looking to improve student understanding and uptake of social justice in physical education, this method of inquiry allows for the examination of tensions and shifting identities that are lived by pre-service teachers (Casey & Schaefer, 2015), impacting their conceptions of teaching and learning. As such, employing this methodology has the two-fold benefit of engaging teacher educators and pre-service teachers in their individual lived experiences. Pre-service teachers may then experience a more embodied and relatable understanding of these issues, increasing their willingness to engage socially just forms of PE.

Next steps for this research include exploring student perceptions of autobiographical narrative inquiry & dominant narratives of teacher education. While three participant accounts

were used in the elaboration for this work, a fourth participant brought unique insights which will be shared in future works.

Using the autobiographical accounts of four preservice teachers we recruited from a curriculum course in their PHETE program to participate in this study, I came alongside students to explore their personal experience of engaging in autobiographical narrative inquiry. Our preliminary findings illustrate how positioning students as knowledge holders in teacher education may enrich and shape beginning PE teacher's capacity to teach in socially just ways. These conclusions could have significant applications in PHETE as well as the research community, regarding students as more than passive recipients of technical understandings and theoretical knowledge. We question how larger institutional revisions may be required to allow for these methodologies to achieve their intended outcomes.

Further inquiry into the collected data will seek to examine how to improve teacher educator's reflexive practice through the use of student autobiographical narrative inquiry. Literature indicates that PHETE educators struggle to provide a clear understanding of how to incorporate social justice practices to PHETE students (Tinning, 2000). It is a challenge made more difficult by a desire for status quo that balances with increasing ontological insecurity by reinforcing traditional approaches (Tinning, 2000, p.250). We looked to the experience of one participant's experience in particular with autobiographical narrative inquiry to illustrate how the process not only impacted the student, but in turn imparted meaningful lessons to the teacher educator through increased awareness building and reflection, leading to a modeled practice of reflexive pedagogy. The purpose of this inquiry will be to illustrate how teacher educators' reflexive practice benefits from engagement in cultivating critical thinking, self-awareness, and empathy in PHETE students through engagement in autobiographical narrative inquiry.

Finally, future work will be done to inquire into the longitudinal impacts of autobiographical narrative inquiry as pre-service teachers transition from student to teacher. It is important to understand how these early career teachers' view their experience once transitioned and immersed into the professional context. I believe that the continuation of these participants' stories will provide greater clarity on the essential and necessary shifts in PHETE that will contribute to student learning and social justice for both pre-service teachers and the students they will one day teach.

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Appendices

Appendix A - Melanie's Narrative Account

And I think one of the most important things that I found throughout my program is, you don't need to be an athlete to like Phys. Ed. (NIMD S2 21:32)

As a teacher, I am reflective of my experiences as a learner. I am aware of many contextual and innate circumstances that have informed my growth through the years, leading me to this profession. As such, I've rarely identified more with a student, than Melanie. She is self-described as curious, though I think it's much more than that. She's hungry to make meaning of her own life, and the lives of others, choosing to work in jobs and careers that hinge on relationships and a certain altruism. This task-oriented mentality has required significant independence and self-regulation, as such, I get the sense in our conversations that she is often overwhelmed. Regardless, she stays committed to puzzling out the problems and issues in education she sees before her.

When it comes to social justice, Melanie approaches it with a matter-of-factness; committed to equality, she is up front about having a lot left to learn and experience. There is discord however, with the environment and context in which she sees the implementation carried out. Our conversations took place over a three-month period with a significant break between the first and final two conversations. I wonder what events or stresses in that time may have influenced her perceptions and emotions coming into these conversations, such is the nature of narrative inquiry. Regardless, she shares a number of personal insights which inform who she is and is becoming. Her imagined stories of teaching, or perhaps not teaching, help us to better understand her lived experiences as a beginning teacher who seems to have a keen interest in culturally responsive, socially just pedagogy.

Growing up, Melanie was gifted in sport and physical pursuits: "[…] I won the Athlete of the Year, and that really helped me boost my confidence level. And following that in high school,

I participated in a lot of sports" (NIMD S2 00:21). As a young woman sitting before me, she is high energy and speaks with obvious passion. But throughout our conversations, she demonstrates a deep chasm between her perceptions of personal values and that of institutionalized education. Put narratively, there is clear divide between Melanie's imagined ideas of what education could be, the teacher she could be, and what education is, and the teacher she would have to be if she becomes a teacher in a classroom. The descriptive metaphor she uses below helps to illustrate the disconnect.

> There's no grass. And […] 18 foot of fences. And I was like, it's only a question of control. You want to control-- just being in a classroom, you have two windows. And you're [in a] desk. And you ask people to be active, but you're there from eight to four, whatever the school hours are. You ask students to sit down the entire day, to learn a lot of stuff, too much stuff. And then you ask them to participate in physical activity, to eat well, to don't use electronic devices. It's just the concept of being in a school, I find it absurd. (NIMD3 – S2 17:00)

Melanie's comments resonate on some level. There is a critical edge here that is cutting down to the power, control, and in a sense the purpose of school. As I read this quote, I was reminded of Michael Apple's (2000) socially critical work that not only questions how schools control people, but how schools legitimate meaning and in turn legitimize what knowledge counts, what knowledge does not. From a critical theory perspective, schools confer cultural capital, and in turn decide who gets to succeed and who does not. While Melanie does not dive this deeply into her metaphor, it is quite clear that she has serious questions about what schools do.

Perhaps it is puzzling to hear these words from a successful student, nearly at completion of her physical education degree. Truthfully, for PHETE programs focused around social justice, hearing a student use the metaphor Melanie illustrates above could be construed as a success story. But from my experience, and based on research around PHETE programs (Macdonald, 1999; Kirk, 2002) it is difficult to get PHETE pre-service teachers to be critical of the dominant stories that in many ways have helped to shape their identities as teachers.

Therefore, it raises many questions as to the past experiences and imagined realities of where Melanie sees herself now and in the future. It is obvious she is sensitive to the exclusionary nature of systems. Perhaps it is her drive for her own belonging that clashes with her independent self-determination resulting in her conflicted interpretation of school. She describes her fundamental life goal as sincerity ("to be true" NIMD3 – S2 02:27), consequently she is unwilling to compromise on what she believes and knows to appease a system, as an educator. She perceives the education system as a Eurocentric control system, referencing its early origins and current impact on students and teachers alike.

> And the school system, I'm thinking back to the history of policy of the education system and everything happens far away, and I think, just the education system, it's another way to control people. And I think it's just like people need to follow a certain curriculum, need to follow and need to grade students in a certain particular way. And I think the people higher above are deciding everything for us, and we don't have a lot of flexibility as future teachers and in-service teachers. So, I think its lack of knowledge, lack of flexibility, lack of experience. And I think it's still a debate. I don't think it's the answer, but in my opinion, I think it's just, we wanted to control everything, and we forgot about others. (NIMD3 – S2 11:43)

We again see Melanie taking up a complicated conversation here around how schools, and particularly schools based on colonial logics, force others to fit into the dominant colonial stories. An understanding of the history of Canada and a keen interest to learn more about how colonialism has shaped schools has clearly informed Melanie's imagined stories of what it will be like to teach. However, and this is one of the critiques of critical theory, it seems she is left with no other option then to not go into teaching. In other words, there is deep critical thought about the socio-cultural stories that shape schools, but in many ways no way to negotiate these stories in a way that would leave her imagined stories of teaching intact.

Drawing on Dewey's notions of experience, as narrative inquirers we are always attentive to the temporal nature of experience. That is the continuous and interactive nature of experience. Therefore, we are attentive to how Melanie's past and present experiences have shaped not only her own stories to live by, but the strong stories she has of how schools' function.

Due to familial circumstances, Melanie had to grow up early. Out of necessity, she learned to execute adult tasks after a complete reorganization of her family dynamic.

> I had a lot of things in my family going on […] I needed to grow up very, very fast like, 12 years old I was taking care of my mother who was in a big depression and she was really not capable of taking care of herself and not taking care of her kids. […] That background and that experiences that I had and the-- there was many questions that I couldn't answer because I think I had lack of knowledge or lack of-- I don't know what it is, but I had a lack of answers. (NIMD2 – S2 30:42)

At the time, this manifested in a solution-focused action mentality that seems to drive many of the reactions and reflections she shares throughout the narrative inquiry process. Melanie is still seeking out answers and prioritizing the collection of knowledge. A thread of isolation in tackling

large issues runs throughout Melanie's stories, which makes me often question if she truly thinks change can occur through the sole efforts of one person. It is easier to understand why she views the system as oppressive, when she sees herself alone in confronting institutional reform. However, she references change through diversity, which would suggest a pluralistic approach: "[…] I think by having diverse opinions and diverse views, diversity, permits change and equality and respect of every individual in society" (NIMD3 – S2 39:57). These contradictions in tone are indicative of a deep questioning and search for meaning with a multitude of perspectives and values vying for expression.

> And everyone with different backgrounds, different origins, different experiences, we're all equal and could bring something else to our experience. We could all bring something else to form a unit, right, a group. That's what we want. We want students to-- and as a teacher, I encourage people to be different and to search for their identity so we can empower each and every one to create that different dynamics. (NIMD S2 44:10)

Amidst her navigation of her place within education as a teacher, she affirms she loves school, because she loves to learn. She is confident in the role of student, with high expectations and an admirable work ethic. When prompted on what makes her different from other students in her program, she reflects that her childhood required her to learn resiliency in relation to adversity. This skill has allowed her to become both successful and driven, but also imposed self-exclusion. She enjoys the theory as well as the practice and seems to feel the need to challenge herself beyond her comfort zone.

> I love it. Well, I love school, and I love being here. I love the classes I'm taking. It's a bit surprising for me because I prefer the theory classes than the sport classes. I love being in

> a class of physiology or Phys. Ed. curriculum. I love the theories part rather than the sport part. (NIMD S2 03:50)

While Melanie speaks often to her individual ambition, she acknowledges a need to surround herself with models and collaborators that share her value of knowledge. “I like school because I love to learn. […] And I think that's a big reason why I'm still at school. I love to see passion in people and to understand why that is your passion, or what guides them to continue or strive for-- to continue on their curiosity […]” (NIMD3 – S2 17:58). Having mentors and peers that embody this “passion” for learning that Melanie speaks to here may be missing from her current experience with teaching. Inquiry into Melanie’s past reveals that school hasn’t always been a place where she belonged, though she always seemed to fit in. It is this subtle nuance which might explain why such a successful student might not be able to reconcile the (perceived) realities of teaching.

Beginnings as a student

Melanie’s early beginnings were what you would stereotypically expect from pre-service PHETE teachers; involvement and success in sport characterized Melanie’s youth. In fact, she went on to embody further success, and even employment certifications in various fitness methods. However, it seems that even as a high school student, Melanie had questions about the types of bodies and abilities that PE legitimized. The autobiographical reflection in class allowed Melanie to unpack how her favorable experience with physical activity and physical education might have differed from that of her high school peers.

> [A]ll my teachers loved me because I was a good athlete. I had all the good grades. […] For me, it was always based on competition and performance and how many goals you could score in soccer. And this was the context of Phys. Ed. in my experiences, and I was

> good because I was a good athlete. However, I would see my friends who were less active or less able than I was that was not having a good time, and their experiences in Phys. Ed. was bad. (NIMD S2 08:53)

Again, as a PHETE teacher educator interested in advocating for socially just physical education pedagogy, Melanie's words portray someone who is thinking about the injustices that can take place in the school environment. Given that this is perhaps one of the objectives of PHETE from a social justice orientation, we wonder how Melanie has come to think in these ways—in ways that account for other's stories.

Perhaps this reflective capacity for the experiences of others has been shaped by the years that Melanie felt she had to cover up her stories of mental health, a situation she elaborated on in her autobiographical assignment: "I really had dark, dark, dark thoughts. And even in my narratives [my brother] knew I was very, very realistic, but it was worse than what I wrote. The principles that I wanted to include in my narratives or to reflect on were there, but I could really detail or exaggerate the stories, or how I lived it" (NIMD3 – S2 28:16).

After her parents separated when Melanie was a teenager, she identifies as struggling with bouts of depression. She describes this time in her life as being incredibly dark, with thoughts of suicide, however she admits that externally she did not show the signs of needing intervention. She was able to remain pleasant to others and keep up with school work even though she had lost the motivation to succeed academically. Melanie is well aware that these moments of struggle were invisible. She was gifted academically, gifted athletically, and portrayed a happy go lucky personality. If she portrayed herself the same way she does today, it is easy to see how others may not have identified Melanie as someone that needed a bit of help. Perhaps this awareness of how invisible struggles can be, how invisible oppression can be, has shaped Melanie's desire to be

keenly awake to how others are feeling—how others fit into schools. For her, it is essential to be mindful and not ignore this aspect of student's realities.

Her experience as a physical trainer and engagement in fitness sparked a love of helping people. She explains that giving people access to the tools to lead healthy lives prompted her to choose the Physical Education program. Even though she has benefitted greatly from the game of school, she still sees school as a place that is not safe. She has developed skills and an awareness that allows her to succeed not because of the environment, but perhaps in spite of it. She is intensely self-reliant, setting ambitious goals and subscribing to rigorous ideals. As a result, she seems to mistrust the education system and does not view other professionals as sharing her progressive view of what education could be.

> In a big picture, I just see that there's someone in front of you just putting knowledge in your brain. School is in that way. You have someone in front of you putting stuff in your brain, and you have to memorize it to succeed the exam, and a week later, you don't remember. I think it's that. I think the mistrust is, "Why is it useful? Why do we need to pass that class?" […] To have your license as a teacher, you need to pass. For psychology class, physiology classes, or whatever, but it's just their context of how we learn in these classes or in, not all, but in these classes is I think that creates the mistrust of-- or not the mistrust, or the uselessness of being in that class. (NNMD - 21:12)

PHETE program

Throughout her Teacher Education program, she developed an interest in indigenous knowledge. It influenced her to perceive the link between culture and physical activity differently and she expresses a questioning period of how physical movement and athleticism might be

broader than what she had been exposed to as a student. She describes understanding that physical literacy can be facilitated through mediums other than competitive sports.

> It was a chapter on physical activity, physical literacy with 10 Aboriginals or something like that. And I remember reading that chapter. And I think I reread it 10 times, and I was just curious about the medicine wheel. So, I was just like**, "How is it possible to not have learned that before?"** Just the spiritual aspect of it, or just less competition but more movement. Less sports, more movement, or-- I was always taught sports. I know I'm good in sports. I'm a good athlete, but when I read that chapter, it really gave me another concept of what it is to be a good athlete. Is it only with sports? Or is it using your knowledge to be physically literate, or to be physically active, or to like movement, or to be obliged to move, or just follow the guidelines. NIMD3 – S2 07:14)

The fact that she had such targeted experiences in physical education made this realization all the more powerful. By opening up a new conception of movement that moved beyond sport, Melanie became more prepared to navigate the potential forms of education, which was largely different than what she saw being enacted in the public-school system. This in turn is where she speaks the most about inclusion of social justice concepts in education.

Melanie sees people's lack of health and wellbeing as a failure of institutionalization, calling teachers "robots" who are obliged to teach information that is not of value, since it's not helping people to live better lives. While we already spoke about the power and control Melanie saw as shaping students experiences in schools, throughout our three conversations, Melanie also spoke about how this power and control impacted teacher's professional/personal freedom.

> And I still don't have a lot of experience, but I think I have enough to say that you don't have a lot of liberty. We're like robots that we have to say, and we have to teach that. […]

> Just the obesity rate, lack of knowledge, we don't know what it is to be healthy. (NIMD3 – S2 14:06)

She speaks often of a trip to Alaska and outdoor recreation experiences which opened her eyes to the diversity and potential that exists in the physical space. She seems to have a deep desire to be impactful and practice inclusion beyond what she perceives as possible in the current educational system. She feels like she would be fired as a teacher, because she feels she would not be able to work inside the restrictions and expectations in a traditional classroom.

> I read a lot, but I still need to-- I need to be there and experience it to see the difference. But in my opinion, I think it's less on sports, less on winning, less on performance, less on building your motor skills, and competition, and who's the best, and less on that, but more on finding strategies like outdoor activities. (NIMD S2 18:32)
>
> So just before, it was curiosity, and then it's just interest and the stories I'm learning about. I just want to help, or I want to include that mentality or that their theoretical framework in my classes if ever I was to teach in a classroom setting. (NIMD S2 25:37)

We see that Melanie' is seeing the multiplicities of ways that PE could be conceived. She speaks of moving beyond the dominant, traditional stories, shaped by a history ensconced with war, fitness and making of young, fit men. Traditional stories that include fitness, competition and strength as clear outcomes of physical education, to perhaps post-modern stories that include outcomes of life long movement, enjoyment of physical activity, and a confidence to partake in a variety of movement opportunities.

Within her words we also interpret hesitation. "…if ever I was to teach in a classroom setting." This feeling of hesitation pushes us to wonder if the chasm between her own imagined stories of PE and what she sees as the realities in schools to too large to hurdle. Its more

comfortable to not cross this chasm. And yet, almost in a contradictory way, it seems that Melanie's decisions are often based on challenging herself.

