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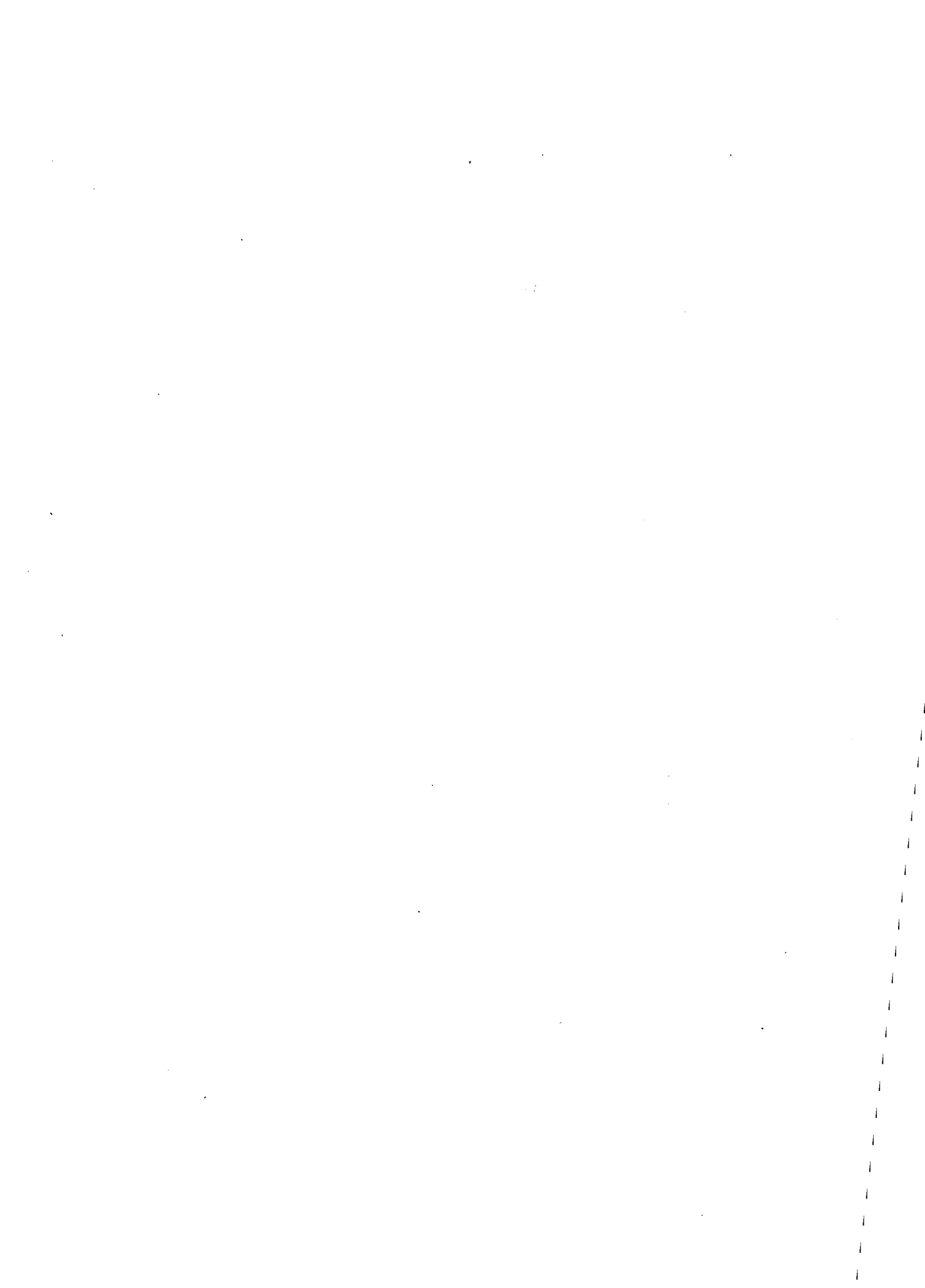
**An interpretation of movement education developed from  
curriculum critical theory**

**Clayton, Lurah Brenda, Ed.D.**

**The University of North Carolina at Greensboro, 1988**

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**AN INTERPRETATION OF MOVEMENT EDUCATION DEVELOPED  
FROM CURRICULUM CRITICAL THEORY**

**BY**

**Lurah Brenda Clayton**

Dissertation Submitted to the  
Faculty of the Graduate School at  
The University of North Carolina at Greensboro  
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of the Requirements for the Degree  
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APPROVAL PAGE

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Movement education, as a curriculum concept for physical education at the elementary school level, was interpreted by using a framework drawn from critical theory. More specifically, critical theory was used to develop an interpretation of movement education as it was presented in selected physical education literature during the period from 1960 to 1980.

Critical theory was chosen as the mode of analysis because it requires that curricular ideas be examined within the social and historical context that gives them meaning. Included within this context are the human interests in control, understanding, and emancipation (Habermas, 1968; Macdonald, 1973, 1977a, 1977b), which are manifested in "taken-for-granted" social arrangements involving issues of power, knowledge, gender, and others that point to the liberation or oppression of people or ideas (Anyon, 1979; Apple, 1976, 1979; Giroux, 1980, 1983).

The interpretative analysis suggested that movement education was and is a viable curricular idea rooted in the cognitive human interest in emancipation. Evidence was presented that indicated: (a) movement education grew out of a history of movement analysis; (b) movement education was clearly articulated by professionals concerned with children's movement; and (c) movement education was oppressed by professionals who were operating and writing from a position developed out of the cognitive human interest in control.



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In a spirit of celebration I want to acknowledge those people in my life who made this dissertation a part of my reality.

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To Dr. Marie Riley and Dr. Betsy Umstead who were supportive with each false start and met me on the peak,

To Dr. Svi Shapiro who with a gentle spirit and penetrating grasp of critical theory encouraged me to tell the story of my climb,

To Dr. Kate Barrett -- who pushed me to the edge of my limits as I pushed her to the edge of hers,

To countless unnamed friends who cared for me through all of the climb,

And, to Betty Kareen who cried, laughed and climbed with me -- over every jagged peak -- on my journey to myself,

To thank these people is inadequate. To say that I love them for the gift of this experience is more appropriate and in keeping with the spirit of this work!

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**CHAPTER I**  
**INTRODUCTION**

Movement Education: A Point of View

During the sixties movement education emerged into physical education as a viable curricular alternative for elementary school children. With movement considered to be content, a methodology that involved the students as active participants in learning, and a philosophical position that encouraged consistency between beliefs and actions, movement education had the credentials of a sound curricular model.

Something about this model caught the attention of the profession. Movement education became the focus of work-shops, convention programs, a national television series, chapters in textbooks, and numerous articles. Teachers, conversations, and professional writing seemed to come alive. With a new orientation for the development of content, a sensitive and understanding method for working with children, and a challenging, self-reflective process for making conscious decisions, professionals dedicated to the development of physical education for children seemed to sense a change.

And there was change, as demonstrations of movement education became part of national programs, state programs, and district meetings. At conventions one quickly learned that in order to see the demonstration of movement education one had to

get there early. Rooms were crowded, professionals stood lining all the walls, and late-comers jammed the doorway. The energy in the room was exciting. Both teacher and students conveyed a sense of freedom and involvement in creative, meaningful, and skillful movement. The "professional attentiveness posture" changed to "edge-of-the-seat exhilaration" as adults strained and stretched to be sure no movement went unseen. A dynamic "feeling-thought" was created that cannot be captured in words. Indeed, it was spoken in the language of only the "elite" in the world of physical activity. Characterized by all-out effort, total involvement, diversity, and quality, it was the language of unrestrained movement and it needed no translation. The students, the teacher, the audience, and the movement of the students all seemed to be simultaneously involved in a liberating experience.

There was "an energy" and "a spirit" connected with the movement education experience that appeared to be contagious. Workshops and demonstrations began to appear everywhere. They were conducted by "experts" and "beginners" alike, professionals who had seriously studied the concept and professionals who had been inspired by the concept they had "seen" taught in a thirty-minute demonstration class. As a result, demonstrations that varied in focus, content, and conceptual understanding began to reach the entire profession, and within a few years "movement education" evolved from a virtually unknown term to one of great visibility.

What is of central importance to this study is that as movement education became the focus of discussion and writing, it also became the focus of challenge and debate. Professionals writing from different vantage points gave movement education interesting, articulate, and divergent interpretations. Many of these interpretations dealt with explaining what caused its beginning. For example, Charles William Hackensmith described movement education as a concept developed in Europe that was "based on the knowledge of fundamental movements drawn from empirical and scientific contributions through the centuries" (1962, 54). In contrast, Lawrence Locke stated, "Movement education in England seems to have been set up in opposition to traditional physical education" (1969, 202). Then in 1977 John Lawther said, "Movement education was started in England by a dance specialist from Germany, Rudolph Laban . . . to develop basic movements essential for later incorporation into higher units of dance performance" (1977, 105).

In addition to the varying reports of its origin and purpose, writers also discussed the school level for which movement education was designed. Elizabeth Ludwig, writing of what she had experienced in England, stated, "The program of basic movement education is begun in the first year of school and continues at least through the first year of secondary education (1961, 18). In contrast, Lawrence Locke said, "Movement education has been a by-product of attempts to improve physical education programs for college women" (1966, 26).

As discussions continued and the years passed, proponents of movement education described, defined, and justified its importance to the child's education. Joan Tillotson, director of a federally-funded program in Plattsburg, New York, and of national reputation in relation to movement education, described the concept as follows: "Movement education is that phase of the total education program which has [as] its contribution the development of effective, efficient and expressive movement responses in a thinking, feeling, and sharing human being" (Tillotson, 1965, 1). Alongside definitions like this came comments such as "movement education is any physical education program that a teacher chooses to call movement education" (Locke, 1969, 203). Otto E. Ryser even suggested that professionals were guilty of malpractice (1976, 28); rebuttals to his article stated he was the one guilty of malpractice (Baumgarten, Preissler, and Robertson, 1977, 46). John Fowler suggested that Ryser did not have an "understanding of the processes utilized in movement education" (1977, 47), and another writer described Ryser's article with words such as "illogical," "unfounded," and "misleading," summarizing it as "an unresearched put-down of movement education methodology" (Rupnow, 1977, 47).

Even before many of these comments appeared, the Physical Education Division of the AAHPER expressed concern about the confusing terminology that existed in physical education literature that related to elementary school programs. Thus, in



1968 a terminology committee was appointed to study the issue.

By 1970 this committee acknowledged the two following points:

(1) the priority of the need to clarify movement education terms and (2) the fact that such terminology was a concern not just of the elementary school but for all levels of physical education (Tanner and Barrett, 1975, 19).

Then in 1975 this same committee issued a report that suggested that it was the nature of terms to change meaning through an evolutionary process. In relation to movement education, the following comment was made: "Partially because of this evolving change of meaning, movement education is a confusing and, therefore, controversial term, making it one of the most crucial terms for the profession" (Tanner and Barrett, 1975, 19). Thus the confusion was accepted as being a result of the natural evolution of terms.

Against this backdrop of confusion and controversy over interpretations, that same committee indicated that movement education also represented "a distinctive philosophical stance" (Tanner and Barrett, 1975, 19). As summarized in the final committee report, movement education represented the following position:

Physical education is in essence a child's education in and through movement. This idea represents a developing view about movement and the potential role it plays in the total education of a child. Children are seen as active experimenters and perennial learners in their own right with the need and ability for self-evaluated learning. Their individual rates of development and styles of learning are respected with belief that capacity for learning is related to confidence in self. All deserve the right to succeed and progress at their own rate (Tanner and Barrett, 1975, 20).

