

NEW ZEALAND PHYSICAL EDUCATION TEACHERS'
KNOWLEDGE AND TEACHING OF OLYMPISM

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Abstract

The philosophy of Olympism is integrated into *The New Zealand Curriculum* (Ministry of Education, 2007) through the four underlying concepts of the Health and Physical Education Learning Area. These links can be specifically identified in the concept of Attitudes and Values (Culpan, 2008b; Culpan, Bruce & Galvan, 2008; Thorn, 2010). Therefore, the aim of this research was to provide an insight into the knowledge that New Zealand secondary physical education teachers have about Olympism and their experiences teaching it. An interpretive, mixed-methods, methodology was used, with the research being conducted in two parts. Part One consisted of a survey that 12 participants completed. Part Two consisted of interviews with five of the 12 participants from Part One. All of the participants were Physical Education Head of Departments from secondary schools in the Christchurch region. The research showed that all 12 participants had heard of the term Olympism, however, only three participants identified as teaching it. In Part Two, the participants showed some general understanding of Olympism, however, they were unable to give a clear and concise definition. They thought that the development of moral character was an important part of physical education and could see that Olympism could be used to develop this. Participants could see implicit links between Olympism and the curriculum; those who taught Olympism did so using a wide variety of implicit and explicit approaches. This research highlighted that Olympism does have a presence in physical education; however, considerable work needs to be done to ensure that this is consistent and effective. From this research, I suggest a focus on pre-service and in-service education, the updating of resources and development of a daily lesson framework to improve the teaching of Olympism in secondary physical education in New Zealand.

Abbreviations

HOD PE	Head of the Physical Education Department
HOD	Head of Department
IOC	International Olympic Committee
MOE	Ministry of Education
NCEA	National Certificate of Educational Achievement
NZOC	New Zealand Olympic Committee
NZHPE	<i>Health and Physical Education in the New Zealand Curriculum</i> (Ministry of Education, 1999)
NZC	<i>New Zealand Curriculum</i> (Ministry of Education, 2007)
NZOA	New Zealand Olympic Academy
PE	Physical education
PETE	Physical education teacher education
TPSR	Teaching personal and social responsibility

Working Definitions

For the purpose of this thesis, the following working definitions have been adopted:

Olympic education: Learning the facts and figures associated with the Olympic Games, athletes and the Olympic Movement.

Please note: some authors referenced in this thesis refer to Olympic education, with the aim being to teach Olympism.

Olympic ideals:

1. Balanced development of body, will and mind.
2. The joy found in effort.
3. The educational value of being a good role model for others.
4. Respect for universal ethics including tolerance, generosity, unity, friendship, non-discrimination and respect for others (Ministry of Education, 2001).

Olympism:

...a philosophy of life, exalting and combining in a balanced whole the qualities of body, will and mind. Blending sport with culture and education, Olympism seeks to create a way of life based on the joy of effort, the educational value of good example, social responsibility and respect for universal fundamental ethical principles (International Olympic Committee, 2013, p. 11).

Olympism education:

A culturally and critically relevant, experiential process of learning an integrated set of life principles through the practice of sport (Culpan & Moon, p. 181, as cited in Culpan, 2010).

1 Chapter One: Introduction

Olympism is a philosophy of life that was developed by Frenchman Pierre de Coubertin in the late nineteenth century (Chatziefstathiou, 2011; International Olympic Committee [IOC], 2013). Olympism focuses on the balanced development of body, will and mind; the joy found in effort; being a good role model; and developing values and morals through the blending of sport, culture and education (New Zealand Olympic Committee [NZOC], 2000). Olympism was first introduced into the New Zealand (NZ) physical education (PE) curriculum in 1999 through the *Health and Physical Education in the New Zealand Curriculum* (NZHPE) document (Ministry of Education [MOE], 1999). To support the teaching of Olympism within PE, the MOE collaborated with the New Zealand Olympic Academy (NZOA) to produce resources, including *Attitudes and Values: Olympic Ideals in Physical Education, Years 9 – 10* (MOE, 2001) and *Olympism: Attitudes and Values in Physical Education, Years 5-7* (MOE, 2004), as well as provide professional development workshops. Olympism is still relevant today as there are strong links between the underlying concepts of the current curriculum (MOE, 2007) and the philosophy of Olympism (Culpan, 2008b; Thorn, 2010). Despite the philosophy of Olympism being integrated into the curriculum, there is little research about the knowledge that NZ secondary PE teachers have about Olympism and their experiences teaching it. The aim of this research was to provide an insight into NZ PE (secondary) teachers' knowledge and experiences of teaching Olympism.

I have always been interested in the Olympic Movement since I was a young girl and remember coming across the concept of Olympism, alongside the Olympic Motto and the Olympic Oath. It appealed to me because, even though I loved sport, I knew that the chances of me competing at the Olympic Games were very slim. Years later while at university I was training to become a PE teacher and was learning how to teach the 1999 curriculum (MOE, 1999) that incorporated the philosophy of Olympism. The idea that I could spend my days teaching young people how to be 'better people' through the context of PE really appealed and aligned with my values. However, it wasn't until I had the opportunity to attend the 10th International Session for Educators and Officials of Higher Institutes of Physical Education at the

International Olympic Academy, Olympia in 2013 that I started to reflect on my teaching practice of Olympism. This Session was the catalyst for this thesis because, as I reflected on my teaching, I realised I did not teach Olympism explicitly. Initially I felt guilty about this, as I perceived myself to be an academically inclined physical educator. As I continued to learn and reflect, I realised that I did teach Olympism implicitly, and on a daily basis I taught aspects of it both explicitly and implicitly. I think that this is because of my own beliefs about what can be learned in, through and about movement, combined with the curriculum requirements and my university education. This experience made me wonder how I could teach Olympism more explicitly within my classroom. Furthermore, I began to wonder what other PE teachers were doing; leading me to this research.

Before moving on I think it is important to acknowledge my value orientations because, as with any philosophical viewpoint, there are always multiple perspectives; we choose where we stand depending on our values (Petrie, 2015). The previous paragraph, about how this research came about, may indicate that as an educator I take a holistic approach and that my values sit within a humanist paradigm. However, due to my inquisitive nature and university education, where I have been challenged to view the world from a critical paradigm, I am confident to challenge the status quo or incorporate opposing points of view. These value orientations will have shaped this research to some extent.

This research aimed to provide an insight into NZ PE (secondary) teachers' knowledge and experiences of teaching Olympism. To do this I used an interpretive mixed-methods methodology. The research was conducted in two parts. Part One consisted of a survey to find teachers that identified as teaching Olympism or the four Olympic ideals (see Working Definitions). Part Two consisted of interviews with five of the participants from Part One who identified as teaching Olympism or the four Olympic ideals. All of the participants were PE Head of Departments (HOD) from secondary schools in the Christchurch region. The following research questions guided my study:

- What do PE teachers (secondary) know about the term Olympism?
 - How did they come to know this?

- What do PE teachers (secondary) know about the implementation of Olympism in PE?
 - Do PE teachers see Olympism as part of the PE curriculum?
 - What links do they see between Olympism and the PE curriculum?
 - How do they teach Olympism?
 - What resources do they use and/or need to teach Olympism?

I anticipated that the findings from this research would be able to help inform future decisions about the teaching of Olympism in the NZ PE curriculum. This may be decisions around curriculum content, PE teacher education (PETE), professional development, or the development of resources or specific pedagogies.

2 Chapter Two: Literature Review

This chapter provides a review of the literature in relation to the research topic NZ PE (secondary) teachers' knowledge and teaching of Olympism. This review is presented in three sections: (1) Olympism, (2) Olympic and Olympism education, and (3) Olympism education within PE. The first section reviews Olympism; current critique and debate around the definition; the lack of criticality; and peoples' and teachers' understandings of Olympism. The second section reviews what Olympic and Olympism education consists of; the difference between the two; and factors that affect how Olympic education and Olympism is taught. The third section reviews the link between Olympism education and PE, and how this may enhance the delivery of Olympism education. It also explains how Olympism has been integrated into a PE curriculum and how that is impacted upon the delivery of Olympism education in NZ.

2.1 Olympism

Olympism is a philosophy of life created and promoted by Frenchman Pierre de Coubertin (1863-1937) (IOC, 2013). de Coubertin valued holistic development and believed that Olympism was a way to develop an individual physically, mentally and morally (Muller, 2000). He believed that education was vital for this development to occur; consequently, that education should be at the centre of the Olympic Movement, rather than the Olympic Games. de Coubertin intended the Olympic Games to be a celebration enabling young people to demonstrate their education through sport, in the spirit of the Olympic ideals (Naul, 2008). He was more concerned with the period prior to the Olympic Games, viewing it as more important than the Games themselves (Naul, 2008). He thought that education was a tool to tackle problems of his time (Muller, 2000) and that this model of Olympism could strengthen the belief that moral character could be developed through sport (Muller, 2000; Parry, 2007). Many authors support this philosophy and agree that valuable life principles and beliefs can be learned in, through, and about movement (Arnold, 1979; Binder, 2001; 2005; Muller, 2000; Martinkova, 2012; Naul, 2008).

Olympism sits within the framework of the Olympic Movement; therefore, it is important to understand their goals and definition of Olympism. The Olympic Movement's goal is "to contribute to building a peaceful and better world by educating youth through sport practised in accordance with Olympism and its values" (IOC, 2013, p. 15). The IOC (2013) defines Olympism as:

a philosophy of life, exalting and combining in a balanced whole the qualities of body, will and mind. Blending sport with culture and education, Olympism seeks to create a way of life based on the joy of effort, the educational value of good example, social responsibility and respect for universal fundamental ethical principles (p. 11).

The NZOC (2000) defines Olympism slightly differently. They define it as follows:

By blending sport with culture and education, Olympism promotes a way of life based on:

- the balanced development of the body, will and mind;
- the joy found in effort;
- the educational value of being a good role model for others;
- respect for universal ethics including tolerance, generosity, unity, friendship, non-discrimination and respect for others (p. 1).

As you can see, there are slight differences between the IOC and the NZOC definitions of Olympism. Interestingly, Bale and Christensen (2004) suggest that there is actually no universal definition of Olympism and Arnold (1996) states that historically Olympism has been referred to as many different things. However, Parry (1998; 2006) and Da Costa (2006) argue that Olympism can be considered as having a veneer of universal agreement. de Coubertin's development of Olympism came from his belief that sport was about to become a major area of growth in popular culture towards the end of the nineteenth century. He believed that sport was universal and provided a common contact point across cultures (Parry, 1998); therefore, the Olympic Movement worked to develop a universal philosophy of Olympism to ensure that it could be applied to everyone regardless of who they were and where they lived (Parry, 1998). Parry (1998) suggests that the values of Olympism can be adapted by each nation and expressed in a way that is unique to each country, culture, history and tradition. Table 1 shows how the values and ideals

of Olympism can be interpreted and applied differently across nations and cultures, while still having the thin veneer of universal agreement.

Table 1. Olympic Values of Other Countries

	Australian Olympic Committee	British Olympic Association	Canadian Olympic Committee	IOC Teaching Values: An Olympic Education Toolkit (OVEP)
Values	ASPIRE ¹ values: attitude sportsmanship pride individual responsibility respect express yourself ²	friendship courage determination excellence equality respect inspiration	excellence fun personal growth fairness respect leadership peace	balance between body, will and mind joy of effort pursuit of excellence fair play respect for others
Ideals	balance between body, will and mind joy of effort pursuit of excellence fair play respect for others			
Goals	personal excellence sport as education cultural exchange mass participation fair play international understanding			

(Thorn, 2010, p.11)

While many authors agree with the philosophy of Olympism (Binder, 2001; 2005; Culpan, 2001; 2007; Muller, 2000; Naul, 2008), there are also numerous authors who critique and debate Olympism (Binder, 2012; Chatziefstathiou, 2012; Culpan & Wigmore, 2010; Kohe, 2010; Lenskyj, 2012; Masumoto, 2012). One argument is that Olympism lacks criticality (Binder, 2012; Culpan & Wigmore, 2010; Kohe, 2010; Lenskyj, 2012; Teetzel, 2012). Teetzel (2012) suggests that the Olympic Movement currently presents Olympism as a universally positive term, promoting the positive characteristics and ignoring the negative. Chatziefstathiou (2011) highlights some of the current issues associated with the Olympic Movement. These are: the increase of nationalism due the emphasis on competition; the involvement of politics and the previous boycotts of the Olympic Games; increased commercialisation; professionalism of athletes; examples of discrimination in the areas of gender, race and ethnicity within the Olympic arena; the Eurocentric character of the Olympic Movement; and the scandals concerning bribery of the IOC members. Without any criticality associated with Olympism these issues are likely to continue to manifest, resulting in the Olympic Movement moving further and further from its goal.

Simonovic (2004) and Wamsley (2004) also critique Olympism, stating that it is Eurocentric and is involved in the colonisation process. They suggest that the Olympic Games are used as a commercial tool to shift large amounts of money to capitalist societies, and that Olympism is used to legitimise this. Wamsley (2004) also argues that Olympism has always been bourgeois, with very little connection or understanding of the 'average person'. Therefore, Damkjaer (2004), Simonovic (2004) and Wamsley (2004) challenge the relevancy of the whole concept of Olympism. Wamsley (2004) suggests that in the 21st Century, the Olympic Movement is unable to achieve what they set out to do. He argues that there is no accountability or responsibility in the process of achieving the goals of Olympism and the Olympic Movement. The IOC appear to refuse responsibility for the promotion and education of Olympism (Culpan, 2008a), and Olympism will not achieve what it claims, as there is no responsibility attached to the process (Wamsley, 2004).

Another argument is that many people do not understand the concept of Olympism. Wamsley (2004) suggests that a number of people who watch or compete in the Olympic Games would struggle to define the concept of Olympism. Olympism is currently promoted by the IOC through mediated broadcasts of the Olympic Games, Olympic education in the form of Olympic academies, the *Olympic Review* and various promoters of Olympic education in schools (Wamsley, 2004). Bronikowski (2003) suggests that media is a powerful influencer and is currently not fulfilling its role as an educator, when it comes to the social and moral values of Olympism. This leads to a misunderstanding of Olympism and helps to explain why most people around the world think of the Olympic Games when they hear the word 'Olympic' (Parry, 1998).

While Wamsley (2004) and Parry (1998) suggest that the general public may struggle to explain Olympism, the literature shows that there are few studies conducted around the topic of teacher knowledge of Olympism. Naul (2008) collated the results of a small number of quantitative international studies conducted in other languages about student learning in *Olympic Education*. As a part of this collation there is a small section titled: "What do physical educators think of Olympic Education". A study was conducted by Willimczik (2002, as cited in Naul, 2008) in 2001 at the fifth teacher

training seminar held by the German National Olympic Committee in Olympia. 93 teachers from West and East Germany were surveyed as experts on “Olympic pedagogy in today’s schools”. The survey focused on three factors: (1) What are the characteristics of Olympic pedagogy? (2) Which of the characteristics of Olympic pedagogy argue in favour of it and which against? (3) What characteristics are revealed when we compare the various types of school at which the teachers teach and their origin in West or East Germany? All of the teachers who were surveyed listed the following as characteristics of Olympic pedagogy: values education, fair play, understanding among nations, respect, competition, willingness to make an effort and motivational support. The four most important arguments for Olympic pedagogy being: fair play, understanding among nations, achievement orientation and the Olympic ideals. From the teachers surveyed 65% considered their prescribed syllabus to be compatible with Olympic pedagogy; in contrast, nearly a third believed that it is irrelevant. To summarise the studies in this section (Adler & Pansa, 2004, as cited in Naul, 2008; Hummel, Erdtel & Ardler, 2004, as cited in Naul, 2008; Willimczik, 2002, as cited in Naul, 2008), Naul (2008) suggests that the characteristics of Olympic education that are suggested by the teachers are similar to the Olympic ideals. They also see Olympic education as a way to teach values education. The teachers also expect that Olympic education addresses the concept of the Olympic Games critically to ensure that the Olympic idea is examined in both the ideal and the reality.

In addition, three New Zealand studies were discovered that included findings about teachers’ knowledge of Olympism. The first study was conducted by Culpan and Jones (2005). They set out to find the success of Olympic education learning programmes in secondary schools. This research followed the release of the NZHPE (MOE, 1999), that incorporated the philosophy of Olympism, supporting resources and professional development. They found that even though Olympism had been in existence for many years, the teachers’ interviewed were first exposed to the philosophy of Olympism through the curriculum. The teachers interviewed felt confident with their knowledge about Olympism; however, some of them did not feel confident enough to write resources that could be circulated beyond their school. The second study was carried out by Thorn (2010). She focused on the teaching and learning of Olympism in a Year Nine PE programme. She found that teachers

required various forms of content knowledge to be equipped to teach Olympism. This included knowledge of students and their needs, a clear definition and understanding of Olympism and *The New Zealand Curriculum* (MOE, 2007). The teachers in the study showed in-depth understanding of the underlying concepts of the curriculum and how morals, values and interpersonal skills can be learnt through physical activity. However, they had generalised understandings of Olympism, and initially struggled to specifically define it. The findings showed that the teachers' knowledge developed during the study as they reflected on their teaching, and were able to use their own experiences to construct meaning. The third study was done by Culpan and Stevens (2015). Their research looked at what graduating teachers (primary and secondary PE) know and understand about Olympism and the Olympic values. They found that the majority of the participants were not able to articulate what Olympism was. However, one group of secondary PE students were able to do this. They had graduated from a university that had a dedicated Olympism based programme.

