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To cite this article: Malcolm Thorburn & Andrew Horrell (2014) Grand designs! analysing the conceptual tensions associated with new physical education and health and well-being curriculum, Sport, Education and Society, 19:5, 621-636, DOI: [10.1080/13573322.2012.692670](https://doi.org/10.1080/13573322.2012.692670)

To link to this article: <https://doi.org/10.1080/13573322.2012.692670>



Published online: 06 Jun 2012.



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Grand designs! analysing the conceptual tensions associated with new physical education and health and well-being curriculum

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The positioning of physical education in the school curriculum continues to reflect external discourses circulating in political and social milieu. As increasing austerity measures influence and restrict educational priorities, we consider that there is an urgent need for physical educationalists to articulate a rationale for an educational contribution which is worthy of investment and which avoids the pitfalls of conceptual ambiguity and/or reliance on narrowly drawn health evidence. We, therefore, write as teacher educators, working within a critical framework, who are concerned by the disconnection between competing visions of physical education, when examined from contemporary sociological and philosophical perspectives. With reference to the policy opportunities available in Scotland, we identify how cultivating salutogenic approaches, where a broad, but nevertheless coherent perspective on health and well-being is advanced could offer enhanced prospects for the centrality of physical education in education and schooling. However, apart from the contribution of Quennerstedt, quite how such approaches can be modelled in curriculum has received little critical attention. We see the potential in applying Tiberius's philosophical and social psychological ideas on developing reflective wisdom and of nurturing in education productive experiences which can help pupils deepen their understanding of the health and well-being decisions they make and of the lives they choose to live. After reviewing the contextual influences on policy, we have begun to consider in embryonic terms the methodological possibilities for teachers as insightful and active curriculum decision makers in years to come. We conclude by summarising the benefits of re-conceptualising experiences in physical education in order to help pupils' make informed decisions which are based on enhanced self-awareness and a perspective on the world that views physical education as an essentially optimistic and good endeavour which is worthy of sustained commitment.

Keywords: *Health and well-being; Curriculum; Physical education; Critical theory; Welfare*

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Conceptual tensions in physical education and health and well-being: a critical introduction

Despite physical education being a familiar curriculum presence in the lives of most pupils, the educational contribution of the subject has often been open to doubt and uncertainty. Kirk's (2010) analysis of physical education futures indicates a series of current own goals, most notably: the continuation of ineffective and dislocated introductory-level teaching; repetitious programme arrangements and the inflexible centralising influences of schools. Various authors have been active in highlighting their contrasting visions for physical education. For example, Collins *et al.* (2010) have advocated the merits of identifying and developing talented pupils so that competitive sport can flourish. By contrast, Marsden and Weston (2007) emphasise the connections possible between good quality early school years' programmes and the development of physical literacy and self-esteem. We instead write as critical theorists who are interested in physical education futures when configured as a component part or contributor to health and well-being agendas (Horrell *et al.*, 2011). Therefore, we seek to review the prospects for physical education under such circumstances, especially as there have been frequent calls in recent years, which outline the reductionist possibilities that might catch out the unwary. Thus, in mapping out our position, we are in agreement with much international evidence (see, for example, Kirk, 2006; Penney, 2008; Gard, 2011) about how the contribution of physical education has been poorly conceptualised in recent years. This is evident through curriculum arrangements which narrowly focus on energy expenditure strategies and physical fitness indices to the detriment of achieving more rounded educational goals and thinking through pedagogically how learning is expected to be experienced by pupils (Lloyd & Smith, 2009).

Furthermore, our concerns about how to proceed are influenced by current economic times. The global economic crisis of autumn 2008 has led to revised social and political expectations influencing discussions on curriculum purposes. Wheelahan (2010) advises, for example, that conflict over what matters in curriculum are now less likely to be influenced by discussions about forms of knowledge emanating from philosophical debate. Increasingly nation states consider and position curriculum reform within a broader neo-liberal context in order to address issues identified by supra-national bodies. Thus, relative stability has turned to uncertainty and austerity, with education systems positioned as both the solution and the problem. This situation is set to continue as national economic forecasts foresee pressures on the ability to invest in education, as many developed nations need to address structural economic deficits which are likely to last for generations to come (Organisation for Economic Co-operation and Development, 2011). As such, we consider that there is a need to tease out, conceptually (and later methodologically) how physical education can be recognised for its educational and health contribution, as well as to the development of wider civic society (McKernan, 2008). In the article, we reference the political, policy and practice context for physical education in Scotland in order to highlight the topical nature of these issues at this time.

