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The Lived and Living Bodies of Two Health and Physical Education Tertiary Educators: How Embodied Consciousness Highlighted the Importance of their Bodies in their Teaching Practice in HPE

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Abstract: This paper reports on narrative research that focuses on two tertiary Health and Physical Education (HPE) educators' bodies. In particular, it explores how their lived encounters impacted upon their everyday teaching practice. Narrative accounts are used to present their lived and living bodies in this research. Findings suggest that they were enacting body pedagogies and embodied experiences in various ways influencing pedagogical practice and at times colliding with pre-service teachers' bodies. 'Embodied consciousness' highlights an importance for all educators to better understand how their bodies are positioned and thus influence their practice. This research acknowledges the body as a site through which lived experience can be perpetuated and/or enacted in and through the living body.

Introduction

In the corporeal sense, the body is pivotal to everyday life. More specifically, within the tertiary domain our bodies are central to how and what we teach and research. Shilling (2005) found that all pedagogical activity is embodied. However, "until recently the role of the body has been neglected in studies of pedagogy" (Iverson, 2012, p. 489). Sociological research into the body (Turner, 1992; Crossley, 1996) has however emphasised the need to understand social action and interaction as crucially 'embodied', highlighting the physical and emotional framing of our bodies in everyday life. Within teaching contexts, body pedagogies exist and operate across and through multiple sites of practice, defining the significance and potential of the body in time, place and space (Evans, Rich, Davies and Allwood, 2008). From this perspective, body pedagogies are socially and culturally situated, reflecting the prevailing corporeal orientations (our embodied selves) and thus provide resources through which individuals come to understand their bodies in relation to the social and cultural contexts to which they have been immersed (Evans et al., 2008).

With this in mind, this research investigation pursues the 'lived' and 'living' bodies of two tertiary health and physical education (HPE) educators, whether (if at all) their living bodies and body pedagogies were resultant of their embodied experience (lived body experience). The lived body can be concerned with the bodies' past experiences, happenings and encounters that have become embodied (internalised). The living body is in the present – it concerns current thoughts, beliefs, and actions, all that our body is and does in the present. Body pedagogies are the "conscious activity taken by persons, organizations, or the state designed to enhance individuals' understandings of their own and others corporeality (Rich and Evans, 2007).

Embodied consciousness is also crucial to this research, as it acts as a critical tool in understanding our bodies by becoming aware (conscious) of all the body has internalised (embodied) and coming to terms with a better understanding of how our bodies have come to

be positioned the way they have in the present day. Greater insight into these concepts is detailed below. As tertiary educators, it is important to locate, acknowledge and understand how our teaching bodies are positioned to better understand how they might be influencing our practice. By engaging in such a process, we are able to reflect by critically engaging with questions such as how have our bodies become positioned as they are today and whose knowledge and ideas are being played out through our living teaching bodies (Cassidy, Jones & Potrac, 2009)? Shilling (1993, p. 55) resonates saying that we do not take sufficient notice of the embodied nature of education or the corporeal implications of educational knowledge. Thought, action and emotions have often been separated in education and it is essential to construct a bridge between these to enable us as educators to understand the ways in which we are positioned in the world (Bruner, 1986).

The use of narrative is central to this investigation as it provides an opportunity to bring to the fore our lived and living bodies, uncovering the complex layers of who we are; what we have experienced and what we practice. Our bodies' voice are able to take centre stage in a written/storied form and provide insight into our bodily perspectives as tertiary educators that 'outsiders' would not usually be privy to including our inner thoughts, feelings and tensions.

This investigation is the second of two studies that has pursued lived and living bodies within the education domain. The first investigation (McMahon & Penney, 2013) focussed on how pre-service teachers' 'lived' bodies might be influencing their 'living' bodies in HPE and how narrative might be used as a tool for locating, challenging, shifting and/or adopting their embodied experiences. This research revealed that pre service teachers' embodied experiences were being played out through their living bodies in the present day in relation to their thoughts about teaching HPE and their ideas of how HPE should be taught. Thus, the pre service teachers' living bodies were a site where lived experience was being perpetuated, specifically experiences and pedagogy in relation to HPE were being recycled. While the first investigation was concerned with the bodies of pre-service teachers (McMahon & Penney, 2013), this investigation focuses on the bodies of two HPE tertiary educators, in particular whether their embodied experiences are impacting upon their everyday teaching body and practice. Accordingly, we draw on some of the same key literature on the body however different perspectives are offered and conclusions found.

Lived and Living Bodies, Body Pedagogies, Embodiment and Embodied Consciousness

Our lived and living bodies have experienced and are experiencing the world. Specifically, the 'lived body' is our lived, subjective experience of corporeality (Blackman, 2008) – our bodily experiences in the past. Charlesworth (2000) provides us with an additional perspective of the lived body, explaining it is a body which is sentient and which has moved and engaged with the world through a form of corporeal consciousness.

The lived body aligns closely with the concept of embodiment. Sparkes (2004, p. 157) when referring to embodiment says our bodies are a "textual surface upon which a person's life is inscribed." Jackson (1990) captures the concept of embodiment by saying,

even though my body seems the most private and hidden part of me, I carry my life history in my body, almost like the way the age rings of a sawn tree trunk reveal the process through time. My personal history of social practices and relationships is physically embodied in the customary ways I hold my body, imagine its size and shape, and in its daily movements and interactions (Jackson, 1990, p. 48).

