

Olympism Education:
**Teaching and learning Olympism in a New Zealand secondary
physical education programme**

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Abstract

As a physical education teacher educator and Olympic educator I have become conscious that many physical education teachers have heard of Olympism, but are confused about what it encompasses. Furthermore they are challenged to understand how to teach Olympism in their physical education programmes. The potential of the educative and social value of Olympism is, as yet, unfulfilled. My study is about the content knowledge teachers require for teaching Olympism, the successful pedagogies they use, and the meanings that students derive from putting Olympism into action within, and outside of, the gymnasium.

My qualitative case study uses teacher and student interviews, and observations to gather data as it follows the teaching and learning of Olympism in the Year 9 physical education programme of a New Zealand secondary school. In my attempt to understand what teachers need to know and do to make Olympism a reality in physical education programmes I have drawn on aspects of Shulman's (1987) seminal framework of teacher knowledge, to understand the content knowledge needed for teaching Olympism, the pedagogical content knowledge required, and the knowledge of students and their characteristics as they learn about Olympism.

My findings reveal that teachers require various forms of content knowledge to teach Olympism, such as knowledge of students and their needs, a clear definition of Olympism for the setting, Olympism as a personal life-stance, ethical situations in games, and a holistic physical education curriculum. Pedagogies that the teachers used were found to be the transformation of Olympism into manageable concepts for teaching, the use of experiential and social teaching models in games contexts, and the extensive use of questioning and discussion strategies to develop critical thinking. Evidence shows the range of the students' learning, and the development of deeper meanings of Olympism. The students regarded the teacher as a role model of Olympism, and varied in their ability to transfer Olympism understandings into their wider lives.

My detailed account of how teachers understand and teach Olympism, and the extent to which students apply their knowledge in class and beyond, offers a practical example of what Olympic education can look like when it has Olympism at its core. Such teaching I have named Olympism education.

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THESIS OVERVIEW

My thesis is presented in three sections with eight chapters.

Section One comprises the first three chapters. Chapter One introduces the rationale for the research and the areas of Olympism and Olympic education are defined. Shulman's (1987) framework for the knowledge base of teaching is also expounded to connect teachers' knowledge, their practice and the learners with the context of the study. The research questions are presented and the significance of the study is suggested.

Chapter Two reviews the academic literature around the topics of Olympic education, Olympism, the physical education curriculum, and teaching and learning pedagogies that are relevant to my study. Chapter Three presents the theoretical framework of the study, along with the qualitative research methodology and methods that were used to gather and analyse the data and present the findings.

Section Two includes the preparatory introduction to the findings and Chapter Four. Chapter Four presents findings from the data gathered through semi-structured interviews and field notes. Within the chapter evidence is structured around three major themes: teacher and student content knowledge of Olympism, the pedagogies the teachers used, and the student understandings of how Olympism is manifested in their wider lives.

Section Three begins by describing a re-arrangement to one area of data from the findings to ensure that the next three discussion chapters are well related to the research questions. Chapters Five, Six and Seven are the discussion chapters on teacher knowledge and understandings for teaching Olympism, pedagogies for teaching and learning Olympism, and student learning about Olympism and connections to their wider lives. Chapter Eight, featuring the recommendations drawn from my study and suggestions for future research, concludes this section.

SECTION ONE: INTRODUCING THE STUDY

Chapter One: Introduction

Chapter Two: Literature Review

Chapter Three: Research Methodology

CHAPTER ONE: INTRODUCTION

Rationale for the Study

In New Zealand, Olympic education which focuses specifically on teaching Olympism is an emerging context for study in secondary schools. To date there has been some support for its introduction into physical education programmes through the production of a range of teaching materials designed for primary and secondary school levels by the Olympic Academy of the New Zealand Olympic Committee (NZOA), frequently in collaboration with the Ministry of Education (MOE), and nominal professional development workshops. From the resources, teachers need not only to develop their knowledge and understandings of Olympism, but more specifically to develop teaching pedagogies to put Olympism into classroom settings. However, there is little research into how teachers go about explicitly teaching Olympism ideals, namely, the balanced development of mind, body and character, the joy found in effort, being a good role model, and the universal ethics of tolerance, generosity, unity, friendship, non-discrimination and respect for others, using physical contexts, or even what students learn about Olympism.

My qualitative case study tracks the efforts of three teachers in one New Zealand secondary school as they introduce Olympism into their Year 9 physical education programme for the first time. My study identifies the knowledge the teachers need and the strategies they use to bring the Olympic philosophy alive in the gymnasium setting. Students' voices are also included in the research, in order to ascertain the understandings that they develop as they are taught about Olympism in physical education and relate this to other parts of their lives.

The aims of my study focus on both teaching and learning. From a teaching perspective, one aim is to investigate physical education teachers' knowledge and understandings of Olympism. Another aim is to investigate the pedagogies they use to teach about Olympism in physical education settings. As a teacher educator I am curious as to how teachers are able to explicitly focus on Olympism during the actual playing of physical sports and games, rather than simply talking theoretically about ideals and ethics with their students. From a learning perspective, my interest is in the students' knowledge and meanings about Olympism that they develop in the gymnasium, and how they connect it with their daily lives. I have included the students' perspective in this study because I believe a challenge for Olympic education is how to ensure that Olympism is accessible and worthwhile at the level of all students in school programmes, not only at an elite sporting level, if it is to really contribute meaningfully to young peoples' lives.

Researcher Interest in Olympism

I have developed an enthusiasm for Olympic education in my professional role as a physical education teacher educator, and as a Trustee of the Olympic Academy of the New Zealand Olympic Committee (NZOA) for ten years. In acknowledgement of my bias, I have a passionate, but hopefully not blinkered

view that Olympism is available to everyone who engages in sport and other physical activities in their daily lives. My experiences developing teachers' knowledge of the *Health and Physical Education in the New Zealand Curriculum* (HPE, Ministry of Education, 1999) document, and about Olympism, have raised my awareness of the challenges for an Olympic education approach that is based predominantly on attitudes, values, ideals, and ethics, such as those offered through the Olympism philosophy. I believe that teachers have difficulties with explicitly teaching such personal constructs, and that this is possibly the reason why Olympic education programmes usually focus on Olympic knowledge and facts, rather than on educating young people about the fundamental philosophy of Olympism through sport. In New Zealand, I have found that physical educators' Olympism understandings have been aided by the foundational philosophy of the holistic, socio-cultural HPE. This is because teachers already appreciate the potential of physical education for student learning of attitudes and values which can contribute immeasurably to purposeful active and wider lives. However, this does not negate the pedagogical challenges that they too grapple with when making attitudes and values explicit in their teaching, suggesting similar difficulties for the teaching of Olympism. This has given rise to my interest in finding out just what it is that teachers in New Zealand do to make Olympism teaching and learning explicit for their students and how the opportunity to undertake a dissertation on this topic is one way that I can contribute to building the body of research around Olympic education.

I begin this introduction to the areas of my topic by defining Olympism and Olympic education, and then the teacher knowledge framework which underpins my study.

Defining the Areas of the Topic

Defining Olympism

Olympism is the philosophy of sport created and espoused by Pierre de Coubertin, the founder of the modern Olympic Movement. Coubertin's Olympism philosophy is regarded by advocates around the world as one which encompasses valuable life principles and beliefs that can be learned in and through sport and physical education (Binder, 2001, 2005, 2007; Culpan, 2001, 2008; Muller, 2008; Murray, 2002; Naul, 2008; Parry, 2003a, 2003b). As the foundation of the Olympic Movement, Olympism is defined in the *Olympic Charter* 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 found in effort, the educational value of good example and respect for universal, fundamental ethical principles.

(International Olympic Committee, 2010, p. 11)

Arising out of both the 1999 version of the *Olympic Charter* of the IOC, and an editorial entitled *Olympic Ethics* by Juan Antonio Samaranch (1995); President of the IOC, New Zealand's definition of Olympism

has taken on an expression which consists of a particular blend of ideals and specific ethics. The meaning of Olympism adopted by the NZOA is thus defined and published as:

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

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

(New Zealand Olympic Committee, 2000, p. 1)

The New Zealand definition of Olympism is often referred to colloquially as ‘the Olympic ideals’ (I. Culpan, personal communication, March 2010). However, this idiom arises from a deeper analysis of the description. Here the word ‘ideal’ takes on the Encarta Dictionary: English, (North America) definition of being an excellent or perfect example of something and a standard or principle to which people aspire. From a philosophical viewpoint, ethics is concerned with what is right and wrong, what is good in life and how people should treat one another. Thus, there are four ‘ideals’ in the New Zealand definition of Olympism. The final ideal, namely respect for universal ethics, consists of six ‘ethics’ which are tolerance, generosity, unity, friendship, non-discrimination and respect for others. This is the understanding of Olympism which is maintained through the remainder of my study.

Defining Olympic education

Binder (2001) contends that Olympic education has tended to focus on cross-curricular approaches to the history, structure and issues of the ancient and modern Olympic Games and the Olympic Movement itself, rather than the ideals, attitudes and values of Olympism that can be learned and demonstrated through the valued human practice of sport and physical activity. Indeed, this has also been the case in New Zealand where Olympic education has predominantly been conducted in primary schools around the time of an Olympic Games event. Binder notes that while for some scholars Olympic education is deemed to be ethical education, the pedagogies for teaching and learning fair play, values and ethical behaviour in physical education and sport are rarely addressed in the literature. Moreover, there appears to be little focus on what physical educators understand about Olympism, how they go about explicitly teaching Olympism, and the personal and social meanings that students derive from putting Olympic ideals into action within, and outside of, physical education settings. Binder believes this may be because the concept of Olympism has been “too vague and too idealistic to form a basis for school physical education initiatives in an educational era of behavioural objectives” (p. 18).

In New Zealand in recent times, Olympic education has taken a somewhat different direction than this cross-curricular approach. The philosophy of Olympism has been clearly aligned with the HPE and its

successor, *The New Zealand Curriculum* (NZC; Ministry of Education, 2007). This is due to strong relationships that exist between Olympism and the physical education curriculum philosophy, structure and contexts for learning. Such coherent curriculum document links may indicate that it might not be as difficult to teach Olympism through New Zealand physical education contexts, as Binder suggests, as it might be in other countries.

However, what may make teaching and learning about Olympism somewhat challenging in New Zealand is the predominant scientised, skill performance discourse for physical education which appears to linger on even after the introduction of the HPE. Up until this time, direct, reproductive teaching and learning pedagogies had characterised the delivery of physical education lessons (Culpan, 1996/97). Culpan (2005) argues that, with its socio-ecological and holistic underpinnings, the curriculum for the new millennium has required physical educators to look at what and how they are teaching in order to address the physical education needs of their students in an inter-related, changing social environment.

The changing world for students also raises concerns as to whether Olympic education is indeed of value at all for contemporary youth. Bronikowski and Bronikowska (2009) suggest that learning about Olympism may be seen as a remedy for what they contend is a “crisis in values and education” (p. 100) caused by challenges to values systems by modern societal trends. They assert that it is through ethical education that Olympism can assist in rebuilding values as “no other domain of human activity, across cultures and nations, can show values as outstanding as those of sport, both in theory and in practice” (p. 94). Naul (2008) agrees with this stance when he maintains that “active living” and the “re-shaping of moral values” (p. 165) are essential to meet the challenges of modern day living. As the setting of my study is in a school gymnasium, where young people are found, I now introduce a framework for my study from the field of education.

Defining Shulman’s Framework of Teacher Knowledge

Shulman’s (1987) seminal framework of the knowledge base for teaching provides a group of coherent categories around which to consider the teaching of any subject. The categories that Shulman believes teachers should be knowledgeable about include:

- content knowledge;
- general pedagogical knowledge;
- curriculum knowledge;
- pedagogical content knowledge;
- knowledge of learners and their characteristics;
- knowledge of educational contexts, including the classroom, school communities, and cultures; and

- knowledge of educational ends, purposes and values, and their philosophical and historical grounds.

Although Shulman and Shulman (2004) updated this framework to encompass their developing understandings of teaching within a community of learners, the original framework is still an important and influential structure for the knowledge base of teaching. I see potential in this model as it serves to make Olympism into something ‘concrete’ for delivery in school settings. Indeed, many of the categories contained in Shulman’s structure are evident in the first part of the introduction to this study. Firstly, the category of content knowledge relates to the notion that Olympism needs to be conceptualised into some form of content knowledge for teachers to deliver. Teachers need to understand what Olympism is before they can teach about it. Secondly, teachers need to develop curriculum and pedagogical knowledge for teaching Olympism, aligning with Shulman’s two aspects of curriculum knowledge and pedagogical content knowledge. Thirdly, teaching about Olympism needs to relate to understandings of the students themselves, and their learning within the environment of the gymnasium, the school, and their lives if it is to effectively meet their needs. This notion links to two more of Shulman’s categories, namely, knowledge of learners and their characteristics and knowledge of educational contexts. Indeed, it may also be linked to parts of Shulman’s final category, the knowledge of educational purposes and values. Therefore, Shulman’s structure offers a useful and inclusive overarching framework to explain the connections between teacher knowledge, teaching processes, the student needs and characteristics, and teaching and learning of Olympism.

Research Questions

The questions for my study arose from contemplating the challenges previously discussed about providing Olympic education which is primarily focused on teaching and learning Olympism through the medium of sport and games contexts. Namely;

1. What are physical educators’ understandings about Olympism?
2. What pedagogical approaches do physical educators employ to teach Olympism?
3. What do students understand about Olympism?
4. How do students demonstrate Olympism in their physical education lessons and their lives?

The Significance of the Study

It is anticipated that dissemination of the findings of this study will provide Olympic educators, teachers and teacher educators with an alternative to technocratic Olympic education programmes that predominantly focus on knowledge, facts and performance skills. Arguably, placing the philosophy of Olympism at the heart of the vision for Olympic education creates a more meaningful approach for all young people which will persist throughout a lifetime. This may be achieved by understandings raised through my study about

how educators can foster and enhance the development of Olympism understanding for students in school settings through physical education and sport contexts, in order that they may also learn how to lead values-based and ethical lives.

CHAPTER TWO: LITERATURE REVIEW

Introduction

This literature review provides an overview of the three key themes; the knowledge of Olympism and Olympic education, pedagogical approaches for teaching Olympism, and student learning of Olympism, which are pertinent to my research. More specifically these encompass:

Knowledge of Olympism and Olympic education

- Olympism and its position as the foundation philosophy of the Olympic Movement;
- the emergence of Olympic education since the 1970s and predominant content of programmes worldwide;
- the New Zealand Olympic Academy definition of Olympism and links to the *New Zealand Curriculum*;

Olympism and pedagogical approaches

- teaching Olympism through practical sport and physical education contexts;
- consideration of pedagogical approaches for teaching and learning about Olympism;
- pedagogies for Olympism teaching and learning from the field of values education;

Olympism and student learning

- socio-cultural student learning;
- Olympism in the wider lives of contemporary students.

Throughout the chapter each of the themes is linked to relevant categories of Shulman's (1987) framework of teacher knowledge.

Olympism and Olympic Education

As the creator of the philosophy of Olympism, Pierre de Coubertin saw considerable potential in the Olympism ideal for the ways in which it could develop the physical, mental and moral faculties of the individual which he deemed to be so important (Muller, 2000). Through Coubertin's prolific writings, selections of which have been collated by Muller (2000), it is clear he argued that sport was a powerful vehicle through which understandings could be developed about other people and their cultures. As an impassioned educator Coubertin's ideas were aimed at educational reform in his homeland of France in the late 1800s and early 1900s, where he advocated making education through sport an essential and important part of schooling. In contemporary times advocates of Coubertin's humanist philosophy, such as Binder

(2001), Culpan (2001, 2008), Durantez (1994), Muller (2000, 2008), and Parry (1998, 2003a), are similarly passionate about developing Olympism through the “valued human practice” (Arnold, 1999, p. 39) of sport. Today, Olympism is one of the Fundamental Principles of the Olympic Movement which contribute to its goal as an educational movement to “build a peaceful and better world by educating youth through sport practiced without discrimination and in accordance with Olympism and its values” (International Olympic Committee, 2010, p. 13).

The philosophy of Olympism and the International Olympic Committee (IOC) are not without their critics (Hill, 1996; Jennings, 1996, 2000; Roche, 2000). Like other principled movements which detractors consider have “cult-like qualities in which people get together to share their Pollyannaism” (Gabel & Haidt, 2005, p. 107), such critics may view the teaching of Olympism as a form of indoctrination. This is a contrast with Tan’s (2008) view that, done reasonably and sensitively, the promulgation of values has a “type of content, method, intention, and result that should be properly recognised as ‘education’” (p. 10). Nevertheless, the IOC supports National Olympic Committees (NOCs) and “other institutions which dedicate themselves to Olympic education” (International Olympic Committee, 2010, p. 15) to disseminate and grow Olympism in school physical education and sport programmes. Worldwide, this is activated through the work of National Olympic Academies (NOAs).

In order for NOAs to carry out their educative role they need to have a clear understanding of what constitutes Olympism. This is what Shulman (1987) refers to as the “accumulated literature” and “nature of knowledge in the field” (p. 9) which contributes to content knowledge of the topic. However, a range of interpretations of Olympism may make this prospect puzzling. Olympism has variously been referred to as a “state of mind” by Coubertin (Muller, 2000, p. 548), an ideology (Donnelly, 1996), “a movement” (Arnold, 1996, p. 93) and a social philosophy (Parry, 1998, 2003b). To further clarify the meaning of Olympism Coubertin contends it combines “all those principles which contribute to the improvement of mankind” (Muller, 2008, p. 308). Similarly, Parry (1998) describes the concept as a specific set of “values [which are] the main values of liberal humanism” (p. 2). Alternatively, including sport as central to Olympism, Torres (2006) and NcNamee (2006) describe it as a group of principles or virtues which Torres suggests are characterised by the “explicit pursuit of moral values through the practice of sport” (p. 242). Muller (2008) also claims Olympism is ‘the entire collection of values which, over and above physical strength, are developed when we participate in sport’ (p. 308). Globally NOCs and NOAs themselves assert various explanations of the Olympism principles, virtues and values featuring the Australian, British, Canadian, and IOC interpretations in Table 1.

Table 1. *Olympism 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		

Each of these interpretations of Olympism highlight the interchangeable nature and application of the terms ‘ideals’ and ‘values’. According to Bale and Christensen (2004), rather than adherence to a single definition of Olympism which could be applied consistently from one place to another, multiple interpretations abound. Torres (2006) suggests that teachers of Olympism may find the myriad of definitions bewildering and be challenged by a lack of explicitness about the values advocated when attempting to implement them in practice. Multiple descriptions may be unhelpful to envisage Olympism as something concrete and specific to guide teacher content knowledge for educational settings, where its application is dependent on pedagogy, the learners and their contexts. Similarly, Halstead and Taylor (2000) suggest that the lack of specificity about which values to promote is also an issue for the field of values education.

MacNamee (2006), Torres (2006) and others also question the universality of Olympism principles and values. Abreu (2002) discusses the difference between “cultural values” and “core values” of Olympism which are accepted both globally and locally which he found when a multicultural group was exposed to universal values of Olympism. In response, Parry (1998) claims that while Olympism may be regarded as relativist by some, it actually identifies a range of values to which all countries might relate and find their own expression of, in relation to “culture, location, history, tradition and projected future” (p. 2). DaCosta (2002) also acknowledges that pluralism of Olympism is a challenge when transferring Olympism to practice but suggests that “pluri-cultural Olympism” (p. 54) is viable for different cultural identities. The examples in Table 1 may provide an example of this viewpoint. Nevertheless, if Olympic education is to be

¹ In Australia, the OVEP values are referred to as Olympism ideals and are listed in educational materials. However, it is the somewhat individualistic Australian Olympic Team “ASPIRE” values, a nomenclature made from the first letter of each one, which appear prominently on the Olympic education website and are the focus of specific lessons provided.

learned in “permanent factories” (Muller, 2000, p. 217) and exemplified in school physical education programmes as Arnold (1996) asserts, it must have some conception of the subject matter. Gomes (2002), MacNamee (2006), Muller (2008), and Parry (2006) argue that any conception of Olympism as Olympic education must involve Coubertin’s ideals in a contemporary form, and arguably, be relative to the context and culture. Similarly, Shulman’s (1987) framework of teacher knowledge gives emphasis to content knowledge as being the scholarly “knowledge, understanding, skill and dispositions” (p. 8) to be learned by students in any subject.

In New Zealand Olympism has been clearly defined by the NZOA, as featured in Chapter One. However, the work of the Academy faces critique from Kohe (2005) who contends that it performs the:

machinations of the gross Olympic organisation by continually spouting propaganda and rhetoric under the guise of resources for moral education. These glossy resources on Olympism are just as misunderstood, misinformed and ambiguous as when Coubertin first revived the concept. (p. 52)

While MacNamee (2006) claims not to have seen a specific list of ‘virtues’ in education policy documents, and Torres (2006) and Kohe (2005) argue about ambiguity, the philosophy promoted by the NZOA is actually stated quite specifically. While this definition has been written for a New Zealand context, in an echo of the question of the universality of Olympism, its euro-centricity has come under scrutiny with respect to its meaning for Māori. When considering bi-cultural teaching and learning approaches for physical education, Culpan, Bruce, and Galvan (2008), Pope (2007), and Salter (2000, 2008) argue that culturally responsive education should reflect interpretations and values that are important to Māori. Thus, education about Olympism is also implicated in this regard. Culpan et al. highlight that while bicultural perspectives of Olympism are still emergent, synergies exist between Māori and Olympism perspectives on holistic development, preparation for life in a bicultural New Zealand society which includes tolerance and respect for others, and “learning a set of bi-culturally relevant life principles through sport” (p. 142). It is to education about Olympism that I now turn, to consider that various forms that Olympic education has taken.

Olympic education

Muller (2008) purports that the term ‘Olympic Education’ only began to appear in physical education literature in the 1970s. Naul (2008) compares in detail the didactic approaches espoused by Norbert Muller, Omme Grupe, and Rolf Gessmann since this time. Their approaches may be summarized respectively as:

- *an experience-oriented approach*, through lessons both in and out of the school and by participation in interschool festivals of games, sport, art and music based on mutual respect and fair play;
- *a knowledge-oriented approach*, which explains the historical and cultural knowledge about the Olympic idea through educational materials;

- *a skill-oriented approach*, focused on self-actualisation through performance achievement and personal social learning. (Leyser, 2008)

Binder (2001), a strong proponent of Olympic education, considers that just two meanings of Olympic education have evolved. The first is a popular cross-curricular approach which studies ancient and modern Olympic Games history, the technical aspects of sport, the history and structure of the modern Olympic Movement, sustainability, cultural studies of the country that hosts the Games and sometimes a critique of the practices of the Movement that conflict with the values of its espoused philosophy. This approach is well supported in cross-curricular resources of many countries, such as Australia, Canada, China, Great Britain, Japan and the Netherlands. It is also supported in a German study by Willimczik in 2002 that found “Olympic pedagogy is quite evidently viewed to a much greater degree ‘multi-perspectively’ in actual schools than is expressed in sport-pedagogical discussions of it” (Naul, 2008). Problematically, the impetus for creating resources for Olympic education is often the celebration of the Summer and Winter Olympic and Paralympic Games. If Olympism is to be a whole of life philosophy then such an approach may be considered disjointed from a student’s life, coming as they do every two years. Gomes (2002), Kidd (1996), Muller (2008), and Parry (2003a) expose this approach as being at odds with the vision of Coubertin, whose desire was that “the moral strength of the young can be critically developed through the experience of sporting activity and extended from there to life as a whole” (Muller, 2008, p. 305). Muller considers that one can only come to know and understand the values, ideals and attitudes of Olympism by actually participating in and learning through the sporting experience itself.

The second approach argued by Binder is a ‘pure’ approach which teaches theoretically about the notion of Olympism itself and the goals of the Olympic Movement. However, neither of Binder’s two approaches to Olympic education appears to really address the notion of learning through sport that Coubertin espoused. This presents a difficulty for Binder (2001) especially that the ideals, attitudes and values of Olympism in Olympic education programmes have in the past been too nebulous and unrealistic for contemporary school physical education programmes that must meet ascribed goals and objectives. Rather, she proposes another approach for Olympic education, which Naul (2008) refers to as a “lifeworld-oriented teaching approach” (p. 119). Binder (2005) believes that the lifeworld-oriented approach that she favours will:

- enrich the human personality through physical activity and sport, blended with culture, and understood as lifelong experience;
- develop a sense of human solidarity, tolerance, and mutual respect associated with fair play;
- encourage peace, mutual understanding, respect for different cultures, protection of the environment, basic human values and concerns, according to regional and national requirements;
- encourage excellence and achievement in accordance with fundamental Olympic ideas and develop a sense of continuity of human civilisation as explored through ancient and modern Olympic history. (p. 8)

These outcomes first appeared in Binder's (2000) publication, *Be a Champion in Life*, and more recently in the 2007 IOC publication for global use, *Teaching Values: An Olympic Education Toolkit* (OVEP) of which Binder was the principal author. Both publications provide pedagogical guidance for a more holistic, active, values exploration approach to educating students through Olympism. Focusing on Olympism values, OVEP is a comprehensive resource using diverse Olympic and international examples in order to be flexible 'glocally'³.

Olympism and physical education in The New Zealand Curriculum

Curriculum knowledge and understanding is another aspect of Shulman's (1987) structure that he considers essential teacher knowledge. The current educational era in New Zealand is a particularly significant one for physical educators. The HPE responded to the critique of critical theorists such as Lawson (1992), Sage (1993), and Tinning and Fitzclarence (1992) that contemporary physical education was "isolated from the larger socio-cultural context in which it is embedded" (Sage, 1993, p. 153). The epistemological base of physical education in the HPE encouraged physical educators to reconceptualise their subject from a previously scientised, sportified and healthism based field of study, which focused on the exercise sciences, health related fitness, body culture, elite performance and excessive competition, to one which has a more socio-cultural and socio-critical approach (Culpan, 2000; Crum, 1999; Gillepsie & Culpan, 2000). When the 1999 curriculum was revised in 2007 the NZC maintained the strong philosophical foundation of hauora⁴ (wellbeing), a socio-ecological perspective⁵, health promotion and the development of positive attitudes and values for physical education learning. As well as the attitudes and values specifically for physical education, other values to be encouraged, modelled and explored were articulated for all subjects in the NZC. These focus on excellence, innovation, inquiry and curiosity, diversity, equity, community and participation, ecological sustainability, integrity and for students to respect themselves, others and human rights. The overall vision of the NZC reveals humanist intents to develop young people "who, in their school years, continue to develop the values, knowledge and competencies that will enable them to live full and satisfying lives" (Ministry of Education, 2007, p. 8).

Three robust relationships exist between the physical education curriculum and Olympism (Culpan, 2001, 2002; Culpan, Bruce, & Galvan, 2007). Firstly, Coubertin's belief in learning through sport is consistent with Arnold's (1979) more recent model of learning in, through and about movement which underpins the physical education curriculum. That is, the view that to be physically educated students need to learn: *in* physical education by developing physical motor skills, movement abilities and strategies for physical activities and sport; *through* physical education by developing personal, interpersonal and social skills, values and attitudes; and *about* physical education by examining science and technology, historical, societal,

³ "Glocally" means to think globally but act locally. This requires adaptation of worldwide examples to the local environment.

⁴ Hauora is "a Māori philosophy of health unique to New Zealand" (Ministry of Education, 1999, p. 31). It comprises taha tinana (physical well-being), taha hinengaro (mental and emotional well-being), taha whanau (social wellbeing) and taha wairua (spiritual well-being).

⁵ A socio-ecological perspective is defined as "a view of health and physical education that includes the interdependence between individual, group, societal and environmental factors that affect well-being" (Ministry of Education, 1999, p. 57).

health, cultural and environmental influences on physical activity (Arnold, 1979; Culpan, 1996/97; Ministry of Education, 1999).

Secondly, there is a strong relationship between Olympism and the underlying concepts of physical education in the NZC, particularly hauora and the attitudes and values. While the four components of hauora in the curriculum also align compellingly with Olympism, this study addresses the relationship between the attitudes and values, and Olympism. This can be seen in Figure 1, which is adapted from the teaching resource booklet *Olympism: Attitudes and Values in Physical Education* (Ministry of Education, 2004).

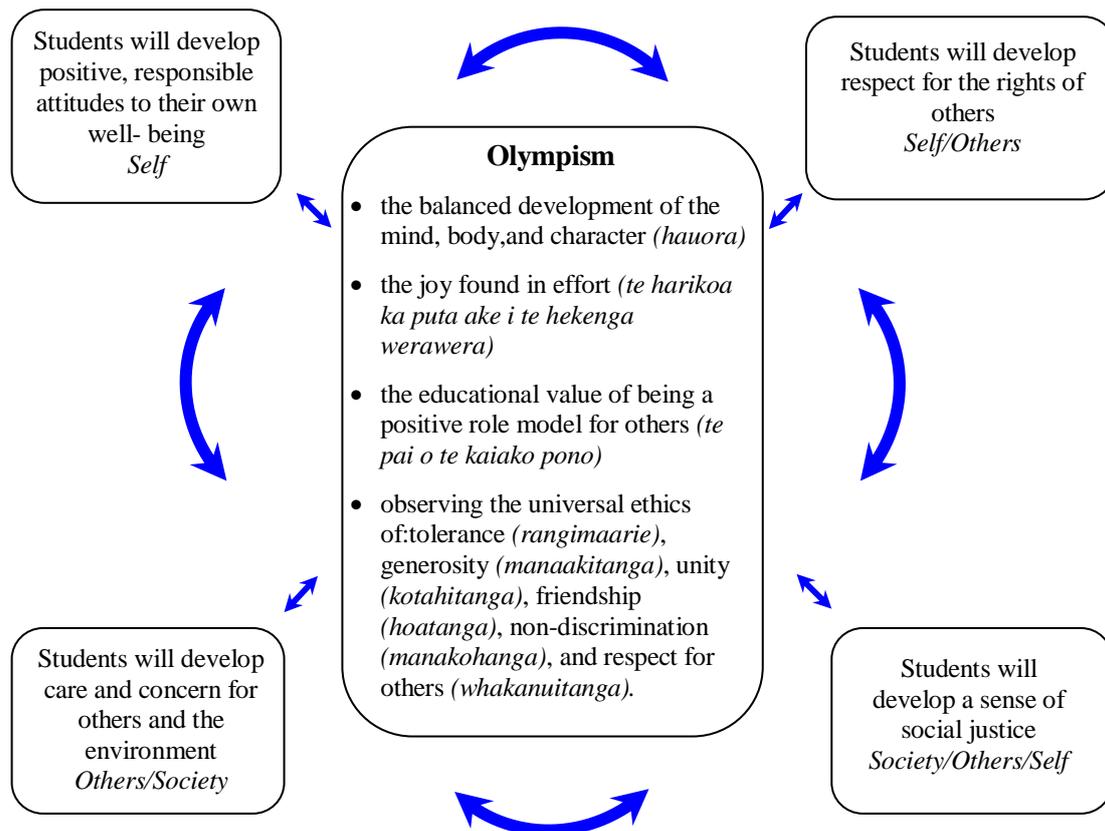


Figure 1. The relationship between Olympism, and physical education attitudes and values in The New Zealand Curriculum.

The attitudes and values have “strong internal consistency with modern Olympism and are considered by the writers [of the curriculum] as drawing on the lessons learned from the development of humanistic philosophy” (Culpan, 2001, p. 3). Naul (2008) considers this coherence shows “an outstanding example for the linking of tasks and aims of Olympic education with a national PE curriculum” (p. 95). As Wright (2004) indicates, the socio-cultural New Zealand physical education curriculum recognises that “physical activity, as a site for the production of knowledge and social values, can be a fruitful context in and through which to examine values and to recognise their means of production” (p. 7).

A third link between Olympism and the NZC is with the key area of learning named ‘sport studies’. Sport is claimed by Arnold (2004), Culpan and Wigmore (in press), and Muller (2008) to be the important vehicle for the delivery of Olympism and therefore the diverse aspects of sport, including participation, in this key learning area provide a further coherence with the philosophy. These three links, namely: learning in, through, and about physical education; the underlying concept of attitudes and values; and sport studies, are woven into and manifested through the achievement objectives (AOs) of the curriculum. The spiralling nature of the AOs through eight levels of schooling builds in critical thinking and analysis complexity, as shown by the example in Table 2.

Table 2. *Example of the Spiralling Nature of Achievement Objectives in Physical Education in The New Zealand Curriculum, from Level 1 to Level 8*

Level	Strand B: Movement concepts and motor skills: Achievement Objective: Challenges and social and cultural factors Students will:
1	participate in a range of games and activities and identify the factors that make participation safe and enjoyable
2	develop and apply rules and practices in games and activities to promote fair, safe and culturally appropriate participation for all
3	participate in co-operative and competitive activities and describe how co-operation and competition can affect people’s behaviour and the quality of the experience
4	participate in and demonstrate an understanding of how social and cultural practices are expressed through movement
5	investigate and experience ways in which people’s physical competence and participation are influenced by social and cultural factors
6	demonstrate an understanding and affirmation of people’s diverse social and cultural needs and practices when participating in physical activities
7	appraise, adapt and use physical activities to ensure that specific social and cultural needs are met
8	devise and apply strategies to ensure that social and cultural needs are met in personal and group physical activities

Through participation in a wide range of activities students are enabled from Level 1 to identify, explore and describe, then investigate and demonstrate, evaluate, and apply, and finally at Levels 7 and 8 to critically analyse, appraise, and adapt to wide influences and understandings of learning in, through, and about the physical movement culture.

The development of a more socio-cultural and socio-critical curriculum has therefore called for physical educators to develop more critical pedagogies which stimulate questioning, discussion, and student thinking about underlying assumptions in the physical education culture, particularly at senior secondary school levels (Culpan, 1996/97, 2000; Gillespie & Culpan, 2000). Therefore, it is possible that for the New Zealand setting, physical educators’ knowledge of the curriculum, which Shulman (1987) also maintains is foundational knowledge for teachers, may contribute to deeper understandings of Olympism.

I now move on to the second theme of this literature review, Olympism and pedagogy, and begin by considering the value of learning through sport for Olympic education.

Olympism and Pedagogy

Olympism and sport

Coubertin claims that it is through educative participation in sport that one can learn and develop harmony (balanced development and joy in effort), moral character (through role modelling) and ethical behaviours (universal ethics) that can be transferred to the rest of life. Furthermore, Muller (2000) writes “it is the educators’ task to make the seed bear fruit throughout the organism, to transpose it from a particular circumstance to a whole array of circumstances, from a special category of activities to all the individual’s actions” (p. 273).

The educative value of sport is championed by many proponents of Olympism; Arnold (1996) Binder (2005), Culpan (2008), Parry (2003b), and Torres (2006) to name a few. Arnold (1997, 1999) proposes that there are two views that help to explain the educative value of sport. One is a sociological view that sport is an instrument which can be used in the quest to achieve external goals. He suggests that in school settings these might be goals such as status, socialisation, and fitness or to deter bad behaviour. Arnold’s second notion, and the one he believes Olympism to be, is a “practice view” (Arnold, 1997, p. 96) in which participants commit to the pursuit of learning internal goals available through the valued human practice of sport conducted in a moral way. Such goals include personal and social wellbeing, justice, honesty, courage and living in harmony with others. Miller, Bredemeier and Shields, (1997) concur with this view asserting that “sport is a moral practice, grounded as it is in the concepts of fairness and freedom”, for in their opinion “sport without an appreciation for fairness is not sport at all” (p. 115). McFee (2004) also considers sport to be a “moral laboratory” (p. 140) which offers advantages as a learning site in which moral problems of general life can be encountered specifically. These are then considered and learned appropriately and can then be applied elsewhere in life. These views imply a consistency with Olympism philosophy.

However, Shields and Bredemeier (1995) warn that sport may not always be intrinsically moral and it is recognised that there are aspects of sport which are not at all positive in this regard. For instance, Halstead & Taylor (2000) argue that sport can develop negative attitudes and behaviours of winning at all costs, domination over others and self-centred individualism. However, there is considerable literature to support the notion that because sport and physical education embody moral and ethical principles they can be approached in such a way that they contribute positively to young people’s moral character and values development (Hunterformer, 2001; Kretchmar, 2005; Lumpkin, Stoll, & Beller, 1999; Miller, et al., 1995; Morgan, Meier, & Schneider, 2001; Murray, 2002).

Shulman (1987) believes the key to transforming content into powerful representations that students will comprehend is realised in his third category, pedagogical content knowledge, which he argues is “that special amalgam of content knowledge and pedagogy that is uniquely the province of teachers” (p. 8). For the context of Olympic education this involves a process of teachers taking their understandings, meanings and ideas about Olympism and formulating ways to present and tailor them using the most appropriate

teaching methods and strategies from their repertoire, in order that their students also develop Olympism knowledge and understanding. Perhaps only Arnold (1996, 2004), Binder (2000, 2007), Bronikowski and Bronikowska (2009), and Naul (2008) have touched on this problematic area of development of Olympism in school programmes. This dissertation acknowledges this problem by endeavouring to make explicit the teaching and learning of the ideals and ethics of Olympism in physical contexts using appropriate pedagogies, for it is this aspect which seems to be missing from Olympic education programmes worldwide. The availability of suggested pedagogies for teaching and learning about Olympic education, necessary for developing the teachers' pedagogical content knowledge, are a further aspect which will be discussed in the next section.

Pedagogies for teaching and learning Olympism

The reconceptualisation of physical education in contemporary times has provided physical educators with challenges for their teaching, such as questioning their curriculum value orientations (Cothran & Ennis, 1998; Ennis & Zhu, 1991; Jewett, 1994) and their pedagogical approaches (Culpan, 2000; Salter, 1999). The pedagogical challenges of teaching Olympism are also commensurate with such changes. While scholars such as Gomes (2002), Kidd (1996), and Parry (2003a) have called for improvements in Olympic education they do not seem to make the links to specific teaching methodologies and strategies, and student learning that are essential to achieve better understandings about Olympism and the demonstration of Olympism in action. Naul (2008) and Bronikowski and Bronikowska (2009) similarly highlight the need for Olympism values and attitudes to be manifested in physical activity experiences, as Coubertin proposed. This is evident in Naul's suggestion for Olympic learning focused on sporting efforts, social conduct, moral behaviour, and Olympic knowledge to develop desirable dispositions, actions and orientations. In the view of Culpan (2008) there is "no discernible pedagogy despite the philosophical positioning of Olympism in a humanist paradigm" (p. 12). Joining forces, Culpan and Wigmore (in press) contend that critical pedagogies are necessary for education about Olympism. The authors on Olympic education mentioned in this part suggest some general pedagogical concepts and teaching approaches for teaching Olympism. Binder (2001, 2005, 2007) does specify some explicit pedagogical methods and strategies that would help teachers engage in didactic processes for teaching, identifying and experiencing Olympism in action with their students. Although Binder (2001) does ponder "it is extremely difficult to verbalise on paper [Olympism] activities that are to be done in the physical domain. There is much to be done in this regard" (p. 24).

Nevertheless, a wide variety of documented teaching methods appear available for the development of physical educators' pedagogical content knowledge. Mosston and Ashworth's (2002) spectrum of teaching styles offers one coherent presentation of teaching strategies for use in the gymnasium. This spectrum ranges from reproductive direct teaching to productive student centred approaches. Other models such as experiential learning, peer teaching, co-operative learning, role plays, exploring attitudes and values, social responsibility, sport education and other social inquiry models provide a plethora of strategies to choose from for teaching Olympism (Joyce, Weil, & Calhoun, 2000). Consistent with Halstead and Taylor's (2000)

synopsis of teaching methods for values education, Binder (2007) considers that using teaching strategies based on discussion, dilemmas, role plays, and small groups are appropriate methods for teaching Olympism. Many of these methods use co-operative group activities to develop relationship building, shared responsibility, productivity, and interrelated-learning. Taking a humanist perspective, Huitt (2009) considers that the range of pedagogies just outlined would show the benefits of students engaging in group activities, having a choice in the selection of tasks, and having opportunities to analyse and discuss value-laden situations in order to practice ethical personal and social connections. These may all be considered important for the teaching of Olympism. Huitt defines the purpose of humanistic education as providing “a foundation for personal growth and development so that learning will continue throughout life in a self directed manner” (p. 4). He also notes that, similarly with Olympism, a lack of development of explicit teaching methods for humanistic education may have impeded its development.

Consistent with the challenge to their teaching approaches felt by teachers on implementing the 1999 HPE (Curriculum implementation facilitators’, personal communication, 1999/2000), Conner, Greenwood and Buyers (200&) have reported on physical educators’ awareness of the need to move away from direct teaching styles. More particularly they have reflected on the need to develop more co-operative learning methods “with differentiated learning experiences between and within classes” (p. 35) to cater for diverse ability levels. There are few examples of other countries using social and enquiry based teaching models in current Olympic education resource materials. The *Champions in Life* initiative (Binder, 2000) is one example that has attempted to make explicit the co-operative pedagogical approaches that will assist the physical educator in the gymnasium. However, this may lack the critical thinking component needed for enquiry based teaching. Parry (2003b), Binder (2001) and Murray (2002) suggest Siedentop’s (1994) sport education model is a useful strategy, although this model may be lacking in methodology that specifically addresses the explicit teaching of values and attitudes through sport that are necessary for learning about Olympism. Arnold (1997) proposes that teachers of Olympism should take cognisance of their roles namely as initiators and guardians of sport, enlightened leaders of discussion, providers of individual pastoral care and as exemplars of values, but does not link these to particular teaching methods that might be employed.

In New Zealand useful models are outlined in two booklets produced collaboratively by the Ministry of Education (MOE) and the NZOA; *Attitudes and Values: Olympic Ideals in Physical Education, Years 9-10* (Ministry of Education, 2001) and *Olympism: Attitudes and Values in Physical Education, Years 5-7* (Ministry of Education, 2004). These include Mosston and Ashworth’s (2002) spectrum of teaching styles and models for critical thinking and social inquiry models, co-operative learning, role plays, experiential learning, and a model for exploring attitudes and values. Hellison’s (2003) social responsibility model is yet another model that may be employed. However, another issue remains as to whether teachers avail themselves of appropriate methods and other strategies.

The area of values education, which I now consider, may also suggest pedagogies for teaching Olympism.

Possible pedagogies for Olympism teaching and learning from values education

From a values education perspective, Halstead and Taylor (2000) indicate it is important to create social, cognitive, affective, and moral interactions from which students develop meaning and understanding about their personal values and ethics. If, as Binder (2001, 2005, 2007) suggests, Olympic education is largely concerned with the development of values for young people then it may be from the field of values education that useful pedagogical content knowledge is gleaned. Halstead and Taylor (2000), Kinnier, Kernes and Dauthribes (2000) and Kirschenbaum (2000) suggest that two ways of assisting adolescents to recognise their own values have emerged. The first is character education where the methodology is to tell the students what is good, and the other is a values clarification approach where students are supported to discover their own values. Alternatively, Huitt (2004) argues that there are five, rather than just two approaches to values education. For Huitt, these are inculcation, moral development, analysis, values clarification, and action learning.

Literature in this area by Halstead and Taylor (2000), Hill (2004) and Kinnier et al. (2000) also contends that the promotion of certain values over others supports the values of the dominant culture and this begs the question whether there actually are universal ethics, such as those cited in Olympism philosophy. In New Zealand the NZOA specifies universal ethics of Olympism as tolerance, generosity, non-discrimination, friendship, unity and respect for others (Ministry of Education, 2001, 2004; New Zealand Olympic Committee, 2000). However, the IOC's Charter identifies a range of other values and ethics which include fair play, equality, solidarity and peace through sport. The IOC website lays claim to just three core values for the life philosophy of Olympism. These are excellence, fair play, and respect. This raises the issue of how teachers of Olympism deal with the question of possible indoctrination of certain ethics and ideals over others, and whether their personal values are important when teaching this philosophy. It is argued that having knowledge and understanding of a range of ethics may well influence the pedagogical approaches of teachers.

