

Traditional Asian Games, *Doing* Critical Pedagogy and the Knowledge That Actually Counts in Australian Physical Education Teacher Education

John Williams Shane Pill
University of Canberra Flinders University

Purpose: Self-study is used to report Author 1's attempts at introducing Asian games in teaching a new unit as part of physical education teacher education at an Australian university. **Method:** Author 1's diary and reflective journal extracts as well as contemporary and historical documents were our data sources. Critical incidents were identified from Author 1's accounts and analyzed using the extant literature and figurational sociology. The authors' documents were analyzed using content analysis. **Results:** Limited information uncovered about these games in initial unit planning, subsequent searches for this paper and possible misrepresentation of one game, all served to reinforce normative knowledge. Such reinforcement simultaneously obstructs the decolonization of physical education curricula. **Conclusion:** Eurocentric knowledge appears to prevail as the knowledge that most matters in the physical education context we studied. Over the course of several deliveries of the unit described here, Author 1 experienced a shift in his pedagogy from "telling" students they should *do* critical pedagogy, to explaining how he *does* it in his own teaching.

Keywords: self, study, intercultural, understanding

This research describes and interprets Author 1's experiences of introducing Asian games in teaching a new physical education teacher education (PETE) unit at an Australian university. It is situated in the context of the *Australian Health and Physical Education Curriculum* (AC: HPE; Australian Curriculum, Assessment and Reporting Authority [ACARA], 2016) used in or informing most Australian states and territories and used in schools local to Author 1's university. In addition to providing HPE-specific teaching and learning guidance, the AC: HPE also offers direction common to all Australian curricula: English, mathematics, science, humanities and social sciences, the arts, technologies, and languages. For example, all teachers using Australia curricula are expected to address where appropriate seven general capabilities, including *Intercultural Understanding* (ACARA, 2019c).

The *Intercultural Understanding* general capability is relevant to this study because teachers are expected to teach physical activities, including games, from Australian and other cultures with the aim of promoting intercultural understanding (ACARA, 2019c). The expectation to teach games from Asia is also offered through *Asia and Australia's engagement with Asia* (ACARA, 2019b) as one of three cross-curriculum priorities in the AC: HPE. The aim of this priority is to develop student "... knowledge and understanding of Asian societies, cultures, beliefs and environments, and the connections between the peoples of Asia, Australia and the rest of the world" (ACARA, 2019a). Significantly, teachers teach these priorities through the identified learning areas (such as HPE) as they "... are not separate subjects in themselves and are only addressed in and through learning areas where appropriate" (ACARA, 2014, p. 9). A concern then, is teachers can opt out of addressing any of the cross-curriculum priorities if they are not

aware of appropriate connections, lack knowledge, confidence, or simply choose not to teach such content.

In addition to the previous non-HPE specific directions from Australian Curriculum, Assessment and Reporting Authority to include Asian perspectives in teaching, particular to the AC: HPE are five key ideas or propositions, one of which is *Include a critical inquiry approach*. This key idea "... engages students in critical inquiry processes that assist students in researching, analysing, applying and appraising knowledge in health and movement fields" (ACARA, 2016, p. 6). As such, critical inquiry in the scope of the AC: HPE directs teachers to create environments where students question taken-for-granted knowledge in their learning. In this paper, knowledge about the game Chinese Wall in the PETE textbook *Exploring HPE Health and Physical Education Years 7–8* (Bultitude, Oakey, & Wilson, 2015) is problematized. Specifically, the assumption that it is an Asian game.

We believe Asian games should be taught in Australian PE because Asian Australians are significant in Australian culture, its history and economy, and because of Australia's geographical positioning in the Asian region. According to the Australian Bureau of Statistics (2017), most Australians born overseas now come from Asian countries rather than Europe, with the latter being historically where most migrants originated. With Australia's significant and growing Asian population, it would seem Asian perspectives have a rightful place in HPE. Concerning Asian traditional games, if teachers are not already incorporating these, they should for reasons of recognition and social justice.

Within the described study context, the research purpose was to explore how Author 1 attempted to disrupt normative knowledge being reproduced in teaching the unit examined here. We examine and explain Author 1's shifting perspectives of using critical pedagogy through teaching Asian games in the examined PETE unit. Here, our understanding of critical pedagogy is consistent

Williams is with the University of Canberra, Canberra, ACT, Australia. Pill is with the Flinders University, Adelaide, SA, Australia. Williams (john.williams@canberra.edu.au) is corresponding author.

with Cameron (2014), that it “... derives from the idea of education for social justice, endeavours to transform inequitable, undemocratic, and oppressive institutions and social relations” (p. 100). Two research questions emanated from the study purpose: (a) whose knowledge and what kind of knowledge counts in Australian PE? and (b) how can dominant knowledge in PE be challenged to expose its colonizing tendency?

Self-Study

We used a self-study approach as a methodology for understanding professional practice settings (Pinnegar, 1998). Self-study was adopted because it has been identified as a worthwhile endeavor for teacher educators seeking to learn and apply posttraditional PETE, including critical pedagogy (Cameron, 2014). In using self-study, an educational researcher’s undertakings, knowledge, and ideas are shared with others (Loughran & Northfield, 1998). Through disseminating understanding and insights in this way, self-study can help PETE educators, teachers, and preservice teachers alike cope with the challenges of contemporary PE, which call for the subject to be taught in broad more socially just ways.

Furthermore, self-study was used to examine Author 1’s teaching to increase understanding of his practice with the aim of enhancing the learning of his students in the examined unit (Loughran, 2004b). Author 1 explained why he originally taught traditional Asian games, the dilemmas he experienced, and how his reasons for teaching these activities and the game Chinese Wall in particular changed over time (Figure 1). Author 1 was excited about teaching this unit for the first time in 2016, because similar to other PE/HPE teacher educators, he had an interest in social justice in PE/HPE and genuinely offering his students a nontokenistic experience to assist them as future educators (Cameron, 2014).

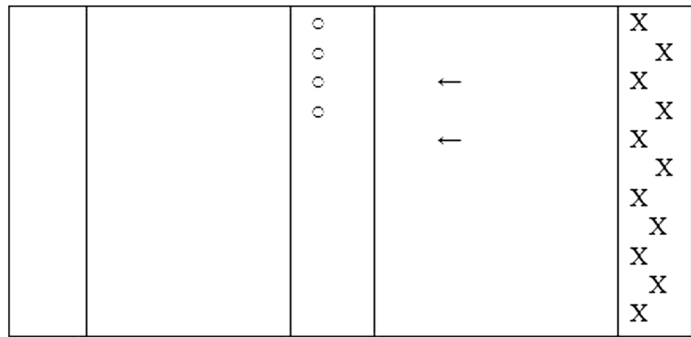


Figure 1 — Diagrammatic representation of Chinese Wall.