For the purpose of this paper, we view embodied consciousness as a critical awareness of our body's inscribed experiences that have shaped and positioned us in particular ways.

Embodied consciousness is about looking within to all that our body encompasses and becoming connected to what has been embodied.

In contrast to literature on embodiment and the 'lived body', sociological studies focusing on the living body appear scarce. McMahon & Penney (2013) describe the living body as a subconscious enactment of embodied experience – that of the lived body. Mol and Law (2004) provide insight into the living body saying, "we are our body, as part of our daily practices, and we also do our bodies, in practice, we enact them" (Mol & Law, 2004, p. 4). Our 'living bodies' are therefore our bodies in the now, enacting our embodied experience and that of our lived body (McMahon & Penney, 2013).

Body pedagogies is also pertinent to this research, in terms of the defining and shaping of particular bodies (Rich, 2010) through lived experience and embodied change (Evans et al., 2008). Rich and Evans (2007) describe body pedagogies as "any conscious activity taken by persons, organizations, or the state designed to enhance individuals' understandings of their own and others' corporeality" (p. 41). From this perspective, body pedagogies reflect the corporeal orientations and provide resources through which individuals come to understand their bodies in relation to contexts to which they are and have been immersed (Evans et al., 2008).

How did we get here?

In previous work (McMahon & Dinan-Thompson, 2008; McMahon, 2010; McMahon & Dinan-Thompson, 2011; McMahon, Penney and Dinan-Thompson, 2012; McMahon & Penney, 2012), it was revealed how the lived body of athletes impacted long term (some 10-30 years on) upon their living bodies specifically in regard to body practices highlighting an exposure and effect between their lived and living bodies. The concepts of exposure and effect are based on the previous research of McMahon. Exposure refers to events that the lived body has been subjected to – it is about the body's encounters with life in the past. Exposure to these events have been embodied (internalised) and have thus created an 'effect' through the living body. More recently, McMahon and Penney (2013) conducted a research investigation into the bodies of pre-service teachers who were studying HPE. It was found that the body of pre-service teachers was a site through which lived experience was again being perpetuated, in particular the reproduction and recycling of experiences and pedagogy in HPE from primary/secondary schooling to pre-service teacher education. Our attention now shifts to pursuing our embodied experiences as tertiary educators and how our lived experiences are in turn being played out in and through our living teaching bodies and everyday practice of HPE.

Literature – Methodological and Theoretical

We commence this section of the paper by pursuing narrative as a methodological choice outlining how other researchers have engaged with it, and then we outline sociological literature focusing on the body and body pedagogies pertinent to this research.

Narrative

It was essential that our methodological approach would allow our bodies 'voice to be brought to the fore, taking centre stage and expressed through various stages of the research. Trinh (1999) states: "we write – think and feel – with our bodies rather than only with our minds or hearts. The body and the person-self are one" (p. 258). Thus, in this research, the body is a site of writing. The narrative representations presented are deeply embodied revealing that of our lived body, reflecting as Jackson (1990) has highlighted, that our personal histories of social practices and relationships are inevitably (and we argue, very powerfully) embodied in our everyday embodied form, movements and interactions. It was also important to be able to provide personal insight into all that our bodies represent albeit our adolescent sporting bodies (lived bodies) or our teaching body in the now (living body) enabling the reader to take on from our position as tertiary educators. We wanted the reader to be, feel and hear our lived and living teaching bodies as they engaged in the narrative sense with our experiences.

Several scholarly projects that have engaged with narrative when conducting research on the body and pursuing bodies in the educational context were influential in the subsequent employment of narrative in this research project (McMahon & Penney, 2013; Chan, 2012; McMahon & Penney, 2011; Garrett, 2006; Sparkes & Smith, 2002). Sparkes and Smith (2002) were particularly influential to this project in their use of narrative as an embodied act infusing the flesh, giving meaning to bodily change for a small group of amateur sportsmen who suffered spinal cord injury debilitating their bodies. Sparkes and Smith (2002) found narrative to mould embodied experiences, providing a map to locate the body over time and in various sets of circumstance. Additionally, Evans, Rich, Davies and Allwood (2008) considered narrative to be central to understanding educational body pedagogies and the workings of the corporeal device which is also a core component of to this research project. "The relationship between lived experience and narrative is significant. The narration mediates the experience into a social form" (Ellis and Flaherty, 1992, p. 170). In the context of education, Connelly and Clandinin (1990) have highlighted how the use of narrative and story can be effective in demonstrating how those who engage with it and their narrative ways of knowing become the primary form by which they make meaning of their experiences. Hayler (2011, p. 14) says that past research conducted by Clandinin and Connelly (1987, p. 489) reveals that teachers use and "construct knowledge that is experiential, narrative and relational, and how this shapes and is further shaped by, the contexts of their professional lives."