Advocates of values education Halstead and Taylor (2000), Lemin, Potts, and Welsford (1994), and Shields and Bredemeier (1995) propose teaching methods such as circle time, personal narrative, simulation exercises, and group problem solving which also might be appropriate for Olympism teaching. In addition, linked to his five approaches to values education, Huitt (2004) provides a useful summary of teaching methods suitable for each one, including those already mentioned, but also extending into school and community projects in his action learning approach. These are featured in Table 3.

Table 3. *Huitt's Overview of Values Education Approaches*

Approach	Purpose	Methods
Inculcation	To instill or internalise certain values in students. To change the values of students so they more nearly reflect certain desired values.	Modelling Positive and negative reinforcement Manipulating alternatives Games and simulations Role playing
Moral Development	To help students develop more complex moral reasoning patterns based in a higher set of values. To urge students to discuss the reasons for their value choices and positions, not merely to share with others, but to foster change in the stages of reasoning of students.	Moral dilemma episodes with small-group discussion Relatively structured and argumentative without necessarily coming to a "right" answer
Analysis	To help students use logical thinking and scientific investigation to decide value issues and questions. To help students use rational, analytical processes in interrelating and conceptualising their values.	Structured rational discussion that demands application of reason as well as evidence Testing principles Analysing analogous cases Research and debate
Values clarification	To help students become aware of and identify their own values and those of others. To help students communicate openly and honestly with others about their values. To help students use both rational thinking and emotional awareness to examine their personal feelings, values and behaviour patterns.	Role-playing games Simulations Contrived or real value-laden situations In-depth self-analysis exercises Sensitivity activities Out-of-class activities Small group discussions
Action learning	Those purposes listed for analysis and values clarification. To provide students with opportunities for personal and social action based on their values. To encourage students to view themselves as personal-social interactive beings, not fully autonomous, but members of a community or social system.	Methods listed for analysis and values clarification Projects within school and community practice Skill practice in group organising and interpersonal relations

Similarly Lemin et al., (1994) provide a detailed process of attitudes and values clarification in which they move from identifying, comparing and contrasting values to making a plan of action which also involves exploring and understanding feelings.

Alternatively, Davis (1999), Salter (1999), and Warham (1993) argue that there may indeed be no particular preferred model that fits exactly for any teaching and learning, and in this case for education about Olympism. Rather, teachers can devise their own pedagogies which are dependent on the social context. This recognises what Arnold (2004), Nielson (2005) and Lovat (2005) indicate is another important consideration for teachers of Olympism. That is, if Olympism is about teaching certain values and attitudes then it is a values-laden exercise and it is essential that the educator must exemplify the everyday values, attitudes and behaviours they wish their students to learn. It is to the student learning of Olympism that I now proceed, to review the socio-cultural nature of their learning.

Olympism and Student Learning

Socio-cultural student learning

Disregard for the needs and attributes of students is a concern raised by Snook (2005) who contends that "contemporary values education programmes neglect to analyse the characteristics of the students who undergo them" (p. 6). The importance of the students themselves in teaching and learning processes is

encapsulated in both the “knowledge of learners and their characteristics” and “knowledge of educational contexts” (p. 8) categories of Shulman’s (1987) teacher knowledge framework. Similarly, Bransford, Darling-Hammond and Le Page (2005a) claim that knowledge of students, and their learning and development in social contexts, are essential teacher understandings. Socio-cultural learning theory highlights that any human endeavour, including student learning, cannot be fully understood separately from its social and cultural environment (Macdonald, 2004; McGee, 2008; Pulkkinen, 2004). For socio-cultural student learning Shulman’s (1987) knowledge of “the classroom, schools, communities and cultures” (p. 8) may be important understandings for teachers of Olympic education that has Olympism as its prime focus. Findings of international studies on Olympic education provide interest in this regard.

The collation of the results of a number of quantitative international studies by Naul (2008) serves to disseminate research that has been conducted in other languages about student learning in Olympic education. Many of these studies involve a broad sweep of aspects considered relevant for the predominant knowledge based Olympic education as described by Binder (2001) where knowledge *about* Olympic ideals or the Olympic Spirit is often included as a component of student learning. However, during the 1990s a large European study by the International Council for Sport Science Physical Education (ICCSPE) and the IOC found rather poor results for the status of Olympic knowledge where less than 30% of all boys and girls were aware of Olympic ideals other than fairplay. A follow up study in 2002 by Telama, Naul, Rychtecky and Vuolle (Naul, 2008) similarly found there was a major difference between the ‘desirability’ of the Olympic ideals of joy in effort, peace, solidarity and fairplay, and the ‘reality’ of them in practice. In 2004, studies carried out in Hong Kong were related to Binder’s (2000) *Be a Champion in Life* initiative which has a greater focus on Olympism values of unity of mind and body, self improvement through participation in sport, fair play, friendship, peace and international goodwill. A study by Wong, Ha, and Cheung (Naul, 2008) found that instruction about Olympism may have had a stronger impact through practical activities when comparing gym and classroom based teaching, and the students in the gym group showed superior learning of moral reasoning and pro-social behaviours. However, while these student learning outcomes are interesting, the approaches taken to understanding the complexities of how and why students learn best are not explained, thus they provide little real guidance on how to go about enhancing student learning of Olympism.

Olympism in the wider lives of students

The final category of Shulman’s (1987) framework, “knowledge of educational ends, purposes and values, and their philosophical and historical grounds” (p. 8) indicates that teachers need to have a view of the greater purposes of education, beyond the classroom. “Learning for life and lifelong learning” through Olympic education are promoted by Naul (2008, p. 164) and Bronikowski and Bronikowska (2009) who believe that the variety of settings in which students live, learn, and play, especially outside of school, are all elements of the complex lives of contemporary youth. Naul coins the phrase “Olympic learning” (p. 164) in relation to Olympic education which continues in a life-world environment.

However, it is worth noting that perspectives in this third part of my literature review tend to come through the lens of teaching and teacher education although, as Pulkinnen (2004) argues the modern “change in focus from teaching to learning has often been called a paradigm shift in education” (p. 2). A ramification of this shift may be seen in Bourke’s (2008) questions about what students can teach teachers about their own learning. Bourke questions:

- Why the student voice is important for learning and educational reform;
- How students conceptualise learning and how this influences what they actually do in educational settings;
- How context affects the way students think about learning; and
- What students can tell us about their learning and how this can enhance our teaching. (p. 155)

Coming from the broader perspectives on education, in which Olympic education in schools is embedded, these may be important questions for teaching and learning about Olympism. Studies by both Gordon (2006) and Pratley (2006) cite the difficulties of ascertaining the real application of topics that are taught in school physical education contexts to the wider lives of students. This provides further justification of the merits of studying how students involved in a unit on Olympism in action in physical education can achieve real understanding of the ways Olympism philosophy may be manifested in contemporary student lives.

Summary of the Literature Review

This review of literature highlights the key elements of Olympism and pedagogical considerations necessary for teaching and learning Olympic education based on Olympism. The categories of Shulman’s (1987) framework of teacher knowledge have been woven through the review to highlight connections between the categories and the themes that permeate the study. As an enduring humanistic philosophy, it is necessary to situate de Coubertin’s Olympism historically as the foundational belief of the Olympic Movement and contextually in worldwide Olympic education developments over forty years. Together with an understanding of the coherent relationship between Olympism and aspects of the socio-cultural New Zealand physical education curriculum understanding and meaning is provided for a New Zealand approach to Olympic education. The New Zealand focus on teaching and learning Olympism through sport and games and other physical activities is not a specific approach that is obvious in other Olympic education programmes worldwide. That there is little guidance in the literature on the development of pedagogical content knowledge for taking such an approach may explain why the favoured knowledge of wider Olympic ideas style of Olympic education prevails. However, there are many teaching models and methods available to physical educators, including interactive social models and those advocated by values educators, which allow Olympism to be transformed into tasks that develop student thinking and demonstrations of ideals and ethics in action. Ultimately, student learning and understanding of Olympism is the goal of Olympic education. The connection and transfer of learning to wider situations and contexts outside of the gymnasium is a necessity if Olympism is to have relevance for students as a whole of life philosophy.

CHAPTER THREE: RESEARCH METHODOLOGY

Introduction

This chapter includes the theoretical framework of my research and an explanation and justification of the qualitative research design that was used for this case study. The choices and decisions made about the participants, research methods suitable for a case study, and ethical considerations are outlined. The chapter concludes with an explanation of the data coding and analysis procedures with reference to the research questions.

Theoretical Framework

As a goal of my study was to understand the various perspectives about Olympism of teachers and students, and meanings developed through dynamic pedagogical approaches, it was framed theoretically by an interpretive research paradigm. Thomas and Nelson (2001), Davison and Tolich (2003), and Snape and Spencer (2003) explain that an interpretive paradigm enables a researcher to gain an understanding of social experiences and how meaning is constructed in a normal setting (in this case physical education lessons) from the participants' viewpoints. This was favoured over direct observation, reductionist and objective modes of positivist inquiry which Kincheloe and Tobin (2006) argue "do not help us answer questions about complex relationships, connections, multiple perspectives, different values and interpretations and socio-cultural contexts in the social world of education" (p. 7).

An interpretive approach is especially pertinent when examining social phenomena in qualitative research studies, such as physical education and sport. As Gratton and Jones (2004) assert, it enables concepts such as thoughts, understandings, values and relationships to be interpreted, described and explained from the differing perspectives of the teacher and student, as well as the researcher. Teaching and learning constitutes one such social experience and is the setting of this study, where multiple interpretations constructed by teachers and their students around Olympism are of interest.

Further, the critical paradigm suggested by Sparkes (1996) and Neuman (2006) is important when considering whether Olympism is a taken for granted, inherently good philosophy of sport that is worthy of inclusion in a physical education programme, or the historically constructed, controversial philosophy of the IOC. A critical perspective also helps to frame ideas about the explicit teaching of Olympism in order to create positive social relations through physical education, the transformation of student interactions and the ways in which students are empowered to demonstrate Olympism in their lives. Aspects of the critical paradigm will also highlight related contentious issues about Olympism arising from the research.

As this study is based on Olympism, a social philosophy, humanism is another underpinning tenet. One description of humanism by Shoulder (2008) professes that it is a life stance which asserts the potential, ability, and responsibility of people to lead meaningful, ethical lives and be capable of adding to the greater good of humanity. Called “The Olympic Humanist” by Durantez (1994, p. 1), Coubertin’s passion was for education reform and the holistic development of French youth. From a humanist perspective, he desired that they were educated, through physical exercise and sport, to become enthusiastic, democratic, values driven individuals who were prepared for life in a changing society (Muller, 2000). With a contemporary, holistic, socio-cultural curriculum, physical education teaching and learning in New Zealand is also guided by humanism. Curriculum writer, Culpan (2002) refers to the abilities of New Zealand physical education teachers to develop meaningful programmes through “pedagogy that embraces the humanistic side of Olympism” (p. 446). Therefore, the teaching of a unit which encompasses Olympism must inherently, at least, be based on a humanist philosophy, and utilise humanistic teaching and learning approaches. Of interest is to see whether humanism is an articulated personal philosophy of any of the participants.

Research Design

As I was interested in the thoughts and experiences of teachers and students which would present a range of perspectives, qualitative research methodology was considered to be most appropriate for this study. The interpretive paradigm which frames the study also justifies the choice of a qualitative research design. This is because access to the teachers and students in the school gymnasium would enable the topic to be investigated in its complexity, in context and with a view to gaining understanding, and make meaning from a “real-world” setting (Gay, Mills, & Airasian, 2006, p. 400).

The research sought to identify and make sense of the variables that contribute to teachers’ pedagogical practices regarding Olympism and the meanings that students develop in the setting of one secondary school’s Year 9 physical education programme, thus an exploratory case study design was selected as being the most suitable (Yin, 2003). Further, “embedded subcases” within an “holistic case” (Yin, 2006, p. 113) were identified. Using Yin’s definition of an embedded case, the teaching and learning of Olympism for Year 9 classes represented an overall holistic case, with the instances of students from two classes and their teacher/s serving as the embedded subcases from which data were gathered. The opportunity to “spend extended time on site, personally in contact with activities and operations of the case, reflecting and revising meanings of what is going on” (Stake, 2000, p. 445) also contributed to my decision to select this approach.

Thomas and Nelson (2001) suggest that another “advantage of a case study is that it can be fruitful in formulating new ideas... about problem areas” (p. 282). It is recognised that, as my study is exploratory, the data gathered cannot be generalised more widely, but despite this limitation the study may contribute to a reconsideration of current practices by extending and refocusing the learning contexts for Olympic education.

Gay et al. (2009) suggest that it is important to ‘set the scene’ in qualitative research, therefore a description of the context in which this research took place is now provided. The background, department, teachers and

students are described in order to gain a feel for the setting which influenced the actions and understandings of the participants.

The Research Setting

The physical education department studied in this research is situated in Athena College, a low-decile, large co-educational secondary school in a New Zealand city. The department has a female Head of Department (HOD) and three other fulltime physical education teachers, two female and one male. Three of the teachers, including the HOD had been teaching for four years or more and the fourth was a first year teacher. Major changes were occurring for the Year 9 physical education programme at the time of the research. The changes involved a shift from a previously sport skills and performance oriented programme, to one which focused on developing social and collaborative skills through movement contexts more appropriate for the students and HPE. The Athena College HOD had attended a workshop on Olympic education and she saw merit in Olympism as a topic which could help to develop these skills (Conner, et al., 200&). In addition, staff reflected on changes to their pedagogies that may be needed to facilitate the new programme. Therefore, not only were the teachers in my study teaching Olympism for the first time, but they were dealing with a major shift in their pedagogical approaches from previous transmission styles of teaching to socio-cultural approaches more fitting for teaching the HPE.

There were nine Year 9 physical education classes which were streamed by academic ability level. One class was a whanau⁶ class of low-ability students. Each class had between 16 and 30 students. Two classes were scheduled for physical education at the same time. These were both divided by gender and usually a female teacher was assigned to the girls' class and a male teacher to the boys' class. The whanau class remained together as a co-educational group for physical education lessons.

An initial informal approach to the HOD to ascertain whether she would be agreeable to the first time implementation of the unit being the subject of this study was met with a favourable response. Gaining her co-operation and goodwill through a "low-profile entry" (Bogdan & Biklen, 2007, p. 86) greatly facilitated access and permission for the study to proceed at all levels.

The study was explained to and permission gained from the Athena College Principal (Appendix B) for the research to proceed during school time and on school premises with participants to be identified in conjunction with the HOD of physical education. Having gained permission for the study to proceed the next step was to determine the study participants.

⁶ Whanau is the Māori word for family. In contrast to other classes who have a different teacher for each subject, the whanau class stays together 'as a family' with the same teacher for four core subjects.

Sampling

Teacher Participants

Purposive sampling was used in this study (Gratton & Jones, 2004; Thomas & Nelson, 2001). The teacher participants were not representative of the wider body of physical education teachers, but rather identified as those who saw the value of including Olympism in their physical education programme and were willing to be studied as they did so for the first time. In collaboration with Jane, the HOD we decided that she would be a participant in the study and we would invite a male physical educator to also be involved. However, just prior to the study beginning the male teacher obtained another position and left the school. We therefore identified another male teacher who was willing to participate in the study. By the start of the term departmental staffing/class considerations meant that this teacher was working in a team teaching⁷ situation with one class who became part the study. Thus, the second physical educator in the ‘team’ also willingly became a research subject. In all therefore, three physical education teachers participated in the study. They were:

Jane, a physical education teacher with five years experience at Athena College. She was the HOD of the physical education department, a writer of the Olympism unit and the teacher of Class G.

Josh, a physical education teacher with four years experience at Athena College who taught Class W with Emma during the Olympism unit.

Emma, a first year teacher who had just been appointed to a fulltime teaching position at the school. She taught Class W with Josh.

The staff were informed about the purpose of the study and my role as a researcher for the duration of the unit. Written consent (Appendix C) was gained from the three teacher participants and the fourth teacher in the department as well in order that their early discussion about the unit could be audio-taped.

Student Participants

In collaboration with Jane, and based on class timetables, class ability, gender, and researcher availability, students from two Year 9 classes were identified as being suitable for the study. One was a girls’ class, Class G, while the other was the co-educational whanau class, Class W. Each class was scheduled for two 50 minute physical education periods a week.

Initially, three student participants from each class were randomly selected by me. I chose any three numbers and these were matched up with the numbered names on the class roll by the teacher. With the teachers involved we decided that as they had rapport with their classes, they would talk to the students in the first period of the term about the study. Then they would introduce them to me to provide further detail and gain their agreement to be involved, followed by parental permission as they were under 18 years of age (Lewis & Lindsay, 2000). This met with problems highlighted by Gratton and Jones’s (2004) warning that,

⁷ Team teaching refers to the case of two teachers’ simultaneously teaching one class. In the instance of Class W two smaller whanau classes came to physical education at the same time. Each class was assigned a teacher but the teachers chose to teach them together as a result of concerns they had about student behaviours.

as a means of ensuring the researcher's presence doesn't disturb the environment, a low key approach in the class by being part of the setting on a regular basis is important.

Class G student participants

As I only entered the gymnasium setting at the end of the first class of the term and endeavoured immediately to strike up a connection with the student subjects my presence was met with wariness and mistrust (Field notes). My explanations of the study, along with information sheets and consent forms were accepted and questions answered. However, when I returned to the next class to collect their permission forms, two of the selected students said they did not wish to be involved. The teacher had subsequently identified one other student who was willing to take part, but who therefore could not be regarded as randomly selected. Thus, at the early stage of the teaching there were two students who were happy to take part in individual interviews, and together as a group of just two. These two students were:

Taeko, an outgoing, sociable student who willingly joined the study from the start. She enjoyed physical education and was forthcoming with her thoughts.

Toni, a much quieter student who was a friend of Taeko's. She did not enjoy physical education very much and was often a reluctant participant. She was shy and hesitant to articulate her views.

Still wishing to interview a larger group of students from this class in order to gain wider perspectives on the research questions, I decided to wait until I had established more of an unobtrusive presence in the class before inviting further participants to the group. This approach worked and three more students agreed to join by the second focus group interview partway through the unit. Information sheets and consent forms were provided to them to take home for their approval in the study, as well as their parents (Appendix D).

Class W student participants

Based on the experience with Class G I took a more flexible approach with Class W. In collaboration with the teachers, we identified five students who we thought might be willing to participate. In the second week of the term I was introduced to the whole class and my role was explained. I observed the lesson before meeting the students after class to explain their role in the study, and gave them time to think about participating until the next class. After the next class one of these students was especially keen, the others being cautious about individual interviews but feeling alright about being involved as a group. For Class W I therefore decided to proceed with the one individual student and involve the others as a focus group. Information sheets and permission forms were provided to them to take home for their and their parents' approval in the study (Appendix D).

The individual student from Class W was:

Jim, a gregarious, upbeat character, he was physically skilful and enjoyed physical education as well as his involvement in a number of other sports.

Methods of Data Collection

According to Janesick (2000) it is important that, as well as identifying their own bias, qualitative researchers understand that their presence does change behaviours. The seeking of data from a range of sources is designed to minimise this intrusion. Semi-structured individual and focus group interviews, non-participant observations recorded in descriptive field notes, and document analysis methods appropriate for an in-depth exploratory case study were all utilised in this study (Yin, 2003). The collection of different types of data was also employed to facilitate the triangulation of data to validate the information gathered and clarify meanings (Stake, 2000; Taylor & Bogdan, 1998).

Interviews

An interpretive research approach requires that, while questions are prepared in order to provide purposeful guidance, the focus is on “reproducing the world of the person being interviewed, not attempting to make sense of it from some pre-determined perspective” (Davison & Tolich, 2003, p. 226). Acknowledging that my own thoughts and beliefs on the topic should not be evident I endeavoured to create a comfortable, conversational type relationship with the teacher and student participants to better “facilitate respondents’ descriptions and reflections on their experiences” (Davison & Tolich, 2003, p. 245).

Interviews began with small talk to build rapport and encourage the teachers to relax and gather their thoughts, as I had observed that rushing from one class or task to the next was the norm for them in a school day. At this time I also indicated my appreciation that the teachers had committed their ‘free’ period to the interview. Interviews with students also began with conversations to develop a relationship with them. These were around their personal interests in and outside of school or other informal connections that I had made with them during physical education lessons.

Proceeding into the interview proper open-ended questions, with ample time to develop their thoughts and responses, guided the interview process. I attempted to engage in active listening behaviours to encourage the teachers and students to talk freely and reflectively about their experiences and viewpoints. This meant that the pre-planned questions did not always follow the same order. Rather each interview took on a “shape of its own” (Bogdan & Biklen, 2007, p. 103), adapting with prompts to the conversational context.

The teachers were also asked to record reflective comments about their teaching approaches and understandings of what the students were learning, after lessons were taught. Attempts were made to elicit their written or oral responses including providing a tape recorder and tapes for oral responses and a sheet with four reflective questions on it for written responses. However, the teachers were reluctant to do this due to the many demands of their jobs. Communicating empathy for the very busy lives of physical educators in a large city secondary school and an appreciation for their ongoing involvement in the study to level that they were already engaged, I decided it was inappropriate to pursue this further.

Interviews with teachers

Individual semi-structured audio-taped interviews were conducted with the teachers at the beginning of the unit, halfway through and at the end of the unit. The nine interviews, apart from one, were held in the teacher's free periods for approximately 40 minutes, in an interview room in the school administration area that was booked in advance. The final interview with the HOD was held in the relaxed environment of a café, on her suggestion. One interview had to be rescheduled when the tape recorder would not work.

Interviews with individual students

Semi-structured, individual audio-taped interviews were conducted with students, Taeko (two interviews), Toni (two interviews), and Jim (three interviews) over the period of the unit. The initial interview focused on finding out student knowledge and understandings of attitudes and values in physical education and Olympism before they participated in the unit. The delay in finding consensual student participants meant that the first interviews were actually held after they had taken part in one or two lessons. All interviews were held during school time, flexibly arranged in a period preferred by the student, for approximately 40 minutes. An interview room in the school administration area was booked in advance. Refreshments were provided to the students at the end of each interview. The three individual students also joined their class focus group established from their class.

Focus Group Interviews

Creswell (2008) considers focus groups to be “advantageous when the interactions among interviewees will likely yield the best information and when interviewees are similar to and co-operative with each other” (p. 226). This type of interview was considered to be important for my study to generate discussion about student interpretations of the themes that were being taught in the Olympism unit over time. Despite the early difficulties and subsequent process for establishing them, Focus Group 1 (FG1) from Class G and Focus Group 2 (FG2) from Class W resulted in both being groups of students who were comfortable with each other, worked co-operatively together in class and could be regarded as friends. Keeping in mind that a “group situation allows participants to prompt as well as ‘bounce’ ideas off one another” (Davison & Tolich, 2003, p.226) being in a socially interactive group environment has the potential to yield interesting insights into student understandings and meanings about attitudes and values of Olympism in action that may not be obvious from a teacher perspective. The two focus groups were:

FG1, a relatively quiet, diligent group of friends. They enjoyed physical education, particularly activities when they could do things together at their own level but they did not regard themselves as being especially physically skilled.

FG2, a particularly physically skilled group who loved physical education lessons. They seemed to bounce into the gym for each class, making their own activities and fun together until the class began. They were very respectful and relatively shy around teachers.

Semi-structured audio-taped interviews were conducted with both focus groups at the beginning and partway through Olympism unit. In addition, an interview with Taeko and Toni together was held at the very start of the unit when problems occurred establishing the Class G student focus group participants. In hindsight this interview was unnecessary as these students were also interviewed individually, and shortly afterwards an interview was held with the full focus group. All five interviews were held during school time in a period identified to suit the students for approximately 40 minutes. They were held in an interview room in the school administration area that was booked in advance. Refreshments were provided to the students at the end of each interview. Descriptive field notes were written after meetings and interviews to record my understandings, thoughts and feelings of the events.

Transcriptions

Copies of the tapes were made prior to being transcribed which was carried out by a skilled external transcriber. This proved a valuable precaution when one original tape was found to be broken by the transcriber. The written form of each separate interview was made suitable for the coding of data with margins on both sides of the page. Transcriptions were to be made available for viewing by the participants.

Observations

Consistent with the interpretative approach to this research, the opportunity willingly agreed to by the physical education teachers for me to observe lessons in progress in the natural setting of the gymnasium was taken up. Non-participant observation (Gratton & Jones, 2004) of the Olympism unit lessons in action occurred throughout the research period in order to view the actual teaching and learning by physical educators and students, as well as their reported teaching and learning behaviours and activities. As “observation is generally more appropriate for descriptive research” (Gratton & Jones, 2004, p. 160) I considered observation would be complementary as a means of triangulating with other data collection methods to help strengthen the validity of the study.

As a means of ensuring my presence didn't disturb the environment (Taylor & Bogdan, 1998) I endeavoured to take a discreet approach by being in and around the gym on a regular basis, and through my appearance. While returning to the gymnasium felt quite a natural occurrence for me it was also instinctive to dress in running shoes and sports clothing appropriate for a physical education teacher in order to reduce the “observer effect” (Bogdan & Biklen, 2007, p. 380). Accepting that it is not possible to eliminate all effects of the researcher on the participants and the setting, this had the desired effect of enabling me to interact quite normally around the school, physical education department and students.

Prior plans to observe each class regularly once a week quickly became very flexible. Initially I was at class more often in order to successfully establish student participants. Later in the research period I was adaptable when the physical education teachers were away with school teams during the national secondary school winter sport week, and when classes were not on due to other events and sickness. Nevertheless, descriptive field notes of 21 lessons were recorded.

Initially descriptive field notes were made immediately after lesson observations as a record of my own impressions and perspectives and focusing on teaching methodologies, student activities and behaviours. When I became more naturally acceptable in the field teachers were agreeable to me copying their notes from the whiteboard and note making during the lesson. Field notes allowed recall of specific events and some details to facilitate questions during interviews, although I consider that I am an emergent researcher in this area and still need to “sharpen my observation skills” (Janesick, 2000, p. 385) to provide more in-depth descriptions.

Document Analysis

According to Best and Kahn (2006) document analysis can serve to “describe prevailing practices”, “to explain the possible causal factors related to some outcome, action or event” and “to discover the relative importance of ...certain topics...” (p. 258). The content of the Olympism unit plan was analysed to establish patterns and themes, and make connections with those that emerged in other data collection methods throughout the research. Originally I also planned to analyse parts of the Year 9 physical education workbooks where the students were to record aspects that were related to the Olympism unit. However, the workbooks were used somewhat intermittently in classes, so in order to contain the amount of data I was gathering in relation to the limits of this study I decided to abandon this method of data collection.

Ethical Implications

In planning and carrying out the research with integrity the five basic ethical principles advocated by Davidson and Tolich (2003); do no harm, voluntary participation, anonymity and confidentiality, avoid deceit and deal with data faithfully, were observed to protect the rights and dignity of participants in the study.

Do no harm

The study was approved by the Christchurch College of Education Academic Standards and Ethical Approval Committees. There was no perceived risk to any of the participants. I endeavoured to consider the school’s, teacher’s and student’s ‘world’ at all times by ascertaining that they did not feel compromised about any of the procedures or in sharing their personal thoughts and perspectives.

Voluntary participation

Clear explanations were provided to participants about my role, what I would be doing to collect data and my expectations of them. Information about the study was provided to subjects and written consent was gained from the Principal, teachers, students and the Parents/Guardians of students. Participants were advised of the College of Education complaints procedure if issues were to arise during the study that they were concerned about. Recognising Davison and Tolich’s (2003) assertion that social research may be an “intrusion in someone’s life” (p. 376) even if they are agreeable to taking part, I tried to be flexible about

carrying out interviews and observations at times to suit the participants, particularly around the teachers busy schedules. I respected the decisions of those who chose not to be involved. All participants had the right to withdraw from the study at any time and also withdraw any information or data pertaining to them.

Anonymity and confidentiality

Anonymity and confidentiality were essential to developing trust and integrity in the research process. The identity of the school and physical education department may be identified through their involvement in a prior research project that preceded my study therefore anonymity cannot be guaranteed. However, a pseudonym for the school has been assigned for this study. Teacher participants are referred to by a false name in all reporting. Students happily decided on their own fictitious name for reporting purposes.

All information was treated confidentially and was restricted to me, my Supervisors, a technician who copied the tapes and an external transcriber. All records, data and audio tapes were stored securely in a locked filing cabinet. Transcriptions of the data were kept on a computer which requires a password entry. Bearing in mind that “confidentiality is when a researcher can identify a certain person’s response but promises not to make the connections public” (Davison & Tolich, 2003, p. 377) informed consent was gained from all the participants for their responses to be used in other forms by me, such as conference presentations and journal articles.

Avoid deceit

I did not deliberately deceive my participants as to my research intents. I was open with all participants and others as to the purpose of my being in the school. My position in the field of study was acknowledged and I ensured that my approach and behaviours were not judgmental, but rather collaborative and ethically based in order to establish credibility, trust and objectivity as a researcher (Thomas & Nelson, 2001).

Analyse and report data faithfully

In this dissertation I have striven to analyse the research process and data realistically and to report it truthfully in order to present an accurate picture of the study as a whole. Including both the shortcomings and the achievements of the research may provide other people with insights into possible barriers and enablers for conducting qualitative research in the field of Olympic education.

Data Coding and Analysis

The spiralling process of analysis favoured by Creswell (2008) which involved organizing and reducing the data, and then representing the information found diagrammatically, was used to explore the transcribed data and to develop codes and themes. I undertook a preliminary reading of all transcripts and field notes to gain a sense of their overall meaning, followed by a second reading involving a coding process. I used the margin on both sides of the page to record on the right, a code word, and on the left, potential ideas of

themes for discussion. The next step was to visually conceive of the emergent themes in a diagram. The coded data was highlighted in a different colour for the obvious themes in all of the interview transcripts. An initial analysis of the coded data revealed five key themes, as seen in Figure 2.

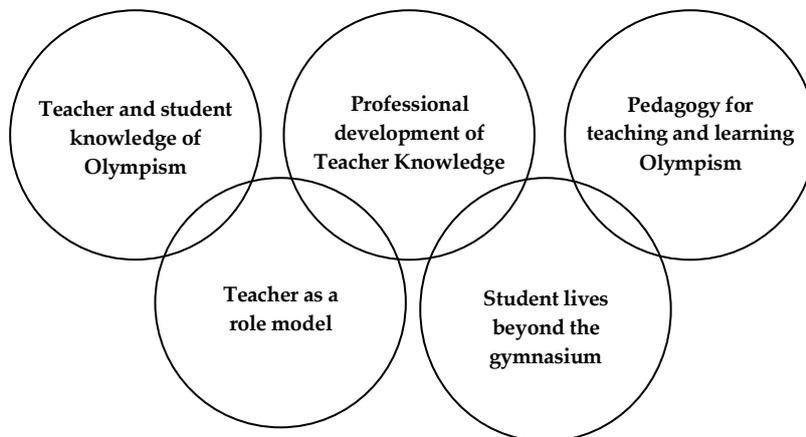


Figure 2. Five emerging themes.

Subsequently these themes were condensed to three. They were content knowledge of Olympism, pedagogies for teaching and learning Olympism, and student learners and their wider life contexts. This occurred when the professional development of teacher knowledge was deemed to contribute to their developing knowledge and understanding about Olympism throughout the study, and the emergent theme of the teacher as a role model was regarded to be part of the pedagogy that teachers use.

At this point, the themes revealed alignment to categories from Shulman's (1987) framework of teacher knowledge, namely content knowledge, pedagogical content knowledge and knowledge of learners. In turn, these categories connected coherently with my research questions about the teachers' and students' knowledge of Olympism, the pedagogies the teachers employed and how this is applied to learners in their unique circumstances. Following Creswell's (2008) proposition that qualitative research results are often presented according to the major themes that arise, the three themes, shown in Figure 3, were determined as suitable to provide a framework for presenting and discussing the findings.

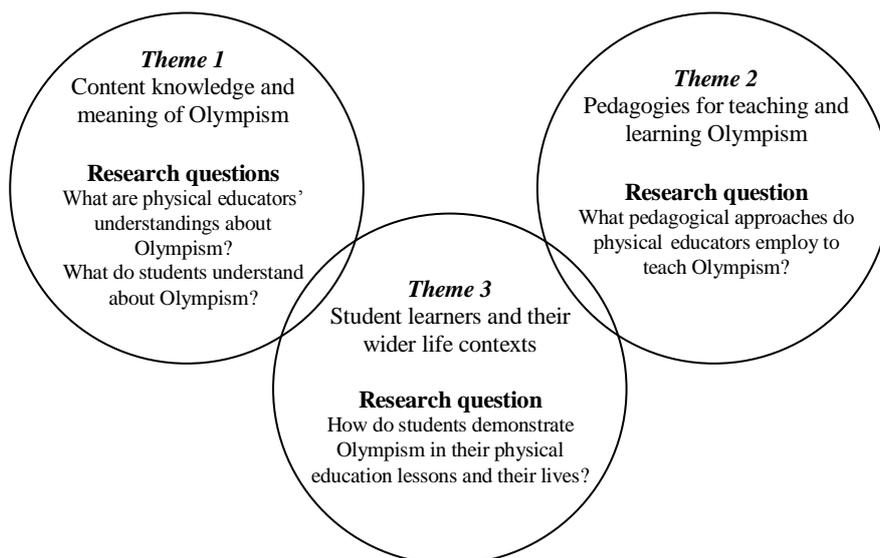


Figure 3. Themes of the findings related to the research questions.

Analysis for Presentation of the Findings

Once the themes were settled the coded data was reduced from the original five themes to three themes, electronically. Chronologically, interviews had occurred at the beginning, partway through, and at the end of the study. At this point a new computer file was created for each time period and data from each theme was put into it for further analysis. In keeping with this format, field notes were also collated into lesson observations that occurred in the beginning weeks of the unit, the middle weeks of the unit, and final two weeks. Coffey and Atkinson (1996, p. 31) argue “coding is much more than simply giving categories to data; it is about conceptualising the data, raising questions, providing provisional answers about the relationships among and within the data”. This was exemplified in the way that at times I found it was difficult to make definitive calls over the placement of some quotes due to the overlapping nature of the themes, but judgments were made for a “best fit” of such data.

The timing of the interviews at the beginning, middle and end of the research period also presented me a challenge at this point. I thought the chronology of presenting the findings through an analogy of the Olympic Games which has an opening (ceremony), a period of activities as the Games proceed and a closing (ceremony) had some appeal having noted how Janesick (2000) used a dance metaphor in her writing about qualitative research design. However, I was aware that contentiously the Olympic Movement and the Olympic Games are highly criticised for their failure to acknowledge and exemplify Olympism, as being at the core of the biannual event (Kohe, 2005). Also, as an event for elite athletes the Games are well divorced from my thoughts that the Olympism philosophy provides worthwhile values and should be accessible for all young people, no matter their physical sporting abilities. I resolved this dilemma by retaining the analogy in the optimistic hope that my study could go some way towards elaborating on how

the 'normal person' could connect the Games with Olympism when viewing the event, through reading my study. The analogy is explained at the beginning of the findings chapter, Chapter Four.

Writing and Making Meaning of the Discussion Chapters

Writing the discussion chapters involved understanding through the "learning - thinking - writing" process (p. 118) asserted by Meloy (2002). While time might be "essential for the gestation of ideas" (Ezzy, 2002, p. 140) a significant time interval in this study was not conducive to my writing development! A leave period from my work and significant support provided me with the space and motivation to complete my study. As the themes were developing I consulted with the literature in the field to understand if these themes had been evident in my review of academic writing and to relate them theoretically to the study. Since the data was gathered further studies on and resources for Olympic education had appeared and these were added to ensure the literature utilised was current.

I began by writing the second discussion chapter first, as I was most confident with discussing the pedagogical approaches of the teachers. It was clear that Creswell's (2008) spiralling analysis process was still in action as I reflected while writing the discussion chapters. Despite my assuredness constant data analysis, decision making around the ideas for each chapter, and attention to finding the "right word" or phrase (Ezzy, 2002) was needed to clarify my thinking about the relationship about the findings and the academic literature. The structure of the first discussion chapter emerged after considerable synthesizing, reshaping, and editing. However, as I wrote, understandings materialised that warranted further refinements for coherent discussion of the themes in Chapters Five, Six and Seven. An explanation of the outcome of the decision making required is provided at the beginning of Chapter five.

Summary of the Research Methodology

The interpretive, humanist and critical theoretical paradigms and related qualitative research design suitable for this social science study have been described and defended in this chapter. Details of the decisions made about the teacher and student participants, including ethical considerations, are outlined to provide a 'feel' for the setting of the study. In discussing the research methods suitable for a case study I have presented the extent and some problems of the data gathering procedures. The spiralling data coding and analysis processes to establish the emergent themes for the findings in relation to the research questions have been explored. Finally, I have discussed the writing process and its difficulties, before fore-grounding refinements to the major themes of the study in relation to the discussion chapters ahead.

I now move on to Section Two of my study where the findings from the data gathering and analysis are presented.

SECTION TWO: INTRODUCING THE CASE STUDY FINDINGS

Section Two presents the research findings from the perspectives of the teachers, students and field notes. The section begins with an explanation of the content to be found in the three key themes which emerged and an analogy of the Olympic Games is explained as a means of organising the presentation of the evidence. Attention is given to the careful thought that was paid by the teachers to introduce the new Olympism unit into the Year 9 programme at Athena College. At the start of Chapter Four a brief analysis of the Olympism unit plan is provided. Then the evidence is organised chronologically according to the timing of the interviews that were held at the start, midway and at the end of the research period using a metaphor of ‘the opening’ (Part 1), ‘the games’ (Part 2), and ‘the closing’ (Part 3) of an Olympic Games event. The findings for the three key themes related to the research questions are returned to in each time period. This section is structured as follows:

Content of the Three Key Themes

Analogy used in the Findings

Prior Preparation for ‘the Opening’

Chapter Five: Findings from the Case Studies

Part 1: Findings from ‘The Opening’

Theme 1: Teacher and student content knowledge and meaning of Olympism

Theme 2: Pedagogical content knowledge for teaching and learning Olympism

Theme 3: Student learners and their wider life contexts

Part 2: Findings from ‘The Games’

Theme 1: Teacher and student content knowledge and meaning of Olympism

Theme 2: Pedagogical content knowledge for teaching and learning Olympism

Theme 3: Student learners and their wider life contexts

Part 3: Findings from ‘The Closing’

Theme 1: Teacher and student content knowledge and meaning of Olympism

Theme 2: Pedagogical content knowledge for teaching and learning Olympism

Theme 3: Student learners and their wider life contexts

I start this section by elaborating on the content of the three key themes.

Content of the Three Key Themes

The content of each theme is delineated as follows:

Theme 1: Content knowledge and meaning of Olympism

This theme reflects the understandings of both the students and teachers about the philosophy of Olympism, as it is expressed in New Zealand. It includes the teachers' perspectives on various types of content knowledge they needed for teaching Olympism and from a student viewpoint, their developing knowledge of Olympism. The professional development of teachers' component of the theme deals with the ways in which the teachers gained knowledge of Olympism, including the use of Olympic education materials available to them.

Theme 2: Pedagogies for teaching and learning Olympism

This second theme presents the range of pedagogical approaches that teachers employed for the Olympism unit, the complexities of teaching and learning processes that teachers considered and the views that underpinned their decisions to utilise particular approaches over others. The range of student learning activities that showed Olympism 'in action' is included in this theme. It also describes the students and teachers perspectives on teacher modelling of the attitudes and values of Olympism throughout the teaching of the unit.

Theme 3: Student learners and wider life contexts

The third theme covers the understandings that teachers and students have about Olympism in the lives of the students outside of the gymnasium, in the school and their home life.

Analogy used in the Findings

The analogy of the chronology of an Olympic Games referred to in Chapter Four, is used to structure the findings into stages of the beginning, the middle, and the end of the unit when interviews were held. There is 'the opening' which sets the scene and the background which provides anticipation of what is to come. In these findings the voices of the teachers explain their rationale for choosing to teach an Olympism unit. Both student and teacher understandings of the topic at the beginning, and the earlier teaching that preceded the unit are included. This is followed by a period of great activity and involvement in 'the games' themselves, as the delivery of the unit is revealed by both teachers and students in an examination of the activities and pedagogical approaches used to put Olympism into action. And finally, 'the closing' is a time to reflect and consider the overall event. These findings reflect on the knowledge and meaning gained by both teachers and students through the Olympism unit and consideration is given to the teaching of the unit in the future. But, prior to moving on to findings from the case studies themselves it is important to consider the findings related to the preparatory work carried out for the Olympism unit.

Prior Preparation for ‘the Opening’

In order to stage a well planned and prepared event, preparations for the unit began well before the start. The teachers had some groundwork (knowledge acquisition) to do before being able to apply that knowledge to their work as a teacher of physical education. The lead up to the staging of an Olympism unit for the first time was formulated and began its development in the year prior to the study, in response to a Year 9 student need that the physical education department teachers felt had existed for a long period of time. One of the teachers in the study, Josh, explained:

we decided that we weren't meeting the needs of our kids here. We thought ... how could we deliver that through PE? We came up with [social needs] communication, teamwork and the Olympic ideals really fell into that well.

Jane, the HOD, confirmed the significant shift in teaching approaches that were taking place in the delivery of the Year 9 programme when she commented:

[the programme is] all new... the actual practical context...that's quite similar but the content, what we're teaching and what the focus is ... has changed dramatically.

Following collaborative departmental practice, Jane and another teacher volunteered to write the Olympism unit based on their interest and understanding of the topic. Other pairs of staff members wrote the other Year 9 units. All units were shared with the staff during regular meetings as they were being developed. Staff felt that the Olympism unit was best placed in Term 3, when students would be able to build on teamwork and communication skills learned in Terms 1 and 2. The first two units had been taught prior to this study beginning and they were revealed in the opening stage as influential in establishing prior knowledge and understanding of attitudes and values that could be further developed in the Olympism unit.

Chapter Four now details the sources of data and research findings.

CHAPTER FOUR: FINDINGS FROM THE CASE STUDIES

Olympism Unit Plan Analysis

The overall aim of the Olympism unit plan was for the students to:

develop respect, care and a responsible attitude for self and others through learning and implementing the Olympic ideals.

An analysis of the written unit showed that substantial time was planned to focus on separate aspects Olympism at a time. This was to be followed by sessions where Olympism was applied, in more major sport and games contexts. Table 4 outlines the number of lessons for each part of the unit and the focus of the lesson/s:

Table 4. *Lesson Structure of the Olympism Unit Plan*

Lesson	Lesson Focus
1	<i>Introduction to the Olympic ideals</i>
2 - 3	<i>Developing friendships</i>
4 - 6	<i>Tolerance, sharing, generosity</i>
7 - 8	<i>Non-discrimination, tolerance, respect</i>
9	<i>Competition and co-operation</i>
10 - 12	<i>Application of ideals</i>
13 - 17	<i>Mini Olympics - planning/organisation and event</i>

Each lesson was broadly outlined in the overview and contained activities planned to make Olympism meaningful in action. For teacher guidance, appendices to the unit provided further ideas for other practical activities. As well, a list of appropriate questions to ask the students was provided for each lesson. As was departmental practice, the plan was a guide only and each teacher had the autonomy to decide on specific activities, teaching methodologies and the order that they would employ to deliver the lesson content.

The remainder of this chapter describes the findings from the data gathered through semi-structured interviews and notes from the field. The analogous ‘opening’, ‘games’, and ‘closing’ periods, interwoven

themes and sources of data are outlined in Table 5 to illustrate the data sources of the findings chapter.