The PETE Unit Central to the Study

The unit that is the study focus is common to two undergraduate HPE degree programs, one primary and the other secondary, at Author 1’s university. The rendition of the unit examined here, a second year undergraduate sociocultural foundations course, was taught to 58 specialist preservice teachers in 2017. De-anonymized unit information is provided, with permission, in Table 1 below. The student cohort comprised 31 males and 27 females split evenly across three repeated practical workshops each lasting 90 min. The unit aimed to introduce students to a sociocultural approach (Cliff, 2012) and how multidisciplinary knowledge can be used to teach PE. Cliff’s (2012) notion of a sociocultural approach was adopted in the unit, with the “social” part being about human relations, power, political and economic factors, and relationships between established and outsider groups (Elias & Scotson, 2008). The “cultural” aspect was concerned with examining alternative ways of thinking as well as values, belief, and ideas within and across separate cultures. Importantly, in the context of both the unit and this paper “the critical underpinnings of a sociocultural perspective also recognise calls for HPE to problematise the construction of knowledge, through an approach to knowledge that understands it as socially constructed” (Cliff, 2012, p. 296).

The first unit iteration coincided with the introduction of the AC: HPE (ACARA, 2016) and in common with the latter, was underpinned by Arnold’s (1988) three dimensional ideas of “in” “through” and “about” movement. These ideas considered PE holistically and encouraged the use of multidisciplinary knowledge. Concerning understanding in PE, Arnold (1991, p. 172) noted “... knowledge ‘about’ movement, is an important aspect of the physical educator’s work, for without it what is said and written about would cease to be rational or informed.” Arnold contended that it is impossible for teachers to effectively teach “in” movement without having underpinning theoretical knowledge. A main purpose of the unit is to provide students with such underpinning knowledge.

Author 1 chose to teach Asian traditional games in the three workshops to address Outcome 4 of the unit as an example of “learning through movement” in an inclusive and socially just manner” (Table 1) while at the same time meeting the previous AC: HPE directives. From the six games Author 1 found in Bultitude et al. (2015), he taught three in the workshops due to time constraints: Japanese Tag (Japan), Pick up Sticks (Laos), and Chinese Wall (China). The latter game was the focus of this paper because it was a catalyst in us embarking on this self-study through a concern about its authenticity as a traditional Chinese game. This curiosity and quest for “truth” resulted in a shift in our perspectives about traditional Asian games and the use of critical pedagogy in teaching traditional Asian games.

Table 1 De-Anonymized Unit Context Information

Sociocultural perspectives in HPE (de-identified unit title with actual learning outcomes provided below)	
1.	Examine the sociocultural approach and how it has evolved;
2.	Examine the role the subdisciplines of history, philosophy, and sociology, play in shaping and determining contemporary practices in health and physical education;
3.	Understand the impact biophysical and behavioral science has had on HPE in schools, in particular through functional human anatomy, biomechanics, principles of exercise physiology, neurology, psychology, human growth, and development; and
4.	Understand how scientific knowledge can be successfully applied through the sociocultural approach to assist with skill acquisition and the implementation of “learning through movement” in an inclusive and socially just manner.

Note. HPE = Health and Physical Education.

Figurational Sociology

Figurational sociology was used as our theoretical framework to inform the study and to help interpret our data. We drew upon Elias's concepts of figuration, individual habitus (Elias, 1994), sociology of knowledge, and established-outsider theory (Elias & Scotson, 2008). The term figuration was defined by Elias (1978, p. 261) as "a structure of mutually oriented and dependent people." Within figurations, interdependent human relationships exist involving systems and processes with these relationships being "face-to-face" or distant and anonymous. Figurations vary in size from small scale, such as a group of HPE teachers in a school, to those existing on a global scale. However, all figurations are characterized by social power differentials (Elias, 1998b) which, like figurations, change over time.

All figurations are considered to be in constant flux, to be largely independent of the individuals who create them and alter according to the intended and unintended consequences of actions of their members and others (Elias, 1978). The term individual habitus was used by Elias to describe someone's personality structure or predisposition to behave in a certain way. A person's habitus is largely formed in childhood, and although alters throughout life to a greater or lesser extent, it is resistant to change (Elias, 1994). Habitus was important for explaining Author 1's shifting perspectives in using critical pedagogy in teaching this unit and for understanding how some of his non-Asian students may view teaching Asian games.

According to Van Krieken (1998), Elias's ideas about the sociology of knowledge can be summarized into three main areas. First, prominence can be given to its historical development. Second, it is the social and common enterprise of informal and formal social groups. The latter include organizations positioned at any given time in any given social developmental process. This perspective, acknowledging the collective action of groups of people and processes, contrasts with any notion of knowledge emanating from the "superior" ideas of a single person. Third, Elias discarded both the notion of "truth" being entirely separate from "falsehood" and relativism as a theory of knowledge. Instead, Elias considered knowledge as being to varying degrees "reality congruent" (Elias, 2006).

Elias and Scotson (2008) used the term established-outsider relationships to conceptualize group domination and group oppression as a particular kind of figuration, where unequal power balances play a critical role. Elias and Scotson's work focused on the Winston Parva community near Leicester, England. Winston Parva comprised residents who had lived there for some time in addition to newcomers to the area. The established group were those who had been in the community for an extended period of time and the newcomers the outsiders. Elias and Scotson were concerned with relationships between those two groups, and how the established group developed ways to distinguish themselves from the outsiders. They argued their theory is transferable and valid for a "... whole range of changing power balances: between classes, ethnic groups, colonized and colonisers, men and women, parents and children, gays and straights" (p. xiv). Importantly over time and through human endeavor, balances of power tend to shift in favor of outsider groups (Elias, 1978).

The British Syllabus as a Global Figuration

As an example of a global figuration, the 1933 British *Syllabus* was used in schools throughout the British Empire, including

Australian schools (Amusa & Toriola, 2010). It is stated in the *Syllabus* "this book sets out the fundamental principles underlying all physical education and deals with teaching methods suitable for all children in general" (Board of Education, 1933, p. 11). The words "all physical education" and "suitable for all children in general" infer superiority of knowledge and universal application. Furthermore, it is suggested "... children and young people should receive physical training by well-considered methods devised in a broad and catholic spirit to promote and encourage the health and development of the mind and body" (Board of Education, 1933, p. 9). The words "well-considered methods" provided some sense of the *Syllabus*'s "elevated status." Also, of note, is "catholic spirit," which indicated a connection to muscular Christianity, an idea from Victorian Britain linking sport to religion (Watson, Weir, & Friend, 2005).

The 1933 British *Syllabus* was used in Australian Capital Territory (ACT) schools and its influence continued until at least the 1950s through it informing subsequent PE curricula (Williams, 2016). The ACT is significant in this paper as it is where Author 1's university is located. In the ACT, Williams (2016) described the changing nature of PE as a local figuration between 1923 and 2010, spanning most of its history from the inauguration of Canberra in 1913. In common with most Western countries, "PE-as-gymnastics," popular up until the end of the Second World War was superseded with "PE-as-sport-techniques" (Kirk, 2010). The latter being a decontextualized skills-based approach to games and sports, which became the dominant discourse in ACT schools for most of the last half of the 20th century persisting into contemporary times (Williams, 2016). However, as mentioned previously, the wider requirements of the AC: HPE called for teachers to consider issues of social justice and contributions from non-Western culture in the PE teaching space (ACARA, 2016). Furthermore, such considerations were taught in the undergraduate unit reported here.