Narrative was also utilised in the earlier study conducted by McMahon & Penney (2013) as a tool for pre-service teachers to connect to their bodies. It was revealed in this project that narrative assisted the pre-service teachers in drawing connections between the past and present. Accordingly, narrative was thus employed as it provided opportunity to connect our lived and living bodies. It also provided us with space to cast the beam of consciousness over our bodies, critically reflecting on their influence on our teaching practice as tertiary educators. As narrative is central to this research, it is essential to define the term. Simply, narrative can be explained as a qualitative research method that refers to any written or verbal representation (Polkinghorne, 1988; Riessman, 1993). By engaging in the very act of narration, it provides opportunity for us to mediate our lived and living bodies into a social or storied form. Furthermore, it provides "a valuable means for investigating the realities and problems of human interaction, which is an essential" (Purdy, Potrac & Jones, 2008, p. 333) to the act of reflecting in teaching. This opens possibilities for us to be critically reflexive wherein senses of our self and agency might come to be understood in terms of the social processes that mediate our lived and living bodies (Hickey & Austin, 2007).

Body

Bringing bodies back into focus is vital for education, in particular how the body has been inscribed including the embodied learning which occurs in everyday life (O'Loughlin, 1995). This research is based around the contention that it is important for all educators to locate, acknowledge and position their bodies in teaching and emphasizes a lived unity between our body-mind – between past and present; lived and living. Evans, Davies and Rich's (2009) work on bodies in education is particularly useful to this study as they found bodies to be “discursive productions, the fabrications of particular educational ideologies” (p. 398). Evans et al., (2009) commented that “bodies are generative of social structures and how meaning systems and contextual rules, when mediated somatically, affect learning and health, reach into the deep recesses of the human mind and become embodied” (p. 400). Shilling (2005) further comments saying that “feelings, dispositions and embodied consciousness which emerges through evolution and development as an organism and which together enable humans to intervene and make a difference to their environment, to exercise agency” (Shilling, 2005, p. 13). Shilling thus provides invaluable insight into the connections between corporeal bodies as agentic entities, lived experience and culture. For both Evans et al., and Shilling, the body should not be simply investigated only in terms of “a carrier, a relay for ideological messages and for external power relations, or in contrast, as an apparently neutral carrier or relay of skills of various kinds” (Bernstein, 1996, p. 39). Rather, they believe focus should be placed on what is being carried or relayed. If sociologists of education and educational practitioners are to address the agency of the body in cultural reproduction and corporeal realities, they must deal with the somatic mediations of lived experience (Evans et al., 2009). This we attempt to do in this research.

Research conducted by Turner (1992) and Crossley (1996) has been fundamental in understanding and acknowledging lived experience. Connell (1995) argues that our bodies should be viewed as both the objects and agents of practice. Kress et al., (2001) focused on bodies as social rather than a biological phenomena, seeing meaning arising within action, rather than from a source outside that is somehow ‘translated into action’ (Kress et al., 2001, p. 70). Work (Amour, 1999; Bordo, 1989, 1992; Frost, 2001; Grosz, 1995; Kirk, 1993) on the body suggests that bodies “are both inscribed with and vehicles of culture” (Garrett, 2004, p. 140). Our *self* is thus a social phenomenon, all identity is relational, and our individual subjective experience is a result of the world for which we have experienced and/or are experiencing (Sparkes, 2004). In Bordo's (1989) research on the body, Foucauldian concepts were applied, revealing what we eat, how we dress, and the daily rituals through which we attend to the body is a median of the culture we have experienced. Arthurs and Grimshaw (1999) say that, “the body is itself the subject of constant social inscription; it is discursively constructed and written on by innumerable forms of social discipline” (p. 7). The notion of habitus is thus relevant to this research, particularly Bourdieu's (1984) interpretation where he describes it as a set of dispositions (lasting, acquired schemes of thought and action) which generate practices and perceptions. The individual subsequently develops these dispositions in response to the objective conditions [life] it encounters. Habitus thus is an outcome of social practice and explains the embodied (lived) dispositions of a person (Evans, 2004). Crossley (2001, p. 106) resonates saying that it is a “circular process whereby practices are incorporated within the body, only then to be regenerated through the embodied work and competence of the body.” Merleau-Ponty (1962) (cited in Williams 2006, p. 10) view “the body as a moving, thinking, feeling, pulsing, body; the lived body as a mindful, intentional site of ongoing experience, a spontaneous synthesis of powers, and the very basis of our understanding of the world.”

Positioning the Study

This research centres on two HPE lecturers' experiences who are employed at two separate regional mid-sized Universities in Australia. Both have taught into a range of HPE programs, including Bachelor of Education (Primary) programs as well as various specialised Human Movement programs. Prior to their tertiary experience, both researchers were avid sports people and embraced physical education (PE) during their schooling years. More specifically, McMahon achieved in the sport of swimming while Huntly achieved in the athletics domain. While both authors were successful in their respected sports and they both felt their bodies achieved in the sporting sense, their individual relationships with their bodies and sport were vastly different. The extracts included below bring to the fore their adolescent sporting bodies and the subsequent connections/relationships they had with them.

McMahon:

*I am not with you today...my swimmer body is here...but I am not.
I wonder what you have planned...my body is ready...it is YOURS!
I see the other swimmers...slim in physique...
You smile approvingly; I don't get the same treat.
My body fails MY expectations...YOURS as well...
Holding me back from Olympic representation.
Here I sit on the side of the pool...waiting...
Ready...for your master critique.
My body is yours...make it win.
I look up to you...following the rest...
I will do what you want...to be the best.
I listen to HIM now not you...one of my voices say.
The other conveys...this is not the way.
An internal battle of the voices transpires...momentarily...
Before one says...If you fail...you will pay.
Olympic representation I want...he can give me...
Not you I say like past history.
The struggle continues...momentarily...
Listen to me...NO I say...the coach is the only way!
I ignore YOUR voice...and ready myself for his.
(McMahon & Penney, 2011).*

McMahon's disconnection to her body is vivid while Huntly's connection is highlighted.