2.2 Olympic and Olympism Education

Olympic education is a common term used across the world; however, it often has different meanings (Binder, 2005; Culpan & Wigmore, 2010; Lenskyj, 2012). Grupe, (1997, p. 240, as cited in Naul, 2008) defines Olympic education as a “particular sporting education that is essentially and orientated towards fairness, solidarity and peacefulness” (p. 106). Naul (2008) suggests that Olympic education includes a range of different pedagogical concepts and identifies five different conceptual orientations. Firstly these are characterised by the historical and pedagogical foundations of de Coubertin's writings. Secondly, a cultural task involving school sport, which focused on fairness, solidarity, and peacefulness. Thirdly, a form of PE, striving for physical performance in Olympic type sports coupled with social virtues such as, respect for rules and one's opponent. Fourthly, as values based education through sport to achieve moral and ethical behaviour in order to lead a more virtuous life. Fifth and finally, as Olympic learning within a person's social environment. This orientation is interdisciplinary and allows for educative tasks that are not necessarily physically active but instead more cognitively orientated where the

political and social aspects of competitive sport, including Olympic sport are addressed.

Binder (2001; 2005) and Culpan (2001; 2007; 2008b) identified two major manifestations that evolved from these five conceptual orientations. They found contemporary programmes are dominated by practices that do not focus explicitly on the “big” issues associated with Olympism and the Olympic Movement (Culpan and Wigmore, 2010); instead there is often a passive approach to the teaching of Olympism (Binder, 2005). These programmes are often overly descriptive, are not necessarily taught through movement and do not meet the needs of the students, wider society or the aim of the Olympic Movement. The second practised manifestation identified by Binder (2001; 2005) and Culpan (2001; 2007; 2008b) is the use of Olympic education kits. These kits tend to be rolled out once every Olympiad and often have a cross-curricular approach. Culpan (2008b) argues that these kits can be useful; however, they tend to focus on the facts and figures of the Olympic Games and athletes’ performances rather than Olympism. The learning activities are often ‘nice things to do’, rather than being curriculum specific and having pedagogical value. Culpan and Wigmore (2010) state that both of these manifestations are also characterised by sporadic and un-coordinated programmes delivered by groups of well-meaning people who have an interest in the Olympic Movement. Culpan and Wigmore (2010) analysed Naul’s (2008) conceptual orientations as well as the two practised manifestations identified by Binder (2001; 2005) and Culpan (2001; 2007; 2008b). What became clear was that some Olympic education fosters the philosophy of Olympism as de Coubertin intended it, while others focus on the history of the Olympics and the facts and figures associated with it (Binder, 2005; Naul, 2008). Both Binder (2005) and Culpan (2008b) argue that this sort of Olympic education is not the type of education programme that is going to ensure that the philosophy and values of Olympism are lived by, in a sustainable way, by its learners. Nor are they programmes that will address problems associated with nationalism, social justice, equity and cosmopolitanism (Culpan, 2008a). Instead, these programmes focus on historic and scientific content that relate specifically to the Olympic Games.

The term Olympism education is being used to specifically describe the teaching of Olympism, to ensure that it is not confused with the Olympic education that focuses in the facts and figures. Olympism education is defined quite simply as “a culturally and critically relevant, experiential process of learning an integrated set of life principles through the practice of sport” (Culpan & Moon, p. 181, as cited in Culpan, 2010). Table 2 shows the main differences between Olympic and Olympism education.

Table 2. Olympic and Olympism Education

Olympic Education:	Olympism Education:
<ul style="list-style-type: none"> • Education about the Olympic Movement • An across curricular approach • “Apedagogical” 	<ul style="list-style-type: none"> • A culturally and critically relevant, experiential process of learning an integrated set of life principles through the practice of sport. • Through PE and Sports Programmes in Schools • Pedagogically coherent, drawing on a range of pedagogies. In NZ the use of the Experiential Learning Model, drawing on Critical Pedagogy is being promoted.
Focus on the Olympic Movement	Focus on Olympism practiced through Sport.
<ul style="list-style-type: none"> • Olympic Kits • The Olympic Games • Adopting Olympic countries • Flags • Mascots • Adopting Olympians • Medal tables • Histories • Performances • Nationalism • Modified Games • Mini Olympics • Social virtues and values 	<ul style="list-style-type: none"> • Balanced development • Celebrating the joy in effort • The educative value of role modelling • Universal ethics of friendship, generosity, tolerance, unity, non-discrimination, respect for others • Social justice, equity, social responsibility • Social action • The educative imagination • Examining the social, moral, physical, mental, emotional and spiritual aspects and meanings of sport • Citizenship of consumerism

(Culpan, 2010, p. 182)

To achieve the goal of the Olympic Movement there needs to be a point of difference between the current Olympic education and Olympism education. Olympism education needs to be relevant to the learners and their culture, and incorporate a range of pedagogies which shift away from teaching of the facts and figures of the Olympic Movement and Games (Culpan, 2010). Culpan (2010) argues that Olympism education should encourage learners to look at the world from a different perspective and enable them to initiate social change, by taking action leading to social justice.

While some scholars (Kidd, 1996; Naul, 2008; Parry, 2007) are supportive of Olympism and see educative value, there are also others who critique Olympic education (Binder, 2005; 2012; Kohe, 2010; Lenskyj, 2012). Binder (2005; 2012) and Martinkova (2012) suggest that the philosophy of Olympism can be difficult to teach. It is easy for coaches and teachers simply to train or teach an athlete or student to compete with the aim of winning. But, because Olympism needs to be framed within a wider human context, the values such as friendship, harmony, internationalism, and peace, are harder to teach and, therefore, need special attention (Martinkova, 2012). Unfortunately pedagogies to teach these are rarely addressed (Binder, 2005). Martinkova (2012) suggests that currently Olympism is not very effective in implementing these additional values, and without them we are reducing Olympism to be simply a competitive sport, like we see in other world championships.

Kohe (2010) argues that Olympic education currently has no specific pedagogy. One of the reasons for this is that host cities often include education in their bid for the Olympic Games. Culpan (2008a) suggests that large Olympic education programmes associated with the Olympic Games are often not maximised due to the lack of an appropriate Olympism pedagogy. Kohe (2010) and Culpan (2008a) both advocate for the need of a specific Olympism pedagogy to ensure that the teaching of Olympism has a purpose, focuses on the philosophy of Olympism, rather than the facts and figures of the Olympic Movement, and is taught in a physical context. They argue that this pedagogy needs to be led by the IOC and include critical inquiry to emancipate people to take action. Culpan (2008a) believes that “with a coherent, systematic and pedagogically driven Olympic education programme many of the

issues and criticism levelled at the Olympic Movement, Olympism, sport and the host city's agenda for the Games could be addressed" (p. 13).

The IOC has yet to address the need for an Olympism pedagogy, therefore, Olympic education and the pedagogy used to teach it, currently has no particular direction (Culpan 2008a; Culpan & Wigmore, 2010). This lack of direction is neither coherent, nor pedagogically enhancing. Culpan (2008a) and Kohe (2010), therefore, advocate for a humanist-critical pedagogy that draws from critical paradigm while still having a humanist approach. This would merge the critical and humanist perspectives creating a middle ground for Olympism which Burbules (1995) calls the 'position or reasonableness'. The adoption of a critical pedagogy within Olympism education can also help to address the argument that it currently lacks criticality. By including critical pedagogy, it would ensure that Olympism education is not taught within a vacuum that ignores wider societal, moral and political influences and issues (Evans, 1987). Culpan (2008a) believes that by implementing a pedagogy that draws on critical humanism we will give Olympism education a tighter and more relevant focus:

The pedagogy promotes critical thinking and questioning about sport and the role of the Olympic Games within society. It also, can lead to informed actions regarding issues in sport and the Olympic Movement that affects individuals personally and the social communities in which they live (Culpan, 2007, p. 147)

A specific pedagogy for teaching Olympism is important; however, there is also the need to ensure that it is culturally relevant. Parry (2006; 2007) acknowledges that Olympism seeks to be universal in its values; moreover, he suggests that the interpretation of these concepts needs to be culturally located, to ensure they are understood. DaCosta (2006) supports this idea by stating that Olympism is essentially a process philosophy, which has the potential to remain universal but expressed through different contexts. Binder (2005) suggests that pedagogy to teach these values across cultures is rarely addressed, but is important, because these values may be understood and experienced in a variety of ways across the globe. An example of a country that has started to discuss how Olympism can be culturally relevant is NZ. Culpan et al. (2008) explored some of the issues relating to the formation of a

bicultural view of Olympism between Pakeha (New Zealanders of European descent) and Māori (indigenous people of NZ). While they acknowledge that a bicultural perspective of Olympism is not yet evident, they state that through ongoing conversations and reflection, this could be further developed.

Culpan and Wigmore (2010) suggest that to ensure learning is maximized in terms of Olympism and its values, Olympism based programmes should include:

- less emphasis on the technical aspects (functional facts and figures) of the Olympic Games;
- more emphasis on the philosophical practice of Olympism;
- more emphasis on pedagogical coherence which encourages and fosters critique and debate;
- experiential PE and sport that fosters the practice of critical consumerism and social transformation;
- more acknowledgement and alignment with the country's PE curriculum requirements;
- an overall outcome of developing a type of active citizen who can contribute to building a more peaceful and better world (p 70).

Culpan and Wigmore (2010) argue that there needs to be an Olympism education that is different from the current Olympic education to achieve this.

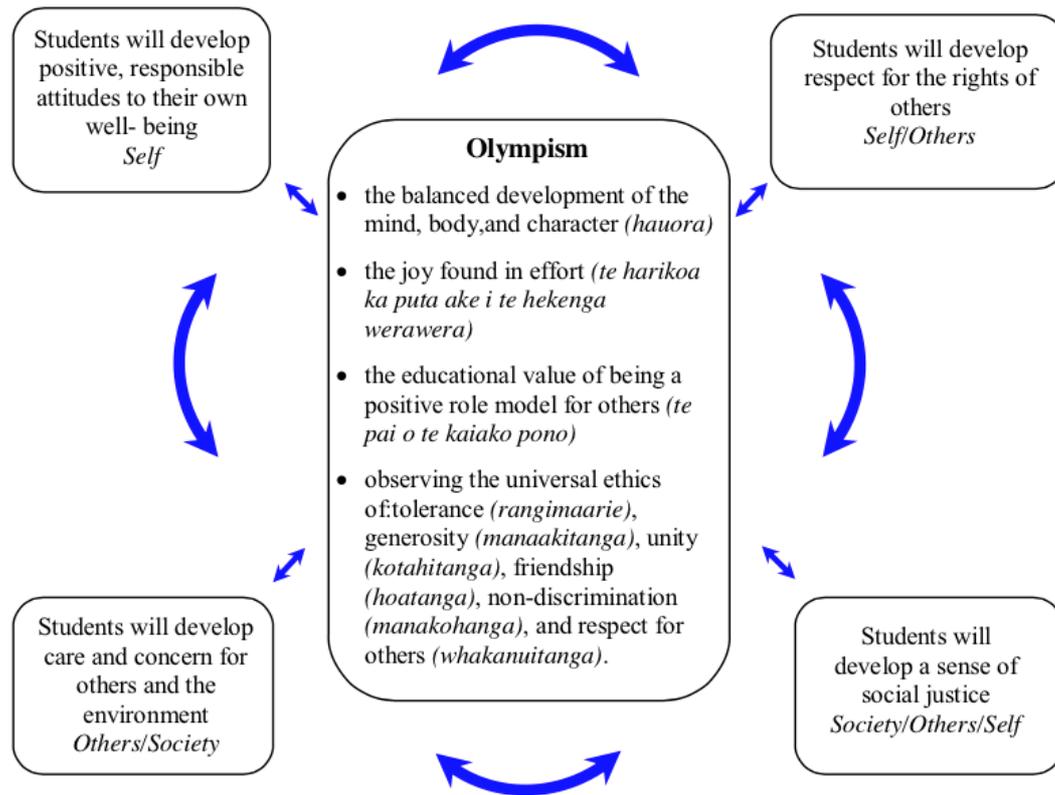
2.3 Olympism Education within PE

Culpan (2008a) suggests that if Olympic education programmes are to teach Olympism as de Coubertin envisaged, then he believes it needs to be predominately taught in PE and through sports programmes. The reason for this argument is that Olympism was designed to be taught through the ethical practice of sport, rather than through passive classroom programmes. Kohe (2010) supports this idea and suggests that Olympism education should be linked to PE curricular to ensure longevity and to also help address issues such as: a lack of pedagogy; difficulty in teaching certain values associated with Olympism; and a lack of understanding of Olympic education.

Arnold (1996) sees the practice of sport as a ‘valued human practice’, and advocates that there is an important place for sport in the curriculum. He believes that the Olympism goals and objectives can be achieved by using trained professionals to deliver the concept of ‘sport as a valued practice’. Bronikowski (2003) agrees and also suggests that Olympism education links directly to PE and sport, therefore making PE an ideal setting to explicitly teach Olympism. Bronikowski (2003; 2006) and Binder (2005) agree that moral development is more effective within a PE setting where individual and group problem solving takes place. The *Olympic Charter* (2013) also recognises this, stating that Olympic education at all levels should be promoted in PE and sport programmes. Despite this connection between Olympism education and PE being made, many countries around the world do not explicitly have Olympism education in their PE curricula (Naul, 2008).

The NZC (MOE, 2007) is an example of the philosophy of Olympism being integrated into a PE curriculum (Naul, 2008). In the NZC (MOE, 2007) the four underlying concepts of the Health and PE Learning Area are: Well-being (Hauora), Health Promotion, a Socio-ecological Perspective and Attitudes and Values. These four concepts show links to the philosophy of Olympism and can be clearly identified in the concept of Attitudes and Values (Culpan, 2008b; Culpan et al., 2008; Thorn, 2010). This can be seen in Figure 1. Culpan (2008b) states that:

This linkage of course is hugely influenced by Arnold’s (1979) work of ‘learning through sport’ and, as da Costa (2006) reports, scholars generally agree that sport can be viewed as a median for learning other socio-cultural practices such as attitudes and values, and other social skills” (p. 239).



(Thorn, 2010, p. 15)

Figure 1. The Relationship Between Olympism and the PE Attitudes and Values in the NZ Curriculum

Culpan and McBain (2012) state that the recent curricular aspires to “contextualize PE within a set of attitudes and values consistent with lived philosophy of Olympism; promote pedagogies that are of a socio-critical kind; and engender awareness and debate around the discourses associated with healthism, the body, sport and sexuality” (p. 96). The Health and PE Learning Area of the NZC (MOE, 2007) has a strong socio-critical and cultural approach (Culpan, 2007), therefore encouraging teachers to embrace a critical pedagogy.

Culpan (2007) suggests that Olympism education is in its early stages of existence in NZ, and that previously it has been sporadic, lacked formality and a specific pedagogy. However, Culpan (2008b) states that Olympism education in NZ has increased considerably, since the philosophy of Olympism has been introduced to the curriculum (MOE, 1999; 2007), resulting in it becoming more accessible to all

children in NZ schools. There has been additional support for the introduction of Olympism education into PE programmes. To assist with the teaching of Olympism in PE the NZOA, the MOE and the University of Canterbury worked collaboratively (Naul, 2008) to produce resources that are pedagogically focused on Olympism and the curriculum (MOE, 2001; 2004), as well as running professional development workshops (Thorn, 2010). Even though Olympism is woven into the national curriculum, there is very little research that offers an insight into NZ PE (secondary) teachers' knowledge and experiences of teaching Olympism. Therefore, I believe that there is a need for research in this area to enable informed future decisions to be made about the teaching of Olympism in the NZ PE curriculum.

2.4 Summary of Literature Review

This literature review has provided a report of the literature surrounding Olympism and Olympic education. It has explored the philosophy of Olympism, Olympic and Olympism education, Olympism pedagogy, the relationship between Olympism and PE, and how Olympism has been integrated into the Health and PE Learning Area of the NZC (MOE, 2007). The literature suggests Olympism and Olympic education is of value; however, there is substantial critique and debate around this topic. The literature about the future of Olympism and Olympic education identifies the importance of teaching Olympism within PE and suggests the introduction of a specific pedagogy of a critical-humanist nature. This may help to address areas of concern and enable Olympism to be taught as de Coubertin envisaged, in a way that is relevant to contemporary times.