An Overview of the Development of PE in China

During the late 19th and early 20th centuries, promulgated by military force colonial expansion and Chinese students returning from trips to the West, British movement forms diffused to China (Liang, Walls, & Lu, 2005). These found their way into Chinese PE, with military drill and gymnastics among the first to be included, soon followed by athletics, swimming, and ball games (Knuttgen, Qiwei, & Zhongyuan, 1990). Knuttgen et al. (1990) commented some traditional Chinese games were retained in early 20th century PE, including Wushu (Chinese martial arts), but interestingly, Chinese Wall is not mentioned.

In addition to schools acting as "zones of prestige" (Maguire, 2012), religious organizations performed a similar function. Zhang, Hong, and Huang (2018) described how Christian physical training and subsequently PE were introduced to China from the late 19th century by missionaries and the Young Men's Christian Association. In figurational terms, the work of these organizations in teaching and promoting Western renditions of PE, were examples of the collective efforts of formal established groups in developing knowledge (Elias & Scotson, 2008; Van Krieken, 1998). Despite these interventions, Zhang et al. (2018) observed that the Chinese nationalist movement actively resisted Western influence and noted concerning PE, it was more of "... an active negotiation, rather than a passive consumption, of Western culture" (p. 43). This knowledge repulsion is an example of relative power (Elias, 1998b) existing within the PE figuration that described knowledge transmission from the West to China.

Method

Given the central importance of Chinese Wall to this study, a description of how it is played is provided, although an account of how the other two games taught at the workshops is beyond the scope of this paper. Nonetheless, descriptions of those other two games are provided in similarly didactic ways in the Bultitude et al. (2015) text.

A Brief Description of Chinese Wall

How Chinese Wall is described here, was how it was taught in the workshops and is consistent with accounts in Bultitude et al. (2015) and in one of the first PE curriculum documents used in Australia, the British *Syllabus of Physical Training for Schools (Syllabus)* (Board of Education, 1933). The game was played in a rectangular court with two end lines, and the “wall” was created as a corridor approximately 10 feet wide across the middle of the court. This “wall” was marked out using plastic markers. Students ran from one end line to the other, aiming to avoid getting tagged by one tagger, then additional taggers who joined the “wall” after being tagged. The game was similar to other tag games, with the main difference being the tagger(s) were required to remain within the corridor that is the “wall.”

Data Collection and Analysis

Self. Our research design is compatible with characteristics of self-study outlined by LaBoskey (2004). First, it was self-initiated and focused, originating from Author 1’s early attempts to introduce Asian games. Author 1’s habitus already aligned to valuing social justice in PE, through an existing research and teaching focus on including Indigenous perspective in PE. Therefore, Author 1 already understood the positioning of privileged Western knowledge in Australian PE and the marginalization of alternative knowledge from non-Western cultures. As a non-Indigenous Australian, the challenge of teaching games from a different culture was therefore not new. Consequently, he was able to approach the prospect of learning how to teach Asian games with some degree of confidence. In addition, Author 1 wanted to challenge possible student preconceptions, or habitus, that Western sport equates to PE (Williams, 2018).

Second, it was improvement oriented, as Author 1 wanted to enhance the quality of teaching from the inaugural delivery of the unit in 2016. Specifically, he was seeking to develop his teaching toward increased alignment with the unit learning outcomes. This focus on improvement involved Author 1 engaging in a similar process to that described in *Include a critical inquiry approach* (ACARA, 2016). Essentially, he “walked the talk” and *did* critical reflection of his own teaching to add value and authenticity to future renditions of the taught unit to move beyond simply convincing his students they should *do* critical pedagogy.

Third, Author 1 was interactive in his approach by involving Author 2, an internationally renowned teacher educator and pedagogue, as a reframing sounding board, in regular conversations throughout his journey and as a co-author. Specifically, Author 2 provided the role of “curriculum pedagogue.” The term pedagogue is used here to describe the role of the researcher. This role was constructed along the lines explained by Pill (2015) where the curriculum pedagogue acts as a consultative facilitator, assisting Author 1’s pedagogical development through discussion of the application of theory to practice, providing relevant readings, and questioning Author 1’s assumptions and conclusions about his practice.

Fourth, we adopted multiple qualitative methods that involved Author 1’s writing diary entries predelivery and immediately after each workshop as well as writing in a reflective journal. Both data sources, which were subsequently shared with Author 2, enabled Author 1 to provide the most accurate accounts according to his own truth. Seven phone conversations took place between Author 1 and Author 2, at mutually convenient times to discuss Author 1’s experiences of delivering the workshops. These occurred approximately monthly over the duration of the unit delivery and at later points following unit completion. Conversation Number 4 included identifying critical incidents from Author 1’s diary, reflective journal extracts, and memories. Here we understand critical incidents as occurrences “considered to raise, broad, sustained issues” (Kosnik, 2001, p. 69). Both sources were used to document a process of systematic reflection of Author 1’s work practices, undertaken with the aim of critical and methodical gathering of information about Asian games teaching in PE. See Table 2 for more information about our data collection process for *Self*.

In analyzing the critical incidents, we modified Sparkes’ (2004) framework of personal and academic voice in a similar way to how it has been used in other studies (see McMahon & Dinan Thompson, 2011; Williams & Davies, 2021). Each of these studies used “self-voice” to present narrative or personal accounts from one author and “academic voice” to explain these descriptions. McMahon and Dinan Thompson (2011) used self-voice to explore McMahon’s career as a competitive swimmer and tensions she encountered in conforming to enforced regulatory practices about her body. McMahon’s accounts were then interpreted with sociology (Foucault, 1980) and relevant literature as the authors’ academic voice. Similarly, Williams and Davies (2021) adopted self-voice to present Williams’s lived experiences as a mature student completing a postgraduate course of study, which were then unpacked using appropriate literature and figurational sociology. In this study, we used critical incidents as Author 1’s self-voice and drew upon the extant literature and figurational sociology as our academic voice.

Documents. We also used historical and contemporary documents as data sources (see Table 3) since simply providing narrative accounts is inadequate and triangulation of different data sources enables more compelling findings (LaBoskey, 2004). Documents as data sources are consistent with figurational sociology (Dolan, 2009). We chose four main historical PE/HPE curricula used in the ACT for the past 100 years (Williams, 2016) along with three contemporary PETE textbooks. The inclusion criteria for the latter were books printed post 2014, the year the AC: HPE was made available to schools for familiarization and implementation. We also used an ACT government PE and sport implementation policy that stipulates the physical activities teachers are authorized to teach. The historical documents were selected to provide an indication of whether Asian games had been previously included ACT PE/HPE curricula. Textbooks were explored to gain a sense of if and how Asian games were included and valued in Australian PETE. The ACT implementation policy document was selected to ascertain if Asian games were approved for teachers to use in the ACT. Finally, the student satisfaction data were considered for insights into how the students valued content relevant to this study.