For example, she has applied to do her last stage/practicum in an indigenous community and hopes to pursue a Masters in this area at some point as well. Her experiences with sport and fitness have informed her values toward physically active lifestyles. She expresses interest to broaden the scope of what that might mean for other people with other backgrounds.

> That's one of the main parts, like I think it's how the curriculum and how society views. We need to have scientists and mathematicians and doctors and lawyers, and we have a population that is obese. We have fast food every corner, but we have to have those intelligent people. And being intelligent is having a high IQ in those fields, and who cares about being active and knowing how to promote healthy lifestyle. That's really shocking me. (NIMD S2 35:17)

While we would be putting words into Melanie's mouth to say she is taking up Neo-liberal ideologies that shape health as less important than productivity, individualism and money, it is clear that she is critical of a system to seems to discount health and physical education. She also seems to be aware of how her teacher education program, although perhaps trying to create critical teachers, is contradictory in many ways.

Disconnect with the Classroom

> I imagine the perfect, little classroom and physical education gymnasium, and it's so not that. It's not realistic. And what we're facing today in Phys. Ed. and the curriculum we need to follow; I think I would get fired because we need to follow such a tight curriculum. Even though we could explore, there are still certain expectations that we need to meet, and I

> don't see that being me. It wouldn't be me to teach what they're asking of us. (NIMD S2 30:01)

As a teacher myself, I wonder who Melanie is referencing when she referrers to “they.” I wonder what she has been told, the practicum experiences, and influences of her teacher education program and how it has formed her stories to live by, include a quite oppressive educational system. Without ever having the opportunity to have her own classroom, she is sure there is no place for her imagined stories as a teacher. From other comments in our conversations, she seems motivated to explore topics and environments that are unknown to her and expresses a feeling of dissatisfaction in doing something conventional. When she speaks about teaching, she acknowledges that she would not be surprised if she never taught in the classroom.

> Again, it's really hard-- it would be very hard for me to just-- your job is you have one-hour periods. You have to play games and if it's not games, it's really you need to play sports for now. And then once you don't have the students anymore, you have other students. Then you don't care anymore, and you just evaluate based on their motor skills if they're able to kick a ball and that's it. That's for your entire career is to evaluate on their performance, that's it. (NIMD2 – S2 16:41)

There’s a certain acceptance in Melanie’s tone as she explains her lack of belonging in the classroom. Her experiences have left her with a vivid impression of who will succeed in the structured environment and who will not. It is perhaps proof of her acknowledgement of differences that has convinced her that included everyone may not actually be possible for classroom teachers. Perhaps she believes that no matter what she does, school will still act as an exclusionary environment for many students. It’s to be reasoned that we all might, at some time, feel left out, or “other”, but that the intentionality and awareness building of socially just

instruction might address the prevalence of these issues. Nevertheless, Melanie is very careful, even when hypothesizing her actions and responses as a teacher tasked with addressing social justice.

> My long field experience and I sub sometimes but I don't think I have those experiences yet. But I know for sure I'll be having them very soon as a teacher. As a student for sure. There were so many like just about religion. It's such a hot topic. (NIMD S2 36:30)

Melanie communicates often that her view of education and how she believes education is practiced are misaligned. As a teacher, I can acknowledge that there are many contexts in which traditional methods do not meet the needs of all students, but I've had experience to reference the variety of circumstances within the educational field. There are progressive thinkers in the system, as well as researchers, administrators, and policy makers. As this is an issue that Melanie aspires to, I wonder why she has not researched more into the alternatives and exceptions she perceives as the rule? Why is this system viewed as so oppressive and restrictive by students with such limited experience in the profession?

She remains intensely critical of the program which has exposed her to these new conceptions. Despite expressing that she enjoyed theory classes, over sports-focused classes, she still communicates a mistrust that educators do not embody the content they espouse.

> I don't even think some of the teachers I have had, know what being a teacher is. And they're trying to tell teachers how to deal with certain stuff and I think they don't even know how to deal with it. And it's just, "Books say this, so let's do this," and we're grading on our knowledge of how we read well, or did we read the readings of the lectures and so on. And I think that's the biggest part that frustrates me but at the same time, I'm still here. I

> still am a straight-A student in university, and I still stress over exams, and I still live the student-experienced life. (NIMD3- S2 48:43)

And so, we see Melanie negotiating her program. In many ways, she knows the rules of the game and is able to succeed. Acing exams, asking the right questions, doing well on assignments and at the same time wondering why any of this is actually important to her as a teacher. "I think I had a hard time-- for inclusion, for example. So, students with special needs. I still think here in our department, we're not prepared. We don't get enough preparation to include these students with special needs in our class" (NIMD S2 13:10).

In every aspect of teaching it could be argued that teacher education does not prepare teachers enough for the classroom. But at times it feels like both teacher educators and pre-service teachers see teacher education as the end all be all of teacher knowledge. it's not surprising that students, like Melanie, think they should know everything when they begin teaching? What standards are being communicated to our young teachers, and what are the consequences we propose on the least experienced teachers in their first years of professional experience. Take for example assessment, "I'm having such a hard time just grading students. How could you base your own-- as a Phys. Ed. teacher, how could you evaluate your students in a motor skill? […] I think that one of the problems is how to evaluate your students individually […]" (NIMD S2 22:51).

Interestingly, Melanie explains she would like to hold a government office and inform progressive change in physical education curriculum. This is informed by her frustration with current assessment practices and flaws in the educational system that she perceives. "I can't really do that, but my ideal job is to be the minister of education in physical education and do the entire curriculum again. That would be my ideal job" (NIMD S2 27:14). Again, as a teacher, I wonder what has led Melanie to believe that the curriculum is so restrictive and that she would have no

emphasis on interpreting and executing a program that served the needs of students? Why does she believe that only a person holding government office might have an impact on student learning, when they are so far removed from the everyday happening of a classroom? Moreover, I wonder what qualifications and experiences she might need to collect prior to holding that sort of position and enacting that kind of change? From someone who has yet to spend a year in a professional teaching context, I am surprised that she would set her sights so high, to changing something she's not yet put into practice in full.

Bumping places

It seems that Melanie feels alone when faced with the questions of how to embody social justice and reconcile her differences with the educational system. Instead of relying on those experiencing a similar reality, she chooses to puzzle out the discomfort on her own, taking on alternative work and activities. She struggles to identify within her student cohort, a group whom she views as apathetic and disengaged. This type of judgement leads once again into the self-isolating conceptions driven by Melanie's dedication to knowledge collection and self-reliance. It seems that she acknowledges that context, or as she says, environment, informs the effectiveness and satisfaction of her work.

> […] sometimes I really feel bad for asking myself questions and asking stuff in class. I feel that I'm not in the right place sometimes on like-- and it's encouraged to participate. We're having class discussion and debate and it should feel free to tell anything you want. But I feel bad because people want to leave because they want to finish early, the class and they want to go home. And what about those that are really interested or who really want to make a difference or make a change. So, that's, again, an identity crisis of, "Am I really in a good environment?" And if I'm not in a good environment, what is a good environment?

> And I believe that grad school, I hope, I wish, and I really truly hope that it's a better environment of people who are in there, really want to be there, and they have a purpose to be there. And if they don't have a purpose, they're probably going to find out their purpose from their schooling. (NIMD2 – S2 25:37)

Here, Melanie expresses the interpretation that perhaps it is the environment of her teacher education program that has produced her disconnect and disillusionment with the profession. She reflects on the factors which may be causing her discomfort. While open to collaboration, Melanie does not believe she has found a group in which she can share and develop her professional values. As such, she is perhaps engaged in the environment, but not belonging. This seems to be a context that is a means to an end, though the end itself is still uncertain. Is it the work, the peer group, or the instruction that most impacts her perception? Perhaps it is a bumping of Melanie's imagined story of teaching and current realities that's do not mesh which causes Melanie to seek out new opportunities and collaborators.

Melanie often explicitly emphasizes the benefits of social justice, though she struggles to embrace the mental shift from a theorizing student to practicing teacher. I asked her how she felt it was best to address students who use discriminatory language or who treat others unjustly in the classroom. She felt sure that "[…] if you don't address it, then students will continue and there's always going to be a difference and inequalities" (NIMD3 – S2 00:21). Drawing on past experiences, she demonstrates a desire to respond empathically, but still struggles in referencing feeling confident in navigating a discriminatory situation.

> I would never bring that girl, who has two mothers, up and say, "Oh how about" and "Tina, who has two--". I would never approach it in that way. I would approach it in an overall

> global approach if I could say that. And, yeah, but I don't have an answer. I don't know how I would approach it. (NIMD S2 39:33)

I think we expect students to have answers to everything. We want them to hypothesize how they would handle certain situations so that in some way they are prepared for the multiplicity of stories that will no doubt arise as they begin teaching. And yet I find Melanie's acknowledgment of not knowing how she might handle homosexual parents as refreshing. Social justice is complicated, complex, contextual and messy. Perhaps being humble, and uncertain about how you might handle certain situations is an important aspect of actually advocating for social justice.

The Public Education System

Other than being a student herself for almost two decades, it is important to note that Melanie's view of professional teachers has been largely influenced by her mother. She explains that her mother is a "typical" example of someone who works in a school and does not enjoy themselves. There's a certain level of intolerance expressed by Melanie in speaking of these individuals, as if they are shunning a great responsibility. It is a responsibility she holds in high esteem, seeking to embody it herself, but obviously lacking the models of what professional collaboration might yield in a professional context.

> But I see my mom who has a typical-- she goes to school at 7:30, she finishes at 3, and she doesn't really like her job. And the kids really-- she's older now but her students really are hard. And the only thing she thinks about is how hard they are and how tiring it is and how-- like the negative stuff. For me, and I get really frustrated, and she doesn't talk to me about her job anymore because every time she gets frustrated, I'm like, "Mom stop it." (NIMD2 – S2 19:35)

Melanie seems to desire a model, someone to share her worries and work toward solutions with. Unfortunately, this doesn't seem to be something she has found. What stands out to me is the certainty with which she conveys her student-first instructional focus. She is so committed to allowing a space for students to explore and learn on equal footing. I wonder what places she sees that successfully practice this inclusion, or if there does exist a space that achieves her imagined ideal. Melanie speaks often to frustration, with her mother and classmates, when it comes to sharing in the evolved future of public education.

When prompted to think about her professional judgement, rather than personal experience, is the lack of engagement from her peers on issues addressed in class. Issues of equity and social justice are important to her, and she experiences significant frustration at being the only one who is (seemingly) interested and committed to building knowledge in this area. She reflects that the majority of teachers she's interacted with seem dispassionate or not fully engaged in their profession, seeing it as "just a job", going in day after day to simply their pay check. It is perhaps because she does not see herself as thriving and supported by community that she feels she is not ready to teach yet.

> I'm always the one who's going to participate. I love being in school, like for me, school is not only about grades - and I should say that after an exam because it didn't go well. I guess you should be saying, "You're not in school just for grades." But I'm in school really to learn, because I'm really interested in the subjects I'm taking. And I see teachers that, future teachers, not yet, but they're graduating this year, and they're in a class, and its subjects that really needs to be addressed, and as a teacher you need to know, that if you call someone a negro, what do you do? And you need to learn, and you need to have-- maybe your opinion is not always-- you should be illuminated by others, like how you should react.

> And today that was the subject, that was, what do you do in certain situations? And no one was involved. Everyone was on their laptop, but they're future teachers. (NIMD2 – S2 10:20)

The stories that came up in her autobiographical account center around systemic disillusionment from both the "top" (minister of education) and "base" (student teacher) of the education system. She feels strongly about curricular reform and often feels like the other students in her class will go on to perpetuate a system of apathetic educators. Not having a support system that values what is best for students creates the impression that she feels isolated and overwhelmed with correcting this inequity.

> I don't believe the majority, but there's so many that are in school just to have the diploma and to have the title of I'm a teacher. But still now, even fourth year, I don't even know what a teacher is. Do you? There's not probably a single definition of here, this is a teacher. But if you get the diploma, if you get the diploma at the end of the year, everyone is on this same step. So, everyone has the equal opportunity to go into the schools. But the ones who really care, or really wants to make a difference, or really wants to teach are the ones that should have these opportunities to go further along in their knowledge or to gain more knowledge, and so on. And the aspect of who has the right to evaluate other teachers, for me, it's fundamental because for my field experience. I got evaluated by a teacher that retired, and I think that was one of-- yeah, so who retired really a long time ago. And she gave me a reference-- I don't know if I wrote that down, but I think she gave me a reference. She said, "You really did not do a good job in your exam," whatever supervision-type of exam. And she gave me a reference back to 1969, if I'm not mistaken, I think I wrote it down in my stories. And she gave me that reference. I was laughing, I was like, you need

> to come up to now, what's happening now. Not like back in the days where probably there was only men in the gymnasiums. And she has definitely not the right approach to-- she really put me down on certain aspect of my teaching. But fundamentally, I know, I'm positive that I have the true values of what is it to be a teacher. I care about my students and I want them to be healthy and to adopt healthy lifestyle habits. And I think that teachers that evaluate other teachers need to understand the bigger of just the simple lesson of let's play soccer, or how to teach soccer. It's more than that. (NIMD2 – S2 13:00)

An early experience with a teacher evaluator in her last field experience made her disappointed in the system that is tasked to both support and develop new teachers. Melanie stayed firm in her beliefs of physical education but felt unsupported and inaccurately assessed. Despite having a very positive relationship with her mentor teacher, Melanie came to recognize evaluators as out of touch and unhelpful within the frame of contemporary educational practices and understandings. It's evident to see that this impression has extended to other teachers she has seen and interacted with. She rarely speaks of the impact of positive and effective models, which, I believe is a response of her task-oriented nature. Melanie is focusing on what needs to be fixed, rather than looking for the how it's already being addressed and how that might offer her explanations and strategies for her frustration.

At the time of the narrative negotiation, Melanie had recently had a confronting experience as a substitute teacher in a special-needs classroom. After being assigned a classroom with students who were high needs, non-verbal, and diagnosed with Fetal Alcohol Syndrome, Melanie was overwhelmed, not knowing how to meet these students' needs. "There is a lack of knowledge in special needs and universities. I'm scared. I don't want to go back, but I know that it's such a-- we need to help these students. If it's not us, then who will teach them or who will help them out?"

(NNMD – 12:42) This experience serves as another example demonstrating that Melanie is acutely aware of her own limitations, but is compelled to do right by students, especially those in dire need of support and assistance.

Melanie speaks most favourably about her relationships with students. There is a seriousness about the way she feels linked with her students so much so that her goal for her current practicum is to become less attached with students, “I'm so attached to my students […] And I think one of the biggest challenges that I'll face for my last field experience is to, I think, be less attached. And even though I think I'll not succeed in that, just try. Or I don't know how to do it, but it's to be less attached” (NIMD S2 14:56). I wonder why she feels the need to distance herself from caring so deeply. Is it because she does not think she’ll be able to fully respond to their needs, or because she doesn’t want to be pulled into the profession with other plans in the works? She perceives herself as being a part of informing and addressing a larger social change for increased wellness. I can tell she views this issue from a macro, high-level conception and is trying to find a meaningful way to contribute to the solution.

She perceived teacher knowledge as being primarily composed through experiences. She feels strongly about developing context for learning and emphasizing application of skills to build relevance, “[…] less giving stuff out and like, "This is what you need to do," but more apply it. So, like if you know this, then apply it to different contexts” (NIMD S2 06:36). Melanie’s discomforts in relation to institutionalized education are big enough to her that she feels there is no comfortable place for her to exist as a teacher. Despite loving her program, she admits it has not led her to a sure place in the profession. In fact, she communicates the feeling of being devalued by a system, she feels, does not adequately recognize the importance of her subject area: “The system. Yeah, yeah. Completely. And I'm not the one-- like I care about what I do. So, if you don't

recognize Phys. Ed., you're not respecting me, and that diminishes the work I'm doing for the students, if it makes sense" (NIMD S2 36:42).

Future Plans

As a knowledge-seeker and self-professed lover of learning, it is perhaps logical that Melanie aspires to do her masters. After speaking with her, I believe it is largely because she's looking for a better environment, a better outcome, something that will ease the discomfort she has confronted in education. She hopes to find like-minded individuals who might share her values, ambition, and desire to produce meaningful change. While her actions and words speak to someone who values independence, there is a certain desire for belonging driving her educational decisions. She is passionate, speaking about her experiences substitute teaching where she taught in a way that fulfilled her perception of what education could/should be. She doesn't think that this is possible to accomplish as a classroom teacher. Without positive models for what is possible in education, she's discouraged to think that her values do not have a place in the current education system.