3 Chapter Three: Methodology

This chapter explains and justifies the choice of research methodology that was deemed suitable for this study. The literature review and research questions have determined this. The literature review highlighted that there is very little research into NZ PE teachers' (secondary) knowledge and experiences of teaching Olympism. This led to the following research questions being chosen:

- What do PE teachers (secondary) know about the term Olympism?
 - How did they come to know this?
- What do PE teachers (secondary) know about the implementation of Olympism in PE?
 - Do PE teachers see Olympism as part of the PE curriculum?
 - What links do they see between Olympism and the PE curriculum?
 - How do they teach Olympism?
 - What resources do they use and/or need to teach Olympism?

A methodological overview has been provided to explain the framework of this research.

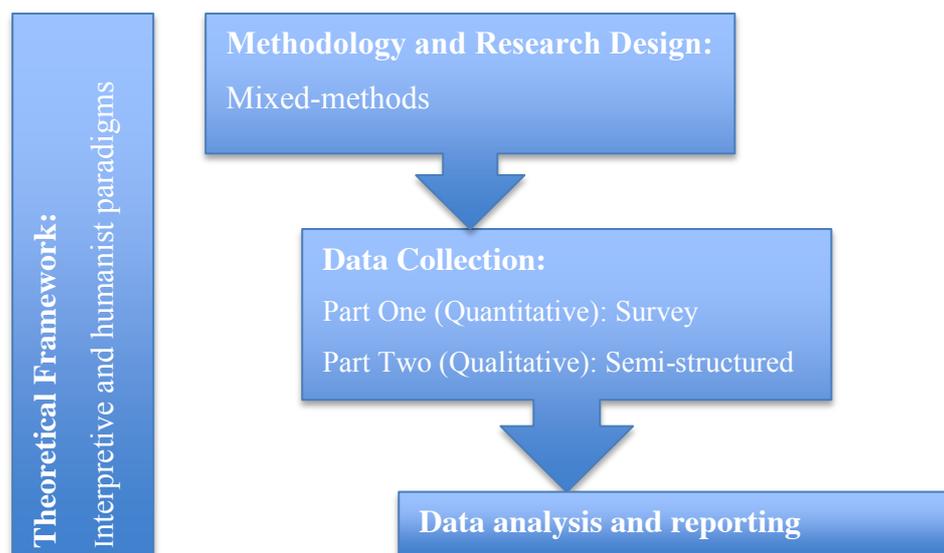


Figure 2. Methodological Overview

3.1 Theoretical Framework

I chose to use an interpretive mixed-methods approach because it allowed me to explore and understand the meanings of each individual's experiences (Markula & Silk, 2011; Tinning & Fitzpatrick, 2012). An interpretive approach was chosen over a positivist approach because I was seeking to explore and understand the meaning for each participant (Tinning and Fitzpatrick, 2012). An interpretive approach allowed me to find out about each PE teacher's individual knowledge of Olympism and their own personal experiences of teaching it. Researchers who use the interpretive paradigm believe in the concept that 'reality' is socially constructed; therefore, they presume that knowledge is created by a social process, which is specific to a context or their environment (Brustad, 1997). Qualitative researchers gain this understanding by seeking information directly from the participants or the environment, by asking questions, observing or interpreting what people have written (Markula & Silk, 2011).

Markula and Silk (2011) state that all qualitative researchers are heavily influenced by paradigms, and this in turn impacts their research. Kuhn's (1962) "use of the term paradigms referred to basic worldviews, or core belief systems, about how the world operates and, from a scientific standpoint, how knowledge about the world should be gained" (as cited in Brustad, 1997, p. 88). Markula & Silk (2011) suggest that paradigms provide a framework for how researchers see the world (ontology), and the judgments they make about knowledge and how it is gained (epistemology).

Together the ontological and epistemological assumptions form the philosophical framework that guides the researcher's decisions.

A humanist paradigm resonates with me, partly because it is situated well within interpretive research; but also because there are strong links between the philosophy of Olympism and humanism (Arnold, 1996; Binder, 2001; 2012; Culpan, 2001; 2007; Culpan & Wigmore, 2010; Martinkova, 2012; Parry, 1998). Humanism is a philosophy that focuses on a person's social and emotional wellbeing (Hellison, 1973). It aims to develop people who are capable of adding to the greater good of humanity, through realising their potential, ability and responsibility to lead ethical and meaningful lives (Shoulder, 2008). Education is, therefore, advocated for and an essential tool making this philosophy or life stance a reality (Audi, 1999). de

Coubertin's Olympism had a similar philosophy and Durantez (1994) called him "The Olympic Humanist" (p. 1), because of his passion for the holistic development of French youth through an education reform. From a humanist perspective, de Coubertin wanted young people to be educated through physical activity and sport to become enthusiastic, democratic and values driven individuals who were prepared for a changing society and able to contribute positively (Muller, 2000). When humanism was introduced into education the focus of the teaching became centred on the learner's needs, interests, abilities, feelings, and well-being (Hellison, 1973). In PE this translates into the use of words such as interpersonal relations, self-understanding, self-actualisation, and self-esteem (Hellison, 1973). Olympism for de Coubertin focused on the balanced development of the intellectual, moral and physical traits of a human through sport (Segrave & Chu, 1981), emphasising the values of equality, fairness, justice, respect for others, autonomy and excellence (Hoberman, 1995; Parry, 1998). These values, although sometimes interpreted differently, have spanned Olympic history for nearly 3000 years (Parry, 1998). It is the philosophy, values and balanced development of an individual that strongly links Olympism and humanism and the reason a humanist paradigm resonated so strongly with me. The following section provides a review of this methodological approach.

3.2 Research Design: Mixed-Methods

This research used a mixed-methods design as it drew on qualitative and quantitative research methods. I chose this method because it best suited the aim and research questions of this study (Mutch, 2013). Mixed-methods research is a research design that formally uses a mixture of qualitative and quantitative approaches. This may be in many phases of the research design (Creswell & Plano Clark, 2007; Gorard & Makopoulou, 2012; Mutch, 2013; Teddie & Tashakkori, 2009; Thomas, Nelson & Silverman, 2011). It is used in research when the combination of qualitative and quantitative data provides a better understanding of the research questions than either approach would do separately (Creswell & Plano Clark, 2007; Teddie & Tashakkori, 2009). Creswell and Plano Clark (2007) suggest, "mixed-methods research provides strengths that offset the weaknesses of both quantitative and qualitative research" (p. 9).

There are many differing views regarding the use of mixed-methods research. Creswell and Plano Clark (2007) suggest mixed-methods research enables the researcher to comprehensively research the problem. It allows them to use all the data collection tools rather than being restricted to the types of data collection associated with qualitative or quantitative research. Often qualitative data can be used to provide an explanation of the quantitative data or vice versa (Gratton & Jones, 2004). It is also pragmatic and allows the researcher to answer questions that would be difficult to answer when using only one approach (Creswell & Plano Clark, 2007; Thomas, Nelson & Silverman, 2011). In contrast, Gratton and Jones (2004) suggest that some authors believe qualitative and quantitative research is incompatible as they rely on different epistemological assumptions and Thomas et al., (2011) state that mixed-methods research is not easy, because researchers often have to learn new skills or work with other researchers with these expertise. Because of this, and the need to carry out two different forms of research, mixed-methods research can be time consuming and expensive (Gratton and Jones, 2004).

Thomas et al. (2011) suggest that there is a continuum of mixed-methods research with highly qualitative at one end and highly quantitative at the other. This research sits closer to the highly qualitative end of the continuum because I aim to capture rich data from a small sample of NZ PE teachers (secondary), to find out about their knowledge and experiences of teaching Olympism in PE (Bogdan & Biklen, 2007; Gratton & Jones, 2004; Thomas et al., 2011). A sequential mixed-method research design was used, which means that either the qualitative or quantitative part of the research goes first and is then followed by the other (Thomas et al., 2011). Often the results of the first part of the research influence the second. This research was conducted in two parts. Part One used a quantitative approach, consisting of a short survey (Creswell & Plano Clark, 2007; Gratton & Jones, 2004; Thomas et al., 2011). This allowed me to recognise which schools identified as teaching Olympism or the four Olympic ideals. The results of Part One also guided the interview schedule in Part Two. Part Two used a qualitative methodology because the aim was to find out about teachers' knowledge and experiences of teaching Olympism in PE (Bogdan & Biklen, 2007; Gratton & Jones, 2004; Thomas et al., 2011). I was concerned that if Part One was not included, and a random sample

was taken from all the secondary schools in the Christchurch Region, then this possibly could have resulted in five participants being selected who had very little understanding of Olympism, or none at all. This would have meant very limited data would have been collected and some of the research questions may have not been able to be answered; therefore, a sequential mixed-method design was chosen to ensure enough rich data was collected in Part Two.

3.3 Data Collection for Part One

Part One of this research involved inviting the HOD PE's from Christchurch secondary schools to take part in a short online survey. Figure 3 shows the steps that took place to do this.

The Christchurch region consists of 41 schools that provide secondary education to students in Year 9 -13. Some of these identify as secondary schools and teach Year 9 – 13 or Year 7 – 13, and some identify as composite schools, which teach Year 1 -13. This includes Christchurch City (34), Selwyn District (3) and the Waimakariri District (4) (MOE, 2014). The Principals of each of these schools were contacted to seek permission to conduct Part One and Part Two of the research within their schools. The information letter and consent form can be found in Appendix A and B respectively. Once consent forms were returned by the Principals, an information letter for Part One was emailed to the HOD PE (Appendix C). This included a consent form (Appendix D) with a link to an electronic survey (Appendix G) for the HOD PE to complete. I received 14 consent forms; therefore, 14 HOD's were invited to complete the survey.

3.3.1 Survey Design

A survey (Appendix G) was used in Part One as it allowed me to collect information from the HOD PE in a range of secondary schools in the Christchurch region (Blair, Czaja & Blair, 2014). I chose to conduct the survey electronically using a website called Survey Monkey. By doing this I was able to communicate with participants via

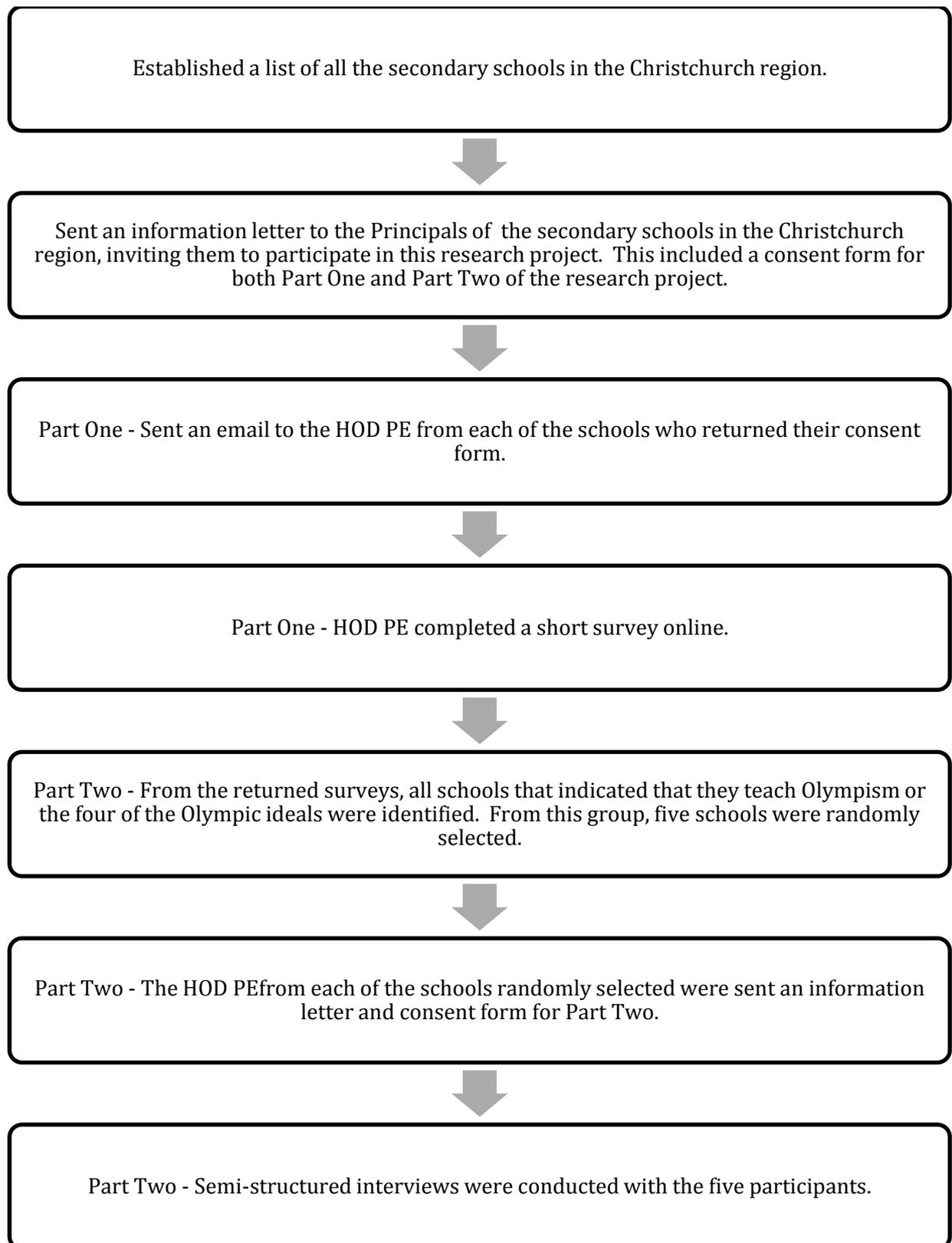


Figure 3. Methodological Process

email, which meant that it was inexpensive, and that the turnaround time was relatively quick (Teddie & Tashakkori, 2009). When conducting a survey the wording of the questions is critical. Babbie (2008) states that you need to keep questions simple and relevant; avoid double-barrelled questions; consider if the participants will be able to and willing to answer the questions; avoid using negative items or biased terms; and select open and closed questions carefully depending on the intended outcome (Davidson & Tolich, 2003). I chose to primarily use closed questions, with a small number of open questions (Babbie, 2008; Blair et al., 2014). I used closed questions for the questions that were critical for Part Two of the research, e.g. Do you teach Olympism in your PE classes? However, I used open questions when I was more interested in how the teachers were doing things, e.g. What methods of teaching do you use to teach Olympism in PE? This allowed me to gain insight into the participants' views, and also contributed to the findings. The results from Part One also helped me to prepare the interview schedules for Part Two.

Babbie (2008) suggests that the format of a survey is just as important as the questions (Davidson & Tolich, 2003). The layout should be spread out and uncluttered (Babbie, 2008); therefore, the survey questions were split into three sets. The first set of questions was focused on the participant's personal details and their consent to participate in the research. The second set of questions focused on the teaching of Olympism within PE. I was concerned that only a small number of participants may identify as teaching Olympism, therefore I added a third set of questions based around the Olympic ideals. I thought that some participants may not identify as teaching Olympism, but may identify as teaching all four of the Olympic ideals. I did this because the MOE (MOE 2001; 2004) refer to the NZOC's definition of Olympism as the Olympic ideals; therefore, I have chosen to also use these four ideals as a way to discuss Olympism with the participants throughout the research.

Within the survey I used contingency questions. Contingency questions are questions that will be relevant to some participants and irrelevant to others (Babbie, 2008). For example, the participants who said that they taught Olympism were directed to more questions about Olympism and those who did not teach Olympism were directed to questions about the Olympic ideals. When designing the survey I discussed the questions and vocabulary use with my supervisors and colleagues to ensure that the

words that I had used were interpreted correctly. I also asked a number of people to test the survey on Survey Monkey before sending it out to participants (Babbie, 2008; Blair et al., 2014). Because I consulted with my supervisors and colleagues during the design process, no changes were required. Davidson & Tolich (2003) suggest that pre-testing the questions is an important part of ensuring validity. Because the aim of Part One was to find suitable participants for Part Two, I used theoretical validation rather than empirical, and in particular face validity (Davidson & Tolich, 2003). Face validity is where the survey measures what it is expected to. I did this by discussing the survey design and results with my supervisors and colleagues throughout the research, as well as conducting a pre-test.

3.4 Data Collection for Part Two

Part Two of the research involved interviewing five PE HOD's from different schools. The participants for Part Two were selected through the following process. From the returned surveys in Part One, each school was categorised as either teaching Olympism, or not teaching Olympism. The three schools that taught Olympism were all asked to participate in Part Two. The remaining two schools were randomly selected from the group of schools that taught all four of the Olympic ideals. Gratton and Jones (2004) suggest that random sampling allows every member of a population an equal probability of being selected. In this research the population was the schools that taught all four of the Olympic ideals. The random sample was done by placing these schools names into a hat and then picking out two names. Two additional schools were also selected, in case a person did not want to participate in the interview (Gratton & Jones, 2004).

The PE HOD of each of the selected schools was contacted to invite them to participate in the semi-structured interview. The participants were given another information letter and consent form (Appendix E and F, respectively) specifically about Part Two of the research. They also had the opportunity to discuss these with me before giving their consent. Once consent was received, a time and location that was convenient for the participant was arranged for the interview to take place.