Because critics implied as late as 1978 that movement education was confusing and/or not clearly articulated (Anderson, 1978; Locke, 1969; Ryser, 1976), an early discussion of the concept that appeared in one of the first Journal of Health, Physical Education and Recreation articles discussing it is quite enlightening. In 1961, Elizabeth Ludwig described movement education as "an approach to physical education based on an understanding of the fundamentals of movement." The following quotes bear a striking resemblance to the one just cited by Barrett and Tanner.

A creative approach is used, with each child finding his own movement patterns and possibilities.

Uniform standards of performance are not held for the child; rather he learns what his body can do and where his strengths and limitations lie. As the child develops in the skills that are within his capabilities, he continuously adds to his understanding and use of movement in the areas of activity that are important to him at his particular level of development.

The aim of basic movement education is to help the child gain an awareness of the body in movement and an understanding of the part played by movement in one's daily life (Ludwig, 1961, 18-19).

These two quotes, from different authors and with an elapsed time span of fourteen years, do not support the original position taken by the terminology committee that the meaning of movement education was changing and confusing. Rather the comments suggest that the concept of movement education (a) was clearly articulated, (b) maintained its commitment to the education of children and their movement potential, (c) consistently reflected a particular philosophical position about

children and learning, and (d) remained remarkably congruent over the years.

With this perspective as background, one has to ask: What happened between 1961 and 1975? An example of what happened is found in two articles written by Lawrence F. Locke. In "The Movement Movement," published in 1966, Locke explained that "the concept of movement education has been a by-product of attempts to improve physical education programs for college women" (Locke, 1966, 26). Then in 1969, in an article entitled "Movement Education--A Description and Critique," he stated:

Movement education has been, until quite recently, the exclusive project of women's physical education. Men have not been much involved and have frequently looked upon movement education with some hostility. The association of movement education with dance and with the elementary school program (more a female than a male domain) would have been sufficient grounds for suspicion (Locke, 1969, 202).

The introduction of the words "hostility" and "suspicion" into professional writings suggest that professional decisions were being made on the basis of emotional reactions, by male physical educators, rather than on the basis of considered philosophical positions. Furthermore, blatant sexist statements connected to these emotional words point to the ideological subjugation of movement education and of other ideas of women in physical education. This consciousness of explicitly emotional statements, made by Locke and other writers during the period under study, strongly suggests that movement education should not have been the focus of challenge and debate, but rather that the critiques and critics should have been interrogated.

Movement Education:  
The Freeing of a Curricular Concept

The purpose of this study is to provide an interpretive analysis of movement education as a curricular concept for physical education at the elementary school level, using the lens of curriculum critical theory. More specifically, an analysis of movement education, as presented in physical education literature during the period from 1960 to 1980, will be developed from a critical theoretical perspective.

Using the perspective of critical theory as the means of analysis, the question of oppression with respect to movement education will be examined. This perspective makes possible the development of an analysis that examines "in detail the constraints placed upon the curriculum" (Macdonald, 1977a, 5), in this case movement education. Likewise the lens of critical theory also allows us to look at the practices, the power arrangements, the traditions, the language, and the attitudes that may have influenced this oppression of a specific curricular idea (Macdonald, 1977a).

As previously stated, movement education emerged into the field of physical education as a viable curricular concept for physical education at the elementary school level. The philosophical position upon which it was based had the potential to substantially change the physical education experience for children. What was earlier noted is that instead of creating

change, movement education became a topic of confusion, controversy, and emotional debate.

To understand how this could happen, physical education must be recognized as a social system that reflects the elements of the society of which it is a part. Included as integral parts of such a social system are the socio-economic and political arrangements or power structures that "control the production, distribution and legitimation of economic and cultural capital in the dominant society" (Giroux, 1983a, 62). In physical education this means that we must develop a consciousness of the realities that influence our lives as professionals. We must ask: What knowledge is legitimate? Who determines this? Who produces it? Distributes it? Is rewarded for it? Profits from it? What makes up economic and cultural capital in physical education? Who controls the dominant society? What are the values assumed? Does it represent an ideological interest? These are the questions of curriculum critical theory that inform the analysis developed in this dissertation.

Working from the position taken by James B. Macdonald that the central focus of curriculum critical theory is "the commitment to human emancipation and the methodology of self-reflection only possible in the inter-relations of theory and praxis" (1977a, 5), this dissertation is committed to emancipation. As used here, emancipation means freedom from restraints, whether physical, mental, emotional or spiritual.

Furthermore, such restraints are interpreted to include both attitudes and practices that limit any of the multi-faceted experiences of teaching and learning.

Critical curriculum theory was chosen as the mode of analysis because it requires that curricular ideas be examined within the social and historical context that gives them meaning. Included within this context are the human interests in control, understanding, and emancipation (Habermas, 1968; Macdonald, 1973, 1977a, 1977b), which are manifested in "taken-for-granted" social arrangements involving power, knowledge, gender, and other issues that point to the liberation or oppression of people or ideas (Anyon, 1979; Apple, 1976, 1979; Giroux, 1980, 1983a).

This dissertation will argue that the statements cited by Locke (and others that are discussed in Chapter V) go beyond the boundaries of description and critique and enter the realm of psychological oppression (Schaefer, 1981). What is important and incredulous to this writer is that these writings have stood virtually uncontested, unchallenged, and thus accepted for over twenty years. Hopefully, by looking through the lens of critical theory, we can bring into question such practices in professional writings.

The intent of this dissertation is to free movement education from the literature that Daryl Siedentop said was "primarily critical and often quite emotionally prejudicial (1980, 147). Currently, movement education is a confusing and

controversial term in the history of physical education. This study proclaims movement education as a powerful curricular concept that was embedded in the human interest in emancipation. Support for this claim will be presented in the form of a critical interpretation of the literature related to movement education. This critical interpretation will be developed through the use of curriculum critical theory, which is drawn from the broader area of critical theory from the Frankfurt School. Justification for the use of critical theory as a mode of analysis is based on its extensive use in education, psychology, sociology, and more recently, in physical education by Schempp (1985, 1987), Dewar (1985), Sparks (1985), Lawson (1985), and Hall (1985).

Critical theory as a mode of analysis will be presented in Chapter II in order to develop an understanding of the concepts and language it uses. A theoretical perspective of critical theory and its applicability to curriculum theory and radical pedagogy will be developed by drawing from the work of James B. Macdonald and Henry A. Giroux. By highlighting their ideas, it will be argued that curriculum work is "intentional activity" that it is influenced by human interests, historical arrangements, and special interests. Consequently, curricular issues must be investigated from a curricular perspective capable of disclosing those influences.

In Chapter III this theoretical perspective will be used to present an interpretation of the normal reality of physical

education into which movement education emerged. This will include a perception of the existing paradigms, movement education's emergence into physical education and the traditional historical realities that did not validate movement education. The point is to illustrate the contrast between the human interests represented and what is judged to be legitimate knowledge in physical education.

The interpretation in Chapter IV will also be developed from a critical theoretical perspective, but in contrast will focus on the natural reality in physical education. The argument will be made that this paradigm has historically existed in physical education even though it is virtually ignored in traditional accounts of history. It will be suggested that it is the natural paradigm, with its concern for freedom in thought, movement, and the lives of people, to which movement education belongs.

In Chapter V movement education will be described as a viable curricular alternative that was distorted by professionals who claimed to be reporting its origin. Working from a curriculum critical theoretical perspective, it will be suggested that these writers confused and inter-changed terms and combined concepts that were designed for different school levels, and involved different curricular activities. Furthermore, it will be argued that this may have resulted because of their lack of knowledge in the areas of both curriculum and history.



Chapter VI will make the point that there is always the possibility that there can be a new beginning. To make this possibility a reality, it will be suggested that professionals will have to engage in dialogue, listen to the lessons of history, and live in the spirit of an idea that has the potential for the transformation of their lives, as well as the lives of their students.

## CHAPTER II

### CRITICAL THEORY: A THEORETICAL PERSPECTIVE FOR INTERPRETING MOVEMENT EDUCATION AS A CURRICULAR CONCEPT

The theoretical perspective that will be used for the analysis and interpretation of movement education is developed from what is called critical inquiry, critical interpretation, or critical theory. Developing a perspective using critical theory means that ideas, models, and writings are examined to expose their emancipatory or repressive interests. In the case of this study, movement education as a curricular idea, made visible through the literature from 1960 to 1980, is the focus of such examination. Furthermore, the goal of emancipation requires that movement education be examined within the context of the social, historical, and psychological "reality" into which it emerged. In other words, the social system(s) into which movement education emerged must be interrogated to disclose relations of sub-ordination and domination. Curriculum critical theory is used for this analysis because it specifically considers such contextual surroundings.

In this chapter critical theory is presented to introduce it as a mode of critique and to begin to make familiar the language and concepts it uses. By highlighting the work of James B. Macdonald and Henry A. Giroux as primary references, a theoretical perspective of critical theory and its applicability

to curriculum theory and radical pedagogy is conceptually illustrated. The section on "Human Interests and Curriculum Theory" discusses Macdonald's translation of Jurgen Habermas's theory that human activity arises out of one of three interests: (1) control; (2) understanding; or (3) emancipation. Described by Macdonald as Control Theory, Hermeneutic Theory, and Critical Theory, they form the basis for the structural analysis of curricular ideas and provide a background for understanding the difference between practical and political discussions of curricular ideas.

#### Background Information on Critical Theory

##### Primary References

The primary references that frame this analysis are drawn from the writings of James B. Macdonald and Henry A. Giroux. Three separate yet interlocking writings of Macdonald are used to ground the curriculum perspective: "Curriculum and Human Interests" (1973); "Looking Toward the Future in Curriculum" (1977a); and "Value Bases and Issues for Curriculum" (1977b). Two of Giroux's writings, "Dialectics and Development of Curriculum Theory" (1980) and Theory and Resistance in Education: A Pedagogy for the Opposition (1983), are used.

The writings of Macdonald and Giroux represent a growing body of literature in education, sociology, and psychology referred to as critical theory, critical inquiry, or critical interpretation. These critical perspectives originated from what has most recently been referred to as the Frankfurt School,

described below. The list of critical theorists who have worked at the institute include: Max Horkheimer, Herbert Marcuse, Theodore Adorno, Ernest Block, Walter Benjamin, Jurgen Habermas, Karl Jung, and Eric Fromm. The importance of this list is that the origin of influence for both Macdonald and Giroux is the critical theory of this particular school of thought (Giroux, 1983a; Macdonald, 1977b).

Originally named The Institute for Social Research, the Frankfurt School was established in 1923 by Felix Weil, a grain merchant of considerable wealth. As most of its members were Jewish German intellectuals, the school was threatened as the Nazi movement grew. In 1933 the group moved to Geneva and in 1934 they moved to New York City, where they remained and worked in a building of Columbia University until 1941. In that year the group moved to Los Angeles and finally, in 1953, all except Marcuse returned to Frankfurt where the school was re-established (Giroux, 1983a; Gottlieb, 1981).

The contributions of the critical theorists of the Frankfurt School include their extensive critique of positivism, their stress on liberating and self-reflective action, their commitment to the dialectic of structure and agency, and their steadfast belief in the transformation of "reality" through the interaction of agency and structure. This assertion, that the possibility for transformation exists, is an integrating theme in the work of Macdonald, a central focus of what David W. Livingstone calls Giroux's "pedagogy of hope," and the basis of

critical theorists' "claim that history can be changed" (Giroux, 1980, 1983a; Livingstone, 1984; Macdonald, 1973, 1977a, 1977b). Essentially, it is the Frankfurt School theorists' assessment of positivism that makes the potential for change an actuality.