Huntly:

I knew that success would only be possible if my whole body worked in tune as one during competition. I knew that if my confidence was low or if my mind was not healthy, my running body was compromised, for all that my body encompasses is who I am. I revel in competitive situations because of this. I listen to my body and if any part is not right, I refuse to push it. Alternatively, I know when it is time to 'go!' I treat 'all that my body is' well and prepare well. I have learnt to this because of a past encounter I had. I can remember not listening to my body on one occasion – I realise that I was disconnected from it. It happened just before the school cross country competition in year 12 – I had won this race for the previous 4 years. It was

like I thought that my body could do anything and I treated it more like an object or running machine. Rather than doing the required training, warming up well and stretching etc, I found myself delaying my preparations thinking I could just flick on a switch and it would do what I said. Consequently, I felt vulnerable and it did not do what I said. I learnt from this – and have realised, my body is not an object – my body is me and all that I am.

Generating our Bodies' Stories and Facilitating Embodied Consciousness

For us to become embodied consciousness (critically aware of our lived bodies), it was essential to become connected to all that our bodies are and have encountered. Embodied consciousness was facilitated through the act of retracing our bodies' experiences by utilising 'relational analysis' (Kirk, 1999) and 'connecting the dots' (Klein, 2000) between the present and past. Specifically, utilising narrative and bring to the fore our bodies' narratives, we worked backwards through time. Initially, both authors critically engaged with their living teaching bodies of HPE pre-service teachers in the present day, analysing profound encounters, interactions and practices that were identified as being either effective or troublesome. For McMahon, it was her constant collision with HPE pre-service teachers in regards to their ideas about lunch box checks, strict healthy eating policies, compulsory exercise classes and their dualistic views of the body. In a contrast, Huntly identified several profound encounters that she saw as highly effective as all students were catered for and they gained a sense of achievement and fulfilment when participating in her HPE classes. Once these profound living bodily encounters were ascertained, the first phase of our bodies' stories was transcribed. In the construction of our living bodies' experiences, we utilised prompts such as lesson planning material and journal extracts taken from these specific teaching encounters. Once we had constructed each of our living body teaching encounters, we then shared them with each other. It was at this point, we asked further questions into each other's stories as a sort of prompt to add in further detail if and when needed. We then highlighted the key themes of each of the stories. For instance, McMahon identified the key themes of *surveillance of eating, bodily checks, dualistic separation of the mind and body* from her living teaching body's stories (encounters where her teaching body had collided with pre-service teachers). While Huntly identified the *games sense approach, scaffolding and empowering students though positive dialogue* as profound to her teaching. Once these key themes had been highlighted and brought to the fore, we both started to consider and recall our lived bodily encounters. We pondered our body's experiences from the past (according to these themes); lived bodily encounters where we had experienced these very themes. Once we had re-traced our bodily encounters and were able to identify past experiences that we felt were influential to that of our living bodies in the present day, we were able to begin the narrative construction of our lived bodies. When transcribing our lived bodies' experiences, two strategies were employed in developing and presenting our stories. Firstly, we utilised an "emotional recall" strategy proposed by Ellis and Bochner (2000, p. 752) to detail these encounters and visualised our bodies in the respective scenes. During this self-reflexive process, we were then able to move back and forth between our lived experiences as adolescents and our living bodies as HPE lecturers as well as shifting back and forth between our roles as the researchers and the researched. As such, we moved backwards, forwards and sideways through time throughout this reflective part of the investigation. Hayler (2011) suggests that the forwards and backwards movement in time provides a space to self-analyse by locating actions as a set of interpretive practices. The uniqueness of our experience is illuminated in what our bodies' experiences reveal (Hayler, 2011).

The key themes that were initially identified in each of our living bodies' experiences provided the basis of analysis and a means for understanding ways in which our lived bodies

were being played out in and through our teaching practice. In the analysis sense, Evans et al., (2009) work on the body as a corporeal device among the others who have conducted research on the body (as outlined above) were useful as a framework for analysis; examining the somatic mediations of our lived experience and the connections to our pedagogical practice.

It is important to highlight that at all times through the process of constructing our bodies' stories, we were acutely aware of the prospective tensions inherent in seeking to retain authenticity, accord authority to our bodies in and though the research while generating text that would deeply engage readers. The narrative accounts included below have a number of unique features. They depict language that reveals personal insight with the intention of provoking reader emotion [evocation] and/or resonance. Firstly, to differentiate the narrative accounts from the academic text, our lived and living bodies' stories have been italicised. Further, our inner thoughts and conversation have been indented from the story being told. The two have been distinguished with the use of double quotation marks. Our bodies' stories that we present below feature in the chronological order that we engaged with for embodied consciousness to be facilitated. As such, we present our living bodies' stories first followed by our lived bodies' stories (embodied experiences).

Living Body (McMahon)

As I open the door to tutorial room, 30 eyes suddenly focus on me. I wonder if my paranoia has got the better of me, but I notice a few of them scanning my body. They all look so fit and sporty. I immediately feel self conscious. I used to be an athlete, but I feel like my body does not match theirs and should not be involved in HPE teacher education. I feel as though my body does not measure up to their standards – that it does not fit.