3.4.1 Semi-structured interviews

Semi-structured interviews were chosen as the main method of data collection in this research. The aim was to collect rich data about what PE teachers' knowledge and experiences of teaching Olympism in PE. Gratton and Jones (2004) suggested that sometimes the easiest way to find something out is simply, to ask. Asking people direct questions, is the basis of the research interview, and the one-on-one interview is one of the most common research methods used in sport and social studies research (Gratton & Jones, 2004; Hannabuss, 1996). In an interview, the researcher is essential in the process, as their skills, personality and interviewing techniques are vital for obtaining rich, qualitative data. Interviewing is often associated with qualitative research as it is concerned with the 'why' and 'how', rather than 'how many' and 'when' (Creswell & Plano Clark, 2007; Gratton & Jones, 2004; Hannabuss, 1996; Teddie & Tashakkori, 2009).

Interviews are usually classified into four categories: the structured interview, the semi-structured interview, unstructured interview and the focus group (Gratton & Jones, 2004). This research used a semi-structured interview, which followed a standard set of questions, but still allowed the researcher the flexibility to change, alter or add additional questions to ensure rich data is gathered (Bogdan & Biklen, 2007; Davidson & Tolich, 2003; Gratton & Jones, 2004). The reason that this method was chosen was because it provided me (as the interviewer) with structure to ensure the interview was based around the research questions; furthermore, it allowed the flexibility to follow up experiences or thoughts of the participant that were not initially expected or to seek clarification (Bogdan & Biklen, 2007; Teddie & Tashakkori, 2009).

Interviews have many advantages and disadvantages. Some of the advantages are that the researcher can build rapport and trust with the participants. This will hopefully result in participants fully sharing their experiences and thoughts, and allows for unexpected data to emerge and be discussed (Teddie & Tashakkori, 2009).

Interviews also allow the researcher to investigate a group that may be less able to complete surveys accurately, and when done face to face the researcher is also able to read the participant's body language (Gratton & Jones, 2004). In contrast, some of the disadvantages for interviews which need to be considered are the possibilities that

the person conducting the interview may become dominant and lead the participant in unwanted directions or affect their answers by encouraging them through verbal and non-verbal responses (Teddie & Tashakkori, 2009). This may lead the participant to give the answer they think they want the interviewer to hear, rather than their own opinion. Interviews may be costly, and require more resources, depending on time required and travelling (Teddie & Tashakkori, 2009). The quality of the data is dependent on the responses of the interview; therefore, there could be difficulties obtaining data (Gratton & Jones, 2004).

When designing an interview schedule, it is important to identify what key information you want to find out (Gratton & Jones, 2004). For this research, I used the research questions and results from Part One to guide the development of the interview schedule. I also followed these guidelines: introduce the purpose and structure of the interview before beginning the interview (Bogdan & Biklen, 2007); group similar questions together and avoid jumping from one idea to another; start with easier questions to help the participant to feel comfortable; ensure that the questions are clearly worded and easy to understand; and ask more personal or threatening questions towards the end of the interview, once trust and rapport has been built between the interviewer and participant (Gratton & Jones, 2004). The interview schedule can be found in Appendix H.

When carrying out an interview it is important to be professional in both appearance and demeanour. The location for the interview is also important. It needs to be somewhere that the participant feels comfortable answering questions, is private and is reasonably quiet (Gratton & Jones, 2004). Hannabuss (1996) identifies the following techniques that are useful when conducting an interview. They are: establishing rapport with the participant; keep the discussion moving and ensure you use open, rather than closed questions (Davidson & Tolich, 2003); avoid using jargon, double negatives, loaded expressions and being judgmental. While Bogdan and Biklen (2007) agree with these techniques, they also suggest that the most important thing to do is to listen. Interviews must be recorded in some way (Gratton & Jones, 2004). In this research I chose to use audio recording. I recorded the interview on two devices in case there were any technical difficulties.

By interviewing in the Christchurch region, my costs were kept low, and that I was able to interview the participants in a location of their choice. They all chose to be interviewed at their schools. It also meant that it was easy to build rapport with the participants as we had things in common, such as working in schools, and academic backgrounds. I was aware that some participants might have felt inferior, due to their perceived lack of knowledge of Olympism and how they taught it. To prevent this, I reassured the participants that I was not there to judge and I shared how I had come to be doing this research, which had resulted from me realising my own lack of understanding around Olympism and how it could be taught in PE. I was aware that, as the interviewer, I might have the tendency to dominate or lead the conversation. To prevent this, I carried out some practice interviews with colleagues and during the interview I remained aware and thoughtful about my questions, body language and refrained from interrupting the participant to ensure rich reliable data was collected.

3.5 Rigor and Credibility

One of the major critiques of qualitative research is that it is not credible or does not meet the requirements of 'scientific research' (Mutch, 2013). Merriam (2009) suggests eight ways that you can enhance rigor and defend the credibility of qualitative research. These include: using different sources, member checks, adequate engagement in data collection, researcher's ability to think critically, peer review, audit trail, rich descriptions, and maximum variation. To enhance the credibility of this research, I used the following six suggestions:

1. Different sources.

It is important to use more than one source of data to confirm findings (Bogdan & Biklen, 2007; Creswell & Plano Clark, 2007). In this research I used 12 surveys and five interviews.

2. Member Checks.

Checking with the participants that the data and tentative interpretations are correct (Creswell, 2003, Creswell & Plano Clark, 2007). Once I had

transcribed the interviews, a copy was sent to the participant and they were asked to check if their ideas were represented correctly in the transcript.

3. Adequate engagement in data collection.

Adequate time is taken to collect data, to ensure that it becomes ‘saturated’ (Merriam, 2009). I conducted five interviews. By the third, fourth and fifth interview similar ideas and concepts were coming through; therefore I felt that I had enough data.

4. Researcher’s ability to think critically.

It is important that the researcher is able to think critically and self-reflect to ensure that any assumptions, world-view biases, theoretical orientation and relationship to the study that may affect the investigation are addressed (Creswell, 2003). I am mindful of this and aware of my values orientations, as mentioned in the introduction.

5. Peer review/examination.

Discussions with colleagues regarding the process of the research, the findings and what it all means (Creswell, 2003; Creswell & Plano Clark, 2007). I have discussed the research at all stages with my supervisors, and colleagues who are studying in a similar area.

6. Rich descriptions.

Provide detailed and accurate description of the study so that others can compare or repeat similar research (Merriam, 2009). I aimed to provide accurate details about how the research was conducted so that it could be easily replicated or compared to a similar study.

3.6 Data Analysis

Mixed-methods research data analysis consists of both statistical and thematic analysis (Teddie & Tashakkori, 2009). For Part One, I chose to use a descriptive statistical analysis because I wanted to identify participants who were teaching

Olympism or the four Olympic ideals. Descriptive statistical analysis is used to summarise numerical data in a way that is easily interpreted, e.g. Tables or graphs (Teddie & Tashakkori, 2009). The aim is to be able to understand the data, identify patterns and relationships and communicate the results easily. I chose to summarise the data in tables so that I could find out which participants identified as teaching Olympism or the four Olympic ideals. This was done to ensure that rich data would be collected in the interviews.

For Part Two of the research I chose to use thematic analysis (Mutch, 2013). With this type of analysis, the most important aspect is the emergence of themes (Mutch, 2013). I chose to follow the eight step process suggested by Mutch (2013, p. 124).

1. Browse.

I took a reasonable amount of time away from the data before beginning the analysis. I had conducted and transcribed the interviews; therefore, I was very familiar with the data. This break was important to ensure that I approached the data with a fresh set of eyes and openness to new points of interest. On returning to the analysis, I revisited the research questions and browsed the transcripts with an open mind, looking at what caught my attention and why.

2. Highlight.

I highlighted points of interest within the data, using the research questions to guide this process. Other areas of interest outside of these questions were also considered and highlighted. At this point broad categories were starting to develop.

3. Code.

I went back through the transcripts and noted in the margin which of the categories the data fitted in to.

4. Group and label.

I then cut up the transcripts into sections and laid these onto large A3 sheets of paper. Each sheet of paper had the research question or name of the category.

I also highlighted and made note of any data that could fit into more than one category.

5. Develop themes and categories.

At this stage I looked for bigger themes or categories and noted if some appeared stronger or more important than others. I also tried to find links or patterns.

6. Check for consistency and resonance.

Once I had decided on the themes that I wanted to explore and explain in depth, I looked back at the original transcripts to see if these themes seemed valid and consistent. I considered if these themes and findings would resonate with other researchers, literature and teachers in this field.

7. Select examples.

Once comfortable with the themes, I selected original text and quotes to support the findings of the research and what was being discussed in each of the themes.

8. Report findings.

I presented the findings by summarising the key themes. For each key theme I provided examples and possible theoretical explanations, as well as highlighting any issues and implications, and offering suggestions for the future.

Finally, it was important to bring the descriptive statistical analysis and the thematic analysis together. Because this was a sequential mixed-methods study, the initial two analyses were completed separately and then brought together (Creswell, 2003).

Once the themes had been developed in Part Two, I went back to Part One to look for any similarities or differences between the two data sets (Creswell & Plano Clark, 2007).

3.7 Ethical Considerations

Davidson & Tolich (2003) advocate there are five basic ethical principles that need to be adhered to when planning and carrying out research. These are: do no harm, voluntary participation, anonymity and confidentiality, avoid deceit and deal with data faithfully. I completed the following process during the research to ensure that these five principles were adhered to:

1. Do no harm.

Ethical approval was gained from the Education Research Human Ethics Committee at the University of Canterbury before collecting any data and they agreed there were no perceived risks to the participants.

2. Voluntary participation.

Both school principals and participants in the survey and interview received information letters with clear explanations about the research before deciding if they would like to participate. Written consent was gained from the school principals and the participants before the survey was completed or the interview took place. They were able to withdraw from the research at any time without penalty. I would do my best to remove any of the information relating to them from the research, including the final publication, provided that it remained practically achievable. Participants were also informed of the complaints procedure if issues were to arise during the research process.

3. Anonymity and confidentiality.

In this research I was unable to offer anonymity to the participants. The reason for this was that the survey conducted in Part One was designed to recognise the schools that identified as teaching Olympism. From these, five schools were invited to be interviewed for Part Two. The research was designed in this way to ensure that rich qualitative data was obtained in Part Two. While I was unable to offer anonymity to the participants, I was able to offer confidentiality. To ensure that the participant's responses remained confidential, I used a password secure programme and computer, and ensured all data was locked in a filing cabinet at the University of Canterbury. The

data was only accessed by me and my supervisors. Pseudo names were used for the participants when reporting the findings.

4. Avoid deceit.

In this research, I was honest with the participants about the intent of the research and my role as the researcher.

5. Analyse and report data faithfully.

I aimed to analyse and report the data as accurately and honestly as possible. During the interviews, I asked additional questions to ensure I fully understood what the participant was saying. I also asked the participants to view the transcripts to ensure that they were correct. During the analysis process, I checked for consistency and resonance to ensure the themes and findings would resonate with other researchers, literature and teachers in this field.

3.8 Summary of Methodology

The methodology chapter has explained and justified why an interpretive mixed-method approach has been chosen, along with the use of the humanist paradigm. This approach has been determined by the research questions, which were developed from the literature review. The research process has been explained, including the data collection and analysis along with the ethical considerations to ensure this research's trustworthiness and transferability is maintained.

4 Chapter Four: Findings

This chapter presents the findings of this research. The findings are presented in two sections. The first section focuses on the findings from Part One and the second section on Part Two. The process for the data collection and analysis was outlined in Chapter Three: Methodology.

4.1 Section One: Findings from Part One

The quantitative data in this section comes from the completed surveys in Part One of the research. The data has been analysed using descriptive statistical analysis to collate the results and comments of the 12 participants. Below are the responses to the survey questions. Questions one to four were asking for personal details and about consent forms; therefore, these questions have not been included in the findings.

Table 3. Q5. Have you heard of the term Olympism?

	Yes	No
Number of participants Total =12	12	0

Table 4. Q6. Do you teach Olympism in your PE classes?

	Yes	No
Number of participants Total =12	3	9

Q7. What methods of teaching do you use to teach Olympism in PE?

- Co-operative learning (1)
- Group challenges (1)

- Implicitly and explicitly throughout our junior programme (1)
- In the senior school as a case study when evaluating a trend, issue or event (1)
- Practical activities (1)
- Social responsibility model (1)
- Sport education model (1)

Q8. What resources do you use to teach Olympism?

- Self-created (2)
- NZOC Resources (1)

Table 5. Q9. Do you think it is important to teach balanced development of body, will and mind (Hauora¹) in PE?

	Yes	No
Number of participants	12	0
Total =12		

Table 6. Q10. Do you teach balanced development of body, will and mind (Hauora) in PE?

	Yes	No
Number of participants	12	0
Total =12		

¹ Hauora is a Māori philosophy of health and well-being. One understanding of Hauora is a complex construct made up of four different dimensions. These are: Taha Tinana (physical well-being), Taha Hinengaro (mental and emotional well-being), Taha Whanau (social well-being) and Taha Wairua (spiritual well-being). In NZ, Durie's (1994) Whare tapawha model is often used to explain hauora. For the purposes for this research I have indicated that there are similarities between the balanced development of body, will and mind, and hauora to help the participants understand the survey questions.

Q11. What methods of teaching do you use to teach the balanced development of body, will and mind (Hauora) in PE?

- Experiential learning based on the students’ needs (2)
- Hauora/Mason Durie’s whare tapawha model (2)
- Social responsibility model (2)
- Sport education model (2)
- Teaching games for understanding (2)
- Class discussion (1)
- Co-operative learning (1)
- Critical thinking (1)
- Divergent questioning (1)
- Flipped classrooms (1)
- Inquiry (1)
- Mosston’s spectrum of teaching styles (1)
- Problem solving (1)
- Reflections on activities (1)
- School values (1)
- Self-directed learning (1)
- Social action model (1)
- Units are based on this concept (1)

Table 7. Q12. Do you think it is important to teach ‘the joy found in effort,’ i.e., the happiness that comes from working hard to achieve something, in PE?

	Yes	No
Number of participants	12	0
Total =12		

Table 8. Q13. Do you teach ‘the joy found in effort,’ i.e., the happiness that comes from working hard to achieve something, in PE?

	Yes	No	Skipped question
Number of participants	8	3	1
Total =12			

14. What methods of teaching do you use to teach ‘the joy found in effort,’ i.e., the happiness that comes from working hard to achieve something, in PE?

- Promoting these ideas and values in class (4)
- Dependent on the needs of the students, often they are co-constructed with the students (1)
- Experiential learning (1)
- Goal setting unit (1)
- Group challenges (1)
- Individual goal setting and individual success criteria (1)
- My learning sheets (1)
- Play teach play (1)
- School values (1)
- Social responsibility (1)
- Teaching games for understanding (1)

Table 9. Q15. Do you think it is important to teach your students how to be a good role model in PE?

	Yes	No	Skipped question
Number of participants	11	0	1
Total =12			

Table 10. Q16. Do you teach your students how to be a good role model in PE?

	Yes	No	Skipped question
Number of participants	11	0	1
Total =12			

Q17. What methods of teaching do you use to teach your students how to be a good role model in PE?

- Social responsibility model (5)
- Leadership units (4)
- Sport education model (4)
- Adventure based learning (1)
- Be a good role model myself (2)
- Coaching programmes (2)
- Critical inquiry (1)
- Experiential learning cycle (1)
- Health promotion (1)
- Links to school values and key competencies (1)
- Senior students discuss the role of media in promoting role models in sport (1)
- Teachable moments (1)
- Whakawhanaungatanga (1)

Table 11. Q18. Do you think it is important to teach values such as: tolerance, generosity, unity, friendship, non-discrimination and respect for others in PE?

	Yes	No	Skipped question
Number of participants	11	0	1
Total =12			

Table 12. Q19. Do you teach values such as: tolerance, generosity, unity, friendship, non-discrimination and respect for others in PE?

	Yes	No	Skipped question
Number of participants	9	2	1
Total =12			

Q20. What methods of teaching do you use to teach values such as: tolerance, generosity, unity, friendship, non-discrimination and respect for others in PE?

- This directly relates to our departments philosophy. We incorporate it into all of our junior units and assessments. (3)
- Sport education model (2)
- Adventure based learning (1)
- Critical analysis (1)
- Critical health promotion (1)
- Experiential learning cycle (1)
- Mosston’s teaching spectrum (1)
- Part of PB4L programme (1)
- Social action (1)
- We have a unit called ‘Valuing Sport’, where values are taught and demonstrated in physical activity. (1)
- Whakawhanaungatanga (1)

The responses to questions five and six showed that all participants had heard of Olympism, however only three identified as teaching it. Questions nine to 20 were based around the four Olympic ideals. All participants who responded to these questions identified that they thought it was important to teach all four Olympic ideals in PE. All of the participants who completed the survey questions identified as teaching balanced development of body, will and mind (Hauora) and how to be a good role model in PE. Over two thirds of the participants identified as teaching ‘the joy found in effort’ and teaching values such as: tolerance, generosity, unity, friendship, non-discrimination and respect for others in PE.