We recognise in setting out the scope of this article that our analysis has to embrace a number of polarising views. Intrinsic viz. instrumental dilemmas are the first requiring review as they have caused so much difficulty for physical education (McNamee & Bailey, 2010). Briefly restated many conceptual arguments have often begun from a rather defensive standpoint in response to the analytical writings of Peters (1966) and Hirst (1974). Hirst's influential 'forms of knowledge' critique contrasted the benefits of knowledge acquisition with broader school-based socialising imperatives, which while of value lack the same capacity for cultivating understanding which is considered essential for human growth. This academically inclined curriculum view placed physical education in a difficult position as in effect, it cast the subject 'well and truly into the educational hinterland' (McNamee, 2005, p. 2). In response to this marginalised predicament multi-various arguments have been advanced to the extent that 'in the absence of a strong argument in favour of physical education... [various]...logically weak ones' have been constructed (McNamee & Bailey, 2010, p. 468).

In making progress on this matter, we consider that the extent of the changes underway in education provision renders much of the recent intrinsic-informed conceptual thinking in physical education as rather weak, detached and dated as there is little articulation of how short-term pleasure-based experiences link with lifelong well-being. As such, we are sceptical about Hawkins (2008) advocacy of play as the soul of physical education and Pringle's (2010) evocation of the benefits of movement pleasure finding a foothold in political and policy-making discourse, as the arguments for hedonic play, however, well-articulated might well struggle to become a priority in hard economic times when tough public sector funding choices require to be made. In our view, physical education places itself in a precarious position by turning inward, in the face of curriculum reform and a school improvement movement which focuses on instrumental aspects of education in order to prepare citizens for globalised futures and the world of the knowledge economy (Hargreaves, 2003). While we do not seek to apportion blame, it does at least seem worth registering that a lot of the writing in support of arguments for hedonic play and the uncluttered joy of movement (see, for example, Reid, 1997) was taking place during the last two decades of the twentieth century at a time when physical education was in something of a crisis worldwide (Hardman & Marshall, 2005). Yet, the potential disconnection between theory and practice is still evident. For example, Pringle (2010, p. 132) in the final sentence of his article on finding pleasure in physical education comments that although 'I have refrained from offering practical ideas for enhancing pupil experience of movement pleasure, I am aware that many PE teachers have a range of exciting ideas and pragmatic strategies for promoting a joy of movement...'. We see no such need for academic refrain and consider it important that the development of discourse manages to do more than serve only those actively involved in the discourse community (MacDonald, 1994). Therefore, we see a need for modelling advice on how ideas can be taken forward in pragmatic terms by physical education teachers, at a time when there is at recent evidence of such thinking developing in sports coaching (Hardman *et al.*, 2010).

However, while we see overly intrinsic justifications for physical education as problematic, we also consider that there is a problem in pursuing too great a focus on instrumental reasoning. Some recent justificatory attempts have argued that closely linking physical education with health and well-being would be a constructive response to neo-liberal global discourses on social and economic policy which frequently highlight the benefits of reducing health care spending and investing in human capital (Pate *et al.*, 2006). Yet, in the sphere of education, such discourses are often accompanied by a tightening of control and increasing prescription (Priestley, 2002), which in the case of physical education could result in the subject being considered as a vehicle for the transmission of limited biomedical messages combined with a narrow focus on completing the outcomes scheduled in curriculum arrangements (Horrell *et al.*, 2011). Given the weaknesses of more pronounced intrinsic and instrumental arguments, we consider that physical education would be on an altogether better footing if ideas were developed which emphasised the importance of reflective wisdom and better pupil decision-making as an associated by-product of learning in practical environments.

Our aim, therefore, in the article is to conceptualise how physical education can plausibly respond in the current economic circumstances. In so doing, we highlight the work of Quennerstedt (2008) who has largely introduced physical educationalists to the notion that salutogenic approaches to health (where there is an emphasis on wider health perspectives) are preferable to more narrowly constructed pathogenic approaches which often seek to compare pupils in rather unpromising terms against certain health ideals. We see the potential of utilising salutogenic approaches to health in physical education in order to keep to the fore the importance of well-constructed curriculum arrangements which can connect morally sound educational practices with improved appreciation of the benefits of healthy living. In short, what appears missing so far is adequate theorising that emphasises personal meaning and which is capable of contributing to instrumental expectations about the ways in which pupils lead and conduct their adult lives.