Table 5. *Case Study Data Sources*

Themes	<i>The Opening</i> Data source	<i>The Games</i> Data source	<i>The Closing</i> Data source
Content knowledge and meaning of Olympism	Interviews Teachers: - Jane - Josh	Interviews Teachers: - Jane - Josh	Interviews Teachers: - Jane - Josh
Pedagogies for teaching and learning Olympism	- Emma Students - Taeko - Toni - Jim	- Emma Students - Taeko - Toni - Jim	- Emma Students - Taeko - Toni - Jim
Student learners and their wider life contexts	Focus Group - FG1 - FG2 Field notes Document Analysis	Focus Groups - FG1 - FG2 Field Notes	

Part 1: Findings from ‘the ‘Opening’

Introduction

The first semi-structured interviews were held with **Jane**, **Josh** and **Emma** during the first week of the new Olympism unit. The interview questions were designed to find out the teachers’ prior knowledge about Olympism and related aspects of Olympic education, the professional development they had undertaken to gain their understandings, and their knowledge of the students in their classes (Appendix A). As well, they were asked about the pedagogy they intended to use in the delivery of the unit. Semi-structured interviews were conducted with the student participants after their third lesson of the Olympism unit. From Class G, **Taeko** and **Toni** were first interviewed together as **FG1**, and then separately. From Class W, **Jim** was interviewed first followed by **FG2**. Interview questions centred on the students’ early understandings of Olympism that had just been introduced to them, the activities they had been involved in during physical education classes, and whether they were aware of Olympism in broader contexts, such as their sport or home life (Appendix A).

Throughout the remainder of the findings chapter the teacher perspectives are presented first, followed by the student viewpoints for each of the themes.

Theme 1: Content knowledge and meaning of Olympism

The ‘opening’ findings begin with the perspectives of the three teacher participants, Jane, Josh and Emma at the time of the initial interviews. As an initiator of the Olympism unit, **Jane** considered that the previous

units around teamwork and communication were foundational to the Olympism unit for students to understand how to apply:

communication skills to their team to work effectively and ... they do that in an applied setting ... that gives them the base and the skills to then work together and appreciate each other, to then understand the ... six ideals plus the joy and the balance mind/body and all the rest of it.

Jane professed that she did not fully understand Olympism. Despite her admission Jane was able to define many features of the philosophy. She described Olympism as:

a way of living.

it's [about] appreciating others competing ... the balance of mind and body ... the joy found in effort ... role modelling ... the universal ethics.

balance of mind and body ... you can achieve that by living [Olympism] not only ... in the sporting context ... hopefully ... they [think] about it in a ... lifestyle context.

She explained her understanding of friendship which she was focusing on in her teaching at the start of the unit:

[competitors may be] really close because they've competed against each other and got to know each other. So not only is it important to have a friendship within your team, but also to respect and ... build that friendship with your opposition is ... really good.

Referring to the Olympic Games she understood that they:

are held in the spirit of Olympism ... representing your country using those ideals in the best [way that you can] that it's more [than] about just the winning.

One of her motivations for developing student understandings was to 'broaden the horizons' of her students because she "liked what [Olympism] stands for. I like what it means. I like what the kids are meant to get out of it". Jane wanted to encourage them to look beyond their immediate environment and develop an awareness of possibilities for their lives through sporting contexts:

I'd like them to recognise things like representing your country and working hard that pride ... New Zealand is on the world stage is an important thing to ... aspire to [and] see as a positive.

Jane related Olympism to her personal ideals in life by saying:

unity, tolerance, generosity, respect...The universal ethics ... are my ideals ... in terms of the ideal way of [living] the correct ... ways in which you can live to achieve.

Jane indicated her personal professional development and knowledge of the complete Olympism unit in the opening stage. She had structured the overall unit on the *Olympic Day Run* (New Zealand Olympic Committee, 2003) and *Attitudes and Values: Olympic Ideals in Physical Education Years 9-10* (Ministry of Education, 2001) resource booklets. Jane had also sought teaching resources from a variety of other sources. She had located both the New Zealand Olympic Committee (NZOC) website and talked to the Education

officer of the New Zealand Olympic Academy. In addition, she had obtained pertinent Newspaper in Education pages of *The Press* and viewed the TVNZ and “some other good British websites”.

Josh had written the earlier unit on teamwork and communication for the Year 9 classes. He agreed with Jane that these units provided necessary social skills needed by students at the start of their secondary schooling.

[the Olympic ideals are] building on the [prior units] ... at the start of the year because [you can't have] teamwork, communication, unity, friendship if you don't have ... basic teamwork and basic communication skills.

Initially he appeared unsure about the specific content of Olympism and honestly admitted to having little background understanding. He said:

I didn't write the unit, so I just pick it up and, and teach it ... I don't actually have a great deal of background knowledge ... I know what [the Olympic ideals are, but] I don't have ... a huge understanding of them, I have enough of an understanding to see their relevance ... particularly with what we're doing with our kids here.

However, when pressed during the first interview Josh was able to cite many aspects of Olympism, preferring to use the term ‘Olympic ideals’. He mentioned “mind, body and soul, mind, body and character”, being an “effective role model ... friendship, unity”, “tolerance”, and “joy in effort”. Josh considered that even though he did not have an in-depth background knowledge he had enough of an understanding to see the relevance and importance of Olympism for his students. He said:

[Olympic ideals] are not specific to sport; they are quite generic ideals and can be transferred from sport to other parts of the kids' lives.

However, Josh indicated a degree of awkwardness in talking about Olympism when he referred to the ideals as being something “warm and fuzzy”.

Beginning teacher, **Emma**, demonstrated a broad understanding of Olympism in her initial interview. She was able to cite most aspects of Olympism including, “friendship” and “balanced development ... joy in effort ... unity, respect, tolerance ... being a role model”. She appeared to understand the notion that Olympism was a way of life. Emma personally considered Olympism to be:

values, to me and they're values that I can relate to because they're ... what I've always aspired to do ... in my life and in my classes.

Emma linked her understandings about traditional values to a wider societal perspective, “part of having a stable society” and considered that the sporting context was a vehicle through which common values could be highlighted. Being a competitive swimmer at the highest level had provided Emma with insights into personal achievement. As a young athlete she had regarded the Olympic Games as the pinnacle of a sporting career and was an avid reader of a favourite book on the subject. She knew that Pierre de Coubertin was the

founder of the modern Olympic movement and throughout her conversation also referred to the ancient Games, the meaning underpinning the Olympic Games and boycotts of the Games.

I always knew the Olympics were about people coming together and ... equality and inclusiveness.

[From an] early age ... I understood ... that it was not just based around going there to be the best in the world, but it's based around going there to develop, you know, comradeship, and equality and opportunity for everyone.

Emma could recall being introduced to Olympic education during her period of teacher training, had bought a resource for teaching Olympism, had read through the unit plan and was aware of one NZOA/MOE resource booklet that focused on the topic. Early in the teaching of the unit Emma was questioning the unproblematic positive spin being put on Olympism in the unit and wondered whether students would also benefit from learning about what happens when "those ideals aren't being upheld".

Perspectives of the students, **Taeko**, **Toni** and **Jim** during the first interview continue this presentation of findings from the opening interview.

In their opening interview **Taeko** and **Toni** commented on their learning from the prior units:

you work better with other people as you get through stuff, like games and ... and all over school ... you'll get more teamwork with other people because you know what it is.

They prompted each other to remember aspects of Olympism:

how the Olympics [have] to do with PE and ... teamwork ... How they affect us....The sporting bits ... people ... teamwork.

The Olympic ideals, I think they're called ... friendship ... unity ... teamwork generosity wasn't there respect? non-discrimination tolerance.

In separate interviews they both individually recalled some of the ethics of Olympism that they had just been introduced to in class:

a lot of effort ... goes into it ... balancing mind and body ... being a positive role model.
(Toni)

Trying your hardest to win. (Taeko)

Toni was unable to explain further what was meant by the notion of balancing mind and body, but she did understand what it meant to be a positive role model. She said:

be someone who younger people want to [look] up to ... probably the teacher ... the more energetic people [in class] ... the people who bring their gear probably the year 13s or the excellent students.

Consistent with the introduction of friendship in Class G at the start of the unit, Taeko had various views about friendship:

Nicely ... caring ... helpful ... when [a new person] comes in the class, everyone wants to be their friend.

I'm friendly to everyone ... I have been since I started kindly.

Toni professed not to enjoy physical education very much and was quite forthcoming that, while she did have an idea of what the Olympic Games looked like from media pictures, she really didn't have much interest in watching the Games sport.

In the early stages of the Olympism unit **FG2** were also able to clearly articulate their understandings around teamwork and communication which had been the focus of their earlier learning:

everyone listening to everyone ... saying their names ... you can't work by yourself ... sharing the ball around ... people have got to co-operate.

At this time their understandings of Olympism seemed intertwined with the meanings they had around teamwork and communication when they said:

T for team ... no, respect, no ... talent, tears.

Other responses to the question 'do you remember what the Olympic ideals are?' were "respect" and "joy, mind and body". Two students described Olympism as "emotions" after viewing photographs of elite athletes hugging each other and crying "happily". When questioned further about their notion of 'joy, mind and body', FG2 could identify both physical and mental/emotional components of this concept:

Concentrate ... focusing ... relaxing, having fun ... looking after your body, getting fit ... it makes you smile and it makes you feel good about yourself.

Jim was able to identify more aspects of Olympism, including unity, tolerance, friendship and generosity. He was able to ascribe meaning to these ethics and describe them 'in action' at this early stage, saying:

With the teams that lost, we didn't [say] you're hopeless, don't even bother playing We ... praised them [and] we were all carrying that [mat] back as a team ... we were all yelling out, go, go ... and when the two people got it to the other end, they were yelling out come get it ... then we would all carry it back to our team and then we'd all have to stand on it.

As knowledge of Olympism includes understanding the philosophy as a 'way of life', one of Jim's answers to a question about Olympism in wider life is included in this theme as an example of his understanding:

the pitcher was ... having a bad day ... just throwing them anywhere ... he was just thinking ... who cares, let's just lose I had to put up with it. So that was tolerance. [I tried to encourage him] it was the finals and our whole team cared if we lost.

Other examples of the students' understanding about Olympism outside the classroom are provided in *Theme 3* in this opening part of the findings.

Theme 2: Pedagogies for teaching and learning Olympism

In the opening interview **Jane** outlined in some detail the pedagogical reasoning behind the placement of the Olympism unit in Term 3 of the Year 9 programme:

the majority of our students don't come in with ... social skills ... to interact together and work together.... when we do our unit for Olympism, we ... plan [and] make up a game, ... we couldn't do that unless they could appreciate each others' differences ... know what it is to work together ... to understand the ... six ideals plus the joy and the balance mind/body.

She provided examples of how the new teaching approaches had been carried out so far:

we look at what it is to be an effective communicator with your peers... how to listen well ... through ... we don't dictate we just purely, play [problem solving] games and challenge them ... work on the use of names ... commending, recommending [to each other].

[asking] how do [you] work together as a team to plan a sequence?

rate each other on [being] helpful and ... positive.

Encapsulating the learning direction of the overall Year 9 programme she added that following the Olympism unit, the final unit of the year would use Touch as the sporting context:

but we're doing it through a very loosely based Sports Ed [model] ... starting them to think about ... leadership and ... applying ... what's it like to be in a team ... tying [all the units together].

A major change for Jane's teaching at this time was to do with the way she began her classes:

the learning intentions that you write up on the board

how will we know that they've been achieved? So we might come up with a criteria, if the learning intention's something to do with working effectively... how do we know that we are all working effectively and ... how are we communicating that ... then the questioning we're using to tie that back in.

These pedagogical approaches were also noted in my observations of Jane's classes which record that the learning intentions about Olympism for each lesson were on the whiteboard, for example, experience the effects of friendship on your enjoyment while playing sports.

In the opening stage of the Olympism unit Jane focussed on introducing Olympism as an overall philosophy and developing friendship through sport with Class G. While she commented how difficult it was to get photographs of Olympism portrayed in a single moment Jane had researched widely to find a set for use by all the teachers:

Pictures of athletes hugging or celebrating or showing their flag ... crying at the podium ... I've been able to show some emotion there but some of the ideals or the ethics ... are quite hard to show in a picture.

An introductory activity involved the students viewing photographs of people taking part in sport, and then:

highlighting ... Olympism and the Olympic ideals or the universal ethics ... and getting them to relook at the pictures and [asking] which one does this show?

Photographs of Sarah Ulmer, a New Zealand Olympian, hugging her Australian opponent and friend, Katie MacTier, allowed the notion of friendship to be explained from a variety of perspectives, as Jane explained:

I got them just to choose their own [friendship] groups [and make up a game]... and then I split the teams up and made them go with other people and redo it and ... [we discussed] did they enjoy ... competing against their friends and how is that different and how is it better and how is it worse.

Jane also discussed other teaching approaches she proposed to use as the unit progressed:

I don't know what the type of methods are called but ... stop and we talk as a class or ... we get them into smaller groups and they discuss certain questions that I might ... write on a big ... piece of paper.

student directed discussion as opposed [to] teacher led ... they're discussing what they think it's about ... and we're just prompting, and asking maybe key questions.

Field notes record evidence of Jane's approaches in practice that when group activities were set for Class G Jane moved around the groups, constantly questioning them about their progress and performance of the task. However Jane felt that perhaps Class G would need quite a lot of teacher guidance and indicated how she would make Olympism simpler for the students to understand:

my lower ability class ... more teacher directed because I needed to prompt them a little bit more.

I have taken those words [universal ethics] out because they're way too yucky.

Explaining why it was important to her that an 'Olympic Games' was included in the unit, Jane said that she thought major sporting events were important occasions from which students at Athena College could gain personal meaning and inspiration.

On a very positive note, Jane felt that changes to the Year 9 programme so far had contributed to more ownership of and passion for the new units by the teachers, which in turn created motivation and understanding in physical education lessons for the students. She was enjoying teaching the Year 9 units more than in the past. However, at this stage she was unsure of exactly what was creating the positive changes, reflecting:

I don't know if that's what we're teaching or if it's how we're teaching or maybe a combination of both.

Josh confirmed Jane's views on the purposeful placement of the Olympism unit, in order to address the social character, social skills and physical skill needs of Year 9 students. He commented:

in the past we've ... found, in particular, low ability classes have exceedingly poor social skills ... some of the interaction is just atrocious.

Responding to questions which focussed on teaching methods and strategies Josh indicated that he intended to use a lot of questioning with Class W. This was so that the students make links between Olympism and the games and sport that they were playing, either in classes or outside of the classroom:

a lot of questioning ... to relate what they do to ideals in a game they've just played or something they did at lunch time it's critical thinking and discussion. I ... tried to get some thoughts and feelings about ... how [their] perceptions [of the photographs] relate to the Olympic ideals.

While wanting the students to think critically, Josh commented "but a very low level of critical thinking for these kids". He observed that direct teaching was the major teaching method used for Class W, saying:

we don't do a lot of group work ... because they need the structure.

Although team teaching did enable the class to be split into two large groups at times Josh considered it more beneficial for the students to have controlled discussions between the teacher and the class, due to the nature of the class. He said he'd tried more student-centred teaching with Class W:

at the end of last term and it went okay ... after a period of time ... they started to get a little bit loose and that's when we realised that they still needed a little bit of structure ... we're hoping to get to more student directed than teacher directed, that's for sure.

One activity at the start of the unit was a game of ball tag with Josh asking the students "what that should sound like, what I should hear and what I should see?" He also used the photographs of athletes participating in sport to engage student thinking about what Olympism looks like in action. Both of these activities were clearly linked to the importance that Josh himself placed on putting in effort and having fun. He had asked:

Why did you enjoy playing [that game]? and was that fun putting in that effort to get to the end result?

Josh considered that one of his pedagogical challenges during the unit was to get the students to:

understand that [Olympism] is how it's appropriate to behave in general, not just when you're in a PE lesson.

Observations of the early lessons provide evidence of teacher role modelling, particularly when addressing some of the behavioural and PE uniform problems going on in the classes. Initially, Josh made his feelings that he was "grumpy" about these problems very explicit to the students. As he dealt with the issues Josh, and also Jane in her class, showed very positive and caring attitudes towards the students developing the responsibility to deal with these issues, so that the classes could proceed happily for all (Field notes).

Emma described her early impressions of Class W as “quite a dysfunctional class of students” and wondered “how are they going to work together?” As a consequence she concurred with Josh when asked about the teaching methods and strategies that would be employed for the teaching. She considered that at this time Class W still needed a lot of direct teacher guidance to develop the social skills to work together in groups. Emma thought they would become quite confused with the new terms of Olympism:

We still have to go back ... to what they've learned previously about working with others ... using words ... that they do understand because ... they've got a good concept of teamwork, whereas ... unity, that's a whole new word.

She observed that, at the opening stage, the students could recite the ideals themselves but lacked understanding of their meaning. Emma noted:

When they haven't got that understanding ... everything else is inconsequential ... you can't move on.

On the other hand, Emma was also thinking about how she could reconcile simplifying the content for Class W, with how to address questions the students had raised, when she referred to the written Olympism unit which focussed on the philosophy of Olympism in a very positive way. She voiced concerns that the “negative” side of the Olympic Movement was not included, indicating that some searching questions had been asked already by students in Class W. She said:

we had the photos ... saying it was a ... positive experience for the people ... and then someone [asked] do they get paid for it so it is about the money?

The sociological ... dilemmas ... you worry that you're going to ... push [Olympism] ... thinking critically ... the students would ... love to be able to prove ... something wrong, or find fault in it, so I think they'd get into that ... [it] gives them a deeper understanding.

This situation created a dilemma for Emma as she did not “want to be shown up to be a bit of a fake almost”.

As useful teaching approaches Emma cited questioning and:

a lot of discussion ... they thrive on discussion ... they like the opportunity to come up with answers ... and ideas

Field notes confirm that when Class W was being teacher directed in their activities questioning and whole class discussion took place between activities, usually on how to improve the performance of the activity.

When asked during the opening interview if she could describe an early example of Olympism in action, Emma recalled the Class W students during a game situation that had gone badly. The teachers focussed explicitly on the poor interpersonal skills and the students were questioned about more appropriate, positive ways of working as a team. Whilst describing an instance of Olympism in action Emma reflected, somewhat amused with her sudden insight:

we did not link it back to the ideals ... so that is us being quite dumb really ... we had that perfect opportunity to tie it in but I think we got too focused on tying it back to ... working as a team instead of tying it into [Olympism].

Her reflection continued with the pleasure she had in seeing Class W turn the game situation around positively, recognising this was because they all were getting along together and encouraging each other. Emma concluded that pedagogically “one of the difficulties is making [Olympism] explicit”.

Field notes from observations of both classes at the opening stage of the unit reveal that there were opportunities in the early lessons where student behaviours and actions could have been more explicitly explored in terms of aspects of Olympism. For instance, from a lesson about friendship I recorded that tolerance, generosity and respect for others could all have been made explicit as well, as the students played alongside each other, rather than with each other when groups were put together to share their games.

From the students’ perspective, the pedagogical theme in the opening stage focussed around their involvement in class activities. During the interviews recalling the activities was viewed as a prompt to finding out whether the students were aware that particular links were being made to Olympism through the games. **Taeko** and **Toni** both talked about their learning from the activities they had undertaken. Their understanding about teamwork, taught in the previous term, was prevalent during the first interview. It underpinned what they understood about the learning focus for Term 3. They said that they would be focussing on:

team building and cheering each other on and [how] you say each others’ names and socialise a lot more.

They could already define specific aspects of Olympism, as described in *Theme 1*, and they described class discussions with teacher of the photographs of famous athletes where they saw:

Pride and teamwork

Olympic pictures [of] people doing teamwork ... winning medals ... how people were happy because they put all their effort into it, to win.

Taeko outlined the meaning underpinning playing games in an early lesson as:

when we were doing... Octopus ... and Bump ... You had to work together so no one tags you ... getting your body and mind [to] work together and [have] joy [for] what you do ... because the harder you do it, the more happy you’ll be with it when you’re finished.

The **FG2** students were able to explain their foundational learning around teamwork and communication quite explicitly. They talked of the importance of using interpersonal skills during games such as “calling people by their names”, “listening to others” (students and teachers), working co-operatively with others, talking when you have ideas and sharing equipment, as well as having fun. Talking about the early activities of the unit, they seemed to connect to the joyful images they saw in a picture of Hamish Carter, a New Zealand Olympian:

he was crying ... because [he was] winning ... two guys hugging ... joy ... laughter ... happy ... grin.

The FG2 students related the emotions that the Olympian displayed to their own games of Captain's Coming and Fat Mat Splat. They said it was similar because:

there's a lot of running around ... he went faster and faster ... we wanted to [go faster and faster to] win ... you wanted to [put in effort] to pass someone and get away from them.

One student also related the picture to his own feelings of being involved in a whole school event:

Joy happy tears when we won cross country in the whole school and I came first and ... I wasn't crying. I was just really happy

They concurred that working hard in the games was fun. Their great enthusiasm, effort and smiles during games were also reported on in field notes.

In response to the warm up question about what he was learning in physical education **Jim** seemed to have an acute sense of the teachers' strategies and talked about the environment that the teachers created in class, identifying pedagogical decisions that they made, such as:

he doesn't make the class just boring. He ... makes it funny at the same time.. he tries to separate the friends up, like me and Richard ... then we're not just sitting there, talking ... we ... get to get along with other people.

Games played in class had clear purposes to Jim. He easily identified many instances of teamwork and communication in action, describing this as unity, when asked to relate it to Olympism.

Saying go [to the team]...when the two people got it to the other end, they were yelling out come get it ... picking up the mat ... and we would all carry it back and ... stand on it..

As an example of students displaying tolerance during the physical education lesson he cited an instance of the team trying out one person's idea to improve the way they were playing the game. When their suggestion didn't help, the team "were being tolerant, just thinking ... who cares, just try another way".

When asked for an example of role modelling both Jim and FG2 used their teacher, Josh, as an example, saying;

he listens to what we say ... he just doesn't [say no] not right, next person ... he thinks of a better way to say it if it's not right. (Jim)

listening to our conversation ... he doesn't talk when we talk ... he sends people out that are talking in class ... so that [others] get to learn ... he makes us laugh ... he wears appropriate clothes. (FG2)

Theme 3: Student learners and their wider life contexts

The Athena College physical education teachers' knowledge and understanding of the needs of the students at Athena College had instigated the Olympism unit, as described earlier in this study. At the opening interview **Jane** explained further her perceptions of the wider lives of the students, saying:

We have a lot of past students who have made it big ... [but] we don't push it within the school ... so the kids just sort of settle for mediocrity ... quite happy to plod along and don't really set themselves that ... next level.

Josh also articulated his comprehension of the interests and dispositions of the students. He felt he could relate Olympism to the lives of his students as he conveyed:

all of them are role models. Especially if they have younger brothers and sisters and as they go through school with that ... comes how do you portray yourself? What kind of character do you need to be?

Generally these kids won't do anything that's different [when] effort is required to learn or to do something they've never done before. So [it's important] to get them to understand that there is ... joy in doing something different or putting some time and effort in.

While **Josh** considered that discrimination was not really an issue at Athena College it was important that non-discrimination was included in the unit. He felt that awareness of difference was “a particular need for most kids to understand”.

Emma also saw that the Olympism unit could raise issues around diversity, tolerance and non-discrimination in such a multicultural school, and where students display a huge variety of abilities. However, she had a reality about the high expectation that issues of diversity could be addressed just in physical education lessons, saying:

it's a big ask because this is just one tiny two hour slot of their week at school ... there's got to be plenty of other opportunities for the same things to be addressed you can push all you like ... in your PE class and it can be undone everywhere else.

At the opening of the unit **Taeko** revealed that she believed trying hard was important in her life when she commented:

[have] joy [for] what you do ... Because the harder you do it, the more happy you'll be with it when you're finished because it will look better than everyone else's, if you try harder than anybody because you get better in life. [I try hard when] doing something I really enjoy.

As friends, Taeko and **Toni** revealed that they were going to be involved in the same sporting options together for the next term, gymnastics and cheerleading. They considered that teamwork behaviours were easier to display in physical education classes where they knew their classmates, and the teacher's presence had a moderating effect, but they were dubious about finding teamwork skills useful when involved in activities outside of the gymnasium, or outside school, agreeing:

[we might] work better with other people ... all over school ... if you're out playing games outside, like [with peer support].

Both **FG2** and **Jim** talked expressively about their involvement in sport outside of physical education lessons. All the students interviewed played in sports teams for school and some also played in club teams at

the weekend. They could cite social skill components of teamwork as important in these games and in the opening phase understood that respectful and tolerant attitudes were important in their family lives:

Respect in the family behaviour's an important one to Mum call [people] by their name go to school every time, do homework ... clean my room do what they say [try hard] at school. (FG2)

I have to put up with [my sister making up lies] and then I try and argue back and then I'll get sent to my room. (Jim)

When questioned whether Olympism made sense to him when he was playing in his sports teams Jim responded:

Some of [the ideals] make sense, but some of them don't because ... you just do them [in our netball team] a lot of us used to fight, [about] who wanted to be this position and ... that position... [the coach] told us all just to be mates and just sort it out and we settled down.

Summary of 'the opening'

The opening findings show that the Athena College teachers have begun the Olympism unit with varied background understandings. However, they have all personally related positively to the ideals of the philosophy and saw the value of it for their students. The teachers conveyed their pedagogical intentions to at least begin the unit using teacher directed methods and had an expectation of moving to more student centred approaches as the unit progressed. The students had already developed some understanding of the ideals and ethics and were able to relate these by rote. Practical activities were used to exemplify Olympism in active contexts.

The findings from the second interviews midway through the unit are provided next.

Part 2: Findings from 'the Games'

Second semi-structured interviews with the **Jane, Josh and Emma, FG1, FG2** and individual student **Jim**, took place midway through the application phase of the unit. Questions asked at this time supported the main research questions. They concentrated on the developing meanings of Olympism for both teachers and students, whether they could recognise the ideals 'in action' during physical education classes and gaining examples of activities in which the Olympism was evident. As well, teachers were asked what they thought the students were learning most about during the classes and the students were asked whether they could recognise instances of Olympism in their lives outside of the gymnasium. (Appendix A)

Theme 1: Content Knowledge and meaning of Olympism

Throughout the ‘games’ period **Jane**’s knowledge and understanding of Olympism was developing around what the philosophy ‘looked like’ in action. The increasing meaning she attached to the ethics was embedded in examples from her lessons and evidenced by what she understood the students were learning:

the ways in which sport can be an avenue to show friendship.

friendship within their groups and why they enjoy working together.

Being ... tolerant if they don’t really enjoy the sport ... that the group’s chosen ... the generosity of looking at how can they still make the group feel [good] and support the other groups.

Jane discussed the understandings she had of the relationship between competition, the joy found in effort, and winning games as she had explained these to Class G:

basic things like encouraging each other and clapping and celebrating and participating and trying Saying it’s not all about winning. It’s about ... trying to give it a go ... the joy found in effort. They’re doing really well.

Jane had carried out lessons on non-discrimination with Class G. She attributed meaning about non-discrimination to physical disability in sporting contexts:

non-discrimination ... inclusiveness and how can we include and not discriminate against people who are less able or different in some way.

However, discrimination had come up as a problem between students and Jane’s understanding of non-discrimination had developed further as she used meaning of the ethics as a way to deal with this issue:

I had some people making comments about the colour of someone’s skin ... so they were able to identify ... we are discriminating ... there’s been a little bit of racial tension here We’re not being a united class. We’re not ...being one ... and working together and, because we’re not doing that, we’re not tolerating each other for our differences.

Jane referred to other resources, as well as the series of photographs, that she had been gathering as the unit progressed. She said that the resources she had found were good for background teacher information and understanding about Olympism. These included the *One Team – One Spirit* dvd and a set of Olympism posters from the NZOA, the Olympic motto and the resource booklet, *Olympism: Attitudes and Values in Physical Education, Years 5-7* (Ministry of Education, 2004). She mentioned the difficulties of incorporating an increasing bank of resources into the unit as it progressed, as well as the problems of keeping other staff updated once the unit was underway, due to the term being so busy and pressured for her.

Throughout the games stage of the Olympism unit **Josh** thought that he had not spent a lot of time developing his own understanding of Olympism. Josh considered that his knowledge had developed as much as it needed to for him to deliver the unit and he was happy to gain knowledge incidentally as the unit progressed. He articulated his understanding that:

the Olympic ideals, in essence, are about ... being better than what you were ... not about winning or being the best, but improving and ... enjoying that improvement.

Therefore the purpose of the unit for him was to:

get across to them ... not everything's about winning and ... try and bring those ... ideals into ... their lives.

Josh felt that in Class W the teachers had taught about a range of aspects of Olympism and not had a specific focus on any one in particular. He did admit to having a personal favourite, saying:

the enjoyment and effort ... I've [highlighted] that a little bit ... So try and instill in them that there is a lot of fun in the journey ... putting the effort in to get to a particular destination.

Later in the interview Josh reflected that being a good role model was one ideal that he had not been given very much credence so far. He felt that it would have been helpful to have incorporated this ideal as he believed it important for the students at Athena College to have positive role models.

Through the games time of the teaching Josh considered that the students were also developing their knowledge and understanding of the Olympic ideals. Field notes corroborated Josh's pleasure at the perceptive responses of the students to his questions in one lesson as he described:

we talked about ... what [they] did that might relate to some of these ideals, and Manu and a couple of others came up with some very explicit examples of what other individuals in the class [had done] ... I remember thinking at the time that those kids had made that leap ... that quite surprised me but it was quite good Above [their] level, to be honest.

Emma also considered that the Class W students' thinking around Olympism had developed but was more circumspect about how many students, and to what depth, were developing new understandings. She thought they could list the Olympic ideals but, after several weeks of classes still thought:

some of them just understand that ... real surface stuff ... they can relate it back to ... teamwork and co-operation [but] they do get those [previous skills and Olympism] quite ... intermingled.

She concurred with Josh about emphases so far on friendship, tolerance, generosity and non-discrimination although she thought there had been more focus on joy in effort in Class W lessons. Emma felt this ideal was easy to explain as an alternative viewpoint to the notion of playing a game to win. She also noted that being a good role model had not been incorporated. Further, the balanced development of body, mind and character had also not been addressed, although she surmised that possibly:

that all came through, I guess in our teaching of [the unit].

Through the games stage of the teaching Emma thought that her own understanding about Olympism had grown considerably. She related this to how Olympism could be manifested in physical education contexts as she had developed:

a broader understanding ... knowing what I think the students can understand about [Olympism and] demonstrate ... it's not just about the Olympics. They're things that they can use ... especially in a group ... a really good tool to try and bring [in] tolerance and non-discrimination.

She also raised a broader perspective when she postulated that Olympism might be used by students as a way of thinking through problems in their everyday relationships. She mentioned about getting students to talk about the issues they have with other people, outside of physical education lessons:

instead of dealing with [problems by asking] how can we fix it? You can use the Olympic ideals ... I've found myself saying ... how does that relate to the Olympic ideals, so why does it upset you so much? ... you can ... get them to talk in terms of demonstrating those ideals.

During the games period interview, collectively **FG1** were able to cite friendship, unity, respect, generosity, tolerance and non-discrimination as aspects of Olympism. They defined non-discrimination as:

Not discriminating against ... one type of a race ... or skin colour or a gender not saying something nasty because of what they are.

not ignore someone ... when you don't want to pass the ball to someone because they're slack [not being] racist ... whether they're a boy or a girl.

They defined 'tolerance' and 'unity' as:

in our soccer game [showing] tolerance of people that can't kick the ball straight Unity ... telling how it feels to be left out of a group.

If somebody was ... to kick the ball or throw the ball ... and they're ... not very good at it ... you don't go ... you're [hopeless] I'm not giving it to you anymore ... just [say] that was a good pass, at least you tried.

unity as in you're invited [into the group]... there's unity with your opponent too.

And they defined 'respect' as:

after the game, congratulating each other and shaking their hands... they tolerate each other even if they [lost].

when we were playing soccer and I accidentally hurt ... Rebecca and I came over to her, what's that? ... respect, I guess. Friendship.

When asked to describe an instance of Olympism in action FG1 reflected on a situation with a difficult classmate who was put in their group, saying:

it's hard to get her to [join in]. She likes to do her own thing but then if you've got to do it in a group and you ask her ... she might get mad ... if she doesn't get [her own way] and she [gets annoyed] ... She won't care if she didn't get her own way but ... she won't take part or won't do anything.

The students could identify this as a difficult situation that they handled with tolerance and friendship in the way that they responded:

when she [got annoyed], we helped her ... and ... said ... but you've got good ideas and ... you're good at this and you're good at [other] stuff.

During his second semi-structured interview **Jim** stated that his learning so far had been about “getting deeper into the ideals”. He was readily able to recall the joy found in effort, tolerance, friendship, generosity, and teamwork. During the second interview with FG2 they added respect, communication and the balanced development of mind and body to the list that Jim had recalled.

Both Jim and the **FG2** were able to attach meaning to Olympism and provide explanations of how they recognised the values and attitudes in action during physical education lessons throughout the games period. I have chosen to elaborate these more fully in *Theme 2* of this ‘games’ part of the findings.

Theme 2: Pedagogies for teaching and learning Olympism

During the games period interview **Jane** reflected on her difficulties teaching the Olympism unit, due to a series of absences during the first half of the unit. She considered these had had a significant impact on both her teaching and student learning, such as :

the time constraints that I found myself under, losing four periods ... I've had to skip out a lot ... or go through stuff quicker which meant I didn't do as many student based, smaller group [lessons].

at the start of the term, I did do more teacher directed when we went through the ideals ... because I knew they needed to have a really good understanding.

She elaborated further that she had wanted to introduce new content using a direct teaching style and then send the students off in groups to work together on an activity. However, her intention with this method had not really been carried out:

not maybe the way I had envisaged, which was to do a lot more of their own small group discussion about an issue and then bring it back and talk to it and share it with the class.

Rather, she had resorted to more teacher-led question and answer discussions with the whole class. One reason she proposed for this was that it was difficult facilitating six or seven groups within the time constraints. Jane also discussed instances where she realised she had missed opportunities to make connections that would explicitly emphasise Olympism:

the next connection ... that wasn't really made ... I didn't really draw on it because I know it was the end of the lesson there was a big lapse between that one and the next one so it's gone.

To convey awareness of non-discrimination, in one lesson Jane set Class G up to ‘discriminate against’ two students who were deliberately left out of the play by not being passed the ball during a game. As Jane explained:

we played the game for a bit and then asked the students how they felt about being in those situations ... the girls that weren't getting passed to hated it ... Why? Because I don't get the

ball ... they [realised they] didn't like ... not passing it to others and ... the girls that were left out felt really [terrible] and not included, not important ... invisible.

This was followed up with lessons where one student in a group assumed a particular disability and the group modified a sporting activity to include all participants. In another lesson, games were set up to highlight unity, generosity and tolerance in action. The teaching method involved secretly setting up some students to play particular roles such as always dropping the ball, always passing to the opposition and to make other mistakes. After the game the roles were debriefed and the students were all questioned on how others felt about the role players. Jane felt that this teaching strategy resulted in the students developing greater awareness of others in their team, saying:

[they learned] more about sharing ... and including and being generous that really worked [well] they realised that ... it's not fun not to be included.

She was very pleased about the reaction of one team;

I asked their team how they felt about that person [who dropped the ball] ... They said ... we didn't care. And I said, well, what did you do? They said, we just encouraged them, carried them, told them to carry on.

Jane was also especially pleased with an activity when students made up their own games and then taught it to other groups:

They all went away and planned their own games and came back [to teach each other. [I said] I'm going to ... watch you what do you need to do ... when [you're listening to], the other groups explaining the rules? what should I be seeing, what should I be looking for? then they swapped over and the next group taught, they were brilliant.

One reason Jane gave for this success was:

[I was] trying to have higher expectations. Definitely. I expect that they will be able to do that it's good to ... take a step back [and just watch].

On reflection she noted that, even though she felt she wasn't making Olympism very explicit there actually did seem to be a lot more student learning occurring than she thought:

they are thinking a little bit more about the way in which they interact ... or the ways in which sport can be an avenue to show friendship or ... some of those ideals.

Towards the end of the games interview Jane explained the activity that Class G had just started to work on and her thoughts about the purpose of this activity:

they're planning their [Olympic Games] events. I've let them go into their own groups and, of course, they've gone back to their [friendship] groups. That's okay because I'm going to use that ... when they run their events ... I'm going to talk about the friendship within their groups and why they enjoy working together.

We're going to talk about being, maybe a little bit tolerant if they don't really enjoy the sport or whatever that the group's chosen, in particular, the generosity of looking at, how can they still make the group feel [good] and support the other groups.

While Jane had found that some of the resources she had consulted were really good for background teacher information about Olympism, she had not necessarily found them useful directly for her teaching. She was struggling to work out how to incorporate the *One Team – One Spirit* dvd usefully while maintaining a physical dimension to the lessons, reasoning:

with only two hours a week ... I want them active ... I thought about doing half and half with some practical time ... I might try and show just ... a small part of it [but] didn't get around to deciding which part.

She had found the resource booklet, *Olympism: Attitudes and Values in Physical Education, Years 5-7* useful, commenting:

I think the questioning in there will be better than some of the questions we had for the year 9 to 10.

The general 'warm up' question in the second interview with **Josh**, regarding the success of the unit so far, established that he had found teaching the Olympism unit during the games phase as a bit difficult. He felt that after a very positive performance by the students in the early terms of the year they had somewhat plateaued, but he was hopeful that their performance and learning would start to lift again. In response to questions about teaching methods he was using Josh continued to take into account that, behaviour wise, Class W needed tight control and boundaries. Observations record that each lesson began routinely by gathering the students around the whiteboard and having a discussion about the teachers' expectations and responsibilities for their behaviour and uniform, before proceeding to set the scene for the lesson proper (Field notes). However, Josh discussed a range of teaching strategies that the teachers had implemented so far, within what he saw as this constraint. They included class discussions and questioning, direct style teaching, group work and peer teaching. Teacher-led class questioning and discussion was the prime strategy used for the students to reflect on Olympism in action during the activities they had done. With Class W Josh considered that he asked simple questions, due to the low ability level of the class. He said:

we do a lot of leading with them ... a lot of prompting So [we don't use] questions ... that you get higher on the taxonomy ... you're really stuck right at the bottom ... Basic questioning.

With regard to questions asked by the teachers, field notes recorded at this time note that it is not enough to ask what the ideals and ethics are, but also what they mean.

For group work the teachers had in the main, put the students into friendship groups. However, on occasions they had strategically used mixed up groups depending on the outcome they were seeking in lessons. Josh believed this worked especially well when he wanted the students to think about the need for tolerance when working with people who didn't have the same abilities as they had. He considered that the success of using of peer teaching with Class W had been a highlight for him in the unit so far. He reflected:

peer teaching, because for these kids, that's a really big thing, to be able to first ... teach ... the people that they ... interact with and secondly, to be able to listen and take in

information from one of their peers it was quite a challenge so for them to be able to do it, I think was quite positive.

Josh cited a number of activities the teachers had run with Class W to put Olympism into action. These included:

- the students chose their own skill that they were good at, and taught it to others in their group;
- in groups, student selected a skill they could all do and taught it to another group of classmates;
- the students decided on a game of their own to play in groups;
- students decided on an Olympic event and modified it together. The rules were written down and adaptations were explained by the group to the whole class.

Josh was able to explain the purpose of each activity in relation to Olympism, indicating that teachers must have the right activity adapted to the particular ideal that is to be focused on in the lesson. For example:

the kids made up their own games ... we talked about ... [the joy in effort and] they had to put in some effort to learn a new skill. It wouldn't just come naturally to them.

The second interview with **Emma** yielded further findings about the teaching methods that the two teachers had utilised with Class W when teaching about non-discrimination and physical disability. She indicated that the lessons had been delivered using discovery or experiential learning strategies. Emma commented on these lessons, saying:

that was actually probably the most valuable part of it, for me ... they actually did come up with quite good discussion about ... How can we [adapt] the game of basketball ... [when a] person's partially sighted. What's it like for them if they can't see that big, hard basketball coming at their face? ... what can we do ... they came up with some ... pretty good [ideas].

Emma indicated that she did not feel very pedagogically creative, given the direct nature of the teaching in Class W. However, when asked if she could recall an instance of the ideals in action she added to the list of activities that had been run with Class W. These included a 'treasure hunt' to find the Olympic ideals and ethics which were on cards spread around the school as well as:

they did some ... co-operative activities and then ... some competitive ... mini games ... they were helping each other. [The] lesson stands out in my mind and I thought this is actually a functional group of students ... the unity ... they all demonstrate ... joy in effort ... they don't worry about really winning or losing. They just get out there and ... play and they have a good time.

At this point during the games period, Emma had just been given some other teaching resources which she found very useful, including the book, *Understanding Olympism*. She had also created her own resource, a laminated poster of the Olympic Creed, for use with Class W.

During the games period interview **FG1** concurred with their teacher, Jane, on the most meaningful activities for them so far in the Olympism unit. These were when they acted as if they had a disability, when they got into pairs to make up their own game and when they played the game where the teacher had set up people to play particular roles. They could relate these activities to Olympism during the interview. Describing both activities as a lot of fun, they also said:

she felt kind of mad because she's always open. [Others] had to throw it to other people [or] ... throw it to the other team by accident it showed ... how it feels to be left out of a group and not [doing] teamwork properly.

[it showed] non-discrimination [and] tolerance ... not [to] ignore someone ... when you don't want to pass the ball to someone [just] because they're ... slack.

most of us had a disability but a couple of people were fully able. [We] were blind it was hard [it showed] people ... helping other people ... they didn't get all mad at you ... tolerating of other people.

In some instances they clearly understood from the outset that the purpose of the activity was to demonstrate Olympism:

we had to like get into pairs and ... Make up our own game ... That uses one of the Olympic ideals.

where we had the obstacles and you had to go between them ... to the other end without dropping the ball, and back it's hard. [It showed] teamwork.

The FG1 students also commented that they enjoyed physical education. It wasn't about sitting down learning but it had to be active:

Physical education learning ... [means] to be physical which means getting moving.

Contending that their teacher was a good role model, FG1 considered that Jane modelled Olympism behaviours of tolerance and respect while teaching their class:

tolerance ... she doesn't get all mad at you unless you've been doing that for a while.

[she shows respect by] being able to talk ... about the ideals and ... if we say an idea and ... she didn't agree with it, she wouldn't [say that's not a good idea] She'd say ... maybe we could change it just a bit by adding this into it.

Toni, who wasn't very keen on physical education, personally considered that Jane had been quite patient towards her because she didn't always feel like doing physical education:

If you haven't been bringing the uniform for ... two terms or three terms and so you haven't done anything ... about it She just lets you [she's being tolerant]. I do [PE] if I feel like doing stuff [she is quite tolerant towards me].

The second interview with **Jim** presented some clear findings around his perceptions of how Olympism, particularly an attitude of tolerance towards others, was being manifested in action through a range of activities in class. He recognised that even during lesson warm up games the students needed to display

teamwork and tolerance. He especially enjoyed the class games of Fat Mat Splat and King Ball when the students had to explain how Olympism was evident when they played these games. Also using the same games as an example, FG2 explained tolerance as:

Put up with [people] Ignore, it's easier if someone chooses a game and you don't want to [do it] just put up with it Join in [with] effort ... teamwork ... carrying ... the mat if you have someone that you don't like that just jumps on it you go along with it as well.

Having fun, manifested in one way by cheering on others, was very important to members of **FG2** and was the prime reason for them playing hard and enjoying the unit. They laughed during the interview at the enjoyment they had when they took part in the orienteering 'treasure hunt' race. The importance of respect for others was also apparent for FG2 who considered that if they did not bring their PE uniform then they were being disrespectful to others.

By this time in the games phase of the unit Class W had just begun to plan a modified Olympic event. They were working in friendship groups and had chosen a country that they would represent at a culminating mini Olympic Games. **Jim** was aware that the teachers often put the class into random groups with others, in order that they all learn to work together with co-operatively, but said that he preferred to work in a friendship group. He described a lesson where the students could choose the group they would work with to make up their own game. He chose to work with friends because:

we get to work with people that we know and we trust ... because ... there's some people in our PE class, I just don't get along with and they don't get along with me. [With my friends] we can ... talk about what we're doing without them interrupting.

My field notes at this time record that the biggest thing to see was the whole class, except one, was in PE gear. What a difference and what an atmosphere! Students quickly got on with working in their group to design their game - great focus in friendship groups. Josh and Emma moved around each group questioning about the activity. Next, the students joined with another country, explained their game and then trialled one of them. Gradually students got up to play their game, and really got into them. Emma went to one game, asking 'what does it remind you of?'. The answers were tolerance, teamwork, respect, talk nicely, co-operate and have loads of fun, joy found in effort, generosity and friendship.