A range of teaching methods were listed as being used to teach Olympism and each of the ideals. The social responsibility model and the sport education model were listed as teaching methods for three of the four Olympic ideals, as well as Olympism. The most commonly used teaching methods for teaching balanced development of body, will and mind (Hauora) in PE were the social responsibility model, Hauora/Mason Durie's whare tapawha model, sport education model, teaching games for understanding, and experiential learning based on the students' needs. The most commonly used teaching method (or strategy) used to teach 'the joy found in effort' in PE was promoting these ideas and values in class. The most commonly used teaching method used to teach students how to be a good role model in PE was the social responsibility model. The most commonly used teaching method (or strategy) used to teach values such as: tolerance, generosity, unity, friendship, non-discrimination and respect for others in PE was, that the departmental philosophy meant they were incorporated into all their junior units. These responses show that Olympism and some Olympic ideals are being taught in some of the participants' classes and that a number of different teaching methods are being used to do this.

4.2 Section Two: Findings from Part Two

The qualitative data in the second section of the findings has come from the interview transcripts that were conducted in Part Two of the research. Thematic analysis has been used to generate five themes: Theme One: Teachers' Knowledge of Olympism; Theme Two: Teachers' Education Theme Three: Olympism and the Curriculum; Theme Four: Teaching Olympism; and Theme Five: Barriers

In Part Two, five teachers who identified as teaching Olympism or the four Olympic ideals were interviewed. Each of the participants are briefly introduced below and have been given a participant number, which they are referred to.

Participant One (P1): He has been teaching for 16 years at both co-ed schools and a single sex girls' school. He has taught rurally and in Christchurch.

Participant Two (P2): Graduated in 2007. He has taught overseas and in NZ.

Participant Three (P3): He has been teaching for less than ten years in the same school in the Christchurch region.

Participant Four (P4): She has been teaching for 12 years and has been HOD for 7 years in a Christchurch co-ed school.

Participant Five (P5): He has been teaching for eight years in two different rural co-ed schools.

4.2.1 Theme One: Teachers' Knowledge of Olympism

This theme looks at the findings in relation to what PE teachers know about Olympism and the Olympic ideals. The five participants were all able to show some general understanding of Olympism, using some similar words to the IOC's definition. The following responses demonstrate some of this understanding.

...it's not the Olympics... An education through sport... I think about celebrating diversity, the struggle, gender issues, poverty and all of those things. P1

It embodies a series of values and an ethos of tolerance and acceptance and all those sorts of values. While it is undergirded with this, it is about movement...it's kind of about everyone being able to be involved... It's kind of like the United Nations of the sports movement. P2

...the idea of Olympism is about the joy in movement...and teaching values through movement. The values to live by and that can be learnt and used through sport, but also used in the bigger world. P4

While these responses show that the participants had some general understanding of Olympism and many of their explanations included an education through movement, the joy of movement and teaching values, some other responses indicated that perhaps they did not have a thorough understanding or confidence in their knowledge. An example of this is the following responses from Participant Four and Five.

I don't think I have a real accurate understanding of it. P4

I guess it is the values that the Olympic Movement try to promote through the Olympic Games. The values that they are trying to promote alongside the sport. P5

I then went on to find out about the participants' knowledge of the Olympic ideals. Participant Two says:

Conceptually there is an ideal around striving for excellence in a physical capacity; there is an ideal around the acceptance of all ethnicities, tolerance for other cultures and people. There is an ideal around unity...the Olympics is the one opportunity where countries can come together and nationalities and or sporting personal, for the sole reason of doing this and we can negate all the political rubbish that is going on.

This response shows that they have a very broad understanding of the whole philosophy of Olympism, but were unable to specifically identify the four Olympic ideals. The following responses also show that the participants were unsure about specifically what the Olympic ideals are.

Not, ahh Pierre de Coubertin? That's about as far as I can get... I know he was...disheartened about how sport was seen in society at the time and he really promoted the idea that [anybody] could be an athlete...he wanted to see society's problems solved by using sport as a context. P3

Oh gosh...that's not the ones about excellence and... I'm sure if I saw them I would recognise them. P5

I feel like I wouldn't be able to rattle them off, but if you said them to me I would probably know what you are talking about. P4

...I would say you always get confused about the Olympic Oath, the Olympic ideals... P1

However, Participant One did go on to say “*The Olympic ideals are similar to Olympism, that educative value of sport...*” recognising that the Olympic ideals are very similar to Olympism.

The findings from the first theme show that that the participants have some general understanding of Olympism, using descriptions such as: education through movement, the joy of movement and teaching values. However, there was some uncertainty about what the Olympic ideals are.

4.2.2 Theme Two: Teachers' Education

This theme looks at the findings in relation to how the teachers had gained their knowledge about Olympism and how they knew how to teach it. The participant's knowledge came from various sources, as well as from their own beliefs. All of the participants identified that they had gained some of their knowledge from university. The following responses show this:

It was a term banded around in my fourth year of university...there was no papers on it, but I'm sure I read an article or two. P2

Probably through my training...I remember we had Teacher X. P1

I probably had better knowledge of it when I went through Teachers College. P1

Mainly from university...and I probably did some stuff at Teachers College too? P5

Participant Five was unlike the other participants and was able to describe which specific courses he had done, which had taught him some of this knowledge. While all the participants identified that some of their knowledge about Olympism and how they teach it may have come from a formal university education, they then went on to suggest a range of other places that they thought they had gained this knowledge from. Some of the participants identified that teaching Level Three National Certificate of Educational Achievement (NCEA) or higher level thinking in PE was a catalyst for their own personal research. Participant One says:

...but then it's probably through my own research and thinking about higher level thinking in PE...challenging what is the value of sport and why does sport exist and is so important for our society. By delving into some of these areas, some theories came up and one of the theories that popped up when searching was Olympism.

Other participants felt that they had gained knowledge from other colleagues. Participant One says:

From a lot of the professional development...[that I have led] and the conversations that I have had with...teachers who have got more time and effort to think about these things

This indicated that the conversations with other colleagues when you have the time are very valuable. Participant Two also identified that conversations with colleagues had helped him to gain knowledge, saying:

Probably originally conversations with colleagues who had an interest in Olympism. Other than that it has been what you can see on the internet and conversations with colleagues.

I asked Participant Two about their own research on the internet to clarify if they had specifically searched the internet or if they were talking about messages that they got subliminally. Participant Two responded:

Obviously subliminally, subliminally got me curious and then I've looked at various articles and things online.

Interestingly, Participant Two also mentioned that they had been interested in post graduate study and knew Olympism was an option; therefore, he had done research into what it was, to find out why someone would want to study it.

Another source that Participant Four mentioned was “...we get sent stuff every now and then, posters and stuff”; however, she went on to say “...but a lot of it [knowledge] comes from when I have actually had to delve into something”, supporting the other participants’ idea that a lot of their knowledge had come from their own research. Participant One was asked how much of their understanding came from university in comparison to their own research. He replied:

Probably more so by myself...I think at university we were exposed to things but then we had to cover such a variety, whereas when you are in the profession you have more time to concentrate on the areas you want to.

This indicates the importance of the teachers own interests, and the value of researching and learning about something that you are interested in.

I then began to ask the participants more specific questions about how they knew how to teach Olympism. Participant One and Two were asked how they knew how to teach Olympism implicitly. They responded:

It was probably innate. In my upbringing. It's probably been reinforced with who I have been socialised with, but it is probably something I have figured out from my educational experiences...the type of school I was at [as a student], the teachers that I had. The staff that taught me when I was at school were phenomenal physical educators and they probably instilled quite early on that PE has more of a purpose than sport etc. P1

Osmosis! It's kind of who I am. P2

Because Participant One and Two both talked about their knowledge being innate or part of who they are, I asked the other participants if they thought Olympism was important because it was their belief or because it was embedded within the curriculum. They responded:

I choose to teach PE and health because I know it is embedded within our curriculum, so yes it is my own personal belief and value system, but it is also why I was attracted to the degree. P2

Later in the interview, Participant Two added:

I'm not saying I embody it, but I bought into it a long time before I decided to become a teacher [and knew what was in the curriculum]. I was kind of stoked when I saw it in there. That is why some people get really passionate about a subject area, because we get to deliver these exciting things and when it aligns up with your belief system and values. I struggle to teach things that go against [my beliefs and values].

I think it is definitely my own beliefs as well...the curriculum is something I believe heavily in as well...whether it has been drummed into me or I've just developed myself... I definitely think the whole point of PE is about the underlying themes or messages that we teach through sport. P5

I think it is probably both. A lot of it comes down to who I am and what I believe in and its part of what we value here as a department. But it is nice that it also falls into our curriculum. P4

The responses from this theme showed that the participants had gained their knowledge about Olympism and how to teach it from various sources, as well as from

their own beliefs. All of the participants identified that they had gained some of their knowledge from university; however, they also mentioned that they had gained knowledge from their own research, other colleagues, resources that get sent to schools, the internet and through research into post graduate study. When further questioned in the interviews, it also became apparent that all of the participants felt that some of their knowledge about how to teach Olympism had come from their values and beliefs, rather than the curriculum.

4.2.3 Theme Three: Olympism and the Curriculum

This theme looks at the findings in relation to Olympism, developing moral character, PE and the curriculum. Initially, I asked the participants if they believed developing moral character is an important part of PE. Participant Three answered, “*Yes, definitely*”. Participant One and Four also agreed that it was important, with Participant One adding, “*[but] a lot of people wouldn’t agree though*”. Indicating that he thought that not all PE teachers would agree that developing moral character in PE is important.

Participants were then asked if they thought teaching Olympism could help to develop moral character in PE. Participant One responded:

Hugely, that would probably be my number one... [I see] the Olympism Movement or the ideals [as a way] to develop a better citizen, and that’s why I think our curriculum is so unique... We can, and the Olympic Movement should be the founder of that, because that’s what its goals are...

Participant Three and Four also agreed saying, “*Yeah, definitely. I mean when you have words like tolerance, unity and friendship, non-discrimination...its clear cut* (P4) and, “*I guess, from talking about Olympism now, yes, definitely, you can see there are clear links*” (P3). These responses showed that the participants valued the importance of moral development in PE and they could see that Olympism may be a way to teach this in PE.

The participants were then asked if they saw any links between the curriculum and Olympism. Participant Four responded: “Yes, oh definitely...but I don’t think they are explicitly within there”. Participant Five agreed saying:

Not specifically, but it ties in really nicely with the attitudes and values side of our schemes or our curriculum...a lot of those [Olympic] ideals and values almost directly relate to things people are trying to teach in our subject.

Participant Two also agreed stating:

Implicitly, not explicitly. I don’t think you would see the word Olympism in the curriculum document...but definitely the concept of Hauora for example is embedded throughout and into Olympism, PE, health and outdoor education. We are holistic teachers, you have to be relational, you have to be personable, and you have to be looking at the whole person, especially when you have such dysfunctional young people. So, yes the whole striving for excellence, the joy of movement, or...everybody give it a go, challenge by choice... I think it is embedded throughout everything we do.

These responses show that the participants can see the links between the curriculum and Olympism, however, they think that these links are implicit rather than explicit.

All of the participants who were interviewed had identified as teaching Olympism or all four of the Olympic ideals, so I asked them if they were trying to teach Olympism implicitly or explicitly. Participant Four indicated that she taught it implicitly by saying:

No, we don’t teach Olympism, but we do teach some of these things [aspects of Olympism and the Olympic ideals] ... I don’t want to portray that we are doing these big Olympism units. We are not. But we are, from my teaching of, my observations of my staff and of me as

a teacher, we are teaching some of these things around tolerance and stuff.

Participant Two also said, “*We kind of do it implicitly. The junior program is run essentially over eight terms, and so each term we focus on a particular value*”. I then asked, “*Just to clarify, would you say that your department teaches the curriculum, but because you know that the curriculum is based on the philosophy of Olympism, is that how you would say you teach Olympism?*” He responded “*Yes, I am saying that*”. Participant One agreed that they also teach Olympism implicitly saying:

Yip [implicitly]. [We teach] the concepts of it, right the way through...Year 9 – 13...so most units have an element of Olympism in it, some more strongly than others... We have tried to balance the biophysical and sociocultural [units] within our program, but at certain levels we probably had a stronger biophysical base, so the students probably get schooled on the Olympic ideals or Olympism education through the senior school and Year 9 and 10...there would be a wee bit of a gap in Year 11 and 12.

The responses from this theme showed that the participants thought that developing moral character was an important part of PE, and that Olympism could be a way of teaching this. The participants identified implicit links between Olympism and the curriculum, and they felt that they teach Olympism implicitly.

4.2.4 Theme Four: Teaching Olympism

This theme looks at the findings in relation to how Olympism, or aspects of it, are taught in PE. A number of the participants talked about units of work that teach values through a sporting context. Participant Five shared how he did this:

We have a unit in Year7 called ‘Value in Sport’ and we feed in those values... We talk about the Fair-play Charter and look at different

values and how we demonstrate those within physical activity. We don't actually link it to the Olympics...we talk about respect, perseverance...the joy found in effort...and inclusion, bringing people together, tolerance around others...and then things like cooperation. We have a RESPECT anagram that we use.

I asked Participant Five if these values were taught explicitly. He responded: "Yes. The context just changes". Participant Four took a similar approach:

We have a whole unit at the start of the year which is on social responsibility...our Year Nines come in and have to learn about it because it's ingrained throughout [PE]...and we refer back to it.

She went on to explain that: "In every unit plan we have on the front, the value that we are teaching in the unit and it should be that they are being explicitly discussed and taught" (P4). Some examples of these units were a "Co-operative unit with volleyball...looking at interpersonal skills" (P4), a "Cultural Games unit...teaching about respect for different cultures" (P4), and

...a Whanaungatanga unit...[which includes]...interpersonal stuff, but it starts off looking at some cool stuff about our school and that almost develops that spiritual kind of part, that connections, that sense of belonging. I know this is not 'body, will and mind' but I still see it as Hauora. (P4).

Participant One also took a slightly different approach to teaching values, saying:

A lot of our units are based around group work and achieving things together...then we look at lot at the interpersonal skills...values and character of individuals within groups. (P1)

Participant One explained that two examples of this is an aerobics and volleyball unit. The students are assessed on their practical performance with a tick box approach but

the main assessment is focused on how they worked together, what leadership and interpersonal skills they demonstrated.

Participant Three explained that he felt they taught aspects of Olympism through units that focused on improving students' own skills, and aiming for personal excellence. An example of this is the:

Games Sense unit with the Year Nines... We are trying to encourage them, it doesn't matter what level you are at, there is always a place for you... Later on down the unit it turns into a sport education model... (P3)

He also added:

We do another unit with our Year Nines with athletics and that personal development... we have an award at the end for those who have had the greatest rate of improvement. (P3)

A common phrase that kept coming through in each of the interviews was: “*It's those teachable moments*” (P5), meaning that some of the values such as “*...tolerance and respect, we teach as it comes up*” (P4). For example, if a student cheats in class, this can become a learning opportunity. The teacher may choose to stop the class and take the opportunity to ask questions and discuss the issue with the class.

A range of teaching methods and strategies to teach Olympism and aspects of it were discussed and explained during the interviews. However, most of them essentially were teaching interpersonal skills and values through a sporting context or cultural games unit or a teachable moment.

4.2.5 Theme Five: Barriers

This theme looks at the barriers to teaching Olympism in PE. During the interviews barriers to teaching Olympism started to be expressed, they were also evident when

the participants were asked if they would consider teaching Olympism explicitly. Participant One expressed that the views and opinions of others is a barrier, stating:

...there would be a critique out there, in the community that our curriculum is too diverse, too difficult to understand...there is just such a lot to it, and so people revert to their default mechanism, of my lessons, my units are based around performance...but it is definitely changing. I think the more the staff are educated, the more staff understand what we can do with our curriculum [and learn] that the foundation of our curriculum, I think, it's based on those Olympic ideals or a derivative of them.

Time was another barrier that was expressed by Participant Five: “*It's trying to find the time to squeeze it into a busy timetable*”. Participant Four supported this idea saying:

The reality is teachers are busy...there would need to be some kind of professional development...with some cool ideas as a starting point that got you thinking about it.

Participant Four also started to suggest some strategies that would help her to begin teaching Olympism explicitly. Participant Five also offered a similar suggestion saying “*Resources and a professional development day...would make it a lot easier [to teach Olympism explicitly]*”.

The responses showed that some of the barriers to teaching Olympism explicitly are: the beliefs and opinions of others, time, diversity of our curriculum, and resources. The participants also suggested that some professional development and new resources would help them to teach Olympism explicitly.

4.3 Summary of Findings

This chapter has provided the findings from the surveys conducted in Part One of the research and the interviews conducted in Part Two of the research. The responses from the survey showed that all participants had heard of Olympism; however, only three identified as teaching it. The interviews showed that the participants in Part Two have a general idea of what Olympism is. They often teach Olympism, implicitly, while teaching aspects of it explicitly. The survey showed that teachers think teaching the Olympic ideals in PE is important and the interviews showed that the participants thought that teaching moral character was important and that Olympism could help to do this. They could all see links between the curriculum and Olympism; however, a number of them felt that this was done implicitly. The participants in both the survey and the interviews used a variety of different methods and contexts to teach aspects of Olympism. A number of different teaching methods were listed in the survey and participants in the interviews often taught interpersonal skills and values through a sporting context or cultural games unit. These responses from the survey and the interviews show that aspects of Olympism and the Olympic ideals are being taught in the participants PE classes, and that they use a number of different teaching methods and strategies to do this.