We used content analysis (Merriam, 2009), a method of qualitative data analysis also known as lexical coding (Wiersma & Jurs, 2009) to interpret the historical and contemporary documents. This approach quantified the “... frequency and variety of

Table 2 Data Collection Process for Self

Data source			
Diary	Reflective journal	Conversation timeline (Authors 1 and 2)	Sample questions asked during conversations—author asking in brackets
Four diary entries were made by Author 1 (approximately 800 words): January 27 (in planning the workshops) February 13 (after two workshops delivered on this date) March 3 (after the final workshop). Extracts from three entries were used as critical incidents.	A reflective journal was kept by Author 1 (amounting to just over 2,000 words): Reflections were recorded sporadically/as they occurred from January 2017 until July 2018.	January 2017 about the concept and of how teaching the unit came to be. February 2017: Author 1's concerns and vulnerability about teaching the unit. March 2017: Post unit delivery and shape the paper might take. May 2017 selection of critical incidents diary and first set of memories. December 2017 sharing of extended memories. July 2018 sharing of complete diary and memories. November 2020 decision to include document analysis to strengthen paper.	Should an account of my traditional approaches prior to teaching the unit be included? (question from Author 1) As an experienced teacher educator, do you still experience vulnerability? (question from Author 1) What literature might enhance the academic voice? (question from Author 1) What stood out in the workshops as “ah ha” moments, that would be important for sharing with the profession? (question from Author 2) Is it possible Chinese Wall could actually be a British game? (question from Author 1) Is there any educative purpose in still teaching Chinese Wall? (question from Author 1) Would a historical document analysis add value? (question from Author 2)

Table 3 Overview of the Content Analysis Approach Deployed

Document	Words searched	Search method
Historical PE curriculum documents		
British <i>Syllabus</i> (Board of Education, 1933).	Asian games, cultural games, traditional games, and Chinese Wall	Manual
<i>Modified Curriculum for Secondary Schools</i> (Department of Education New South Wales, 1952).	As above	As above
<i>Health and Physical Education Curriculum Framework</i> (Australian Capital Territory Department of Education and Training, 1994).	As above	As above
<i>Every Chance to Learn: Curriculum Framework for ACT Schools Preschool to Year 10</i> (Australian Capital Territory Department of Education, 2007)	As above	Electronic as document was available in PDF format.
Contemporary PETE textbooks		
Dudley, Telford, Stonehouse, Peralta, and Winslade (2021) McMaster (2019) Miller, Wilson-Gahan, and Garrett (2018)	Asia and Australia's engagement with Asia, intercultural understanding, Asian games, cultural games, traditional games, and Chinese Wall	Manual
PE and sport implementation policy currently used in ACT government schools		
<i>Physical Education and Sport Activity-Specific Mandatory Guidelines</i> (Australian Capital Territory Government Education, 2017)	Asian games, cultural games, traditional games, and Chinese Wall	Electronic as document was available in PDF format.
Student unit satisfaction data		
From: 2017, 2018, 2019, and 2020	Asian games, cultural games, traditional games, Chinese Wall, sociocultural, and critical pedagogy and socio	Electronic as document was available in PDF format.

Note. PE = physical education; PETE = physical education teacher education; ACT = Australian Capital Territory.

messages, the number of times a certain phrase or speech pattern is used” (Merriam, 2009, p. 205). Author 2 analyzed the contemporary textbooks and Author 1 the remaining documents including all the student satisfaction data. The words detailed in the middle column of Table 3 were searched for and where these were found we considered the context in which they were used. In keeping with

a figurational perspective, we sought to use these words as “relational cues” similar to Goodwin and Hughes (2011) who noted

... we are also concerned with the substance and content of the correspondence. Accordingly, both “form(s)” and “content(s)” are here treated effectively as “relational clues”: that is,

as data which have the potential to yield insights concerning the broader social and sociological landscape. (p. 681)

Results and Discussion

Critical Incident (Diary Entry 1): Planning the Chinese Wall Workshops

Self-voice. Our first critical incident illustrated Author 1's pre-workshop sense of vulnerability in teaching unfamiliar content and comparisons were made with others who encountered similar experiences.

I (Author 1) had approached the prospect of teaching my students Asian games with a sense of excitement, as they potentially represented an opportunity to address the sociocultural orientations in the unit and move beyond Western content that dominates Australian PE (Williams, 2016). Like Cameron (2014) I was also looking forward to engaging in critical pedagogy to disrupt normative knowledge in PE. However, my initial enthusiasm was dampened when I struggled to find information about Asian Games. I realized this lack of reference material might be perceived as an insurmountable obstacle by some of my pre-service teachers in adopting these games in their own teaching. The only published source I found for teaching Asian games in PE was Bultitude et al. (2015).

Academic voice. In planning the 2017 workshops, I very quickly felt out of my comfort zone because I was preparing unfamiliar content from a single resource. While I could have searched for Asian games on the Internet, I was keen to use more rigorous sources of information. My emotions were an example of the confidence and uncertainty tension that Berry (2004) described. Essentially, I was starting to feel a level of discomfort in realizing I was setting myself up to expose to my students a lack of confidence by having no prior knowledge about these games. As such, I felt I was going to display my vulnerability as their teacher educator while trying to preserve their confidence in me as knowledgeable and informed in my role (Berry, 2004). Nonetheless, I was comfortable enough with this tension by recognizing that such acceptance is necessary for it to be genuinely examined through self-study (Loughran, 2004a).

Critical Incident (Diary Entry 2): Predelivery of the First Chinese Wall Workshop

Self-voice. Like our first critical incident, this account is about Author 1's vulnerability, here in actually teaching the games.

My uneasiness described above persisted to the day of the first workshop. As I walked out to the oval to teach my HPE pre-service teachers the three selected games it was with a sense of trepidation. I was teaching them games that were alien to me as a non-Asian white Australian. Having grown up in Scotland, migrating to Australia over a decade ago, I wondered how accepting they would be of these games? Overall, I felt unprepared, somewhat troubled and still lacking confidence in delivering this content for the very first time. I was also uncertain to what extent my students would value what I was about to teach them.

Academic voice. In locating myself in our research, I came to it as a White Australian PETE educator with an interest in

decolonizing the PE curriculum. Like me, none of my students were of color and were typically White, middle-class, and athletic (Cameron, 2014; McKay, Gore, & Kirk, 1990; Whatman, Quennerstedt, & McLaughlin, 2017). Indeed, collectively, we could be considered an established group (Elias & Scotson, 2008) of PE professionals. As noted by Whatman et al. (2017, p. 116), students from majority, established groups, typically considered a PE teacher to be "... a fixed gendered, classed and raced norm of a sporty, fit, healthy and 'preferably white'" and are prone to take-for-granted what PE is and what a PE teacher should be. Such perspectives have tones of the "superiority" of all that is West (Elias, 1978).