Jim seemed to have a strong sense of the implicit ways that values were being conveyed through teacher modelling in Class W. When asked for an example of something that particularly made Olympism clear to him, rather than cite an activity during classes he responded:

Most of [the lessons] for tolerance, how the teachers have to put up with tolerance of us talking through classes ... Mr Brown shows tolerance and he doesn't refer us.

The FG2's examples of teacher modelling were when they believed the Class W teachers displayed respect for the students. They said:

Telling us what's good and ... what's bad. Mr Brown sets up the equipment [and] all the things with Miss Simpson he doesn't talk when we're talking.... he sends out people that [are] talking [disrespectfully].

Jim considered the teachers were doing a very good job of teaching the unit, because they used humour and really made it fun. The way they structured the lessons ensured it was not boring for him:

we'll do a warm up game and then we'll go down and do some [debriefing] and then we'll get up and play another game.

Theme 3: Student learners and their wider life contexts

At the time of the second interview during the games period **Jane** reflected on wider school issues that were impacting on the students. She believed this was contributing to difficulties in her teaching of the Olympism unit:

I'm struggling a little bit with my girls but there are other issues ... that aren't ... anything to do with the unit it's the fact that they've been away that there's not much consistency ... although [Class G] isn't too bad ... [there are student absences] it affects the groups ... and the kids not participating ... That's an issue within the school and my class is involved.

Unfortunately Jane was not asked to further elaborate on what she thought was happening in the students lives during the interview.

Having taught Class W all year **Josh** was clearly able to indicate a number of students whom he felt had made positive changes to their attitudes and ways of behaving in physical education classes. However, he wondered if the teaching and learning focus on social skills and values for the Year 9's was entirely responsible.

Jonny has [come] a long way for him. Never used to bring his gear, was quite surly and abrupt and I think he's made some changes I think it's probably a bit arrogant to say it's all down to us but it would be nice to think that we're making some, some impact.

Josh had been pleased to observe the joyful effort that Jim, one of the participant students, had displayed in a school netball final, but wondered whether it was simply in Jim's nature to play like that, irrespective of what he was being taught in physical education.

Emma also questioned whether or not the unit content was having any impact on the students' wider lives, appearing unsure whether the values that were being taught to Class W were actually being reinforced in the student's home lives.

Unfortunately, questions about transferring their understandings of Olympism were not well pursued in the second interview with **FG1** and an opportunity was missed to gain insights into what might have been motivating the Class G students' absenteeism. However, FG1 did comment on examples of discrimination that they recognised around the wider school:

[not in our PE class] but in our proper class, yes, sometimes ... it depends on the person.

discrimination that happens ... in the wider school a lot ... last time we were walking out of assembly and there was that guy saying ... move your Asian arse it's mostly racist to Asians. [I've experienced it] when I come to this school ... but not [before].

Members of **FG2** were all involved in sports teams at Athena College. When they were questioned about whether Olympism was evident in these contexts they indicated, rather than using terms of Olympism, that the most important things were teamwork and communication.

Jim could quite readily transfer the meaning of the ideals to other aspects of his life and had quick responses to questions about this. When asked about his team's win in a netball tournament he said:

that was good we [did] heaps of teamwork in that because we won the final ... we had to show tolerance [because] they were ... double our height and we thought that they were year 10s, 11s, when they're meant to be year nines. So we had to show tolerance for that. [When we won] we just jumped up and sprung.

Later on in the interview Jim guided the conversation back to the notion of transferring Olympism, explaining how he had displayed tolerance towards others who were talking while he delivered a speech in a whole school assembly:

I'm ... running for student rep of the Board of Trustees⁸. And I [got up to] do a speech in front of the whole school and everyone was sitting there talking so I had to show tolerance and ... just had to put up with them talking joy found in effort. If I win [the election] I'd be quite happy.

Summary of 'the games' findings

Findings at this point midway through the Olympism unit offer evidence of the teachers' and students' increasing understanding about Olympism as it developed through practical implementation and contexts. A range of games where Olympism was exemplified are raised and the students conceptualised their meanings of specific ideals and ethics through instances in the activities. The teachers indicated that the range of teaching methods they used was widening and that they implemented questioning and discussion sequences as an important strategy to develop student thinking. In these findings the importance of the teacher as a model of Olympism behaviours is becoming more evident. In the next part the evidence from the final interviews is presented.

Finally, the evidence from interviews at the end of the unit is presented.

⁸ A Board of Trustees is responsible for the governance of each New Zealand secondary school. The Board includes the Principal, elected parent representatives and one elected student representative from the school.

Part 3: Findings from ‘the Closing’

The closure of an Olympic Games is a time to celebrate on the success of the event. As the culminating period it provides a time for reflective introspection on how the intended outcomes of another Games event has been achieved. The semi-structured interviews at ‘the closing’ of the Olympism unit also provided the function of being a reflective time for the teachers and students on the teaching and learning that had taken place over the past nine weeks. Teacher participants were asked to review their understandings of Olympism and whether they had any problems with the terminology that was used; what were the most successful teaching methods and activities they had used, whether they thought they were role models for the students, what they perceived the students had learned and improvements they might make to the unit (Appendix A). Student interviews were held with individuals, Taeko, Toni and Jim at the closure. Their questions centred around what was meaningful about the Olympism unit for them, which activities were most helpful for their learning, and how they saw Olympism demonstrated in their lives outside of the gymnasium (Appendix A).

Theme 1: Content Knowledge and meaning of Olympism

When questioned about her developing understanding of Olympism overall during the final interview **Jane** responded that she felt her knowledge had developed but she still had a lot to learn. She professed that she wondered whether she had an understanding of Olympism, Olympic ideals or ethics and she had difficulty defining these terms:

the understanding of what the ideals are versus what the seven supporting, [aspects] are. You’ve got your four ideals but I called the seven things ideals, the ethics ... so I called those the ideals ... I don’t know why.

She gave one reason for her confusion as trying to simplify terms for the students, saying:

the word ethics is really difficult ... For them to understand

However, Jane was comfortable describing her understandings of Olympism as she had seen it successfully in action with the Class G students:

friendship, joy found in effort ... that you don’t have to win. Put the effort in and, obviously, aim but if you don’t win, it doesn’t matter so much, as long as you’re trying your best ... so you enjoy yourself ... [kids realised that] I think that was the highlight.

The times when you didn’t keep the scores and the kids just didn’t give two hoots ... the idea of ... generosity and being tolerant of other people in your group and accepting that diversity of ... physical abilities ... [which] tied in with non-discrimination.

She also discussed what she understood ‘unity’ to look like in action, but said that:

I found unity quite hard to do. Because it’s a simple concept to me in my brain but it’s not so simple ... they’d just leave their team or they’d let their mates pack up rather than working together to do that.

For the future Jane considered that her understanding of Olympism would be greatly enhanced by being able to undertake professional development with other teachers who were teaching the same content. She suggested several ways of creating this possibility:

see it in action in another school that have a really good grasp of it ... seeing plans ... talking to other teachers that have taught it ... see what they planned to do and what they'd done in the past and what works really well what do they use to illustrate ... some of those more difficult ideals or ethics.

if I could sit down [with] someone who's had experience with the area and ... ask for advice and watch [them] teach something.

networking probably ... through a ... course that's run or [meetings].

She believed her own knowledge and understanding was also progressing around questioning, which she valued as a teaching skill that she had developed throughout the unit.

In the final interview **Josh** felt that, due to extenuating circumstances, he really had not developed any deeper understanding of Olympism over time, but rather had focussed on what he needed to know in order to teach the unit. He reflected:

I've probably only ... known what I've needed to know... I haven't gone home and read a book on the Olympic ideals or anything ... to be honest. There are other things that take up my time as well.

However, he responded to probing questions about his developing meaning of Olympism and contemplated on the relationship between Olympism and his own life philosophy, saying:

rules for life is probably a bit deep, but ... I think they're values ... that people can live their lives by.

my personal philosophies are very similar to a lot of the philosophies in the ... Olympic ideals I enjoy having a go at things ... and I try to get that across to the kids I'm not into discrimination I think tolerance is a great virtue.

Consistent with his philosophy Josh believed that he had given greater focus to the ideals of tolerance, non-discrimination and joy in effort in his teaching. Emma concurred with Josh, but added respect, generosity, and friendship to the list as well. She thought that the students' understanding of these focuses would be much greater "because they are easier to explain for students of that age. So it's easier to give examples of what you mean by them", than on, for instance, balanced development and role modelling to which the teachers had given less attention.

Josh had a clear response to a question about whether he understood there to be any difference between the use of the terms 'Olympism' and 'Olympic ideals'. Critiquing the terminology Josh asserted that he did not think that the terms were particularly relevant for the students in Class W.

the difference between Olympic ideals and Olympism? ... I think one encompasses the other [but, that's only relevant] in as much as ... the Olympic ideals are an umbrella title but I don't think the kids really care that they're Olympic ideals or that ... it's Olympism.

During the culminating interview **Emma** also reinforced her early personal view that Olympism is about a set of values to live life by. She said:

your basic morals and ethics ... you take for granted that everybody knows [and] everybody lives by but you're putting them into a context that makes it easier for them to relate to.

She considered that, over time, she was developing a wider understanding of Olympism, especially its manifestation in sporting situations:

[Olympism] covers ... your tolerance, your generosity, your non-discrimination. They are ... other ways of describing how you should relate ... with other people ... and it is in a sporting context.

you've got the mind and body and the actual Olympic ideal... [it's an] holistic sort of approach to sport as well.

Emma considered that she had developed understandings of how the students can relate to Olympism when they leave the gymnasium, as well as on a personal note:

they can relate to ... the new school values ... and they relate to ... outside of class... how does this affect me when I leave school at the end of the day or when I leave PE at the end of class?

[I] just start thinking ... even in my own life now [when I] hear those words ... it's one of the Olympic ideals ... and [I'm] just thinking how [I] can [interpret them].

Similar to Josh, the interview question around Emma's notion of the meaning of the terms 'Olympism' and 'Olympic ideals' at the end of the unit also revealed some uncertainty. She surmised:

Olympism sounds so much more like just the Olympics which as much as they're probably based around the Olympic ideals, the reality is that it's not It's about the winning.

the Olympic ideals sounds more like something that you want to aspire to, than a disease, perhaps, because Olympism sounds a bit like ... an affliction.

By the end of the Olympism unit student **Taeko** was able to cite specific definitions for a number of the ideals. She claimed she had learned:

What tolerance is and what all the Olympic ideals are and ... how we demonstrate them ... unity and friendship ... tolerance ... non-discrimination, respect for others, friendship.

She further provided her more detailed understandings of their meaning:

giving the ball to each other Being generous with it and giving it to other people so you could try to get to the other end, not by ourselves ...Unity. By sticking together in a

team ...[even]when we lost the first game we still were proud of ourselves [it helped us win] the second game.

helping each other which is being friendly ... to everyone else and if someone got hurt, you went and helped them, being friendly.

Respect for others ... you help them but if they say something that you don't really like, you just respect them ... be nice to them and everything ... we made up games ... you had to play a game with that disability [It showed] that everyone can do the same type of thing and you've got to respect them [and have] non-discrimination for the disabilities they have.

She and **Toni** described 'tolerance' as:

Putting up with other people and their different ways [in PE] ... and everywhere else... tolerating how other people are different ... if they want to do something and you want to do something else or you want to be on their team but they don't want to be on yours ... you've got to put up with them no matter what. (Taeko)

a couple of the girls [didn't] want to do the [race] walking. [I waited patiently]. (Toni)

At the end of the unit both Taeko and **Jim** considered an important aspect that they had learned was:

it's not all about the winning. It's about having fun and joy found in effort.

Jim also ascribed clear meanings to other ideals. He noted teamwork was an important feature in the game of Touch and defined non-discrimination. He understood the notion of balanced development and his definition was characterised in a sporting context:

body, mind and spirit ... balanced body and mind. Balance yourself. Don't have everything going one way and nothing going the other ... not just attack ... defence as well, don't just give it all you've got in attack. Give it half and half.

In agreement with what his teachers considered to be a focus of the unit, understanding of the joy in effort and tolerance were recurring ideals that featured throughout the final interview with Jim.

Theme 2: Pedagogies for teaching and learning Olympism

When first evaluating the effectiveness of the Olympism unit overall at the closure of the unit **Jane** said:

It obviously didn't go as smoothly as I hoped with things like disruptions to lessons, kids being away from one lesson to the next ... I found it frustrating ... and I just had to modify things a little bit.

I think it has worked ... to some degree ... raised [the students] awareness of the ways in which they are interacting with others and ... other benefits that they may be gaining through playing sport.

Jane put this down to her idealistic approach to her teaching and then went on to think about improvements that would help to professionally develop her teaching, as described earlier in *Theme 1* of the closing period.

Jane felt that she could not give a name to any specific ways of teaching but she described many general pedagogies that she thought had worked well throughout the unit:

teacher directed instruction and then group work where they, they did the planning.

they did the activity in their small groups and ... carried on with small group discussions so I visited each group and discussed with them what they were doing.

tied it in half way through the lesson and then, maybe, at the end of the lesson, discussing with the whole class ... what they were doing.

that type of activity, where they actually experience it and feel the feelings for themselves and hear it from their team mates about how they felt...was really quite powerful. As opposed to me telling them that this is what they should be looking for or working on.

Jane often referred to the use of questioning in this process:

So actually getting them to do something and then stop them, ask them questions about whatever it is that I'm trying to get out for that day whether it be working with different people or ... understanding that they can enjoy it.

getting them to think about the process they were going through and then, [asking] what are we getting out of this? How could we change it, make it better? or ... what ideals ... were we looking at there?

She thought the questions that she posed were the most successful way of creating student learning, but also indicated that it was sometimes difficult to connect questions appropriately to the activity involved and the intended learning:

that was ... the most effective way I found of ... getting them to think about it ... It's all about their ... thoughts and asking the right questions.

I found that sometimes the hardest thing, [for them to conceptualise], when you ask them questions.

Jane largely allowed the students in Class G to work in their friendship groups. While she considered that perhaps this did not lead to a deeper exploration of the meaning of friendship explicitly she presented her pedagogical reasoning for continuing with this type of grouping throughout the unit:

they were quite happy working within their [friendship] groups ... I probably only did one lesson where I made them work with other people ... to ...understand that working against your mates is cool, too, sometimes and you can really enjoy competing against them ... but also meeting new people and creating new friendships.

I found that quite ... scary, making the kids go with other people and then getting them to Reflect on it ... in case it goes pear shaped in the discussion, the kids [might] come up with things in front of other people that they [shouldn't] be saying and then dealing with that.

She proposed that a way of getting around this may be to have the students to write their reflections down, rather than verbalising them and risking any issues arising with classmates, from their opinions.

At the final interview Jane indicated her growing consciousness as a teacher, of behaving in ways that were consistent with the Olympic ideals. She cited occasions when she had acted with her usual behaviours of joining in activities and joking with students, but grasped a deepening awareness that perhaps she was not being a particularly good role model:

I had my year 9 class [and we] combined with the year 11 class and we were playing a game of hand soccer ... taking on me and Josh, on opposite teams. Josh and I get a little bit competitive ... and I [challenged him] what was that for? ... just once and then I stopped myself ... wait up ... You've got year nines here ... that I'd been teaching [Olympism] to ... I didn't do it again.

I made a joke ... to one of the girls [and] they said, Miss, that wasn't very nice. I was just joking. She said, I know, but it still wasn't very nice and [I said] ooh, yes, sorry. So I think ... they were thinking about it ... they were thinking of how others were talking ... And I was one of them.

In terms of the new programme **Josh** considered that the Olympism unit had fitted in quite successfully with the overall learning intentions for the Year 9 classes. He was keen to carry out a review with other physical education staff to find out how it had gone with other classes.

I think it's worked very well. It's been very successful [for Class W] kids, so ... it'll be interesting to see whether it's been successful for the ... other end of the scale at year nine.

While he considered that the development of physical skills had not been a focus of the unit he thought that these had also improved. In particular, he believed that students with poorer skills had showed most improvements. He commented:

we didn't teach specifically any physical skills. [However] I was watching Lucy yesterday and she was ... fully involved in the game, her passing and catching skills were greatly improved from the start of the year.

whether we teach them explicitly or not, I don't think matters. I think it's just time with the ball and doing those skills. So I think some of the kids [who had poor skills] certainly have improved.

At the closing interview Josh responded rather broadly to questions about whether he noticed any good examples of Olympism in action and the pedagogies that he used. He found it difficult to recall specific instances, generalising:

I don't remember the ... exact instances, but I remember ... thinking that [was a good example] ... and what was even more impressive, I thought was that they could understand what they were doing and they could tell us what they were doing ... related to ... what we were actually teaching them.

I'd have to sit down and actually think about what we've done and ... look at the activities ... I mean the only one that really springs to mind that may need to be changed is ... making up their own games... and sharing their skills if they get too much autonomy... they can get a bit wayward.

Josh had a very positive self image as a teacher and thought that, while he was unsure if he purposefully role modelled Olympism to the students, by nature of his position:

we're role modelling, this is probably a little bit idealistic but I think as teachers ... we are role models anyway ... it's ... our nature and the way that we are and the people that we are generally ... is what they see.

Citing the consistencies between Olympism and his own personal philosophies Josh commented further that:

I don't think I ... change the way I teach or the things that I do ... I don't think I explicitly do anything different, when I teach but ... hopefully they see this in the type of person that I am ... they are sort of there, within me anyway.

Acknowledging that the teaching in Class W had largely focussed on tolerance, non-discrimination and joy found in effort, Josh and **Emma** felt that there was an obvious improvement in the students' social skills:

it's improved ... continually over the year I watch the kids now compared to when we first got them at the start of the year ... they're a lot more tolerant of each other some of the ... verbal abuse and the constant one line remarks, they're non-existent now ... they are more willing to get involved in [new things]. (Josh)

it's made quite a big difference ... the way they participate and behave in class ... bringing their uniform ... and their attitude towards each other and challenges. (Emma)

However, Emma explained the changes in the students interactions in relation to pedagogical decision making about teaching methods, routines, and questioning that had been utilised with Class W throughout the unit.

the biggest one is putting them in situations where they had the opportunity to demonstrate [Olympism] we let them choose their own groups so that they had ... ownership of who they wanted to work with [to develop their own games]. That gave us ... things to discuss... why did you choose to work with these people? What ... made it more fun? Were they your friends?

She felt that the students responded to these approaches by being able to explicitly identify Olympism in action, saying:

because you were [getting them to give specific examples], they'd already started looking at each other and giving each other praise for what they were doing ... I saw someone do this ... they'd say the person's name ... so they're actually giving a specific bit of praise to someone in their ... classthat's quite big.

Now that she had experienced teaching the unit for the first time Emma was very reflective about teaching it again. She said she knew of other activities that could be used in the unit, but she considered that the written unit provided many good activities which helped her and Josh to begin thinking about which aspects of Olympism each activity was being used to highlight. She specifically mentioned:

it gave us ... co-operative games to do and I think definitely having that clear contrast between co-operative games, competitive games and getting them to make up their own activities.

associating [Olympism] with something that they all know... their mini-Olympics ... they really enjoyed doing that.

working in groups and make up their own games and teach them to someone else.

In the final interview Emma and Josh indicated how they thought Olympism related well to the physical education curriculum. They said:

For example, hauora ... the four aspects of that ... that's your balanced development ... you've got the mind and body and the actual Olympic ideal ... you've got your mental and emotional, and so that's the holistic sort of approach to sport as well. (Emma)

interpersonal relationships and things like that ... this covers all of that ... your tolerance, your generosity, your non-discrimination ... [and] the communication side of it. (Emma)

I think [Olympism] definitely comes into ... the whole society [aspect] as well as ... relationships ... and the social areas of the curriculum ... in a big way, and that's why we did it our junior programmes are based around social skills, using physical activity.(Josh)

At the closing of the unit Emma also reflected on Olympism as a continuing focus in the overall physical education programme for junior classes at Athena College.

it'd be a shame to completely leave Olympic ideals in year nine, so maybe it can come in more ... at the end of year 10 ... perhaps the focus on that could be more with the Olympic ideals in mind ... when they're setting up their team charters and things like that.

Emma found that it was easier to provide examples of some aspects of Olympism more than others and considered that this guided the focus of the unit. For example, she found it easier to relate tolerance and respect, and non-discrimination to student lives, than perhaps balanced development. Reflecting on improvements for the future, she was also mindful of increasing ways to relate the learning that was occurring to the wider lives of the students.

most of your focus when you're teaching is about what happens in class ... so how can we get them talking about how this can affect ... lives outside of class?

looking at ... how does this affect me when I leave school at the end of the day or when I leave PE at the end of class?

In this regard, Emma also mentioned the new school values system that had just been introduced to Athena College:

we've had all new school values and ... a lot of them link in with the Olympic ideals that acronym is ASPIRE⁹ and so there's aroha, which is love and S is support ... P is pride. I is integrity, respect and excel and so a few of them, you could link quite nicely in

⁹ Not to be confused with the ASPIRE values of the Australian Olympic Committee, Athena College had developed their own set of values using the same acronym.

with the Olympic ideals. So I think ... you could tie a lot of that in so it does relate more to life outside of just the classroom.

Taeko particularly enjoyed games that she made up with others. At the closing interview she said that one of the most enjoyable activities for her was to make up a game for the mini Olympics:

Very successful ... Because we talked to each other and learned each others' games.

Bowling, walking, relays, a random ball [game]... ours [was most enjoyable] 20 skips ... do a wheelbarrow ... tag someone on the leg and they were blindfolded and they had to climb up a ladder ...then ... a three-legged race [it showed] tolerating with other people and how slow they might have been Respecting the other teams. By cheering other people's teams on [as well] as their own [it made us feel] happy.

She said she preferred to work with friends because:

we knew each other, properly ... we could talk, it was easier to talk to each other.

But she also thought that there had been a great improvement in the class environment:

[We are] nice to each other ... we actually talk to each other now ... we try and work together... [the atmosphere has changed] since term one [it has] really improved.

While eliciting responses from **Toni** was quite difficult in the final interview, it was apparent that despite professing not to like physical education very much she had had some positive experiences during the unit. She related:

it [making up a game was] fun ... I was with Taeko. We had to trust each other to keep the ball between us ... we [did] the little obstacle course with the ball between us.

my group did relay walking ... we had to dress up and then walk around the gym. And there was this lawn bowls game and there was this other game outside ... like softball [I enjoyed those].

When asked who were the positive role models in Class G, Toni cited Jane, the teacher as the main role model for her. She considered Jane's caring behaviours towards students in the class modelled respect and tolerance towards the students:

Phillipa ... did something to herself and she couldn't run and ... Miss White (said) just sit out ... when someone's ... being reserve she ... makes them stop [the game and includes the reserve].

At the closure of the Olympism unit **Jim** could recall a range of activities he had participated in throughout the term. These included the treasure hunt, games such as Captain's Coming, making up games and learning other people's games. Questioned as to which of the activities he preferred, he responded:

Probably other people's games.

Probably the ones we make up because ... the teachers' ones are kind of boring sometimes but sometimes they're fun at the same time.

Thinking ahead to the final term of physical education lessons for the year Jim contemplated how Olympism might be manifested in the Touch unit that was to come. He thought some aspects would be transferred to this new context such as "teamwork ... joy found in effort probably non-discrimination". Jim could not think of any other ways that the teachers might have made Olympism more explicit for him, other than to "take us to the Olympics".

Theme 3: Student learners and their wider life contexts

Jane was very aware of the development of the students in her classes over the whole year, in terms of their interpersonal skills and relationships with each other. More particularly, she had noticed in physical education classes:

with more explicit teaching ... the difference ... I think it's a combination of the terms one and two ... and the term three work, to see ... my classes, [they] were fantastic ... I couldn't believe ... the change in their ... perception of each other and the way they ... interacted with each other and looked out for each other.

However, at the closure of the unit Jane felt that, even though it had been an intention at the outset to relate Olympism to the wider lives of the students she had not really carried through on this aim explicitly. She could, however, recall one instance of the students giving examples of ways that they had demonstrated the ideals in their home life:

I shared my Playstation with my brother.

I looked after my brother every day for my Mum.

Reflecting on these examples she questioned whether the learning associated with these examples came from the teaching in physical education or whether they were simply what happens in the students everyday life:

I don't know whether that's transfer of learning or ... not. I don't know whether it's something they should be doing anyway ... I guess they are showing generosity ... showing that ... they're maybe thinking about it in another context.

The final interview with the teachers of Class W reinforced their early comments around what they understood about the lives of the students they were teaching. **Josh** referred to the wider social milieu that impacted on, not just the lives of the students in Class W, but also students in the wider Athena College generally in relation to Olympism. He said:

there's a very, very wide ... group of kids here ... they quite often don't mix as well as perhaps ... we would like them to... the lower ability level, they don't have the same amount of tolerance for each other as ... a lot of the kids here ... they don't like the

thought of effort.

I think that's a really important thing, just to get kids to understand that having a go can be fun ... Whether you succeed or fail ... So I think those two, the tolerance and the joy found in effort, to me, are probably quite important ones for our kids.

Emma surmised again at the closing of the unit, as she had during the games stage, about the lives of the students in Class W in relationship to her own upbringing, saying:

that's how I was brought up, you know ... having reinforced in my life ... a lot of these students ... they don't have anyone to model them or anyone to encourage them to be that kind of person. So, I ... see them as being ... tools [to gain] a perspective on life.

She wondered throughout the unit about ways to make connections between what was happening in the familiar context of physical education and their lives when they left PE classes.

they had an understanding but I don't think we gave them... enough specific experiences and examples ... and opportunities to discuss what it meant [outside of PE].

Taeko was quick to identify how she chose to tolerate other family members in her home life:

Putting up with other people and their different ways... when I'm looking after my niece and my sister, and my nephew and my other niece. [I] tolerate my nephew and my youngest niece [and] how annoying they are and sometimes my older niece, but not my sister.

Jim was able to describe multiple instances of Olympism in his wider life encounters. He was particularly adept at citing meaningful examples, especially of unity and tolerance in his weekend sporting endeavours and home life. For example, he mentioned:

we had a team better than us at softball. And our whole team just didn't give up. We still did our best, trying to win.

For our water polo having to show tolerance for them pulling on your togs.

showing tolerance for my sister... in the holidays, when it was raining. All I could hear is, can we go outside and play Polly Pocket? No, not really. Polly Pocket's a girls' game ... [but] I went out and played it with her.

Summary of 'the closing'

At the end point of the Olympism unit further evidence was found to support the developing knowledge and understandings of the teachers and students about specific ideals and ethics of Olympism. The teachers' reflections on the successes or otherwise of the teaching methods they employed add to the discussion around more student-centred pedagogies. Many of the findings are embedded in the descriptions of Olympism in games and sports in which the students have been involved. Some evidence is found of the ways Olympism may be seen in student lives outside the gymnasium, although the teachers reflected that

they had not have focused on this aspect as much as they intended. The teachers returned again to their personal connections with the Olympism philosophy indicating this is an area for discussion.

Summary of the Findings

The findings have been presented using the analogy of stages of an Olympic Games and the three themes within each one provide findings for discussion around the research questions in the following discussion chapters. Evidence found about the content knowledge for teaching Olympism raises discussion around different types of content knowledge that teachers need for teaching Olympic education. There is much evidence raised about specific and general teaching pedagogies the teachers employed. The students' developing knowledge and understanding of Olympism, and how they learned it, can be seen through the multiple explicit examples they provide of Olympism in games contexts and in a smaller number of examples from their lives. The findings suggest fruitful discussion in the next three discussion chapters. I draw the conclusion of the research evidence to a close with a quote from Josh that encapsulates my optimistic expectation of the use of the analogy used in this chapter:

I see Olympism as covering the ... whole Games ... the athletes ... what they do, their successes, their failures as well as the actual ideals that they display [but] I don't think they're values just for athletes or just for elite ... sportspeople. I think they are ... a guideline for the way people should treat each other, essentially, the way people should live.

At the start of Section Three the three major themes of my study are re-aligned to the research questions, prior to the discussion of the findings in Chapters Five, Six and Seven.

SECTION THREE: INTRODUCING THE DISCUSSION

Introduction to the Discussion

Section Three presents the discussion about the findings of my study. My initial attempt at organising the discussion was to base it on my research questions and key themes of importance, namely the Athena College teachers' and students' knowledge and understandings about Olympism, pedagogies the teachers used for teaching Olympism, and the student learners and their wider life contexts. However, I realised that first I needed to address what it was about Olympism which had made the Athena College teachers want to include it in their Year 9 physical education programme. This meant that one focus of my discussion was to emphasise the students as the prime catalyst and that Olympism was used as the means to address the student needs by explicitly teaching positive attitudes and values for life through physical education. Therefore, in this section the importance of the teachers' decision making based on their knowledge of their students is outlined first. Following on, Chapter Five and Chapter Six each pertain to the research questions about teaching Olympism. The first part (Part 1) of Chapter Seven addresses the two questions on student learning. This chapter includes a second part (Part 2) which provides reflections on the case study methodology and limitations of the study. The final part of Section Three is Chapter Eight, where conclusions of the research are presented and ideas for future research suggested. Section Three is arranged as follows:

Making Meaning of the Discussion Chapters

Chapter Five:

Discussion on Teacher Knowledge and Understandings for Teaching Olympism

Chapter Six:

Discussion on Pedagogies for Teaching and Learning Olympism

Chapter Seven:

Part One: Discussion on Student Learning about Olympism and Connections to their Wider Lives

Part Two: Research reflections and limitations of the case study

Chapter Eight:

Conclusions

Making Meaning of the Discussion

I now elaborate on the decisions made to further refine the study themes for the discussion. Strong findings about the Athena College teachers' range of content knowledge for teaching Olympism created a quandary for the discussion of my study. Initially, I intended to present evidence about both the teachers' and students' knowledge and understandings of Olympism together. However, it was apparent that there were various aspects of the teachers' content knowledge which influenced their teaching, such as knowledge of the New Zealand physical education curriculum, making this a substantive area of interest on its own. This awareness influenced my decision to devote my first discussion chapter (Chapter Five) to the diverse content knowledge of the teachers.

My second discussion chapter (Chapter Six) will address the pedagogies the teachers used to teach the Olympism unit. These findings emerged quite definitively, and so the discussion in this chapter maintains the earlier relationship established between the research question and key theme. As a consequence of my decision to concentrate on teacher content knowledge in Chapter Five, I placed discussion about the findings around student knowledge of Olympism in the third discussion chapter (Chapter Seven), along with evidence about the influence of their learning on their wider life contexts. A refinement of my previous structure was therefore required for the three discussion chapters. This is presented in Figure 4.

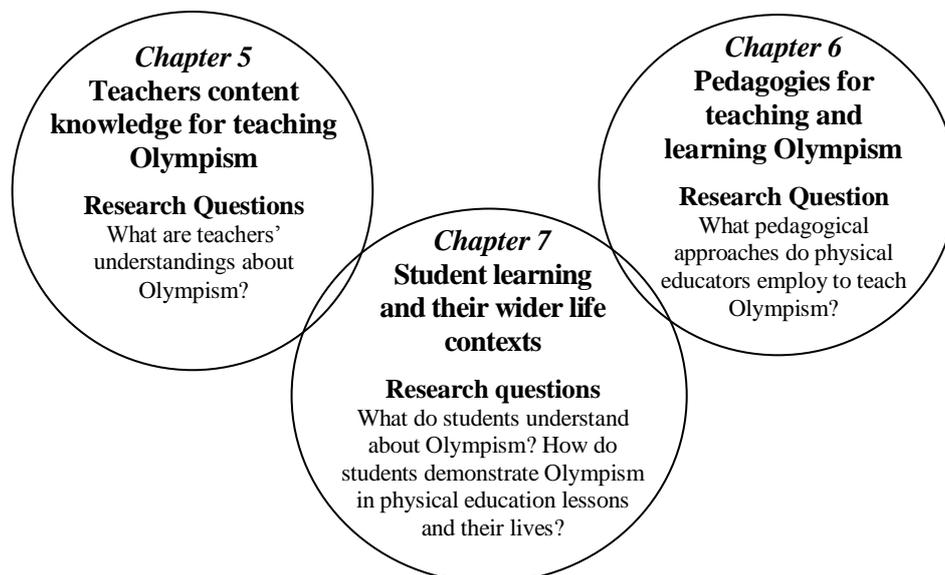


Figure 4. Refined themes related to the research questions for the discussion chapters.

As indicated in Chapter Three, I found close alignment between my research questions, the key themes, and Shulman's (1987) framework of the knowledge base for teaching which provided me with an organising structure for the discussion of my findings. I have used Shulman's framework to highlight the tensions and challenges teachers face when introducing Olympism in their physical education programmes. However, in doing so for the discussion I have found it necessary to distinguish between the areas of content knowledge, pedagogical content knowledge and knowledge of learners and their characteristics, as per Shulman's

framework, recognising that these distinctions are somewhat artificial, for there are areas of overlap between the three aspects. Nevertheless these distinctions helped me to consciously focus on each aspect.

I discovered that Shulman's framework was useful in a theoretical sense but when applied to the data on the Athena College teachers' experiences of teaching Olympism there was a step that needed to be addressed first, namely why the teachers introduced the Olympism unit in the first place. It was only then that I could progress my analysis and discussion to debate what the teachers knew about Olympism, how they taught it and what the students learnt. Figure 5 illustrates the steps I followed in my analysis beginning with the teachers' views of the student needs. It ends by considering how these needs were met through the student learning in regard to Olympism.

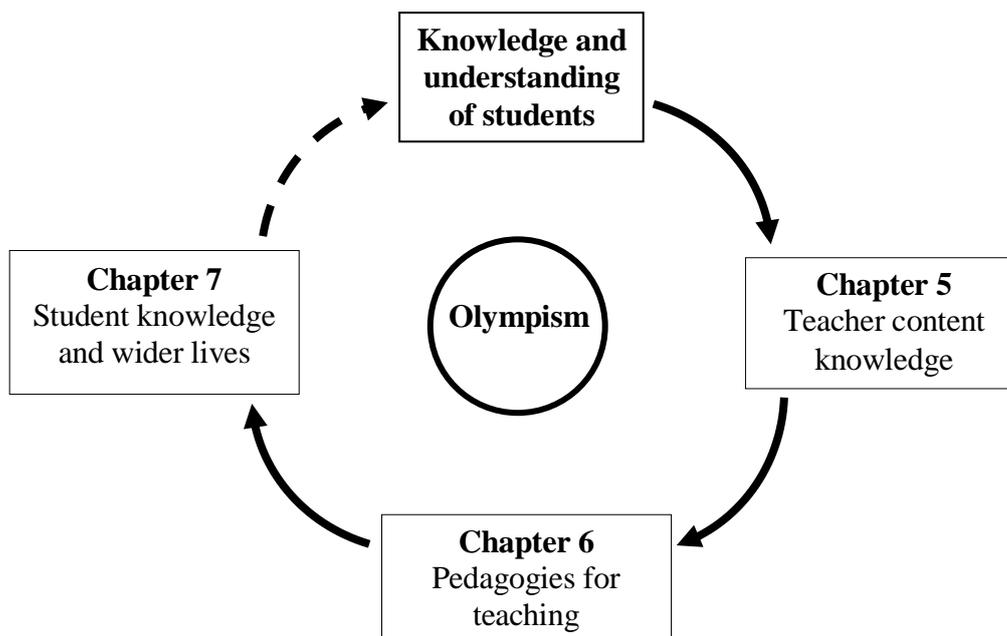


Figure 5. The position of knowledge and understanding of student needs for the Olympism unit at Athena College.

Teacher Choice of Olympism as a Topic: Knowledge of Students and Context

The teachers' decision to introduce Olympism into the physical education programme at Athena College was informed by their knowledge of the needs of the Year 9 students. These students were newcomers to Athena College and they came from diverse primary schools and family backgrounds. The teachers believed, from their initial knowledge and understanding of Olympism that this topic, and its placement in the third term of the year following two previous units on communication and teamwork would greatly benefit the Year 9 students' educative, ethical and social needs and development through physical education. Their past experiences of teaching Year 9 students had highlighted a lack of care, consideration and respect for one another in situations both in and out of the gymnasium. (Field notes). These concerns were endorsed by Josh when he said:

In the past we've ... found in particular, low ability classes have exceedingly poor social skills in ... the greater Athena area ... some of the interaction is just atrocious.

Shulman (1987) includes "knowledge of learners and their characteristics" (p. 8) as a category of his framework of teacher knowledge. He suggests some integration in his framework, acknowledging the need for adaptation of content for differing interests and abilities of students through his category of pedagogical content knowledge. However, I suggest it may be more helpful to consider the views of Alton-Lee (2003), Bransford et al. (2005a), Darling-Hammond (2006) and Ball, Thames and Phelps (2008) who argue for an even greater integration of knowledge of the students, and how they learn and develop in social contexts for teaching and learning processes than Shulman purports. This is because thorough knowledge and understanding of students is indeed central knowledge for teachers which should not be separated from general pedagogical processes and must be included in the knowledge base for teaching Olympism.

The Athena College teachers saw that there were possibilities through the New Zealand physical education curriculum and the Year 9 programme to address the apparent lack of positive values and ethical consideration, for themselves and each other, in student interactions that they were concerned about. The centrality of the students for teacher decision making is well illustrated in Josh's comment:

we decided that we weren't meeting the needs of our kids ... We thought how can we best do that? And we came up with ... social needs. [We considered] what our kids needed and how we could deliver that through PE? ... We came up with communication, teamwork and the Olympic ideals really fell into that well.

Thus, from the outset the teachers decided that it was educationally worthwhile to employ a unit on Olympism to address the student needs. Their decision endorses Shields and Bredemeier's (1995) view of the potential for sport and games to embody positive, pro-social values. The observable nature of such activities suggests they are constructive contexts for really practicing and demonstrating ethical behaviours. However, possibly the student needs required a more social than moral meaning of the values of Olympism, consistent with the view that Olympic education is a suitable educational solution for the contemporary social crisis and "chaos of values" argued by Bronikowski and Bronikowska (2009, p. 95). Shields and Bredemeier's (1995) contention that the teachers could also expect "positive socialisation outcomes" (p. 175) through interactions and participation with others in games and sport further substantiates the Athena College teachers' choice of an Olympism unit to meet their students educative needs.

It is useful at this point to consider the shape of Olympic education that appeared early on in teachers' approach. The purpose of developing social and ethical behaviours for their Olympism unit appears to align with one of the Olympic education notions of Muller, Grupe and Gessman which Naul (2008) collectively summarises as an individual approach to "the development of social and moral behaviours ... by purposefully practicing and training sporting abilities" (p. 110). However, the placing of value on meeting the needs of the students in their wider social and cultural lives, as well as individually, brings their approach more into the realm of Binder's view, that Olympic education is principally about education for values required in everyday life (Binder, 2000, 2005, 2007; Binder & Guo, 2004; Naul, 2008).

The discussion chapters

Having explained the appeal of the Olympism unit for the teachers at Athena College my discussion now returns to the research questions. The discussion is presented through Chapter Five and the following two chapters as follows. Chapter Five moves on to examine the findings that contribute to answering the question: what are physical educators' understandings about the content required for teaching about Olympism? It considers the Athena College teachers' content knowledge for teaching Olympism, as a new topic in the Year 9 physical education programme. Chapter Six explores the theoretical and pragmatic pedagogies, methods and strategies found to be of importance in this study for teaching and learning about Olympism in order to answer the question, what pedagogical approaches do physical educators employ to teach Olympism? Chapter Seven discusses the two questions: what do students understand about Olympism and how do students demonstrate Olympism in their physical education lessons and their lives? This final section highlights the student learning about Olympism and considers how the students themselves related their learning to their wider life contexts.

Having first considered the student needs as being important content knowledge I continue now to address a range of other content knowledge areas that were important for the teachers.

CHAPTER FIVE: DISCUSSION ON TEACHER KNOWLEDGE AND UNDERSTANDINGS FOR TEACHING OLYMPISM

Introduction

Shulman (1987) asserts that one view of teaching begins with a teacher's understanding of what is to be learned, and that an extensive and elaborate content knowledge base is needed. The next section includes a discussion on the range of different areas of content knowledge and understandings that the Athena College teachers drew on as educators about Olympism. These include their physical education curriculum understandings and knowledge of teaching resources and materials, and their developing knowledge about the content of Olympism itself. The teachers' personal connections with the Olympism philosophy and use of Olympism terminology are examined, along with an assessment of whether the suggestion of indoctrination of values is a problem, or not, for those teaching Olympism.

Teacher Knowledge of Physical Education in the New Zealand Curriculum in Relation to Olympism

The teachers' knowledge and understanding of the socio-cultural, socio-critical New Zealand physical education curriculum which emerged at the end of the 1990s contributed to their belief that Olympism was an important context for the new Year 9 programme. This is revealed in the examples earlier in this chapter by their understandings which support Culpan's (2000) argument that physical education should not be isolated from the student's social and cultural relations and contexts. Over the past ten years physical education teachers in New Zealand have had to engage with the philosophical foundations of the curriculum around hauora/wellbeing, health promotion, a socio-ecological perspective, and attitudes and values (Ministry of Education, 1999; Ministry of Education, 2007). They have also had to connect with the view initiated by Arnold (1979) and adapted for the 1999 curriculum that students need to learn 'through' physical education by developing personal, interpersonal and social skills, and positive values and attitudes (Culpan, 1996/97).

Content knowledge of the underlying concepts of physical education in The New Zealand Curriculum, and Olympism

The teachers in my study showed well developed understandings of the underlying concepts of the curriculum and the possibilities of learning social and moral personal and interpersonal skills through sport and physical activity that is called for by Arnold, (1999) and Culpan, (2000). Notably Emma, a beginning teacher, was able to articulate these links as thoughtfully as Jane and Josh who were more experienced teachers. The teachers' deep conception of the holistic nature of the curriculum encouraged a common discourse between Olympism and the curriculum when they said:

I think it definitely comes into the whole society (aspect) ... relationships ... and the social areas of the curriculum ... in a big way, and that's why we did it ... our junior programmes are based around social skills, using physical activity. (Josh)

Hauora... that's balanced development ... so you've got the mind and body as the actual Olympic ideal ... you've got your mental and emotional [aspects of wellbeing], and so that's the holistic sort of approach to sport as well. (Emma)

Having knowledge of the curriculum and how it relates to Olympism aligns with Shulman's (1987) notion that teachers "understand [what they teach] in several ways. They should understand how a given idea relates to other ideas within the same subject area and to ideas in other subjects as well" (p. 14). In particular, the harmonious links between the New Zealand definition of Olympism and the underlying concept of attitudes and values, seen in Figure 1 Chapter Two, were clear to the teachers. As well as knowing that the physical education curriculum needs to be brought to life through appropriate socio-cultural contexts, such as the communication and teamwork units earlier in the year, the teachers expressed their understanding of the attitudes and values in the Olympism unit when they said:

interpersonal relationships... this covers all of that. I mean your tolerance, your generosity, your non-discrimination. They are...ways of describing how you should relate on a one to one level or with other people and... it is in a sporting context. (Emma)

C strand is direct relationships with other people... the idea of belonging to a community and feeling that through the unity (Jane)

The constructive attitudes and values of the HPE which focus on students' development of: a positive, responsible attitude for their own well-being; respect, care and concern for other people and the environment; and a sense of social justice, are relative for the New Zealand situation. These attitudes and values in the curriculum, which may also be regarded as acceptable universal values, can be used by physical educators to develop meaning and interpretations relative to their own local physical education settings within the New Zealand context. Similarly, by operationalising the New Zealand definition of Olympism in relation to the curriculum, the teachers may be demonstrating the argument of Parry (2006), DaCosta (2002) and Abreu (2002) that Olympism is a universal concept which can be manifested in a variety of multi-contextual practice expressions. Perhaps this view serves to elucidate and recognise the diversity of values interpretations in different countries, as depicted earlier in this study in Table 1, Chapter Two.