5 Chapter Five: Discussion

This chapter discusses the findings from this research. Each of the five themes that were identified in Chapter Four will be discussed. These themes are: Teachers' knowledge of Olympism; Teachers' Education; Olympism and the Curriculum; Teaching Olympism; and Barriers. I will then go on to discuss the limitations of this research; what the future of Olympism within NZ PE might look like; future research recommendations; and concluding remarks.

5.1 Teachers' Knowledge of Olympism

Many people around the world are unfamiliar with Olympism, and for most the word 'Olympic' stirs images of the Olympic Games (Parry, 1998). Because Parry (1998) indicated that many people are unfamiliar with Olympism, I found it interesting that all of the participants in Part One of the research had heard of it. There are two reasons why my findings may vary from what Parry (1998) has suggested. The first reason is the type of participants that took part in the survey. The participants who completed the survey all chose to participate; therefore this may have affected the findings. Laerd Dissertation (n.d) suggests that there are a number of reasons why a person chooses to take part in research: such as having an interest in the research, having strong opinions or beliefs about the topic or simply wanting to help out the researcher. Therefore, the participants who chose to take part in the research may have had an interest in Olympism and/or how it is taught in NZ schools, or they may have known me and wanted to help. This could have resulted in the participants having similar characteristics or traits (Laerd Dissertation, n.d). Laerd Dissertation (n.d) suggests that this can lead to a sample not being a true representation of the population or can exaggerate a particular finding of research. This may be one of the reasons that my findings differ from what Parry (1998) suggested.

The second reason my findings may vary, is due to the design of the Health and PE Learning Area within the NZC (MOE, 2007). The NZC (MOE, 2007) has four

underlying concepts² that make up the Health and PE Learning Area (as reviewed in Chapter Two). There are clear links between these underlying concepts and the philosophy of Olympism. This can be specifically identified in the concept of Attitudes and Values (Culpan, 2008b; Culpan, et al., 2008; Thorn, 2010). Table 13 from Culpan, et al. (2008, p.3) aims to make the links between Attitudes and Values and Olympism explicit.

Table 13. Harmonious link between the Attitudes and Values of NZHPE and Olympism through movement

<p>NZHPE Attitudes and Values <i>Positive and responsible attitude to personal physical, mental and emotional, social and spiritual well-being by valuing themselves and other people, a willingness to reflect on beliefs; the strengthening of integrity, commitment, perseverance and courage.</i></p>	 <p>The Olympic Charter essentially defines Olympism as: The blending of sport with culture and education to promote a way of life based on:</p> <ul style="list-style-type: none"> • the balanced development of the body, will and mind • the joy found in effort • the educational value of being a good role model • respect for universal ethics including: tolerance, friendship, generosity, non-discrimination, unity and respect for others. 	<p>NZHPE Attitudes and Values <i>Respect for the rights of other people through acceptance of a range of abilities, acknowledging diverse viewpoints and through tolerance and open-mindedness.</i></p>
<p style="text-align: center;"></p> <p>NZHPE Attitudes and Values <i>Care and concern for other people in their community and for the environment through co-operation, love, care, compassion, constructive challenge and competition and positive involvement and participation.</i></p>		<p style="text-align: center;"></p> <p>NZHPE Attitudes and Values <i>A sense of social justice by demonstrating fairness, inclusiveness and non-discriminatory practices.</i></p>

(Culpan, et al., 2008, p.3)

These clear links between the NZC and Olympism may be one of the reasons why all of the participants had heard of Olympism. Although my findings were different from Parry (1998), they were consistent with Culpan and Jones' (2005) findings.

²Well-being (Hauora), Health Promotion, a Socio-ecological Perspective and Attitudes and Values.

Their research followed the release of the 1999 curriculum that incorporated the philosophy of Olympism. They found that even though Olympism had been around for a long time, the teacher's interviewed were introduced to it through the curriculum. This would support the argument that most people are unfamiliar with Olympism (Parry, 1998); however, due to the nature of the NZC, PE teachers in NZ are becoming more aware of the philosophy of Olympism and this is a reason why all of the participants had heard of Olympism.

While the participants in Part One of the research were asked if they had heard of the term Olympism, the participants in Part Two were asked to explain what Olympism meant to them. As previously stated the IOC (2013) defines Olympism as:

a philosophy of life, exalting and combining in a balanced whole the qualities of body, will and mind. Blending sport with culture and education, Olympism seeks to create a way of life based on the joy of effort, the educational value of good example, social responsibility and respect for universal fundamental ethical principles (p.11).

The five participants showed some general understanding of Olympism, using some similar words to the IOC's definition. Many of the participants' explanations included an education through movement, the joy of movement, and teaching values. However, none of the participants were able to give a clear and concise definition. This is consistent with Thorn's (2010) findings. She found that the teachers in her study also had generalised understandings of Olympism and had trouble specifically defining it. This may be because the philosophy of Olympism is integrated into the NZC (2007) through the underlying concepts rather than through the use of the word Olympism. To support this idea, Thorn (2010) found that even though the teachers did not have an in-depth understanding of Olympism, they did show in-depth understanding of the underlying concepts of the curriculum and how morals, values and interpersonal skills can be learnt through physical activity. Another reason that the participants may not have been able to specifically define Olympism is because of the confusion around the definition. Bale and Christensen (2004) suggest that there is no universal definition of Olympism, and without a clear consistent definition, it is difficult for people to define. This results in people trying to describe it in their own words, just like the participants in this research did. The literature discussed and the findings indicate that the PE teachers have a general understanding of Olympism;

however, the findings of this research, along with Thorn (2010), also showed that the participants experienced some uncertainty.

5.2 Teachers' Education

Pajares (1992) suggests it is difficult to determine the difference between a person's knowledge and their beliefs; therefore, it was interesting that the findings indicated that the participants thought that they had gained their knowledge from various sources and from their own beliefs. Tinning (2008) suggests valued knowledge is passed on in both institutional and non-institutional sites, through a range of means, such as modelling, stories, dance, art, books speeches, TV, internet, radio etc. This could take place in "formal" institutional sites such as churches, hospitals, universities, schools and factories, or in "informal" sites such as families, local parks and playgrounds (Tinning, 2008). The findings are consistent with Tinning (2008) because all of the participants in Part Two thought they had gained some of their knowledge about Olympism and how to teach it from their formal university education. Culpan and Stevens' (2015) findings also support this, because they found secondary PE graduating students appeared to have a useful working knowledge of Olympism. In addition, some participants in this research also thought knowledge was gained by doing their own research and from their colleagues. Participant One says: "*it's probably through my own research and thinking about higher level thinking in PE*", explaining their own research had led to their understanding of Olympism and how to teach it. Participant One was not alone, with other participants also mentioning that doing their own research for NCEA Level 3 had led to their knowledge of Olympism and how to teach it. Other participants also mentioned they felt they had gained knowledge from their colleagues in the form of professional development and conversations with colleagues who were interested in Olympism. Some other sources briefly mentioned were: resources that sometimes get sent to schools, the internet and through research into post graduate study. Although the participants thought that they had gained their knowledge from a range of sites (Tinning, 2008), they also felt their beliefs and values played a role in choosing what they will teach and how they teach it.

Teachers' beliefs influence their planning, decision-making and classroom behaviour (Erkmen, 2012; Harvey & O'Donovan, 2013; Pajares, 1992). Teachers' beliefs about themselves, teaching and learning, and their students, will influence the way in which they view and approach their work (Erkmen, 2012; Harvey & O'Donovan, 2013; Pajares, 1992). Pajares (1992), and Harvey and O'Donovan (2013) suggest that teachers' beliefs about teaching are well established by the time a person gets to university. They are developed early in their lives through observation during the many years a person spends at school and through their own experiences, which may also be classed as an informal site. This includes what it takes to be an effective teacher, and how students should behave. More specifically to PE, Harvey and O'Donovan (2013) suggest that during this time beliefs are also developed around the value of sport and the importance of competition. Some of these beliefs align with what the teacher educators are hoping for and some do not (Pajares, 1992). Most people who choose to become teachers have had a positive experience in education and with their own teachers. This results in teachers teaching how they were taught rather than challenging the past or the status quo (Pajares, 1992; Harvey & O'Donovan, 2013). When the participants interviewed in Part Two were asked further about how they knew how to teach Olympism, or aspects of it, they all talked about how they believe in the philosophy of Olympism (even though they may not always use this term) because it fits with their own morals and values. Therefore, the participants all felt that it was important to teach aspects of Olympism in their classroom regardless of what is, or is not, specified in the curriculum. The findings of this research support the idea that teachers' beliefs are incredibly important in teaching, in terms of what they teach and more importantly, how they teach it. I asked Participant One and Two how they knew how to teach Olympism. Participant Two put it very simply: "*Osmosis! It's kind of who I am*" and Participant One elaborated on this idea saying:

It was probably innate. In my upbringing. It's probably been reinforced with who I have been socialised with, but it is probably something I have figured out from my educational experiences...the type of school I was at [as a student], the teachers that I had. The staff that taught me when I was at school were phenomenal physical

educators and they probably instilled quite early on that PE has more of a purpose than sport etc.

I found that the first two participants both mentioned that what they teach is part of who they are; therefore, in the next interviews I asked the participants if they thought Olympism was important because it reflected their beliefs or because it was embedded within the curriculum. All of the participants felt that it was more because of their beliefs, however some felt that it was their beliefs that led them to PE.

Participant Four sums it up by saying:

I think it is probably both. A lot of it comes down to who I am and what I believe in and its part of what we value here as a department. But it is nice that it also falls into our curriculum.

The findings and the literature have shown that both the knowledge that is gained from formal and informal pedagogical sites, as well as the beliefs that develop from a young age, were important in determining what the participants knew about Olympism and how to teach it.

5.3 Olympism and the Curriculum

Sport is valued around the world by many societies and Arnold (1996) argues that it is best understood as a ‘valued human practice’³. Arnold (1996) recognises the important connection between the educative value of sport and moral development and is supported by many authors who agree that valuable life principles and beliefs can be learned in, through and about movement (Arnold, 1979; Binder, 2001; 2005; Culpan, 2001; 2007; Muller, 2000; Martinkova, 2012; Naul, 2008). Bronikowski (2003) states that physical activity seems to be one of the most important and influential domains for socio-moral education. Binder (2005) supports this idea

³ It is considered a valued human practice when participants: adhere to the rules, traditions and customs of the sport; compete in a physical contest, but play in a moral and ethical manner; pursue the intrinsic goals of the particular sport; and interact socially (Arnold, 1997).

suggesting that moral development is effective within a PE setting because individual and group problem solving often takes place. Participant Three agreed with the literature saying, “*yes, definitely*” moral character is an important part of sport and PE. Participant One and Four also stated that they believed it was important. The participants in Part Two of the research were also asked if they thought teaching Olympism could help develop moral character in PE. The participants agreed with this. Participant Four showed this by responding to the question with: “*yeah, definitely. I mean when you have words like tolerance, unity and friendship, non-discrimination...its clear cut*”.

The findings are consistent with the literature that suggests that teaching Olympism in PE can help to develop moral character (Culpan & McBain, 2012; Parry, 1998). Historically, de Coubertin believed that education was a tool to tackle problems of his time (Muller, 2000) and that Olympism could strengthen the belief that moral character could be developed through sport (Muller, 2000; Parry, 2007). Arnold (1996) supports this idea and advocates for using Olympism as a valued model for learning through sport. Parry (1998) took it a step further suggesting that Olympism can provide a valuable framework for teaching moral education in PE, emphasising the importance of learning through physical activity. He “argued for PE as Olympic education in the form of moral education (mainly through an emphasis on the values of equality, justice and fairness to all)” (Chatziefstathiou, 2011, p. 164). Having an Olympism focus could enhance the teaching of values and morals that teachers are already trying to teach in PE (Chatziefstathiou, 2011). Culpan and McBain (2012) also acknowledge this idea however suggest that the concept needs to be contextualised, logically structured and located within PE.

The participants in Part One of the research were not asked if they thought teaching Olympism could help develop moral character in PE; however, they were asked if they thought it was important to teach the Olympic ideals in PE. The findings indicated that they all thought it was important for the Olympic ideals to be taught in PE. This shows that the teachers who participated in this research all valued the philosophy of Olympism when broken down into the four Olympic ideals, and thought that it should be taught in PE, regardless of whether they were teaching Olympism or not. These findings may also be due to the type of participants who

took part in the research and because of the NZC (MOE, 2007), as previously discussed in this chapter.

Arnold (1996) advocates that there is an important place for sport in the curriculum. He believes that the goals and objectives of Olympism can be achieved by using trained professionals to deliver the concept of sport as a valued practice. Bronikowski (2003) agrees and also suggests that Olympism links directly to PE and sport; therefore, making PE an ideal setting to explicitly teach Olympism. Culpan (2008a) suggests that if Olympic education programmes are to teach Olympism as de Coubertin envisaged, then he believes it needs to be taught predominately in PE and through sport programmes in schools. Culpan and Wigmore (2010) argue that learning is maximised when Olympism is taught in a structured, systematic and logical way, through the ethical practice of sport. Therefore, Culpan & Wigmore (2010) suggest that it is through a PE curriculum that these learning opportunities can be manifested and the philosophy of Olympism effectively taught.

Naul (2008) offers an overview of the dissemination of Olympic education as a part of PE and sport programmes in schools. Naul (2008) suggests that it is very difficult to specifically identify if PE curricula have included elements of Olympic education because education ministries often only refer to 'curriculum frameworks'. These frameworks are usually then developed into regional curricula, which results in them being rather flexible and often vague for the local schools. Puhse and Gerber (2005; cited in Naul, 2008) conducted a secondary analysis of the Swiss project 'International Comparison of PE'. This analysis included 35 national reviews from around the world. They found that PE was often associated with the teaching of values and norms; however, only five of the reviews (Germany, Greece, Lithuania, NZ and Poland) linked the values to anything Olympic. The other countries mostly associated them with the social learning process of sport.

Changes in the NZ Curriculum over the last 20 years has made integrating Olympism into PE programmes possible (Culpan and Wigmore, 2010). Both the NZHPE (MOE, 1999) and its replacement, the NZC (MOE, 2007) have a strong socio-critical and cultural bias for PE (Culpan & Bruce, 2007). Olympism has been integrated into the PE curriculum, with the underlying concept of Attitudes and Values, which are

aligned with the philosophy of Olympism (Culpan, 2001). Culpan and McBain (2012) state that the current curricular does aspire to:

...contextualise PE within a set of attitudes and values consistent with lived philosophy of Olympism; promote pedagogies that are of a socio-critical kind; and engender awareness and debate around the discourses associated with healthism, the body, sport and sexuality (p. 96).

The findings showed that the participants in Part Two of the research can see links between Olympism and the curriculum; however, they thought that these links were implicit rather than explicit. This is summed up by Participant Four, who when asked if they saw links between the curriculum and Olympism said, “*Yes, oh definitely...but I don't think they are explicitly within there*”. Participant Four is correct; the word Olympism does not appear in the NZC (MOE, 2007); however, as previously stated there are clear links between the underlying concepts of PE and the philosophy of Olympism. One of the reasons for this is because the Health and PE Learning Area in the NZC (MOE, 2007) covers three subject areas: PE, health and home economics. Therefore, it is important that the content of this learning area can be applied to all three subject areas. For example, a home economics teacher who is uneducated around Olympism may see this word and automatically think of the Olympic Games (Parry, 1998). They may then make the assumption that Olympism can only be taught through sport. In contrast, when they see the underlying concepts of Attitudes and Values, and Hauora, it may be easier for them to see how they could be taught through home economics. To help support the teaching of Olympism in PE and Health the MOE has created two resources: *Attitudes and Values: Olympic Ideals in Physical Education, Years 9 – 10* (MOE, 2001) and *Olympism: Attitudes and Values in Physical Education, Years 5-7* (MOE, 2004) to explicitly show how Olympism could be used to teach the Attitudes and Values from the curriculum. The next theme will discuss how the implicit links between Olympism and the curriculum may have an impact on the teaching of Olympism.