About my concerns over whether my students would value what I was about to teach them, Tinning, Macdonald, Wright, and Hickey (2001, p. 173) observed preservice teachers typically consider the body as a machine and "... come to understand the scientific body as a 'natural body' and probably not even contemplate the idea of the body as a 'social body.'" Similarly, Cliff (2012) commented medico-scientific and biophysical knowledge of the body have historically underpinned HPE.

Critical Incident (Diary Entry 3): Teaching Chinese Wall in the Workshops

Self-voice. This third critical incident is Author's 1's account of teaching the Chinese Wall workshop including his reflections about how the students reacted to the workshops.

I modelled Game Sense (den Duyn, 1997) as an approach to teach the students Chinese Wall, to align with and reinforce games pedagogy taught in other units in both degree programs. As I observed the students readily participate in playing the game, it struck me how similar it was to the British Bulldogs I had played as a child and also the games Bullrush and Red Rover I had learned while teaching at an Australian high school. Indeed, the students commented that Chinese Wall was like the latter two games. Similarly, they likened Japanese Tag to Hospital Tag as a game they already knew. As such the "Asian games experience" did not seem very different to Western culture and I felt disappointed that it was so alike. On reflection I think I had hoped for activities that were significantly different from those we already knew.

Academic voice. Tinning (2010) noted that when students enroll into Australian PETE they bring values, beliefs, and expectations about what PE is, largely informed by their personal experience or individual habitus (Elias, 1994). Indeed, students often expect program content to reinforce their deep-seated interest and love of Western sport (Green, 2000; Tinning, 2010). Perhaps the way that the students enthusiastically participated in the Asian games can be explained by them being so like games they already knew taught using pedagogy that was similarly familiar. It is also possible that these students had an individual habitus where practical knowledge is more highly valued than theoretical knowledge (Green, 2000). While habitus shifts over a person's lifetime, when founded on scientific and technical knowledge, it is somewhat resistant to change (Elias, 1998a). By privileging practical knowledge "in" PE (Arnold, 1988), there is an inference that this is the knowledge that really counts. Such limited knowledge is problematic as it can serve to promote "PE-as-sport-techniques" (Kirk, 2010) through ignoring the broader social significance of these games.

Critical Incident: Questioning Chinese Wall's Authenticity

Self-voice. The fourth critical incident is postworkshop delivery and is about Author 1 accidentally discovering Chinese Wall in the 1933 British *Syllabus*. It documents his memories of his “ah ha” moment where he came to question Chinese Wall’s authenticity.

Some time after teaching the workshops, I accidentally discovered Chinese Wall in the 1933 British *Syllabus*. I remember this moment vividly, as it was the “last place” I would have expected to find this game, given the Eurocentric nature of this curriculum. On my discovery, I began to question its authenticity as a Chinese traditional game. I started to think it was more likely to be a British activity and contacted Titan Education, publisher of *Exploring HPE Health and Physical Education Years 7–8* (Bultitude et al., 2015) to ask where the writers sourced the game. I received a reply (S. Bultitude, personal communication, June 6, 2017) (referenced with permission) to say the person who wrote about this was no longer working for them and had not replied to emails concerning this matter.

Academic voice. There are three main reasons why I had doubts about the authenticity of Chinese Wall as a traditional Chinese game. First, as mentioned previously, the literature showed Western PE diffused to China in the late 19th and early 20th centuries with no mention of Chinese games disseminating to Western PE. Second, content analysis of the *Syllabus* (Board of Education, 1933) as explained in the next section, found information was exclusively British or European with no mention of the words searched other than Chinese Wall. Third, the description of Chinese Wall, in both the 1933 British *Syllabus* and Bultitude et al. (2015), bears the hallmarks of modern sports forms that emanated from Britain (Dunning, 1999). These characteristics included polarities of opposing teams, attack/defense, and rule fluidity/rigidity. Rule fluidity, through choice in the number of players on the “wall” and rigidity through specified playing area measurements detailed in the 1933 British *Syllabus*. Furthermore, there were several other games in the *Syllabus* that diagrammatically are akin to Chinese Wall, with similar rules, space constraints, and competitive purpose. For example, *French and English*, *End Ball*, and *Three Court Dodge Ball*.

Critical Incident: Teaching Chinese Wall From 2018 Onward

Self-voice. The final critical incident is about how Author 1 now teaches Asian games and how his previous experiences of teaching Chinese Wall in particular, have shaped his current practice. It presents his memories of this process as well as a reflective journal extract.

After discovering Chinese Wall was more likely to be British rather than being a traditional Asian game, I reflected that what I had taught in 2017 was essentially poor-quality PE and a negative experience. Nonetheless, I decided to turn this “bad episode” into a teachable moment in delivering the unit from 2018. I did this through recounting to my students my initial experience of teaching Chinese Wall as an example of using critical inquiry (ACARA, 2016) and how as teachers we should not accept content information at face value. I also now use this experience as an opportunity to

show humility with my students and to share with them that it is “okay” for us to make mistakes as teachers. At the same time, I explain and emphasize that teaching is a journey and that knowledge is fluid instead of being fixed and how according to a sociocultural approach we socially construct knowledge.

I now discuss with my students my concerns about the status of Chinese Wall as a “traditional Asian game,” explaining why I think it is more likely to be a British game. In my reflective journal notes from 2018, I wrote “the students seemed to reason with the idea Chinese Wall could be a British game and not a Chinese game, with a level of intrigue and wry smiles.” The nonverbal responses from the students suggested they connected with the irony of the game’s possible, if not likely British connection. Nonetheless, I was left wondering how many of the students would use actual Asian games in their careers.

Academic voice. Since 2018, my approach has changed to a “. . . focus on teaching students to be critical toward understanding the different ways we, students and I, do criticalness” (Cameron, 2014, p. 105). While I still facilitate playing the same Asian games, I have extended my teaching to explain how I use critical enquiry through providing the narrative of my experience with Chinese Wall, both verbally and in using versions of this manuscript as required unit reading. In adopting this approach, I explain that because something is written in a book, it should never be accepted uncritically as being reality congruent (Elias, 2006).

Furthermore, I link the previously mentioned parts of the AC: HPE that encourage teachers to teach Asian games. I now invite my students through directed reading to research social power differentials within the profession that cause Australian PE to be characteristically Eurocentric. I do this to encourage my students and the future children they teach to identify and answer their own questions (LaBoskey, 2004). I also explain how figurations modify over time and that only by collective human action is such change possible (Elias, 1978). Concerning the latter, I have used the example of the Aboriginal traditional game Buroinjin reported through self-study in the ACT context (Author 1 and Author 2, 2020).