After the introductions at the beginning of the tutorial, we move onto the first activity. I ask the students to draw and label an image of what they believe constitutes a healthy body. As future HPE teachers, I ask them to describe what sort of body will they view as healthy in their schools? This lesson is one of a series of lessons where I start to deconstruct and intercept the pre-service teachers' very pointed views on obesity and how they can fix what they see as a huge issue. I am expecting the students to draw a body that is not only free of sickness but includes healthy emotions, spirituality, thoughts, sensations, experiences and conversations. After ten minutes, I initiate a group discussion and ask for volunteer students to list their ideas on the whiteboard. The following list is written on the board;

- *Not fat*
- *Muscular*
- *Doesn't drink too much beer*
- *Doesn't smoke*
- *Does weights*
- *Exercises a lot*

This list immediately angers me. I try to breathe and not show the students my emotions. I refrain from saying something to them. I am dumbfounded that as future HPE teachers, the very people who will have a large influence on adolescent bodies in a sporting and health related context could have such a narrow focus in regard to what constitutes a healthy body.

McMahon: "What about wellbeing? Let's talk about that."

I still feel so angry.

Need to get out of here before they notice how pissed I am. Can't just leave.

I ask the students to talk amongst themselves while I pretend that I need to get something from my office which is only 25 metres away.

Get it together.

This does not look good for you as a teacher, if you cannot keep it together.

I walk back to my office and get a drink of water.

Just breathe.

I am only gone for a matter of minutes before I return. When I walk in through the door, I see that 'happy' has been added to the list. Without saying a word, I write the following passage on the whiteboard.

"A healthy body is about having a balance, being happy and healthy in everything that encompasses the body including, as body, emotions, spirituality, thoughts, sensations, experiences, conversations constituting the individuality and identity of each person, as a soul, underlying all subjective experience."

Nobody says a word as I do this, not for what seems a couple minutes. Then, a student starts to speak.

Student: "But you said body, you did not ask us to talk about the mind."

I ponder my response momentarily.

McMahon: "When I talk about body, I view your body, mind, self and being as one – as one total, one essential, one entity that pertains to being a person, an individual."

I try to explain it again more simply and engage them in higher order thinking.

McMahon: "Your mind is part of your body. Why do you see it as a separate object? When you are feeling down and perhaps having irrational thoughts, does it not affect your body?"

The students still look at me blankly. I move onto another activity, frustrated with the outcome of this one.

Will need to revisit this in the next tutorial.

(McMahon, 2010)

Living Body (McMahon)

After starting an online forum titled 'lunchbox checks – your thoughts?' I was surprised with a number of students who posted quite quickly stating the benefit of lunch box checks and strict school healthy eating policies. I reflect on their responses;

Student 1: "We need to control what kids are eating – Australia has got one of the highest obesity epidemics in the world."

Student 2: "Not only should we be checking their lunch boxes, there should be strict healthy eating policies in schools where there is no junk food."

Student 3: "Teachers should be setting an example. They should also be only ever eating healthy food and they should watch their weight. How can they preach to kids if they are fat?"

Student 4: "Student should be made to do compulsory exercise each morning before school as well as us checking their lunchboxes."

The students' reactions really affect me. It takes me a while to pinpoint why their comments are so upsetting. So upsetting that a sick stifling feeling overcomes me. This feeling is familiar. It does not take me long to realise that I have felt this sick feeling before at meal times when coaches and my mother would gaze upon my every mouthful of food. I knew how it made me feel then, how it makes me feel now.

I feel like lashing out at the students. Am so glad that it is an online forum and I can ponder my response. I am so torn, so conflicted. How can they be so stupid? I have already posted the below response last week yet it has had no impact.

I am not a fan of the healthy lunch box checks or strict healthy eating policies in schools. These are the reasons! Healthy lunch box checks were brought into a QLD school that I worked (among many others) about 6 years ago but was banned soon after. The effect that teachers had on students' eating due to their surveillance (through lunch box checks) was disastrous. Children were becoming docile objects and began to NOT eat at lunch times - there was a huge public outcry and as a teacher who had to enforce it (at the time 6 year ago) - I felt extremely uncomfortable. To be honest, in reality, at the time as I was enforcing the rule, I wondered to myself how much control the young children (grade 1) had over their lunch box choices - I know my children (age 7 & 9) do not have any choice over what I buy at the supermarket. Do you really believe that this sort of control is going to have an effect on children's eating in the long term? Isn't it about educating as a whole (rather than ridiculing and singling out - as is done in lunch box checks and empowering the children with informed education? How is control over an 8 year old's eating going to have a positive effect over them as an adult? Some food for thought (excuse the pun). I would love to hear some more thoughts.

Lived Body – 16 years old (McMahon)

Still have one final weigh-in and skin fold test before I can be released from the team and fly home.

I hope that I have not put on weight.

As I get to the doorway, I peer inside. I notice that the managers have an efficient system in place. The physiologist is taking the skin fold measurements and one of the team managers is recording the information onto a clipboard. I see the swimmers in front of me who have been measured move to the other side of the room where they then ready themselves to get their weight recorded. A coach is taking the weight readings and the other manager is recording the information. I cannot believe how quickly they are getting through the line, the swimmers move so efficiently around the room – robotic like from one measurer to the next. It looks like a factory production line. Hate my body. It is such a failure. Feel vulnerable.

Need to fix it.