This critique of positivism is succinctly defined by Roger S. Gottlieb in a discussion of "The Contemporary Critical Theory of Jurgen Habermas." In his assessment, Gottlieb states that critical theorists challenge the positivists' claims that:

(1) Natural scientific knowledge is the sole, primary, or preferred form of knowledge. (2) Such knowledge is 'objective', 'value-free', independent of choices, norms, or values. (3) The realm of values, choices, or norms is therefore intrinsically distinct from science and from rationality itself (Gottlieb, 1981, 281).

These claims, positivists argue, separate knowledge from values and allow them to take the position that the relationship between theory and practice is primarily technical. In contrast, critical theorists believe that theory and practice are constantly interacting to form praxis. This process of interaction requires that theory involve self-reflection that is capable of affecting practice and, likewise, practice that involves self-reflection informs theory. When this process occurs, the result is called praxis, which indicates that theory, practice, and consciousness are integrated into one process. This process of interaction is symbolized by: Theory <--> (reflection) <--> Practice = Praxis. Such interaction is representative of critical theorists' commitment to raise consciousness and address the world holistically by drawing heavily from the humanities in order to integrate ideology

critique, psychology, and history (Giroux, 1983a; Macdonald 1977a).

What is important to understand about critical theory and the interpretation accepted for this study is that it is defined by a characteristic nature including these concepts:

1. Critical theory has as the primary goal human emancipation.
2. Critical theory uses the process of self-reflection developed through the dialectic.
3. Critical theory views reflection and action as interacting to form praxis.
4. Critical theory considers social, psychological, and historical analysis necessary for developing a new consciousness of reality.
5. Critical theory considers the notion of ideology necessary to understanding the relationship between structure and human agency, as well as the relationship among interest, power, and meaning (Giroux, 1980, 1983a; Macdonald, 1977a).

#### Curriculum Critical Theory and Radical Pedagogy

The comments used to introduce the nature of critical theory were drawn from the writings of James B. Macdonald and Henry A. Giroux, cited earlier as the primary references for this study. This point is to solidly ground their work in the context of a historical position that rejects the natural science model as the only valid source of knowledge in

education. In addition, it is significant to recognize their work as exemplars of the Theory <--> (reflection) <--> Practice = Praxis model. Macdonald uses critical theory to inform practice in the multi-faceted process of education.

Macdonald's thoughts transform the dense and complex critical theory of Jurgen Habermas into a carefully articulated framework for curriculum critical theory. In essence, Macdonald makes simple what is in actuality quite complex (Macdonald, 1973). Giroux's work complements and responds to Macdonald's request that we examine our concepts of knowledge within the cultural, political, economic, and historical context that gives them meaning (Giroux, 1983a). By drawing from the critical theory of Max Horkheimer, T.W., Adorno, and Herbert Marcuse, Giroux argues for a critical theory of pedagogy that aims to reveal and change existing social relations that are built on domination. Giroux works from their position that "history can be changed, [and] that the potential for radical transformation exists" (Giroux, 1983a, 5).

This "attention to the flow of history" is central to the process of analyzing movement education as developed in this study out of critical theory. History, as a critical theory, immediately becomes part of the dialectic. It is in effect the mode of critique and the knowledge form being critiqued. As critical theory, history re-researches the past and exposes any form of domination (e.g., slavery, sweat shops, women and children as property, disfranchise of the poor or people of

color). Thus history as knowledge identifies attitudes, material objects, taken-for-granted practices, and social arrangements or relations. Then, history as critical thinking demystifies those objects, attitudes, practices, and relations by disclosing them as traditions created under specific socio-historical conditions. This not only makes them subject to interpretation, but it will also reveal them as selected to be passed down to future generations. Giroux indicates that when historical awareness is linked to critical reasoning, they inform each other in a way that enriches a conceptualization of the world. Additionally, a critical capacity for inquiry, reasoning, and interpretation is developed only "to the degree that they pay attention to the flow of history" (Giroux, 1980, 30).

This attention to history is an important contribution of the Frankfurt school of thought. By placing an idea or event into a socio-historical context or historical reality, knowledge becomes politicized and history becomes "open-ended." Knowledge is recognized not as a reified object, but as a powerful tool used to legitimize positivist forms of social inquiry. Concrete knowledge reified by positivist inquiry, such as "the logic of predictability, verifiability, transferability, and operationalism, is replaced by a dialectical mode of thinking that stresses the historical, relational, and normative dimensions of social inquiry and knowledge." The positivist or traditionalist notion that history is progressive and continuous is replaced by a position that focuses on the breaks,



discontinuities, and tensions "that highlight the hopefulness of human agency found in the possibility of change" (Giroux, 1983a, 4, 34-36).

Steadfastly refusing "to abandon the dialectic of agency and structure," the critical theorists transform a somewhat bleak historical terrain into the possibility of a to-be-created historical landscape. It is in this powerful interaction between human agency and structure that history is transformed from something that "happened" to something that "was created" by the thoughts, actions, and experiences of our professional ancestors. We are, therefore, constantly in the act of making history while simultaneously being acted on by history.

By recognizing the tension between structure and human agency, we may begin to think dialectically. This means that we will be able to view the object under analysis (movement education) as well as the process used for the analysis (the writings about movement education, including this one). Hopefully, by thinking about curriculum ideas dialectically, we will develop a mode of self-reflection capable of engendering a "new historical consciousness." It is asserted here that this "new historical consciousness" is required if professionals are to understand "the rules, assumptions and interests that structure not only the thinking process but also the objects of analysis." Furthermore, the premise is made that this consciousness is fundamental to any attempt to expose "the

historically and socially sedimented values at work in the construction of knowledge, social relations and material practices" that influence curriculum decisions (Giroux, 1983a, 154).

To be more specific, the term historical consciousness is used to mean an awareness of how the past has influenced present programs and also refers to the ability to use that knowledge to decide what the future should be. The intent is to encourage a form of self-reflection that will allow professionals to free themselves and their students from the social limitations of the past, which are now concealed in the predominant knowledge form. This will require professionals to see themselves, their colleagues, and their students as historically-created beings who are "embedded in class, gender, and race interests that shape their needs and behaviors in ways they don't understand or that work against their own interests" (Giroux, 1983a, 149). The implications for such a view are that we begin to examine the way "historically specific experiences and traditions get produced, reproduced and resisted" in our lives as professionals. By identifying the tacit messages that are transmitted in the routine of our daily practice, emancipatory or repressive interests may be discovered (Giroux, 1983a, 149).

To accept the above statements and the discussion that follows, two positions drawn from critical theorists must be acknowledged. First, consciousness, as used in the previous comments, is a form of praxis, in that it is used to mean both

perception and action. As defined by Paulo Freire, consciousness "refers to learning to perceive social, political and economic contradictions, and to take action against the oppressive elements of reality." Explicit in this definition is the struggle to know existing realities in order to transform them (Freire, 1983, 19). Second, but also interacting with the first, history is used as a form of praxis. Professionals are encouraged to understand how their own personal histories and the history of their profession "are reinforced, contradicted, and suppressed as a result of the ideologies mediated in the material and intellectual practices" of their daily work, research, writing, and professional goals (Giroux, 1983a, 150-151).

Implicit in such a view is the belief that professionals and students of physical education both create and are created by the history of our profession. Similarly, we act and are acted on by the traditional, and usually dominant, values embedded in that history. And to the degree that we understand or ignore that history, we act, either consciously or unconsciously, to change or condone the taken-for-granted practices and values of our peer group (Giroux, 1983a, 72, 149). A point of significance here is that the views of individuals who want to be "successful" professionally are shaped by "both the membership groups with which the individual affiliates and the non-membership groups to which he aspires to belong" (Abernathy, 1968, 50) (e.g., AAHPER members, Curriculum

Conferees, research writers, university colleagues, and/or department associates).

Working from the position that critical theory will reveal the conflict and controversies in education (such as the one surrounding movement education) as historically created "realities," it is argued in this study that we must know our history and interrogate it. This will allow us to understand, expose, name, and transform those realities. By bringing into question a historical logic that had either domination or emancipation as its goal, we may make more reasoned decisions about the taken-for-granted assumptions concealed in our traditional approaches to content, method and evaluation.

#### Human Interest and Curriculum Theory

An understanding of the taken-for-granted assumptions concealed in approaches to curriculum is made possible through the ideas expressed in Macdonald's writings. By relating Habermas's theory of cognitive human interests to curriculum theory, Macdonald developed a valuable framework for analyzing curricular models. This framework will serve as the basis for analyzing movement education and the writings about movement education. Succinctly stated, Macdonald addressed three points considered important to understanding any curricular concept. First, in order to understand "the problem of value in curriculum thinking," it is helpful to understand the relationship between knowledge and human interests. Second, underlying all levels of curriculum thinking, and specifically,

thinking at the values level (that is, curriculum theory and design), is the human interest that exists before and guides the thinking about curriculum. Third, based on those two propositions, the "three basic cognitive interests--(1) control, (2) consensus, and (3) emancipation--may be seen as the basic sources of value differences in curriculum" (Macdonald, 1973, 289).

Interpreting the work of Habermas, Macdonald argued that knowledge cannot be separated from human interest. In fact, what must be understood in curriculum work is that there are "three fundamental cognitive human interests that are the ground for knowledge" (Macdonald, 1973, 28). In Macdonald's words these interests are:

- 1) the interest in control which arose primarily in relation to controlling the physical environment;
- 2) the interest in understanding (Hermeneutics) which arises primarily in the need for consensus in the interpretation of cultural data (i.e., non-natural);
- 3) the interest in emancipation or liberation from unnecessary constraints on human freedom. (E.G., social arrangement restricting the benefits of science and technology for groups or persons, and/or social and economic structures and cultural norms, mores, and customs which result in a distortion or diminution of individual potential) (Macdonald, 1977a, 2).

The importance of becoming aware of these basic human interests is that by thoughtful application of the analysis to curriculum theory and design, intentional action may be made apparent. Through an understanding of the intent of a curriculum proposal, it becomes clear that the design reflects a value position that includes "the very knowledge, knowers and

process of knowing that we are concerned about" (Macdonald, 1973, 289) in curriculum work.

Macdonald described the following relationships between human interests and curriculum approaches:

- 1) a technical cognitive interest in control underlying the empirical-analytic approach;
- 2) a practical cognitive interest in consensus underlying the hermeneutic-historical approach; and
- 3) a critical cognitive interest in emancipation or liberation underlying the self-reflective approach (Macdonald, 1973, 287).

These relationships between human interest and curriculum activity, the grounding of Macdonald's ideas, are central to the analysis of movement education, as developed in this study, and the existing curriculum models in both education and physical education.

Macdonald's application of Habermas's theory, that knowledge and human interest are inextricably connected, is the apex of Macdonald's professional investigation into the relationship between values and curriculum. In writings prior to his discovery of Habermas, Macdonald consistently focused on issues that influence curricular decisions. The topics in his writings included: curriculum referents, decision, and design; the domain of value; ethical considerations; different orientations; and liberation (Macdonald, 1966, n.d. 2971, 1972, 1973). All of these topics were, however, unified by his primary concern about how values contributed to the development of the "'Good Life' . . . [which] is the long range intentional

outcome of curriculum theory and development" (Macdonald, 1977a).