In order to take our ideas forward, we draw on Tiberius's (2008) philosophical and social psychological thinking on the importance of developing reflective wisdom. We consider that her thinking could yield informative insights into how physical education might best be re-conceptualised in order to help pupils' make better informed health-related decisions during their school learning and beyond. In adopting this focus, we aim to address specifically how a more holistic approach to education and health will be evident in a reconstituted physical education, in ways which avoid regression to earlier intrinsic *viz.* instrumental arguments and associated concerns regarding academic legitimacy and curriculum status. We also recognise that teachers face thinking-in-action dilemmas on a daily basis which often benefit from pragmatic modelling support. For example, in physical education in the last three decades three new interventions—Teaching Games for Understanding (Bunker & Thorpe, 1982); Sport Education (Siedentop, 1994) and Personal and Social Responsibility (Hellison, 1995)—have particularly distinguished themselves as operational ideas which have generated high levels of professional engagement

following initial theorising. As such, in this article we begin to address methodological matters, which pertain to our initial conceptualising on physical education and health and well-being.

Developing salutogenic approaches in physical education

As noted earlier, we recognise that physical education has often been beset by poor and insufficiently broad-minded policy-making (Penney, 2008) and by staid and inflexible practice (Kirk, 2010). In addition, the narrow focus there has often been in curriculum reviews on which types of activities to pursue and for how long (see, e.g. Scottish Executive, 2004a), lack the detail required in meeting various educational and health-related challenges. As such, we consider that setting out on an entitlement-type tack can limit awareness and appreciation of the crucial importance of pupil volunteerism in physical education programmes. In brief, it comes across as particularly limiting and Orwellian if the view of opportunities advanced is one where physical education is cast as something which you ‘must do’ at certain key ages and stages of schooling irrespective of your individual needs and interests.

In terms of addressing activity levels (if not educational contribution) there appears to be recognition of this point in England, where it is appreciated that for some pupils it is the traditions and practices of physical education itself which is problematic and as such further investment in subject teaching might not necessarily be a good idea (Kirk, 2006). Therefore, there is a need to recognise that a voluntary commitment to health-related lifelong learning agendas comes with it the risk that pupils might decide that positive engagement through the in-school physical education route is not necessarily for them. Thus, the extent of the task should not be underestimated, and to his credit, Peters (1966) who has been the architect of so many searching questions for physical educationalists, recognised the difficulties ahead for teachers when he commented that:

the activities and modes of conduct which define a civilised form of life are difficult to master. That is why the educator has such an uphill task when he is competing with the modern mass-media which lead children so gleefully along less exacting paths. (p. 61)

Contemporary research reinforces the view that the mass-media carries, transmits, influences and creates messages which make the practice of engaging pupils in health-based curriculum problematic. This allied with inflexible pedagogical practices can make it difficult to develop positive attitudes towards health and well-being as a result of experiences in physical education (Cale *et al.*, 2007). In a Scottish context, Johnson *et al.* (*in press*) highlight how technologies of the self, act in ways which render physical education’s health messages often opaque and distant. Therefore, how best to foster personal meaning remains difficult, especially when health messages are presented as a set of fixed (and often unachievable) pathogenic end goals to aspire towards. In this respect, Quennerstedt’s (2008, 2011) concerns that physical education can be unhelpful in improving pupils’ health provides a

compelling salutogenic context for reviewing future curriculum developments in physical education.

In brief, salutogenic perspectives on health are multi-dimensional and consider health as holistic in nature and encompassing social, psychological and spiritual dimensions as well as a physical dimension. This positive construct aims to move beyond a restrictive focus on health as something which you have or have not to varying degrees (with all that this might entail for pupils' unease about body weight), to something which is more of an important prerequisite for achieving a range of life goals. Pedagogically, such approaches in physical education would be reflected in democratically informed movement-based approaches which emphasised particularly pupil's development of self-confidence, self-awareness and empathy for others as well as 'knowledge in and about health in relation to movement cultures in a wide sense' (Quennerstedt, 2011, p. 53). In summary, we consider that the contributions of Quennerstedt (2008, 2011) offer constructive theorising possibilities as they highlight that it is over-simplistic and problematic to consider that pupils necessarily locate physical education as being somewhere on a continuum between pleasure enhancing and as a vehicle for passively receiving health information. As such, it is much better to review the subject potential of physical education as a more dynamic and positive endeavour which is worthy of pupils' sustained commitment. Furthermore, as the foundations of salutogenic approaches to health are as much a theory of human beings as a theory of health (Antonovsky, 1996) we consider that such approaches can connect coherently with the reflective theorising undertaken recently by Tiberius (2008).