5.4 Teaching Olympism

The findings from the research show that perhaps this implicit approach to Olympism in the NZC (MOE, 2007) is resulting in the implicit teaching of Olympism. The participants in Part Two of this research were asked if they taught Olympism implicitly or explicitly. The findings showed that all of the participants agreed that they taught Olympism implicitly. Participant Three puts it very succinctly: “*Yeah, we teach Olympism implicitly*”. These findings support the literature that argues that, currently Olympic education has no specific pedagogy (Culpan, 2008a); Tinning (2008) states that pedagogy is the process of knowledge production or reproduction, and that the purpose of intention is the difference between pedagogical work and a learning experience. If a teacher is teaching something implicitly, this implies that it is a side product of the other intended learning; therefore, there is rarely a specific intention for this learning. This would suggest that the participants do not use a specific pedagogy to teach Olympism as Culpan (2008a) suggests. Lack of specific pedagogy is not the only argument associated with Olympic education; Kohe (2010) and Lenskyj (2012) also argue that it can lack purpose. The findings also support this argument because if we do not teach something explicitly then there is no specific intent to teach or pass on knowledge (Tinning, 2008), and without this intent, our teaching and learning lacks purpose. An ‘across the curricula’ approach to Olympism is quite common, but does not necessarily meet the needs of the students or maximise learning. This is because they can be ‘apedagogical’, and not contextualised within physical activity and sport (Culpan & Wigmore, 2010). The findings show that Olympism is being taught by the participants across the PE curricula, implicitly across units and through a variety of teaching methods that draw from a range of pedagogies, rather than drawing on a specific Olympism pedagogy. This adds to the lack of purpose because, like the across the curricular approach, the specific teaching of Olympism simply becomes a by-product of other learning outcomes or content.

In Part One of the research, the participants were asked if they taught Olympism. Three of the participants answered yes they did, while nine answered no they did not. The survey then went on to ask the participants if they taught the four Olympic ideals in PE. All of the participants who answered these questions identified as teaching the following Olympic ideals: the balanced development of body, will and mind

(Hauora); how to be a good role model; values such as tolerance, generosity, unity, friendship, non-discrimination and respect for others. Eight of the 11 participants who answered, identified as teaching the joy found in effort (i.e. the happiness that comes from working hard to achieve something). These findings support Culpan (2007; 2008b), who suggests that Olympism education is in its early stages of existence in NZ and that Olympism education in NZ has increased considerably, as the philosophy of Olympism is now incorporated into the NZC (MOE, 2007). This shows that Olympism, or aspects of Olympism, are being taught in the NZ schools that took part in this research. However, in contrast it shows that three quarters of the teachers surveyed, identified as not teaching Olympism. Thorn (2010) suggests that for Olympism to be taught successfully in PE, teachers need to have a good knowledge and understanding Olympism; furthermore, they need a range of games and activities that can be used to teach it. The findings show that participants have a general understanding of Olympism, however, none of them demonstrated this level of understanding that Thorn (2010) suggests. This may be one of the reasons that three quarters of the participants identified as not teaching Olympism. In contrast, the reason that many of the participants identified as teaching some of the Olympic ideals may be because of the type of participants that took part in the survey, the NZC (MOE, 2007), and the beliefs that the participants hold, as previously discussed in this chapter.

The participants in both Part One and Part Two were asked what methods of teaching and/or strategies they used to teach Olympism. The findings showed that a wide range of teaching methods and strategies are being used. These include: practical activities; co-operative learning; group challenges; implicit and explicit instruction throughout the junior programme; in the senior school as a case study when evaluating a trend, issue or event; the Sport Education Model (Siedentop, Hastie & Van den Mars, 2011); the Social Responsibility Model (Hellison, 2011); teaching interpersonal skills and values through a sporting context or cultural games unit and during a “teachable moment”⁴. Thorn (2010) also found in her research that cooperative group work and practical activities were used in a NZ secondary school to

⁴ A teachable moment is when something occurs in a lesson that was not planned for, but valuable learning can come from this moment.

teach Olympism, as well as teacher directed learning, questioning, discussions, role-plays, peer teaching and divergent discovery (Mosston & Ashworth, 2002).

The range of teaching methods that were identified indicated that there is still not a specific pedagogy or teaching model being used as Culpan (2008a) suggested. In contrast, the variety shows that the teachers are adapting and teaching the philosophy of Olympism to meet the needs of their students. Thorn (2010) agrees that it is important to meet the needs of the students and recommends: “Olympism education teachers need to understand their students’ needs, and how teaching Olympism can help in their social and ethical growth and development” (p. 148). While it is important to adapt to meet the needs of students, it is also essential that the learning has purpose and specific learning intentions; therefore, a specific Olympism pedagogy needs to be developed. Without it, Olympism will likely to be a by-product of other teaching and learning.

5.5 Barriers

The findings show that Olympism, or aspects of Olympism, are being taught in PE by the participants in this research. However, teaching the philosophy of Olympism explicitly in PE is not a regular occurrence. The teaching of Olympism has improved over time; though, there are still a number of barriers. Common perceived barriers that were brought up by the participants included, simply not knowing how to do it and not having enough time. They indicated that they do not have the time to learn how to teach Olympism explicitly, as a whole, and create the resources. Participant Five said that it’s difficult to, “*find the time to squeeze it into a busy timetable*”.

Participant Five also expressed another barrier:

There would be a critique out there, in the community that our curriculum is too diverse, too difficult to understand...there is just such a lot to it, and so people revert to their default mechanism, of my lessons; my units are based around performance.

This quote suggests that not all PE teachers would be interested in teaching or learning to teach Olympism explicitly in their classes. In the interviews, we also discussed that PE teachers may not be the only ones that would not be interested in teaching Olympism. Participant One felt that other staff and parents might also be barriers, as they may have a more traditional view of PE that focuses on physical performance, rather than the current holistic approach to PE. This lack of understanding may be a barrier as they would not view Olympism important and would not see it as relevant in PE.

These findings are consistent with the literature. Morgan & Hansen (2008) suggest that lack of confidence, training, knowledge and interest all impact the delivery of PE programmes. Some other factors include having a crowded curriculum, inadequate time and money for planning and resources, and low subject status (Hardman & Marshall, 2000; Morgan & Hansen, 2008). Morgan & Hansen (2008) also suggest that when teachers hold negative attitudes towards PE, or aspects of it, and question the value of it for their students, this reduces the quality of teaching in PE and their willingness to learn.

While there has been additional support for the introduction of Olympism education into PE programmes, these resources were produced over ten years ago (MOE, 2001; 2004). The participants felt that new resources and more professional development would be needed to help support teachers to teach Olympism explicitly.

5.6 Summary of Discussion

This chapter has discussed the findings from my research, under the five themes identified. The first theme discussed how the nature of the participants and the curriculum has influenced NZ PE teachers' awareness of the term Olympism. Theme One also discussed how the NZC may have led to the participants generalised understanding of Olympism due to it being introduced through the Attitudes and Values, rather than using the specific word. The second theme discussed how secondary PE graduates appear to have a useful working knowledge of Olympism and how the beliefs of teachers play an important role in determining what and how they

teach. The third theme discussed how the development of moral character is an important part of PE, how the teaching of Olympism could support this and the implicit connection between Olympism and the curriculum. The fourth theme discussed how these implicit links may impact the teaching of Olympism within PE. Including how the findings support the literature that suggests that Olympism has no specific pedagogy and lacks purpose, and why it is important that an Olympism pedagogy is developed. The fifth and final theme discussed perceived barriers to teaching Olympism explicitly in PE.

5.7 Limitations

During the research design process, I made every attempt to eliminate potential limitations. However, as the research progressed some limitations became evident. The first was the selection of the participants. The participants in both Part One and Two volunteered to take part, which may have impacted the results of the research. The information and consent forms all had the title: “PE teachers’ knowledge of Olympism and the pedagogies they use to teach it”, as a heading. This heading may have either attracted participants or turned them away. If a person had never heard of the words ‘Olympism’ or ‘pedagogies’, they may have chosen to decline the invitation to participant. In contrast, a person who was familiar with these words, or had an interest in this area, may be more interested in taking part in the research.

During the analysis of the data some limitations of the survey conducted in Part One became apparent. If I was to conduct this research again, I would have asked the participants in the survey to define their understanding of Olympism, because there is quite a difference between hearing the word Olympism and understanding it. Furthermore, I would have asked the participants if they thought it was important to teach Olympism in PE to find out if they valued the teaching of Olympism, as a whole, in PE. Finally, I am unsure how the participants interpreted each of the Olympic ideals. I tried to use simple words to explain these, but without further discussion it is hard to determine how these were interpreted and if the meaning that they took from them was what I had intended. Their understanding of these words would impact their response. These limitations are consistent with Teddie and

Tashakkori (2009) who state that one of the weaknesses of surveys is that the must be kept short, which may lead to missing data, and low response rates.

Other limitations of this research were that the sample size was very small, which means that the findings could not be generalised to a bigger audience. E.g. no conclusions can be drawn about, if and how Olympism is being taught in NZ secondary schools. Another factor that may have impacted the research is the possible bias of me as a physical educator with an interest in Olympism and the teaching of values and morals through PE. While I tried not to purvey my beliefs and viewpoints throughout the research process, it is impossible for my beliefs or viewpoints to have not slightly impacted the research. Finally Olympic education and Olympism is taught around the world, therefore, there is some research written in languages, other than English. I was unable to access and use this work, or I had to use translations and summaries.

5.8 The Future of Olympism within NZ PE

All of the participants indicated that they would be interested in teaching Olympism explicitly in PE, which led me to wonder what could the future of Olympism within NZ PE look like? From this research, and reflection on my own teaching practice, I suggest four ideas that might improve the teaching of Olympism in PE (secondary) in NZ. These focus on pre-service and in-service education, resources and a daily lesson framework.

Firstly, I agree with Petrie (2015) who suggested that to broaden a teacher's perspective, knowledge and understanding around a concept then in-depth professional learning needs to take place both pre-service and in-service. Therefore, I suggest that in pre-service education students need to be explicitly taught about Olympism and how the philosophy of Olympism links to our curriculum. Culpan and Stevens (2015) also suggest that there needs to also be a consistent and strategic push to have Olympism embedded into pre-service programmes. I think that this education needs to continue through to current teachers in the form of professional development. This professional development needs to include the links between the curriculum and

the philosophy of Olympism and explain why the word is not specifically in the curriculum. It is important to take into consideration that many teachers are not always looking for another conceptual framework (Culpan & Stevens, 2015) and that some people will automatically assume Olympic education and think of the Olympics when they hear the term Olympism. The MOE created two resources (2001; 2004) that focused specifically on teaching Olympism and the Olympic ideals. The findings showed that most of the participants were not familiar with these. Therefore, I suggest that these documents be updated, re-circulated to the PE community and used during professional development workshops.

From reflection on the participants' interest in teaching Olympism explicitly in PE, my own teaching and the desire to be able to teach Olympism explicitly every day, I feel that there needs to be a daily lesson framework developed. Petrie (2015), and Culpan and Stevens (2015), both caution bringing in another conceptual framework; however, I believe that a framework of this nature would allow us to teach the philosophy of Olympism explicitly, without compromising other learning outcomes. I suggest that this framework will not be for everyone and may not be suitable for all classes, instead it will be another model in the 'teacher's tool belt'. The framework that I propose would consist of pedagogy from a humanist-critical paradigm. It would include the humanistic pedagogy of Olympism and the Teaching Personal and Social Responsibility (TPSR) model (Hellison, 2011), as well as introduce critical pedagogy. TPSR is a pedagogical approach designed by Don Hellison to teach students personal and social responsibility (Gordon, 2009). The TPSR model is fast becoming an accepted pedagogical approach to teaching physical education in NZ secondary schools, despite a lack of empirical support from academic research (Gordon, 2007; Gordon, Thevenard & Hodis, 2012). There are many links between Olympism and TPSR. Traditionally they are both humanistic teaching pedagogies and aim to develop moral character. Figure 1 (p. 16) shows how closely Olympism and the Attitudes and Values in the NZC (MOE, 2007) are linked. The TPSR five levels of social responsibility (Table 14) could easily be added to Figure 1, with the outcomes relating to 'self' and 'self/others' in the top half of the figure being aligned with level one to three (personal responsibility); and levels four and five (social responsibility) being aligned with the outcomes of 'others/society'; and 'society/others/self' in the bottom half of the figure. A major critique of both the teaching pedagogies is the lack

of critical theory (Binder, 2012; Culpan & Wigmore, 2010; Kohe, 2010; Lenskyj, 2012; Shields & Bredemeier, 1995; Teetzel, 2012). Therefore, with the introduction of critical pedagogy we may also be able rectify a common problem in PE teaching which is that often the curriculum is taught in a vacuum that ignores wider societal, moral and political influences and issues.

Table 14. The Five Levels of Social Responsibility

Level	Components
1	<p>Respecting the rights and feelings of others</p> <ul style="list-style-type: none"> • Self-control • The right to peaceful conflict resolution • The right to be included
2	<p>Participation and Effort</p> <ul style="list-style-type: none"> • Self-motivation • Exploration of effort and new tasks • Courage to persist when the going gets tough
3	<p>Self-Direction</p> <ul style="list-style-type: none"> • On-task independence • Goal setting progression • Courage to resist peer pressure
4	<p>Helping others and Leadership</p> <ul style="list-style-type: none"> • Caring and compassion • Sensitivity and responsiveness • Inner strength
5	<p>Outside the gym</p> <ul style="list-style-type: none"> • Trying these ideas in other areas of life • Being a role model

(Hellison, 2011, p.21)

PE teachers will be able to use this framework as their daily lesson structure, therefore still meeting the other needs of their curriculums. By combining Olympism, TPSR and critical pedagogy physical educators may be able to start addressing some of the limitations of these models as we currently know them. By combining humanistic and critical pedagogy, we will enable physically educated students to contribute to a peaceful and better world and have a greater sense of social justice and equity.

5.9 Future Research Recommendations

From this research I make two further recommendations. The participants all indicated that they would be interested in teaching Olympism explicitly in PE; therefore, I recommend that a daily lesson framework (as suggested above) is further developed. This would then need to be implemented into PE classes, with the process and outcomes measured using an appropriate research methodology. This would allow an investigation to determine whether as framework of this nature is worth pursuing as a pedagogical approach to teaching Olympism in PE.

Secondly, the research showed that Olympism is being taught implicitly by the participants; therefore, I think future research could be done to identify if it is essential that when the philosophy of Olympism is taught, it is called Olympism. Alongside this, I recommend that further research investigates how the philosophy of Olympism could be taught explicitly in PE, but without the Olympism title. I suggest this because currently the word Olympism does not feature in the NZC (MOE, 2007); however, as previously discussed there are links between the Health and PE Learning Area within the NZC (MOE, 2007), and the philosophy of Olympism. This research would be beneficial as it would allow other specific pedagogies to be identified or developed to enable the philosophy of Olympism to be taught, with or without the title of Olympism.

5.10 Concluding Remarks

This research has provided some insight into NZ PE (secondary) teachers' knowledge and experiences of teaching Olympism. All of the participants had heard of the term Olympism. The five participants in Part Two showed some general understanding of Olympism; however, none of them were able to give a clear and concise definition. This may be due to the sample of the participants, as well as the links between the Health and PE Learning Area within the NZC (MOE, 2007), and the philosophy of Olympism. The participants gained their knowledge about Olympism and how to teach it through a variety of sources. They all felt that some of their knowledge came from their formal university education; however, they thought that their beliefs and values influenced what they teach and how they teach it. The participants believed that developing moral character is an important part of PE and they could see that teaching Olympism could be a way of doing this. The participants in Part Two of the research could identify links between Olympism and the curriculum; however, they thought that these were implicit. This implicit approach to Olympism in the NZC (MOE, 2007), may be resulting in an implicit approach to teaching Olympism. All of the participants agreed that they are teaching Olympism implicitly. This finding supports the argument that currently Olympic education has no specific pedagogy (Culpan, 2008a), and that often it lacks purpose (Kohe, 2010; Lenskyj, 2012). The reason for this is if we don't teach something explicitly, then there is no specific intent to pass on knowledge (Tinning, 2008), and without this intent, teaching and learning lacks pedagogy and purpose.

The participants identified a wide range of teaching methods and strategies to teach Olympism or aspects of it. This variety indicates that there is still not a specific pedagogy or model being used to teach Olympism; however, it does show that the teachers are adapting their teaching to meet the needs of their students. While this is important, it is also essential that the learning has purpose and specific learning intentions; therefore, a specific Olympism pedagogy needs to be developed. The participants all indicated they would be interested in teaching Olympism explicitly in PE, therefore I suggest four ideas that may improve the teaching of Olympism in NZ PE (secondary). These focus on pre-service and in-service education, resource development and a daily lesson framework. The implementation of these changes

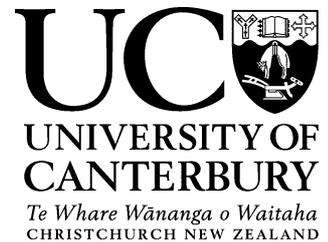
may help the Olympic Movement to move closer to their goal, which is “to contribute to building a peaceful and better world by educating youth through sport practised in accordance with Olympism and its values” (IOC, 2013, p. 15). Without any change, Olympism will likely be a by-product of other teaching and learning in NZ PE.