The translation of Habermas's concept of cognitive human interests into a theoretical perspective for curriculum provides a method for analyzing the cognitive interest inferred in a curricular design. Understanding curriculum work as value-based (from his earlier work) and arising out of a cognitive human interest, Macdonald describes curriculum theory as intentional activity. In the discussion that follows, the theories are identified and examples are cited to provide an overview of Macdonald's work relating the cognitive interests in control, consensus, and emancipation to curriculum theory.

### Control Theory

Control theories are the most pervasive in education and have a long tradition that is represented most clearly in the work of Franklin Bobbitt, David Snedden, Ralph Tyler, and John Goodlad. Extending from the early 1900's to the present, control theories approach curriculum development from a technical or functional rationality. The intent of this theory is to develop an educational process that is efficient and effective (Macdonald, 1977a).

This approach conceives of curriculum development as a science that assesses the needs of society, the individual, and cultural knowledge, and sets specific goals to satisfy those needs. Tyler's model is an exemplar of this approach and describes how to efficiently operate in this model: "(1) select

objectives and behavioralize, (2) select activities, (3) organize activities, and (4) evaluate." Most current models of curriculum follow either Tyler's model or the work of someone like Goodlad, who built on Tyler's model. Interestingly, nearly all models use Tyler as a foundation, but those who do not use it to build upon use it instead as a model to reject (Macdonald, 1977a).

Paralleling the critique of positivism by the critical theorists, control theories in education have been the subject of vigorous criticism. Macdonald cites the following examples of these criticisms:

1. Control is only one human interest and is not appropriate when taken in the form of a type of rationality and methodology developed in the sciences in relation to non-human objects applied to human beings.
2. Both scientific and technical control approaches mistake their efforts as being "value-free" and thus cover up a fundamental aspect of curriculum and instruction--the definition and selection of values translated into goals.
3. The control theories are embedded in a social structure in which they can only operate to facilitate the status quo (Macdonald, 1977a,4).

### Hermeneutic Theory

Theorists working in the interest of understanding (consensus) constantly seek creative and revealing interpretations of the condition of being human. It is, therefore, not surprising that they reject a scientific or technological approach to curriculum and use instead the lenses of the humanities (e.g., philosophy, moral theory, ethics,



religion, sociology, history, literature). Much of the focus in hermeneutic theory is concerned with a change in consciousness and existential thought that often does not quite reach the work of practice (Macdonald, 1977a).

The importance of the work in the interest of understanding or consensus is the openings that have been made for serious critiques developed in the humanities. Critiques that center on what it means to be human, on how humans are treated in the schools, and on how "the dominant technical-scientific language" restricts activity in the schools, initiate a process of self-reflection that at the least brings into question practices of control theorists. Examples of writers whose work is most widely known in this area are Dwayne Huebner, Maxine Green, and William Pinar (Macdonald, 1977a).

### Critical Theory

Theory developed out of the interest of emancipation is what Macdonald referred to as critical theory. In contrast to control theory that seeks to control humans and hermeneutic theory that seeks to understand humans, critical theory seeks to free humans. Discussion cannot stop at that point, though, for this freedom is not an inner existential consciousness of freedom nor is it a freedom without social responsibility. Rather, it is emancipation for human beings from "unnecessary social constraints on their freedom" (Macdonald, 1977a, 5).

Macdonald's concise and articulate description of critical curriculum theory stated:

Critical curriculum theory is an attempt to address both control and understanding, the sciences and humanities in a self-reflective manner. It is an attempt to subjugate, in a sense, the technical praxis of control with the free floating theory of hermeneutics (Macdonald, 1977a, 5).

To avoid any misconception of critical curriculum theory, it must be understood that the quote indicates that in critical theory there is "no escape from the use of understanding and control, each are integral to the task." The essence of critical theory is that it uses understanding and control to liberate. This is accomplished through the inter-relation of theory and praxis which is developed through self-reflection. Here, critical theory is distinguished from both control and hermeneutic theories, which are not self-reflective (Macdonald, 1977a).

A second distinguishing feature of critical curriculum theory is that it considers context important to curriculum theorizing. Whereas control theory maintains the status quo and hermeneutic theory is criticism or philosophical analysis, critical theory seeks to change social context. In Macdonald's words:

Critical theory attempts to place its cultural understandings and its technical and scientific knowledge in the perspective of the historical, economic, political, and cultural circumstances which interact with evolving consciousness, and to complete the cycle by testing out the evolving new consciousness in practice (Macdonald, 1977a, 5).

In other words, "critical theory calls its interest in practice, a problem of theory and praxis." What this means is that emancipation for persons can only be achieved through a theory

that is self-reflective and seeks to change practices. This interaction between Theory <--> Practice creates a hermeneutic relationship that creates knowledge, or, theory affects practice which affects theory which affects practice, etc. Self-reflection becomes a hermeneutic process and extends what we can know and understand (Macdonald, n.d., 9, 11).

A difficulty that exists in attempting to grasp critical theory as applied to curriculum theory is that although critical theorists' concerns are intricately related, they focus on a variety of topics. These include Michael Apple's work on the hidden curriculum (1975) and education and power (1982a), John Steven Mann's discussion of language (1975), and Svi Shapiro's critique of ideology and instruction (1986), to name but a few. In addition, other writers not specifically engaged in critical theory have contributed important and insightful perspectives about what goes on in the schools (Lerner, 1962; Miel, 1957).

Each of the writings cited contributes in some way to our insight of curriculum through an understanding of both its limits and its possibilities. All of the writers engage in what Macdonald described as critical theory:

A curriculum theory, as a critical theory, would be predicated upon examining the basic propositions of curriculum as socially and historically located social conventions. Further it would examine in detail the constraints placed upon the curriculum by the forming of social relations, rewards, and learning expectations in curriculum by economic and occupational interest structures, social class and power structures, and the use of language as distorted by work and power arrangements, as well as the form of the language itself (Macdonald, 1977a, 5).

As used in this study, Macdonald's work provides the structural analysis for the critique of the curricular idea, movement education, and the ideas presented in writings related to movement education.

#### Practical or Political Discussion of Curricular Ideas

The rationale for developing an analysis of movement education and the writings about movement education using critical theory is that such an analysis takes the discussion of curricular ideas out of the "practical" and into the "political." To state that an idea "is not practical" is quite different from stating that an idea "is not viable politically." The first violates a person's reality; the second examines feasibility based on arbitrary power arrangements that exist (Macdonald, 1977b, 12-13). This distinction is important in discussing the possible oppression of movement education because the difference between "what is practical" and "what is politically viable" is psychologically powerful.

In professional literature this situation can be seen when practitioners and non-curriculum educators attempt to evaluate a curricular idea. Often they claim that the idea is irrelevant or that the ideas being expressed are not easily understood and implemented, thus categorizing them as "impractical". By placing the discussion in "the practical" rather than "the political," critics of a concept create a situation in which proponents of the curricular idea feel compelled to explain,

rebut, rationalize, or defend the position they attempted to articulate. The position taken in the interpretation of the writings about movement education rests on Macdonald's argument that the confusion may not be due to the lack of clarity with which the ideas were originally expressed, but rather to "the distortion of thought processes brought about by work and power" (Macdonald, 1977b, 15). The lens of power in such discussions establishes the possibility that professionals are engaged in a filibuster, not professional dialogue, and that the debate is political, not practical.

Critical theory minimizes the possibility of distortions occurring through work and power arrangements by exposing them as social and historical creations developed out of one of the basic human interests. With this exposure of interests, professionals who have not stated their value base can no longer avoid the choice. Whether or not they are aware of their values, their personal human interest is reflected in the language they use, the tools they choose, the problems they study, and the knowledge structure they support, (Macdonald, 1977b, 15).

To understand the meaning and significance of an analysis drawn from critical theory, the following position statements are accepted:

1. By exposing the cognitive human interest underlying an accepted practice in our field, we make that practice debatable.

2. The disclosure of the limiting or emancipatory power inherent in a particular practice is reflected in how that human interest is developed in curricular terms (i.e., development of specific content versus development of content that focuses on specific outcomes for the student).
3. An analysis from critical theory that examines the interest and power assumptions within a particular idea makes them both (interest and power) problematic.
4. This kind of critique immediately takes the discussion of curricular ideas out of the usual realm of the practical and places them firmly in the political (i.e., values, interests, ideologies, and philosophies) (Macdonald, 1977b, 12-13).

Professionals must realize and be sensitive to the fact that moving discussions from the practical to the political is no easy task. Our "taken-for-granted" patterns of thinking are familiar; our casual discussions of solving problems through organizing "gimmicks" is pervasive; and few professionals are willing to risk "rocking the boat." Consequently, to understand the analysis presented in this study we need to change the way we think about, see, and discuss our curricular ideas. This need to change was addressed by Muriel Sloan in 1966, and what is of interest to this study is that her remarks focussed on understanding movement as content. She indicated that to understand movement education, physical educators would have to develop the ability to place content ideas into a new framework.

To support her position that this kind of change was difficult, she cited Koestler:

Of all forms of mental activity, the most difficult to induce even in the minds of the young, who may be presumed not to have lost their flexibility, is the art of handling the same bundle of data as before, but placing them in a new system of relations with one another by giving them a different framework (Sloan, 1966, 46).

The interpretation of movement education presented in this study is predicated on the belief that curricular ideas or issues ought to be studied and critiqued within a curricular framework. When a curricular framework is not used, philosophical issues are reduced to practical problems, professional dialogue is replaced by academic rhetoric, and curricular concepts, such as movement education, are interrogated rather than implemented. Of primary importance to this analysis is that movement education was not seriously studied within the context of curriculum theory.

More specifically, the use of curriculum critical theory places the concept of movement education and change into a historical context. This contextual frame allows us to recognize that our familiar patterns of thinking are, in actuality, vestiges of the past which "may inhibit change and facilitate adherence to past procedures, methods and attitudes" (Charlton, 1977, 82). Herbert Kliebard in an article titled "The Curriculum Field in Retrospect" supported this position and indicated that it is a part of our inheritance. In his words:

We have inherited from our past certain ways of thinking, criteria of excellence, dualisms, and

dichotomies, and dialectical patterns that seem so normal and natural that we rarely stop to examine them (Kliebard, 1968, 83).

This interpretation of movement education will examine our inherited ways of thinking and present a critical interpretation of how these thinking processes affected our professional writings about movement education. Hopefully this will allow us to begin to develop the ability to critically reflect on our decisions as professionals, for ultimately it is this ability to critically think that is required for a critical interpretation of movement education. Our perception must be expanded if we are to understand how our taken-for-granted practices allowed an incredible idea of praxis to be oppressed. We must bring into question the assumptions that condoned that oppressive practice. And we must ask: Whose interests were served? Ultimately, for curriculum theorists and pedagogical leaders, we must determine if what occurred created a better world of physical education for students. Likewise, we might ponder how it affected our lives as professionals. Was our reality denied or validated? Was our thinking oppressed or liberated? These are powerful questions that demand that we use self-reflection as a process for our own liberation. In the words of William F. Pinar and Madeleine R. Grumet:

Curriculum research must emancipate the researcher if it is to authentically offer such a possibility to others (Pinar, 1978, 9).