Developing reflective wisdom and making informed decisions

The current Scottish context for physical education

The increased international interest in well-being, e.g. through organisations such as the World Health Organization (2009) including 'psychological well-being' in their definitions of health is evident in Scotland as well. Recently, for example, national studies have focused on the need to understand people's experiences better and on quality of lives and well-being (Scottish Executive, 2006). Against this backdrop there are now raised policy expectations that physical education can become central to the ways in which young Scots lead and construct their lives and for 'achieving the cultural change of attitude towards healthy living which is required' (Thorburn *et al.*, 2011, p. 386). The current focus arose out of concerns about low participation levels and the increase in the number of overweight and obese children (Learning and Teaching Scotland, 2009; Scottish Executive, 2004a). What appears important for a brighter educational future is for the precise nature of the integration between physical and mental, emotional and social well-being to be clear and coherent in physical education policy statements. Thorburn *et al.* (2011) are critical of the extent to which the overarching theme of learning and managing through feelings, thoughts and impressions are poorly supported by current physical education statements,

which are dominated by a narrow focus on safety. Such a focus does not readily chime with a positive, dynamic and democratically informed pedagogy and instead raises the prospect of rather arms-distant and aimless teaching. In these circumstances, recent policy-making in physical education has not been helped either by the modern style of policy reporting, where there is frequent repetition and lack of meaningful elaboration (Lingard & Rawolle, 2004) combined with limited connections being made with wider societal ambitions for well-being (Scottish Executive, 2006).

Nevertheless, despite these subject concerns, the current holistically informed 'Curriculum for Excellence' (CfE) policy aims to achieve greater progression and coherence through fostering four key learning capacities, namely, for young people to become 'successful learners', 'confident individuals', 'effective contributors' and 'responsible citizens' (Scottish Executive, 2004b). These circumstances potentially offer opportunities for new conceptual thinking (and later methodological planning), so that unease over speculative intrinsic justifications and/or narrow instrumental-driven biomedical messaging can be avoided, as can Ecclestone and Hayes (2009) concerns about curriculum and learning being viewed as a form of therapy. Therefore, on a more optimistic footing we see the main priority as conceptualising programme developments, which pupils would voluntarily wish to participate in, and which are underpinned by well-rounded welfare rather than simpler hedonic values. In this context, it is life satisfaction theories rather than value pluralism which inform our thinking where welfare is considered in accord with its traditional well-being definition and not as part of wider social intervention arrangements (Sumner, 1999).

The reflective life

In taking our research forward, the work of Tiberius (2008) is of particular interest as it draws on both moral philosophy and recent positive psychology evidence in developing a Reflective Wisdom framework for analysing how to make good choices in order to live well and wisely. In short, 'Tiberius's idea is that a life is good if it can be endorsed upon reflection by the person who lives it' (Keller, 2011, p. 2). Pivotal to this endeavour is adopting a first person process-based perspective on learning that links with normative decision-making which is informed by experience on how best to lead our lives. While Tiberius is alert to the multi-various values which exist, her intention is to create a methodology that can enable principled decisions to be made (Tiberius & Swartwood, 2011). Using positive psychology is helpful in this respect as its findings are 'aimed at making normal lives better' (Keller, 2011, p. 7).

Underpinning Tiberius's critique are the sceptical and empirical influences of Hume (1711–1776), in that seeking answers to questions we might have when in 'a reflective frame of mind . . . must also be compatible with a naturalistic picture of the world, one that contains neither imperatives from God nor principles or values that exist independently of our commitments to them' (Tiberius, 2008, p. 6). Thus, central to Tiberius's self-directed account of living a life which you value is that there

is coherence between our reflection and our life satisfaction values, in ways which ‘can bear our reflective scrutiny’ (Tiberius, 2008, p. 12). Once committed to making such stable connections, cognition and emotion can develop as we endorse and justify our decisions, and as we progressively develop sympathy and empathy for others. On the basis of the coupling between psychological evidence and philosophical critique, Tiberius (2008) identifies four substantive character traits (or virtues) that are attention flexibility, perspective, optimism and self-awareness. Attention flexibility is required so that one can balance being reflective with being non-reflective. Tiberius argues that in order to discover your passions in life you need to learn from experiences, which capture your initial interest prior to reflecting on their influence on your values. Perspective is needed so that you can review your commitments in a measured way. In so doing one can check that the standards you have can inform your future plans. However, Tiberius appreciates that variable levels of motivation can mean that unwise short-term decisions are sometimes made. In such instances, perspective can be helpful in refocusing thoughts, feelings and actions in line with one’s overall values. Moderate self-awareness enables you to review matters and make decisions which fit in with your interests, abilities and values. Such efficient self-awareness can help ensure that you avoid unhelpful self-absorption and wasteful over-analysis. Realistic optimism is the final virtue needed as it helps you to live a life which is better from your point of view, but also one which is able to appreciate the moral benefits of being good to others and of seeing the potential for goodness in human nature.