> I subbed in third-grade class and I love those students like to death. They're really fantastic. I have some-- the teacher, their homeroom teacher has given me some stuff to do like, "You have to do this page and that and whatever." And I've done as fast as we could. And then we get to class discussion on different topics of the news or whatever. And those are moments that I see the entire class getting involved […]. So, things like that, I know that other teachers and my mom who works in a school, they will never do that because they don't have the time, or they have the curriculum to follow as like very very well and is that what I need? (NIMD2 – S2 18:00)

There are times in which Melanie struggles in distinguishing between social functioning and social justice. In fact, I perceive that there are many tenements of social functioning that are neither good, nor bad, but part of organizing the collective. I wonder what threat she perceives this order imposes, seeing as she has often thrived in this context. The below statement, strikes me as an obvious realization that one might have in joining the workforce, but is expressed as problematic by Melanie:

> I think even if it's your own class and even if it's your own stuff that you're talking about, you still need to fit in the mold of being in an institution and you still have that certain criteria as to respect because fundamentally, this regard those criteria or those concepts of what the institution puts on you, you're fired and you won't get there. And you won't get your tenured […] (NIMD3 – S2 47:36)

Melanie makes reference to her own expectations, she has them for herself and for others. It's impressive to hear her communicate the desire of having each student belong, each student be valued, "But I think everybody was there because they felt that they belonged. And I think that's what I want to bring, if I become a teacher, that's what I want. […] If you want to be there, good. If you don't, let's understand why you don't want to be there and let's try to make it work" (NIMD3 – S2 54:16). It's clear that she is passionate to provide a sense of security for students that was missing from her experience as an adolescent.

In softer moments, Melanie admits that different personalities all serve to provide learning lessons. She acknowledges that different perspectives are necessary to broaden individual perceptions and meet a variety of student needs.

> I would like to see is teachers explaining what they know to students, as well as their opinions and beliefs and values of their own perspective, right? […] I think one of the reasons why we have multiple teachers during your year, or your semester, or during elementary, or high school, you have multiple teachers explaining to you or teaching to you what they know or what they have been taught in the past with their own perspective and with their own beliefs and values. […] We should be using these kinds of approaches within our classrooms. And I think every teacher could contribute to the students learning, it's just a question of how to approach or how to do it. (NIMD3 – S2 44:55)

She links her experience in completing the autobiographical work to the benefits she sees for students of all ages: "Just reflection. I think it really enables students to understand who they are and what their values and beliefs are and how those values or beliefs, impacts their life or their actions" (NIMD3 – S2 33:54). I wonder how much of Melanie's story, of having to care for herself and care for those who were meant to care for her have developed into a type of mistrust. She balances this mistrust with greater self-awareness, practicing regular reflection to facilitate enhanced learning. She believes this to be an essential skill for students to acquire as well.

> […] something important that I find is if ever you're challenged about your identity, how do you face it? How do you address it, right? And I think, teachers are not always going to be there to, "Okay, stop. Why did you say this to that student," or "You need to under--" I think you need to reflect on strategies yourself, how to cope with the discriminations or the whatever is addressed or your question on your identity […] (NIMD3 – S2 34:33)

In reference to the autobiographical assignment, she valued the original approach to instruction, but acknowledges that it was difficult, and she still struggled to make meaning of how the assignment was assessed.

> I limited myself to write the essential parts, and I didn't want to elaborate more than what was necessary to write the other stuff. So, it was hard for me to just express myself and how I expressed or how-- the way you write can seem different from how readers read it. So, it was hard for me to write and say, "Okay, this is what I want the reader to understand of my message […] (NIMD2 – S2 00:10)

It's possible this reluctance to write and read something so personal comes from a place of not truly being done in processing these experiences. In many ways, as Melanie transitions away from her comfort zone and known identity as a student, she is reorganizing her identity and reliving past experiences through new frames of reference. Invariably, this comes to shift the way in which she perceives her past and how it has informed her present.

> […] before I didn't really stop myself and tell myself, "Okay, why are you here? What baggage, and what experiences that you have brings you here in a classroom, graduating this year, possibly going to grad school. Why are you here?" So, it's cool to ask yourself those questions and reflect on your experiences that brings you here. (NIMD2 – S2 01:39)

Her willingness and ability to stop and reflect seems to result in favourable outcomes for her, giving her access to new knowledge, that she did not have to seek out, but had access to all along. This intrinsic knowing, while not always comfortable provides her with direction for her conviction. Still grappling with the structure and effectiveness of institutionalized education, she expresses a certain disappointment that while many of her teacher education classes emphasize

progressive methods, they often keep to traditional strategies which she perceives as a contradiction.

> Yeah, I guess I think the only aspect of the class that I found truly interesting was the narrative and the autobiography piece, but the rest, it's like a regular university class that you're graded on that. And I don't know how he graded this assignment, and I'm happy I did it really well, but how did he grade it, I really don't know because it's so personal. (NIMD3 – S2 40:50)

In her view, the course reinforced the same practices it had condemned, which was difficult for her to reconcile. However, she acknowledges that the novel delivery of actually giving students onus over their own thinking and development inspired the conception of her personal practice.

> I think what Dr. Shaffer brought differently is the fact that he-- I did not feel that he had a power, over power relation with-- everybody was on the same ladder and I think, I appreciate that. I appreciated the fact that we all got a chance to participate and bring our own experience into the knowledge-- yeah, the knowledge of the classroom or where we were learning. So, he encouraged us. Sometimes, I think he just sat down, and he was just listening to the students, what they had to say, and I think he wouldn't be-- I don't even think that there's a couple of lectures that he wouldn't talk. And I think that's my first university class that that happened. It wasn't in an auditorium, like in a theater that we all are on our computers and trying to type everything down to not miss anything. (NIMD3 – S2 51:37)

I could be argued that Melanie is in fact already a teacher, and a very good one. Her views on equity and engagement are in line with contemporary research and shifts in social consciousness. What is required therefore, is not more analysis, but an application of this

conceptual reasoning. It is the engagement in not just the theorizing, but in the doing of things where meaningful learning can be accumulated as a basis for teacher knowledge. Melanie already has much teacher knowledge, drawing on experiences in her field experiencing and in her work as a physical trainer, however there is still a disconnect from Melanie, the student and Melanie, the teacher.

Appendix B - Michaela's Narrative Account

My first question to Michaela when we sat down was "do you have any clear moments that stick out to you, that have brought you to this program?" Her response was, "everything has led me he re technically" (NIMM1 - 00:25). Well I can't know how she would have responded had she not participated in the autobiographical narrative inquiry assignment, her idea that everything has brought her here resonates strongly with Dewey's notion of experience that was introduced in our course. The temporal nature of how our experiences are continuous, interactive and always located in a situation. Michaela's thoughtful responses continued as we unpacked her experiences over the 3 conversations.

Each time we meet, she had a grounded, unhurried but sure energy. In speaking, she was open and sincere, easy to humour and also had a conviction in her beliefs and values. I reference this, because it was a pleasure to hear about her experience and perspectives as she was reflective, often putting herself in the role of learner for reference, but willing to speak to hypothetical situations in a teacher role. In fact, it seemed as though her habit was to reflect on her current learning as informing her teaching practice, evidence of her making an early identity shift into the profession. Throughout our conversations, she remains inquisitive, focused, and empathic in her responses, demonstrating a model for the social justice practices she will no doubt embody for future students. It seemed that, in juxtapose to many pre-service teachers in my experience, she thrived on knowing that adaptation was a key to teaching and had an air of confidence that she was good at that. Uncertainty didn't seem to bother her the way it bothers other students.

Early Beginnings

Given that I do not have type one diabetes, Michaela's story provided a powerful backdrop to think about how invisible aspects that cause marginalization can be. One of the events on her

timeline, that eventually became a narrative she inquired into surrounded finding out she had type 1 diabetes. In discussing this moment, she says, “just starting with getting Type 1 Diabetes and having no clue what to do, that was a big change in my life. I had no clue. I kept asking my mom, "Why are you giving me needles in my arm? I don’t get this, why are you hurting me?” (NIMM 1, S2 5:18). Michaela quickly shifted in our conversation to how this newly found disease had shaped her experience in sport, physical activity and physical education.

When asked about her philosophies around social justice and inclusion her response was commonsensical and portrayed the often-pragmatic side of Michaela that reared itself throughout our conversations.

> Well, without putting the diabetes part into it, I think that my philosophy as a teacher is you want people to be physically active their entire life afterwards…Even if you ask the laziest person, "Oh do you think physical activity is good?" I'm sure they would say yeah even though they're not participating in it …. So why would you exclude somebody where that sport or that activity can be beneficial to them? That's my issue with it [...] (NIMM1 - 7:11)

Throughout the narrative account I came to see how her experiences have shaped this very pragmatic philosophy. Michaela is passionate about sport, but as mentioned, has had the additional struggle navigating competitive athletics and her type-1 diabetes. She never spoke about how her symptoms restricted her physically, but rather, how they influence others' perceptions of her. She mentioned initial confusion as a young child, then isolation and difference in elementary school. She did not however, allow her diagnosis to deter her from aspiring to high levels of competitive ringette.

> So, first thing, sports as a kid. […] I tried every sport imaginable and there was only one that really stuck which is ringette. So, I started that. That was fun. And then, I got diagnosed with Type 1 Diabetes. So, then that was a confusing moment because I seven years old. So, I had no clue what was going on. My mom was checking me and stuff like that. So that affected my health for one, and it didn't change my mind or anything as I was younger, but as I was getting older, I find it became more significant in my life. So, it made me think, "Okay, well I have to do this. Other people don't get that struggle. What if there's others like me out there?" (NIMM1 - 00:25)

When she was excluded from a national level team because reasons she attributed to her diabetes, she became so frustrated that she quit altogether.

> So, I'm anxious waiting and I get a call saying, "Yeah. We don't think you can give us your full potential because of your diabetes. We don't know how you're going to act, how your body's going to react to the hard workouts and everything. So, we'll put you on the lower team and you'll be with your friends, though. Don't worry about it." I was just like, "Are you kidding me?" (NIMM1 - 01:57)

In some ways, the initial loss of participation became a part of her story. While she had lost something, this loss became a part of her new normal. It was not until she became motivated to move again that she realized the hole that had been left from not being a part of a team, and from not being active. She began to regret her decision, to quit and began negotiating a new relationship with physical activity. She began to conceptualize physical activity as something that existed beyond sport. In negotiating a new relationship, she began to see the multiplicity of stories that existed around physical activity and how these varied stories are important to quality of life.

> Well, it has made me more aware of what it feels like to be excluded and have these internal fights with yourself trying to see where you can go, and what you can do, and then having yourself say, "Okay. Well, no. I better hold back. So, I think just having those experiences has helped me realized even though somebody else doesn't have diabetes necessarily, they might be feeling something too that's holding them back from giving their all and participating in everything that they want to and actually following what they want to do. (NIMM3 - 17:30)

Michaela spoke to how this experience shaped her relationship with physical activity, but she was also quite clear about how it made her think about how others may experience physical activity; particularly how others may be marginalized.

Throughout all three conversations, her commitment to curiosity and seeking understanding to build relatedness is consistently emphasized. She demonstrates a capacity for empathy and patience with diverse viewpoints and an optimism that was refreshing. A thread of personal isolation and exclusion seemed to help foster this empathy in a way that both allowed Michaela to understand where others were coming from—this thread also enabled her to see how others may use this marginalization as an opportunity to opt out of sport or activity. This was a strategy that she was able to implement, and one that was learned from her disease.

> On the days where I come to school tired and I didn't feel like it, it happens to everybody, and you don't want to participate in a class, I used diabetes as an excuse. People have given me that right to use it. So, when I didn't feel like participating in Phys. Ed. class one day, I'm too tired, I was like, "Oh, sir, well, my sugar's too low. Can I sit on the bench all class?" "Sure." Because who's he, going to tell me to yes, go participate and pass out after? So, I used it as an excuse. So, it has held me back a lot because people had excluded me. They've

> shown me, okay, well, you can use that as an excuse for when you don't want to participate and when you don't want to do that. (NIMM3 - 14:18)

While Michaela was not always able to control when she was excluded, she was able to self-exclude when she chose to play the diabetes card. She mentions that even now, she has to consciously break the habit of learned helplessness. Surprisingly, it seems that this learned helplessness has also taught Michaela how important relationships are with her future students. From her experience, it seems that if her teachers had got to know her disease or taken the time to get to know her as a person, things may have been different.

> If I had somebody to empower me more and encourage me more and give me support and say, "Okay. You have this disease, but you can still participate, even if you're not that great at it. We'll help, and you can come at lunchtime or at recess and practice some more." Just give me the tools to stop using diabetes as an excuse to sit out and not participate. Because even now I see students still wanting to not participate because they're not good at a certain thing, and they try to find any excuse to get out of it. (NIMM3 - 21:45)

Acknowledgement and the confirmation of value was what brought her out from learned helplessness. She reaffirms that this is impossible without really knowing students well. Acknowledging someone's difference and challenges while also confirming that they have value and a place in the classroom/learning environment is, in her experience, a way of counteracting self-imposed exclusion. Thinking about Michaela's words awakens me to how profound this really is from a social justice standpoint. While race, gender, socio-economic status may at times be visible, what level of relationship do you need to have with students to see the invisible factors that may cause exclusion. What type, depth, of socio-cultural understanding of the students'

lives—in and out of school— is actually needed to be awake to the social injustices the lie outside of what is visible?

Lifestyle vs Competition - Mutual exclusivity?

The temporal threads of Michaela's past and present are visible as we see how her past experiences with sport, activity, and exclusion have shaped who she is and is becoming. I continue in this vain as I pick up on how Michaela stories her relationship with her mother, her struggles with inactivity and how her mother has now built a new relationship with physical activity.

> I think it's just my philosophy as a person too, maybe, because I'm just thinking about, I had to push my mother to get back active and stuff like that, and now she goes to the gym regularly, and she feels good about it, and she thanks me all the time. She's like, "Thank you for pushing me because if you didn't do that I don't know if I'd still be sitting down and having cholesterol problems and whatever other problems." Yeah, I have to push her a bit, but I'm glad that I kept being persistent and showing her benefits. And I think that once she saw the benefits for herself too, it helped her continue, and that's what I want the students to see in classes. (NIMM1 - 30:15)

I wonder how Michaela's lack of being pushed due her diabetes motivates her to push her Mom to shift her relationship with physical activity. Perhaps overcoming her own hurdles with physical activity has also allowed her to hold an optimism for others to do the same. Michaela speaks about her pride in her mother for becoming more physically active, overcoming cholesterol issues and immobility. While Michaela did not mention that she was "teaching" her Mom, I see this teaching thread in this experience. We see this experience unfold as Michaela speaks about how she perceives students who don't change out, and don't want to participate. Instead of viewing

students that weren't participating as lazy or disinterested, she now wonders if they lacked confidence or a meaningful connection with the benefits offered through physical activity.

Building on this open mindedness to students' reasons for not participating, or being excluded, Michaela illustrated her philosophy of physical education beyond simply movement to a holistic entity. She noted sarcastically "Okay, we just have to get them to move. They have an hour today, let's get them to move. That's our objective" (NIMM, S2 9:05). Growing up she saw physical education as a means to and end; sport. "It was always for the sport aspect afterward, not for, I want you to continue this. I want you to enjoy it. Learn something from it and identify with the sport," or something like that" (NIMM - 9:05). She continued on this vein:

> I want it to be meaningful for my students. And you see it in every subject area, "Well, why are we doing this? Why [laughter]?" And I want to solve the problem of why. And I want to give them-- well, my students, a variety of activities. Show them *different* things, *different* aspects. And have something that can make it worthwhile for them. And also, I think it's important just to go out of—it sounds bad but to go out of the curriculum a bit because they always do emphasize basketball, volleyball. You have to do these particular activities throughout the year. But if I have the opportunity to show them *different* things, if they don't get to go outdoors to—I had a class, outdoor education, in high school, and that was an elective and I enjoyed it. It was something *different*. Who knows, you can spark something in somebody and say: 'well, this is *different,* they like it'. Maybe that's what they're going to continue doing on later in life. So, I want to try and give them as much variety as possible and also make it meaningful for them. Not saying, 'Okay. Well, we're throwing a ball just because we're throwing a ball'. Lead up to something. And I don't know in which way exactly I would do it yet, but at least I'm thinking about it and not just trying

> to get them to move for an hour and then say, "Okay. Well, you're off now. Bye [laughter]. You ran, bye." [laughter]. (NIMM2 - 10:12)

Given the number of times Michaela uses the term *different,* in this narrative fragment, it would seem that she is seeking to provide a different experience in physical education than she experienced. As we have illustrated in this narrative account, she sees *different* as offering opportunities for inclusion and in turn, an opportunity to incorporate social justice into her courses. She wants to go beyond getting children to move and give them an identity that involves confidence in a variety of physical applications.

Relatedness Focus

Though admittedly not easy, the autobiographical process was useful to help in connecting certain parts of her story; this seemed to lead to a stronger sense of self and professional conviction. The struggle to relive certain moments or struggle through past regrets was hard for her. Ultimately, it brought her to her purpose as an educator, which is to give access to physical health, no matter the background or ability. She referenced again the shame she feels about quitting her sport after not making the level of team due to her diabetes. However, she seems to be thankful for the experience which brought her a new perception of how to engage youth in physical education.