### CHAPTER III

#### THE EMERGENCE OF MOVEMENT EDUCATION INTO THE NORMAL REALITY OF MOVEMENT EDUCATION

This chapter presents a curricular and historical analysis of what is being referred to as the normal reality of physical education. Included in this description of the normal are the paradigms and historical realities that provide a contextual understanding of the present into which movement education emerged. The paradigms presented are the traditionalist and the conceptual-empiricist, which are drawn from the work of Paul Schempp (1985) and are supported in the writings of Robert Sparks (1985), Hal Lawson (1985), James B. Macdonald (1977b), and William F. Pinar (1978). This is followed by a description of movement education as it emerged into the general physical education literature. The historical realities discussed include: (a) the development of skillful movement is not a focus of traditional histories in physical education; (b) the predominant philosophical position in physical education is eclectic; and (c) the ideas of women are not treated seriously in traditional physical education history (Hackensmith, 1966; Leonard, 1923; Leonard and Affleck, 1947; Rice, 1929; and Van Dalen and Bennett, 1971).

When movement education emerged as a curricular concept for physical education in the elementary school, it entered the social systems of education and physical education which have

"rules, assumptions, and interests that structure not only the thinking process but also the objects of analysis" (Giroux, 1983a, 54). Professionals who had access to the press chose movement education as an object for analysis and wrote evaluative articles about the concept, based on the existing "taken-for-granted" paradigms that structured the thinking process in physical education. These paradigms have recently been variously characterized as "traditionalist," "empirical," "technocratic rationality," "positivistic knowledge," and "half-hidden ideologies" by Paul Schempp (1985), Robert Sparks (1985), and Hal Lawson (1985).

The purposes of discussing these paradigms and historical realities is to create an understanding of the present into which movement education emerged, and to validate that present's existence. By validating the existence of the normal, it is recognized and named as a reality in which all professionals work and think. This "naming" is the first step in the process of both personal and professional freedom, for it is only through such naming that the possibility for transformation exists (Giroux, 1983a; Freire, 1983).

Because it was these paradigms and historical realities that shaped "the present" into which movement education emerged, the position is taken that we must understand them to understand the literature related to movement education. As we begin to examine "the normal" or "the present" into which movement education emerged, it is important to remember that the goal of

critical theory is emancipation. This means that an effort will be made to "shatter the boundaries" that currently limit our perceptions and actions (Apple, 1976) as physical educators. This can only be accomplished if we are able to see those boundaries and recognize the limits they place on our conceptions of what counts as legitimate knowledge in physical education. Likewise, by recognizing existing knowledge forms, we can discover the ideological interest they represent and unveil their emancipatory or repressive interests (Giroux, 1983a). By acknowledging different paradigms struggling for ownership of the knowledge form (Lawson, 1985), we can begin to make reasoned decisions based on those knowledge forms. Then, working in what I consider to be "the action imperative of critical theory" we must follow the examples of John Dewey, Marietta Johnson, George Counts, Alice Meil, Charles Beard, Mary Beard, Jesse Williams, Dorothy Ainsworth, Earle Ziegler, Ruth Abernathy, James B. Macdonald, Maxine Green, William Pinar, Margaret Ammons, Henry Giroux, Jean Anyon, and a continuously-growing list of others who, acting as agents, have named the world in order to transform it (Freire, 1983).

#### The Normal Paradigms

The "present" into which movement education emerged during the sixties was dominated by what Paul Schempp described as the "traditional paradigm." This paradigm focuses primarily on the functional or practical aspects of curriculum, by viewing it as "primarily involving subject matter; its selection, organization

and evaluation." The curriculum process, on the other hand, involves description, definition, and "a prescriptive set of practice recommendations." Traditionalists, then, operate primarily in the realm of the practical rather than the political (Macdonald, 1977b). Schempp, in a similar distinction, said that traditionalists' curriculum activity is administrative rather than intellectual; their focus is on present practice, functional goals, and working within the social structure. What they call "theory" is therefore ahistorical and apolitical and by its position is not self-reflective (Schempp, 1985, 152-153).

Traditionalists share the common goal of continuing "the rich traditions of physical education." Their curriculum efforts are targeted toward what to them is "the good teaching of good content." While this approach preserves tradition and assures that the status quo will be maintained, Schempp does not believe it to be "synonymous with stagnation." His argument is that traditionalists are continuously attempting to improve the practice of teachers, the administration of programs, the selection and organization of content, and the process of decision-making. This is accomplished by identifying areas within programs that need to be improved and then prescribing a "set of practice recommendations" that will refine that "practice within the traditionally held value system" (Schempp, 1985, 152).

In relation to this study, one of the problems of the traditionalist paradigm is that the boundaries for theory are "ahistorical and apolitical." In other words, traditionalist theory attempts to define a reality that is ideal, one that will "preserve the fundamental value set presently living in the schools and provide an administrative and practical service to the practitioner" (Schempp, 1985, 152-153). As a result of constructing theory that will fit the already existing social structure, there is no attempt to develop consciousness, become self-reflective, or critique the social structure, and therefore there exist no criteria for transformation.

A second and more recent influence in physical education literature is described by Schempp as the conceptual-empiricist paradigm. Basically, this paradigm grows out of a technocratic rationale that seeks "to understand, predict, and even control human behavior in the gym." By analyzing teacher behavior and student behavior, the conceptual-empiricist believes that effectiveness and efficiency can be measured and controlled in both the teacher and the student (Schempp, 1985, 154).

In terms of theory, the conceptual-empiricist, like the traditionalist, is primarily concerned with description. Unlike the traditionalist, however, the conceptual-empiricist uses a hypothesis and data, rather than "the real world," as the measures for justification of programs. Researchers in this paradigm use the natural science experimental model as the primary source for their methodologies. Essentially, they

reason that such research will produce "a body of knowledge" that will determine curriculum content and process. Their position is that "a true fact" can be observed, tested, verified, and described. These "tested truths" are what must determine content, "not tradition and certainly not esoteric philosophies" (Schempp, 1985, 154-155).

Both the traditionalist and the conceptual-empiricist operate from a position of control. Their intent is to increase efficiency and effectiveness in the educational process. Traditionalists accomplish this through programmatic changes in organization or clarification; conceptual-empiricists accomplish this by quantifying data about teaching and objectively determining what is the most effective way to deliver information. Both focus on the subject or discipline as the content. By implication both focus on the development of content through a linear-expert approach. That is, someone other than the teachers and students involved examines what is happening in the gym and describes or prescribes what can be done to improve it.

The most notable example of the traditionalist influence on recent physical education curriculum is the Basic Stuff Series which was developed in 1981 by "physical education scholars and teachers in conjunction with the American Association of Health, Physical Education, Recreation and Dance." The purpose of the series was to provide basic information about physical education concepts to physical educators in the schools. Described as a

way to put important research information into practice, the series implies that it contains the body of knowledge that is important (Dewar, 1985).

The conceptual-empiricists represent the second most visible influence in our profession. Basing their work on the natural science model, examples of their work now dominate what is considered legitimate research in physical education. An important point about this approach to developing content or methods is that the conceptual-empiricist addresses functional questions rather than value questions. For example, they can tell professionals the most effective way to teach power volleyball skills to fourth grade, but they do not deal with the question of whether or not that is what fourth graders should be learning.

Both the traditionalists and the conceptual-empiricists represent a view of curriculum theory that mostly ignores ethical and political considerations, treating curricular problems "as ones of mere engineering" (Apple, 1976, 2). Typically, these problems in engineering consist of changing textbooks, adding information to textbooks, reorganizing content, developing specialized programs, or developing "new" methods of teaching (Sarason, 1971). These comments by Apple and Sarason support the position taken by Ruth Abernathy as early as 1960. In discussing a re-examination that was occurring in education and attempting to relate it to physical educators, she said that crucial questions in education arise

out of political and economic pressures and consequent dichotomies. And further, because we do not know the history of the conflicts, we "tend to confuse the issues and to oversimplify corrective measures" rather than to focus our professional discussions on "the consideration of real philosophical and moral issues" (Abernathy, 1961, 19).

Such an approach to curriculum development allows professionals to talk about change without making conscious choices. This is exemplified in the writings of physical educators who describe, define, or reorganize content. Their focus on rearranging or adding to content maintains the status quo and identifies their intent as increased efficiency and effectiveness. An examination of most of the widely-used textbooks in physical education substantiates this analyze-describe-control mode of operation.

Viewed through the lens of curriculum critical theory, "the normal" in physical education is clearly developed out of the human interest in control; consequently, the effects on the lives of human beings are in stark contrast to the goal of liberation. The results of our "normal approach to curriculum and teaching in physical education, as described by Thomas Templin in Trends Toward the Future in Physical Education (1987), illustrate this point. Citing a review of literature from people outside physical education, Templin summarized:

Criticism and evaluations . . . suggest that physical education in our schools represents (a) an outmoded umbrella program with no real focus; (b) supervised recreation, glorified recess; (c) a criminal waste of



time; (d) the primary reason for one's avoidance of exercise in adulthood; (e) a boring experience; (f) an irrelevant learning setting, where there are no teacher or curriculum effects; (g) a setting where custodial, inequitable teacher behavior is normative; (h) a setting in which embarrassment, humiliation, anger, discomfort, non-involvement, apathy, rebellion, compliance, and irrelevant activity appear to be the norm (Templin, 1987, 56).

To date, few physical educators have expressed an interest in looking for changes in the future. Of equal importance, few physical educators have studied our history to know how we have gotten here. Our past has created our present--a present that is dominated by models of control. We create models of control to control our content, which controls our programs, in which students are controlled, humiliated and angered by physical education teachers/coaches who "are characterized as higher in prejudicial, absolutist, and authoritarian attitudes [than] teachers from other academic areas" (Templin, 1987, 56).

The normal will continue to consist of control unless we develop theory capable of naming and changing our world. At the present that does not look promising, for at the theoretical level physical education writers also operate primarily at the level of control. As recently as 1985, Ann Jewett and Linda Bain succinctly characterized the state of our field with the following comments:

It is generally agreed that physical education theorists are building theory to define, classify and describe human movement phenomena, and to establish relationships among these phenomena. Most of the theory-building to date has focused on classifying areas for scholarly study and research (Jewett and Bain, 1985, 285).

By recognizing "the normal," with its dominant paradigms, we are able to see that our thinking is currently shaped by the human interest in control. Control models developed out of tradition or natural science justify curriculum decisions based on functional or provable evidence. This thought process allows our "taken-for-granted" practices to govern our field, while verifiable knowledge indicates changes in our field. Both place decision-making outside the individual, thus choosing structure rather than agents as the control.

This reification of structure allows professionals to operate in a created reality that never actually reaches the level of theory, as defined by Macdonald. Discussions simply do not enter the realm of the political, which includes values, interests, ideologies, and philosophies (Macdonald, 1977b, 12-13). The traditionalists' primary question is "How do we do it?" rather than "What should we do?" In other words, the relationship between theory and practice is primarily technical. Knowledge is value-neutral, objectified and thus outside the knower (Polanyi and Prosch, 1975). Teaching is, under these assumptions, the transmission of information. Interaction between teacher and student is mainly in one direction: from the teacher to the student. The focus is on teaching content, which is a prescribed activity.

Conceptual-empiricists operate from similar positions of value neutrality and a technical relationship between theory and practice. They differ from traditionalists in that they operate

from two additional assumptions: that there is only one scientific method, and that scientific inquiry is value-free. Working from these assumptions, they seek to answer the "how to" question scientifically. Their focus is on how to efficiently and effectively teach the taken-for-granted knowledge in our field.