Overall, the notion of well-being developed is one which Tiberius takes to include more than happiness or the hedonic pursuit of pleasure, and is based on human flourishing or in Aristotelian terms ‘*eudaimonia*’ where there is a focus on life satisfaction and fulfilment. *Eudaimonism* has both objective and subjective components; an objective component, as there is a societal concern with what individuals need, for example, positive psychological functioning and appreciation of notions such as self-realisation, personal growth and relations with others and a subjective component which recognises what individuals want, for example, the feeling of flow, and of being absorbed in experiences which engage fully with one’s skills and capacities. This component mix draws upon Humean naturalism influences, in that coherence is aided by both considering societal views (e.g. changing influences and expectations of social justice agendas) as well as reviewing the virtues people consider necessary to endorse a life as being fulfilling.

As Tiberius’s taxonomy categorises human nature by using psychological evidence to frame philosophical questions, there is a need for some caution, as there is the possibility of misinterpreting or exaggerating evidence garnered from psychology. However, as the virtues being championed are relatively non-controversial, there seems merit in probing further how these virtues can be nurtured as value preferences. On this basis, Tiberius and Swartwood (2011) have developed a methodology which merge what the authors consider to be the four main features of practical wisdom, namely: deep understanding, reflective capacities, problem-solving capacities and motivation to choose and help others choose well with the four main

virtues of reflective wisdom (attention flexibility, perspective, optimism, self-awareness). Deep understanding is taken as knowledge of self and of others, for example, in appreciating differences in perspective and showing an awareness of the practical challenges people face. Reflective capacities represent the combinations of in-action abilities (e.g. experience, reflection, advice) that develop understanding and which enable ongoing evaluation of choices to be made. Within this feature, it is recognised that lives led are non-linear. People make mistakes in the short-term but can rectify these over the longer-term by reviewing their decisions and setting future priorities. Problem-solving aims to highlight that there is an emotional/affective (as well as cognitive) capacity required for practical wisdom. There is also an experiential dimension as wise people are those who can apply their understanding to their own and others' lives in effective ways. Finally, motivation to choose and help others choose well is informed by the notion that wise people are keen to provide guidance to others out of their concern for them. Collectively these features (attributes) should enable people, in the context of their well-being, to make good choices based on reflection and experience. As such, achieving practical wisdom is a normative ideal, where a network of rational components (four virtues) coherently links with a method (four features of reflective wisdom) for realising human flourishing. The stronger the connection is between objectives and methods the better.

Rather than beginning with a traditional Aristotelian starting point (based on a perceptual model of wisdom), Tiberius and Swartwood (2011) consider that taking forward folk theories of wisdom (informed by empirical psychological evidence) is needed so that practical guidance in the form of a coherent methodology can help people to make good choices in spite of the many obstacles they face. As such, the focus in developing practical wisdom is about encouraging better quality thinking on life goals. Tiberius and Swartwood's (2011) believe that it is useful to explore wisdom despite the disagreement there is in normative ethics which has frequently contrasted Utilitarian (e.g. Rawls, 1971) and Kantian (e.g. MacIntyre, 2007) informed views on moral theory. These perspectives typically distinguish teleological (consequential end/means) views, for example, which decisions will bring the most immediate happiness with deontological ethics which emphasise more our moral obligations and duties. These distinctions can often make it difficult to establish clear guidelines (consequences of decisions) that can inform how to live a wise and informed life.

Tiberius and Swartwood (2011, pp. 284–285) consider that their theory of wisdom can be beneficial as its 'context-sensitive detail strengthens the coherence justification of the theory by making it more likely that points of connection will be found'. However, the authors are alert to how powers of reasoning and the influence of bias through distorted messaging can limit the ability to make wise decisions—in ways which support the earlier challenges highlighted by Peters (1966) and the pathogenic health arguments advanced by Quennerstedt (2008). As such, the authors advocate adopting a longer-term process-informed perspective that 'guides us to construct an explanatory framework or story that provides a basis for making

distinctions among values' and which enables open-mindedness and a sense of humility to inform judgements (Tiberius & Swartwood, 2011, p. 286). There are though difficulties with abstract thinking informing proposed methods, for example, in a school context, differences in pupils abilities and cultural diversity can make normative theories difficult to represent and include in curriculum modelling ideas. Tiberius and Swartwood (2011, p. 289) recognise these issues and acknowledge the difficulties of providing a 'full demonstration' of their methodology and of philosophically ascertaining whether policies (such as CfE) are practical and of educational value.