> I think I've addressed issues internally with myself as I was doing it. So yeah, I got to realize more "Okay, this is who I am. This is what I want to do, and these are my goals now that I know what has happened to me. (NIMM3 - 24:34)

While some student's may have a clear idea about who they want to be as teachers, from my experiences with autobiographical narrative inquiry, when pushed to think deeply about why they are here—why they are in a PHETE program— I often see them struggle with understanding how this imagined story may play out in the future. Michaela was similar in this sense, although the

process seemed to perhaps reiterate what was important to her; perhaps it clarified her purpose. Connection and relationship building were prevailing threads in conversations with her. She seems to approach uncertain situations with genuine curiosity and an intention to better understand those who do not experience sport, and perhaps life, as she does. Experiences with children, but outside of teacher education, have also seemed to provide Michaela with a coherent narrative of her imagined stories as a future teacher.

Her experiences working in summer camp programs with children with a range of needs have given her some practical insight to the task that awaits her in the classroom. She acknowledges that as a teacher, you can't be sure what will come your way, but it is the professional obligation of the teacher to respond to diverse needs, including all children. This professional obligation can be seen as a practical application. She has come to see how important it is to model the behaviours you are attempting to have students adopt. Whether this be inclusivity, participating in physical activity

> And you want to look up to somebody, so even as a teacher myself afterwards, I would want to portray something good towards my students and stuff like that. So, if they say-- if they're going to challenge me and say, "You run the kilometer," or whatever, "with us." Okay, sure I'll do it because I want to model to them. Yeah, it's not just here to make you suffer. We're not trying to do that in Phys. Ed. We're trying to get you to be active and want to continue to be active. And so, yeah, modeling would be an important thing to consider when teaching, I think. (NIMM1 - 23:40)

Encountering different challenges doesn’t seem to overwhelm or scare her. She relies on her curiosity and sincere intentions to figure out obstacles toward inclusion. Reading the Non-Dominant Narratives seems to confirm for her that there isn't a way to know all the answers, but

rather she chooses to remain open minded to different points of view and possibilities. She acknowledges that sometimes, she shares with friends that have had similar experiences, and gets more from sharing or debates in class with people presenting different views. Social justice seems to be an imperative for her in education, a responsibility of the school community in educating young citizens in society. Interestingly, she sees it as a necessary topic in every class that parents may find conflict with, but that ultimately are important to a school's culture.

> I think it's good that we're talking about it now and we're talking about different subjects. I think it needs to-- as teachers, we have to bring it to our students who are younger even still because these issues aren't just to talk about in university classes. To address them now we have to address them earlier on in life too because there are still some kids that see things differently. And I've heard some kids in even elementary school spurt out racist comments, and I was just like, "Okay, well where are you getting this from?" You have to address it. So, I think we're talking about it now and in 5 years from now, 10 years from now, we have to be more addressing these issues. Questioning where the students' comments come from where anybody's comments come from, why they're saying these things, what has made them think this way, and really just addressing the issues that they talk about in this class and debate about. (NIMM2 - 32:52)

"I think just looking from my generation to my parents' or something like that, I think we've gotten a lot more open-minded about certain topics and different views, and I think it can be even more broadened afterwards" (NIMM3 - 01:06).

Participation in practical experience

She has seen the benefit of informing and engaging students in inclusion and feels that social justice is the foundation for these interventions. One thing she has experienced for herself

is how children have the capacity to include and engage one another. In the instance of a child with a spinal cord injury being incorporated into basketball, she mentions that she was both surprised and pleased to see how children adapted to include him in the game. She also speaks about how she serves as a model for younger camp facilitators, hoping to find their own path and enjoyment working with the children. She seems to acknowledge that this process requires intervention and support from a team to achieve the best outcomes for students. She mentions that because of its holistic application, she would have liked to learn about social justice and inclusion earlier. She feels this would have allowed her to use other theoretical knowledge through that lens earlier and enhance her conception and practice.

> I had a paraplegic child in my group with me. And that was just-- I wouldn't say difficult, in a sense, but it was interesting to always have to think, "Okay. Well, how am I going to include this child? If we're playing basketball and he can't move his arms or his legs and he's in a wheelchair, how can I make him be included in the game?" And surprisingly, I thought it would be a lot more difficult, because I was like, "The other children aren't going to understand. They're just going to push him to the side and he's going to sit out the entire time." But I think it helped a lot that the other kids in the group were very helpful with that child. They would put the basketball on his lap, he would drive his wheelchair to the basket, the kid would be like, "Okay. I'll take the basketball and shoot it for you." And I found that was really good, the collaboration with the kids, too. (NIMM2 - 26:25)

Peer-facilitated inclusion

Interestingly, Michaela acknowledges that inclusion requires a shift of onus to various parties. In fact, she does not see it as the teacher's sole responsibility, but also, facilitated through peer interaction. In this way, inclusion is not only practiced by the teacher, but becomes the

accepted cultural practice for executing the activities. She understands the need to challenge every level of student, not just in their physical ability, but in their character development as well.

> I don't want to approach the child who has good abilities and everything and say, "Well, go help him because he's not as good." If you approach it like that, of course, the one who you want to be a leader now is going to act that way too with the other child who is going to be like, "Okay. Well, you're not good, so she asked me to help you. I'll help you. Let's go." I want them to feel empowered by this role. And so, if they feel that, I feel like they would empower the other child as well […]" (NIMM3 - 37:21)
>
> "They're still challenged because they have to take on a different role now instead of just being the athlete, they have to be the coach in a sense. And then the student who has maybe less abilities, well, then they're learning from a peer and how they would do it, and they're getting that social support from their peers as well. So, it does make things more fair instead of just equal. (NIMM3 - 35:30)

Linking back to her prior thread of self-imposed exclusion, she seems to value the capacity for relationship building among peers as an important element in student engagement. In this way, Michaela relies on the embodiment and instruction of her values to create the type of environment where inclusion is not practiced ad hoc, but rather continuously. Her positive experiences seem to bolster this advanced conception, as such she communicates in a way that makes me believe that it is entirely possible for her to enact, despite her limited experience as a teacher.

Critical analysis

Physical activity remains of primary importance for Michaela, but she admits she struggles with societal lip-service to healthy living and aesthetic that permeate North American culture. As such, she believes there is a need to teach children to analyze societal influences and media

messaging. The capacity to critically analyze external influences allows students to confront unreal limitations imposed on them by these mediums. Undoubtedly, these are messages that she has found herself unpacking and analyzing, thus she once again uses her empathic nature to offer students a proactive lesson in critical thinking. Addressing these, sometimes harmful and contradictory messages can reduce the susceptibility to stereotypes and create opportunities for inclusive dialogue. While these conversations may be time consuming, she believes they are necessary to student development.

> I feel like you go outside, and you see all these marketing things. And "Go buy McDonald and do all this." And then you have the opposite afterwards saying, "Okay, yeah but go work out and go to do this thing. Go do that thing." So, I think those are like conflicting messages. And especially to the younger people in high school and stuff like that, I don't think they realize it, because even I don't realize the messages I was getting from society and everything to do certain things. And I think we have to really be teaching them how to be critical and how to think critically about those messages and what you're receiving because then that changes how often you live your life afterwards. (NIMM3 - 27:55)

She seems particularly sensitive to how consumer media might impact young children, perhaps sooner and more intensely than what she was exposed to in her youth. I wonder at what age she became most aware of the exclusive nature of ads and societal norms. When did it become clear to her that these messages hindered inclusion and social cohesion such that they needed to be addressed in schools?

> I think it's goes back to teaching our students as young as elementary school, like okay, this is what this message says, what you get out of this, and then teaching them how to read those messages and what information actually comes out of it. And if it's a valid thing or

> not, and how they can think afterwards when they see other messages popping out of public billboards, and magazines, and TV, and stuff like that, and how they interpret it so that they can learn what's true and what's factual, and what's just trying to get you buy something. So yeah, you have to teach them at a really young age now since everything has to do with media now. (NIMM3 - 29:10)

She seems to understand that her influence at school is not sufficient to counteract the impact of dominant stories being told in society on youth. By putting herself in the position of student, she's able to make meaning and relate the experience of "what's missing" from student awareness. By broadening children's ability to question and reason, she's creating a more reflective and less reactive student body. One that is more open to inclusion because they have the skills to value difference and appreciate community. Michaela does not pass this off as a strictly familial responsibility; I never get the sense she feels this is something that ought to be learned at home.

She communicates that this is the role teachers ought to play in society, for the collective benefit. Again, I'm struck by her confidence and conviction to take on hot-button issues that many would see as beyond their responsibility, as a moral obligation. During our narrative negotiation, Michaela confirms that she wants to teach students the critical skills to allow them to navigate societal influences from an informed perspective: "I can't hold the kid's hand every day and every hour of the day, and say, "Okay. Well, this is not good. This is good." So, I have to do what I can as a teacher in that environment and then afterwards, they have to have the tools, and I have to provide them with those tools so they can out there and say, "Okay, well. This is good. This is not." (NNMM – 07:39)

Autobiographical takeaways

To facilitate her ambition to incorporate more critical thinking strategies in her teaching, she references the work she had undertaken herself. The autobiographical process proved insightful for her, reaffirming not just where she aims to go, but how she came to those objectives. In her own words: “So, I was just like, "Oh. How am I going to write narratives about this?" So afterwards, when I was writing the narratives, it was just like, it kind of felt good because I was getting things off my chest at the same time” (NIMM2 - 03:01). She would like for students to be able to undertake the same awareness building so as to better understand their own values and beliefs. Sharing with others, with different experiences and perspectives has given her a broader understanding of elements within the classroom. She believes that students are also capable of this awareness building and developing an appreciation for the experience of others.

> [O]ne time in AFIX and one student told the other student to go back to her country. And then that's when I was like, "Okay. We're stopping this right now. We're discussing this.” It's because they just didn't understand. And then we talked about it in that classroom afterwards. And I completely went off the topic […] So we discussed everything, and I feel like the girl who made the comment to the other one felt bad afterwards, but she apologized, and I think she understood more like, "Okay. That wasn't right for me to say." And so yeah, I do think it's my responsibility as a teacher, but students have to be involved as well. (NIMM3 - 07:16)

Having admitted to previously self-exclusionary behaviour with sport, she embraces the academic and conversational space, opening herself up to inquiry and discussion. While the process was difficult and perhaps awkward, it seems to have also fostered an opportunity, or perhaps an excuse, to open up to peers. This vulnerability seems to have sparked an appreciation

for how sharing personal experiences creates bonds of understanding that strengthen personal awareness. It's interesting to think how situations might play out in school environments if more individuals had access to this sort of relational awareness.

> […] I've never really talked about certain things with them and then it was kind of liberating at the same time as well. So, as I was writing it, I was liberating myself, and as I was explaining it too I feel like the people I shared it with were kind of my close friends anyway, so I felt like it created more of a bond and I got to understand them more when they told me their narratives and I think they felt more what I was going through, and what I had been through, and understand me more as well as a person. And I think it was a good experience to share, and they have an understanding now of why I do certain things certain ways and stuff like that, so. (NIMM2 - 15:33)

The struggle to implement either what they have learned in university or what they think is important is very real, as research has shown and continues to show. However, further reflection is needed in regard to how Michaela saw the narrative inquiry shaping her teaching. Perhaps in the years to come, she might have greater reference of experiences that were navigated with its consideration.

Non-dominant stories

It seemed that Michaela's experiences with diabetes, exclusion from sport, and re-imagined relationship with physical activity had fostered an awareness to social injustice long before she came to this teacher education program. However, she did mention that engaging in non-dominant stories provided further learning around the multiples stories that exist in gymnasium and school spaces.

> Okay, not everybody sees physical education in one way. Not everybody thinks it's positive. Not everybody thinks it's fun," and stuff like that. And some people are actually tormented by the class and don't want to show up. There was a narrative about changing in front of people, and stuff like that. And I understand that. Okay, maybe for me it wasn't a big deal doing certain things, but for other people it might be. And I have to address that and make sure that people feel comfortable. And it got me thinking, "Do I have a conversation with my students the first day?" Like saying, "Okay. Well, if you have any issues or discomforts, come see me," and stuff like that. What would I do? So, it got me really thinking, how would I address certain issues that may come up? So, it was positive in that sense. It got me to thinking more about certain things that may come up, as I'm teaching. (NIMM2 - 9:33)

The content of stories pushed her to perhaps think more deeply about the complexities, but it also seems the work in progress groups, sharing with peers who had different stories, allowed her to experience the multiple stories that will no question exist as she moves to the being a teacher. Perhaps most interesting is her desire to better understand nuance and difference, rather than defend her own personal interpretations from her experiences.

> If a class right now of 40 people have different experiences and different perspectives and different abilities and all this stuff, how are my students going to be, as well? So, I think the biggest takeaway is classes like that where we can discuss more and learn other people's perspectives and experiences, rather than just the classes where we're being given information and go and regurgitate it onto exams and stuff like that. So, my biggest takeaway would be the times we get to discuss our experiences and see other perspectives, as well. And not even just through our classmates and stuff like that, but through a book

> like this with a bunch of narratives. And some teachers show us videos of different experiences and different situations as well, so I think that's the biggest takeaway is seeing different perspectives, so that I can transfer it into my teaching, as well… And I think at the end after discussing with somebody, I think I do understand maybe why and maybe throughout that conversation my perspective changes a bit or their perspective changes a bit. So, I think it's really more about understanding others, other than being defensive [laughter] about their opinion compared to mine. So, you just really need a bigger understanding. (NIMM2 - 38:46)

Finally, she confirms that the class structure was unsettling for some students, but that she enjoyed the opportunity to consider new viewpoints in new setting, and with novel modalities. She believes the course prompted engagement, discussion, debate and ultimately independence in students. They were able to take from the course what they needed, and that could be different from one student to the next. Perhaps it was the course's novel approach that allowed her to think more independently about what she hoped to gain from her education, rather than fulfilling traditional institutional aims. Or perhaps, due to her past experiences, this course valued her capacity to draw on her own personal knowledge landscape and value its inclusion in her newly formed professional knowledge landscape.

> […] a lot of people didn't understand the different topics being discussed because there was no flow. Like if you go to an anatomy course, you're learning step by step what you need to learn. And then this course was just different topic every time. So, people are like, "What are we learning?" And I was just like, "You're learning to be more critical and think about things and how you're going to do this afterwards. And I think that was the main thing that maybe should have been discussed at the beginning of the course saying, "You're not trying

> to learn something to put it back on the test afterwards. You're learning something to learn about yourself, and learning how you would address things, and how you would do things, and how other people have done things. (NIMM3 - 43:40)

Future Plans

It was surprising for me to hear that despite having such a clear and focused conception of her professional values and practices that Michaela does not plan to teach this fall after graduation, but to do a Masters, focusing in indigenous issues. She is motivated by a connection she feels with people that might feel excluded from sport and physical health and is curious to explore what that might mean in that particular community. Having not traveled or lived elsewhere in her life, there seems to be a driving force to explore beyond her comfort zone and expand her awareness, prior to committing to a career and particular way of life. She seems to have a desire to break with convention. Just as she has changed perspective on Physical Education through this program, she seems to be aware that she is still evolving her conceptualization of what means to her.

> I was really interested when I had Lee's class last year and he started talking about aboriginal peoples and their inclusion and stuff like that. And it got me to thinking about do they want us to teach their culture and stuff into our school systems. And then from that, it bridged on and I started thinking about other things, reading different articles and stuff like that. And if I couldn't be a teacher, if I move on from that and doing my masters and everything, what I really want is the inclusion part. (NIMM1 - 34:56)

I get the sense through our conversations that while she is very clear about what she would like to achieve and how she would like to achieve it, the space in which to achieve it is still unclear. Her understandings about the realities of the educational system seem to require her to sacrifice a number of the ideals that have become the basis of her teaching philosophy. There is a desire to be

involved, and yet to continue learning, unhindered by a structure which might not honour or allow for her to act out her imagined realities of teaching.

> I want to be the best that I can be, whether it's teaching or anything else in my life, I don't want to go into a classroom, a gym, anything, and just teach because that's what I'm supposed to do. I want it to be meaningful and I think my biggest barrier is figuring that out and how I'm going to do that because right now I'm a student still. (NIMM1 - 37:30)

Finally, a note on Michaela's pragmatism that reads as optimism, or even idealism, in such a highly scrutinized profession. Michaela suggests a way of approaching difficult issues that I hope can become a more widely accepted practice in navigating the space of socially just education. This statement embodies what many of us would acknowledge to be common sense that is often left in the realm of conceptual reality and less readily put into practice:

> It's funny because I used to think like, "Okay. I have to get this right." And because I felt so stress of having to deal with the situation properly, I ended up not dealing with the situation at all because I was so afraid of not doing it right and, "What if I say something that offends that person?" I think there is a certain room for mistake because the other person could maybe understand to that you don't necessarily understand what they are going through. So, I think there should be a level of forgiveness, and I think that if you're willing to make mistakes in trying to solve an issue or address something, then it's a lesson. You learn from it, and then maybe the next time you will address it properly, but I think you have to go through those stages and not be afraid to address it because if you are afraid, you're just never going to do it. (NIMM3 - 42:29)

So often, we're told that failures are necessary for learning and that we ought to view them for their constructive capacity. However, it is not often that we as individuals are willing to risk

our reputations and livelihoods on high stakes actions. It strikes me though, that to have an impact, one that is deep and not superficial, bold action is required. Michaela embodies the boldness of what is required to achieve inclusion in not just her classroom, but the school environment. It starts with her self-awareness and facilitated through relationships formed with equal parts curiosity and compassion.