Further, the teachers' understanding of the congruency between the curriculum attitudes and values (which are ever-present in physical education lessons) and Olympism may also have facilitated their understanding that this would be an important context for new Year 9 students as they enter secondary school. In agreement with Kohe's (2005) concern about how students can develop lasting values from just "sporadic experiences" (p. 66) of Olympism, they recognised that Olympism was not simply a topic for study during the year of an Olympic Games which could be dominated by historical and cultural facts about the event itself, the Games and elite Olympic examples. Rather, the humanistic whole of life philosophy could be learned and applied by their students through physical education at any time. As Jane explained:

balance of mind and body, in particular ... you can achieve that by living [Olympism] not only ... in the sporting context ... hopefully ... by the end of the unit, they were thinking about it in a more ... lifestyle context.

Attitudes and values in the physical education curriculum and values education

At this point it is important to consider the teachers' knowledge and understanding of the attitudes and values of the physical education curriculum in relation to whether or not they also drew on values education as a knowledge base for their teaching. It is clear in my study that with little knowledge of 'values education' per se the teachers did demonstrate knowledge and understanding about values, ethics and ideals (the 'content' of Olympism) through sport and games. One of the problems for values education may be that it does not have a context for delivery, other than the abstract notion of the values themselves. Nielsen (2005) asks that if "we have largely accepted that acquiring knowledge best comes about when we engage students in experiential and critical enquiry, how is it that some of our values education still resembles the outdated teaching model of transmission?" I believe this is because values are best developed and understood in relational and situational contexts, such as physical education. Such an immersion of values within a variety of subjects is the approach required for the over arching values of the NZC. This is because values are best learned through "holistic engagement of activity, feeling and reflection" (Nielsen, 2005, p.5) in a context, such as learning Olympism through physical education, rather than a stand alone 'values education programme'. Such an approach recognises the knowledge and understanding that teachers have developed about values that are inherent in their subject, and through experience teaching their subject, about which they can raise student consciousness and help them to identify and understand their values.

The Athena College teachers largely applied their content knowledge and understanding of the attitudes and values from the physical education curriculum to teaching the Olympism unit. This would indicate that the teachers' knowledge and understanding was one of 'education about the ethics and ideals of and through Olympism' manifested in games and sport, rather than a values education programme. While values education, promoted by Binder (2000, 2007), has much to offer for teaching Olympic education and may provide very useful background knowledge for teachers to have, it is not the only area from which teaching about values may emanate. This view of education about 'values through a context' presented here is the view that is used throughout the remainder of the discussion.

Content knowledge of the achievement objectives of the curriculum and Olympism

My discussion now turns to another aspect of the physical education curriculum. The teachers in my study also demonstrated their comprehensive understanding of how Olympism concepts are woven into, and manifested through, the achievement objectives (AOs) of the physical education curriculum. The spiralling nature of the AO's through eight levels of schooling builds in critical thinking and analysis complexity. The teachers felt that the students would need to start with an explicit 'exploration' of Olympism in the social setting of games and sport activities, so that students could gain positive personal meaning and understanding of worthwhile ideals and ethics. This is consistent for Levels 4 and 5 of the socio-critical

physical education curriculum at which the Olympism unit was planned. These levels require students to experience, investigate, identify, demonstrate and describe their knowledge, skills and understandings around a topic (Ministry of Education, 1999; Ministry of Education, 2007). Evidence of planning for this level of comprehension was provided in the intended outcomes of the unit, for example, the students will develop care, concern and respect for the rights of others, and through the Olympic ideals, students will experience and begin to understand ways in which physical competence and participation is influenced by cultural factors [such as friendship] (Field notes).

Contrary to the demands by critics such as Kohe (2005) for Olympic education to critique and debate the wider Olympic Movement and its actions, the teachers took a more specific, focused approach to first introducing the Olympism philosophy itself. This was to ensure that Olympism, which itself is of importance and value, was firstly well understood by the students. This demonstrates what Ennis (1997) refers to as a “reasonable” (p. 214) approach to take. Reasonableness allows teachers not to launch into an extreme critical pedagogy, nor to maintain a rigid technocratic rationality. Rather it takes a middle ground which entails thoughtful reflection on multiple perspectives of the topic, in this case Olympism, for a specific context. As Emma noted:

When they haven't got that understanding [of Olympism] ... everything else is inconsequential ... you can't move on.

Whilst curriculum knowledge and understanding is another distinct aspect in Shulman's (1987) teacher knowledge framework, Bransford et al. (2005a) and Ball et al. (2008) argue it is integral to the notion of pedagogical content knowledge. It is therefore possible that for the New Zealand setting physical educators' knowledge of the curriculum may contribute to their deeper understandings of Olympism.

Shulman's (1987) category of curriculum knowledge also encompasses the “materials and programs that serve as the “tools of trade” for teachers” (p. 8). My discussion now considers the related resourcing of the Olympism unit.

Resourcing and Professional Development

It was departmental practice for the unit writer, in this case, Jane, to be responsible for providing the teaching resources for all the teachers involved in teaching the unit. The basis of the Athena College Olympism unit appears gleaned mainly through the NZOC materials for teaching Olympism, such as *Olympism: Attitudes and Values in Physical Education year 5-7* (Ministry of Education, 2001), produced collaboratively with the NZOA, and *Olympic Day Run* (New Zealand Olympic Committee, 2003) booklet which are aligned to the curriculum. It seems that a useful, but difficult to find, resource for teaching are images of athletes displaying the Olympic ideals and ethics explicitly in action. Jane noted this when she searched on the internet and in local newspapers:

Pictures of athletes hugging or celebrating or showing their flag or ... crying at the podium So I've been able to show some emotion there but, some of the ideals or the ethics ... are quite hard to show in a picture.

This suggests an area of further resource development that needs to be undertaken for teaching Olympism so that students can see what the ideals and ethics 'look like' in action. However, I would argue that rather than being of elite athletes, such images should be of youth around the age of the students in order to create meaningful connections for them. Commensurate with the level of their involvement in producing the Olympism unit, the teachers had varying knowledge of the range of resources and materials available for teaching Olympism. For instance, Jane appears most knowledgeable of all the teachers about materials available, having consulted a wide range of booklets and internet sources to write the unit. In another example, it was only Emma who used the Olympic creed as a 'catch' to start one lesson.

McGee and Taylor (2008) argue that there are benefits and disadvantages to the collaborative sharing of planning approach taken by the teachers. The benefits include the sharing of support, ideas and teaching materials. Alternatively, some teachers may feel a loss of ownership in the process. In the case of the physical education department at Athena College, the sharing of planning and culture of support was an appreciated aspect of their work due to the collegial nature of the staff and acknowledgement of the workload that teachers undertake. This is evidenced in remarks by the teachers through the study about their feeling of a lack of time to fully attend to and develop their teaching about Olympism. Despite the constraints they experienced both Emma and Jane indicated that they researched further into resources to enhance their knowledge, understanding and teaching of Olympism during the period of the unit. This communicates an ongoing commitment to their professional growth and learning around the topic, even while engaged in teaching it. According to Shulman (1987) this is important as teacher knowledge and understanding of Olympism develops in practice. However, a disadvantage of sharing preparatory work for teaching may be indicated by Josh's somewhat cavalier attitude towards undertaking any further professional development around his personal scholarship about Olympism as he relied solely on the unit materials provided. He indicated:

I've probably only ... known what I've needed to know... I haven't gone home and read a book on the Olympic ideals or anything... to be honest. There are other things that take up my time as well ... Rather than reading books on the Olympic ideals.

It seems that once the teaching at Athena College got underway it was mainly focussed on the unit plan specifically and its appendices for teacher guidance. Providing the teachers with starter questions for their lessons was considered to be very helpful and supportive for the implementation of the unit (Field notes). Jane indicates in her reflection how she was always on the lookout for resources to improve the unit:

the ideas [in the Olympic Day Run booklet] ... are really good and it's just learning how to teach, or modify them to suit ... your students ... but ... I was looking at that year five to seven one that had ... a lot more ... questioning and activities that looks easier to communicate what we're trying to get across to the kids.

Noting the comprehensive Olympic educational materials that are available worldwide Bronikowski and Bronikowska (2009) argue that they mainly contain activities which can be done while “in a sitting position” (p. 106). In keeping with Arnold’s (1979) idea of learning Olympism through sport they call for the development of Olympic education resources that contain “experience based strategies with extended use of physical activity contexts” (p. 106). I would agree with Bronikowski and Bronikowska’s argument and contend that considerable efforts have been made in New Zealand, through the adoption of Arnold’s practice view of sport by the NZOA and the HPE, to maintain an approach embedded in physical activities at the forefront of resources produced for teaching Olympism by the NZOC/MOE. Indeed, it may have been the provision of such practical activities that made the resources useful to Jane as she wrote the unit, as evidenced in the document analysis of the Olympism unit featuring in Chapter Four. The perceived ‘failure’ of these resources, argued by Kohe (2005), to make extensive reference to historical Olympic events and critical issues of the wider Olympic Movement is ostensibly quite deliberate. As Kohe derisively notes, they deal rather with “humanist issues ... how to derive moral character from sport, and how to develop better social skills and attitudes” (p. 64). Given that they are based on a philosophical foundation of learning positive attitudes and values of Olympism by practical application, evaluation, and reflection in and through sport this is their very purpose.

LePage, Darling-Hammond, and Akar (2005) assert that “teachers who work together in supportive communities have higher levels of self understanding, commitment, performance and belongingness” (p. 336). Jane’s contentions at the end of the unit are an example of her desire for professional development through sharing and collaboration with other teachers of Olympism:

if I could sit down (with) someone who’s had experience with the area and ... ask for advice and watch (them) teach something on tolerance ... networking probably ... whether that’s through a ... course that’s run or whether that’s through ... separate meetings

These present good ideas for sharing practice with other teachers of Olympism, not just in one school, but from a number of schools in a formalised manner. The notion of establishing learning communities to share their practice for Olympism teaching is an interesting topic for future research, and a notion that Shulman also explores in his later work (Shulman & Shulman, 2004).

My discussion now moves to consider the teachers’ content knowledge and understandings of Olympism itself, for teaching the unit.

Teacher Knowledge and Understandings of Olympism as Subject Content Matter

The Athena College physical educators’ initiated the Olympism unit through their beginning understandings of Olympism, its links to the physical education curriculum and how it could address the needs of their students. As knowledge bases these begin to illustrate what Shulman (1987) considers is a depth and breadth of the content knowledge that is required for teaching. As well, subject matter such as knowledge of the

New Zealand definition of Olympism and of some wider Olympic ideas, were also part of the teachers' understandings.

A reiteration of the New Zealand definition of Olympism that was adopted by three Athena College teachers is useful at this point. Namely:

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

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

(New Zealand Olympic Committee, 2000, p. 1)

Knowledge of Olympism as a 'way of life'

In the opening period of the unit the Athena College teachers showed that they had a base of Olympism knowledge which shared both commonalities and differences. For example, Jane, Emma and Josh showed a common, broad understanding which centred around Olympism as a concept that could be learned through participating in sport and transferred to wider life, when they said:

a way of living ... you can achieve [balance of mind and body] by living not only ... Olympism in the sporting context ... but thinking about it in a ... lifestyle context. (Jane)

the Olympic ideals ... you want to try and get that into ... every aspect of your life. So in schools and outside in the rest of your life as well. (Emma)

[they are important] in as much as [the Olympic ideals] are not specific to sport, they are ... quite generic ideals and can be transferred from sport to other parts of the kids' lives. (Josh)

Though appearing the same at first glance though, there is a subtle contradiction in Josh's opinion. He indicated that generic ideals can be learned in sport and transferred to life. But, his opinion that Olympic ideals are not specific to sport is at variance with the argument of Parry (2003b), Arnold (1996), Culpan (2002), Culpan, et al., (2008) that Olympism is to be learned through the valued human practice of sport experiences. As Parry (2003a) says, "promotion of Olympism is best served by educative practices which ... through the universal language of values enshrined in organised physical activity" (p. 3). Indeed, the New Zealand definition of Olympism requires the 'blending of sport, culture and education' as the purveyor of the philosophy. As the teachers agreed in principle on the broader idea of Olympism, their diverse sources of understanding were interesting.

The teachers' background knowledge for understanding Olympism

While holding similar understandings and being in collective agreement that Olympism would benefit the students socially at school and in their wider lives, the teachers' understandings had emanated from different foundations. Consistent with an understanding that teachers' knowledge is "not simply an extant body of facts and theories, but a living, processual, flexible, creative compilation of insights, memories, information, associations [and] articulations" (Woods, 1987, p. 122) the motivations for, and conceptions of, their thoughts were constructed from different background experiences. Differences between the teachers' personal and contextual background knowledge that Ellis (2007) refers to are now highlighted in my discussion, in the context of their Olympism understanding.

Jane, the instigator of the unit, had gleaned much of her understanding from a professional development session she attended on Olympism conducted by the NZOA, and her subsequent reading of resource and website materials. This enabled her to link Olympism with her contextual and socio-cultural knowledge as she focussed on the situation of Athena College and her impressions accumulated through the wisdom of teaching students at the school. Her aspirational intent for Olympism was evident when she said:

I like the kids to think about ... what they can gain from participating in sport A lot of our kids ... don't [understand] the meaning of what it could [do for them], how it could affect them to aspire to [and] see as a positive ... it's more [than] about just the winning ... especially at Athena College, I don't think we get that.

Emma was aware of Olympic history through her childhood interest in the Olympic Games and of the Olympic philosophy through her previous experience as an elite competitive swimmer. She had been introduced to the concept of Olympism, briefly, in her recent teacher training and had seen the resource book, *Attitudes and Values: Olympic Ideals in Physical Education Years 9-10* (Ministry of Education, 2001). She said:

because I was an athlete who wanted to go to the Olympics.... I understood ... that it was not just based around going there to be the best in the world, but ... going there to develop ... comradeship and equality and opportunity for everyone.

Josh professed to have little background knowledge of Olympism, and had learned what he needed to know to teach the topic by reading through the written unit and accompanying information provided. Partially agreeing with Jane's aspirational understanding of the students at Athena College, Josh's underlying motivation was also based on his situational knowledge of the students, but from a different perspective of relating to them as their physical education teacher:

I didn't write the unit, so I just pick it up and, and teach it ... I know what [the Olympic ideals are, but] I don't have ... a huge understanding of them, I have enough of an understanding to see their relevance particularly with what we're doing with our kids here.

Ellis (2007), who favours a socio-cultural view of teacher knowledge, reports that teachers varied backgrounds, can create different understandings of the same subject. Thus, the personal conceptualisations of Olympism knowledge have the potential to contribute towards the rich, collective expertise of the teachers about the subject. But, as Bransford et al. (2005a) suggest, their differences may also have consequences for how they go about teaching the topic.

Despite their diverse background understandings, the teachers showed a common focus on personal growth and development which Huitt (2009) maintains is foundational for a humanistic education. Contrasting with Snook's (2005) assertion that modern programmes about values overlook the characteristics of the students experiencing them, Jane and Josh's humanist stance is evident by the way they related their understandings of Olympism to the opportunities an Olympism unit would afford for the growth and development of Athena College students. Alternatively Emma, as a beginning teacher who had had limited interactions with the students, gained early meaning and understanding of the Olympism content from her own personal experience as a young person. This may present an indication of Gudmundsdottir's (1990) proposition that novice teachers haven't had as many opportunities as experienced teachers to adjust to relationships between their personal orientation to the subject, and the teaching and learning environment.

Perhaps it was the teachers' diverse backgrounds that gave rise to differing content knowledge of the specific ethics and ideals of the local definition of Olympism which were also identified in the opening stage of the unit. Josh was able to identify most of the ideals that he was teaching about, leaving generosity and respect for others out of his list of universal ethics. On the other hand, Emma and Jane were able to cite all of the ideals and ethics. They also elaborated on their wider knowledge of Olympism-related aspects such as; competing in sport is about more than just winning, equality, inclusiveness, the Olympic Games, the Olympic Movement and Pierre de Coubertin. Ball et al.'s (2008) contentions about content knowledge are useful in regard to the teachers' content knowledge at the early stage of the unit. Developing Shulman's content knowledge category, they argue that this domain should be known as "specialised content knowledge" (p. 400). They contrast it with their notion of "common content knowledge" (p. 399) which consists of knowledge that is used in settings other than teaching. Banks, Leach and Moon (1999) also acknowledge these two forms of content knowledge, referring to the former as "school knowledge" (p. 94). It appears that by expressing their broad knowledge conceptions Emma and Jane bring both specialised/school knowledge and common content knowledge to the unit. It could also be speculated that Josh, as a physical educator, would have wider knowledge of Olympic-related activities but did not articulate these during the interview. Ball et al.'s notions of common and specialist content knowledge create an interesting distinction which may also be applied to Parry's (2003c) idea of 'Olympism for the 21st century'. Parry discusses understandings of Olympism for all people in the Olympic Movement, society and cultures (common content knowledge). However, specialised content knowledge refers to the knowledge and skills that are unique for teaching about the conception of Olympism expressly for Olympic education. The point that Ball et al. make is that "teaching requires knowledge that is beyond what is being taught to students" (p. 400).

The teachers' personal construction of the meaning of Olympism

The meaning and understanding applied to a particular ideal or ethic by the teachers at 'the opening' of the unit also serves to illustrate the construction of personal knowledge of content that teachers undertake. While Emma seemed to maintain a consistently broad perspective of Olympism which may be further indication of the Gudmundsdottir's (1990) view of a novice teacher, Jane and Josh assigned meaning to specific aspects with which they strongly identified. At the start of the unit this statement is illustrative of Jane's emphasis on the meaning of friendship in a sporting context:

Friendship ... the fact that [competitors are] best mates [who are] really close because they've competed against each other and got to know each other. So not only is it important to have a friendship within your team, but also to respect and ... build that friendship with your opposition. (Jane)

Shulman (1987) indicates the teachers' comprehension of content knowledge "requires a vigorous interaction with the ideas" (p. 13) but, other than "working with beliefs that guide their actions" (p. 13) he suggests little in the way of how teachers' personally construct the content are going to teach. Alternatively, Ellis (2007) suggests that it is important to understand a personal construct of the teachers' subject knowledge. This is because the teachers' backgrounds, what they believe about the subject, the embedded values of the subject matter, and their understanding of all the influences in the learning environment may be central to transforming the content into practice. Applied to Olympism, a personal subject construct is an intricate mesh of the educator's beliefs and values about the nature of Olympism, the purposes of Olympism, and how it might be learned by the students. For instance, Josh's knowledge about Class W students may have led him to connect with and create content meaning about the joy found in effort when he said:

Generally these kids won't do anything that's different or ... [when] effort is required to learn So to get them to understand that there is some ... joy in doing something different or putting some time and effort in, I think that's really important for these guys.

Grossman and Schoenfield (2005) concur with Gudmundsdottir's (1990) view that the teachers' personal orientation to the subject matter is important. They say this is because "how teachers define the subject will influence how they organise both curriculum and instruction" (p. 210). With regard to Josh's early focus in this study, Naul (2008) sees conveying "the joy of movement" (p. 120) as being the first stage in a lifeworld-oriented approach to Olympic education. Perhaps this is because enjoyment is as a way of facilitating the affective engagement that is needed in humanist and social education teaching approaches.

However, the valuing of one particular Olympism ideal or ethic over another may be considered problematic for the consistent teaching of Olympism to a number of classes in a physical education department. This could be interpreted as the domination of a particular teacher's values over another. For example, Jane's focus on friendship and Josh's focus on the joy found in effort and tolerance may reiterate Gudmundsdottir's (1990) finding that teachers in her study "tended to perceive students' needs in terms of their particular orientation to the subject they taught" (p. 47). Alternatively, this may suggest that the

teachers have clear insights into the reality for the students in their particular classes. Although Kinnier et al (2000), and others (Hill, 2004; Lovat, 2005; Nielsen, 2005; Snook, 2005), oppose the ‘authoritarian promulgation’ of particular values over others, they also “oppose the presentation of all values as being equally valid” (p. 9). They contend that diversity and universality can co-exist. This supports the idea that, even though the content for teaching Olympism may be based on specified ideals and ethics, as in the New Zealand context, individual teachers should be able to adapt and shape the unit focus around their personal construct, and the needs, interests and development of the students in their particular class. As Arnold (2004) and Gudmundsdottir (1990) suggest, while teachers should be able to justify their emphasis it does not mean they must be passive about a particular view that they personally hold. Teachers should show that they have passions, opinions, and views that they themselves hold dear.

Further, Shulman (1987) contends that “in the face of student diversity, the teacher must have a flexible and multi-faceted comprehension [of subject matter], adequate to impart alternative explanations of the same concepts” (p. 9). In this study, the teachers were all open to differing emphases, perspectives and interpretations of Olympism being applied to the written unit. Indeed, parts of the unit did not have specific learning outcomes actually written into them so that the teachers could personalise the lessons for their particular class. The Athena College teachers therefore also based their subject matter on their awareness of the differing socio-cultural contexts within which each teacher was working with their class and, as Lovat (2002) proposes for education about values, their respect for each other’s personal and professional integrity.

Knowledge and Understanding of Olympism ‘In Action’

As the Olympism unit progressed, further complexities of the teachers’ knowledge base around Olympism became further apparent. For example, a strong feature to emerge was the way the teachers connected their increasing knowledge and meaning of Olympism to understanding how the ideals and ethics were being manifested in action in class, and to good examples in practice. For example, Jane demonstrated meanings of a range of Olympism ideals and ethics when she said:

encouraging each other and clapping and celebrating and participating and trying saying it’s not all about winning. It’s about ... trying to give it a go ... the joy found in effort ... non-discrimination ... inclusiveness and how can we include and not discriminate against people who are less able or different in some way.

Alternatively, a teaching focus that concentrated on a narrower range of the ideals and ethics with Class W may have led to Josh’s ‘essence’ statement as he engaged the content of Olympism with activities:

the Olympic ideals, in essence, are about ..., being better than what you were ... not about winning or being the best, but improving and ... enjoying that improvement.

Shulman (1987) promotes four sources as being the knowledge base for teaching. Namely; scholarship in the subject content, the materials and settings of the educational process such as curriculum, educational

scholarship, and the wisdom of their practice. It is apparent that by midway through the Olympism unit the teachers were reflecting, not only on their knowledge and understanding of Olympism content and the physical education curriculum, but also on the wisdom of their practice as the Olympism unit unfolded. The inter-relatedness of understanding between content knowledge and seeing it in action for the teachers is supported by the view maintained by Ellis (2007) that socio-cultural perspectives of knowledge develop in focus over time from a teacher's individual cognition to their situation and interactions in a particular environment. Concurring with Ellis, Shulman (1987) believes that the act of teaching itself becomes a "stimulus for thoughtfulness" (p. 17) and knowledge development through the processes of understanding, transforming, evaluating, and reflecting over time. Hammerness, Darling-Hammond, and Bransford (2005) call this perspective "knowledge in practice" (p. 382) as it is practical, contextual and gained through reflecting on teaching experiences. Such thoughtfulness is commensurate with the deepening development of Jane and Josh's personal knowledge focuses around 'friendship' and the 'joy found in effort', raised earlier, when the action of teaching the ideals and ethics added to their content knowledge and understanding of Olympism. This may be shown by Josh linking the joy in effort in his essence statement with 'being the best you can be', another concept of Olympism, when he explained:

the enjoyment and effort ... there is a lot of fun in the journey... putting the effort in to get to a particular destination ... the Olympic ideals, in essence, are about ... being better than what you were.

The idea that winning is not the most important aspect of sport, espoused in the earlier quotes above by Josh and Jane, is part of Binder's (2001) argument for providing choice of sporting contexts in Olympic education. Choice of activities, Binder believes, encourages the students' intrinsic motivation to implement their values, in preference to a competitive achievement orientation for self actualisation favoured by Gessman (Naul, 2008). Binder (2001) is a supporter of Coubertin's adopted maxim that "the most important thing in life is not the triumph but the struggle. The essential thing is not to have conquered but to have taken part" (p. 27). Olympic education which primarily has a performance orientation could do well to look at findings from studies of teaching generally with regard to this notion. It is a view that is supported by Hattie (2003) who argues that 'expert' teachers, as opposed to novice or simply experienced teachers aim for more than just achievement with their students. Hattie believes excellent teachers "aim to motivate their students to master rather than perform, they enhance their students' self concept and efficacy about learning, they set appropriate challenging tasks, and they aim for both surface and deep outcomes" (p. 9). These are important outcomes if Olympic education is to be enduring. Naul (2008) summarises this feature of Binder's lifeworld-oriented approach to Olympic education as being "less important to win at sport or to become the best, but rather master life's development tasks by way of a successful value education" (p. 112). As Jane noted, the teaching was successful even at "the times when you didn't keep the scores and the kids just didn't give two hoots". Knowledge and promotion of this aspect by the Athena College teachers shows strong alignment towards Binder's approach to Olympic education.

Undoubtedly, their “knowledge of practice” (Hammerness et al., 2005, p. 382) through Olympism in action was a major contributor to the teachers’ developing knowledge base of Olympism throughout the unit. The following quote by Jane at the closure illustrates how her deepening knowledge and understanding of Olympism came from her experience of teaching the students:

friendship ... that you don’t have to win as long as you’re trying your best and putting in that effort so you enjoy yourself the idea of ... generosity and being tolerant of other people in your group and accepting that diversity of ... physical abilities ... non-discrimination.

Her understanding was also evident in what she regarded as somewhat unsuccessful attempts at teaching particular ethics when she said:

I found unity quite hard to do. Because it’s a simple concept to me in my brain but it’s not so simple they’d just leave their team or they’d let their mates pack up ... Rather than working together to do that.

Despite her feeling of ineffectiveness in this instance the reflection also indicates that she is a “thoughtful practitioner” (Hammerness et al., 2005, p. 381). Her insight still provided depth to her understanding of unity as an ethic which could be displayed in many ways in physical education lessons, including managing the equipment for games, thus contributing to the intricate knowledge base that Shulman (1987) advises is needed for teaching.

Although Josh felt his content knowledge of Olympism increased only a little throughout ‘the games’ period, and indeed the whole study, he also recognised that he had not done any further deliberate professional development to enhance his understanding of Olympism:

I haven’t gone home and read a book on the Olympic ideals or anything ... to be honest. There are other things that take up my time as well Rather than reading books on the Olympic ideals.

Whilst there is honesty in this statement, Josh’s essence statement, cited earlier in this section, does reveal a degree of complexity in his integration of Olympism concepts of being the best you can be, putting in effort, enjoyment and fun, and understanding of the characteristics of the students in Class W. Perhaps Josh relied more heavily on his previous knowledge of the physical education curriculum attitudes and values to enlighten his understanding of Olympism. Alternatively, his view may be consistent with Schempp, Manross, Tan and Fincher’s (1998) finding in their study about subject expertise and teacher knowledge, that physical education teachers were confident about accommodating almost any topic in their expert subjects. Josh’s example may exemplify how teachers personally integrate the differing aspects of content knowledge, namely subject knowledge, curriculum knowledge and knowledge of students, to greater or lesser extents to inform their practice. These areas of knowledge combine Shulman’s (1987) categories of content knowledge, curriculum knowledge and knowledge of learners, and form two out of the three areas of Bransford et al.’s (2005a) model of teacher knowledge. Additionally it is possible that, as an experienced teacher, he drew on what Gudmundsdottir (1990) contends is the centrality of his own values in order to

teach the values-laden concept of Olympism. Ideas about the teachers' personal values and content matter are discussed later in this chapter.

I believe that it is the ability of teachers to recognise ideals and ethics in action in sport and physical activity contexts, and to link those demonstrations to their knowledge of Olympism as subject matter, that is a key to their conception of Olympism education. This is especially important for first time teachers of Olympism who to some extent experiment and reflect as they introduce content that is new to them as well as their students. Hammerness et al. (2005) suggest that experimentation and reflection is one process through which knowledge in practice evolves. The 'trying out' nature of the unit, as the teachers focussed on specific Olympism ideals and ethics that they were knowledgeable about over others, helped them to learn what worked and what did not work with the students. This also illustrates that the socio-cultural setting was closely integrated with the teacher knowledge and understanding. As Emma indicated, the main Olympism focuses for Class W were:

Generosity and the tolerance. Perhaps a lot more than ... the balanced development of mind and body ... because ... tolerance and respect are easier to explain. For students of that age. So it's easier to give examples of what you mean by them. [We definitely focused on] respect, the non-discrimination... generosity and the friendship ... the joy found in effort.

There was little attention given by the teachers in this study to role modelling or the balanced development of mind, body and character. However, the ideal of joy in effort and the other ethics which were focussed on explicitly and in multiple manifestations demonstrate the developing complexity of the teachers' comprehension of Olympism. It is encouraging to note that the teachers' awareness of what was missing from the Year 9 unit could be revisited in Year 10 and Year 11 to address these aspects, where they thought that in-depth attention to role modelling and the balanced development of mind, body and character (hauora) could be integrated into the programme and would be most appropriate for the development of the students.

While the teachers may have started the unit without an especially well developed understanding of how Olympism could actually be manifested in students' wider lives they did gain meaningful perspectives about this as the unit progressed. That is, their experience of teaching the subject matter was adding to their content knowledge and understanding, as Shulman (1987) and Ellis (2007) suggest occurs through the act of teaching. Their broadening knowledge of how Olympism could actually be manifested as a form of education about values for life was realised, as evidenced by Emma's use of the ethics with the students as a way of thinking through problems in their everyday relationships:

instead of ... just [asking] what's wrong ... how can we fix it? You can use the Olympic ideals to work through it ... I've found myself saying ... so how does that relate to the Olympic ideals, so why does it upset you so much? ... you can ... get them to talk in terms of demonstrating those ideals.

Knowledge of the students' socio-cultural environment was also included in the teachers' knowledge of how the students could relate to Olympism when they leave the gymnasium. Towards the end of the unit the

teachers had developed some understandings of their intention to promote Olympism as being transferable to wider life. Emma provides an example of how her knowledge about this aspect was developing through practice with her words:

you wanted it in class and outside of class as well, most of your focus when you're teaching is about what happens in class and ... your brain's ticking over, okay, so how can we get them talking about how this can affect ... our lives outside of class.

Also indicating the degree to which the teacher uses their individual personal meanings to construct knowledge and understanding Emma continued:

[I] just start thinking ... even in my own life now, you hear those words ... ooh, it's one of the Olympic ideals ... and [I'm] just thinking how [I] can [interpret them].

This indicates the level of consciousness that occurs in relational and situational approaches which Halstead and Taylor (2000) deem to be necessary for education about values. Both students and teachers may need to see, feel and hear values in action in order for them to develop really meaningful conceptions of Olympism.

By 'the closing' of the Olympism unit the teachers asserted how their broader conception of Olympism had been built up through a process of developing knowledge and understanding around the local definition of Olympism as discrete ideals and ethics. As Emma indicated her conception Olympism had:

become much broader ... my understanding's not quite so narrow-minded ... tolerance, your generosity, your non-discrimination. They are ... ways of describing how you should relate ... with other people ... and it is in a sporting context ... the mind and body and the actual Olympic ideal ... [it's an] holistic sort of approach to sport.

This suggests that the teachers carried out the need expressed by Parry (2003) for Olympic educators to turn the 'concept' of Olympism into a 'conception' in order to teach it. It is clear that the ability of the teachers to undertake this process subsequently enabled them to understand the holistic nature of Olympism more fully. This may be regarded as analogous with what Shulman (1987) and Hammerness et al. (2005) indicates is a 'big picture' knowledge and understanding of educational goals and purposes. This is important if Olympic educators are to comprehensively understand the philosophical foundation on which to base their teaching of Olympism.

Content knowledge of practical activities

Notably the Athena College unit planned for little content from the wider Olympic Movement, relying instead on the teachers' knowledge of a range of sports, games and activities that would be suitable for delivering the Olympism content. As Emma noted:

the unit outline was really good and it gave us ... good sort of co-operative games to do and I think definitely having that clear contrast between co-operative games, competitive games and getting them to make up their own activities.

Knowledge and understanding of a range of sports and physical activities is another form of content knowledge required by teachers of Olympism through practical contexts. Arnold's (1996) valued human practice view maintains that sport is "characterised as much by the moral way its participants conduct themselves as by the skills, techniques and strategies they employ" (p. 94). Therefore teachers of Olympism must have insights into, not simply the technical aspects of sports and games, but rather the finer nuances of ethics, attitudes, and values that are embedded within the playing of them. This may require physical educators to look at the activities which are their familiar *modus operandi* in a different way. As Emma indicated in this study, the teachers had to think of how the activities could be used to exemplify the required Olympism focus for the lesson:

the activities, I thought, worked really well. It was more us ... getting the thinking of what that activity was for. (Emma)

The only references to other formal Olympic ideas in the unit were the use of photos of Olympic athletes as models of Olympism, the Olympic Creed, which was analysed for its coherence with the Olympism values, and a mini 'Olympic Games' as a context through which the students could reveal their understanding of Olympism in an 'event'. Perhaps the event may more appropriately have been entitled an 'Athena College Games', or a Class G or W Games. However, it appears that actually more important than the 'Games' themselves were the teachers' intentions to focus on the ethical processes and interactions between the students that occurred in the lead up to and carrying out of the event itself. It is questionable as to whether a 'Games' is even necessary in an Olympic education approach that centres on Olympism ideals and values. This may seem to be a puzzling lack of Olympic content by Olympic educators Gessman, Grupe, Muller and Binder (Naul, 2008) who include many references to Olympic history, athletes and Olympic Games in their approaches. However, their ideas may initially feel very distant from the 'real world' of the classroom as Olympic education tries to overcome the lack of focus on the ideals and ethics of Olympism that advocates such as Arnold (1999, 2004), Binder (2001, 2005), Culpan (2001, 2002), Parry (2003b), and Bronikowski and Bronikowska (2009) say it has been plagued with over time. This is not to say that the teachers' background knowledge and understanding does not include such content. Along with Emma and Jane, Josh also included his wider knowledge of the Olympic Games in the closing interview when he said:

I see Olympism as covering the ... whole Games ... the athletes... what they do, their successes, their failures as well as the actual ideals that they display. I don't think they're values just for athletes or just for elite ... sportspeople. I think they are ... a guideline for the way people should treat each other, essentially, the way people should live.

Nevertheless, the Olympism unit seems to have begun the process for the teachers at Athena College of developing what Kohe (2005) calls a "personal Olympic literacy" (p. 72). However rather than a literacy that should focus on the Olympic Movement, as Kohe requires, I believe that Olympism should first be contextualised in what the teachers at Athena College were developing. That is their deepening personal knowledge of an Olympism literacy that is related and meaningful for the social and cultural world of their students at Athena College.

The knowledge, meanings and understanding about Olympism developed by the teachers throughout the unit and discussed so far in this part may serve to illustrate the development of specialised content knowledge referred to by Ball et. al. (2008) or the school knowledge indicated by Banks et al. (1999). Perhaps what makes specialised content knowledge different from common content knowledge is the remarkable ability of teachers to integrate complex understandings and meanings from a number of different content areas into consequential representations for their students. For teaching Olympism it appears that the Athena College teachers gleaned their content knowledge not only from their knowledge of the subject matter, but also from their curriculum knowledge, knowledge of the students and their social contexts, their personal impressions, and knowledge of their ongoing practice.

I now return to Olympism as subject matter to discuss some of the interchangeable uses of terminology of Olympism which were evident in my study.

Use of Olympism terms

Throughout my research the terms ‘ideals’, ‘ethics’, and ‘values’ were used compatibly in the discourse on Olympism. It is unclear whether this indicates confusion for the teachers or not, as it was not until the end of the study that teachers were asked how they viewed what they were teaching; as Olympism, Olympic ideals, ethics, or values? The multiple interpretations of Olympism that abound world-wide as seen in Chapter Two, rather than a single definition of Olympism to guide teaching content knowledge, highlight the interchangeable nature and application of these terms. It is therefore not surprising if teachers of Olympism are bewildered with this myriad of definitions and are challenged by notions of ethics, ideals and values advocated, when attempting to apply them to teaching practice.

Throughout my study the teachers referred consistently to Olympism as ‘the Olympic ideals’. This may be a result of the teachers’ conception of the New Zealand definition of Olympism as it was broken up into the four specific ideals, with the final one consisting of six ethics, for teaching purposes. Each lesson of the written unit was based on either ‘the Olympic ideals’ as a whole, or one or more of the ethics, as featured in the document analysis of the unit plan in Chapter Four. Alternatively, another reason for not using the term ‘ethics’ was proffered when Jane said “the word ethics is really difficult for [the students] to understand”. There may be two reasons behind this view. One is that Jane herself may have found the term ethics difficult to explain, and the other is around assumptions about the students’ low academic ability to grasp the meaning of the term. Whatever the reason, as Hammerness et al. (2005) suggest, it is not unusual that teachers may feel less knowledgeable and may need to unlearn pre-conceptions when introducing new and innovative subject matter into their teaching repertoire. Early in the unit Jane gave her clear personal meaning to the terms ethics and ideals as a way of relating them to each other:

unity, tolerance, generosity, respect The universal ethics ... are my ideals ... in terms of the ideal way of [living] I mean, the correct ... ways in which you can live to achieve.

I observed consistency with her understanding when Jane put up the heading Olympic ideals on the whiteboard for Class G, and then listed all the ethics beneath (Field notes). From my experience the terms Olympism, the Olympic ideals and ethics are in common usage in New Zealand when talking about Olympism. Indeed any uncertainty about use of the terms could have been reinforced by my phrasing of questions during interviews when I also used the term Olympic ideals when referring to Olympism. If the word 'ideal' is regarded as an excellent standard or principle to which people aspire, and from a philosophical viewpoint ethics is concerned with what is good in life and how people should treat one another, then Jane's explanation above includes an integrated perspective of both ideals and ethics. However, Jane showed some uncertainty at the end of the unit about how she had constructed the meaning of Olympism with regard to ideals and ethics when she surmised:

the understanding of what the ideals are versus what the seven supporting ... things are. You've got your four ideals ... But I called the seven things ideals, the ethics ... So I called those the ideals ... I don't know why ... I know I need to ... understand it more.

In contrast, Emma's struggle with the term Olympism was more in relation to the 'sound' of the term and from her critique of whether or not the Olympic Games actually exemplified Olympism:

Olympism sounds so much more like just the Olympics which as much as they're probably based around the Olympic ideals, the reality is that it's not It's about the winning the Olympic ideals sounds more like something that you want to aspire to, than a disease, perhaps, because Olympism sounds a bit like ... an affliction.

These uncertainties around terminology may be viewed in a positive light as teachers grapple with their ongoing knowledge development. As Alton-Lee (2003) and Hammerness et al. (2005) contend, as lifelong learners and adaptive experts teachers who perceive the need to clarify, re-identify and change their views when incorporating new information into practice should not be perceived as failures, but as continuously and successfully applying effective reflective teaching. However, I believe that teachers should not shy away from using correct terminology of Olympism as it serves to cement and develop their confidence around the value of teaching it as subject matter. Josh's critique of the terminology of Olympism and that it consists of values and rules for anyone's life raises a different issue. He said:

the difference between Olympic ideals and Olympism? ... I think one embodies the other [but, that's only relevant] in as much as ... the Olympic ideals are an umbrella title but I don't think the kids really care that they're Olympic ideals or that ... it's Olympism.

The predicament here is around the fact that Coubertin's Olympism philosophy is required to, and can only be, manifested in the educative context of sport. Therefore, when teaching the specific definition and values of Olympism promoted in New Zealand it is important that terminology associated with Olympism is used, and that teachers and students understand it is a life philosophy learned through sport. That the human practice of sport asserted by Arnold (1996) is the vehicle for Olympism must be clear, explicit and understood for physical educators of Olympism. Perhaps there is a stronger message here than around the

terms ‘ideals’, ‘ethics’ and ‘values’ being used interchangeably, but more an issue of a common understanding of Olympism when it is being referred to be teachers.

The compatible use of terms for Olympism is not so surprising as Olympism scholars themselves, such as Parry (2003c, 2006), Muller (2008), MacNamee (2006), and Naul (2008) similarly interchange these terms. Indeed they also add others such as ‘virtues’ and ‘principles’ to define Olympism. What may present difficulties for Olympic education which focuses strongly on Olympism to begin with is not what the ideals, ethics, values, principles or virtues are actually called, but whether or not they are not well defined. This does not seem to be a difficulty with the New Zealand expression of Olympism. Clearly the Athena College teachers related to Olympism as values, in order to personally construct meaning and to make sense of the philosophy the first time they taught it.

Teacher Understanding of Personal Values and Beliefs

A particular feature of my research are the reflective insights the teachers articulated into their personal, humanist values and beliefs about what they believed was a good way for people to live their lives, including themselves. In doing so they related personally and compellingly to the ideals and ethics of Olympism by calling them more specifically, values. A definition of values is ‘the deeply held beliefs about what is important or desirable’ (Ministry of Education, 2007, p. 10). As noted, ‘values’ is a commonly used term in the discourse of Olympism scholars such as (Arnold, 1996, 1999; Binder & Guo, 2004; Bronikowski & Bronikowska, 2009; Culpan, 2001; Naul, 2008; Parry, 2006). One possible reason for the teachers referring to Olympism as encompassing values could be due to their prior knowledge of the attitudes and values of the physical education curriculum, to which they clearly saw a connection.

Halstead and Taylor (2000) purport that cognitively, an important part of values education is talking about insights, suggesting a relational approach to clarifying the meaning of Olympism through their own beliefs, and possibly vice versa. For instance, Emma explained her beliefs as:

values ... that I can relate to because they’re what, ... I’ve always aspired to do in my life and in my classes ... they’re life rules ... and part of having a stable society, is people knowing that they are the common, traditional values ... And upholding those. (Emma)

According to Huitt (2004) and Kirschenbaum (2000) values clarification by the teachers is just one part of a broader conception of values education. Values clarification was a popular method of values education in the 1980s, where the teacher refrained from imposing their own values on the students, in an effort not to be moralistic. The approach can be critiqued from this viewpoint, in recognition of the fact that teaching cannot be value-free, and that moral principles and what constitutes good character, are always implied through the process of values clarification itself. More comprehensive values education therefore is developed over time through “inculcation, modelling and through personal choice and commitment” (Kirschenbaum, 2000, p. 14). By articulating, rather than just implying, that their personal belief systems were synonymous with Olympism it is conceivable that the teachers might take a more explicit approach to advocating for

particular values in their teaching, rather than a values clarification strategy with the students. As Josh articulated:

my personal philosophies are very similar to a lot of the philosophies in the ... Olympic ideals ... I enjoy having a go at things And I try to get that across to the kids I'm not into discrimination ... I think tolerance is a great virtue.

Such understandings lend themselves to Binder's (2005) consideration that Olympic education is broadly about values education.

The question may be asked whether it matters, or not, whether teachers of Olympism are committed to a view of values and ethical behaviours in their own lives? Binder (2005) argues that for the value-laden exercise that is the teaching and learning of social and ethical education, the embodiment of their beliefs is considered to be of critical importance for teachers. Similarly, Gudmundsdottir (1990) contends that teachers' value orientations are very important in determining the content teachers will select for their teaching because values have penetrated the core of oneself. This contention is evidenced through the example from Josh above, who chose to have quite a focus on the 'joy found in effort' and 'tolerance' with Class W.

No matter that teachers may espouse the very best of ethical standards and practices Arnold (2004) asserts, how they themselves exemplify them through their behaviours and actions is clearly evident to experienced student learners. The Ministry of Education's (2007) definition of values also says that values are "expressed through the ways that people think and act" (p .7). The teacher modelling of Olympism in my study is discussed in the pedagogy section of this discussion chapter. However, another expression of values also occurred at Athena College at the end of the data gathering period of this study. The school itself launched their vision of the Athena College 'ASPIRE school values'. The connection between the school-wide values and Olympism was made by Emma who said:

we've had all new school values and ... a lot of them link in with the Olympic ideals that acronym is ASPIRE and so there's aroha, which is love and S is support and ... P is pride. I is integrity, respect and excel So I think ... you could tie a lot of that in so it does relate more to life outside of just the classroom.

This was a very opportune development for the Olympism unit in progress in the physical education department, but coming right at the end of the unit it was difficult for the teachers to pick up on connections to the school-wide values very purposefully. However, as Parry (2003b) argues, there is a strong link between "ethics and structures, inasmuch as structures encapsulate and express values" (p. 4). With this in mind teachers of Olympism and schools where it is taught need to be able to express their fundamental values. The expansion of articulated values in the wider Athena College may be seen as an exciting, coherent relationship for the physical education programme in the future. How this occurs would be an interesting follow up study to my research.