Nevertheless, despite these various difficulties and ahead of our own summary mapping out of curriculum modelling possibilities, we take this opportunity to highlight three particularly promising points of articulation between the thinking of Tiberius and earlier reviewed critical considerations in physical education. Firstly, Tiberius (2008) in highlighting the importance of subjective (non-reflective) passions you can commit to articulates to some extent with the continuing advocacy there is in physical education for intrinsic justifications (Pringle, 2010). While there is a need to appreciate that a value referenced account of human flourishing, would require much more than an enjoyment-fuelled justification to affirm the educational centrality of physical education (as a few authors in the field have noted, e.g. Whitehead, 1988), there is also a need to recognise that the practice of thinking about what matters in life should not become overly burdensome. As such, when in the flow (in the moment) when your skills and abilities are thoroughly engaged in practical challenges, it is helpful to avoid interrupting such moments unnecessarily. Therefore, pedagogical sensitivity about how experiences and reflection are cultivated is required. Secondly, such sensitivity is again needed on more instrumental matters, for example, where appreciation that pupils will make poor as well as good health and well-being choices is necessary. Lastly, Tiberius's writing on life-satisfaction, supporting as it does a welfare rather than hedonic perspective, suggests that in-school planning should recognise that continually extending choice (i.e. adopting a multi-activity approach to curriculum planning) is unsound as more idealised welfare-informed preferences should guide decision-making and where it exists, choice.

Virtues, practical wisdom and personal capacities

Our concluding task is to briefly exemplify how articulations between the four substantive virtues (Tiberius, 2008) can connect with the four main features of practical wisdom (Tiberius & Swartwood, 2011) and the four overarching personal capacities which define curriculum ambitions in Scotland (Scottish Executive, 2004b) in a plausible and coherent way. Our starting point is to review the curriculum framework ambitions which currently prevail in Scotland (Scottish Government, 2008a) and which detail in a loosely boxed circular style overall aims and values (Figure 2). While finding the results of this scoping exercise quite useful

as a starting point for development, this often presented table in our view needs a much clearer sense of direction in order to help policy-makers and practitioners gain a clear sense of progression of how aims and values can be taken forward. This is something which HM Inspectors of Education recognised, at least in preliminary fashion, in their own early planning for helping teachers self-evaluate CfE (Scottish Government, 2008b). In addition, we consider that there is a greater need to identify those precise areas of CfE where teachers are active curriculum decision-makers rather than receivers of policy process outcomes, that is, those parts of the overall CfE framework which arrive with teachers as pre-defined givens. *Bowe et al. (1992)* and *Ball's (1994)* concept of a policy cycle has been highlighted by *Horrell et al. (2011)* as a useful heuristic device in analysing policy development. Thus, the curriculum modelling ideas for physical education which follow are situated within the policy cycle, as this helps to provide an underpinning for the model and foregrounds the ability of schools and teachers to exercise their professional judgements in creating a curriculum which is informed by the preceding discussion of Tiberius concept of well-being.

The *Context of Influence* and *Production* has formed and created the CfE context which enables local authorities, schools and teachers to become the active agents tasked with thinking through and making curriculum decisions for their pupils as policy enters the *Context of Practice* phase. Our conception is also one where it is important that teachers are aware of how contexts outside of the school influence the process of curriculum creation. Thus, the active decision-making which takes place within the *Context of Practice* is influenced by the *Context of Outcomes* and *Political Strategy* as the processes of education and schooling are evaluated and reflected upon. As such, there is a direction of travel through the model with a recursive and iterative process shaping the physical education curriculum. In [Figure 1](#), we highlight the central importance of teachers as active decision-makers and the filter through which planning teaching interventions that reflect overarching curriculum aims occurs. In order to avoid CfE becoming a limited enterprise curtailed by narrow pathogenic-informed health teaching with limited integration between physical and other areas of well-being, the cogs of teachers' thinking-in-action needs to consider CfE's connections with the substantive virtues and features of practical wisdom identified by Tiberius (2008) and Tiberius and Swartwood (2011). In future articles, we intend to more fully expand on these initial ideas and map out units of curriculum content which are consistent with the reflective virtues identified by Tiberius (2008). These ideas also aim to identify how salutogenic approaches to health and well-being can contribute to enhanced life satisfaction and fulfilment.