In our final conversation, I asked Michaela if she thought there ought to be more bridging between theoretical understanding and practical applications students may face as beginning teachers. True to our previous interactions, Michaela responded insightfully, citing individual motivations as the determining factor:

> […] if people just want a one-shot solution, it's not good to have those kinds of bridges. But if they will take a certain experience and then see how they can adapt to another one by knowing what happened with the other situation and stuff like that, then yeah, those bridges could be useful. But it can't be a one-time solution and that's how it's going to be for every time you have a certain situation. (NNMM – 17:52)

Michaela's past experiences with diabetes and sport have given her access to empathy for students who may struggle with being excluded. Perhaps because of this, she is curious how others might perceive and experience physical activity. Due to her firm belief in holistic wellness, she is able to perceive personal wellness in its complexity; it is a matter of relationship, physical ability, self-conception, and understanding. She remains undeterred by the task's complexity, seeming to know that her actions in relation to this issue are perhaps the most effective means of facilitating change. This would no doubt be of benefit to young students, influenced by her example and passion. However, Michaela doesn't see her place as being in front of students, at least not yet. It

begs questioning why students, after completing their PHETE program, do not feel like there is a place to enact what they've been taught and what they value in the public education system.

Appendix C - Nate's Narrative Account

Background – what brought him to teaching?

Nate is an earnest and determined fourth year physical education student. He comes to the program motivated largely from past challenges and triumphs in the realm of sport and physical activity. His primary driver in becoming a teacher is to be the person that he needed when he was younger, for other children. It is in this altruistic and appreciative way that Nate communicates with me in all of our conversations. When I asked Nate how he perceives his pas as informing his own teaching practice, he explained in detail:

> So, it's like now, but in the same breath, you can relate to that student because you went through something they are currently going through. So, you're just another person in their life who can help them out by explaining to them that things like that occur. It's seen as something that's normal in society. It shouldn't be considered normal because it could lead to a lot of different emotional and mental issues later on if it's not resolved early. But you can explain to them on a deeper level what you did to try to get out of that slump. That's the one thing I see as a teacher, is when you give more than just whatever that your curriculum that you have to teach to them is. There's so much more that you've experienced that they're also experiencing. So, I feel like adults are usually aware of their-- I'm not sure how aware they are as I am after having to do this autobiography narrative. But assuming if every adult did that and they're all informed about different things like that, I feel kids should just be as aware. (NINU3 – 38:13)

When asked whether the autobiographical assignment clarified why he came to this program, Nate explained, **"**Not reasons. More questions like, "How?". And those questions were answered through the narratives, though having good people around me to support me, having a

decent environment to study in, things like that […]" (NINU2 – 03:49). There is a tone of gratitude to everything Nate shares in our conversations that hints to his unique experiences that he reflected upon during the social justice inquiry. When asked to share his history and the events contributing to his personal identity, he is more matter of fact. He speaks of not feeling as though he belonged, even among his own family, feeling a part of the family, but also lesser than other members, as if there were a hierarchy.

Nate formed, and is continuing his identity in a space between. Growing up biracial, he had to navigate the spaces and perceptions of both his white and black cultures. In our narrative negotiation, Nate shared that he had confronted his family on this issue, taking steps to advocate for himself now, as an adult. As a student at McGill, he is again in the midst of navigating a different socio-economic reality. As Nate speaks, I get the sense that this space between two worlds is isolated, requiring him to adapt not only who he is, but where he belongs. He is deeply connecting to the experience of what it is to be "other" and as such, has interesting takes on how to address social justice in the classroom setting.

Nate's opinions are largely formed by personal experiences in his youth that, though long ago, continue to inform his impression of the teaching profession and future professional aspirations. His decision to come to this program is largely motivated by sport and fitness being an area of personal strength and communal connection. However, this space has not always been inclusive, and has required a great deal of adaptability on Nate's part. Oftentimes, he has had to confront racial prejudice and discrimination in the same context that he sought personal and physical growth.

> Why am I being attacked? Why are they saying all these things to me like that? Why is one person telling me that I'm a white boy, and then the next person being like, 'Oh, are you

> Mexican?' It confused me because it was like, "well, that person thinks I'm white. I should be white. But what's white? That person thinks I'm Mexican, but I have no idea what it means to be a Mexican because I'm not Mexican. I'm who I am." So, when it happened, it was more of a confusion because it was a misrecognition of who I thought I was. So, my perception of that and their perception, that's what caused the conflict. But for me, it was always hard for me to understand why someone's perception wasn't the same as my perception. And now that I'm older, I realize different people have different perceptions. Not everybody's going to think the same. But yeah, when I was younger [laughter], it was hard. I always took things real to heart, so… (NINU3 – 08:54)

When he speaks about teaching, recalling memories from his practicum placements, Nate can't keep a smile from his face. He pauses, and you can tell he's thinking of specific students, specific interactions which seem to fill him up. He becomes light, his eyes are bright, and there's no doubt that the relatedness brings him joy and satisfaction. He is a young man of strong ideals, informed through more personal experience than many classmates can relate to. Throughout our conversations, I get the sense that the autobiographical assignment has been helpful for Nate to help express his story in a holistic sense. It certainly seems that his career choice is motivated by his desire to create community and belonging through his professional career.

> So, for me a lot of-- the fact that I wanted to be a Phys Ed teacher is I want all my students to feel included. I don't want none of them to feel like they are the black sheep of the classroom. So, I want them to feel, like I said, included into the classroom. So, I don't want them to feel like how I felt, say at Christmas or a birthday gathering. So, I wanted to be an accepting environment. (NINU1 – 00:26)

Family Ties

On the topic of social justice Nate speaks most powerfully from his own personal context. He grew up in an in-between space where he was not white enough to fit in with his mother's family, and not black enough to fit in with his father's family. Nevertheless, he developed a strong bond with his Aunty Lorraine's family, "I was always able to blend in with her family because they are all light-skinned too and they all had curly hair like I had. We shared features, so because of that they felt more like my family" (NINU1 – 01:38). This citation in particular made me aware of something I had not experienced, feeling as though I belonged in my own family. Sharing of physical characteristics is a somewhat subtle way of acknowledging the connection we share as family, and for Nate, he felt this connection when with his Aunty Lorraine's family.

Nate finds himself 'betwixt and between' two racial identities. I get the sense that this made Nate feel vulnerable, requiring him to adjust parts of himself, depending on the social context. (Heilbrun). Living on the edge, he could fall either way. This also recalls the work of Peshkin around the Pueblo Indians. There is an identified sentiment of being "too Indian" for one community yet, "not Indian enough" in the opposite context. In this way, there is a negotiation of identity that is ever present and demanded to function in the social context.

These are not realities I have ever had to navigate. I am struck by my own experiences of privilege, and how many things I unknowingly take for granted. By virtue of our individual experiences, we all have 'blind spots' to confront and address. It is both challenging and necessary for those of us, in the visible dominant culture, to question the implications of these 'blind spots' in critical ways… perhaps because they benefit us, as opposed to marginalizing us. My ease in navigating the educational space has made me have to actively inquire into the experiences of others; Nate has lived these experiences and therefore, operates out of a deep sense of

understanding. In the grand scheme of Nate's teacher education program, I wonder how he prioritizes this awareness building to fulfill his imagined reality as a professional educator.

Nate hasn't had a life of privilege; financial struggle came up often in his recounting past events and his imagined future, as a teacher, addresses a concern he's been dealing with his whole life. He imagines that graduating and becoming a teacher, "So for me, one of the things would be the Phys Ed teacher, is the fact that it's going to help, how do I say it? It's going to help me skip a class, like a social class" (NINU1 – 24:14). This career offers him more financial security than he's ever known. He is grateful to a number of people that helped him when he couldn't afford certain opportunities and seems compelled to pay it forward as a teacher, influencing and including youth in the same opportunities that mean so much to him.

> For me, just in Quebec alone I've always had many identity problems here. Being an Anglophone, being a visible minority, being non-white, being part of, I guess, the working class, low socioeconomic status. I've always felt that I was, I guess, treated different-- not that I was treated-- I almost feel that maybe if there was a different lifestyle, if I didn't have one of those identities things would have been a little different. (NINU2 – 06:54)

Nate speaks to a mental shift he is in the process of making, disassociating with his lower socio-economic background to feel a sense of belonging within the McGill student community. This strikes me as important, because even in the last year of his program, he still has to purposely shift out of his past identity and into his imagined future as a teacher. As he gets closer and eventually embodies this reality, I wonder to what extent he will continue to cling to past associations. It appears they serve to motivate Nate, connecting him to a strong source of both ambition and appreciation.

> Paying for school has always been-- the one thing I can say for a fact is my parents, my family, they always supported me. So regardless of the fact, if I didn't have a lot of money, I always had tenfold in support. So, for me, I see my life being better because I'll still have that support. But then I'll still have the-- I'll have the new, the finances aspect of it. I'm not going to have to worry about eating certain things that are only on sale, like I'll be able to splurge and buy things that aren't on sale. (NINU1 – 24:14)

Nate embodies a confidence in himself that is not boastful but reflects a deep gratitude for what he has lived and the path he intends to take. It's clear he values his family's support, emphasizing his Auntie's influence above all others. Their cohesion seems to buoy him in the face of overwhelming workload. I asked him that in the midst of struggle, did he feel willing to bet on himself, he replied emphatically: "I am, I am. I'm willing to bet. Like I said, you can't really bet on other people because you don't know what their circumstances are. You don't know what they're willing to endure. I know what I'm willing to endure." (NINU2 – 08:35)

The above statement make reference to Nate's cautiousness in relation to others. Though he has experienced support from his family and share recollections of many influencers and mentors, he has also been excluded. He's known discrimination and prejudice and references these incidents as ways to make meaning for how he intends to show up as an educator and impact youth.

> […] there was a student who I said, "You're getting a lot better at skipping." And then her mom came to me and told me, "She hasn't stopped skipping at home." So, for me, to be able to give a student a compliment, and then to know that they're using my feedback and they're continuing to try to get better, it's just I didn't even think she would have done that. But it showed me how impactful what we say as teachers are because even though we don't

> think every student is listening, there's a good majority who are listening to every single word we say. (NINU3 – 10:30)

Nate shared a troubling moment in his autobiographical inquiry of a teacher, who made him question his belonging in the classroom. When I asked him how he made sense of that comment at such a young age, he went on to say:

> The thing is it wasn't just me. There was an Asian kid who was eating something, and she turned around and she was like, "Is that rice? Because your people can count rice. That's why you're good with counting." So, for me, I'm just like, yeah, she might have one-on-one said to me, "You all have the same black smile." But to this kid in front of the class, she's just digging on him for being Chinese. (NNNU – 08:49)

This teacher's discriminatory comments reinforced racial stereotypes which made Nate uncomfortable and disengaged in her classroom Now, as an education student, he thinks back on this experience to inform just how important creating an inclusive environment is for students.

> Would it be smart to say to a student who's mixed background, who's in a picture with his dad and his grandfather, would it be a good thing to say, "You all have the same black smile"? Maybe if she had someone to proofread her stuff for her it would've been helpful. But it wasn't an environment that you wanted to go to." (NNNU – 11:40)
>
> "Know who your students are. Starting off by saying inappropriate jokes isn't going to have your students gravitate towards you. It's going to create a bigger gap between you and them because the next time you have to teach them one-on-one, they're going to be so uncomfortable with you as a teacher that it's going to impede their learning. They're going to just be sitting there and they're just going to be waiting for the next attack. (NNNU – 13:55)

This experience in particular has informed his view of professional accountability. He admits he thinks it's possible to make mistakes and say something insensitive without thinking. These issues can result in sincere apologies and forgiveness from students. However, this teacher had a reputation for making discriminatory comments on a regular basis, which he finds unacceptable. It is his belief that a teacher is in a position of authority and doesn't just impact one student with an offensive/insensitive comment. “So, the fact that you're a model and they see what you're doing, that's not professional” (NNNU – 08:49) It seems like this ability to influence students as a teacher, is something he holds in extremely high regard, acknowledging his own responsibility to behave with professional integrity.

> And they might not share the same beliefs as the teacher, but they're being exposed to it. And for them, they're not the ones that are being discriminated against. They're the ones that are seeing themselves in a position of authority. So, their experience for it is going to be completely different than someone who can relate to the victim's side. So, for a teacher to do it, it might make students feel, "Okay, well, if she can do it, I can do it." So, it's creating a bad pattern. (NINU3 04:13)

This is an important element to consider for teacher educators when discussing the relevance and necessity of socially just instruction. Nate is awake to the fact that discrimination does not exclusively impact the target but sets a precedent for observers. As such, social justice does not just involve those that find themselves excluded of discriminated against but involves everyone to be aware and empathic in response. Socially, in schools where teachers are positioned as knowledge holders, the margin for error can be very narrow.

Nate admits that he doesn’t always feel confident, perhaps stemming from the high esteem with which he holds the profession: “I'm a person where I have low self-esteem and it's not until I

get a lot of experience in one domain that I feel confident" (NINU2 – 15:01). This statement somewhat caught me off guard as he is a well-spoken young man with strong ideals and admirable work ethic, nonetheless, he acknowledges what is communicated from a number of teaching students: Nate does not yet feel entirely confident heading into the classroom. The shift from student to professional is a challenging transition, one that Nate seems to acknowledge he has not bridged yet. However, his past experiences tell of resilience and determination to do well by others and himself.

The Evolution of Sport and Belonging

Basketball is a sport as much as it is a source of identity and community for Nate. A place where race worked for him rather than against him, allowing him to flow between both white and black cultures without friction. His role models and most significant memories of connection revolve around the sport. It is an area where he feels confident and accomplished, which allowed him to draw parallels to achievement in academics and socially as well. He identifies occupying a sort of "borderland space" (Anzaldua, Peshkin) between two racial identities.

> Oh, you're white," and another person would be like, "But you're a Negro." Having different people perceive me as different things, I took it upon myself more or less to form an identity of being mixed, but more associated with my black culture. And because of that, when I made friends I would more or less make friends with people who are either mixed like me or who are full black. And basketball, because of such a-- I find because in terms of sports, in terms of having to pay for equipment, basketball was easy to afford. You just need a pair of sneakers, a basketball, you can shoot it at a crate, you can shoot it at a stop sign. It doesn't require a lot of money, and I felt that growing up without having a

> lot of money, being mixed race, I always associated myself again with being black, it kind of gravitated me towards that. I always made friends with black people. (NINU1 - 02:40)

After being excluded from soccer by fellow students because of his physical appearance, Nate played to his strengths as a basketball player, becoming one of the best shooters of his peers. It was here that Nate felt he belonged. The cost of participating in basketball was affordable for him, it was a place where his usual barriers did not exist. He made friends, developed his skill, and felt successful. When it came time to try out for a league team, the coach cut him with the explanation that though he is skilled, he is not healthy and needs to lose weight. This perceived injustice is met with rebellion; when not acknowledged for his strengths, he lost motivation to continue to develop them. It seems significant that in this sport where Nate felt he finally belonged, another barrier presented itself and this rejection prompted him to act uncharacteristically and question his identity.

Intervention from his family made him reconnect with his values and goal to improve. When asked about this experience, he says he still plays basketball with this former coach and he often compliments him saying, "you look great". While he wonders if the coach's intention was to influence him into taking charge of his health, he feels that the comment did the opposite. Being included and taught how to live more healthfully would have been preferential. Nate mentions that he wishes the coach could have been more of a teacher. As it was, he felt isolated, and learned that he could only really count on himself to make things happen, a belief he still holds.

Nate adapted to this experience by taking control of his health. This shift allowed him to acknowledge his own capacity for growth and achievement, a skill he then transferred to other areas of his life. He began to consider how this awareness might in turn benefit others.

> For me I just realized that I was losing a lot of weight, healthy, I was making my own workouts, I was doing everything by myself. I felt if I'm able to do this, maybe I can instill this same type of knowledge in other people so that they can benefit from the same things that I was benefiting from. (NINU1 – 06:34)

When Nate speaks about sport, he speaks to its capacity to develop the individual as well as the athlete. From his emphasis seems clear that the former is most important. He himself has had to be gritty and committed to his path, taping up a McGill rejection letter to inspire him to upgrade courses and make it into the program he's now going to graduate from. He's worked part-time to fund his degree and is finally looking forward to relaxing a bit and enjoying his final year with friends.

> I don't want to say that it shows that I'm more focused than them, but it's just I feel that what I've experienced in life, the ups, the downs, it's lead me to where I am now. It's led me to being focused and determined to graduate so I could be a teacher. There're possibilities that they do share the same feelings for Phys Ed, but again it goes with their stories. I'm not sure of their stories. All I'm sure of is my story, what I've experienced, and Phys Ed for me is just something that I would say is something, more or less, that saved me. (NINU1 – 36:36)

Still, Nate focuses on examples of teaching physical education linked through sport, specifically basketball. It's hard to say if he will break free from this conventional delivery and employ a more movement-based emphasis, for a more holistic approach. While we operate most confidently from places of personal experience and confidence, Nate's challenge may be to identify what will resonate with students as profoundly as basketball has with him.