While confident to express their values and to teach about values, the teachers also seemed conscious that they did not want to prescribe particular views, but rather wanted the students to explore them for themselves.

The Question of Indoctrination

The teachers in my study appeared aware of the critique, that they might be perceived of trying to indoctrinate the students into a particular way of thinking through what Kohe suggests (2005) is an unquestionable, positive and unproblematic promulgation of Olympism. Perhaps an awareness that the notion of indoctrination has a “negative emotive meaning” (Tan, 2008, p. 11) was underlying Josh’s feeling about teaching “warm and fuzzy” values to others. However, the fact that the ideals seem intangible and beyond reach does not necessarily mean that the idea of Olympism is misguided or outdated. Jane said:

I like what the kids are *meant* to get out of it, meant to get out of it ... what... the modern day Olympics ... *should* mean (my emphasis). (Jane)

Tan (2008) describes indoctrination as the “paralysis of one’s intellectual capacity characterised by the inability to justify one’s beliefs and consider alternatives” (p. 32). She suggests that in order to avoid indoctrination teachers should provide a culture where questioning, discussion and challenging of ideas can take place. The teachers in this study took this approach to teaching Olympism. As well, they recognised the importance of the socio-cultural context to promote critical reflection which is a further approach that Tan advises also limits the possibility of enculturation. These pedagogies are elaborated in Chapter Six.

As a perfect example of a standard, an ‘ideal’ is aspirational in its expression and in an educational sense, worthy of striving to achieve. For Parry (2003b) Olympic education is the educative task of disseminating the ideals and ethics of Olympism. When Olympic education is viewed as a broad form of values education then it is hard to argue with the promotion of good and ethical life values. Values education is respected as a didactic idea and negative examples from the wider Olympic Movement do not mean, that, for students engaged in the valued human practice of physical education and sport, ethics and altruistic values are not important (Arnold, 2001; Binder & Guo 2004; Muller, 2008; Naul, 2008; Nielsen, 2005; Parry, 2003a; Tan, 2008).

However, as Emma reflected in a critical examination of the subject matter for Year 9 students, perhaps the unit might have gone further in making explicit some of the ethical quandaries faced by the Olympic Movement as Kohe (2005) demands, in light of its professed philosophy:

The sociological ... dilemmas ... you worry that you’re going to ... push [Olympism] ... thinking critically ... the students would ... love to be able to prove ... something wrong, or find fault in it, so I think they’d get into that ... [it] gives them a deeper understanding. (Emma)

Interestingly, the titles of the two collaborative NZOC/MOE Olympism resource booklets produced in the early 2000s may reflect the tentativeness with which Olympism was introduced to teachers in New Zealand,

in order to avoid a possible feeling of indoctrination at a time when the Olympic Movement was undergoing intense scrutiny for its unethical actions. At this time Olympism was first introduced to New Zealand teachers as an educative idea. In 2001 the first booklet was entitled *Attitudes and Values: Olympic Ideals in Physical Education, Years 9-10* (Ministry of Education, 2001). By 2004 when the second booklet, *Olympism: Attitudes and Values in Physical Education Years 5-7* (Ministry of Education, 2001) was produced, possibly it was felt that there had been a significant shift in understanding through the professional development work of the NZOA to risk using the term Olympism in the title.

Summary

The first section of this discussion chapter has illustrated the complexity and extent of content knowledge of the Athena College teachers which Shulman (1987) asserts is needed for the act of teaching. Metzler (2000) contends that there is “debate over just what content knowledge means for physical education” (p. 41), a contention which could be extended to the context of Olympism as an area for teaching and learning. Nevertheless, this research has identified a range of ‘content knowledges’ that seem to be required for educating about Olympism.

The teachers’ knowledge and understanding of the students was central to the implementation of the Olympism unit. New Zealand physical educators are fortunate to already teach a socio-cultural physical education curriculum that relates so coherently to the ideals and ethics expressed in the New Zealand definition of Olympism. Their content knowledge of the curriculum and use of related resources facilitated and gave confidence to the teachers about explicitly teaching attitudes and values in their classes. The teachers’ subject matter knowledge of Olympism, beginning with broad understandings gleaned from materials and resources, developed through their knowledge in practice as they reflected on the ideals and ethics in action in their classes and through other interactions with their students. The teachers’ personal construction of knowledge and understanding about Olympism derived especially from related meanings of their own values and from their teaching seems to be centrally important for educators of Olympism.

The examples provided in this chapter comply with Naul’s (2008) “integrated didactic approach” (p. 122) for Olympic education where teachers need to intellectually understand Olympism, grasp the meaning and purpose of the ideals and ethics in practice, and compare the vision of the Olympic values with the students reality. However, Naul also asserts that content about the Olympic Movement is a first knowledge requirement. Of course this is valuable knowledge but I am not so sure that this is a first requirement for teaching Olympism ideals and values. In my view Naul’s suggestion that the content of teachers’ Olympic education knowledge might begin with “more commonly known items of Olympic history and culture, rather than the specific item of Olympic education, and then to finish with the special demands and needs of Olympic education in the classroom and the gym” (p. 160) may be erroneous. I argue it simply perpetuates historical approaches to Olympic education. Indeed, for Olympic education focussing purposefully on Olympism the order of content knowledge may actually be reversed. Unless Olympism as the subject matter

is at the forefront of the personal content knowledge of teachers, and is interrelated with their knowledge and understanding of a socio-cultural curriculum, of students, of sport and physical activity contexts, of practice, and the teacher understands their own values, then Olympism as Olympic education will not advance.

I now move on to Chapter Six of my discussion which examines the findings about my second research question; How did the Athena College teachers' go about transforming their knowledge, understanding and meanings about Olympism into meaningful representations and practices for their students?

CHAPTER SIX: DISCUSSION ON PEDAGOGIES FOR TEACHING AND LEARNING OLYMPISM

Introduction

The focus of this chapter is the second research question: what pedagogical approaches do physical educators employ to teach Olympism? This question relates to the second of Shulman's (1987) teacher knowledge categories, namely pedagogical content knowledge (PCK). This categorization helps to emphasize the 'how' aspect of teaching Olympism. The research question is first addressed by relating broader theoretical pedagogies revealed in the study, to the teaching of Olympism. It shows the teachers' pedagogical decisions regarding the placement of the Olympism unit and the general experiential lesson structure. This part includes discussion highlighting particular pedagogical methods and strategies that were used by the Athena College teachers to create explicit connections between the ideals and ethics of Olympism and student learning and behaviours in games and sport. The importance of teacher modelling and the challenges of maintaining high expectations are debated. The chapter concludes by proposing a new title for the form of Olympic education that was undertaken at Athena College.

Humanistic Theoretical Background and Social Teaching Models

Based on their philosophical understanding that physical education, and Olympism in particular, could be used instrumentally to enhance their students' social development, interactions and ethical behaviours, the physical educators in my study favoured humanist and values development pedagogies. According to Gage and Berliner (as cited in Huitt, 2009), teachers with a humanistic view of education emphasise development of the affective and cognitive domains, and promote self direction, responsibility, creativity, and curiosity in their students. This intention can readily be seen in the overall aim of the Olympism unit for students to: develop respect, care and a responsible attitude for self and others through learning and implementing the Olympic ideals (Field notes).

The teachers further translated their overall humanistic pedagogical approach into teaching models and methods that involved more social and co-operative interactions between students than they had previously employed. While beginning with a behavioural, teacher directed model they quickly moved to using what Joyce et al. (2000) call the "social family of models" (p. 29). They believed pedagogical models which emphasise social behaviours and interactions, and focus on inquiry into "values and social problem solving" (p. 30) were needed for learning Olympism ideals and ethics in physical education. More explicitly they included teaching methods which involved playing games and incorporating questioning, discussion and debriefing strategies which were designed to highlight, model, or make explicit the aspect of Olympism that was the focus for the lesson. This approach is supported by the findings of studies by Gibbons, Ebbeck and

Weiss (1995) and Bronikowski (1999) that moral development is not an automatic consequence of participation in physical education. They support the view that student values need to be emphasised and enhanced in order to influence their understandings about ideals and ethics. Utilising social learning models is also coherent with the view found in these two studies that values development needs to be interwoven into pedagogical material, otherwise there is little opportunity for cognitive, ethical, and affective effects which are important in a more holistic view of student learning.

Pedagogical Content Knowledge

The teachers in my study had to draw on their repertoire of pedagogical knowledge, content knowledge of Olympism and a wide range of games and sports, as well as knowledge of their students to teach Olympism. The category of PCK in Shulman's framework refers to the teacher's ability to convert their content knowledge into meaningful teaching and learning contexts that their students will comprehend. This represents one of the major challenges for teachers of Olympic education; to transform Olympism into tangible educational tasks (Binder & Guo, 2004; Naul, 2008). As Binder and Guo (2004) suggest, teachers struggle with questions of how to go about teaching Olympic concepts, asking:

- How do children learn these values and behaviours?
- What pedagogical strategies will help teachers teach them?
- What kinds of activities ... provide opportunities for students to learn about respect and acceptance of other people?
- How do children develop a sense of joy in participation in physical activity and an awareness of the unity of their mind? (p. 14)

To answer such questions was the challenge facing the Athena College teachers as they introduced the new concept into the Year 9 physical education programme. This began with their justification of the timing of the unit in the overall programme. To understand the pedagogical approaches they took, it is worthwhile to firstly discuss the wider influences on the teachers' pedagogical decision making.

Because they saw the potential of the Olympism unit to continue to address the social and relationship needs of Year 9 students at the teachers made a purposeful pedagogical decision to place the Olympism unit after the topics of communication and teamwork. This was so that they could draw on, and expand upon, knowledge and understandings developed in these units, and before a sport education unit to conclude the year. Using Halstead and Taylor's (2000) argument that positive attitudes and communication abilities are necessary in order for students to have meaningful discussions about social and ethical behaviours, they considered the prior units were essential foundations for the Olympism unit:

we look at what it is to be an effective communicator with your peers... how to listen well ... we don't dictate we just purely, play [problem solving] games and challenge them ... work on the use of names ... commending, recommending [to each other.

asking] how do [you] work together as a team to plan a sequence? rate each other on [being] helpful and ... positive. (Jane)

A teacher's pedagogical content knowledge, according to Shulman (1987), includes "pedagogical reasoning" (p. 16) processes that are carried out to situate the content in the particular environment and select the most appropriate teaching methods and activities to develop student thinking and learning around the context. As well as subject knowledge such reasoning is considered to encompass understanding of how a physical education programme overall might proceed coherently and meaningfully as well as inclusively of the cultural characteristics of the students. The decision arrived at by the Athena College staff supports this view.

Once the unit was placed appropriately, the pedagogies for teaching it were addressed.

Concepts of Olympism for Teaching and Learning

The apportioning of the complex concept of Olympism into specific ideals and ethics to be taught sequentially and inter-relatedly is an important finding of this research. Refuting Kohe's (2005) assertions that Olympism in New Zealand is ambiguous and lacks clarity, the teachers at Athena College developed their Olympism unit clearly and coherently with the NZOA definition of Olympism, as presented in Chapter One and Chapter Five. Their prior knowledge and understanding of the conceptual underpinnings, particularly attitudes and values, and structural aspects of the New Zealand physical education curriculum also helped them at this point. Whilst appreciating that Olympism is an holistic philosophy, the NZOA definition provides a concrete conception of ideals and ethics that physical educators need to realise as the subject matter for teaching and learning. The unit focused on specific content for developing friendships, tolerance, sharing, generosity, non-discrimination, unity, and respect for others with the aim of developing respect, care and a responsible attitude for self and others through learning and implementing the Olympic ideals.

Notably, the unit plan did not include content for learning about the ideals of balanced development of mind, body and character, the joy found in effort and the educational value of being a good role model. However, as my study found, the joy found in effort did become an important focus, especially for Class W, and role modelling was mentioned but not explicitly explored.

The need to divide the overall concept of Olympism into components for teaching purposes, as found in this study, is worth considering in light of difficulties noted in learning about other ethical concepts. For instance, this approach may shed some light on why just discussing a fair play code was found to be the least effective way to develop moral reasoning in Bronikowski's (1999) study of the development of moral reasoning in sport. Like Olympism, fair play is an encompassing term for a multitude of ethical sporting situations. In order for this concept to be well understood it may need to be deconstructed into smaller, more specific components and addressed more explicitly in sporting contexts. While many countries include fair play as part of their meaning of Olympism, the New Zealand definition does not include this term

specifically. The same may be said of the concept of sportsmanship, another broad concept which features in some Olympic education resources.

Another major consideration for the Olympism unit was how to manifest the ideals and ethics in action through the selection of appropriate games, sport and activities. The teachers demonstrated their broader understandings of the instrumental use of sport and Arnold's (1979) notion of learning 'through' sport by initially selecting a range of appropriate games and sports which would demonstrate the ideals and ethics. For values education, Huitt (2004) would call this an action learning approach. Later on in the unit the students themselves made up and contributed their own activities. This approach supports Coubertin's desire that young people learn Olympism explicitly through experience in sport and it is what makes New Zealand Olympic education somewhat different to that of other countries. The approach promoted by the NZOA, at least in the 2000s, has been to transform Olympism into educative experiences which are experienced and manifested in physical contexts, rather than through cross-curricular contexts that predominate in other countries. This is consistent with the 'practice' view of sport which maintains that Olympism is learned through participation and performance in physical education activities, where good human social and ethical traits are emphasised which predispose students to act with virtuous and positive behaviours (Arnold, 1999; Parry, 1998). It is also believed that if students are to truly understand Olympism, they must know what it 'looks like, sounds like and feels like in action', much akin to Nielsen's (2005) "values education through thinking, feeling and doing" (p. 39).

For physical education teachers much of the literature on Olympism pedagogy stops frustratingly short of providing detailed samples of teaching methods and strategies for actual use in the classroom (Binder, 2001, 2005; Culpan, 2001; Naul, 2008; Parry, 2003a). This discussion now focuses on some of the successful, specific pedagogies that the teachers used to deliver the Olympism unit at Athena College.

General Lesson Structure

Pedagogical content knowledge encompasses the understanding of teachers of how to link subject content with particular pedagogies to deliver the topic so that it is meaningful, purposeful and motivating for students to learn. Each lesson is therefore a skilful creation from the teacher's repertoire of teaching methods and strategies along with the knowledge of how best to structure a lesson to engage and inspire their students. The lessons in my study include hallmarks of quality teaching, through their clear statements of learning intentions, links to previous learning and creation of the necessary expectation and motivation for students (Alton-Lee, 2003; Hattie, 2009; McGee, 2008). A noticeable characteristic at the start of each lesson in this study was the recapping of the last lesson and the learning intentions that you "write up on the whiteboard" (Jane).

Other features included a lesson content outline and other specific content information which were also displayed on the whiteboard. The teachers' strategies therefore included an oral and visual reminder of the learning intentions. While Binder (2001) contends that the contemporary move to outcomes based education

may have made the components of Olympism too imprecise to define, this study found that the teachers were skilful in writing succinct and specific learning outcomes related to the New Zealand definition of Olympism and physical education curriculum. The following example is a good illustration of this: students will experience and identify the effects friendship has on their enjoyment while playing sports (Field notes). Based on NZOC/MOE Olympism resources, the specificity of learning intent by Athena College teachers further counters Kohe's (2005) claims of confusion for Olympic education in this study.

An Experiential Approach

A further feature of my study was the general experiential pedagogical approach to exploring Olympism in games and sport that was taken. Believing it to be meaningless for students to talk about their Olympism learning in isolation from actual physical experiences, Jane described this approach as using:

that type of activity where they actually experience it and feel the feelings for themselves and hear it from their team mates about how they felt was really quite powerful.

Considering that understanding and meaning are personal constructions, experiential learning is explained by Beard and Wilson (2006) as "the sense-making process of active engagement between the inner world of the person and the outer world of the environment" (p. 19). Experiential learning involves a cyclical process of experiencing an activity, reflecting and generalising about it, and applying and experiencing the activity again to develop new meanings. The cycle may be repeated throughout the lesson (Beard & Wilson, 2006; Lucknor & Nadler, 1997; Silberman, 2007). However, Beard and Wilson (2006) caution that just because a lesson delivery is embedded in experiences, it does not necessarily make it an experiential learning model. The experiential nature of the Olympism lessons in my study was exemplified by the students first experiencing a group game, sport or other activity. After some time the class was stopped and questioned about the way the ideal or ethic of the lesson focus is displayed in action. This enabled students to explore their own, and others, attitudes and values in critically reflective discussions and relate them to Olympism. Activity recommenced and may have stopped for further processing of the experience a number of times. The final debriefing at the end of the lesson required students to think critically about how Olympism was manifested and their developing meaning of the concept. Therefore the lessons did fulfil Silberman's (2007) two requirements that deem this to be an experiential learning model which are; "the involvement of learners in concrete activities that enable them to experience what they are learning about and the opportunity to reflect on those activities" (p. 8). However, the teachers do provide insights into their emerging awareness of the persistent attention required by teachers to implement the experiential cycle effectively, when they thought opportunities had been lost which would have enhanced student learning, as Jane and Emma both reflected on this point:

the next connection ... that wasn't really made ... I didn't really draw on it because I know it was the end of the lesson there was a big lapse between that one and the next one so it's gone. (Jane)

we did not link it back to the ideals ... so that is us being quite dumb really ... we had that perfect opportunity to tie it in. (Emma)

Using a social experiential model the teachers also adhered to Gage and Berliner's (as cited in Huitt, 2009) conditions of a humanistic view of education by placing an emphasis on developing affective and cognitive domains, and promoting choice, responsibility, and interest for their students in co-operative and supportive classroom environments.

The Athena College Olympism unit has now been situated in a broad pedagogical approach of social and experiential teaching and learning models, based on humanistic underpinnings. In the following part insights into more specific pedagogies that emerged in my research to explore Olympism in action are discussed.

Teaching Methods and Strategies

Continuing to address the process of transformation considered necessary by Shulman (1987) to turn content into the best ways of representing key ideas to students, my discussion now focuses on the teaching methods and strategies that the Athena College teachers used. Whilst the literature reviewed in Chapter Two reveals a wide range of social methods that physical educators may select from, I have chosen to interpret only the methods and strategies that the teachers identified by name. This part discusses the direct teaching method that was used particularly towards the start of the unit, and the questioning and discussion strategies that permeated throughout all the methods. Attention then turns to the co-operative group activities, role playing, peer teaching, and divergent discovery methods that the teachers specifically mentioned.

Initial teacher-directed approaches

At the beginning of the unit all three teachers planned to use whole-class, teacher-directed approaches to convey knowledge of Olympism. This included selecting specific activities that highlighted Olympism in action, supported by whole class questioning and discussion. A direct teaching style may be contrary to humanistic pedagogies because it possibly takes an inculcation approach, but the teachers argued they had sound reasons for beginning this way (Shulman, 1987; Huitt, 2009). It appears that their decision was largely based on their broader knowledge of the student behaviours, abilities and social skills which Snook (2005) considers has considerable importance in values education. Similarly it reinforces the notion that they wanted the students to learn specific aspects of Olympism (the ideals and ethics) and that Olympism can be transferred "to other subjects and places in their life" (Jane).

There is evidence of some success with this opening approach. Initially, the students' understanding of Olympism was intertwined with the social and ethical meanings they had already developed around teamwork and communication. While this limited their engagement with the new Olympism terms to reciting them by rote, it did enable them to explore understandings and articulate meanings of Olympism that were embedded in the earlier teamwork and communication contexts.

The teachers also believed they continued the use of direct teaching approaches throughout the research period. Nevertheless, they consistently provided examples of successful group based activities. Perhaps the meaning of direct teaching for the teachers was more related to the fact that they largely determined the activities for the students to do and discussions were teacher-led with the whole class. For example, the teachers chose highly competitive group games of indoor soccer, Fat Mat Splat and End Ball to compare behaviours and feelings around unity and the joy in effort. Teacher-led questioning and processing that followed the games still engaged student thinking and valued their contributions about the ideals and ethics they were displaying very effectively (Field notes).

However, the fact that some classes, or parts of classes, were teacher directed may not be as relevant for students to develop understanding and meaning of Olympism as other methods that emerged prominently in this study. In support of the teachers' desire to see Olympism in action and utilise diverse teaching methods involving a more student-centred approach, many of the examples reported and observed were actually based on a wide range of co-operative group activities. This supports Glasby and Macdonald's (2004) assertion that "understanding learning as a process of active meaning making moves teachers towards a 'student-centred' approach to teaching" (p. 136).

Commensurate with an experiential approach, strategies of planning questioning and reflective student discussions emerged as an integral part of each lesson delivered.

Questioning

The teachers in my study believed questioning and discussion which enabled them to connect Olympism with their students' thoughts and lives to be the prime pedagogy of the unit. As Josh explained, their intention was to infuse the unit with:

a lot of questioning and a lot of trying to get them to relate what they do to ideals in a game they've just played or something they did at lunch time it's critical thinking and discussion.

Alton-Lee (2003) purports that one indicator of quality teaching is skilful questioning by teachers. She suggests that the teacher's ability to construct suitable questions is evident when a teacher places the students' "sustained thoughtfulness" (p. 6) at the centre of the learning process. Questioning also holds importance for Hill (2004) who argues that one of the challenges teachers must address is the enhancement of student capacities of thinking and feeling in regard to their values. This challenge equally applies for education about Olympism. One way it may be achieved is through the adroit use of questions which assist students to think critically about their experiences in games in relationship to their ideals and ethics, and those of others and society.

Questioning has "only recently" been considered an integral part of physical education teaching, according to Metzler (2000, p. 106). This assertion may be credited to the shift over time from predominant teacher directed, performance based pedagogies to more interactive and socio-cultural teaching strategies which

cater for affective, cognitive and social learning in physical education. Thus, the ability to plan and ask suitable questions has become an important aspect of a physical educator's pedagogical content knowledge. Possibly an even more recent development in physical education is the notion of asking critical thinking questions. This view of including critical pedagogies within physical education teaching in New Zealand was signalled by one of the 1999 curriculum writers, Ian Culpan (Culpan, 1996/97; Culpan, 2000; Gillespie and Culpan 2000). Culpan (2008) also indicates a critical pedagogy is necessary for Olympic education. Indeed, it was the critical thinking and evaluation processes used by the teachers in my study that led to the action of including Olympism in the Year 9 physical education programme in the first instance.

It is argued here that creating questions that match the activity to the intended learning is a pedagogical ability that Olympism educators need to develop in order to create the links between students' values and the actual demonstration and understanding of them in action. This involves teachers linking their theoretical knowledge of questioning to the pedagogical skill of carrying out a questioning sequence and knowledge of their students. The following example from Josh illustrates this point:

we do a lot of leading with them ... a lot of prompting whereas with the higher ability class [discussion] is much higher than what we'd get out of this class. So [we don't use] questions ... that you get higher on the taxonomy ... you're really stuck right at the bottom ... Basic questioning.

Gillespie and Culpan (2000) note the potential of the 'Socratic method' of questioning students which they argue has particular merit in enabling students to look more deeply into physical education contexts in order to think critically about underlying suppositions, challenge taken for granted meanings, and importantly, take action to make changes. For Olympism teaching and learning this means that both teachers and students must first be able raise their underlying values, ideals, and ethics to a conscious level, regardless of whether they are displayed in sport and physical activity behaviours, and then act to improve them where needed.

Levels and preparation for questioning

Questions arising from a critical pedagogy necessarily therefore come from higher order levels on Bloom's (1956) taxonomy which involve "examining, questioning, evaluating and challenging taken for granted assumptions about issues and practices" (Ministry of Education, 1999, p. 56). Initially the lower levels of Bloom's taxonomy were more apparent when connecting action examples in sport with specific ideals of Olympism, such as Jane asking "relook at the picture - which ideal does this show?" and "what were those four ideals?" However, thinking critically about the manifestation of Olympism in sport and life situations requires deeper levels of questioning involving application, analysis, synthesis, and evaluation. It is not enough just to ask what the ideals and ethics are, but also what they mean in student interactions and their lives. The planned higher level questions gleaned from NZOC/MOE resources and provided with the written Olympism unit were a useful resource for the teachers in my study.

McGee's (2008) system of classifying questions also provides an alternative range of evaluative thinking and broad divergent types of questions which are useful when gleaning individual student or group thoughts and feelings about particular situations or behaviours. McGee's notion of "grounding questions" (p. 94) require students of Olympism to ground their thoughts by providing evidence and practice of good and bad ethical and ideal situations in sport and games. Such grounding questions in a lesson about discrimination and non-discrimination were asked by Jane:

How did you feel about not being included in the game?
 If you have a disability how can we make this better for you?
 In order not to be discriminatory what could we do?
 Why would this be of benefit to everyone? (Field notes)

An impressive array of activities encompassing broad aspects of Olympism and the Olympic Movement with elite athlete examples, are evident in Canadian, Australian, Chinese and British Olympic education resources. These, and the OVEP resource, do include some questions for teachers to use to assist students to clarify their values. However, explicit questions about student values while experiencing actual game playing is not especially prevalent in these resources. The skill of preparing critical questions that consciously unite physical experiences of sport and games with Olympism may be regarded as challenging for writers of Olympic education materials, hence the lack of this level of specificity and connection in many teacher education resources worldwide. I believe this connection must be made too if young people are to experience and demonstrate Olympism in action. As Jane noted, developing and using critical thinking and questioning presents both a simple and a hard challenge:

I guess [questioning] was the simplest way and the most effective way I found of getting the messages across.

I found that sometimes the hardest thing, when you ask them questions about what do you think this?

The skill of providing appropriate and acceptably timed questions for teachers to use has been recognised by writers of New Zealand Olympic education materials. Questions to develop student understanding are key components of Olympic education materials produced by the NZOC/MOE. The Athena College teachers sourced many of the prepared questions for lessons in my study from these resources. As well, asking the students what does a specific ideal or ethic 'look like, sound like and feel like' in action was a very useful way of getting them to connect affectively and cognitively with Olympism, and to illicit understanding and meaning when they engaged kinesthetically with the concept. For instance, the effect of appropriate questioning about a powerful image of an athlete striving in his race was noticeable because this allowed students to internalise their thinking about the manifestation of the ideal of joy in effort in their own games. As the FG2 students explained, they felt:

joy ... laughter ... happy, there's a lot of running around, *he* went faster and faster, *we* wanted to go faster and faster to win and you wanted to put in effort to pass someone and get away from them like he did (my emphasis).

Huitt's (2004) classification of values education approaches also suggests a movement from lower to higher order questioning when moving from inculcation through values clarification to action learning stages. However, if it is important from a values education viewpoint to move beyond a questioning approach that merely inculcates particular values of the teacher or context to clarifying student values, teachers must be mindful of other aspects of critical pedagogy. That is, when employing critical thinking strategies not only must teachers be skilled in the preparation and communication of appropriate questions, they must also support, foster, and model a supportive atmosphere of inquiry and wonder for their students. Observations in my study provide evidence of teacher behaviours and teacher-student interactions that created a supportive and encouraging class environment. But critical pedagogy also entails moving beyond hegemonic practices of the teachers always asking the questions to promote discussions, and into more collaborative teaching and learning approaches. It may require greater attention to the language they use and elaborate pedagogical content knowledge around, not just asking questions but, how to phrase sentences into what Killen (1998) calls for example, "declarative statements", "reflective re-statements", "calling for consensus", "invitations to elaborate" and "active listening" (p. 45), as well as other techniques.

Gillespie (2003) favours teachers providing opportunities for inquiry, including time to process and debrief learning around the practical activity, promoting co-operation between learners and by modelling critical thinking dispositions themselves. I would suggest that collaborative, critically reflective discussions about values, ethics and ideals require more than just these commitments by the teacher. As well, Olympism educators must show they are willing to engage in discussions about deep beliefs with their students, be open to student questioning and challenge to their thinking, and be prepared to change their own minds. This further supports investigation into the ways that physical educators may build more extensive collaborative class communities, and their impact on developing understanding and meaning in relation to the context of Olympism.

Discussions

Commensurate with the interconnectedness of PCK, questioning was integral to, another key strategy used by the teachers, that of conducting reflective discussions and debriefs. The teachers in my study were keen to involve more opportunity for discussion in their Olympism lessons and believed that this strategy would suit the Year 9 students, as Emma said:

a lot of discussion ... they thrive on discussion ... they like the opportunity to come up with answers ... and ideas.

Reflective discussions were therefore included as a teaching and learning pedagogy of the Olympism unit from the outset. For instance, the first lesson used orienteering instrumentally to collect the ideals and ethics on cards as clues to introduce the topic. Debriefing the activity included questioning and reflection about the

new concepts presented and how Olympism was demonstrated in action by the teams during the collection of the taonga¹⁰ cards.

Creating the opportunity for, and conducting discussions in a co-operative and supportive environment is another of the humanistic teaching approaches supported by Huitt (2009). Having participated in experiences that raise ethical and moral situations, the processes of analysing, understanding, and developing meaning then come into play. Similarly, having dilemma discussions is regarded as a very suitable method for students to process their exploration of attitudes and values in games contexts, to understand feelings, generate ideas and consider alternative and conflicting values (Binder, 2007; Halstead & Taylor, 2000; Lemin, et al., 1994).

However, simply asking questions does not necessarily create a discussion. Teachers also need to further create an environment for dialogue and interaction to take place. This means ensuring that the conditions to establish a discussion, proposed in Killen (2007), are fulfilled. Applying these conditions for Olympism teaching means that students should be openly encouraged and feel confident to talk, listen, and respond to one another about more than one perspective of their values, with the intention of developing their knowledge of ethics and ideals as they are demonstrated through their involvement in games and sport. Student abilities to carry out these criteria are enhanced if they are able to communicate and relate effectively with others. I would also add that creating time for discussions to take place is a key element physical educators need to allow for in lessons. The compulsion to ‘get on with the physical’ needs to be balanced with the creation of cognitive and affective meaning through the activity. As Killen also indicates, “the mixture of interactions also means that the pace of the discussion might be slower than in a lesson characterised by just teacher-student interactions” (p. 27).

As well as knowing how to create and promote discussions part of a teacher’s pedagogical decision making is knowing where and when to include them within particular teaching strategies they use. Teachers in my study identified a diverse array of practical critical thinking and discussion opportunities that existed in the delivery of their unit:

small group discussion about an issue and then bring it back and talk to it and share it with the class;
(Jane, Int. 2, p.14)

they did the activity in their small groups and then I either carried on with small group discussions so I visited each group and discussed with them what they were doing;

tied it in half way through the lesson and then, maybe, at the end of the lesson, discussing with the whole class ... what they were doing.

Both teacher-directed, whole class and social group learning approaches are reflected in these examples. However, the teachers thought that perhaps they used whole-class discussions in preference to small-group discussions more than they would have liked to throughout the unit. While McGee (2008) suggests that

¹⁰ Taonga is the Māori word for highly prized possessions or holdings.

whole-class discussion can foster interaction as long as a few students don't dominate the conversation, smaller group situations may encourage students to share their thoughts more openly with their peers. The prevalence of whole-class reflections also reflects the teachers need to feel in control of the discussions, and the class, as they venture into new and challenging socio-cultural learning situations. This is not surprising and it reflects Macdonald's (2004) assertion that "the move towards inquiry approaches needs to proceed with caution" (p. 22).

Solomon (1997) argues that the "cognitive disequilibrium" (p. 39) created for students, by having peers and teachers support and challenge their values and ideas, is more enduring than direct instruction about ethical behaviours (p. 39). This idea is further developed by Gard (2004) who contends that discussion also establishes the notion of "personal inquiry" (p. 99) in relation to other people. During conversations and debate students not only ascertain their own meanings and values but also consider them relational to other people's beliefs, ideas and behaviours. This, Gard believes, challenges students to be empathetic and understanding of others by respectfully listening to their explanations for feeling and acting as they do. As FG1 explained their way of tolerating another student in their group:

She likes to do her own thing but then if you've got to do it in a group and you ask her about [what to do] then she packed a sad, we helped her ... and said but you've got good ideas and you're good at this and you're good at stuff.

Communicating their critical thoughts involves students in taking the risk to share their thoughts and feelings with others in the class. However, asking students to provide and justify their opinions also helps them to see that what they think actually matters and involves "students in negotiating their own pathway through the learning" (Glasby & Macdonald, 2004, p. 137). Transforming these arguments into pedagogical strategies of reflective whole class and group discussions before, during and after playing games, provides socio-cultural learning opportunities to address dissonance between ideals and ethics in theory and practice.

Nevertheless, a dichotomy for the processes of questioning and discussion about Olympism may exist, in the view that teachers should try to avoid inculcating students with particular values, and yet the teaching of Olympism may actually require the promulgation of specific values by selection in different countries. A tension could exist for teachers about having discussions with students around values other than those espoused in the New Zealand definition Olympism. The questioning of espoused Olympism values by students in Emma's class, as explained in the previous chapter, is to be encouraged and explored by the teacher who is skilled at engaging in critical discussions. Perhaps this requires a teacher to be more a facilitator of discussion and debriefing as required in the experiential learning approach, in preference to being an instigator and controller of the direction of a discussion (Beard & Wilson, 2006; Binder, 2007; Ukens, 2007). It is, however, necessary to start somewhere. Certain ideals and ethics have been established for Olympism by the NZOA. What is important is that through engagement in critically evaluative discussions both teachers and students are able to develop meaning and understanding of their interpretation

by students in their own social world in the New Zealand context. The difference between teachers as leaders of discussions about Olympism or facilitators of a whole experiential process which includes discussion is another area which warrants exploration with regard to teaching about Olympism.

For physical educators questioning and debriefing about student values, feelings and behaviours also signals a major departure from discussing and giving feedback to students on the performance of a physical skill or sport strategy which has traditionally been their work. Both teachers and students in this study strongly contended that physical education had to involve active learning and “to be physical, which means getting moving” (FG1). However in my study, discussions during the reflection time focussed not on physical performance attributes, but rather on giving meaning to Olympism. In support of Arnold’s (1979) notion of learning through physical education which underpins the New Zealand curriculum, the teachers in this study attempted to comprehensively implement a more socio-critical approach to develop student thinking around Olympism. In my view, the often heard critique that the ‘physical’ is taken out of physical education through the use of socio-cultural approaches is somewhat ill-founded in light of comments made by teachers in this study.

This chapter continues to elaborate on some of the specific teaching methods that teachers employed. The reader should be aware that questioning and discussion episodes were an integral part of all of the pedagogical methods undertaken.

Co-operative group work

This research provides insights into the types of group activities that can be successfully used to explore Olympism in physically active learning contexts. Co-operative learning activities in games and sport are a ‘hothouse’ for the creation of ethical and value-laden interactions, situations and dilemmas that need to be explicitly explored in a values approach to Olympic education. They also provide the necessary social relationships and affective environment for student thoughts and ideas about Olympism to be identified explicitly in action, enacted, analysed and reorganised (Solomon, 1997). Teachers in my study used these approaches for instance in lessons where students:

- modified a sport so that it was inclusive for a student with a physical disability, to highlight non-discrimination;
- made up their own creative game with a friend to experience the effects friendship had on their enjoyment while playing sports;
- developed activities for their class mini Olympic Games.

The teacher’s expectation of the co-operative nature of these activities was recorded in an observation of Jane’s class when responsibility was put onto the class to get into groups of six and decide on an activity. She said make sure you look around and see everyone is in a group because as a class we care for each other and include everyone (Field notes).

The use of friendship groups was an arrangement that was frequently used by the teachers. While Bronikowski and Bronikowska (2009) suggest that contemporary youth have a strong drive for personal freedom this is a juxtaposition with another of their strong desires to be socially related and accepted by friends. It is surmised therefore, that learning of social, ethical, and moral behaviours are not “superficial humanist issues” as referred to by Kohe (2005, p. 64), but deeply important to this age group. Recognising the importance placed on social interaction and relationships by Year 9 students, often the students were provided with the choice of working with friends or not. Choosing to work in friendship groups was a powerful strategy to create student learning motivation, as Jim explained:

we get to work with people that we know ... and we trust ... because ... there's some people in our PE class, I just don't get along with ... and they don't get along with me. [With my friends] we can ... talk about what we're doing. Without them interrupting.

However, just putting students into groups to work together does not necessarily meet the principles of co-operative learning of students learning positively together and from each other towards a particular goal (Joyce et al., 2000). Therefore, teachers must be aware of the criteria such as individual accountability, positive interdependence, and group processing that need to be fulfilled in this approach if it is to truly be a model of co-operative learning. An example of this challenge occurred in my study when two friendship groups were joined together in one new non-friendship group to share their games with each other. It was observed that once their activity was explained, they continued to play their own games alongside each other, rather than join in together (Field notes). This suggests a high level of attention and facilitation that needs to be maintained by teachers in order for this strategy to work with fullest effect. It is also couched in the pedagogical reasoning that went on for Jane:

I found that quite ... scary, making the kids go with other people and then getting them to ... reflect on it ... in case it goes pear shaped in the discussion, the kids [might] come up with things in front of other people that they [shouldn't] be saying and then dealing with that.

The purposeful mixing of students into groups for a specific goal demonstrates the complex pedagogical reasoning that teachers undertake. At times the teachers in my study strategically mixed the students into non-friendship groups in order to overtly explore the manifestation of friendship, respect, and tolerance in games contexts. Evidence that this purposeful strategy worked effectively can be seen by the meanings of these ethics in action that students developed when working in heterogeneous groups:

[it showed] non-discrimination ... not ignore someone ... when you don't want to pass the ball to someone because they're slack. (FG1)

tolerating of other people [saying] that was a good pass, at least you tried and stuff like that. [It happens] at least once every lesson ... listening to each others' ideas [in the group]. (FG1)

As an illustration of the complex subtlety of teaching and learning processes, one student considered that even the implementation of this strategy required that she demonstrated Olympism when she “tolerated the teacher not letting us pick the teams” (Taeko).

Shulman (1987) also contends that the transformation of content knowledge of Olympism into concrete tasks for students by teachers is filtered through their “wisdom of practice” (p. 11); their reflective interpretations of the best strategies and representations to achieve the desired learning outcomes. As well, their personal orientations to the Olympism content, discussed in Chapter Five, are reflected in the transformative process. With their wisdom and “freedom to teach” (Malucci & Barton, 2005, p.106) arising from differing experiences, knowledge, skills, and dispositions, quality teachers may purposefully choose quite different ways of integrating specific content, an appropriate teaching method, and knowledge of their students in order to ultimately gain similar learning outcomes. An interesting example of this arose in my study. Emma and Josh chose to use group activities with Class W to explore unity and joy in effort through co-operative and competitive games. Alternatively, Jane used a whole-class approach to create meaning of these foci with Class G. This suggests that teachers’ thorough understanding of the nuances of different pedagogies, and the ways that they can be best interpreted and manipulated for a particular group of students to manifest Olympism in action, is an important pedagogical skill for teachers.

Another pedagogical method for experiencing value-laden problems is for students to role play situations where value judgments are called into question, or specific unethical sporting examples.

Role plays

Role playing was used successfully in my study to explore feelings, attitudes, and values during games, both in instances where students knew and did not know about roles that were being played. Killen (2007) states that using experiential pedagogies helps teachers to illustrate a multitude of ethical and moral situations by stopping and drawing attention to particular actions, and providing the opportunity to reflect by both players and actors. However, Solomon (1997) suggests that in order to clarify and examine values it is not enough to leave this to the spontaneous arising of such examples. She suggests that one way to raise dilemmas is to deliberately create situations that have moral and ethical implications for analysis and discussion, as employed by the Athena College teachers.

In lessons about non-discrimination and tolerance in my study students knowingly took on roles of physical disability in order to experience ethical difficulties and prejudices that might be encountered. Focus Group 1 indicated the importance of role play as a deliberate strategy to create “cognitive dissonance” (Gillespie & Culpan, 2000, p. 93) when feasibly they may not have experienced such a situation themselves, by saying:

most of us had a disability but a couple of people were fully able ... me and her were blind ... It was hard ... [it showed] people helping other people ... they didn’t get all mad at you ... [generosity for] other people.

A slightly different role play strategy revealed the effectiveness of this method to create meaning of unity, generosity, and tolerance in action when Jane surreptitiously arranged for students to play dysfunctional roles such as dropping the ball or ‘accidentally’ passing to the opposition in a game. Joyce et al.’s (2000) contention that successful role playing depends on the “quality of the enactment” (p. 60) to provide authentic analogies was indicated by the success of the method in this instance. This is evidenced by Jane’s understanding that Class G students learned “more about sharing ... and including and being generous that really worked ... they realised that, it’s not fun not to be included”, was corroborated by FG1 students who said “we just encouraged them, carried them, told them to carry on” and “It showed ... how it feels to be left out of a group and not [doing] teamwork properly”. Unlike many explanations of how to set up role plays (Joyce et al., 2000; Killen, 2007) which suggest students be aware that roles are being played, the covert nature of this approach may help to highlight particular ethical situations that are obvious to the teacher but not to the students. The process of role playing involves sensitising students to a particular problem and maintaining an environment where feelings and behaviours can be openly expressed and discussed, and debriefing occurs, is important in this method. As Huitt (2004) suggests, the strategy creates opportunities for students to use critical thinking skills, and social and emotional awareness to examine and clarify their personal feelings and values in action learning situations. Binder (2007) also promotes role playing as a proven pedagogical practice suitable for Olympic education based on values, as do the resource booklets produced by the NZOC/MOE in New Zealand. This method may also be considered useful to effect Naul’s (2008) social conduct and moral behaviour Olympic learning areas.

An experiential lesson cycle was also evident in the role playing lesson explained above, through the progressions of experiencing, reflecting, generalising, applying, and experiencing again once the roles being played become obvious. While Jane carried out the principles of questioning, debriefing and differentiating the students playing a role in her lesson, it is important, as it is for co-operative learning, that teachers fully understand the theoretical underpinnings of the method. The facilitation of critically reflective discussions is thus a crucial pedagogy for teachers. With connections to both personal and social aspects of education, role playing was a useful method to choose for the enhancement of personal and interpersonal attitudes and Olympism values that were desirable for the Year 9 students. As Binder and Guo (2004) contend an aim of role playing about ethics and ideals in physical contexts enhances the ability to recognise and act in ethical situations in wider life.

A further example of the pedagogical skill of the teachers to match up a teaching method with intended Olympism learning was seen in my study by the use of peer teaching, alternatively known in Mosston and Ashworth’s (2000) spectrum as the reciprocal style.

Peer teaching

When using a peer teaching method students assume the alternating roles of teacher and learner to teach each other new content matter. While essentially involving direct instruction between the student as teacher

and learner, this teaching method engages students in significant social, affective, and cognitive interaction. Therefore it had appeal for all the teachers in my study.

Both Josh and Emma referred to the use of this method by the name. Jane did not identify peer teaching by name, nevertheless she could describe instances of it being used. The use of peer or reciprocal teaching can also be seen as part of other teaching methods including co-operative learning approaches, such as ‘jigsaw’, and the tuakana teina style based on mutual principles of ako¹¹ of Aotearoa/New Zealand Maori. Metzler (2000) seems to provide a more encompassing title for variations on this pedagogical method by giving it the label “I Teach You, You teach Me”.

In both Metzler’s peer teaching method and Mosston and Ashworth’s reciprocal teaching style there are specific criteria that delineate the method. These include how the teacher determines the subject matter and sets the groups, and there is an emphasis on the student as teacher giving feedback to the learners. Emma explained the Olympism learning about tolerance and joy in effort associated with setting up the groups and peer teaching by saying:

we did that with ...peer teaching ...they had to try and teach [their] skill to another group the new skills [weren’t] something they could do so they had to put in some effort too it wouldn’t just come naturally to them to learn something that, perhaps, they weren’t particularly comfortable with.