For the present, however, we offer one developed example of how articulations between character virtues, practical wisdom and current curriculum ambitions in Scotland might feasibly occur. At the outset, we consider it would be important for teachers to recognise that spending some of the increased time planned for physical education (*Thorburn et al., 2011*) on adopting a more holistic perspective on learning, where there is time available for reflection and decision-making is necessary. This is likely to require a degree of pedagogical sensitivity so that the

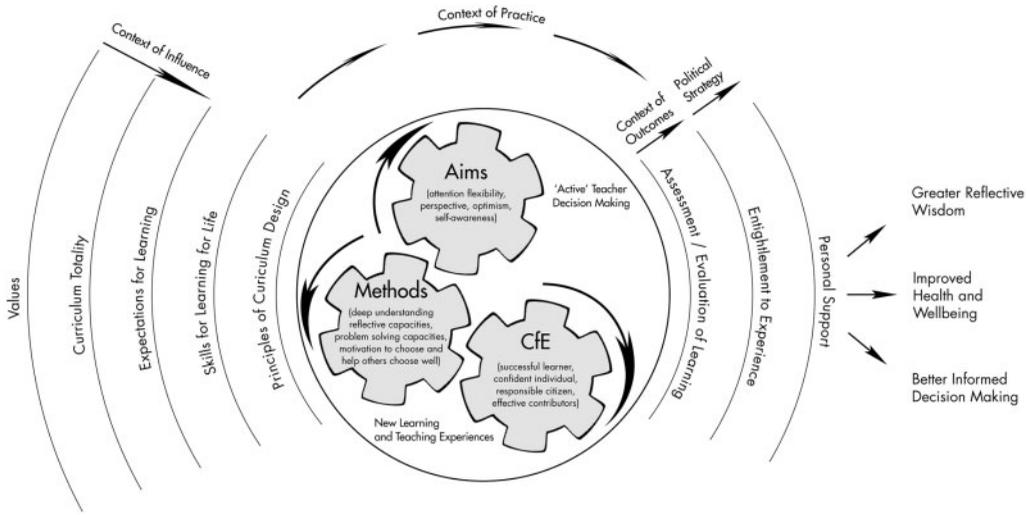


Figure 1. A learner centred curriculum model for health and well-being and practical wisdom

increased focus on thinking about what matters in life is not overly demanding or demotivating. Even more challenging is recognising the normative ethos attached to pupils decision-making. Thus, while teachers might wish their pupils to make their own subjective decisions, they are also likely to want pupils to make decisions within a certain framework of stable values. Therefore, what happens, for example, if pupils' reporting fails to recognise the integrated links between physical activity and emotional health? How would such situations be handled? These are complicated pedagogical contexts to work in and indicate the types of new discussion-based challenges teachers might face when trying to connect physical education more clearly with well-being agendas. However, in taking forward our example of how such ideas might work in practice, we are in agreement with Haerens *et al.* (2011) who outline the benefits of curriculum and pedagogical development models being compatible with various initiatives which are common in many physical education programmes, for example, sport education, tactical games approaches and models of personal and social responsibility. Such compatibility helps retain a clear focus of valuing physical activity and of relating activity to the breadth of the affective domain and of providing pupils with the autonomy necessary to develop their views.

In teasing out how such a general perspective on learning could become increasingly personalised and in tune with the aspirations of CfE, we draw on our interpretation of practice across a range of schools with which we are familiar. In addition, the following example is located in the context of practice highlighted in Figure 1 and aims to reflect the increased active decision-making role teachers now have in Scotland (Figure 2). Thus, as teachers seek to develop curriculum experiences which engage pupils with the circulating discourses within the context of practice, curriculum modelling requirements need to progress beyond mere articulation with CfE's capacities as Figure 1 illustrates. As such, teachers have to

provide motivating experiences which enable pupils to deepen their understanding through co-constructing and engaging in active and collaborative learning tasks, which collectively move the subject beyond the limitations of physical education as sport techniques (Kirk, 2010). Hayes *et al.* (2006) research on productive pedagogies indicates the value of substantive conversations and this resonates well with Tiberius reflective wisdom account, where active meaning making is encouraged. On this basis, as pupils' values (aims) become increasingly stable, reasoning decisions (methods) can be progressively endorsed and justified as sympathy and empathy for others develops. As such, reflective wisdom can help ensure thoughts are accurate and authentic (relative to CfE capacities) with overly severe self-assessments being avoided. Teaching in this way could have the capacity to present knowledge in ways which is experienced by pupils as something tangible, accessible and relevant to their lives. Through further deliberative practice the potential for language links between experiences and associated knowledge (of skills,