Building a Professional Identity

Nate's professional values as a teacher are focused on individual student connections with being physically active. While he himself enjoys sport, he articulates on numerous occasions that he sees physicality as a means to build confidence in students, which he hopes will transfer into other areas of students' lives, as it has for him. He recollects that in the circumstances he grew up in, there were few past times more productive and beneficial than sport. Those not included found different communities to identify with and ended up with very different futures from that which Nate wanted for himself.

> They got in trouble with the law. They sold certain things to make money. But regardless, basketball has, I feel taken me out of that type of environment. Taken me out of that mindset. Now that I'm at McGill, I kind of feel alienated at McGill because I kind of feel there's no one here I could really relate to my background, to relate to the way I was brought up. But deep down when you think about it, regardless of where we came from, the one thing we all have in common is that we're McGill students. So, I guess regardless of me being different, I need to think less about me being an outsider and more of well I'm a McGill student just as much as they are. So just, I guess basketball-- ball is life. Ball is life [laughter]. (NINU1 -43:08)

Perhaps knowing what is at stake when someone is excluded or left on the outside, has the lofty ambition to include everyone. Though his desire is admirable, I wonder how he will accomplish this in practice, which is so pluralistic. I wonder if he thinks he ought to be able to fulfill this objective as a beginning teacher and if not, what meaning will he make? Nate does not share imagined experiences of exclusion, but multiple personal experiences. The topic of social

justice is not just an important ideal to uphold, but an experience that was not always assured for Nate growing up, and even now.

> [T]he thing that I value about high school is I know there's kids there that have problems. They might not have a father or a mother in their life. They might not have a caregiver that actually cares for them. They might be having difficulties deciding on what identity they are or etc., like I did in high school. So, high school for me, I wouldn't cancel it out as an idea because of the fact that I know I'd be able to help with them, whatever issues they have, because of the fact that I've experienced it. (NINU1 - 07:41)

His capacity and willingness to connect with students speaks to his character. He is giving and continues to believe in a high moral standard for himself. I wonder how many of his classmates view this kind of personal reflection and accountability as imperatives the way Nate does?

> Well, if I get to know my students, and get to know that they have a different mix like myself, I'll tell them. I'll be like, "Hey, I'm mixed, too. What's your mix? Do you know?" So, I kind of make it-- I try to make it as positive or as interesting as necessary. I find people, when they experience race, they get too afraid of it to talk about it. But the way I see race, it's something that should be embraced. It's something that people should be happy about. Having different people that look different, so what? For me, because race was always a big deal for me, now it's like I try my best to just-- to not acknowledge it. But then you look at the media and you see all these things about race, it's kind of hard to not want to talk about it, or to not talk about it, because it's just constantly being brought up. So, for me, if I-- because I've had students who are a mix, I ask them, "What's your background? What do you know about your Jamaican family, or what do you know about your Chinese family?" And I try to make it so that they're happy about telling me what their background

> is, versus them telling me and I say, "Oh, you don't look like that." You feel that's not very positive. That's the only thing to think about race is trying to make it a positive thing versus portraying it in a negative image, especially, in my classroom. (NINU3 - 27:06)

Although he can recall instances of discrimination in his personal past, he cannot recall ever seeing it in a field placement. He does however identify with struggles students encounter in school and specifically PE. He's empathic to these students' struggles and seeks to create a class where students can escape prejudice and find acceptance. When asked about specific strategies he focuses on instant, often individual interventions. I wonder if he might, with time, consider a larger scale "culture building" model to ensure that all students feel both included and responsible for including others…

> The teacher has to-- she has to set the stage for other students, right? He or she or whatever. It's their job to be professional, to be the model that they need to, and all, for their job title. I find it to-- I don't know. It's like teachers also teach students what's right and what's wrong, certain values that they have and certain morals they might have. (NINU3 – 04:13)

Holding himself to this high moral standard allows him to connect with experiences of others that are different from his own. Nate feels strongly about equality, even in areas where he has not shared lived experiences. He's able, however, to make the link of how being "other" can impact someone's own identity and self-concept. As such, he is clear about how he would communicate this belief to students, who might have not had consistent reinforcement of social equality and inclusion.

> Yeah. I've had experiences with people who-- like I said I'm heterosexual, but I know people who are lesbians, who are gays, or homosexuality. I have friends who are that orientation, and to me, because of the fact that I was always, or at least felt discriminated

based on these fine things that I couldn't really control. For me, it was something that's completely out of their control. Even if it's not from me, it's natural to them, and who am I to say that is not right or that it is right? I know them for who they are, and if they've been nice to me, I accept them for who they are regardless of what their orientation is. So, if I ever have to explain to a student that so and so is transgendered, or so and so prefers boys or girls. I'm not sure if it's developed that early, but if and when it is discussed, I'll say, "So what? They're just like you, they're just like me" (NINU3 – 28:47).

"And I feel like I've experienced a lot of bad. So, for me to hear something from someone else that was just-- that was also, say, negative. It put it into terms for me that maybe I wasn't the only one going through rough things. Again, there's different severity levels of negative things if you would look at it. But just knowing that other people were here and that they've also went through negative things. It doesn't make me happy that they've experienced negative things, but it's more or less like comfortable because I can relate to them in some way. (NINU2 – 26:56)

Community Through Sport: A Place of Belonging

It is my assumption that Nate's acceptance of others and equanimity stem from the appreciation for those who built community for him to belong to as a youth. Something that stood out from reviewing his autobiographical accounts were the names of specific individuals who encouraged and informed his path into physical education. The autobiographical process allowed him to recognize the individuals who informed Nate's sense of belonging at a time when he was navigating his own unique identity. "Realizing how many good people I've had in my life that helped me get to where I am. It kind of made me feel more appreciative, I guess, of them" (NINU2 – 00:41).

It stands to reason that if we appreciate our own stories, the complexity of them, perhaps it helps push us to see the complexity of other's stories. The process of reflecting in the autobiographical inquiry assignment allowed students to see the layers that compose their own past and thus, present perceptions. For Nate, he brought forth a number of individuals and defining moments which allowed him to acknowledge that his experience was created over time, through various events and influences.

Among his most constructive influencers, he counts a family friend who became a team teacher, an uncle who informed his biracial identity, and a math teacher who made an impact. There is a plethora of models who impressed upon him, the impact of encouraging authority figures. However, he also acknowledges that sport provided a sense of social belonging, an ever-present community:

> I went to see the Harlem Globetrotters. […] My mom got one ticket because she couldn't afford anything else. So, I got one ticket and I went by myself. And just by chance I was sitting next to some random lady and her children and I started talking to her, and the next thing you know she brought me back a thing of popcorn. So, I was sitting there with a lady and her family, no idea who they were, and they were just-- they were so nice. You know, and for me, sports were always a way, regardless of your ethnicity or gender, it was always a way for people to connect. So, for me that was a cool story to talk about, because it's like, here's this lady that had no reason to buy me popcorn. She had no reason to be amicable at all. […] But things like that, I won't forget. (NINU1 - 40:16)

Bringing a New Perspective

Similar to his peers in this study, Nate discusses tension in regard to conducting assessment in Physical Education:

> It's not going to be fair to give them the same evaluation. But as a teacher-- right now I'm not sure how I can give them an evaluation so it's fair on all grounds. But that's something that I'm still trying to determine or something that I'm going to learn, I guess, with experience. (NINU2 – 23:09)

While near the end of his Teacher Education Program, Nate has set goals for himself that he knows he must address to be an effective educator. In part, this goal setting seems to be facilitated through his reflective experience with the Autobiographical Inquiry. The project has carried forward a consciousness which continues to inform Nate's future plans. In considering the projects impact and value, Nate identifies its relevance and immediate applicability were essential.

> I felt because there was a relevant connection made, it made it more relevant. I didn't see it as an assignment. It was something that I see also for me to do for myself to further figure out who I am as a person. (NINU2 – 03:10)

Nate seems to have understood that the assignment emphasized learning from the process, rather than creating a tidy end-product. In essence, this assignment gave him skills that would continue to benefit his personal awareness and professional development. By awakening to the complexities of his own story, he was able to appreciate how where he came from informs where he will go, and how he will get there.

> "What kind of future professor do I want to be? What kind of teacher do I want to be?" Doing a reflection, seeing that there were teachers who took the time for me, to show me that they cared, and that they wanted me to achieve good things or great things, it kind of

> put it in my mind that I want to do the same thing for my future students. So, a kind of, not a butterfly effect, more like the domino effect, I guess. (NINU2 – 01:31)

One area Nate is not conflicted about, is using his own personal experience to mitigate exclusion and discrimination between students. He speaks about the right to education and belonging, giving the sense that this education in character will be as innate to his teaching practice, as the activity and health outcomes of the curriculum. It seems that he views the former as an imperative to facilitate the latter.

> It's not okay to do that because essentially, you're taking a right from another student. That other student has a right to be in Phys. Ed. class as much as they do regardless of their weight issue. So, if you say something to them that impedes them wanting to be in class, that was a right that was taken away from them. So, for me, I would explain to them, "Listen. I don't appreciate what you're doing. I don't like seeing it. It happened to me when I was a kid. If you like me as a Phys Ed teacher and you respect me, then you would respect other people as well." (NINU3 – 34:56)

A piece of surety offered through Nate's teacher education program is the support network he can call upon. I found it encouraging that when I asked about Nate's social network in PHETE, he spoke of professors being invested in his success as a student. Coming from such a varied experience with educators and also holding high ideals for the profession, it's seems important that he should be able to find models and mentors in his program's instructors.

> So yeah, I do, I feel like I do have a lot of people here who, at any given time, I can be like, Listen, this is what I'm going through. Can you help me out?" And I'm not ashamed, I'm not afraid to ask them for help because they've made it, they've made it clear that they want

> to help. So, I feel that if they want to help and I need help, I'm going to get it. (NINU1 – 18:57)

In reference to his fellow students, Nate seems aware of his unique strength in drawing on his past experiences to access social justice strategies. He speaks humbly, explaining that he brings his own views, in tandem with the views of others to achieve a shared objective. This open mindedness seems to come from a confidence, perhaps formed from his thorough reflection during the autobiographical process.

> And I don't see it as me being better than them, I just see it as it's my perspective, I see things from different angles than other people do and I'm sure they're going to see different angles of things than how I see them. So, I just see it as a way of me showing them what I know, what I'm capable of and seeing what they're capable of and seeing how we can make it work collectively. (NINU1 – 26:20)

When asked how Nate perceives feedback and approaches conflict, he expresses a desire to improve that results in receptiveness. Using another basketball analogy, and reinforcing just how tied he is to the game, he explains:

> I guess it would come down to ego. Because spending countless hours on a lesson plan then having someone tell you, "Okay, that idea's not good," I mean it could be bothersome. But in the same breath it's growth. Like if you have a crappy jump shot, wouldn't you like somebody to be like, "Listen your jump shot is sort of not good, let me give you a little more tweaks to improve it," I'd be open to it. (NINU1 – 28:22)

It is evident from Nate's words that he doesn't assume to have it all figured out. He doesn't get defensive, but instead wants to push himself to get better in service of the students. Nate

understands this process is cumulative and built over time. In fact, he's also aware that Physical Education could be used as a tool to bridge student's appreciation and application of academics.

> They are going to have respect for each other. So hopefully through collaboration they see that we have respect for each other. But the other thing that I like about collaboration is, say there's a math lesson and somehow, I can incorporate math into a physical education lesson, that's just even more beneficial for the students because some of them might not like math, but they might like Phys. Ed., but if you're able to incorporate the two and make it fun they might have a different outlook on math. So, you might change their perception of math. So, a student who, "Oh, I hate math," might eventually become, "Oh, okay. Well, math isn't so bad. (NINU1 - 29:50)

Using interdisciplinary content as a social justice tool to provided access for students is another instance of Nate drawing on his own experiences to inform his view of what teaching could be. As such, he's likely to be a flexible and effective teacher to the variety of students he aims to learn from in order to teach. He is the only research participant to reference the use and benefits of this strategy.

Mistrust of others

One area where he seems still conflicted is in his capacity to trust in others. He can function with others, to play a game of basketball or complete an assignment, but otherwise sees the pursuit of his goals as a solitary endeavor. The victim of a team prank, he struggles still with trusting the intentions of others. He writes and speaks about betrayals and disrespect, which he deems inexcusable. He is reluctant to give second chances. However, in explaining scenarios with children he is curious, inquisitive, and seems to give the benefit of the doubt. It is clear that he is

reflective in how to protect himself from future harm, but also using this information to protect young people so that they might avoid the same hardships.

> But the thing is, I knew what my intentions were going into that second chance versus what are the other person's intentions going into the second chance. I know my intentions are good. How do I know their intentions are good? (NINU3 – 41:26)

When it comes to the idea of collaborating and relating to future colleagues, Nate presents a protective viewpoint that is misaligned with his other insights. Having always been subject to some sort of institutional or social hierarchy, I wonder just how hard it is for him to imagine himself on even footing with other professionals? Could it be that this young man who loves playing basketball, a team sport cannot perceive what it might be to work as a qualified and respected member of a professional team?

> Okay, when you're in school, you need to put on a different mask. You need to act differently. You need to be a little different." And yeah, in terms of, I think we talked about collaboration last week. Again, that's part of the job. I'm always going to be open to collaborations in a job context but, I mean, if they ask me to stay three days after school to have a meeting or something to discuss further things to do with our students, I'm going to just, "No. Let's do it during lunch or something. Let's do it in the context of school." Because for me, outside of school, that's where I get to do my own things. But I feel like there is going to be conflict with that aspect because like you said when you work with teachers or your colleagues, they start knowing you. They start knowing your mannerisms, they start knowing your actions, they start knowing just different things about you. And like I said, I don't trust people enough to-- just because we're teachers-- I understand there's going to be a relationship as teacher-teacher colleagues but outside of school it's if we don't

> relate there's no reason to really be friends. I'm being paid to be amicable with other teachers. I'm being paid so that I can collaborate with them so that at the end of the day, it's the students that are walking away with something. That's how I see it. I don't look at it as them walking away. Even though they do they'll walk away with an understanding of who I am. But I'm looking more or less, "How can I benefit the students?" I don't really matter. It doesn't matter to me if I have relationships with teachers outside of the school, but as long as inside of school we have a good relationship, and it benefits the students, that's what I'm kind of looking for. (NINU2 – 39:48)

I wonder why Nate feels the need to isolate himself to the experience of developing collegial, and potentially personal relationships with his fellow teachers. I am curious of the professional models or current student dynamics which inform his view of this being unnecessary and unhelpful. I have often wondered if teacher education programs prepare their students with the collaborative appreciation and skills for them to exceed in the demanding first years of the profession. Certainly, this sharing of responsibility might go a long way in assuring sustainability and resiliency in the demanding years ahead.

Burn Out… Sustainability?

> I'm not going to say I don't have the fire. I'm still here. I'm still trying to get this program finished with. It's just I feel slowly and surely, it's kind of diminishing. So, I'm just hoping it doesn't diminish too quickly, just enough to get the year to go. But—yeah. (NINU2 31:03)

Nate mentions on a few occasions that he's out of energy. School feels like a grind. He just wants it to be over. Instead of focusing on future possibilities, I ask him to explain where he's at right now. He says he feels depleted and he looks very sincere. For a long time, the motivation to

get into school and get through school has motivated his work ethic, but now, with the end it sight, there's a lot on the line. Being a teacher, a professional with a stable income and socio-economic mobility means so much to him. Being so close to the end, the fear of potentially not succeeding sucks a lot of the joy out of this final year.

> And the fact that I'm having conflict with that, well between that and the fact that I really don't have any more energy for any of this, I guess, is a little scary because it's like you never know what could happen. But hopefully, I don't have to come to that road. (NINU2 - 44:05)

Nate says he wants to relax, knows he should, because he feels stressed constantly. However, the fear of slipping up and ruining all he has worked for, keeps him isolated and tense. He proposes hypothetical solutions where his mental strength, on which he relies on, is compromised:

> Saying that I didn't get my bachelors, say I end up going psychotic and not being able to finish the program because just mentally I'm drained. But you never know what could happen. But for me, that's what I set off to do. That was my end goal. That was priority number one. (NINU2 – 44:28)

The concerns that Nate brings up seem to reference a self-doubt that is not aligned with his prior assertions. I wonder if this stems from his upbringing, not having models in his family that have travelled this path, being the first, allows this self-doubt to creep in. I wonder how this pressure he feels will manifest and be mediating when in the role of teacher. The fear of making mistakes, especially where children are concerned has been a significant stressor communicated by all research participants throughout this particular inquiry.

When reflecting on past experiences, Nate is reflective and pragmatic, whereas the future seems to be a moving target for him. He expresses an unease and a lack of confidence that his hard work will truly pay off. He doesn't feel like he can coast or let off the gas, his imagined future is reliant on his ability to keep pushing forward, even though his words certainly hint at burnout. In Nate's words, he is afraid to take anything for granted.