A decade ago, this game was relatively unknown in ACT schools with limited resources and information about the game. Through scholarly and practical work by myself and Author 2, local Aboriginal people, and fellow teachers, this game has become relatively well-known in ACT schools. The examples of emphasizing theoretical knowledge described in the previous paragraphs invite the students to consider PE knowledge beyond simply understanding rules and playing games toward PE with greater educative purpose. This change in direction illustrates the figurational perspective that all social things in the universe including knowledge, consciousness, and ideas are considered as both dynamic and open-ended (Dunning & Hughes, 2013).

The fourth and final critical incidents are particularly significant in Author 1’s journey, being what Bullock and Ritter (2011) referred to as “turning points.” This term is used to describe changes, such as Author 1 moving from believing Chinese Wall was an authentic Asian game, to a more reality congruent (Elias, 2006) understanding of it more likely being a British game. We concur with Bullock and Ritter (2011, p. 175) that turning points are “. . . ways of making tacit knowledge explicit.” The next section is about our document analysis and serves to triangulate our self-study findings.

Documents

In analyzing our selected documents, we found no mention of the words: “Asian games,” “cultural games,” “traditional games,” or “Chinese Wall” in the historical texts apart from Indigenous games in the *Health and Physical Education Curriculum Framework* (Australian Capital Territory Department of Education and Training, 1994) and Chinese Wall in the 1933 British *Syllabus*. Chinese Wall in the latter, similar to Bultitude et al. (2015) is restricted to rules for playing the game. As such it was given no cultural location or framing within Arnold’s (1988) ideas of “through” and “about” PE. Instead, it was grouped with another 16 Western games under the heading “*Chasing Games* (author’s emphasis)” (Board of Education, 1933, p. 48). In the contemporary texts (see Table 4) where the criteria words were found, it was in the context that there should be acknowledgment of Asian culture but there was no information about how to program or instruct it. Content analysis of the *Physical Education and Sport Activity-Specific Mandatory Guidelines* (Australian Capital Territory Government Education, 2017) also found no reference to Asian games. On further examination, apart from martial arts and Bur-oinjin, all the described activities were of Western origin. By only including those two movement forms, along with more than 40 Western games or sports, there is a suggestion that non-Western games are inferior (Williams, 2018).

In interpreting the student unit satisfaction data there was again no mention of “Asian games,” “cultural games,” “traditional games,” “Chinese Wall,” or “critical pedagogy.” However, the word “socio” had three occurrences in the data: “I really enjoyed the first half of this unit learning about sociology of PE” (2020). However, no reason why or indication of how the student might use it in their teaching was provided. From 2018: “I have found it to be very engaging and thought provoking in regard to the importance of acknowledging Aboriginal culture and looking at HPE in a sociocultural lens.” While this student recognized the value of Aboriginal culture taught through Indigenous games in the unit, there was no acknowledgment of Asian games. From 2017: “I feel as though this course will enhance my teaching abilities immensely as it has already strengthened my understanding of Health and Physical Education from a sociocultural perspective.” This student seemed to acknowledge the value of a sociocultural approach, but

like the other responses there was little sense of how it might transform their teaching. Finally, from 2017: “This unit has a lot of content for a short amount of time, this can be overwhelming especially when covering different areas like sociology theories and medical science.”

It would seem observations by Tinning et al. (2001) and Tinning (2010) hold true for my students. Specifically, their habitus may have been unaffected by my efforts to challenge dominant knowledge in PE by exposing its colonizing tendency. What is concerning about the student feedback, similar to the other documents analyzed, is the silence about Asian games, along with critical pedagogy and limited mention of sociocultural and sociology which collectively comprise much of the unit. Significantly, as an established group, the Australian PE profession through a surplus of social power have been able to exclude Asian people as an outsider group through largely ignoring or providing tokenistic representation of their perspectives. While PETE presents opportunities to challenge taken-for-granted perspectives of what PE is, and what a PE teacher should be, research shows PETE has minimal influence on the beliefs and practices of preservice teachers (Tinning, 2004). Further, a lack of reliable evidence-based resources to teach Asian games exacerbates the probability the students will not teach this content.

Summary

In answering the first research question, whose knowledge and what kind of knowledge counts in Australian PE, from Author 1’s diary extracts, reflections, and memories analyzed with the literature and figurational sociology, Eurocentric knowledge appeared to be what is valued most. This finding was supported by the historical and current documents we analyzed. Furthermore, restricted practical knowledge, at the expense of the broader sociocultural knowledge required of the AC: HPE, was the only account of Asian games in the contemporary textbooks. Mentioned in Bultitude et al. (2015), text information was restricted to how to play the games. The only sociocultural information about Asian games found in any of the texts was “it is evident that many of the traditional Asian games are inclusive of aspects of Asian culture, such as the Great Wall of China and the concept of using

Table 4 Content Analysis Findings

Text	Mention in index	Lines in text	Content
Dudley et al. (2021)	Asia and Australia’s Engagement with Asia Page 54	1	Mentioned as a cross-curriculum priority Page 55
	Intercultural Understanding Pages 55, 57–58	16	Intercultural Understanding shown in Figure 3.4. General capabilities of the AC Page 57 Sepak Takraw and Cuju mentioned as “interesting activities from other cultures (that) can be incorporated into your program” (p. 57) Diagram of key ideas for intercultural understanding
McMaster (2019)	Asia and games	24	“... by teaching games and sports ... from Asia for example, teachers are able to incorporate ...”
	Asia and Australia’s Engagement with Asia Page 261	26	“Asia and Australia’s engagement with Asia” (p. 261)
Miller et al. (2018)	Intercultural Understanding Page 24	21	No mention of Asian games or the AC: HPE Cross-curriculum priority: Asia and Australia’s
	Page 132	43	Engagement with Asia

Note. AC: HPE = Australian Health and Physical Education Curriculum.

chopsticks” (Bultitude et al., 2015, p. 230). This lack of reference supported the assertion that perspectives of minority cultures have traditionally been excluded in school PE and in Australian PETE (Whatman et al., 2017).

Regarding the second research question, how can dominant knowledge in PE be challenged to expose its colonizing tendency; we identified a lack of reliable theoretical knowledge available to Australian PE practitioners about Asian games. Such limited information is likely to make introducing such content challenging for many teachers, especially for those, like Author 1 who are non-Asian. Our findings are concerning, because as Arnold (1991) noted, a lack of evidence-based underpinning knowledge in PE translates to restricted ways of teaching movement. Such renditions of PE typically have limited depth and often replicate traditional or established content as normative knowledge as a continuing long-term process. Furthermore, a lack of evidence-based knowledge has consequences for a subject that has historically struggled with its credibility as a learning area (Williams, 2018). For the kind of dominant knowledge described to be challenged in PE, a “call of arms” is required for researchers to identify content and pedagogy knowledge about Asian games that is both reliable and accessible for teachers to use.