This is a good example of how Emma maintained the subject matter of the Olympism focus, but allowed student choice of the physical activity through which it would be peer taught. Teaching Olympism in this way the teachers must make it explicit that they are looking for a demonstration of the ethics or ideals in action through both the physical performance of the activities and in their peer teaching interactions. Peer teaching, however, is not a time for teachers to disengage from teaching. As I recorded in my field notes; Jane moved from group to group, keeping them focused and on task. The group alongside me briefly discussed the task. She questioned each group about the events and how they’d modified them. The visits from Jane really seemed to focus the groups. Talk returned to teaching the event. Two girls stood up to practice the funny walk and the word respect emanated from their group. This observation of Class G records the importance of the teacher moving around the groups which is so vital for peer teaching. However, Mosston and Ashworth’s reciprocal teaching style also requires that there is an observer in the group to ensure the roles of teacher and learner are being carried out appropriately. Caution must therefore be taken to ensure all aspects of the reciprocal teaching style are carried out. Perhaps peer teaching is a more encompassing term for students teaching each other as Josh alludes:

peer teaching ... to be able to first ... teach.. the people that they... interact with and secondly, to be able to listen and take in information from one of their peers ... It was quite a challenge really to get them to do that. So for them to be able to do it, I think was quite positive.

¹¹ “The Māori word ‘ako’ means both ‘teaching’ and ‘learning’, an integrated process that makes use of tuakana-teina (older/ more experienced-younger/ less experienced) relationships, and implies connectedness and reciprocity between teacher and student. In this view of learning as a reciprocal and interactive process, both teachers and students learned from each other.” (Salter, 2000, p.79)

Sourced from an interview during the games period of the unit, this example also provides evidence of the growing confidence of the teachers in the use of more student-centred pedagogies. Despite the fact that the teachers felt they had to keep a tight direction of their classes, their humanistic approaches involving student freedom in developing group activities with the goal of presenting them to the rest of the class, was an important development in the latter half of this study.

Divergent discovery

A good example of Mosston and Ashworth's (2002) divergent discovery teaching model was provided towards the end of the unit, when students worked in co-operative groups to create their own class mini Olympic Games. A key feature of this approach is giving students time to design diverse activity solutions to a set problem, in this case the staging of a Class W and Class G mini Games. This part of the overall unit was well aligned with the components of the divergent discovery strategy for groups which Mosston and Ashworth argue are:

- the opportunity for everyone to suggest a solution;
- the opportunity to try anyone's solution;
- negotiating and modifying solutions;
- group reinforcement of the valid solution;
- group tolerance of the invalid solution; and
- a climate of inclusion (p. 271)

However, in assessing whether the criteria of divergent discovery were found to be fulfilled, the setting up of the activity with Class W was somewhat more traditional than that taken with Class G. Class W's mini Games was based on a class brainstorm of Olympic sporting events. Groups chose the sport they would modify and design for the class event, and then followed along the divergent discovery pathway to create their event. For Class G, the groups were completely free to make up their own event. The activities that resulted were rather atypical from the sporting notions that are normally conjured up by a vision of the Olympic Games, but had incorporated aspects the students associated with their lessons on discrimination, as Taeko described:

Bowling, walking, relays, a random ball [game]... ours [was most enjoyable] ... 20 skips ... do a wheelbarrow ... tag someone on the leg and they were blindfolded and they had to climb up a ladder ... then ... a three-legged race [it showed] tolerating with other people and how slow they might have been Respecting the other teams. By cheering other people's teams on [as well] as their own [it made us feel] happy.

While both solutions satisfied the divergent discovery facets of social interaction, negotiating, modifying, reducing ideas to a best solution, and the designs of all groups being acceptable, the Class G groups may have created more diverse responses that were unexpected and beyond the known, which is a goal of the divergent discovery method. Nevertheless, FG2 clearly regarded their Games as "very successful

because we talked to each other and learned each others' games". For both classes, important humanistic aspects of this task involving student group choices, working towards a goal, and having time enough to carry out the task were fulfilled.

However, the idea that Olympic education can actually take place through the practice of minor games, modified sport and other physical activities at all is contrary to Gessman's didactic standard of the "systematic pursuit of long-term motor learning and sports skills" (Naul, 2008, p. 109) for an Olympic education. Grupe also agrees with this sporting context, but goes on to include general sport and aesthetic pursuits such as dance as examples of acceptable contexts for Olympism learning (Naul, 2008). On the other hand, Muller (2008) considers that a wider variety of physical activities are suitable for the pursuit of Olympic education, not just Olympic sports. These views raise questions such as; did the Olympism unit in this study really involve the practice of sport? and did the students develop to be the best they could be in any activity? Gessman believes that participation in "Nonsense Olympics" (Naul, 2008, p. 110) and deeming games, such as Fat Mat Splat, Benchball, made up games, indoor soccer, and modified orienteering as appropriate for Olympic education actually repudiate the Olympic idea, and indeed are an asinine manifestation of it. The premise behind this assertion is his belief in the importance of an individual striving to achieve and personally developing valued traits learned through performance rivalry with an opponent. Perhaps Gessman's more individualised perspective is incongruous with the belief in a more socio-cultural, inter-related, holistic view of human development which is taken when considering Olympism from a values education perspective. The opposing views of individualised or humanistic learning approaches for Olympic education in this dichotomy can possibly be compared with the challenges faced by physical educators in the early 2000s. For it was at that time physical education in New Zealand moved from scientised to more socio-cultural underpinnings, heeding the call of critical theorists for a greater awareness of contemporary youth culture. A call for a similar connection for Olympic education has similarly been recently made by Bronikowski and Bronikowska in 2009.

The focus of this part of the discussion chapter has been on the teaching methods and strategies actually identified by the Athena College teachers. It has not considered other methods that they may have used but have not named. For instance, another method that the teachers may have considered using for Olympism teaching and learning, but did not, is Hellison's (2003) model for teaching personal and social responsibility. First used with disadvantaged youth in Chicago this method requires students to reflect on their developing values and ethics while taking increasing responsibility for their own, and others actions in physical activity contexts. Siedentop's sport education model (Siedentop, Hastie, & Van den Mars, 2004) also lends itself to learning about positive attitudes and values in sport and the teachers were planning to use this model in the unit that followed the Olympism one, anticipating that they would see ideals and ethics applied in action. Lemin et al.'s (1994) process for exploring personal and others attitudes and values through a sequence of identification and clarification, comparing and contrasting may seem to be evident in

aspects of this research. However, deeper analysis is needed to establish other embedded teaching methods and strategies, and this may be the focus of future examination of the data.

Teacher Knowledge of Teaching Methods

Nonetheless, an issue raised by my study was that whilst the Athena College teachers actually employed and named a range of successful teaching methods as discussed, they possibly used the methods quite ‘instinctively’. This concurs with Shulman’s (1987) suggestion that, given the complexities and demands of teaching, sometimes “teachers themselves have difficulty in articulating what they know and how they know it” (p. 6). Uncertainty over the processes and learning outcomes of using a specific method, may have contributed to the teachers feelings at the end of the unit that they were very happy with the way that it had gone, but were unsure as to why it had worked so well for the students. As Jane considered at the closure of the unit, she didn’t “call on any specific ways of teaching ... I didn’t think about it. You know, I just do it. I probably couldn’t label them”. Concern for maintaining direct control of the students, rather than understanding of more subtle covert management which is integral to student-centred teaching methods, may also have led to Josh’s quite pleased, but vague assertion:

I don’t remember the ... exact instances, but I remember ... thinking that [was a good example]... and what was even more impressive I thought was that they could understand what they were doing and they could tell us what they were doing ... related to ... what we were actually teaching them.

Not connecting with the theory and criteria behind a particular pedagogy could indicate that teachers may miss valuable opportunities to enhance the teaching and learning opportunities of a specific method. For instance, just making up a game is not an example of Mosston and Ashworth’s (2000) divergent discovery model, as in lessons in my study when students worked in groups to create an activity which demonstrated unity. But creatively problem solving for a number of different games that meet cited criteria, which are all accepted by the teacher, extends making up a game beyond the realm of simple direct practice, such as the mini Games lessons discussed earlier. Perhaps, rather than just knowing the activity, it is deeper understanding of both theoretical and practical connections between the teaching method and the possibility for ethical learning outcomes that underlies Emma’s reflection:

I guess I’d like to know how to do that, how to pull that out of the kids and ... what activities can I do or how can I change this activity to make it more explicit In order to make them understand [and] demonstrate [Olympism].

Consistent with Bronikowski and Bronikowska’s (2009) contention that for Olympism education there needs to be a planned approach to ethical teaching, I believe Olympism educators need to have deep knowledge and understanding of teaching methods and strategies in order to choose the best match for their intended Olympism learning outcomes.

Having discussed some of the specific teaching methods and strategies adopted by the Athena College teachers my discussion now continues to address other aspects of PCK that emerged in the research. These

are the importance of the teacher as a role model of Olympism and maintaining high expectations for student learning about Olympism.

Teacher Modelling of Olympism

A major finding in my research was the strong influence of the teacher as a role model of Olympism, from a pedagogical perspective. This arose in the opening interviews with students who themselves could articulate that it was the teacher modelling the Olympic beliefs which mattered. Interestingly, real consciousness of their role in modelling Olympism did not arise with the teachers until they were questioned about this aspect in later interviews, on the basis of what the students had said.

The act of teaching is an observable performance. Therefore, when engaged in matters of ethical education the values, feelings, cares, and concerns of physical educators are both directly and indirectly evident to students. According to Shields and Bredemeier (1995), teachers need to “model those virtues that the students are being encouraged to adopt” (p. 212). Huitt (2009) asserts that being “a role model for the attitudes, beliefs and habits you wish to foster” (p. 3) is one of the ways in which teachers can implement a humanistic pedagogy. It follows that the teacher’s interactive behaviours and style may contribute to the students’ understandings of the content that is being presented (Malloy, Ross, & Zakus, 2000). For instance, the students had an acute sense of how the teachers demonstrated respect and tolerance towards them during discussion times, as is evident in FG1’s comment:

if we say an idea and ... say she didn’t agree with it, she wouldn’t just go, no, that idea sucks. She’d say ... yeah, maybe we could change it just a bit by adding this into it or something like that.

So, whether they like it or not, Arnold (2004) argues that teachers must be exemplars of the attitudes and values they openly promote when conducting sport as a practice. The personal values and beliefs of the teachers have been discussed earlier in this study and similarly endorse this view. In accord with his beliefs Josh reflected, for example:

we’re role modelling, this is probably a little bit idealistic but I think as teachers ... we are role models anyway ... it’s ... our nature and the way that we are and the people that we are generally hopefully they see this in the type of person that I am ... they are sort of there, within me anyway.

No matter that the pedagogical modelling of Olympism seemed idealistic to Josh, the students were very explicit about how they observed Olympism in action through his behaviours, saying he modelled ideals and ethics:

all the time. listening to our conversation ... he doesn’t talk when we talk ... he sends people out that are talking in class ... so that [others] get to learn ... he makes us laugh ... he wears appropriate clothes. (FG2)

Teachers in this study also modelled a caring-related values education approach that Noddings (1988) asserts is necessary for fostering ethical ideals. The teachers empathetically shared their real concerns for and with the students, more particularly when addressing some of the behavioural and uniform problems in the classes. Josh shared his awareness that he felt ‘grumpy’ about these problems with the students. Subsequently he, and Jane, showed very positive and caring attitudes towards helping the students to develop the responsibility they needed to deal with these issues, so that the classes could proceed happily for all. As I observed and recorded in my field notes; Jane has endlessly respectful behaviours towards the students. She is really positive, for example, even when telling them off about not changing. She smiles and interacts with them happily, always modelling good manners towards them. However, there was an opportunity in these instances of class routines and management for the teachers to make an explicit, rather than implied, connection that through their caring and encouraging attitudes about these concerns they were actually demonstrating Olympism ethics of respect, tolerance, and generosity. This would have demonstrated the transference of Olympism understanding, by illustrating that learning is evident even in class management practices as Alton-Lee (2003) asserts.

Teachers of Olympism using socially interactive pedagogies need to understand that all of their actions and attitudes are imbued with their values, and that they are being constantly observed and evaluated for authenticity by the students. The notion that she was role modelling her values for students seemed to underlie Emma’s comment that she did not “want to be shown up to be a bit of a ... fake almost”. Aware of the responsibility she felt to be authentic and honest she was concerned that, possibly, the planned Olympism unit focused on ideals and ethics in an unproblematic way. She acknowledged the critique of the Class W students who challenged that the actions of the wider Olympic Movement are not always consistent with its espoused philosophy, conscious that teaching uncritically left her open to questioning and debate. Such is the quandary for teachers’ role modelling of positive values and ethical behaviours. Jane’s deepening realisation of the reality of being a role model did not ‘hit home’ for her until her behaviours were also challenged, in light of the students’ understanding of Olympism. She explained:

I made a joke ... to one of the girls [and] they said, Miss, that wasn’t very nice. I was just joking. She said, I know, but it still wasn’t very nice and [I said] oh, yes, sorry. So I think ... they were thinking about it ... they were thinking of how others were talking ... and I was one of them.

Kirschenbaum, (2000) contends when we give young people opportunities, such as that above, to evaluate values and behaviours for themselves it increases the likelihood of their positive character education. However, the situations above were not deliberately planned pedagogically for evaluation by the students, but rather were emerging realisations for the teachers. They may have been powerful examples for the students had they been shared as dilemma examples of Olympism with them. Thus, teachers of Olympism need to develop a heightened understanding of the ways students interpret their every action as living examples of the ideals and ethics. They need to demonstrate didactically that Olympism is their way of life.

Early in the unit Jane considered that elite athletes would be the role models to whom students of Athena College would most likely aspire. However, Naul (2008) found that being models of “good example” (p. 155) was a just minor reason for young people to admire Olympic champions. Instead, I would argue that perhaps the real role models of Olympism for young people are found much ‘closer to home’, for example in their teachers, friends and family. Toni’s comment endorses this view:

be someone who, who younger people want to[look] up to ... probably the teacher ... the more energetic people [in class] ... the people who bring their gear probably the year 13s or the excellent students.

The fact that the students were more aware of teacher modelling of Olympism earlier on in the unit than the teachers themselves, points to the importance of role modelling as a pedagogical method suitable for teaching Olympism that is worthy of further investigation.

Maintaining High Expectations for Student Learning

The skill of setting expectations for student learning is part of teachers’ pedagogical content knowledge. As both Hattie (2009) and Alton Lee (2003) have found, quality teachers establish high, but realistic expectations for student achievement.

In my research, comments such as “because of their low, sort of ability ... it’s quite hard to get something pitched at ... where they can handle it” and “critical thinking [but] a very low level of critical thinking for these kids”, made by Emma and Josh, provide examples of the ways in which teachers grappled with their pedagogical content knowledge for learning about Olympism, as a topic which was not only new for the students but new to them also. As well, remarks about some of the terminology of Olympism; the use of the word ethics which Jane considered problematic, Josh who questioned the relevance of the term Olympism for students and “I have taken those words out because they’re way too yucky” by Emma, might also suggest that the teachers thought Olympism understanding would be beyond the comprehension of students in Class G and Class W. Alternatively, the teachers’ viewpoints may reflect their personal initial understandings of what Olympism actually is, and how it could be taught. However, such perceived difficulty with the new terms was not borne out with the students in my study. While in the opening phases of the unit the students preferred to use language associated with the earlier communication and teamwork units, they were able to name the ideals and ethics correctly and their subsequent interviews were interspersed with the appropriate use of Olympism language and terms throughout.

Making assumptions about Class W and Class G as ‘low band’ may create the possibility of lowering the student learning expectations of teachers. As Conner et al. (2007) indicate such perspectives have the potential to create low expectations and possibly limit student learning. Fraser (2008) suggests that having high expectations builds student perseverance and fosters an understanding for them that learning may be hard at times. Characteristics of excellent teachers found by Hattie (2003) are their abilities to challenge students, provide deep representations of the subject and to monitor and give feedback on learning. The

teachers' viewpoints demonstrate their struggle to pitch their teaching of Olympism at a level which engenders high expectations of student learning. Always looking for ways to improve, Emma demonstrated her ability to critically reflect on this issue when she said:

to make ... it function better I think ... you develop expectations, I guess, of what students should be demonstrating or what you'd like them to be demonstrating relating to those ideals. So huge development there to see what, we achieved but what ... you could achieve if it was put in place sort of better.

Although possible concerns about the level the lessons were aimed at may be allayed when considering the following students' perspectives that the learning was "hard.. [it showed] people ... helping other people" and "It's hard ... [it showed]Teamwork" (FG1).

It is postulated therefore that depth and breadth of both student and subject knowledge of the teacher is important for having high expectations for learning about Olympism. For instance, while his knowledge of attitudes and values in the physical education curriculum was a useful starting point, Josh may have pitched lessons at a deeper level of understanding had he had greater knowledge of Olympism and what the ideals and ethics looked like in action earlier in the unit. It does appear in my study though that the teachers' awareness of the level of expectations for student learning in their classes developed along with their own new comprehensions of Olympism in action, as seen when Josh reflected:

we talked about... what [they] did that might relate to some of these ideals, and Manu and a couple of others came up with some very explicit examples of what other individuals in the class [had done], .. I remember thinking at the time that those kids had made that leap ... that quite surprised me but it was quite good Above [their] level, to be honest.(Josh)

The teachers' perception of the student abilities draws attention to the importance of teachers knowing their students well. For Shulman (1987) "knowledge of learners and their characteristics" (p. 8) is a separate teacher knowledge category from "the blending of content and pedagogy" (p. 8) which constitutes PCK. However, I believe it also needs to be an integral part of the teachers' PCK, as in the model for teacher preparation proposed by Darling-Hammond (2006) which is more encompassing of knowledge of subject matter, curriculum, teaching methods and "learners and their development in social contexts" (p. 11).

Notably, from the opening of the unit the teachers in my study were observed to set and maintain very high behavioural and self responsibility standards for their students, through constant monitoring and feedback around their uniform, participation and the way they generally conducted themselves. This had a perceptible effect throughout the lessons with improvements occurring. It was noticeable, from a privileged position as observer, that these were ideal opportunities for the teachers to make explicit connections between Olympism learned through physical activities, and the behaviours of the students in another real-life classroom situation. The transference of Olympism to wider life situations is a thrust of a life-world approach to Olympic education and this situation provides a good example of how Naul (2008) might see Olympism "conveyed and formed as a conscience for everyday life" (p. 126). However, while the teachers

modeled behaviours they expected from their students, they weren't explicitly interpreted by the teachers as instances portraying Olympism. This may be explained by Bronikowski and Bronikowska's (2009) suggestion that behaviours must first be interpreted as moral problems, in order to relate them explicitly to ethical and ideal ways of behaving. Nonetheless, the students themselves were able to make connections to respect for others, tolerance, and role modelling around their own behaviours, or rather, a lack of them.

Establishing and maintaining high learning and behaviour expectations for students may be one of the challenges teachers face when transforming Olympism into educative tasks through physical activities, particularly for the first time. Shulman (1987) suggests that flexibility in teaching may not be available when teachers do not have good understanding of the topic they are teaching. Therefore, developing an awareness of what ideals and ethics look like, not only in sporting activities but also in everyday life, is another form of knowledge that teachers of Olympism need to develop.

Summary

This second discussion chapter has addressed the research question; what pedagogical approaches do physical educators employ to teach Olympism? The approaches used for teaching Olympism in my research setting at Athena College are shown to rest on humanistic pedagogies by providing opportunities to develop affective and ethical learning through experiencing social and co-operative interactions in games and sport contexts. Using the clearly defined New Zealand definition of Olympism as a foundation to determine the component content matter, plus their understanding of a range of teaching methods and strategies and their knowledge of the needs and abilities of their students, the teachers purposefully developed Olympism into meaningful activities for the Year 9 programme for the first time. Using physical contexts, the unit operationalised the view of Parry (1998) that "PE activities should be seen as 'practices' which act as a context for the development of human excellences and 'virtues', and the cultivation of those qualities of character which dispose one to act virtuously" (pp.16-17). Clearly there are challenges to the first time delivery of a physical education unit about Olympism.

The teaching methods and strategies used in my study to educate about Olympism through physical contexts come from the social group of teaching models and can be generalised as experiential in nature. This encompassing pedagogy pervades throughout other more specific teaching methods and strategies as has been elaborated on in the discussion. The methods utilised are also coherent for educating about values from the point of view of values clarification and action meaning (Huitt, 2004). Questioning and discussion have been identified by the teachers as being strategies of major importance which enabled them to connect Olympism with their students' thoughts and lives. Indeed, the selection of a questioning and discussion pedagogical strategy indicates that the teachers were not in the business of values enculturation but rather were more open to the exploration of their own values by the students, in the context of Olympism.

However, I would argue that no single pedagogical approach stands out as 'the model' for educating about Olympism through physical contexts. Instead, I argue, consistent with Alton-Lee (2003) and Davis' (1999)

assertion for teaching generally, that a number of methods appear as complimentary combinations, from direct teaching to co-operative group strategies to student-centred peer teaching, through multiple opportunities to practice and apply Olympism in physical activities. The research highlights the need for Olympism educators to have thorough understanding of the detailed complexities required for a range of teaching methods and strategies and to be able to match and modify them to best suit their students. Teachers must therefore have deep pedagogical content knowledge and understanding of their students to achieve the intended learning about Olympism ideals. Creating questions and facilitating discussions that explicitly match the activity to the intended learning is a pedagogical ability that Olympism educators also need to develop in order to make the link between students' values and the actual demonstration and understanding of them in action. Establishing and maintaining high learning expectations may be one of the challenges teachers face when transforming Olympism into educative tasks for the first time. All of these requirements necessitate the provision of professional development programmes for physical educators, and for them to take up those opportunities, in order to upskill their knowledge and understanding of the application of methods and strategies specifically for Olympism teaching and learning.

Moreover, I would also contend that the pedagogical approaches taken in my study to educating students about Olympism embedded in active sport and games contexts, almost exclusively from wider Olympic knowledge, should actually be called 'Olympism education' rather than Olympic education. Whilst Binder (2007) proposes a similar idea, "Education through Olympism" (p. 14) she maintains a cross-curricular approach to teaching life skills and values, using much subject matter from the wider Olympic movement. However, the Athena College approach for students to specifically develop ideals and ethical meanings through the valued practice of games, sport and other physical activities that they personally value distinguishes it from directions taken by other Olympic education programmes around the world and suggests the 'Olympism education' title.

A rationale for teaching Olympism to young people is that if students engage in sport and physical activities in ways that are socially and ethically acceptable, then what they learn can be transferred to other aspects of their lives. Chapter Seven now moves on to consider the students' learning about Olympism and the influence that knowledge had for their lives outside of the classroom during the research period.

CHAPTER SEVEN: DISCUSSION ON STUDENT LEARNING ABOUT OLYMPISM AND CONNECTIONS TO THEIR WIDER LIVES

Part 1: Introduction

This third discussion chapter focuses specifically on how the students' perspectives provide evidence of their learning of Olympism. It addresses the two remaining research questions:

- what do students understand about Olympism; and
- how do students demonstrate Olympism in their physical education lessons and their lives?

These questions are answered by relating the student understandings of Olympism to teaching and learning theories by considering the initial and more complex meanings of Olympism that the students developed through sport and games contexts. The chapter contemplates the variety of ways by which the Athena College students' transferred their learning of Olympism to life beyond the gymnasium.

Student Understanding of Olympism

The Athena College students' initial understandings about Olympism appear to be well connected to their learning, and enhanced, through the earlier units which had focused on communication and teamwork. Focus Group 2 examples illustrate the students' understanding of the social skills that their teachers deemed necessary for progressing to the new Olympism unit: "everyone listening to everyone", "saying their names", "you can't work by yourself", and "sharing the ball around". Focus Group 1's comment at this time indicated that they were also making connections between their learning in and outside of physical education lessons:

you work better with other people as you get through stuff, like games ... and all over school ... you'll get more teamwork with other people because you know what it is.

I believe the student understandings, as illustrated, provide an example of a starting point in the physical education gymnasium, for what Shulman (1987) asserts is one of the wider purposes of education. Namely, that students need to develop "understandings, skills, values and attitudes to function in a free and just society" (p. 14). Learning about the ideals and ethics of Olympism, and how they are manifested through positive social interactions in the gymnasium and transferred to life in and out of school can contribute to the broader educative purpose of physical education to fulfill Shulman's assertion. Wright (2004) supports the notion that physical education has a part to play in enabling students to engage actively in a changing social and cultural world by developing "socially produced knowledge with values and social practices associated with physical education and activity"(p. 6). I would argue that by association, Olympic

education, particularly when it is focused on Olympism, has an important role to play in this educational purpose.

Initial student learning

Collectively, the students' initial learning appears predominantly as the recall of a list of the Olympism ideals and ethics from the New Zealand definition. Macdonald (2004) highlights the tensions between the popularity of whether information processing or social models are the most important for student learning in physical education. Nevertheless, Joyce et al. (2000) maintain that "the humble task of memorising is with us throughout our lives We have to learn large quantities of words, and we have to connect them to objects, events, actions and qualities.... In any new area of study, a major task is learning the important words and definitions." (p. 197)

In beginning 'somewhere' for learning about Olympism, the students' ability to name all the ideals and ethics to which they had recently been introduced, represents an appropriate start to the new unit. What might have anchored even the students' initial knowledge, and taken it beyond merely transmission-oriented learning, was the way the learning was experienced in sport and other games as the consistent mode of delivery from the outset (Arnold, 1999). Support for this view may be found in an example that arose during the second interview with FG2. At that point the students related their understanding of the joy found in effort back to the very first lesson of the unit when they had taken part in an orienteering treasure hunt to find the Olympism related words which were written on cards and spread around the school. While the students continued to name all the ideals and ethics throughout the unit, their meaning and understandings of the ideals and ethics appear to have developed more through the games and sports contexts.

Learning Olympism through Sport and Games

My research provides rich evidence of the value of Arnold's (1996) notion of learning Olympism through the valued human practice of sport and physical activity contexts. The students mentioned they:

Put up with [people] ignore, it's easier if someone chooses a game and you don't want to just put up with it Join in [with] effort ... teamwork ... carrying ... the mat if you have someone that you don't like that just jumps on it you go along with it as well. (FG2)

Raising Olympism to an 'obvious' and demonstrable position supports Gibbons et al. (1995) and Bronikowski and Bronikowska's (2009) view that values and ethics need to be an explicit focus for teaching if students are to create meaning and understanding of them. Integrated with the social learning approaches suggested by Joyce et al. (2000), the instrumental use of sport and games provides opportunities for meaningful learning about Olympism. Metzler (2000) maintains it is an ongoing association with sensory experiences such as sport and games, which integrate cognitive, affective, and psycho-motor domains and serve to establish and develop longer term knowledge, meaning, and understandings. Joyce et al. (2000) endorse this view by saying that evidence largely confirms that working socially with others results in

positive feelings and interactions and improved learning. Sport and games provide a vehicle for such social experiences. The following comment by Taeko provides evidence of the relationship between the learning domains, the physical activity, the social environment, and her learning about Olympism:

Respect for others ... you help them but if they say something that you don't really like, you just respect them ... be nice to them and everything ... we made up games ... you had to play a game with that disability [It showed] that everyone can do the same type of thing and you've got to respect them [and have] non-discrimination for the disabilities they have.

Arnold's (1996, 1999) practice view of sport is apparent in the examples provided above as the students explain the positive ways in which they chose to act ideally and ethically during their games. Similar to Arnold's viewpoint, they also personify Huitt's (2004) action learning approach for values education. The purpose of using active sport and games from a values education perspective is that it provides students with opportunities to act according to their values, and that students are enabled to "view themselves as personal-social interactive beings, not fully autonomous, but members of a community" (p. 8). Thus, the games contexts enabled the students to articulate observable ways that they demonstrated Olympism in action, both personally and as part of a group.

Another interesting feature of the learning articulated by the students in my study is that it is associated with the whole socio-cultural environment of the physical education lesson as well as participation in the games themselves. This includes the negotiations and communications that students undertook to play the games and their behaviours before, during, and after the games as illustrated in the comment:

[our game worked well] because we're friends and we know each other more ... because we knew each other, properly, then ... we could talk, it was easier to talk to each other.
(FG1)

According to Shulman (1987), and Alton-Lee (2003), "multiple forms of representation are desirable" (Shulman, 1987, p. 16) for student learning. Therefore both the games and all of the associated tasks to undertake them successfully may be regarded as activities that represent learning opportunities for Olympism. This view challenges Arnold's (1996, 1999) practice view that Olympism can only be learned through the physical act of playing the sport. I would argue that all of these associated situations before and after the game, which are intent on playing the game, are part of the game and therefore should be included in the practice view. Indeed, they represent diverse learning opportunities for Olympism which appealed to the students and indicate the inter-relatedness of the teaching pedagogies and student learning. That the whole environment of teaching and learning in the gymnasium is imbued with ideals and ethics is an important point for Olympic education based on Olympism.

Although the Athena College students appear accepting of the activities that were chosen by their teachers they also enjoyed the humanistic notion of having a choice of activities. The following examples are illustrative of what the students said about making up and playing other people's games:

We've been working together. Three in each group love it hard out....you have fun you get to play what you want to play. (FG2).

[the mini-Olympics was] very successful Because we talked to each other and learned each others' games. (Taeko)

Highlighting the importance of the “student voice” Bourke (2008, p. 156) argues that authenticity is very important for successful, contemporary student learning. This requires more than simply listening to students, but students having substantial input into the nature and direction of their own learning. Bourke asserts that successful learning is more likely to occur in “an authentic context for the students than a formalised, inauthentic setting” (p. 161). In the instance cited above about the mini-Olympics in Class G the games bore no resemblance to a familiar Olympic Games. However, the event which involved lawn bowls, relay walking in funny clothing and a blindfold obstacle race was seen to be highly active, completely engaging, and thoroughly enjoyable for the students. The student intentions, noted in my observations, that they would demonstrate Olympism during the ‘mini Olympics’ through “teamwork, having fun, encouraging others, respect, loyalty, trying hard, being friendly, co-operating, supporting, sportsmanship, handshakes, congratulations, no cheating and to play by the rules were all observable in action throughout the activities. Gessman (Naul, 2008) may be horrified to hear that such an event is deemed an ‘Olympics’, yet Olympism was indeed clearly visible throughout these Games. Perhaps this was because the students themselves assumed responsibility in a socio-cultural setting that was created by, and therefore held meaning for, Class G at Athena College. Still within the context of games and physical activities, my discussion now moves on to consider some of the students’ deeper understandings of Olympism as they emerged through the period of my study.

The Development of Deeper Meanings of Olympism

While generally the students did not elaborate too deeply on specific meanings of Olympism at the beginning of the unit, two examples at this stage do serve to illustrate the understandings that they were starting to develop. A mixed interpretation of the ideals of the ‘balance of mind, body and character’ and the ‘joy found in effort’ provides an insightful student perspective of the physical and mental/emotional states involved in the two ideals combined as the students endeavoured to make sense of the new terms:

Concentrate ... focusing ... relaxing ... having fun ... looking after your body ... getting fit, it makes you smile and it makes you feel good about yourself. (FG2)

This interpretation reveals a conception of their own learning about Olympism from students who are, due to their prior learning and understandings, “well positioned to articulate their experiences and express their own views” (Fitzgerald & Jobling, 2004, p. 78). The centrality of the student’s perspective is an important feature for both humanistic and socio-cultural views on student learning. The emotional elements in the FG2 comment aligns with Huitt’s (2009) view that, from a humanist perspective, learning is based on affective and cognitive needs and interests. It also demonstrates a more holistic understanding of the balance of mind, body and character beyond that of sport participation simply for physical development which is desirable for

students to gain when a life-world approach is taken for Olympic education. A second early example of a more comprehensive understanding can be seen in how Jim gained meaning about ‘unity’ in action from the perspective of being a participant in a game:

we were all carrying that [mat] back as a team ... we were all yelling out, go, go ... then we would all carry it back to our team and then we’d all have to stand on it.

The socio-cultural view of learning that both Macdonald (2004) and Barker (2008) articulate, involves active learning in social settings. This enables students to build meanings and understandings of, and with, others which guide their interactions both within and beyond the classroom and school. Both the humanistic and socio-cultural learning theories, raised here as important in my study, recognise that each student brings their own lens of experiences, culture, motivations, and interests through which to view the learning activities in the environment of the gymnasium. In the case of Jim, as mentioned above, his teacher had said that she would not use the word ‘unity’ because she did not think the students would understand it. It seems that Jim did understand the term and could also create a clear personal picture of unity in action. Bourke’s (2008) assertions about involving the “student voice” (p. 156) in learning may be important in this case in order that learning is not limited to what the teacher thinks the students will or will not understand. Subsequently, the students in my study seemed to develop multiple meanings of Olympism and personalised their learning more profoundly. Several of the student meanings and understandings have already been presented in Chapter Six in relation to the teaching pedagogies and others are now presented through the next part of my discussion.

Some of the meanings that the students provided for the ideals and ethics may at first appear to be reasonably simplistic. For instance, Taeko explained the ‘joy in effort’ as:

when we were doing... Octopus ... and Bump ... You had to work together so no one tags you ... getting your body and mind [to] work together and joy of what you do... Because the harder you do it, the more happy you’ll be with it when you’re finished.

However, I believe a second reading reveals what Joyce et al. (2000) contend are a level of quite complex skills which are “necessary to clarify one’s values, analyse one’s role in group situations and take the view of others” (p. 106). The example mentioned is representative of other student explanations, which, rather than being abstract notions of Olympism, are anchored in concrete, social behaviour examples which were relational to other students and situations while playing games. This finding aligns with the views of Beard and Wilson (2006) and Silberman (2007) with regard to experiential learning. The Athena College students were enabled to articulate meanings from experiences they may otherwise have just engaged in physically, but not cognitively or affectively. Silberman (2007) argues that “experiential learning [doesn’t] just engage participants in activities. [It helps] them derive meaning from those activities.” (p. 2). According to Wright (2004) contemporary students need to be able to cope with making sense of changing knowledge “and make choices about how to act - this includes acting ethically and morally” (p. 6). Many of their examples indicate the students’ learning as a result of choices that they had to make at times during games in the gymnasium.

Having such a learning opportunity to practice the universal ethic of joy in effort is also consistent with the action learning approach that Huitt (2004) advocates for values education. The example referred to above is a good indication of the way one student analysed a common value laden situation in games, and used her social and affective awareness to determine the way to act. Taeko's description of how the ethic of joy in effort was recognised, felt and demonstrated in the context of a game provides us with a good illustration of Olympism 'in action'. I believe that students should be able to internalise and articulate this level of meaning if Olympic education based on deeper understandings of Olympism is to be considered successful.

The complex nature of social interactions in games contexts which assist students to determine their attitudes, values, and ethical actions is further seen in cases which show the inter-relatedness of Olympism ideals and ethics. For instance, it is possible to demonstrate both 'friendship' and 'tolerance', as evidenced by FG1's example:

To be ... tolerant of people. And how they feel ...it's hard to get her to [join in]. She likes to do her own thing but then if you've got to do it in a group and you ask her [even in a friendly way]... she might get mad and ... if you ask, if she doesn't get [her own way] and she [acts sad] She won't care if she didn't get her own way but ... she won't take part or won't do anything.

The use of rational thinking to clarify the students' ideas may be seen in this quote. As students grow they develop their abilities to reason and think abstractly about attitudes, values and ethics (Huitt, 2004; Nielsen, 2005). However, the engagement of feelings in a practical experience enhances the students' understanding and makes this comment more than just rational thought. As Silberman (2007) suggests "the need for concrete experience doesn't diminish but, with the capacity for abstract thinking, participants can now go from the experience to much higher-order understandings" (p. 2).

The student learning examples in this part may also serve to illustrate two of Naul's (2008) four components in his model for Olympic education, namely "social conduct" and "moral behaviours" (p. 129). However, I would suggest that in practice these two areas may not be regarded in quite the separate way that Naul envisages. In particular, it could be argued that my study shows the intricate interconnectedness of these two aspects. The notion of students orienting to a code of social behaviour which is in harmony with others, as Naul suggests, is certainly acceptable, but in a contemporary world it may not be possible for students to align only with others "whose patterns of social behaviour one personally agrees or to whom one wishes to lend support" (p. 129). Indeed, it is in learning how to get along with people who hold different viewpoints that raises and challenges the students' awareness of their own ethics and values. The context of sport provides a powerful medium for the amalgamated learning of social and moral behaviours together. Naul proposes that all four areas of his Olympic education model be integrated. However, there may be far greater overlap between the social conduct and moral behaviour areas when it comes to putting his model into practice, suggesting that these two components could be regarded as one.

The Athena College students also illustrated ways that they internalised and personalised specific ideals and ethics in order to make sense of them.

Personalising Meanings of Olympism

Some of the Athena College students appear to be able to clarify their understandings of Olympism more articulately at a personal level than others. For instance, Taeko provided well expressed personalised viewpoints for tolerance (discussed earlier), and for the joy found in effort when she said:

joy [for] what you do ... the harder you do it, the more happy you'll be with it when you're finished you get better in life. [I try hard when] doing something I really enjoy.

This is a good example of a student whose games experiences enabled her to “perceive the patterns that connect while simultaneously allowing individuals to plan, reflect and generalise how and what they have learned so they begin to take charge of learning and the development of personal meanings” (Lucknor & Nadler, 1997, p. 12). It provides evidence of the complex cognitive-affective processing that take place for students when ideal action is required and a personal vision of “the life good to live” (Hill, 2004, p. 28).

Proponents of moral education through physical education Miller et al., (1997) and Bronikowski and Bronikowska (2009) endorse a four stage model provided by Rest (1984) which highlights a useful process for understanding steps to moral behaviour in sport and games. Jim’s personalized illustration of tolerance provides an example to which the model, explained below, can be applied:

how the teachers have to put up with tolerance of us talking through classes ... because not everyone in our class get on we all have to tolerate us not getting on and if we have to work together, we have to tolerate it even if we don't want to ... there's a girl in our class ... she's been getting her sister on to everyone and we all have to tolerate that and ... she has to tolerate us not liking her. (Jim)

According to Rest, a situation must first actually be perceived as being a moral or ethical one. Secondly, a person weighs up competing ethics or morals and decides on the right or best action to take. Thirdly, a person chooses to prioritise the ethics or morals involved or whether another value, such as self gain, is more important. Finally, a person follows through by putting the ethic or moral into action. Applying this model to Jim’s example above, shows he has perceived a number of situations as involving tolerance, worked out what to do for the best in each of them considered the possibilities of not acting tolerantly and decided on the way to proceed. Further, Jim has applied his ethical thinking to a variety of instances where he believed tolerance is required which suggests a transfer of learning from Olympism education contexts to other life experiences. It would therefore seem advantageous for teachers of Olympism to understand a model of moral development, such as Rest’s, in order to build a broad awareness of their students’ learning and further, to ensure that the final action stage of the model is also manifested in their games and play.

A noticeable point in my research was the range of factors that contributed to the students’ enjoyment of the Olympism lessons. These included the structure of the lesson, the types of activities undertaken and the

rapport developed with the teacher. The importance of the teacher as an exemplifier of values as suggested by Arnold (2004) has been discussed previously, but it is worth noting again in regard to the student learning. Not only was the student learning relational to other students, it was relational to their teacher as well and was an important factor in the instance discussed below. This case provides evidence of complex personal, socio-cultural learning. One student, who professed that she did not enjoy physical education very much, did not always bring her uniform and at times sat out of lessons, was frequently seen to be enthusiastic and motivated during the Olympism unit. Toni recognised that her teacher, Jane, behaved respectfully towards her when she said:

If you haven't been bringing the uniform for two terms or three terms and so you haven't done anything ... about it She just lets you [she's being tolerant]. I do [PE] if I feel like doing stuff [she is quite tolerant towards me].

As a good example of Noddings (1988) teacher caring and modelling the ethical ideal, it seems that Jane's unerring tolerance and respect in all her actions towards Toni won her over from time to time during the Olympism unit, as she learned from a number of activities that she actually enjoyed:

[making up our game] ... that was fun ... I was with Taeko. We had to ... trust each other to ... keep the ball between us ... and we had ... the little obstacle course with the ball between us.

It seems that Toni benefitted greatly from a combination of Jane's dedicated affirmation, which Noddings argues is very important for ethical learning, and Bourke's (2008) notion that "when the students think learning is exciting and fun, their approaches are generally more positive and they are likely to engage more with the content" (p. 161). She moved from appearing nervous and apprehensive to a situation of happy participation in games that would be considered well outside of mainstream sport. Nevertheless, the overall class environment in the gymnasium and engagement in games that were meaningful for her enabled her to learn about Olympism being manifested, as she reflected that she felt supported when:

she walked a lot cheering me on ... I was the first runner. It was kind of hard for me to run ... [I had] respect and support and pride.

In agreement with Binder and Guo (2004), it could be argued that this case indicates "a teaching and learning process that is much more complex, one that helps young people to explore their emotional as well as their intellectual responses to ethical issues, and that emphasises care and compassion for others" (p. 7). It serves to illustrate the "an imaginative, holistic, diverse but inclusive vision" that is needed for Binder's (2001, 2007) more life-world oriented approach for student values learning in Olympic education. However, a critique of Binder's (2007) approach may be that she constantly uses examples of athletes and situations from the wider Olympic Movement as catalysts for thinking about a life-world view. I would argue that such examples may be so far distanced from students in physical education classes as to be somewhat meaningless for the majority of students. Rather it is in more personalised examples, such as those expressed by the Athena College students, that real student learning of Olympism occurs more purposefully, profoundly, and meaningfully.

While student learning was personalised in many ways during the Olympism unit at Athena College another feature that became evident by the end of my study was the improvement in the overall learning environment of the classes.

Improvement in Class Relationships

While the Athena College teachers may have been somewhat tentative in claiming wholesale learning improvements and some students made general comments such as “less growling more effort” (FG2), Taeko’s quote illustrates the class environment from a student perspective:

[We are] nice to each other ... we actually talk to each other now ... we try and work together... [the atmosphere has changed] since term one [it has] really improved.

This example may indicate a valuing of the opportunity to learn with and from others which is fostered by socio-cultural learning approaches. The NZC contends that:

Learning is inseparable from its social and cultural context. Students learn best when they feel accepted, when they enjoy positive relationships with their fellow students and teachers, and when they are able to be active, visible members of the learning community.
(p. 34)

Generated through shared decision making about their games, respectful interactions, and highlighting of specific ideals and ethics explicitly in action the social and emotional outcomes appreciated by Taeko lend themselves to Sewell and St George’s (2008) “principles of a community of learners” (p. 208). These include intellectual, social, and emotional ideas of sharing, thinking, decision making, and responsibility for learning through participating together in respectful, caring, trustful, and valued experiences. Sewell and St George indicate that learning in a community is conducive to developing more personalised “deeper conceptual understandings” (p. 208) and more flexible use of knowledge in other situations. This is an important understanding about socio-cultural learning in the classroom if Olympism is first to be understood in the gymnasium and subsequently transferred into wider student lives. However, they also warn that such approaches to learning take time and students need guidance to adjust to being collaborative, active participants in order to construct their own learning when they say “typically not all students are active participants in discussions and a subset stay mostly silent” (p. 216). This may account for variations in student abilities to articulate their Olympism learning throughout my study. While there is not opportunity in this thesis to discuss this finding in detail, for it leads into the extensive field of learning communities, it further supports this as an area for study in the context of learning about Olympism as noted in Chapter 6.

Bransford, Derry, Berliner and Hammerness (2005b) maintain that the ability to use their learning in other contexts requires that students develop not just knowledge, but understanding and meaning as well. Some of the student understandings of Olympism developed through their physical education classes are now considered in relation to their other life contexts.