#### A Perception of the Normal

Efficient and effective, taken-for-granted knowledge and procedures indicate that the normal or the present into which movement education emerged was/is scientific, technocratic, and positivistic (Lawson, 1985, 9-24). Professionals, therefore, operate primarily from a control interest with the intent to increase the efficiency and effectiveness of what they believe is the educational process. This is accomplished by "master teachers" who employ rational or scientific methods to transmit the subject of physical education. The designers of this subject/knowledge are primarily experts who develop textbooks or curriculum guides. To prevent subjective or biased judgments of teacher/practitioners, goals and objectives are detailed so that evaluation is objective. Consequently, physical educators who want to influence curriculum content must present knowledge that is rational, scientific, clearly defined, stated with specific and measurable objectives, and easily merged into the existing technology of curriculum.

To exacerbate this situation for professionals concerned with curriculum and the teaching-learning process, recent work

in the scientific study of teaching has even adopted the more controlling language from the medical field. Research reports more often than not now employ words such as "diagnosis" and "prescription" for "clients," an excellent example of a position taken that implies control in the language. It may also illustrate how critical self-reflection, used by the practitioner or teacher educator, can disclose that scientific, value-neutral positions are actually powerful value-laden positions. Michael W. Apple suggested that the use of "neutral commodity language" allows educators to "thing-ify individuals" and treat them as objects, thus, hiding "profound interrelations between persons" (Apple, 1979, 133). The use of the language from medicine goes beyond hiding the relationships between persons; it clearly defines and characterizes a relationship that ought to be challenged by educators.

The use of the label "client" in the place of "student" continues the efforts of researchers to "purify" or "objectify" studies related to teaching, by ensuring that value-laden human relationships do not influence studies on teaching. Contrary to the belief or position statement that such language is neutral, the definitions for the labels "client" and "student" reveal a rather clear philosophical interpretation of teaching. The definitions that follow are taken from the American Heritage Dictionary and are cited to illustrate the potential for self-reflection of critical theory, when it is used by professionals, to question relationships denoted in the use of language.

1. Client: one for whom professional services are rendered-- a customer or patron. Derived from cliens, meaning dependent follower.
2. Student: one who studies.
3. Study: the act or process of studying, the pursuit of knowledge; to inquire into; investigate; to examine closely, contemplate. Derived from studium-studere, meaning to be eager.

Previously the argument was made that critical theory has the capacity to expose the unstated values of professionals by determining the human interest reflected in language, tools, problems, and knowledge structures. It is here that critical theory, with its commitment to free persons from limitations or restraints, reveals the "unfreedom" contained in the label from science. As just cited, the definition for "client" implies that a professional is going to do something for another person; in the case of education, the professional with knowledge is going to make available or give to the "client" the knowledge "prescribed" as a result of the "diagnosis." In contrast, the concept embedded in the label "student" implies action on the part of the person who is pursuing knowledge. No association with another person is made, which suggests that students can inquire, investigate, or contemplate alone and be actively involved in knowing. The concept embedded in "client" suggests that the person will remain dependent (or unfree).

The occurrences of these terms in education are not just differences in semantics, not simply a use of different language. Language influences the way we think, and in education it is important that we consider the values implied in our language, our methods, our content, our daily practice and relations with others. When we recognize differences we must translate them for what they are, radical value differences in approaches to learners, knowledge, and what is judged to be education. In 1975, Aileen S. Lockhart presented her judgment of what it means to be educated, along with a cogent analysis of the effects of the scientific approach. Lockhart's expressed concern for meaning in personal knowledge, humanization through the development of interpersonal skills, and essence of life in the human spirit are consistent with the writings of critical theorists (Giroux, 1983a; Habermas, 1968; Macdonald, 1977a), creation spiritualists (Fox, 1983), and a feminist theorist (Schaefer, 1981). In Lockhart's words:

Education is not merely an accumulation of facts; its essence is concerned with values and consequences, with truth and conscience, with humanistic goals and significance of life. Education then implies meaning not only in personal knowledge, not only in the realm of symbolics, empirics and esthetics, but in the moral responsibility and in the coherent integration of all the realms or levels and interrelationships of meanings . . . many of the noblest creations and ideas of man cannot be comprehended via the analysis and calculation of empiric knowledge.

The scientific enterprise has prospered at the expense of the esthetics and at the expense of moral conscience and consequence, at the cost of impersonality and dehumanization of the individual. Thus, the newly awakening interest in humanizing education, in actualizing human values and developing interpersonal skills.

Thus the present interest in focusing on goals, meanings, the essence of human dignity and the human spirit. The crisis in education is philosophical. We are technically learned and humanistically ignorant. Progress is needed in all realms of meaning simultaneously, and this we have not had and this we have not done (Lockhart, 1975, 19-20).

Her words represent a silenced tradition in the normal that was reflective of the philosophical position embedded in movement education that spoke to many professionals.

### The Emergence of Movement Education

The recent history of physical education includes reports of "[a] new direction in physical education . . . known variously as movement exploration, basic movement, or movement education" (Van Dalen and Bennett, 1971, 539), which one writer described as having so pervasive an influence on the field that "elementary school physical education can never be the same again" (Siedentop, 1980, 126). Focused on the quality of movement for students and designed so that students were engaged in problem-solving and, consequently, freed from "the restrictions of monotonous commands" of teachers, movement education was reported as a concept with revolutionary potential (Van Dalen and Bennett, 1971, 547).

This "revolutionary potential" was apparently in reference to two concepts that were both implicit and explicit in the writings about movement education. One concept encouraged teachers and students to make decisions and, as a result, experience a sense of freedom. The other concept suggested that by developing the skill of moving in various movement

situations, students were freed from the restraints of undeveloped movement potential, response-to-command performance, and preconceived adult movement forms. In the following statements, Naomi Allenbaugh implied that this freedom was desirable:

As a child comes to understand his environment and use it successfully in movement, he acquires a more realistic body image and a more wholesome self-concept. . . . Yet when the elementary school child enters the gymnasium to participate in physical education, his drive to examine and explore is frequently destroyed or destructively limited rather than released, encouraged and guided (Allenbaugh, 1967, 48).

Elizabeth Ludwig made her thoughts explicit. In concluding a discussion about movement education she said the situation created in the gymnasium provided "a laboratory for freedom to create, to express, and to try out one's own solution without fear of being a loser or a 'dub'" (Ludwig, 1968, 27).

Through the process involved in movement education, the gymnasium also became an environment of freedom for teachers. They were freed to develop content and methodology that was philosophically consistent with educational and psychological beliefs about students and learning; they became active decision-makers. Their decision-making involved designing learning experiences, expanding or revisiting a movement theme, limiting or increasing opportunities for children to make decisions, and many other decisions inherent in the teaching-learning process. For Kate Barrett, "the making of these decisions [was] the very root of teaching." Such decision-



making, guided by knowledge about movement, children, and learning, intersected at a point where teaching, for her, became "both an art and a science." It was the place where professionals had to think critically about the consistency between Beliefs <--> Practices. It was a face-to-face encounter with their own personal philosophy (Barrett, 1973a, 17).

The freedom created, the use of the dialectic in thinking, and the interrelatedness evidenced in Theory <--> Praxis, Teachers <--> Students, Content <--> Method, and Freedom <--> Control, framed movement education as a liberating curriculum model for both teachers and students. This freedom was described by Robert W. Freeman as a change from "the robot class of 'line-up', 'count-off', '100 Jumping Jacks', etc., to a class that encouraged children to explore challenges. With a teacher who was imaginative, students were inspired and motivated to move. Freeman spoke of natural and vigorous play, fundamentals of sports, and methods that were educationally sound, and in his own liberation he spoke of love as "the single most important principle in the effective application of movement education," and challenged teachers to create an atmosphere that was friendly and encouraging. Drawing from Who Can by Liselott Diem, he stated his concerns and focused on the development of movement that was well-coordinated and efficient. Then, calling her approach the German Movement Education, Freeman said his own experience indicated that Diem's approach was acceptable to male

physical educators because of its "direct application to organized sports" (Freeman, 1970, 10, 13).

Focusing on movement as "the unique ingredient of physical education," Gladys Andrews Fleming presented an analysis of movement that she said had emerged over the years through her work with children and teachers. Beginning her discussion with comments about the thrill of seeing "children moving, m-o-v-i-n-g, M O V I N G," Fleming emphasized the meaning movement gave to the lives of children. Calling it the "vital, vibrant, basic characteristic of children," she indicated movement was developed in children to the extent that it was prized by adults. Fleming advocated that children be allowed to explore and experience movement as meaning, sensing, learning, and purpose before being put into "complex, structured forms of Movement (games, dances, or stunts)." And finally, focusing on learning for both teachers and students, she declared movement a universal language and insisted that teachers had to know the vocabulary before they could teach the language (Fleming, 1970, 46-57).

There was dialogue in the gymnasium as students learned the language of movement. Directions and responses were transformed to movement problems and movement discussion. The teachers stated a movement problem, the children explored the possible movement answers. The teacher observed the movement of the children and selected the answers that were appropriate to the problem. The students responded by clarifying through further

exploration in movement. The teacher selected another movement problem that extended or refined the movement response and the children developed "answers" that reflected quality as well as diversity (Barrett, 1967; Tillotson, 1970). The lecture and demonstration that were ingrained in educational thought were being challenged by the idea that teachers and students should engage each other.

Perhaps because of its challenge to practices that were a part of "the normal" in teaching physical education, movement education became a topic of discussion and debate (Siedentop, 1980) rather than the focus of dialogue and praxis. The comments just cited by Freeman, Fleming, Tillotson, and Barrett point to the primary topics that became the focus of this debate:

1. Movement education's primary focus was always described as movement and this was usually distinguished from or compared to the typical (normal and traditional) elementary program, which was activity or sport centered. Intricately connected with this topic were comments relating movement education to a method of teaching.
2. Professionals, both male and female, described, defined, and discussed what movement education was, usually including comments relating to the psychological and/or aesthetic dimension, but frequently ignoring real curricular issues.

3. Movement education was usually reported as being supported exclusively by women with connecting comments relative to its acceptance or rejection by men.

The position in this study is that these three topics diverted the attention of professionals to the practical and the emotional, thus avoiding the real political and philosophical issues of the human interests of "the normal." Having introduced movement education as a freeing concept (both here and in Chapter I), there is evidence that the debate over movement education was a result of different philosophical or human interests.

In addition to this philosophical difference, the topics just cited add to the complexity of this interpretation of movement education by introducing the issue of support for different content forms, by different sexes, and raises questions that lead to the necessity of exploring taken-for-granted practices within a social-historical context. This involves looking at traditional program emphasis in physical education to determine if movement and moving are considered legitimate knowledge, examining our past decisions relative to philosophical questions, and investigating if gender is a factor in whose knowledge form is traditionally given value.

How the Past Has Shaped the Present:  
Traditional Historical Realities

As suggested in Chapter II, it is a historical context that develops a critical capacity for inquiry and discloses

attitudes, practices, and relations as historically-created realities (Giroux, 1983a). Precedent for addressing physical education curricula from such a perspective was discussed as early as 1937. In an article titled "The Sociology of Physical Education," Frank S. Lloyd suggested that we recognize that physical education represents a cultural organization and therefore contains the universal elements of social interaction. Included in the scope of such inter-actions were "studies of social organizations, social institutions, cultural evolution, groups and individuals in groups, personality and adjustment, and culture and inheritance." In discussing specific areas that might be worthy of investigation, he indicated that social situations influence various aspects of physical education. Specifically in relation to studies investigating program content, he suggested that we examine the influence of social forces upon types of physical education activities (Lloyd, 1937, 205-206).