> But I'm afraid by doing that, that it's going to take away from my drive. You know what I mean? If I let myself slack off to a little bit, how do I know that I won't let myself slack off even more, and then eventually even more, and then eventually even more, and then eventually by the time I realize that I'll snap. (NINU2 – 46:23)

I wonder about the sustainability of this type of isolated way of working, especially in the context of teaching where the children don't belong to just one teacher but are the shared responsibility of the school community. I probe into this but am cautious not to add any judgement on my part, wondering rather how he sees his future playing out. A few comments let me know he doesn't think this way of doing things is working for him. He's lost his hair, he feels alone, but doesn't have the energy to engage socially.

He seems on the verge of realizing a shift and is hopeful to go out and apply the skills he's learned in his next and final practicum. Though his energy has vacillated from reasoned pragmatism to worried speculation, I hope he might find the resolve to continue on in his pursuit as undeniably has much to share with students. Hopefully, he might find his way back to the conviction of our first conversation where he said: This program has shown me what I'm capable of doing. And I know for a fact, whatever school I get sent to, they're going to have the best me possible. (NINU1 – 17:19)

Appendix D - Raegan's Narrative Account

Background

Raegan has a reserved nature and is very self-assured individual. It was clear from the outset of our conversations that she is a focused professional, though she is still a student in the PHETE program. At the time of our conversations, she was in her final year of study, prepping for her last field experience in the upcoming semester. On the surface, it would seem her love of sport and physical activity is what brought her to the profession of teaching.

Raegan knew at a young age that she would be a teacher, and now, she seems content with her pursuit in the profession. In fact, she was storied into teaching (Clandinin, 1995), since she was a child, she imagined she would be a teacher. Like many other students in the PHETE program, the love of physical activity, sport and competition motivated her to turn her passion into a profession. As she noted, "for me, I think it's because I loved activity so much, and it really didn't have very much to do with my Phys. Ed. teachers, but it's more about just sharing the love for activity" (NIRS3 – 26:44).

She makes references to a number of experiences throughout school, where she was given the opportunity to model her skills for others. She is aware of particular transformative moments in her life that informed changes in her identity and her path forward. As early as grade 2, praise for leadership and ability buoyed her to her next challenge giving her a greater sense of her individual capacity. She remembers a sense of satisfaction and fulfillment from contributing to the experience of others. It is likely this experience of responsibility and purpose is thread in her experiences that lead her to translate her love for activity to the teaching profession.

> Yeah, I think surprising yourself, and realizing that you're capable of doing something that you really didn't think you could, is a very satisfying and motivating feeling, and that's

> what sort of sparked me to continue doing well and to-- it set a higher standard for myself. And if I could help a student achieve that, I think that's probably why I found it so satisfying. Because I know it made a difference in my life, so it would make a difference in someone else's. (NIRS2 – 10:22)

She doesn't reference any particular coaches or individuals as being particularly impactful, aside from a language arts teacher that reinforced her effort and success. Her father, a teacher, was her most individual model of a physically active lifestyle, sharing with her his love of outdoor recreation. She acknowledges that in the past, coaches have given her leadership roles which were fulfilling. However, she doesn't seem to feel that there are any models or mentors that support her teaching practice, and rather she is trying to navigate an individual conception for herself. She seems to be looking to break with convention, with the status-quo in an effort to create a new conception of what it means to be a physical educator. As of yet, she is surer of what that "isn't", than what that "is". Moments of coaching that let to both improved physical proficiency and self-confidence are what guide Raegan in building her new model of instruction.

> In terms of just remembering and doing what they did, what does help me is just remembering how I felt, though. I remember in track and field in high school in grade 12, I was responsible for leading the sprint activities with the sprinters while the coaches would take care of the other athletes. And I remember feeling so just proud of myself and confident and motivated. (NIRS1 – 22:59)

When I spoke to Raegan during our narrative negotiation, I inquired into the somewhat mythical belief that teachers ought to be able to reach every child. She responded that while she acknowledges it may be an unrealistic ideal, that the alternative of not trying felt, to her, uninspired. "If your objective is high you will, I think, continue to work towards it. Whereas if you give up,

then you won't seek other ways to do so, and you won't necessarily continue your learning" (NNRS – 31:02).

In response to whether this ideal was healthy for teachers and students alike, Raegan explained, "I think that if a teacher takes the time to assess a student's level and determine what the next step would be, it is doable" (NNRS – 32:40). I am interested to see, with experience how she translated this ideal into her practice, as she is so steadfast and committed.

Her background and success with sport demonstrates a great deal of self-discipline and intrinsic motivation. Throughout our conversations, a distinguishing feature of Raegan's character is an ability to set and achieve her own expectations for herself. This mindset allowed her to develop her athletic potential and later, her academic objectives. Now, she admits that this is not a quality that everyone possesses, and in her mind, this creates a disconnect.

> That's something that I find hard because it's hard to imagine someone not wanting to give their best all the time and that's something that I do. I do it in the school, I do it at work. Everything that I do, I probably-- it's part of my personality. I like being the best that I can be. And so, when I see people who just don't have the same drive, it's hard for me to understand them. (NIRS1 – 25:55)

She is honest about holes in her knowledge, speaking of it as something she needs to address and work on. She also knows her strengths and references her past experiences as means to connect with students and fulfill on the values which drive her practice as a teacher.

I guess, my personal aspiration would be to reach as many students as I can while teaching, and I don't feel like I've been able to do that so far. So, it's more about I guess, challenging myself and gaining more knowledge and experience in doing so. (NIRS3 – 02:55)

Despite feeling she has not met her objective, she's solution focused on how she will fulfill her teaching philosophy. Additionally, Raegan is clear on her enjoyment of the profession, and also has plans to extend her knowledge in the realm of inclusive education, with a Masters degree, once her bachelor's is complete.

> I'm really looking forward to becoming a teacher. I never get tired [laughter] of it. So, throughout my field experience and even I was instructor at the sports camp here. There's not a day that I just wake up not wanting to do it. It makes me fulfilled. My plans right now are to do a Masters in inclusive education pretty much to address the fact that I find it difficult to teach just so many different types of people in the same classroom. (NIRS1 – 12:00)

Though Raegan has a long history of athletic achievement, she is awake to the fact that Physical Education can yield different realities for different students with a range of backgrounds and abilities. She acknowledges that PE is a very visible demonstration of students' abilities and therefore, social subtext can greatly impact the context in which students learn. Raegan articulates that this reality needs to be considered, lest students form opinions about physical activity, belonging, and themselves, that might alter their future wellness.

> Because I think students, if they are put on the spot and do not feel comfortable, it's something that they won't forget. It's a public display of their abilities, and if they fail or were chosen but really weren't comfortable with that, they feel very uncomfortable, and I don't think they will forget that feeling. They'll associate either Phys Ed or just physical activity in general with that feeling. (NIRS2 – 23:38)

It is the acknowledgement that helps to inform Raegan's plans for delivering socially just instruction. Her desire to reach as many students as possible and translate the feeling of personal

achievement that has inspired her requires her to go beyond what she knows, beyond her comfort zone. From our conversations, she mentions that she must inquire into the experiences of others so as to better understand how she might connect and influence student perceptions and success in PE. The necessity of this obligation is clear; what is less clear, is how she will accomplish this admirable, yet complex agenda.

View of Social Justice

Raegan's first real exposure to the topic of social justice in PE came from exposures in a professor's curriculum development course. Students were challenged to examine non-dominant narratives around learning in physical education, including difference of culture, class, religion, sexual orientation and identification. Students are often exposed to these messages in other places of society, but Raegan admits she hadn't necessarily made the bridge into what that meant for her as a teacher.

> It was definitely from the non-dominant stories, just from the reflective process of-- that started in classes, that started from reading different things, and yeah, it really started I guess, in the winter semester last year that I became more interested in it and, I originally just never thought of it. So, it's not that I wasn't interested. I just wasn't really aware. (NIRS3 – 02:12)

This awareness building was a primary objective of the course instruction, challenging students to be awake to their own experiences, well at the same time engaging with non-dominant stories of marginalized populations in physical education. One key piece, that Raegan already had access to, was an understanding the role of empathy. The capacity to acknowledge her own identity and background serves to allow her to relate to others in different circumstances, or at least attempt to do so.

> I think that the only way for someone to truly respect someone else is by understanding what they go through, whether it's some form of disability or being from a different country, being an immigrant, or-- there's so many different elements that can make a student different from others, and people might not necessarily understand them until they put themselves in their shoes and really gain that empathy. (NIRS – 06:25)

She's willing to take on this potentially uncomfortable task to facilitate a better relationship between young people and their physical capacities. She sees active living as essential to a healthy lifestyle. She also is aware that many adults have negative associations with physical activity due to negative experiences in their youth. Because of this, she's motivated to create a shift in PE to enhance the long-term quality of life of individuals. This has certainly been Raegan's personal experience and as such, she has translated it into part of her professional philosophy.

> I think it's so valuable. I would like to teach elementary school. And I think to be able to teach elementary school students how to be active and how to enjoy being active is so valuable because it sets your attitude towards physical activity for the rest of your life, I think. I think that if you have a good perception of it - if you're happy to engage in it when you're young - that you're more likely to do it when you're in adolescence and in adulthood. And you can just-- that you'll just be happier in general. I think your quality of life is so enhanced when you're active, when you're moving. And that's what I would like to give to students. (NIRS1 - 06:53)

Raegan speaks to the value of creating an inclusive environment that is not tolerant of discriminatory comments, but she still does not feel confident in addressing these concerns herself, as a teacher. She explains she's always considered herself as part of the majority. Growing up, she often heard racial/discriminatory comments made by peers, but didn't speak up against them, or

address them. She doesn't remember teachers interrupting or addressing these comments either. Now, this strikes her as unacceptable, but admits she doesn't know what these teachers' beliefs or circumstances were.

> As a student, especially in high school, I feel like I was around that all the time pretty much, but not directed towards a person. It would always be within groups speaking about a certain-- I don't know, whether it would be a person or a group, but it was very common, and I don't think I ever saw an issue with it at the time. So, I never did sort of speak up for other people, or address it as being something that is wrong or hurtful just because it was so common, and it wasn't directly hurting someone right there, so it wasn't easy to see how wrong those comments are. (NIRS2 – 11:59)

Her impressions have changed as her role from student to educator has evolved. She seems to recognize that though there was no direct target for these words, the allowance of these exchanges created a culture. The culture created in schools is often communicated through what educators accept and allow to propagate, thus Raegan doesn't feel that her experience as a student at school sensitized her to social issues and integrity when addressing them. School was not a place that she remembers as being taught inclusive values and beliefs, but rather reinforced the dominant discourse of the majority to which she belonged.

> I wouldn't say, at least, my high school was very just socially. I would say that there was a lot of what I was talking about before, just comments and discrimination against groups and minority groups. So, I don't believe that school was the place with much social justice. (NIRS2 – 40:12)

Because of this, Raegan did not grow up feeling "otherness" in the school context. She worked hard and achieved athletically at first, and then academically. Her experience in Dr.

Schaefer's class then acted upon her awareness to include the experience of others and how different might impact learning and ultimately, an individual's quality of life. Though she believes strongly in the concept of social justice, she acknowledges it is a complex undertaking that challenges educators. Primarily, the notion that one teacher can reach the multitude of student needs in any given day seems overwhelming.

> I think it's really hard to teach everyone. I think it's hard to adapt to different levels of experience to different levels of confidence, to abilities and disabilities. And to teach to everyone equally is just-- it's so hard [laughter]. I honestly don't know how I'm going to get better at it other than just practice. But I feel like-- I feel like in the classroom, there are so many different types of people and to be able to reach out to them on an individual level and to impact all of them is a very big challenge. (NIRS1 - 11:00)

As a pre-service teacher in the PHETE program, Raegan has had the opportunity to teach in practical settings. She speaks to her ability to learn through trial and error as a means to refine her own practice, also drawing inspiration from the examples of others. With her experience, Raegan's learned that adaptability is essential for ensuring that lesson plans turn into actual learning moments for students. This realization has been facilitated through observations of other models (both positive and negative).

> For me, it's just been trial and error so far. Trial and error and observing others. I've learned a lot, actually, from volunteering at Reach, just because I get to see, when a student is not responding, how the teachers prompt them. And just by observing and seeing how the student will respond to that. And then I said trial and error just because sometimes I'll try something and it works, or sometimes it doesn't, and I adjust. I did learn quite a bit from one of my first-year classes. What was it called? PE methods. Mike [inaudible] taught it.

> And there was a number of just tricks that he would give us, like keeping our back to the wall, or proximity. And we studied those. We took notes on it and studied and had tests about those things. But also, we got to apply it through our [peer]-teaching. So, I think the student-teaching definitely gives us the opportunity to practice what we've learned, and so does the field experiences. (NIRS1 - 21:16)

While experiential learning holds value for Raegan, she speaks to wanting a "base of knowledge" to inform her necessary adjustments and create a level of comfort. It occurs to me that being a part of the majority for so long may make one aware of all they take for granted in a social setting. Being exposed to different realities certainly requires Raegan to question her prior interpretations and relate to others in new ways. This process of personal reflection, evaluation, decision making, and assessment of action taken is no doubt laborious. As such, Raegan is looking for more emphasis and elaboration for what she sees to be an essential professional skill so that she can execute confidently and appropriately for her students.

> Yeah, I think that learning based on experience is really important. That's how you develop and grow as an educator, but there needs to be a fundamental, a base of how-- your starting point can't be at the bottom. It has to be at least where it won't negatively affect the students. You have to be comfortable and be aware of how your actions could affect others. (NIRS3 – 16:59)

When asked to hypothesize how she would, at this stage in her development, handle student issues like those she experienced, Raegan admitted that she likely would not address them as a student teacher. She sees this kind of intervention relying heavily on the culture of the school and the values held by coworkers. It strikes me that while Raegan holds her own personal beliefs, she's aware that contextually, these topics might lead to challenging conversations and potentially

conflict, both of which she seems to want to avoid at this stage. As a teacher, she feels that the issues around social justice merits a tactful approach starting with conversation ad awareness building. Raegan's approach is sensitive and suggests that dominant discourses need to be disrupted gradually, lest those experiencing disruption become defensive. It seems to me that Raegan is playing a long game, holding herself to a high standard and contributing to the team when necessary/appropriate.

> Yeah, for sure. I think that the only-- not the only way, but one of the main factors that would help resolve social justice issues is to be consistent within the environment and to come up with a mission statement that includes social justice so everyone is on the same page, so that-- well, going back to what we were speaking about earlier, that the homeroom teacher does discuss those issues, and each teacher can build off each other, and all have the same point of view. And I understand that most-- it's hard for everyone to agree on the same thing, or maybe the ways in going about creating a more just environment, but I think even opening up the discussion is important in getting maybe, other teachers aware of it. (NIRS3 - 34:15)

To feel confident in addressing these comments, Raegan feels she first needs to be familiar with the core values of the school and be confident that consistent messaging is in place across administrators and other teachers. Without these supports, or "backup", Raegan admits she doesn't quite know how to discuss and "punish" discriminatory behavior. However, Raegan offers proactive strategies and understands that communicating these messages may require incremental interventions. Social justice is a complex topic that requires conscientious delivery for Raegan.

> I think that, other than sort of outlining my expectations at the beginning of this semester and making sure that students know what I expect and what I don't expect in terms of social

> justice issues. Whenever a comment comes up or I hear something, I think that I would just have to be consistent with the way that I deal with it, and whether that's, depending on how the school works, a detention or something. There should be a type of punishment, and all students should be aware of the fact that is language I do not want to hear. So, whether they, whatever, speak like that in front of other teachers, they should be fully aware of when they enter my classroom that it's not the way to treat other people or to talk about other people. (NIRS2 – 18:03)

We discussed the nature inclusion/exclusion in sport. She views her experience in sport as open to everyone, but also mentions that individuals were welcome so long as they subscribed to the expectations and parameters of sport… as well as having and demonstrating the necessary skills and abilities. She explains there is so much about sport that is ingrained in her character and subconscious that she likely, acts automatically out of this place without true acknowledgement or choice on her part. I wonder how encounters with students might require her to continue questioning what she knows and what she might need to acknowledge to embody the professional responsibility of social justice as she desires?

> For me [taekwondo] was inclusive. And I think that was to do with the just the structure of it, and everyone was treated the same, and the same consequences were applied to everyone. It was very consistent, and I think that was because everyone belonged to that group. We all wore the same uniform. We all did the same things, and no one's sort of other identities could show really. We all had to speak the same way. It was very, very structured, and we didn't get to know each other on a personal level really. You came in for class and then you left, and that was just the way it was. So maybe it was because didn't have the opportunity to become aware of multiple identities. (NIRS2 – 41:16)

In taekwondo-do, students chose to show up and subscribe to a certain training regimen, which signals a personal intrinsic motivation that may not exist for students in the public-school PE classroom. The variability among students in Physical Education does not allow for the rigid structure described by Raegan, and because of this, there is a disconnect between the environment that allowed her to succeed in that sport, and what might allow her future students to succeed. Confronting difference is destabilizing as it requires Raegan to draw on strategies outside of her natural inclination. To facilitate this, she is able to link back to the impact of student leadership experiences. By inducting students into new roles, Raegan is able to access learning in the multiple layers for students.