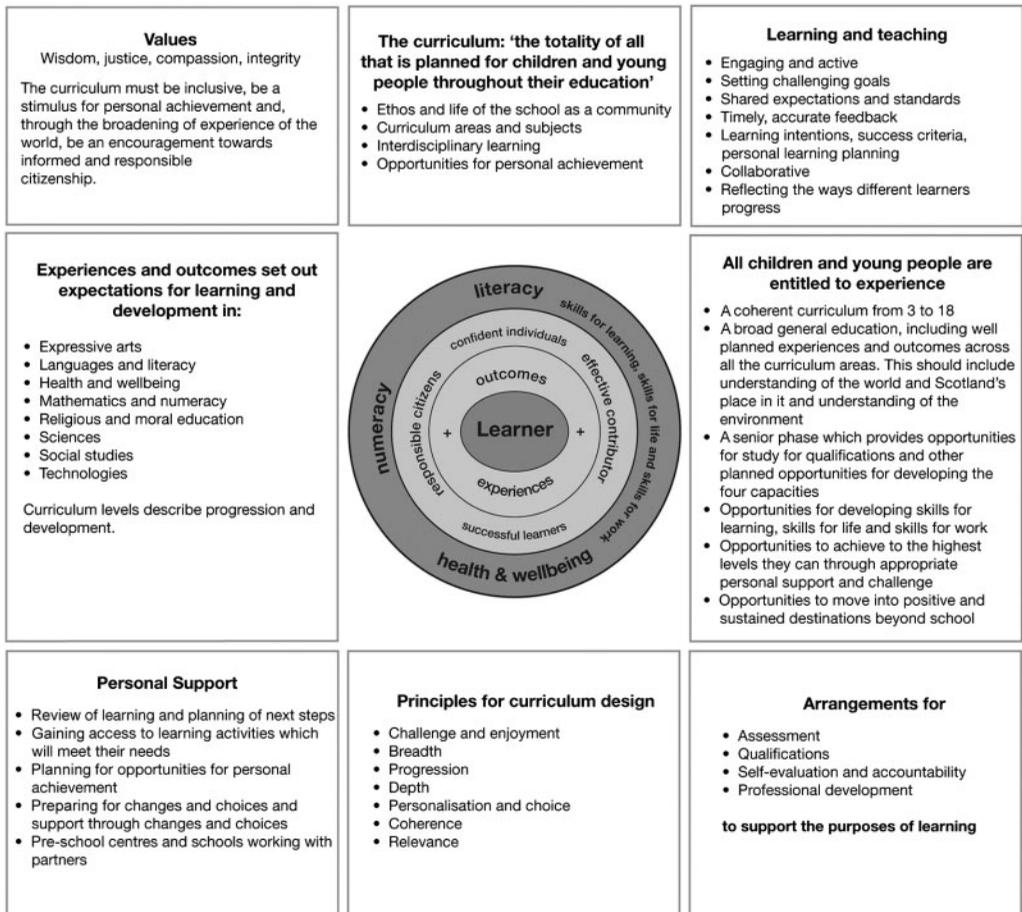


Figure 2. A curriculum framework to meet the needs of all learners 3–18: a schematic guide for curriculum planners

fitness, training and healthy living) could become increasingly sophisticated and refined. This would help learning to become more deeply embedded and sustained. Overall, if a more obvious first person perspective on learning was adopted, then a middle ground between experiential learning viz. the acquisition of knowledge could be achieved in ways which could equip pupils with the habits, skills and capacities to make more informed and educationally rounded well-being decisions in future years.

Conclusion

This article has tried to contribute to critical debate in physical education about the subjects' relevance during a time of sustained economic austerity. As such, our goal has been to review conceptually how physical education's health and educational claims might best be recognised. In this respect, we have been unconvinced about the merits of many of the intrinsic and instrumental justifications, which have surrounded physical education in recent years. We have outlined how appreciating salutogenic health messages offers more coherent possibilities for connecting education with associated well-being arguments. In taking forward our thinking, we have drawn on Tiberius's (2008) philosophical and social psychological theorising on reflective wisdom, in developing conceptual and methodological ideas about how holistic approaches to education and health could benefit a reconstituted physical education. We consider that Tiberius's focus on life-satisfaction and welfare is capable of helping prepare young people for a world where they are psychologically at ease with themselves. We conclude, through reference to the current Scottish policy context, with an example of the methodological possibilities there are for teachers to become actively involved in making curriculum connections with Tiberius's concept of well-being.

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