6 Appendices

6.1 Appendix A: Information for Principals

Telephone: 021 300185
Email: anna.mccone@pg.canterbury.ac.nz

[Current date]



PE teacher's knowledge of Olympism and the pedagogies they use to teach it

Dear [Principal's name],

My name is Anna McCone and I am a postgraduate student at the University of Canterbury. I am currently studying towards a Master of Education. I am researching what secondary PE teachers know about the term Olympism (which is woven through the PE curriculum) and the pedagogies they use to teach it. This research will allow me to share with the PE community effective ways Olympism is being taught or provide evidence to advocate for more professional development in this area.

I would like to invite the Head of your PE Department to take part in this research project. In this letter you will find the necessary details about the research project, so that you can make an informed decision about whether you are willing to consent to your staff member taking part in it.

The research will be completed in two parts.

Part One will consist of a short survey (approximately 10 minutes), which will need to be completed by your Head (or Acting Head) of the PE Department.

Part Two will consist of a semi-structured interview with your Head (or Acting Head) of the PE Department, which will take approximately 1 hour.

A small group of participants will be randomly selected from the returned surveys, to take part in Part Two. Therefore, not all participants from Part One will be required to take part in Part Two. A participant may take part in Part One, but choose not to take part in Part Two.

Your consent will allow me to invite your Head of the PE Department to take part in this research project. For Part One the participant will receive an information letter via post or email. This will also include what the participant is consenting to by taking part in the survey. The survey will be done electronically; therefore, the participants consent will be given by taking part, rather than returning a consent form.

If your Head of the PE Department takes part in Part One and is randomly selected to take part in Part Two, the participant will receive another information letter specifically about Part Two, the semi-structured interview. They will have a chance to discuss this with me before consenting to take part in the interview. Participation

in this research project is voluntary at both stages. You and the participants may withdraw from the research project at any stage, including any material that may have provided.

The interviews will take place at a time and location that is convenient for the participant. The interviews will be recorded. The participants will be invited to view the recordings and asked to view the transcripts to check for accuracy. The interview offers no risk to the participant involved or your school.

The school (if needed) and participants will all be given pseudo names and all data gathered will be confidential to the participants. My supervisors, a possible transcriber and I will be the only people to view the information. The data will be kept in a locked filing cabinet at the University of Canterbury, and will be destroyed at the successful completion of my thesis.

The findings of the research project will be published in my Master's thesis and may be used in a published peer reviewed journal. I may also share the findings at regional and national conferences. In disseminating this information the schools or participant's names will not be used.

If you have any questions or concerns about the research project please contact me on the details above. If you wish to contact my thesis supervisor at any time, please contact Ian Culpan on 03 345 8132 or ian.culpan@canterbury.ac.nz.

This project has been reviewed and approved by the School of Sport and PE and the UC HEC Low Risk ethics process. Complaints should be addressed to:

The Chair
UC Human Ethics Committee
University of Canterbury
Private Bag 4800
CHRISTCHURCH
Email: human-ethics@canterbury.ac.nz

Thank you for taking the time to consider this invitation to take part in this research project. If you give your consent for your Head of PE to take part please sign the attached form, and return in the stamped self-addressed envelope by [date]

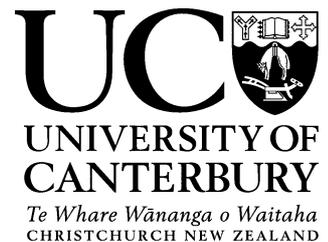
Yours sincerely

Anna McCone

6.2 Appendix B: Consent Form for Principals

Telephone: 021 300185
Email: anna.mccone@pg.canterbury.ac.nz

[Current date]



PE teacher's knowledge of Olympism and the pedagogies they use to teach it

I have read and understood the information received, regarding the participation of my Head (or Acting Head) of the PE Department in this research project.

I understand that:

My Head (or Acting Head) of the PE Department may take part in this research project (Part One and/or Part Two);

That the information provided will be confidential;

Pseudo names will be used for both the school and participant if these are required when reporting the findings from this research project.

I may withdraw the school from the research project at any time while the data is being collected or analysed.

I give my consent for my Head (or Acting Head) of the PE Department to take part in this research project (Part One and Part Two).

Name: _____

Signed: _____

Date: _____

Name of Head of Department (PE): _____

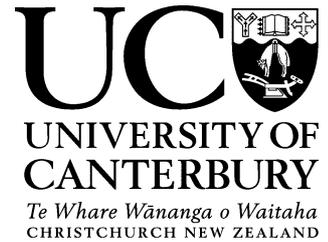
HOD (PE) Email: _____

HOD (PE) Phone number: _____

6.3 Appendix C: Information for the HOD PE– Part One

Telephone: 021 300185
Email: anna.mccone@pg.canterbury.ac.nz

[Current date]



PE teacher's knowledge of Olympism and the pedagogies they use to teach it

Dear [HOD's name],

My name is Anna McCone and I am a postgraduate student at the University of Canterbury. I am currently studying towards a Master of Education. I am researching what secondary PE teachers know about the term Olympism (which is woven through the PE curriculum) and how they teach it. This research will allow me to share with the PE community effective ways to teach Olympism or provide evidence to advocate for more professional development in this area.

I would like to invite you to take part in this research project. In this letter you will find the necessary details about the research project, so that you can make an informed decision about whether you are willing to consent to taking part in it.

The research will be completed in two parts.

- **Part One** will consist of a short survey (approximately 10 minutes), which will need to be completed by you as the Head (or Acting Head) of the PE Department.
- **Part Two** will consist of a semi-structured interview with you as the Head (or Acting Head) of the PE Department which will take approximately 1 hour.

A small group of participants will be randomly selected from the returned surveys, to take part in Part Two. Therefore, not all participants from Part One will be required to take part in Part Two. A participant may take part in Part One, but choose not to take part in Part Two.

This survey will be done electronically; therefore, your consent will be given by completing the survey, rather than returning a consent form. If you do not wish to take part in this research project, do not complete the survey.

If you take part in Part One and are randomly selected to take part in Part Two, you will receive another information letter specifically about Part Two, the semi-structured interview. You will have a chance to discuss this with me before consenting to take part in the interview. Participation in this research project is voluntary at both stages. You may withdraw from the research project at any stage, including any material that you may have provided.

The interviews will take place at a time and location that is convenient for you, and will be recorded. You will be invited to view the recordings and asked to view the transcripts to check for accuracy. The interview offers no risk to you as the participant, or your school.

The school (if needed) and you will all be given pseudo names and all data gathered will be confidential to the participants. My supervisors, a possible transcriber and I will be the only people to view the information. The data will be kept in a locked filing cabinet at the University of Canterbury, and will be destroyed at the successful completion of my thesis.

The findings of the research project will be published in my Master's thesis and may be used in a published peer reviewed journal. I may also share their findings at regional and national conferences. In disseminating this information the schools or participant's names will not be used.

If you have any questions or concerns about the research project please contact me on the details above. If you wish to contact my thesis supervisor at any time, please contact Ian Culpan on 03 345 8132 or ian.culpan@canterbury.ac.nz.

This project has been reviewed and approved by the School of Sport and PE and the UC HEC Low Risk ethics process. Complaints should be addressed to:

The Chair
UC Human Ethics Committee
University of Canterbury
Private Bag 4800
CHRISTCHURCH
Email: human-ethics@canterbury.ac.nz

Thank you for taking the time to read this letter/email. If you wish to take part in this research project please read the Consent Form below and then click on the link to the survey.

Yours sincerely

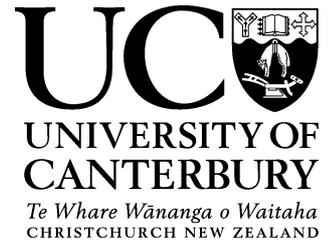
Anna McCone

6.4 Appendix D: Consent Form for the HOD PE – Part One

Telephone: 021 300185

Email: anna.mccone@pg.canterbury.ac.nz

[Current date]



PE teacher's knowledge of Olympism and the pedagogies they use to teach it

I have read and understood the information received, regarding my participation in Part One of this research project.

I understand that:

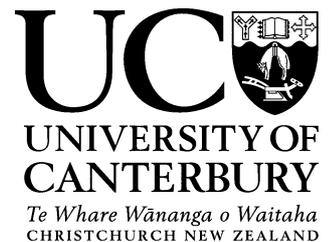
- It will involve me completing a short survey;
- That the information I provide will be recorded and will be confidential;
- Pseudo names will be used for both the school and me if these are required when reporting the findings from this research project;
- I may be invited to participate in Part Two of this research project;
- I may withdraw from the research project at any time while the data is being collected or analysed.
- By completing the survey, I am consenting to take part in Part One of this research project.

Click here to complete the survey [[link](#)]

6.5 Appendix E: Information for Participants – Part Two

Telephone: 021 300185
Email: anna.mccone@pg.canterbury.ac.nz

[Current date]



PE teacher's knowledge of Olympism and the pedagogies they use to teach it

Dear [Participant's name],

Thank you very much for completing an earlier survey as Part One of this research project. It was much appreciated.

As you may be aware my name is Anna McCone and I am a postgraduate student at the University of Canterbury. I am currently studying towards a Master of Education. I am researching what secondary PE teachers know about the term Olympism (which is woven through the PE curriculum) and the pedagogies they use to teach it. This research will allow me to share with the PE community effective ways that Olympism is being taught, or provide evidence to advocate for more professional development in this area.

I would like to invite you to participate in Part Two of this research project. In this letter you will find the necessary details about the research project, so that you can make an informed decision about whether you are willing to consent to taking part in it.

Your consent will allow me to conduct a semi-structured interview with you, which will take approximately 1 hour. You will have a chance to discuss this information letter with me before consenting to take part in the research project. Participation in this research project is voluntary. You may withdraw from the research project at any stage, including any material that you have provided.

The interview will take place at a time and location that is convenient for you. The interview will be recorded. You will be invited to view the recordings and asked to view the transcripts to check for accuracy. The interview offers no risk to you or your school, and your Principal has given consent for this interview to take place.

The school (if needed) and your name will all be given pseudo names and all data gathered will be confidential. My supervisors, a possible transcriber and I will be the only people to view the information. The data will be kept in a locked filing cabinet at the University of Canterbury, and will be destroyed at the successful completion of my thesis.

The findings of the research project will be published in my Master's thesis and may be used in a published peer reviewed journal. I may also share their findings at regional and national conferences. In disseminating this information your name or the school's name will not be used.

If you have any questions or concerns about the research project please contact me on the details above. If you wish to contact my thesis supervisor at any time, please contact Ian Culpan on 03 345 8132 or ian.culpan@canterbury.ac.nz.

This project has been reviewed and approved by the School of Sport and PE and the UC HEC Low Risk ethics process. Complaints should be addressed to:

The Chair

UC Human Ethics Committee

University of Canterbury

Private Bag 4800

CHRISTCHURCH

Email: human-ethics@canterbury.ac.nz

Thank you for taking the time to consider taking part in this research project. If you give your consent to take part in this research project please sign the attached form.

Yours sincerely

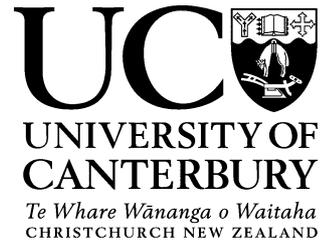
Anna McCone

6.6 Appendix F: Consent Form for Participants – Part Two

Telephone: 021 300185

Email: anna.mccone@pg.canterbury.ac.nz

[Current date]



PE teacher's knowledge of Olympism and the pedagogies they use to teach it

- I have read and understood the information received, regarding my participation in Part Two of this research project.
- I understand that:
- It will involve a one interview (approximately 1 hour) at a time and place that is convenient for me;
- That the information I provide will be recorded and will be confidential;
- Pseudo names will be used for both the school and me if these are required when reporting the findings from this research project;
- I may withdraw from the research project at any time while the data is being collected or analysed.

Name: _____

Signed: _____

Date: _____

6.7 Appendix G: Survey Questions

* 1. What is your name?

* 2. Are you the Head (or Acting Head) of the Physical Education Department in your school?

Yes

No

If 'No', (please specify)

* 3. What is the name of the school that you teach at?

* 4. Have you read the Information Letter about this Research Project and do you consent to taking part in it?

Yes

No

* 5. Have you heard of the term Olympism?

Yes

No

* 6. Do you teach Olympism in your Physical Education classes?

Yes

No

* 7. What methods of teaching do you use to teach Olympism in physical education?

* 8. What resources do you use to teach Olympism?

* 9. Do you think it is important to teach balanced development of body, will and mind (Hauora) in physical education?

Yes

No

* 10. Do you teach balanced development of body, will and mind (Hauora) in physical education?

Yes

No

* 11. What methods of teaching do you use to teach the balanced development of body, will and mind (Hauora) in physical education?

* 12. Do you think it is important to teach 'the joy found in effort' (e.g. the happiness that comes from working hard to achieve something) in physical education?

Yes

No

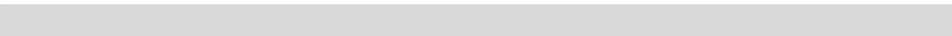
* 13. Do you teach 'the joy found in effort' (e.g. the happiness that comes from working hard to achieve something) in physical education?

Yes

No



* 14. What methods of teaching do you use to teach 'the joy found in effort' (e.g. the happiness that comes from working hard to achieve something) in physical education?



* 15. Do you think it is important to teach students how to be a good role model for others in physical education?

Yes

No

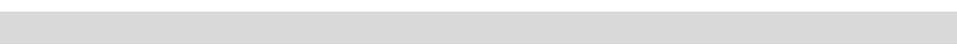
* 16. Do you teach your students how to be a good role model in physical education?

Yes

No



* 17. What methods of teaching do you use to teach your students how to be a good role model in physical education?



* 18. Do you think it is important to teach values such as: tolerance, generosity, unity, friendship, non-discrimination and respect for others in physical education?

Yes

No

* 19. Do you teach values such as: tolerance, generosity, unity, friendship, non-discrimination and respect for others in physical education?

Yes

No



* 20. What methods of teaching do you use to teach values such as: tolerance, generosity, unity, friendship, non-discrimination and respect for others in physical education?

6.8 Appendix H: Semi Structured Interview Schedule

Introduction

- How long have you been teaching PE?
- How long have you been teaching at your school?
- What do you enjoy about teaching PE?
- What do you not enjoy about teaching PE?

Introduction to Olympics and Olympism

- Do you watch the Olympics? Why? Why not?
- What is special about the Olympics?
- What do you like/ not like about the Olympics?
- Are they different from other world championship events? Why? Why not?

What do secondary PE teachers know about the term Olympism?

- Have you heard of the term Olympism?
- What does this term mean to you?
- How would you explain Olympism?

How did they come to know this?

- How did you come to know about Olympism? Tell me more about this?
 - PE at school?
 - University?
 - Colleagues?
 - Professional Development?
 - Watching the Olympics?
 - Family/ Friends?
 - Sport/ Coaches?

What do secondary PE teachers know about the Olympic ideals?

- Do you know what the Olympic ideals are?
- What do the following mean to you?
 - Balances development of the body, will and mind
 - The joy found in effort
 - The educative value of being a good role model for others
 - Respect for universal ethics including tolerance, generosity, unity, friendship, non-discrimination and respect for others.

How did they come to know this?

- How did you come to know about these Olympic ideals? Tell me more about this?
 - PE at school?
 - University?
 - Colleagues?
 - Professional Development?
 - Watching the Olympics?
 - Family/ Friends?
 - Sport/ Coaches?

Do PE teachers see Olympism as part of the PE curriculum?

- Do you see Olympism as part of our Health and PE curriculum? Why/ Why not?
- Why do you think this?
 - Your own beliefs?
 - Or you know it is in the curriculum so you teach it?
- Do you think it is important to teach Olympism/ Olympic ideals? Why/ Why not?
- Do you think it matters if it is called Olympism, or do just teach the four Olympic ideals? Why/ Why not?

What specific content of Olympism do they see as part of the curriculum?

- What links do you see between Olympism and the curriculum?
 - Hauora
 - Attitudes and values
 - Whole philosophy of the curriculum
- How did you come to know this?
 - Where you taught?
 - Did you work it out for yourself?
- Do you think teaching Olympism helps to develop moral character?
 - Do you think moral character is part of PE?
 - Is it important in PE?
- Do you think there is any relationship between sport and Olympism?
 - Is teaching 'sport' part of PE?
 - What about fair play?

What pedagogies do you use to teach Olympism?

- Do you teach Olympism as part of you PE programme?

NOTE: if they answer no, you may need to ask these next questions in relation to the four Olympic ideals.

- Do you teach Olympism explicitly or implicitly?
- What year groups do you teach Olympism at?
 - Do you teach it through a specific unit or throughout the year?
- Do you have any examples of Olympism in your planning, either unit or year plans?
- How do you teach it?
- Talk me through the unit?
- How do you know that they have learnt? (May need to break it down in the four Olympic ideals)
- How did you know how to teach Olympism?
 - Who taught you?

What resources do you use and/or need to teach Olympism?

- Have you had any professional development on Olympism? What was it?
- What resources do you use to teach Olympism?
 - How or where did you find these?
- How did you develop your plan?
- What resources would you like to see, to help people teach Olympism?
- What professional development would you like to see on teaching Olympism?

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