Fifty years after Lloyd's writing, there does not exist an identified body of literature dealing directly with the interfacing dynamics of the social forces that influence the content of physical education. There is, however, considerable evidence that interest in this area is developing; for example, while most of the previous literature dealt specifically with the phenomena of sport, the works of Hal Lawson (1985), Alison Dewar (1985), Paul Schempp (1985), Ann Hall (1985), and Robert Sparks (1985) represent serious and

scholarly writings that apply critical interpretation to physical education content, social relations, and knowledge structures. Their work and the comments of Lloyd are in the same spirit of critical theory as the work of Macdonald (1977a, 5). His position, that curricular ideas must be examined as socially and historically created thoughts, describes the kind of analysis that is essential to understanding the way movement education was written about in the literature of the sixties and seventies.

The writings of Lloyd and Macdonald validate the position that when movement education emerged into the literature of physical education, it entered a system in which knowledge was controlled by a set of values that have been socially and historically created, and largely uncontested. These values determine the construction of knowledge, the order of social relations, and the character of material practices. Since these traditional modes of operating are concealed in the predominant knowledge form, they were either not recognized or ignored, and thus condoned (Giroux, 1983a; Karabel and Halsey, 1977). No matter which occurred, to make intelligent decisions about what we want to continue and what we want to change, we must know how that past has shaped our present reality. This is initiated here by examining the three historical realities previously stated: (a) skillful movement is not a traditional focus; (b) physical education's curriculum is eclectic; and (c) women's ideas are not treated seriously in traditional writings.

### Skillful Movement

The development of skillful movement has not been a primary focus of the traditional histories of physical education in the United States.

This reality is well documented in all of the well-known history of physical education books, journals, and proceedings of education and physical education associations. Researchers who have traced the development of thought in physical education consistently point out that physical education was concerned with a variety of objectives. Interestingly, physical education was the means for accomplishing these objectives, rather than the objective to be accomplished. For example: From 1885 to 1955 the purposes of physical education most often cited were: (a) training the body to educate the mind; (b) developing muscles for positive health; (c) social aims to develop the whole individual; (d) developing the mental, moral and spiritual rather than the physiological only; (e) fitness for war; (f) development of child and social needs; (g) leisure activities through athletics, games, dance, and a variety of other activities; and (h) movement experiences to achieve self-realization and emotional health (Hackensmith, 1966; Hess, 1975; Hileman, 1967; Leonard, 1923; Rice, Hutchinson, and Lee, 1942; Van Dalen and Bennett, 1971; Weston, 1962).

One of the most interesting documentations of the lack of focus on physical objectives came from Franklin Bobbitt, "the father of efficiency and objectives in curriculum development."

In 1921, in an article titled "Objectives of Physical Education," he said:

The most perplexing problem of general education at present in every department is the problem of objectives. . . . In the field of physical education, the two major questions appear to be: What are the physical characteristics of the physically proficient individual? and What are the things one should be able to do by way of developing and maintaining this physical efficiency? (Bobbitt, 1921, 229).

Bobbitt then presented a list of fifty objectives, which included "the efficient performance of a properly diversified repertory of unspecialized activities," fitness-related and pleasure-related activities. He then pointed out the failure of physical education to focus on such objectives:

The physical character of our population proves that physical education is not yet effectively performing its function. Its aims have been too vague. Its program has been too incomplete. As a matter of fact, physical training departments in large measure refuse to accept the . . . physical training objectives. . . . They prefer to take care of a program of gymnastics, games, sports, athletics, etc., which constitute only a fraction of the total program; and even here they are coming to place foremost not the physical objectives, but the social objectives (Bobbitt, 1921, 232).

To verify his criticism of the field he used the report of the Committee of the Society of Directors of Physical Education in Colleges, which appeared in the American Physical Education Review in June of 1920. In citing three of the four aims listed by this group he pointed out that the first two were "social and psychological and not physical at all" and that the one physical aim was placed "trailing the procession rather lamely." This criticism of the field's objectives was then followed by a straightforward comment that suggested that all of education



deals with the development of social and psychological objectives, but "the department of physical education appears to bear the major responsibility for attaining all of the physical objectives" (Bobbitt, 1921, 232).

Bobbitt's analysis of the field of physical education is important for several reasons. The modern student of curriculum will recognize the beginning of a scientific approach to curriculum, as well as an underlying message of accountability for what is to be accomplished. Professionals who have attempted to articulate an analysis of movement and have it considered the primary focus of physical education may begin to understand that what they were confronting was an unconscious resistance that has very deep historical roots. In Bobbitt's words:

There appears to be a feeling among physical educationists that the physical side of man's nature is lower than the social and the mental; and if they would exalt their department in the eyes of all concerned, they too must aim primarily at those more exalted, non-physical things of mental and social type. Apparently, something needs to be done by way of bringing physical educationists to value more highly the physical side of men (Bobbitt, 1921, 233).

Bobbitt's comments and the previously stated historically-existing reality were substantiated by an analysis of a report presented in December 1926. Over a two-year period, two committees worked to "state in a more satisfactory manner the objectives of physical education." They reviewed "twenty textbooks dealing with physical education, twenty-four state courses of study providing for physical education and forty

magazine articles." The aims for physical education were counted, tabulated, and grouped under seven categories, and in the final report, thirty objectives were presented under each (Van Buskirk, 1926, 1119-1123). An analysis of the report reveals that there were a total of one hundred fifty-one student performances described; of those, five were related to actual physical activity.

The complexity of unconscious roots of resistance to making physical or movement efficiency the primary focus of physical education has origins that precede the challenge of Bobbitt. In fact, from its inception in the United States, physical education focussed on the development of what have been called "concomitant goals." The purpose was not physical development per se, but physical development so that students would have the strength to study. This was clearly its function in reports of the Boston Monitorial School for Girls where William B. Fowle began a program of gymnastics early in the spring of 1825 (Fowle, 1826, 698-699) and in the Round Hill School (outside of Boston) for boys, in which Charles Beck taught gymnastics beginning in the fall of 1825 (Hackensmith, 1966).

Related to this topic and introducing the politics of physical education, two significant events document how it was made a legitimate subject in schools and colleges. In 1866, California passed the first state law requiring physical education in the public schools. This was accomplished through the efforts of John Swett, State Superintendent of Public

Instruction; the justification used was that physical exercise was necessary for the health and vitality of the body and mind. In 1854, President William A. Stearns, of Amherst College, announced "a department of hygiene and physical education and the future appointment of a director with full academic status." Prior to this, gymnasts had been employed to improve health, but had not been granted academic status. Stearns made the move to solve the pressing problem of "exuberant students who had informally organized sports on the campus [and who] had become a source of irritation to faculty members and towns-people" (Hackensmith, 1966, 362-364).

#### Curriculum Development

Curriculum development in traditional physical education programs has consisted of adding to the existing curriculum rather than making philosophical choices.

Physical education programs in the United States typically reflect all of the focuses that have been a part of the traditional history of physical education. Each focus can be found in some form, in some program, somewhere. To a great extent, several different focuses are found within one program. What is important to recognize is that this mode of thinking has deep historical roots. Consistently over the decades physical educators have avoided philosophical discussions and philosophical choices by adding everything.

This approach to curriculum development, which makes practical application of ideas without making philosophical

decisions, has unbelievable power in our field. To illustrate this "power," three examples from history are cited. These examples suggest that what occurred in practice was philosophically "impossible." The first example relates to the "battle of the systems" that occurred in the late 1800's; the second relates to the "formal versus informal" conflict just after the turn of the century; and the third relates to three views of physical education that prevailed during the period from 1930 to 1960.

In 1892, leaders in the area of teacher preparation were asked to address the question, "What constitutes a rational and a practical course of professional training for directors and teachers of physical training; [sic]"? Dr. C. E. Ehinger, from the West Chester Normal School of Pennsylvania, took the position that the various "systems" of gymnastics each had their own "special merits." He concluded, therefore, "I believe that it is not so much a question as to whether we use this 'system' or that 'system' exclusively, but that some system be systematically employed." His belief, regarding the choice of "systems," is clear in the following statement.

At the West Chester State Normal School we have used what, for want of a better name, has been called the American Eclectic System, in other words, we have drawn freely from the Swedish, German, American, and Delsarte systems, following the German system perhaps more closely than any other (Ehinger, 1892, 189-191).

Taking a similar position, Dr. W. G. Anderson spoke of the work being done at The Chautauqua Summer School. Believing that all the systems had good in them, he said, ". . . we teach Swedish,

German, Delsarte, and the so-called American System." In the event that a student wanted to learn some of each, they also offered "the eclectic system" (Anderson, 1892, 198-199).

Just after the turn of the century, educators and physical educators alike began to discuss the formal method of teaching and the informal method of teaching. In 1966, Bette Jean Hileman commented on this conflict in methods, as part of a review of research studies that examined emerging concepts in physical education from 1885 to 1966. As a result of this investigation, she reported that during the period from 1916 to 1920, "the conception of physical training changed to the concept of physical education." This was, in part, to align programs with Dewey's naturalistic philosophy and to focus on the whole child. In physical education the result was that programs broadened to include athletics, games, dance, and a variety of other activities, "but they broadened in many cases by merely adding informal activities to programs that remained basically formal in nature" (Hileman, 1967, 10).

Indicating a specific concern for philosophical issues, Ellen W. Gerber analyzed the ideas of Charles Harold McCloy, Jay Bryan Nash, and Jesse Feiring Williams, as represented in their writings during the period from 1930 to 1960. She suggested that each man defined his "truth" for physical education, and that though some of their thoughts were similar, they clearly described differences. McCloy tried to shape physical education around specific objectives for fundamental skills, exercising,

and drilling. Nash wanted programs based on individual interests and individual or carry-over sports. Williams strongly urged programs for team games and group discussion. Gerber suggested that in some ways their ideas were diametrically opposed to each other. Interestingly, when this philosophical analysis was reported in 1972, Gerber said, "An analysis of the period from 1930-1960 shows that what prevailed was an amalgamation of their three, somewhat incongruent theories." In her opinion, physical educators had attempted an "analytically and existentially impossible task" (Gerber, 1972, 85-99). Three deliberate and different directions were proposed, but physical educators again "made the decision" not to choose.

Related to the idea of philosophical decisions, physical education has repeatedly been challenged to develop a philosophy.

Professor C. W. Savage, 1923:

We feel ourselves slipping, now this way, now that. Uncertain of ourselves we grasp at the first straw that drifts along. . . . Frantically we dart hither and thither . . . hoping to discover something solid on which to stand (428).

Agnes R. Wayman, 1924:

The trouble with physical education in general is that we haven't had educational ideals and objectives, and we might as well face it (518).

Elizabeth Halsey, 1926:

It is interesting to review the effect of [the] trend away from formalism on the theory of our profession. In this country it has brought about one of the sudden changes for which we are famous. We have made a quick

and easy leap out of the gymnasium onto the playground. Many of us have landed there gesticulating and gyrating . . . (1074).

James E. Rogers, 1927:

When physical education presents a program which is psychologically sound and therefore pedagogically acceptable, it will find itself in organic relationship with education as a whole. . . . We have a philosophy and a psychology and a science behind our profession that gives us the proofs and basis for our work and status. Unfortunately, we have not used these sources (497).

Jessie Feiring Williams, 1932:

It is sometimes noted that some teachers have nothing more than a method. Lacking principles, historical backgrounds, related subject matter, they possess a precise way of carrying on certain particular processes (50).