> I think it makes a big difference if they're able to take on a leadership role because they would be able to, sort of, oversee everyone and probably become more aware of larger issues instead of focusing on themselves. And they would probably be able to, […] become more aware of social justice issues just in doing so, and becoming more aware of them, what's really going on at a larger scale. (NIRS3 – 10:40)

Experience of Identity Shift (Concussion)

In terms of identity, Raegan has had to evolve personally as well as professionally in the past year due to a concussion sustained while playing rugby. Unsurprisingly, Raegan spoke to a new understanding of what it's like to be unable to participate in physical pursuits. A doctor gave her clearance to cycle daily for 6 minutes; this is a far cry from the type of physical training and competition she had been participating in prior to her injury. She struggles with the fact that members of her family cannot see her injury, and therefore doubt the sincerity of her symptoms. This has given her new awareness of what it is like to have an "invisible" difference.

> …{I]t's not like I have a cast on my arm or something, it's not like you can see it, and it just felt like they're being very disrespectful when they didn't believe that I actually needed the music turned down or that they need to talk quieter. They just thought that I was trying to exaggerate, or cause issues, or maybe have them feel sympathetic towards me or something. So, it was frustrating, and also just discouraging, too. (NIRS2 – 02:35)

At the time of our narrative negotiation, I asked Raegan how her injury has helped her to relate to students who are unlike her, and she explained that her current experiences, being sidelined in her final term of university are adding to her awareness.

> Even the past two days at school where I haven't been out to participate in our basketball or hockey class. I'm the only one sitting by myself, and everyone else is out there participating. So, in that way, it's very obvious how different I am and different I feel. And I haven't felt like that before. (NNRS – 08:11)
>
> I think that I would be able to understand where they're coming from more and to understand how being isolated could really put someone down and make them feel different. […]. And that in itself could change their own behaviors and opinions of themselves and other people. For example, yesterday everyone was putting their skates on for hockey. And I guess I wasn't in the best mood and I just thought everyone was so annoying [laughter]. I was judging other people for what they were saying even though I had no reason to. And I think it was because I was jealous that they could do something that I wasn't able to do. So, I would be able to understand how that could manifest negative feelings. (NNRS – 08:52)

The injury has made her conceptualize who she is, as she's had to adapt what she does and how she does it. She is no longer able to use physical activity as an outlet as before, connecting her with

the feeling of those students who are restricted in their ability to move, or students leading a largely sedentary lifestyle. She admits that, while this is physically uncomfortable, it is also mentally challenging, reinforcing her belief that physical education is key for students to lead holistically healthy lifestyles. This increased awareness of limitations has shifted her value of recreation and sport in the grander scheme of a physically active lifestyle. This seems to be an emerging theme for her, not fully formed.

> It's hard [laughter], because I don't have advice for myself right now. Sharing my story, I think, would be important and just to be aware that there's so much more to an individual than one thing. You are not only the athlete. You're not only the academic. You're so much more than that. And there could be times in your life where you place more emphasis on one part than others. But if some part of your identity were to be taken away from you, I would just focus on the other parts, what's left, what interests you, people you like spending time with, and just be aware that you're not one thing. (NIRS1 – 42:38)

Her words exemplify Emerson's notion of discounting our own experience and knowledge. This struggle has required Raegan to acknowledge the other facets of her identity to make meaning and develop new goals. When asked her reactions to the autobiographical narrative experience, she explained that the approach while not academically rigorous, was emotionally challenging due to its personal and reflective design. She invested in the assignment, unpacking elements from her past and piecing them together.

> I didn't find it very hard. I think that, naturally, I reflect on quite a few things anyways, even subconsciously. I found it, I don't want to say emotional, but it forced me to reflect, but also question things and question my own feelings. And beyond that, dig deeper is, okay, I recognize that I feel this way, but why do I feel this way? So, it wasn't hard, but it

> just involved a lot of, well, reflection, a lot of questioning and thinking back to my past. (NIRS3 – 23:50)

The experience was so impactful, she thinks it holds value for younger students as a means of allowing them to confront how their opinions are formed, understanding feelings and reactions, and building awareness.

> I think it would be very valuable to give younger students this experience, not necessarily because they will figure anything out after doing it, but just to become familiar with the reflective process and to become aware of their own thoughts and the reasons why they have these thoughts. Even sometimes, like a couple days ago I was, sort of, down and I was wondering, "Okay, why am I feeling like this?" And really, I couldn't figure it out, but I had to really think, "Okay, so this is how I'm feeling," and, sort of, dig deeper. And I think it's just a useful skill in general, and if students learn to reflect and become aware of their own thoughts, I think they will be more in the present and would just benefit from the experience that way. (NIRS3 – 27:40)

As previously mentioned, Raegan draws on empathy to facilitate relationships and teach to differences in her classroom, however it seems that she acknowledges that the step before effective empathy is self-awareness. Knowing who she is and why she believes what she does allows her to appreciate others and their uniquely formed beliefs by extension. This is an involved process that, once again, has Raegan leading first through example, then conscientiously contributing to the collective.

> I think it's really about understanding yourself and your own experiences. And I don't think it-- putting yourself in someone else's shoes is very hard because how do you know it's what [laughter] they're thinking? But you can only do the best that you can and becoming

> aware of your own thoughts and feelings based on your experiences, I think, is the first step in being able to do so. (NIRS3 - 29:04)

A theme that reoccurs throughout Raegan's past experiences and future aspirations is her desire to take responsibility for herself first, and then act in the collective. It is a careful calculation in risk management that speaks to the seriousness with which she regards her impact on those around her. It is this inclination that sets Raegan on the search for more information, incites reflection and often critical analysis of her actions (or inaction). Raegan describes her time playing rugby as still being an individual sport experience. Despite winning the game, she did not feel happy with her performance on the field, and that personal objective superseded the collective achievement.

> And I think being subbed off at the end sort of reinforced that for me. And at the end everyone was celebrating and happy, and I wasn't that happy. It didn't really matter to me that we won because I wasn't happy with my own performance and myself. Whereas everyone and including the girls who only played for five minutes, were celebrating and were very happy about it. And it didn't matter as much to them on how they did individually, and I think it matters to me more. (NIRS21 – 46:17)

This drive to not settle and set high expectations has caused Raegan to wonder about her place in the classroom. More and more, she found herself intrigued by adapted physical activity. She doesn't feel that her undergraduate program has given her a deep enough understanding of how to implement inclusion in Physical Education. She loves teaching but strive to have a personal impact for students in need of more strategic interventions. She hopes that part-time teaching coupled with a Masters focused on inclusion might better prepare her to be the sort of teacher she wants to be for students. For Raegan, going into a classroom, unprepared to teach, would be irresponsible and potentially detrimental for students.

> But I don't think teachers should be expected to only learn based off of experience because that first year of teaching where you're not necessarily aware of what works for you to create an inclusive classroom, could really affect your students. And maybe by the end of your career, you would be successful in doing so, but the years leading up could really impact the students. So, I think that as a student teacher, it is valuable to learn based off of experience. But by the time you graduate, we should have a better idea of, at least the fundamentals of creating an inclusive environment**.** *Or else, the students suffer while we learn.* (NIRS3 – 15:28)

Learning in the PHETE program

Raegan enjoys her career choice, she is not disillusioned by the realities of public education she encounters, but rather pragmatic in how she has adjusted course to live out her imagined story of teaching. Her experience in the PHETE program has facilitated this awareness building, and where it has fallen short, she has gone out in search of additional answers and options.

She feels tension with the assessment of physical education curricular outcomes. Not yet sure how she might develop her own interpretation of the outcomes and an acceptable and responsive form of evaluation that would properly address a variety of students. This is a task that professional teachers continue to grapple with, so it is understandable that it frustrates her at the outset. It is her awareness and preoccupation with the issue at this early stage in her career which is notable. She does not seem satisfied with status quo in any circumstance.

> I don't know how I would adapt the curriculum. I think there's different ways of interpreting it for sure. But I just don't feel right now that I'm prepared to do that which is why I want to do my Masters in inclusive education. (NIRS1 – 30:46)

Often, Raegan explains there are certain skills she's simply not confident executing. Creating an inclusive classroom, dealing with disciplinary issues, planning assessment, and interpreting curriculum are all complex and essential tasks for classroom teachers. She's not satisfied by the learn-on-the-job mentality, and questions how students might be better prepared throughout their teacher education program. She has a high-level understanding of how planning, teaching, and assessment are interwoven and questions the structure of the current PHETE program in preparing students to think about and execute all three in tandem.

> I think assessment is related to the purpose of a lesson and that is also something that I would have liked to take out of it more, I mean, more out of the class. We do have an assessment class next semester, but what I've been learning is, the purpose and the assessment is where you start in planning your lesson, and then you just come up with the activities that will help students reach the purpose based on your assessment. And so, I've learned that the purposing assessment are really at the front of it and the top, but it doesn't really make sense to me why we're learning about assessment on our very last semester in six weeks because it, sort of, seems like it's backwards and that's where we should have started. And then, the activities would come afterwards. So that's something that I know myself, and quite a few of my classmates would have much preferred. (NIRS3 – 55:18)

Without having this information front-loaded, Raegan knows that her previous work was incomplete. From our conversations, I know this is not something that sits well with someone so diligent and professional. From my prior experience as a teacher, it seems to me that assessment is so complex, and at times subjective, that students require ample and integrated practice for their own confidence in executing this fundamental task. Otherwise, the result are students who replicate

what they knew as students, or practices suggested to them by supervising teachers which may, or may not, provide students with necessary and helpful feedback in PE.

> And I felt that my first-- actually, up until that course last year, when I would teach activities, it was just to teach the activity. It wasn't necessarily to evaluate anyone's skills or to see if they reached the objective or not because I wasn't really aware of how to assess that. (NIRS3 – 56:43)

Her student teaching has resulted in giving her a number of counter-example to learn from. In her words: "I think I've had more experiences when I see exclusions than when I see it work well" (NIRS3 – 06:16). This speaks to Raegan's reticence to confront social justice issues with colleagues, she knows that there are plenty of practicing professionals that are not executing responsive pedagogy.

> …[O]ne girl came from Korea and she was extremely shy. She didn't know much English and she-- actually, the teacher I was with told everyone, "Okay, pass to her," and she was so shy she wouldn't even put out her hands to catch the ball. And she just slid under the rug all the time because she would just pretend to participate, or she just was never really engaged in any lesson, and without special attention to her, she would never, I don't think. So, I would just like to be able to recognize who is not benefiting from class and reach them equitably. (NIRS3 – 06:56)

In her practicum, Raegan was exposed to alternative models that approached curriculum from new angles. Her second practicum was with a model of teaching who tailored curricular instruction to the students in different ways. For an all-girls PE class that was unmotivated by sport and athleticism, he would take them out on walks in nature, infusing recreation into the often sport-centered PE model. The teacher seemed to impress to Raegan that if she starts from a positive,

students may in turn risk more and open themselves up to challenges. Rather than fight resistance, it can be more productive to look for what students will do, then force what they cannot/ will not. While Raegan has suggestions for how the program could be improved, she acknowledges that the small size was advantageous in creating a cohort of students with which to collaborate.

> I think that the program is very unique in that we're a very small number, and it didn't take long for us to get to know each other. Especially when you're playing tag in your first week of classes, it's-- you become very familiar with other people. (NIRS3 – 32:13)

She wishes that there might be more time to learn from each other's experiences and discuss issues that arise during their practical field experiences. It is in this way that Raegan is evolving her behaviours with respect to team work; perhaps it is because there are so many more students than teachers in a school that has made teamwork a necessity for Raegan.

Nevertheless, the uncertainty of what she might encounter as a teacher creates tension for Raegan. The feeling of being unprepared or unable to address issues of importance has caused a lack of confidence which Raegan seeks to bolster with more training and information.

> I think that I'm being taught a lot of the issues, but it's not really being transferred to a classroom context. And I'm not being taught the solutions, partly. And because I think it's up to the teacher to come up or to address issues as they come up and to be creative. And I know there's not one-size-fits-all way of dealing with these problems. But one thing that myself and a lot of my classmates would appreciate is just examples of this and how to actually create an inclusive environment because we know why it's important and we know the repercussions if you don't, but we don't necessarily know how. (NIRS3 – 13:18)

She doesn't feel alone in her situation,

> I don't feel prepared, at least based on creating an inclusive environment. That's the area where I don't feel prepared. I feel very prepared in other areas. I can't say that any of my classmates are really prepared to create an inclusive environment right away. (NIRS3 – 17:58).

These words resonate with the results obtained from our research's survey, so Raegan is correct in her estimation that others are facing this reality as well. However, I wonder if there is ever a way to be truly prepared as an educator for the multitude of instances that may arise. I wonder if a canned response would be as effective as an authentic reaction in the moment. The vulnerability of our position as teachers is in truth, an asset, for it creates meaningful relationships and bonds. What Raegan seems to understand is that that capacity can act in reverse and be devastating to students if not cautiously and thoughtfully executed. As such, Raegan does not seem convinced of the potential cost-benefit of this exchange.

Future Plans

Raegan is unafraid to admit she doesn't know as much as she thinks she ought to, to stand with integrity in front of students and handle the many uncertainties teachers must face. She obviously recognizes the role teachers play, but I wonder how school could possibly address the multitudes of possibilities individual teachers face day-to-day, student-to-student, school-to-school. I wonder again, how much information and preparedness would be enough for students in the PHETE program.

> That's one of them reasons for wanting to do a Masters in inclusive education, is to come up with better strategies or more ideas on how to do so. I think that it's important to reset standards from the very beginning, which I spoke about earlier. But I'm not entirely comfortable with my ability to create an inclusive environment. (NIRS3 – 12:16)

If she doesn't consider herself ready, I wonder if she thinks anyone in her program is informed well enough to take on the task of inclusion. Do students acknowledge their personal experiences as valuable pieces of professional knowledge to draw upon, or are they seeking for answers outside of themselves? If so, it might appear to them that there is a list of skills or knowledge to check off, this would create a certain homogeneity in the teaching profession. But like our aim for including student diversity, we must acknowledge that a teacher's strength may lay in their difference, in their uniqueness. As each student has something of value to offer in the school context, so too do our teachers with their diverse experience, abilities, and interests.

Raegan further explained her motivation in pursuing a Masters degree in adapted physical education at the time of our narrative negotiation,

> I think that part of this inclusive education program that I'm interested in is the ability to do a project in the second year, and what I want to focus on is connecting IEPs to Phys Ed and setting up different standards for students who may have different abilities. And so, you can't evaluate everyone on the same POLs because, obviously, some students cannot be successful in them. (NNRS – 34:35)
>
> I wouldn't know how to go about creating different standards and objectives for different students. I think that I would also need more credibility in order to do so. I don't think that with an undergrad, I could go into a school and say, "This is my big idea, and this is what I want to do. And why hasn't anyone else done it?" And I just think that I would need more-- well, just a wider knowledge-based, and, I guess, more credibility in order to do so. (NNRS – 37:07)

Raegan aims to work as a teacher part time while pursuing a course-based masters that takes place predominantly in the evenings. In this way, she hopes to accumulate practical

experience as a teacher, with gaining targeted learning on adapted physical activity. For Raegan, this will address the gaps in the knowledge she possesses which will allow her to be a confident and effective teacher. I wonder after she achieves this extension of her education if it is her part-time teaching experience or Masters program which will have the greatest impact on her teaching.

Appendix E – Letter of Informed Consent

Dear Student,

This is to invite you to participate in a study entitled Narrative Inquiry for Social Justice in Physical Education Teacher Education which is being conducted by Professor Lee Schaefer, in the dept of Kinesiology and Physical Education at McGill University with funding from the Social Sciences and Humanities Research Council. Dr. Douglas Gleddie is a co-researcher on this project as well and is a professor in the Faculty of Education at the University of Alberta. The purpose of this research is to better understand how adaptations to physical education teacher education (PHETE) curriculum, towards being more socially justice orientated, may shape PHETE students' attitudes towards social justice.

Your participation in the study will entail participation in an ongoing narrative inquiry process in which you will be asked to meet 4 separate times. Each meeting will be approximately 45-60 minutes. During these meetings, if you consent, the conversations will be recorded for transcription purposes.

Your participation is voluntary, and you may choose not to participate or withdraw at any time or refuse to answer any question you don't want to.

Your name will never be revealed in written or oral presentations.

All identifiable information will only be accessible to members of Professor Schaefer's research team and will be kept by Prof. Schaefer under secure conditions. Professor Schaefer will also not have access to any identifiable data prior to your mark being submitted in this particular class.

You may contact Prof. Schaefer at lee.schaefer@mcgill.ca ; if you have any questions about the study.

If you have any questions or concerns about your rights or welfare as a participant in this research study, please contact the Manager, Research Ethics at 514-398-6831 or lynda.mcnate@mcgill.ca.

Please sign below if you have read the above information and consent to participate in this study. Note that you must be 18 years of age or older to participate. Agreeing to participate in this study does not waive any of your rights or release the researchers from their responsibilities. A copy of this consent form will be given to you and the researcher will keep a copy.

_____

I agree that conversations could be audiotaped Yes____ No_____

Participant's signature _____

Participant's printed name _____

Date _____