Conclusion

From completing this self-study journey, we have gained deeper understanding about the nature of the social power dynamics that influence our subject area and that serve to uphold and continue Western practice. We have also come to realize the limitations that exist in terms of time within the taught unit to make meaningful change. Furthermore, we have come to understand the importance of modeling in self-study, the notion of “practicing what you preach” and that “... students learn much more from what a teacher does than what a teacher says” (Loughran, 2004a, p. 11). Consequently, Author 1’s pedagogical approach in teaching this unit has shifted from “telling” his students they should use critical enquiry to how he does critical enquiry. Similar to Cameron (2014), Author 1 turned (Bullock & Ritter, 2011) what he first considered a negative teaching experience in the reported 2017 workshops into a more positive and meaningful teaching opportunity as an example of critical pedagogy.

In shifting his pedagogy in this way, Author 1 is “... involving students and sharing the steps of the investigation with them as well as illustrating how the classroom is a site for reflection and enquiry” (Loughran, 2004a, p. 11). It is possible that with perseverance and by using this broader teaching approach, that over time Asian games will be adopted by Author 1’s students when they begin their teaching careers. However, for that to happen, Author 1 will need to continually seek ways for them to genuinely value a sociocultural approach and how their habitus can be shifted toward the same. Future research is also required to provide authentic accounts of Asian games beyond superficial accounts of how to play to include their history and sociocultural context. This kind of deeper understanding will also align the teaching of these games to the broader educative directions required within the AC: HPE.

References

Amusa, L.O., & Toriola, A.L. (2010). The changing phases of physical education and sport in Africa: Can a uniquely African model emerge?

- African Journal for Physical, Health Education, Recreation & Dance*, 16(4), 666–680. doi:10.10520/EJC19656
- Arnold, P. (1988). *Education, movement and the curriculum*. London, UK: Falmer Press.
- Arnold, P. (1991). The pre-eminence of skill as an educational value in the movement curriculum. *Quest*, 43(1), 66–77. doi:10.1080/00336297.1991.10484011
- Australian Bureau of Statistics. (2017). Census. Retrieved from <https://www.abs.gov.au/websitedbs/D3310114.nsf/Home/Census>
- Australian Capital Territory Department of Education. (2007). *Every chance to learn: Curriculum framework for ACT schools preschool to year 10*. Publishing Services for the ACT Department of Education and Training. Canberra, ACT: Author.
- Australian Capital Territory Department of Education and Training. (1994). *Health and physical education curriculum framework*. Canberra, ACT: Publications and Public Communication for the ACT Department of Education and Training.
- Australian Capital Territory Government Education. (2017). Physical education and sport activity-specific mandatory guidelines. Retrieved from <https://www.education.act.gov.au/search?query=Physical+education+and+sport++activity-specific+mandatory+guidelines>
- Australian Curriculum, Assessment and Reporting Authority. (2014). Review of the Australian curriculum: A statement by the Australian Curriculum, Assessment and Reporting Authority. Retrieved from https://docs.acara.edu.au/resources/STATEMENT_Review_of_the_Australian_Curriculum_20140324.pdf
- Australian Curriculum, Assessment and Reporting Authority. (2016). The health and physical education curriculum. Retrieved from <https://www.australiancurriculum.edu.au/f-10-curriculum/health-and-physical-education>
- Australian Curriculum, Assessment and Reporting Authority. (2019a). Asia and Australia’s engagement with Asia. Retrieved from <https://www.australiancurriculum.edu.au/f-10-curriculum/cross-curriculum-priorities/asia-and-australia-s-engagement-with-asia/>
- Australian Curriculum, Assessment and Reporting Authority. (2019b). Cross-curriculum priorities. Retrieved from <https://www.australiancurriculum.edu.au/f-10-curriculum/cross-curriculum-priorities/>
- Australian Curriculum, Assessment and Reporting Authority. (2019c). General capabilities in the Australian Curriculum: Health and Physical Education. Retrieved from https://australiancurriculum.edu.au/media/3467/hpe_-_gc_learning_area.pdf
- Berry, A. (2004). Self study in teaching about teaching. In J. Loughran, M.L. Hamilton, V.K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching practices: Part two* (pp. 1295–1332). Dordrecht, The Netherlands: Kluwer Academic Publishers.
- Board of Education. (1933). *Syllabus of physical training for schools*. London, UK: His Majesty’s Stationery Office.
- Bullock, S.M., & Ritter, J.K. (2011). Exploring the transition into academia through collaborative self-study. *Studying Teacher Education*, 7(2), 171–181. doi:10.1080/17425964.2011.591173
- Bultitude, S., Oakey, T., & Wilson, D. (2015). *Exploring HPE health and physical education years 7-8*. Peakhurst, Australia: Titan Education.
- Cameron, E. (2014). A journey of critical scholarship in physical education teacher education. In A. Ovens & T. Fletcher (Eds.), *Self-study in physical education teacher education: Exploring the interplay of practice and scholarship* (pp. 99–116). Dordrecht, The Netherlands: Springer.
- Cliff, K. (2012). A sociocultural perspective as a curriculum change in health and physical education. *Sport, Education & Society*, 17(3), 293–311. doi:10.1080/13573322.2011.608935
- den Duyn, N. (1997). Game sense: It’s time to play. *Sports Coach*, 19(4), 9–11.