I turn my mind off so my body is present but my mind is elsewhere. It is like I am floating above. Can see and hear what is happening but have left my-self for protection. My body surrenders to their pinching and prodding. It is a matter of minutes before the pinching is over and I am alerted to their response. My numbers have increased. It is at that moment that I realise that I am just a body to the coaches and managers, nobody considers how I am really feeling – how I am emotionally and mentally. I am simply a body who is there to produce – produce in the pool and produce the right numbers and weight.

(McMahon, 2010).

Lived Body – 16 years old (McMahon)

Manager: "We are concerned with your weight increases. You need to think about whether you still want a place on the team because your weight is indicating that you are not remaining focused and committed. Your skin fold readings show us that you are losing fitness. We will be interested to see how you go in your skin fold measurements tomorrow?"

I begin questioning my level of commitment. At dinner that night I hardly eat. I am really worried about my weight.

Have to fix my body.

My consciousness is alerted to the team managers' gaze. They are looking to see what is on my plate. My teammates are sitting around me. I pile some corn onto my fork and bring it to my mouth, can see them looking, then they whisper to each other. I feel guilty for eating. As the spoonful of broccoli approaches my mouth, they continue to gaze at me. Their constant gaze suppresses my appetite, creating a false sense of fullness. Somehow my stomach has been tricked into feeling satisfied, however I have only eaten three spoonfuls of food. Most of the team decides to gather in one of the rooms to watch a movie but I am desperate to do something about my weight.

Maybe the sauna could help with my weigh-in tomorrow?

Walking into the sauna takes my breath away. It is so hot and uncomfortable. I find it difficult to breathe and become thirsty very quickly.

Don't drink, that could affect your weigh-in tomorrow.

I want to get out of the sauna but I have to stay, I have no other choice!

At 9pm, I walk back to my room. Feeling really dizzy and short of breath as I climb the stairs. At the top of the stairs, I run into another female swimmer. Her eyes lock with mine but I look away. She can see that something is wrong and asks me if she can help?

McMahon: "My weight has increased two days in a row and I am really worried about it!"

She gives me the biggest smile.

Teammate: "I can help you!"

We walk back to my room together. When we arrive, she grabs my hand and walks me into the bathroom.

(McMahon & Dinan-Thompson, 2008).

Living Body (Huntly)

It is another orientation week. They always seem to come around so quickly. As I head into the lecture theatre for the introductory session with the new bunch of first year education students, I wonder what they will be like. It's not long until we are face-to-face. I am excited at the prospect of working with another cohort in my favourite subject of – HPE (Curriculum and Pedagogy). My heart is in this subject area and I hope to share this passion with as many prospective teachers as possible. As I walk into the room I see many sets of eyes on me. I scan quickly around the room and notice that a lot are mature aged women. They have anxious eyes, not so much because they are experiencing university for the very first time, but because of the subject. I can see that PE strikes fear into the heart of many of them – I can even smell it. I stand in front of them - quite slim and sporty-looking. I wonder if this is intimidating them and making them anxious. I lead off with my usual cheery introduction to the course.

Huntly: "My name is Helen and I am here to make sure that you leave my course at the end of the term with a firm view of the importance of physical activity in the life of every child".

I go on to describe my classes as inclusive, non-threatening and heaps of fun. I confirm that no-one will be asked to engage in any activity where they feel uncomfortable, and just as should happen in a classroom – no-one will be forced to participate. It is at that moment that I recall the time when I was 15 and that feeling when I was intimidated by the skilled basketball girls in Miss S's class. I remember how she never made me feel inferior, something I wish to happen in my class.

I will not make these new students feel inferior in any way.

Huntly: "You don't have to be an exceptional athlete to be able to instil in children the love of physical activity. This is the philosophy I hope to bring to our tutorials; they will be a more about learning new skills and having fun, than trying to be the best!"

After I make a few jokes about my recent hip replacement surgery and tripping over in the final of the hurdles at the State athletics titles when I was at school, I notice the mood is less tense. The new students start to relax and ask questions about when they get to teach 'real' children and how I am coping with my new hip. Just like Miss S reassured me as a 15 year old, I reassure these new students. The ice has been broken for yet another year.

Living Body (Huntly)

It is the first HPE tutorial for the year. I feel those eyes on me again as I enter the activity space. I have a large net bag over my shoulder overflowing with a vast array of sporting equipment and the atmosphere is decidedly tense. This tute has a mixture of eager young school leavers and nervous mature aged students who trudge reluctantly towards me.

Huntly: "Hey guys. Are you ready for a real university tute? Forget the Maths lecture you just came from. This is where the action is!"

Somehow that doesn't seem to help, although I now get some half reserved smiles. Their eyes however, are not smiling.

Huntly: "OK, remember what I said in O Week. You don't have to be an elite athlete to teach PE. In fact very often the best teachers have themselves, struggled with the subject and have empathy for their students. Remember to just do what you can and have FUN".

I then move onto teach some basic skills using the game sense method, and I notice the mature-aged cohort start to relax. Because they are all so busy within their own little groups, they don't notice others and probably accept that others are not too interested in their skills or lack of skills – as the case may be. They also do not notice that they are actually practising the skills I taught earlier and have been providing gentle feedback and encouragement since. I combine a mixture of demonstration, practice and feedback into a little package of user-friendly games and drills, something that I remember Miss S using when I was apprehensive about engaging in basketball.