Student Lives Outside of the Gymnasium

The student participants in my study were able to cite several instances where they understood Olympism to be manifested in their lives outside of the gymnasium. However, some Athena College students may have been at a somewhat formative stage in this regard, whereas others were more readily able to connect Olympism with their wider lives. Nevertheless, examples provided from their school, sport and family life experiences demonstrate the diversity of situations to which the students could relate Olympism:

joy, joy Happy tears when we won cross country in the whole school and I came first and ... I wasn't crying. I was just really happy. (FG2)

I shared my Playstation with my brother I looked after my brother every day for my Mum. (Jane, citing student examples of how they thought Olympism, which they had learned in physical education, was manifested in their lives in the school holidays)

This finding is in keeping with one of the purposes for teaching Olympism to young people, namely, if students engage in sport and physical activities in ways that are socially and morally acceptable then what they learn in these settings can be transferred to other aspects of their lives. Indeed, as the “goal of Olympism is to place sport at the service of the harmonious development of man, with a view to promoting a peaceful society concerned with the preservation of human dignity” (International Olympic Committee, 2010, p. 11) then connecting Olympism with life outside of the gymnasium is a necessary application for Olympic education in order that students engage with the philosophy as a ‘way of life’. While this may be regarded as rather ambitious for school Olympic education programmes it is nonetheless a visionary view supported by advocates of Olympic education based on Olympism (Binder, 2004; Culpan, 2008; Muller, 2008; Naul, 2008; Parry, 2003a, 2003b). Culpan (2008) advocates for the development of “the virtuous person and community through sport” (p. 14). While Muller (2008) contains his Olympic education focus to learning which occurs as part of and within the school curriculum and setting, he still fervently contends the greater educative vision for Olympism. Binder’s (2001) values based, life-world view of Olympic education endorses the notion of learning transfer from sport to life and implies a wider life application of the Olympism through objectives which mention “lifelong experience”, “a sense of human solidarity” and “continuity of human civilisation” (p. 21).

Similarly with Parry (2003a, 2003b), Naul (2008) suggests Olympic education provides opportunity to experience “the ethico-moral principles of the Olympic idea in sporting behaviour ... in order that moral behaviour in sport can be experienced and learned and knowledge about it can be conveyed and formed *as a conscience for everyday life* [my emphasis].” (p. 126). I would argue that recognition of ideals and ethics as being ever-present in all their behaviours and interactions, even in the simplest of situations as seen in the examples mentioned above is an important perspective for students to comprehend when Olympism is at the heart of Olympic education.

Shulman's (1987) teaching framework leans heavily towards the teachers' perspectives, rather than on student learning. However, the transference of learning from one setting to another may be implied when he says that students should be provided with "the understandings and performance abilities they will need to reason their ways through and to enact a complete act of pedagogy" (p. 19). Thus, understanding and demonstrating Olympism in wider life brings the teaching and learning process full circle. Other theories which frame my research promote the importance of educating students for life beyond the classroom. Humanism considers values are fundamental to human growth and development throughout the whole of life (Huitt, 2009). Jim's illustration indicates his ethical, cognitive and affective learning about Olympism as he saw it transferred to another situation in his school life:

I'm ... running for student rep of the Board of Trustees. And I [got up to] do a speech in front of the whole school and everyone was sitting there talking so I had to show tolerance and kind of just had to put up with them talking ... joy found in effort. If I win [the election] I'd be quite happy. (Jim)

In addition to the ideals and ethics that Jim thought were involved in the situation his understanding suggests some further tenets of humanism; that of self direction and motivation as he chose to be involved in service to the wider school. Such recognition of values in action in varied circumstances is important learning for students of Olympism.

The notion of adding to humanity is also present in Wright's (2004) contention that schooling is about developing particular kinds of people, including "individuals who conform to social values and contribute to society" (p. 8). The social learning models used in my research were selected by the teachers in the belief that they would assist students to develop skills, meaning and understandings of Olympism that could be manifested in situations both in and outside of physical education classes. Lucknor and Nadler (1997) assert that the "transfer and generalisation [which] occur when the learning in one situation carries over to another" (p. 20) is one of the outcomes of an experiential learning model. Other social learning models, such as role playing, co-operative group work and peer teaching develop social and collaborative skills in the classroom that are, according to Joyce et al (2000), "analogous to the larger society" (p. 45). It may be in the transference of learning from the gymnasium to other life contexts that Hill's (2004) suggestion about whether a student coherently organises his or her values, or has a rather haphazard understanding of them, comes to the fore. For instance, over the unit period, Taeko connected how understanding of friendship in her life connected with the Olympism ethic of friendship:

I'm friendly to everyone I have been since I started kindy.... the one that's most important to me would be friendship.... [because we're good friends] we're doing cheerleading together ... And we're taking the same options And we're doing gymnastics together. [Taeko]

Alternatively, FG2 had some difficulty in connecting their learning of Olympism with lunchtime school games and other classes when they said:

Sometimes. Teamwork I think about it sometimes. But sometimes we don't need it When you're with teachers ... a lot. That's a big one using names for communication.

From a values education perspective Hill (2004) intimates that in the process of shifting from one context to another students connect values with the “nature of the reality [they] inhabit, and the point of going on living in that reality” (p. 25). For Olympism learning to be a ‘life philosophy’ it is therefore important, Hill would argue, that students are able to “understand this connection and to inspect some of the more fully articulated life-stances influential in their culture” (p. 25). Some students may be further advanced in making such connections more consciously than others. For instance, I believe that in my study, how Jim internalised and acted in accordance with his values in his busy extra-curricular sporting life provides evidence of his well developed understandings of Olympism:

that was good we [did] heaps of teamwork in that because we won the final ... we had to show tolerance [because] they were ... double our height and we thought that they were year 10s, 11s ... [When we won] we just jumped up and springed [joyfully]

Diversity in student thinking indicates the need for connections not only between Olympism and activities in physical education lessons but also for Olympism to be explored using more explicit broader life contexts as well. Perhaps Bourke's (2008) notion of hearing, incorporating, and supporting the student voice with regard to their learning becomes significant in this context for it is the students' wider life situations with which Olympism needs to connect if it is actually to become part of their everyday life.

Maintaining Shulman's (1987) assertion that curriculum documents are a source for the advancement of one of “the aims of organised schooling” (p. 9); that is for students to operate in a fair society, support for the transfer of student learning about Olympism also comes from the NZC. The NZC states that the learning area of health and physical education helps students to:

develop resilience and a sense of personal and social responsibility, they are increasingly able to take responsibility for themselves and contribute to the well-being of those around them, of their communities, of their environments [including natural environments] and of the wider society. (p. 22)

So, not only is education about Olympism of value in and for itself, I believe it is well placed to fulfil this intent. However, in agreement with Bronikowski and Bronikowska (2009) I would argue that learning about Olympism ethics and ideals in physical education is likely to be even more effective and successfully transferred to everyday life when supported by obvious, similar values which are promoted school wide. The NZC also notes that physical education, and thereby Olympic education, “makes a significant contribution to the well-being of students beyond the classroom, particularly when it is supported by school policies and procedures and by the actions of all people in the school community” (Ministry of Education, 2007, p. 22). By way of example, FG1 discussed discrimination at Athena College, which arose as a result of their learning about non-discrimination in the Olympism unit, saying:

that happens ... in the wider school... It's mostly racist to Asians [I've experienced it].

In this instance the students did not suggest any ways they thought they could address this issue. Perhaps this was because the instances of non-discrimination that they experienced in class were to do with physical disability, rather than any other form of discrimination and the students were unable to interpret the connection. However, for the future the new Athena school wide values, which correlated well with Olympism and were developed with input from the whole school community, are an example of the support that may be required to help reinforce Olympism in wider school contexts. The development of the Athena College ASPIRE values are in keeping with Bronikowski and Bronikowska's (2009) notion that to support Olympic education schools should consider the pupil-teacher-parent relationship when establishing common ethical standards accepted by all the parties involved. As noted in Chapter Five it would be of interest to study the effect over time of the introduction of the ASPIRE values, including their effect on situations such as the one that FG1 elaborated.

Several connections were made by the students in my study to the manifestation of Olympism in their family life. Naul (2008) maintains, that when Olympic education focuses on the values of Olympism acquired through sport, it "links the living spaces of sport with those of everyday culture" (p. 113). It also fulfils the important connection to the student's real socio-cultural world advocated by Snook (2005). Part of the students' socio-cultural world is life with their family. As Taeko explained about getting along with family members:

Putting up with other people and their different ways.... when I'm looking after my niece and my sister, and my nephew and my other niece. [I] tolerate my nephew and my youngest niece [and] how annoying they are and sometimes my older niece, but not my sister.

It appears in my study that the ideals and ethics which the students could relate to their family lives were limited to mainly tolerance and respect for others. Although the students did connect these ethics to what they were learning about Olympism, they may well have been values that were evident in their families throughout their lives. For instance, the notion of behaving respectfully towards adults is a common family value:

Talking to parents, adults, yeah, respect and in the family Behaviour's an important one to Mum Call them by their name go to school every time, do homework ... clean my room Do what they say [try hard] at schoolrespect.
(FG2)

However, what is interesting about the quote above is the range of meanings that the students associated with respectful behaviours in their family. While some, such as "clean my room" is a favourite parental lament, "call them by their name" held a particular meaning about respect for others that had arisen earlier in my interviews with this group in the context of playing sport. This suggests a mingling of understandings and some cognitive flexibility that Bransford et al., (2005b) suggest arises when students apply their learning from "many conceptual points of view, seeing multiple possible interpretations and perspectives" (p. 61). However, the ability to connect just the ethics of tolerance and respect in student lives outside of the

school indicates a narrow carryover of Olympism learning from the gymnasium in my study. This may indicate that if it is desirable for education about Olympism to be transferred and manifested in students' everyday lives then there is a need to go way beyond the classroom and the school to seek, as Bransford et al. (2005a) contend, real-life examples that explicitly connect student learning with their world in the "the probability that they will be remembered and usable later" (p. 23).

For Olympism to become a 'way of life' outside of the school then perhaps the important central place of the students' experiences and contributions in the gymnasium needs to go even further than in this study. Bourke's (2008) finding that student "conceptions of learning were actually more sophisticated in out-of-school contexts" (p. 156) than in school settings sounds a warning in this regard for learning and applying Olympism in wider life. Rather than emanating out from the gymnasium, Olympism recognised in wider life must be brought into the gymnasium by the students to be explored, understood and re/connected in order that students internalise their knowledge, understanding and meaning of Olympism in their lives. If a goal is to transfer Olympism learning out of the gymnasium then more in-depth study focused on student learning is needed to ascertain how Olympic education can successfully achieve this purpose.

Summary

This final discussion chapter has answered the two research questions about the Athena College students' knowledge, meaning and understanding of Olympism:

- what do students understand about Olympism? and
- how do students demonstrate Olympism in their physical education lessons and their lives?

The students provided evidence throughout the research period of their learning. Surface learning was apparent through being able to relate the specific ideals and ethics of the New Zealand definition of Olympism. Deeper learning was evident through the numerous meanings that they could ascribe to Olympism in action in their physical education classes. In my discussion I have shown the ways in which student learning was linked to the more humanistic, experiential, and socially interactive teaching and learning theories that underpinned the Olympism unit, by way of various student perspectives. Through the examples provided it is clear that some aspects of Olympism were less prominent, for example, the balanced development of mind, body and character, than others, such as tolerance, for which there were many viewpoints. While some students in my study were able to provide richer detail than others, they could explain many aspects of Olympism as being relational to other students and their teachers. In addition, some could internalise their ideas in order to make sense of them from a personal perspective.

Meaningful student understandings that were connected to their own, and others' actions and behaviours in physical contexts also highlight the way in which the valued human practice of sport and games provides a vehicle for learning when aspects of Olympism are explicitly explored. The idea of personalising Olympism

through their own physical participation, in preference to nebulous, distant examples of other people, is an important idea which further supports my proposed notion of 'Olympism education' at the conclusion of Chapter Six.

I question how such student learning about Olympism in physical education can be carried over into voluntary life situations. Certainly the student participants in my study were able to recognise and understand Olympism in their wider life situations at school, in other sporting contexts, and in their homes to some degree. Some students were more adept at doing this than others. This may be related to the knowledge and understanding of the teachers to draw on meaningful life experiences from the students. From a values education viewpoint, Hill (2004) suggests the student abilities may be "related to a tradition of strong values in the home and wider social structures" (p. 25). Hill also advises that while "dispositions can be inferred from observable behaviour" (p. 23) we must be careful about concluding that certain values have been embraced by students. This is because it is "only over the long haul and in a variety of different situations, formal and informal" (p. 23) that values are truly internalised and manifested consistently. This is a suitable caution for conclusions about Olympism learning in my study, as I believe it has only just touched on the area of student transference of Olympism learning out of the classroom.

Bransford et al. (2005b) assert that "concepts of learning (including ideas about transfer) are central to all attempts to improve education" (p. 86). Therefore, to contribute to our understanding about Olympic education then the centrality of the student voice called for by Bourke (2008), what and how they learn about Olympism, and how their learning contributes to their whole lives needs to be well understood and incorporated in relation to teaching and learning approaches. In a contemporary world it is not enough just to focus on how Olympism education will be delivered, from a teacher's perspective. This study has begun the insightful process of looking at Olympism education from the students' perspective. However, I concur with Fitzgerald and Jobling (2004) that more student-centred research is necessary for understanding the physical education and sporting experiences of young people. By association, this is also needed in the field of Olympism education to establish how students themselves think they learn most meaningfully about ethics and ideals that are desirable for them and their lives.

Having discussed the findings in detail, Part 2, of this final discussion chapter now returns to the case study methodology on which my research was based, to reflect on some of the limitations which may have impacted on my study.

Part 2: Research Reflections and Limitations of the Case Study

Six limitations appeared during the course of my research. As this study was a case study featuring one school's Year 9 physical education the findings cannot be generalised to other Olympic education or physical education contexts. Another constraint is the possible bias of me as a researcher with an established interest in Olympic education. It could be perceived that, as a teacher educator, I may have put greater emphasis on the teachers' pedagogical perspectives than the student learning viewpoints. As Olympic education is conducted globally there is undoubtedly literature written in languages, other than English, that I could not access. I was limited to the use of English texts only, some of which are translations from other languages. This necessitated the use of secondary rather than primary literature sources in some instances.

Establishing sub-cases for my case study created a challenge found subsequently when the volume of data collected from all the participants was to be contained to the boundaries of a Masters dissertation. Limiting a study is a difficulty noted by Taylor and Bogdan (1998). It may have been preferable to have researched into the single case of one class and their teacher, especially as it was not intended to compare each sub-case with the other, but rather to add collectively to the findings.

A large volume of data was collected from interviews and class observations for this study. However, for the limits of the dissertation, I had to be selective of specific data for discussion. It may have been helpful to have made use of documentation from student workbooks to triangulate the teachers' and students' perspectives. The amount of data also impacted on the choice of theoretical focuses for discussion. In doing so I may have overlooked other aspects important for Olympic education than those chosen.

Initially I intended that all participants would have the right to withdraw comments from transcribed materials. However, a considerable time elapsed between the data collection process and the transcribing of the tapes. As the teachers involved were still available to be contacted they were provided with the opportunity to review, comment on, and validate the transcripts of their interviews, but it was considered inappropriate to re-enter the school setting after such a time period to ask the student participants to read and comment on their transcriptions. The lack of chance for students to confirm, clarify or withdraw their comments may be considered a limitation of my study.

Maintaining a reflective approach appropriate for the end of my thesis, I now continue to the final chapter of Section Three. Chapter Eight provides my conclusions and recommendations from discussion of the findings of my study.

CHAPTER EIGHT: CONCLUSIONS

Introduction

This qualitative case study has tracked the understandings and teaching practices of three teachers in a New Zealand secondary school as they introduced Olympism into their Year 9 physical education programme for the first time. My aims were to investigate these teachers' knowledge and understanding of Olympism, the pedagogies they used to teach their Olympism unit, the knowledge and meanings about Olympism that the students developed, and the nature and extent to which the students could make connections to their lives outside the gymnasium. This final chapter includes the conclusions and recommendations of my study around the themes of teacher knowledge, teaching pedagogies, and student knowledge and understanding which underpin my four research questions, namely:

1. What are physical educators' understandings about Olympism?
2. What pedagogical approaches do physical educators employ to teach Olympism?
3. What do students understand about Olympism?
4. How do students demonstrate Olympism in their physical education lessons and their lives?

In conclusion, future research opportunities are suggested.

Theme One: Teacher Content Knowledge for Teaching Olympism

Conclusion

The first research question was addressed in Chapter Five answering the question, 'what are physical educators' understandings about Olympism?' The evidence indicates that Olympism education teachers need to know and understand Olympism as a variety of forms of content knowledge, in order that Olympism can be successfully taught and learned.

I discovered that an understanding of the social, cognitive and ethical needs of the students by the teachers was a form of knowledge that aided the teaching of Olympism at Athena College. The teachers considered that these needs of the students were pivotal to their decision to teach the unit and that it contributed to developing the students' social and affective growth and development.

Recommendation 1

Olympism education teachers need to understand their students' needs, and how teaching Olympism can help in their social and ethical growth and development.

Another form of the teachers' knowledge was found to be the subject matter of Olympism itself, such as provided by the New Zealand definition of Olympism, which was the basis of the unit in my study. A clear, succinct understanding of Olympism is required, as teachers need a conception of Olympism that will give rise to an educational expression of it for practical teaching (Parry, 2006). However, whether teachers understand the component aspects of Olympism to be 'ideals', 'ethics' or 'values' does not seem to concern them. The important point is that they perceive all of these terms to have the same virtuous intent.

Recommendation 2

Olympism education teachers need to have good knowledge and understanding of a clear definition of Olympism, and its component ideals, ethics and/or values, which they can apply to their educational setting.

The background experiences that teachers bring to their teaching need to be acknowledged as the foundational content knowledge for teaching Olympism. Whether it is through their common content knowledge or school knowledge teachers begin a new topic with some conception of that subject (Ball et al., 2008; Banks et al., 1996). However, the findings and discussion in Chapter Five have shown that despite their differing background experiences the teachers at Athena College all displayed a set of humanist values pertaining to Olympism which they deemed as worthwhile and important in their own lives. They acknowledged the role and merit of Olympism in terms of its educative and social value for student learning.

A personal construct of subject matter for teaching is important because it is central to transforming content into practice (Ellis, 2007; Grossman & Schoenfield, 2005). Because teaching Olympism is a value-laden pursuit, personified by even choosing to teach it, the embodiment of the beliefs that are innermost to their being is regarded as being critically important for teachers (Binder, 2005; Gudmundsdottir, 1990). Thus, the ability to clarify and articulate their own personal orientation to Olympism enables teachers to construct the knowledge they intend to teach.

Recommendation 3

Olympism education teachers need to understand with Olympism as a worthwhile philosophical life-stance.

The teachers' content knowledge and understanding of specific ideals and ethics grew as they delivered lessons with a specific focus on an individual ideal or ethic. Their understanding of Olympism as subject matter was enhanced through their increasing "knowledge in practice" (Hammerness et al., 2005, p. 382). Knowledge in practice for teaching Olympism requires that teachers develop understanding of the ways that they can use games, sport and activities to instrumentally exemplify ideals, ethics, attitudes and values. This

requires complex insights, knowledge and understanding beyond a functional skills and strategies perspective of physical activity. The ability to recognise, describe, and reflect on specific ideals and ethics in action, or not, in a range of games and activities in the gymnasium, is a requirement for ‘learning through sport’ and a ‘practice’ view of sport which are both, I believe, essential understandings for teaching Olympism (Arnold, 1979, 1996). The teachers in my study displayed an emergent understanding of Olympism with regard to student situations outside of the gymnasium, as alternative contexts for the manifestations of their knowledge (Shulman, 1987).

Recommendation 4

Olympism education teachers need to know a range of games and activities through which ethical situations can be manifested in action.

Another form of the Athena College teachers’ content knowledge which facilitated their knowledge of Olympism was their understanding of physical education as a socio-cultural construct, in the form of the NZC. Understanding of the relationship between Olympism and underlying philosophical concepts of the curriculum, especially attitudes and values, and its holistic view of the contribution of physical education to student development, augmented the teachers’ abilities to conceptualise Olympism for their students. Teacher knowledge of Olympism is helped by understanding the possibilities physical education offers student learning and development not only physically but holistically (Binder, 2005; Culpan, 1996/97). This is also an essential understanding for Olympic education, which has as its core endeavour, to develop the whole human person through sport and physical activity. This necessary understanding is part of Binder’s (2005) values based approach to Olympic education, which Naul (2008) has renamed a ‘life-world’ approach because of its more holistic perspectives. Clearly there are links between Olympism and values education, to which Binder refers in her values based approach to Olympic education, but this is not the only area from which teachers can gain understanding for teaching ideals and ethics. Arguably, values need to be contextualised in a content area and teachers may therefore glean their knowledge of Olympism from their curriculum understandings, especially if the curriculum involved takes an enriching humanistic approach (Nielsen, 2005). Such a perspective on curriculum may not be available for some teachers where more functional, performance and science based physical education curricula prevail.

Recommendation 5

Olympism education teachers need to understand the contribution of physical education to holistic human development and it is helpful if they are supported by a curriculum based on this premise.

Theme Two: Pedagogies for Teaching and Learning Olympism

Conclusion

In Chapter Six the discussion and findings elaborate the pedagogical content knowledge (Shulman, 1987) of the Athena College teachers for teaching Olympism. That chapter answered the second research question about what pedagogical approaches the physical educators employed to teach Olympism.

Discussion around the evidence reveals that the ability to convert the complex content of Olympism into manageable, component parts for teaching is a necessary skill for teachers of Olympism for it provides tangible ‘chunks’ on which to base the teaching. By doing this, each ideal or ethic of the philosophy can be explored explicitly, in depth and in multiple, educative practical experiences.

The ability to select appropriate games, sport and activities that emphasise good ethics and values (Parry, 1998, Arnold, 1999) is another key to the transformatory process. This study establishes that it is not necessary for Olympic education, or indeed authentic for contemporary students, that Olympism be taught instrumentally through Olympic sports. Rather, games and activities from the teachers (and students) wide repertoire are eminently meaningful and enjoyable for students and appropriate for manifesting Olympism in the gymnasium.

Recommendation 6

Olympism education teachers need to transform Olympism into ‘concrete’ component parts which can be manifested through explicit, educative experiences in multiple physical activity contexts.

An experiential approach and social teaching models stand out as desirable pedagogies for the delivery of Olympic education which is based on Coubertin’s humanist philosophy of Olympism. The teachers in my study used interactive teaching methods and strategies, such as co-operative group work, peer teaching, role play and divergent discovery methods. These methods helped them to create the social and affective learning environment necessary for the development of social and ethical behaviours which are vital for understanding and personalising Olympism. Several of these same teaching methods are suggested by Binder (2007) as being suitable for Olympic education that is based on values education. They are also synonymous with Huitt’s typology for values education, featured in Table 3, Chapter Two. Therefore the field of values education does provide suitable pedagogies for teaching Olympism. However, I believe that there are still more pedagogies available to teachers. What this study has done is to go beyond simply suggesting methods, to decisively show how teachers may implement them successfully in physically active contexts, rather than in wider curricula situations using elite Olympic examples. I argue that no ‘one’ pedagogical approach features in my study as ‘the model’ for teaching Olympism. Instead the challenge is for teachers to skillfully and knowledgeably draw from their range of teaching methods to link the best pedagogical approach with the intended Olympism learning. However, questioning and discussion do

feature as predominant teaching strategies which permeate every teaching model and are therefore worthy of special mention. It is through the use of these strategies that teachers can employ the critical thinking requirement that encourages reflection on and justification of Olympism ideals and ethics in action in physical contexts. Therefore I contend that they are absolutely essential strategies for teachers to develop. Teachers may need to pursue professional development opportunities to upskill themselves in the theoretical underpinnings of particular methods or strategies to ensure they are implemented properly and to their fullest extent.

Recommendation 7

Olympism education teachers need to be deeply knowledgeable about student-centred, experiential, social teaching models and methods, including questioning and discussion strategies which promote critical thinking.

Theme Three: Student Understandings and Olympism in their Wider Life Contexts

Conclusion

The discussion and findings presented in Chapter Seven of my study revealed answers to the research questions addressing the knowledge that the Athena College students developed about Olympism and how they related Olympism to aspects of their life outside of physical education lessons.

Over the period of the Olympism unit, the students' knowledge developed from being a list of ideals and ethics connected to their previous learning about teamwork and communication, to articulating more complex meanings of Olympism. They were able to do this better for some of the individual aspects of the New Zealand definition of Olympism, such as tolerance, than others, depending on the focus that was taken by the teacher/s of their class. The use of practical games and other physical activity contexts were engaging for the students. The games, and the pedagogical approaches used by the teachers, enabled them to shift them from being a cognitive state of mind to situations of enactment in the game situation and in relation to others (Hill, 2004). However, some students were able to articulate their values more clearly, and at a more personal level than others. It appears advantageous that knowledge of moral development theory (further content knowledge) would also help teachers to build awareness of their students' ethical learning and promote the demonstration of values, both in and out of the gymnasium.

Recommendation 8

Olympism education teachers need to be aware of the varying abilities of students to articulate and personalise their understandings of Olympism and factor this into their teaching.

The students' ability to articulate their understandings of Olympism their teacher is an important finding in this study. It indicates that values, ethics and ideals infuse the socio-cultural learning environment of the

gymnasium and that students are acutely aware of the modelling of Olympism by other students and their teachers. Given the importance the students placed on modelling by their teachers⁷, consideration may need to be given to developing role modelling of Olympism into a pedagogical approach for Olympism education.

Recommendation 9

Olympism education teachers need to recognise that they are important role models of Olympism for their students and consider how to use modelling more extensively as a pedagogical approach.

The students in my study displayed varied abilities to transfer their understandings about Olympism from the gymnasium to other parts of their lives. This was possibly because the teachers had not raised this aspect explicitly enough with them. If Olympism is to be enduring in student lives then this is an important and challenging intent for Olympism education. The centrality of the student in contemporary teaching and learning approaches asserts the importance of hearing and including the student voice (Bourke, 2008). For Olympism teaching this means looking at ways that students can bring ‘their world’ into the classroom to have more say in what they are learning. This presents itself as a means of relating Olympism to the students’ life-world.

Recommendation 10

Olympism education teachers need to consider ways to incorporate the life-world of their students into their teaching if Olympism is to become part of their lives outside of the gymnasium.

A final encompassing recommendation drawn from the study as a whole is the direction taken by the teachers to the explicit teaching and learning of Olympism through the practice of games and physical activities, almost exclusively from wider Olympic knowledge. This advances the view that this form of Olympic education should be called Olympism education. It is for this reason that I have referred, in recommendations 1 - 9 above, to ‘Olympism education teachers’.

Recommendation 11

That the form of Olympic education undertaken in this study be entitled ‘Olympism education’.

Many opportunities for future research around Olympism education emanate from my concluding recommendations.

Future research

I believe that the most pressing area for future Olympism education research needs to continue to focus on teaching and learning Olympism in the classroom. This is where research is currently deficient and that the social and educative function of Olympism education needs to be realised if Olympism is to be made more

accessible to all young people. Therefore, my recommendations for future research centre on related teaching and learning contexts.

There is definitely scope to continue to investigate and explain the implementation of other pedagogies suitable for Olympism education. The importance of teacher role modelling as a pedagogical method suitable for teaching Olympism is one such area worthy of further investigation. Another exploration could be through an action learning research approach where the teachers undertake professional development to develop their Olympism knowledge and understanding while teaching their classes. This could be based on the idea of building a supportive learning community of teachers interested in teaching Olympism. Alternatively, a comparative study with Olympism education in another country may be of relevance.

As some time has passed since the gathering of data for this study it would be of interest to return to Athena College for a follow up investigation. It would be of interest to see how the teachers' knowledge and ability to teach Olympism has changed and developed. It would certainly be of interest to talk to the students again to understand if learning about Olympism in Year 9 has continued to have an influence on them as they progressed through the school, with its ASPIRE values, and in their lives. This provides opportunities for valuable follow up studies to ascertain the enduring effect of Olympism education.

The shift in focus from teaching to learning in contemporary education also indicates that more student-centred research is necessary for understanding students' perspectives. Since my study has focused less on student learning research might usefully give student learning a higher prominence to show how students can learn most meaningfully about Olympism. In particular, this could be related to Bourke's (2008) question of how the student voice might be heard and incorporated in Olympism education. An alternate research focus also based on a pedagogical approach could be into the ways that Olympism educators might build an Olympism 'learning community' in their class.

The New Zealand definition of Olympism indicates that ideals and ethics are learned through the blend of three aspects; sport, culture and education. The notion of 'culture' has not been addressed in this study. As the NZOA sees the strongest synergy for Olympism is with the physical education curriculum, it would similarly be interesting to investigate the definition's 'cultural expression' in Olympism education in New Zealand.

Olympism is connected explicitly to the underlying concept of attitudes and values in physical education in the NZC but I believe it is also shown to interrelate well with hauora (wellbeing). An interesting study could well investigate the impact of Olympism education on the physical, social, mental/emotional and spiritual well-being of students.

Final Words

Muller (2008) declares that “it is surprising to see how Olympic education has survived over so many years ... to see the various ways and forms in which this commitment finds expression today in so many countries” (p. 311). I believe that Olympic education has endured because it is based on the philosophy of Olympism, which provides a worthy foundation for a values based and meaningful life for all young people who participate in physical education and sport. The findings, discussion and conclusions of this study have expanded the work and understanding of Olympic education by expressing the work of students and teachers in the physical education department of a New Zealand secondary school. The writing by Culpan and Wigmore (in press) usefully elucidates the notion of Olympism education, contending that Olympism education:

- has less emphasis on functional facts and figures of the Games;
- has more emphasis on the philosophical practice of Olympism;
- has more emphasis on pedagogical coherence which encourages and fosters critique and debate;
- is manifested through experiential physical education and sport;
- has more acknowledgement and alignment with a country’s physical education curriculum requirements;
- has an overall outcome of developing a type of citizen who can contribute to building a peaceful and better world. (p. 7)

My research has shown a Year 9 physical education programme which has demonstrated this intent. The future of Olympism therefore depends on the following:

*Olympism is aimed at all people, it brings together all [people] of goodwill,
provided they take their commitment to humanity seriously.*

Pierre de Coubertin

Appendices

Appendix A: Interview Questions

Questions for first interviews

The 'Opening': Teachers semi-structured interview questions

- Where did you first hear about Olympism?
- What do you know about Olympism?
- What are your understandings about Olympic ideals?
- Why did you select Olympism as a year 9 topic for the students at Athena College?
- How does it fit into the year 9 programme?
- Are there any aspects of Olympism/ideals that you think might be especially important for students at your school over others?
- What does Olympism mean in the context of physical education/sport?
- What do you think you will see students doing if they are demonstrating the OI's in PE classes?
- Has your department done any PD together on Olympism?
- What do you think are teacher's understandings about Olympism?
- Have you seen resources for teaching about Olympism?
- What teaching methods/strategies do you think you will be using/ are most suitable for teaching this unit Olympism?

The 'Opening': Students semi-structured interview questions

- I am interested in what you are learning. Can you tell me the sorts of things you learned in the first half of the year.
- Could you tell me about the focus of your classes for this term. What are you learning about now?
- Have you heard of these ideals before?
- When?
- What does each one mean to you?
- What activities have you been doing in class? Why have you done these?
- Have you watched the Olympic Games or other big sporting events?
- Can you think of any ways in which athletes demonstrate the ideals or not?
- Have you watched any Athena College events?
- How do people at Athena College demonstrate the ideals or not?

Questions for second interviews

The 'Games': Teachers semi-structured interview questions

- How do you think this unit is going?
- Has there been a focus on some ideals more than others?
- How do you think your understandings of Olympism and the Olympic ideals have developed with this unit?
- What understandings do you think that students have developed around the Olympic ideals, Olympism?
- What teaching methods have you used with this class?
- Have you seen good examples of the Olympic ideals in action with this class?
- What do you think has been the most successful lesson?
- Has there been any PD going on during the unit?
- Have you seen other resources?
- Do you know of any of the students putting any of the ideals into action outside of the classroom?

Do you see any links between the new school values and the Olympic ideals ?

The 'Games': Students semi-structured interview questions

What are some of the Olympic ideals that you've learned about in the class?

What do you think you've learned most about in the PE unit?

What have been the enjoyable things?

How do you think people in your class have displayed the Olympic ideals?

Give me an example of ways that you demonstrate Olympic ideals in your PE classes.

Do you think your teacher demonstrates Olympism? How?

Can you think of other ways that you have shown some of the other Olympic ideals outside of PE?

Questions for final interviews

The 'Closing': Teachers semi-structured interview questions

How do you think Olympism/Olympic Ideals has worked as a topic for the yr 9 students in the overall programme?

What teaching methods/strategies have you employed for teaching this unit?

Which methods have been most successful?

Which activities were most effective for addressing your learning intentions?

What do you think students now understand about Olympism/Olympic ideals?

What have you seen students doing to demonstrate the OI's in action in PE classes?

Were there any aspects of Olympism/ideals that you think have come through as more important for students at your school over others?

How do you think Olympism relates to the PE curriculum?

Have you any (anecdotal) evidence of how students have related the Olympic ideals to their life outside of PE classes?

How has your understanding developed? What now are your understandings about Olympic ideals (balanced development, role model, joy in effort, tolerance, respect for others, generosity, non-discrimination, friendship and unity) in the context of physical education and sport? (

Do you use Olympism or Olympic ideals? – are these the same thing?

Are you conscious as a teacher of teaching/behaving in a way consistent with OI's?

What do you think you can do/need to do/would do to develop your understandings of this topic?

How would you improve upon this unit in the future?

What would you do differently when/if you were to teach this unit again?

Do you have any ideas for building on this unit for the students as they go into Yr10?

The 'Closing': Students semi-structured interview questions

Can you tell me what you have learned about in PE last term?

Why do you think the teachers have chosen Olympism as a topic for you in yr9?

Which activities have you done that were most helpful to learning about the ideals?

What did you learn from carrying out a Mini Olympics? How did this part of the unit go?

Can you explain what each ideal means to you?

Is the way that the teachers have taught the ideals to you helpful?

Could they have taught this unit differently?

Are there any ways in which the teachers could make the ideals more obvious/explicit for you?

Now you know what the OI's are do you think that you demonstrate these outside of PE classes?

Do you think other people at school demonstrate the OI's?

Are there other things you would like to learn about the Olympic ideals?

What other things would you like to learn about in PE?

Appendix B: Principal Letter and Consent Form



The Principal
Athena College
Xxx Road
Christchurch

1 July 2006

Dear Sir

I would like to undertake a case study at Athena College, *Olympism in Action – the purpose and pedagogy of Olympic Education*, for my Masters of Teaching and Learning degree. As a physical education lecturer at the Christchurch College of Education and Trustee of the Olympic Academy of the New Zealand Olympic Committee this is an area of particular interest to me.

Pierre de Coubertin's philosophy of Olympism is regarded by teachers around the world as a valuable vehicle for learning life enhancing attitudes and values through sport and physical activity. However, little research has focused on physical educators understandings of Olympism, how they go about explicitly teaching the ideals, attitudes and values of Olympism and the meanings that students derive from putting Olympism into action in physical education classes. I am aware that your Physical Education staff is teaching an Olympism unit as a result of an action research project they were involved in last year. It is the understandings developed during this unit that I wish to research.

The study will involve the staff from the Physical Education department (two of them in an ongoing way) and six Year 9 students. I will use interviews, observations and analysis of documents to gather data. I will attend a physical education department staff meeting and interview two selected staff members individually at the beginning, middle and end of the unit. They will also be asked to reflect on their teaching of the lessons throughout the unit. Students will take part in focus group and individual interviews at the beginning, middle and end of the unit. I will observe the teachers and students in the gymnasium setting and photocopy parts of the students' physical education workbooks.

The meetings will take place at school, possibly during school time. All due consideration will be given to making these times suitable to you, the staff and students involved in order to create minimum disruption to school life. The interviews will be audio-taped and participants will be given a written copy to check for accuracy.

With this letter I am including a copy of information and consent forms that will be given to parents/guardians, students and teachers in order to obtain their consent to participate in this study.

While the school and physical education department may be identified in this study, staff and students will be given pseudonyms and all data gathered will be confidential to the participants. My Supervisors, transcriber and I will be the only people to view the information and all data will be kept securely in a locked filing cabinet at my home. You may withdraw your approval for research at the school at any time while the data is being gathered.

The Christchurch College of Education Ethics Committee has reviewed and approved this study. The College requires that all participants be informed that if they have any complaint concerning the manner in which a research project is conducted, it may be given to the researcher, or, if an independent person is preferred, to:

The Chair

Ethical Clearance Committee
 Christchurch College of Education
 PO Box 31 065
 Christchurch
 Phone 348 2059

I appreciate your positive consideration of this request and the opportunity to research in your school's physical education department. If you are willing for Athena College to be involved in the project please read and sign the enclosed consent form and post it to me in the reply paid envelope. If you would like to talk with me more about this before you return the consent form please phone me on 345 8186 (work) or 352 8845 (home) or email sandy.thorn@cce.ac.nz.

Yours sincerely

Sandy Thorn

Senior Lecturer
 Physical Education, Health and Coach Education Centre
 Christchurch College of Education
 PO Box 31 065
 Ilam
 Christchurch

Supervisors

Ian Culpan
 Principal Lecturer
 Physical Education, Health and Coach Education Centre
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Dr Susan Lovett
 Principal Lecturer
 Co-ordinator
 Centre for Postgraduate Studies
 Christchurch College of Education
 PO Box 31 065
 Christchurch
 Phone 345 8108
 email susan.lovett@cce.ac.nz



Declaration of Consent

Principal

I have read the information received regarding Athena College's participation in the study, *Olympism in Action*.

I understand that:

- two physical education staff and six Year 9 students will be participants in the study which will take place at the school;
- information provided will be confidential;
- the school and physical education department may be identified, but the teachers and students will be given pseudonyms in any oral presentation or reports that are published;
- I may withdraw the school from the study at any time while data is being gathered.

Name _____

Date _____

Signed _____

Appendix C: Teacher Participant Letter and Consent Form

Olympism in Action Information for Teacher Participants

My name is Sandy Thorn. I am completing a Masters of Teaching and Learning at the Christchurch College of Education under the supervision of Ian Culpan, Principal Lecturer in the School of Secondary Teacher Education and Susan Lovett, Principal Lecturer in the Centre for Postgraduate Studies at the College.

The aim of the project

Olympism is about developing ideals, attitudes and values through participating in sport and games. I am interested in finding out what physical education teachers understand about Olympism and what methods they use to teach this topic to their students. I would also like to know what students understand about Olympism and how they may demonstrate their knowledge in physical education classes and their lives outside of physical education lessons.

Participants in the study

I would like to view the Olympism unit that your department has developed and be an observer at a physical education departmental meeting when the unit is discussed. I also wish to research the work of two teachers who will participate in 45 minute, taped interviews during the delivery of the unit. You will record reflections on your teaching, either in written or audio taped form and be observed while teaching a Year 9 class. I will also be talking with three Year 9 students from one each of your classes. All meetings, interviews and observations will take place at school.

Keeping responses confidential

Everything you say and write will be confidential. Meetings and interviews will be audio-taped and I will provide a written copy of the recording so that you can check for accuracy. While the school's name and physical education department may be identified in the study your real name will not be used in any published reports. Only my Supervisors, transcriber and I will see the information gathered and all data will be stored securely at my home.

Participation and the right to withdraw

What you can contribute to this study will be valued, but your participation is voluntary. If you agree to take part you may withdraw at any time while data is being gathered.

The Christchurch College of Education Ethics Committee has reviewed and approved this study.

The College requires that all participants be informed that if they have any complaint concerning the manner in which a research project is conducted, it may be given to the researcher, or, if an independent person is preferred, to:

The Chair
Ethical Clearance Committee
Christchurch College of Education
PO Box 31 065
Christchurch
Phone 348 2059

Consent to participate in the study

If you agree to take part in this study please complete the enclosed consent form and post it to me in the reply paid envelope.

Yours sincerely

Sandy Thorn

Senior Lecturer
Physical Education, Health and Coach Education Centre
Christchurch College of Education
PO Box 31 065
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Phone 345 8186
Email *sandy.thorn@cce.ac.nz*

Supervisors

Ian Culpan
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Dr Susan Lovett
Principal Lecturer
Co-ordinator
Centre for Postgraduate Studies
Christchurch College of Education
PO Box 31 065
Christchurch
Phone 345 8108
email *susan.lovett@cce.ac.nz*



Declaration of Consent

Physical Education Teacher Participant

I have read the information regarding my participation in the study, *Olympism in Action*.

I understand that:

- I will participate in departmental meetings and individual interviews;
- I will keep a regular record of reflective comments about my teaching, either written or audio-taped;
- I will be observed on a regular basis throughout the teaching of the Olympism unit;
- what I say will be tape-recorded and I will be able to view and comment on a written copy of the discussions for accuracy;
- the written unit on Olympism will be part of the study;
- my participation is voluntary, and I may withdraw from the study at any time while data is being gathered;
- what I say will be confidential and I will not be identified in any published report.

Name _____ Date _____

Signed _____

Appendix D: Student Participant Letter and Consent Form



Olympism in Action Information for Student Participants and their Parents/Guardians

My name is Sandy Thorn. I am completing a Masters of Teaching and Learning at the Christchurch College of Education under the supervision of Ian Culpan, Principal Lecturer in the School of Secondary Teacher Education and Susan Lovett, Principal Lecturer in the Centre for Postgraduate Studies at the College.

The aim of the project

Olympism is about developing attitudes and values through participating in games and sport. I am interested in finding out how learning about Olympism in physical education can help students to understand attitudes and values that they can develop when playing games and sport. I would also like to know the ways that they display these attitudes and values in their classes and in their lives outside of physical education lessons.

Participants in the study

Six Year 9 students who are being taught about Olympism in physical education lessons at school are invited to take part in the study. You will meet with me as a group and individually at the start, middle and end of term three to discuss what you are learning in your classes. Each of these meetings will take place during school time or at lunchtime for about 30 minutes. I would also like to observe what you are learning in class and look at what you are writing about Olympism in your physical education workbooks. Your physical education teachers will also be involved in the study.

Keeping responses confidential

Everything you say and write will be confidential. All interviews will be audio-taped and I will provide a written copy of the recording so that you can check that it is accurate. You are asked to choose a false name for the study and your real name will not be used in any published reports. Only my Supervisors, transcriber and I will see the information gathered and all data will be stored securely at my home.

Participation and the right to withdraw

What you can contribute to this study will be valued, but your participation is voluntary. If you agree to take part you may withdraw at any time while data is being gathered.

The Christchurch College of Education Ethics Committee has reviewed and approved this study.

The College requires that all participants be informed that if they have any complaint concerning the manner in which a research project is conducted, it may be given to the researcher, or, if an independent person is preferred, to:

The Chair
Ethical Clearance Committee
Christchurch College of Education
PO Box 31 065
Christchurch
Phone 348 2059

Consent to participate in the study

If you and your Parents/Guardians agree that you may take part in this study please complete the enclosed consent form and post it to me in the reply paid envelope.

Yours sincerely

Sandy Thorn

Senior Lecturer
Physical Education, Health and Coach Education Centre
Christchurch College of Education
PO Box 31 065
Christchurch
Phone 345 8186
Email *sandy.thorn@cce.ac.nz*

Supervisors

Ian Culpan
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Christchurch
Phone 345 8108
email *susan.lovett@cce.ac.nz*



**CHRISTCHURCH
COLLEGE of EDUCATION**

Te Whare Whai Matauraka Ki Otautahi

Declaration of Consent

Parent/Guardian

I have read the information regarding my son's/daughter's participation in this study.

I understand that:

- (students name) will participate in group meetings and individual interviews;
- what he/she says will be tape-recorded and he/she will be able to view a written copy of the discussions for accuracy;
- his/her physical education workbook will be viewed during the study;
- that his/her participation is voluntary and I may withdraw her/him from the study at any time while data is being gathered;
- that what my son/daughter says will be confidential and he/she will not be identified in any published report.

I am satisfied that _____ understands what will be required of her/him in the study. I give permission for _____ to participate in the study, *Olympism in Action*.

Name: _____ Date _____

Signed: _____

Student Participant

I have read the information received regarding my participation in the study, *Olympism in Action*. My parents have also given their permission for me to take part.

I understand that:

- I will participate in group meetings and individual interviews;
- I will make my physical education workbook available to be photocopied at various times throughout the unit;
- what I say will be tape-recorded and I will be able to view and comment on a written copy of the discussions for accuracy;
- my participation is voluntary, and I may withdraw from the study at any time while data is being gathered;
- what I say will be confidential and I will not be identified in any published report.

Name _____ Date _____

Signed _____

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