- Department of Education New South Wales. (1952). *Modified curriculum for secondary schools*. Sydney, Australia: Government Printer.
- Dolan, P. (2009). Using documents: A figurational approach. In J. Hogan, P. Dolan, & P. Donnelly (Eds.), *Approaches to qualitative research: Theory and its practical application* (pp. 185–208). Cork, Ireland: Oak Trees Press.
- Dudley, D., Telford, A., Stonehouse, C., Peralta L., & Winslade, M. (2021). *Teaching quality health & physical education* (2nd ed.). Victoria, Australia: Cengage.
- Dunning, E. (1999). *Sport matters*. London, UK: Routledge.
- Dunning, E., & Hughes, J. (2013). *Norbert Elias and modern sociology: Knowledge, interdependence, power, process*. London, UK: Bloomsbury Academic.
- Elias, N. (1978). *The civilizing process: The history of manners*. New York, NY: Urizen Books.
- Elias, N. (1994). *Reflections on a life*. Cambridge, UK: Polity Press.
- Elias, N. (1998a). Diminishing contrasts, increasing varieties. In S. Mennell & J. Goudsblom (Eds.), *Norbert Elias on civilization, power, and knowledge: Selected writings* (pp. 67–74). London, UK: The University of Chicago Press.
- Elias, N. (1998b). Game models. In S. Mennell & J. Goudsblom (Eds.), *Norbert Elias on civilization, power, and knowledge: Selected writings* (pp. 113–138). London, UK: The University of Chicago Press.
- Elias, N. (2006). *The court society: The collected works of Norbert Elias* (Vol 2). Dublin, Ireland: University College Dublin Press.
- Elias, N., & Scotson, J.L. (2008). The established and the outsiders. In *The Collected Works of Norbert Elias* (Vol 4). Dublin, Ireland: University College Dublin Press.
- Foucault, M. (1980). Body power. In C. Gordon (Ed.), *Power/knowledge: Selected interviews and other writings 1972–1977* (pp. 55–62). Brighton, UK: Harvester.
- Goodwin, J. & Hughes, J. (2011). Ilya Neustadt, Norbert Elias, and the Leicester department: Personal correspondence and the history of sociology in Britain. *The British Journal of Sociology*, 62(4), 677–695. PubMed ID: 22150381 doi:10.1111/j.1468-4446.2011.01386.x
- Green, K. (2000). Exploring the everyday ‘philosophies’ of physical education teachers from a sociological perspective. *Sport, Education & Society*, 5(2), 109–129. Retrieved from https://docs.acara.edu.au/resources/STATEMENT_Review_of_the_Australian_Curriculum_20140324.pdf
- Kirk, D. (2010). Defining physical education: Nature, purposes and futures. *Physical Education Matters*, 5(3), 30–31.
- Knuttgen, H.G., Qiwei, M.A., & Zhongyuan, B.L. (1990). *Sport in China*. Champaign, IL: Human Kinetics.
- Kosnik, C. (2001). The effects of an inquiry-oriented teacher education program on a faculty member: Some critical incidents and my journey. *Reflective Practice*, 2(1), 65–80. doi:10.1080/14623940120035532
- LaBoskey, V. (2004). The methodology of self-study and its theoretical underpinnings. In J. Loughran, M.L. Hamilton, V.K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching practices: Part Two* (pp. 817–869). Dordrecht, The Netherlands: Kluwer Academic Publishers.
- Liang, G., Walls, R.T., & Lu, T. (2005). Standards and practice in Asian physical education. *Journal of Physical Education, Recreation & Dance*, 76(6), 15–19. doi:10.1080/07303084.2005.10608261
- Loughran, J.J. (2004a). A history and context of self-study of teaching and teacher education practices. In J. Loughran, M.L. Hamilton, V.K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching practices: Part One* (pp. 7–39). Dordrecht, The Netherlands: Kluwer Academic Publishers.
- Loughran, J.J. (2004b). Preface. In J. Loughran, M.L. Hamilton, V.K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching practices: Part One* (pp. ix–xii). Dordrecht, The Netherlands: Kluwer Academic Publishers.
- Loughran, J.J., & Northfield, J. (1998). A framework for the development of self-study practice. In M.L. Hamilton (Ed.), *Reconceptualizing teaching practice: Self-study in teacher education* (pp. 8–20). London, UK: Falmer.
- Maguire, J. (2012). European body cultures and the making of the modern world: Zones of prestige and established–outsider relations. *Human Figurations*, 1(1), 1–16. Retrieved from <https://quod.lib.umich.edu/h/humfig/11217607.0001.105/-european-body-cultures-and-the-making-of-the-modern-world?rgn=main;view=fulltext;q1=zones>
- McKay, J., Gore, J.M. & Kirk, D. (1990). Beyond the limits of technocratic physical education. *Quest*, 42(1), 52–76. doi:10.1080/00336297.1990.10483979
- McMahon, J., & Dinan Thompson, M. (2011). ‘Body work – regulation of a swimmer body’: An autoethnography from an Australian elite swimmer. *Sport, Education and Society*, 16(1), 35–50. doi:10.1080/13573322.2011.531960
- McMaster, N. (2019). *Teaching health and physical education: In early childhood and primary years*. Victoria, Australia: Oxford University Press.
- Merriam, S.B. (2009). *Qualitative research: A guide to design and implementation. Revised and expanded from ‘qualitative research and case study applications in education.’* San Francisco, CA: Jossey-Bass.
- Miller, J., Wilson-Gahan, S., & Garrett, R. (2018). *Health and physical education: Preparing educators for the future* (3rd ed.). Cambridge: Cambridge University Press.
- Pill, S. (2015). Implementing game sense coaching approach in Australian football through action research. *Ágora Para La Ef Y El Deporte/ Ágora for PE and Sport*, 18(1), 1–19.
- Pinnegar, S. (1998). Introduction to Part II: Methodological perspectives. In M.L. Hamilton (Ed.), *Reconceptualizing teaching practice: Self-study in teacher education* (pp. 31–33). London, UK: Falmer.
- Sparkes, A.C. (2004). From performance to impairment: A patchwork of embodied Memories. In J. Evans, B. Davies, & J. Wright (Eds.), *Body knowledge and control: Studies in the sociology of physical education and health* (pp. 140–155). London, UK: Routledge.
- Tinning, R. (2004). Rethinking the preparation of HPE teachers: Ruminations on knowledge, identity, and ways of thinking. *Asia-Pacific Journal of Teacher Education*, 32(3), 241–253. doi:10.1080/1359866042000295406
- Tinning, R. (2010). *Pedagogy and human movement: Theory, practice, research*. Oxon, UK: Routledge.
- Tinning, R., Macdonald, D., Wright, J. & Hickey, C. (2001). *Becoming a physical education teacher: Contemporary and enduring issues*. Frenchs Forest: Pearson Education.
- Van Krieken, R. (1998). *Norbert Elias*. Oxon, UK: Routledge.
- Watson, N.J., Weir, S., & Friend, S. (2005). The development of muscular Christianity in Victorian Britain and beyond. *Journal of Religion & Society*, 7, 1–21.
- Whatman, S., Quennerstedt, M., & McLaughlin, J. (2017). Indigenous knowledges as a way to disrupt norms in physical education teacher education. *Asia-Pacific Journal of Health, Sport & Physical Education*, 8(2), 1–17. doi:10.1080/18377122.2017.1315950
- Wiersma, W. & Jurs, S.G. (2009). *Research methods in education* (9th ed.). Boston, MA: Allyn & Bacon.

- Williams, J. (2016). Invented tradition and how physical education curricula in the Australian Capital Territory has resisted Indigenous mention. *Asia-Pacific Journal of Health, Sport & Physical Education*, 7(3), 219–234. doi:[10.1080/18377122.2016.1233803](https://doi.org/10.1080/18377122.2016.1233803)
- Williams, J. (2018). ‘I didn’t even know that there was such a thing as aboriginal games’: A figural account of how Indigenous students experience physical education. *Sport, Education & Society*, 23(5), 462–474. doi:[10.1080/13573322.2016.1210118](https://doi.org/10.1080/13573322.2016.1210118)
- Williams, J., & Davies, M. (2021). The role of teacher educator professional learning in reconfiguring physical education. *Curriculum Perspectives*, 1–11. doi:[10.1007/s41297-021-00133-9](https://doi.org/10.1007/s41297-021-00133-9)
- Zhang, H., Hong, F., & Huang, F. (2018). Cultural imperialism, nationalism, and the modernization of physical education and sport in China, 1840–1949. *The International Journal of the History of Sport*, 35(1), 43–60. doi:[10.1080/09523367.2018.1500460](https://doi.org/10.1080/09523367.2018.1500460)

Copyright of Journal of Teaching in Physical Education is the property of Human Kinetics Publishers, Inc. and its content may not be copied or emailed to multiple sites or posted to a listserv without the copyright holder's express written permission. However, users may print, download, or email articles for individual use.