By the end of the tute, there is much laughter and more than a hint of perspiration! Not bad for a group who had expressed a distinct lack of enthusiasm for this course. I tell them what a terrific job they have done and how much I look forward to doing it all again next week. The students head off to their break, with a broad smile and a wave. One of the older ladies stays behind and comes over for a chat.

Student: Thanks so much for the lesson. I have to admit that I have lost sleep all week in anticipation of this class. I was worried about the physical activity that might be involved. I was just so pleasantly surprised that physical activity can be fun, especially given my negative experience of

sports and games at school. I was the kid that everyone made fun of at school because I was chubby and motor-skill challenged – even the teacher made fun of me. I used to cry the night before those classes at school and I nearly cried last night in anticipation of this one.”

Huntly: “So, how do you feel about everything now?”

Student: “I didn’t know that I could be taught in a way that didn’t make me feel like a gummy. I know what it’s like to be the one who can’t do the skills, so I am going to be sure to NOT be that teacher when I graduate. Thank you for making me see beyond the equipment bag and the whistle!”

We walk off together and part company at the passage to my office. She is smiling and I am smiling.

Success!

Lived Body – 15 years old (Huntly)

Today, it looks as if we have a basketball lesson. As I look around at my fellow classmates all of which are girls, I start to become worried as some of them are on the basketball team already and that I will look silly in comparison to them.

This is going to be the longest 60 minutes of my life!

As we stand there, Miss S starts to talk encouragingly to us all.

Miss S: “Today, we are going to play basketball. But before we play the game, we are going to learn some new skills.”

The basketball girls groan as they want to get straight into a game.

Miss S stands firm with a plan. She lets us know that we will be rotating around to stations already set up around the court. At each station, we will be required to learn a new skill – something that is related to basketball. I can see already see that at one station, we will be shooting hoops. Miss S takes us as a whole class around to each station, explaining what we will be doing, demonstrating each of the drills. At one station we will be learning rebounding but Miss S has organised a little game where a rebounding drill is incorporated. It is the same at the other stations (shooting, defense techniques and passing techniques); she has made them into a little game. It is like we are learning the skill without even realizing it. The idea of playing little games excites me. Miss S asks us to divide into groups of 4 and allocates each group to a station. As we start, I become totally engaged in what I am doing, forgetting that I am even in a class situation. I glance around and notice that it is not only me that is totally engaged, everyone is totally engaged in what they are doing. My eyes scan to find Miss S, she is moving from station to station, encouraging and laughing with students – she seems to switch easily between high level coach and empathetic teacher. I notice that a few of the students are having trouble, and see Miss S gently explaining what to do again, encouraging the students individually and providing more individual demonstration if needed. I feel safe in Miss S’s class. We spend about ten minutes at each station. By the time I have moved through each of the stations, I feel a little more comfortable in some of the skills and do not feel so anxious when Miss S announces that we will playing a basketball game.

Discussion

While opening a window on our lived and living bodies’ experiences bares our bodies for all to see and critique, we believe it also allows the reader to determine their own

conclusions and resonate with us, as well as the possibility of drawing connections between our bodies and their own bodies and practice. As such, in this discussion section, we detail *our* conclusions of our bodies' stories presented; others might have viewed them differently. The data presented reveal how our bodies are multi-sensory objects that are exploring and have explored the world. In the analogy sense, our bodies are blank canvases and as they experience/d the world, interactions, practices and encounters were embodied. Our bodies' stories reveal two vastly different lived body experiences that have thus affected our living teaching bodies, in particular our pedagogy, thoughts and ideas about teaching HPE in different ways.

In the case of this research, our lived and living bodies were influential to how and what we taught in the HPE context coalescing with O'Loughlin (1995) who said that bodies are central to education. Like Connell (1995) argued in his research, our teaching living bodies became objects and agents of practice which were inscribed with our adolescent experiences [lived experience]. Our acquired habitus was an outcome of our embodied (lived) experience (Evans, 2004) and as such, our bodies were "discursive productions, the fabrications of particular educational ideologies" (Shilling 2005). This we revisit below. The data reveals how McMahon was subjected to disciplinary practices in regard to her body during her adolescence which in turn strongly affected her thoughts in regard to what a healthy body should encompass including her views on diet, surveillance, eating and obesity. Her embodied experiences were influential in pursuing the direction she took in regard to content that was embedded in the HPE subjects that she taught, conversations that she had with pre-service teachers and her subsequent beliefs. As is evident in the extracts presented, McMahon's living body was at times found to collide with the living bodies of pre-service teacher educators when they did not share the same beliefs and ideas. This we re-visit below:

Lived body – McMahon

Coaches: "Your skin fold readings show us that you are losing fitness. We will be interested to see how you go in your skin fold measurements tomorrow?"

Have to fix my body.

My consciousness is alerted to the team managers' gaze. They are looking to see what is on my plate. My teammates are sitting around me. I pile some corn onto my fork and bring it to my mouth, can see them looking, then they whisper to each other. I feel guilty for eating. As the spoonful of food approaches my mouth, they continue to gaze at me. Their constant gaze suppresses my appetite, creating a false sense of fullness.

Living Body – McMahon

Pre-service teacher: "Students should be made to do compulsory exercise each morning before school as well as us checking their lunchboxes."

I just cannot understand why so many students have these beliefs? I provided the students with firsthand accounts of what this sort of monitoring did from my perspective as an athlete all those years ago and my perspective as a teacher when I saw grade 1 students refusing to eat because they thought they would get into trouble with what was in their lunch boxes. The comments really affect me. It takes me a while to pinpoint why their comments are so upsetting. So upsetting that a sick stifling feeling overcomes me. This feeling is familiar. I feel like lashing out at the students.

While there is an obvious connection between the lived and living body of McMahon, what becomes apparent is how she challenged the ideas and experiences that she was subjected to during her adolescence such as surveillance around eating and body checks. This exemplifies Shilling's (2004) idea of how social meaning relating to the body can be disrupted through self reflection and knowledge (i.e. McMahon's previous research on the body). However, while this disruption occurred, a vivid connection between what she experienced as an adolescent and albeit opposing beliefs she adopted in her teaching practice is revealed which demonstrates some agency in the present day. While the data from McMahon does not demonstrate a simple case of (re) enacting and/or (re) cycling lived experience as was found in previous research (McMahon & Dinan-Thompson, 2008; McMahon, 2010; McMahon & Dinan-Thompson, 2011; McMahon & Penney, 2013), there are ongoing corporeal and emotional tensions which continue to present challenges in everyday life. Moreover, an ongoing dynamic relationship between the lived and living (past and present) appears obvious as it plays out in and through the teaching body.

Huntly's embodied experiences were somewhat of a contrast to McMahon. Her bodily experiences in regard to HPE and sport were positive. Her most profound embodied experience was her HPE teacher whom was always encouraging in her feedback and instruction and often utilised the games sense approach. Her encounters with this teacher during her schooling were embodied and later (re)enacted in her own practice as a tertiary educator in the way that she instructed HPE tutorials. We re-visit this below:

Lived Body – Huntly

Today, it looks as if we have a basketball lesson. I look around at my fellow classmates; I start to become worried as some of them are on the basketball team already. I am going to look silly in comparison to them.

This is going to be the longest 60 minutes of my life!

She starts the lesson by breaking us into small groups and each group rotates completing a drill and fun activity/game at each station.

This is not so bad.

Miss S rotates from station to station, interacting with us all. She is laughing with us and encouraging us to laugh at ourselves if we mess up. She is giving lots of visual instructions and individual help if needed. It is like she has given us small steps that are helping us towards being able to play the game. This makes me feel good.

Living Body – Huntly

I then move onto teach some basic skills using the game sense approach, and I notice the mature-aged cohort start to relax. They do not notice that they are actually practising the skills I taught earlier. I combine a mixture of demonstration, practice and feedback into a little package of user-friendly games and drills. I rotate around the gym, offering individual feedback.

A connection between the lived and living teaching body of Huntly is evident. Specifically, her (re)enactment of the pedagogical experiences such as the games sense approach, the utilisation of small groups to work on micro-skills, her movement around the class and the dialogue that she engaged with. Huntly's current practice as a HPE tertiary educator illuminated her adolescent bodily experiences in HPE thus revealing the "durability" of pedagogy across time (Lee & Macdonald, 2010). What the data also revealed was how pedagogy became the active realisation of her embodied knowledge (adapted from Esland,

1971) existing and operating across and through multiple sites of practice, defining the significance and potential of the teaching body in time, place and space (Evans et al., 2008).

Our bodies are implicated in our practice and our embodied experiences are enacted in and through our pedagogy. The link between the lived and living body by connecting the dots (Klein, 2000) is inherent highlighting the interplay between the body, embodied knowledge and pedagogy and the effects these have on the body in the short and long term. Embodied consciousness resulted by reflecting on our lived and living teaching bodies, enabling us to connect to all that our body has and is experiencing in the world and how it invariably affects our teaching practice. The narratives that were offered in this research project were that of our bodies, which brought about an awakening, a consciousness of our embodied encounters through our interrogation of them, thus revealing a powerful pedagogical tool (Dowling, Fitzgerald and Flintoff, 2012) through the act of engaging with them. Moreover, embodied consciousness brought about a means to interrogate past and present practices, activities and social interactions [body pedagogies] that all related and played a part in and through our living teaching bodies.

Conclusion

This research highlights how the embodied experiences of two HPE tertiary educators were made visible through their pedagogical practice. Their lived bodies were found to interweave with their living teaching bodies enacting the various nuances of their embodied experience which in turn affected their everyday practice of HPE in various ways. The body is an invariable instrument which not only effects beliefs, but can influence the academic direction that an educator pursues, as well as pedagogical practice and conversations. As was made apparent in this research, embodied experiences do affect teaching practice and unless the act of embodied consciousness occurs in terms of locating, acknowledging and positioning the lived and living teaching body; (re) cycling and/or the (re) enactment of past experiences will remain influential in everyday practice. While this research was focussed on two tertiary educators of HPE, the act of embodied consciousness and acknowledging the body remains imperative for all tertiary educators; teachers; pre-service teachers and students. Pedagogical practice is complex and varies in accordance to individual bodily experiences and as is made apparent, bodies are practice. In focusing on the notion of the body in the academic domain, pre service teacher educators can draw attention to the body's importance in their pedagogical practice. Pedagogical practice can be theorised as a complex assemblage of all that the lived body has embodied including 'speech', 'practices', 'ideas' and 'encounters' and thus the body and embodied consciousness should not be underestimated in terms of importance to teaching.

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