Iris Boulton, 1940:

For years we have been pouring in new subject matter, calling it, for want of a better name, an enriched curriculum (532).

Earle F. Ziegler, 1971:

Physical educators by selecting some of this and some of that have developed an eclectic approach that has great appeal initially, but is generally regarded as philosophically indefensible (16).

Kate R. Barrett, 1973a:

Our programs are . . . based on such eclectic positions regarding physical education and children, that the philosophical tenets within the positions are, for the most part, working against each other rather than supporting each other (77).

### Traditional Writings

Traditional writings in the field of physical education either ignore or discount the contribution of women.

Having stated in Chapter I that knowing the history of physical education facilitates our understanding of who we are professionally, this reality is of singular importance to the history of movement education. Women in physical education (and in society and education as a whole) have no past, and therefore, no future. For this to change, the collective consciousness of women will have to be awakened. Efforts in historical scholarship coupled with intelligent awareness may encourage us to discover the historical contributions of women. If this is not accomplished, we will continue to accept the designations of our thoughts, our professional selves, and our past, that undermine the strength of our work (Ainsworth, 1930; Park, 1978).

#### Summary

Based on the discussion of the normal paradigms and traditional historical realities, what has been argued here is that traditional accounts of history and "the foundations for what presently constitute sound research and veridical knowledge in sport and physical education are historically determined and culturally contoured." By creating an orderly and uncomplicated view of our curriculum ideas, professionals are able to work within a "created reality" of widely-shared assumptions. This legitimizes their work and transforms social and political issues into technical problems, thus perpetuating the myth of value neutrality of positivist science. The wide appeal of this model and its pervasiveness inhibit our perception of ideas that



fall outside this frame-work and create a situation in which those ideas are actually judged by the dominant framework. In other words, "formal conceptual frameworks like those of science limit what we perceive because, by the very process of defining reality, they tend to confine our thoughts and perceptions" (Sparks,, 1985, 2-3).

Thus, the present into which movement education emerged was dominated by a knowledge system that limited what constituted knowledge. Professionals operating in the dominant paradigm had vested interests in defending their own knowledge form and their own scholarly work. As a result, professionals advocating movement education were challenged to provide exact meanings and precise definitions, acceptable to "the overriding orientations and values of the dominant view" (Sparks, 1985, 3). This created a situation in which only certain answers were acceptable. Understanding this process as one of control and confinement of thought, the "confusion" surrounding movement education may be under-stood as a partly-contrived distortion of the concept produced by the skillful articulation of rhetorical questions.

#### CHAPTER IV

##### THE NATURAL REALITY OF PHYSICAL EDUCATION TO WHICH MOVEMENT EDUCATION BELONGS

The traditionalist and conceptual-empiricist paradigms were discussed in the preceding chapter to make the point that the present into which movement education emerged was dominated by approaches to developing content, advocating methods, and reporting history that were embedded in the human interest of control (Habermas, 1968; Macdonald, 1973, 1977a, 1977b). A thinking process structured by the conceptual frameworks of tradition and science has been recognized and validated, and it is suggested that movement education entered a "created reality" that limited the perceptions and thoughts of professionals (Sparks, 1985). For example, Robert E. C. Sparks stated that "a specific view of science becomes constitutive of a world view with precise meanings and values," with the result that "scholarly communities develop attachments to and vested interests in their own value structures and interpretations of the world, and these become resistant to change." This view of the world becomes a "domain of reference" and actually inhibits professionals' perceptions of "subjective meanings and conceptual artifacts that are not seen to be empirically verifiable" (Sparks, 1985, 3).

In contrast, what is argued in this chapter is that movement education belongs to a different paradigm, referred to

here as "the natural," that is embedded in the human interest of emancipation (Habermas, 1968; Macdonald, 1973, 1977a, 1977b). The justification for naming this paradigm "the natural" is that the roots of movement analysis, which is a central focus of movement education and this paradigm, grew out of the early analysis of the natural movements of animals and human beings (Bode, 1931; Hackensmith, 1966; Schmidt, 1904; Skarstrom, 1913). What is of significance to this study is that the natural paradigm is not reported in traditional accounts of physical education history and that this omission constitutes what Giroux reports as "structured silences" (1983a) and what Jean Anyon calls "ideological selection" (1979), which are terms used to refer to a process of omitting facts and thus devaluing them. Specifically, in relation to historical context, Anyon stated:

An ideological version of a historical period . . . involves information selection and organization that provide an interpretation of social events and hierarchies that predispose attitudes and behaviors in support of certain groups. Ideological descriptions and definitions--if believed--influence one's view of reality and facilitate the use of power by groups favorably presented (1979, 363).

In other words, an interpretation of social reality may be considered an ideological version when the reality is presented as being neutral or objective, but is, in fact, "demonstrably partial in that it expresses the social priorities of certain political, economic or other groups" (Anyon, 1979, 363). For example, ideology critique as applied to the normal in physical education (presented in Chapter III) made apparent that

structure is valued, from-to knowledge (rather than mutual exchange) reigns supreme, and men of science (or the science of men) have control of the symbol systems. The traditional accounts of physical education, like other accounts of the history of education, emphasize "historical continuities and historical development" (Giroux, 1983a, 36).

This chapter, by discussing the "natural" reality in physical education using critical theory and its ideological critique, points to "the breaks, discontinuities, and tensions in [our] history" (Giroux, 1983a, 36). These breaks or discontinuities are made visible through a critical interpretation of significant historical events that point to the constant tension between freedom and control, whether represented by the Philanthropists versus the Humanists, "discipline studies" versus "information studies" (Hartwell, 1892, 18) or the natural versus the formal (Williams, Dambach, and Schwendener, 1942). As a result of this mode of critique, human agency becomes a visible force in our history, knowledge structures and knowledge sources become contested terrain, and we may begin to see ourselves as historically-created beings. Hopefully, the exposure of these ideological interests will bring us to an awareness that we are also creators of history (Giroux, 1983a, 36), for we are, in fact, presently in the process of creating a history of the natural.

#### The Natural Paradigm

As previously discussed, traditional histories focus on the military emphasis, various scientific movements, and

physical fitness, while the "natural" reality with its emphasis on movement and freedom in and through movement is either omitted, treated as a subtle difference, or judged to be deficient (Anyon, 1979; Karabel and Halsey, 1977). This is important to the history of the "natural" in that such treatment has the effect of invalidating the "natural" as a source of knowledge. A second result of the omission of the "natural" is that while evidence of the "normal" is immediately available in texts, evidence of the "natural" must be retrieved from primary sources or obscure historical texts. These awarenesses, which result from the conceptualization of "structured silence" and ideological selection," allow us to translate "simple omissions" in history as powerful political actions that legitimize particular forms of knowledge.

The widely-known, reported, and largely uncontested version of physical education is important to this study because it is accepted as playing a major role in the oppression of movement education. The natural paradigm to which movement education belongs, the lives of the persons who have historically supported that paradigm, and the rich tradition of movement analysis from which it emerged, are all a part of the "structured silence" in physical education history. In this chapter that silence is heard. For proponents of movement education, it may be heard as a persuasive argument for them to rescue their own history from the past. For the

critics of movement education, it is a wonderfully paradoxical lesson in the power of silence.

Here the natural paradigm in physical education is documented and validated as a philosophical orientation that values natural movement as a knowledge source. It is also suggested that this concern for movement development existed as part of a wholistic concern for students prior to the time that the men of medicine took over and organized physical education. The point is to illustrate that an approach to physical education that considers movement to be the original source of content has historically existed in physical education literature, but has been devalued or not legitimized in traditional reports.

In 1977, Jerome Karebel and A. H. Halsey, in a review of research in education, made the following statement:

If dominant social groups have the power to determine what is valued in the educational system at a particular historical juncture, it would not be surprising to find that subordinate social groups are "deficient" in terms of criteria set by the powerful (Karabel and Halsey, 1977, 44).

Since history records that the original leaders in the field of physical education "were men with medical degrees, who sought to apply to exercise the medical principles known at that time" (Van Dalen and Bennett, 1971, 396), there is immediate evidence that the dominant social groups in physical education were male scientists who were concerned with muscular fitness, and male scientists who researched principles that contributed to this fitness. Stated another way, the "normal" in physical

education requires that professionals "conform to a usual or typical pattern" (American Heritage Dictionary) of thinking, teaching, and research that must be judged to be scientific. All other thinking, teaching, and research are considered "deficient" forms of knowledge (Karabel and Halsey, 1977).

### Natural Dance

"Natural" means "present in or produced by nature; not artificial." Whatever is natural is "inherent," that is, it exists "as an essential part" (American Heritage Dictionary). Most often, "natural" is used as an adjective to describe something: as in "natural talent," "natural development," or "natural environment." In physical education, however, "natural" is a term used to indicate contrast with a typical or set form. For example, in the early 1900's, "natural gymnastics," "natural dance," "natural movements," and "natural games" were terms used to describe curricular focuses that were in contrast to one of the "systems of gymnastics" or "physical training."

As early as the 1890's, Dudley Allen Sargent (1849-1924) requested Melvin Ballou Gilbert to develop a dance form that would be more physically demanding than the dances then being performed by women. Gilbert developed what came to be called aesthetic or classic dancing, which was more vigorous than "the so called fancy steps which consisted of stylized movements with little action." This work by Gilbert influenced the work of many women physical educators who attended Sargent's Harvard

Summer School between the years 1893 and 1908 (Van Dalen and Bennett, 1971, 422-423).

A second influence of this period was the work of Louis Chalif, a Russian, who was invited by Luther Gulick to teach a course for teachers at New York University in 1904 (Van Dalen and Bennett, 1971, 464). Chalif's influence on dance and dance in education was said to be quite extensive. For example, he modified ballet, used the aesthetic dance of Gilbert, taught at the Harvard Summer School as well as throughout the country, was a genius in composition, had pupils who taught in schools and colleges as well as at their own private schools, published five textbooks on dance, and was devoted to having dance be a part of school programs (Schwendener, 1942, 182-183; Van Dalen and Bennett, 1971, 464).

A third dynamic influence on dance in this period was the modern dance movement created by Isadora Duncan (1874-1927). In her dance revolution, which began around 1900, she "rejected the artificial, conventional methods of traditional dances and used only natural movements for personal expression." Basing her work on the study of ancient Greek dance, she "shocked her contemporaries by dancing barefooted in a simple Greek tunic" (Lee, 1983, 135; Van Dalen and Bennett, 1971, 464). Rudolph Laban wrote of Isadora Duncan that she had the courage "to demonstrate successfully that there exists in the flow of man's movement some ordering principle which cannot be explained in the usual rationalist manner" (Fletcher, 1984, 92).



What is important about these three innovators in dance is that they had a tremendous influence on the natural movement that was developing in physical education, which was a move toward emancipation from artificial forms of physical activity. Especially for women in Europe and the United States, "Greek tunics and bare legs were obvious signs of freedom . . . [and] the dancer's freedom to create her own sequence and development . . . offered a different experience of movement from anything that had been available before (Fletcher, 1984, 93). The work that followed Gilbert, Chalif, and Duncan, in the personal and professional dedication of Elizabeth Burchenal, Mary Wood Hinman, Gertrude Kline Colby, Bird Larson, and Margaret H'Doubler, created a revolution of dance in education. The influence of these women both supported and was supported by the work of Thomas Dennison Wood, Jesse Feiring Williams, Clark Hetherington, and Luther Gulick, who created a revolution in the conceptualizations of both games and gymnastics as educational subjects (Schwendener, 1942).

Through their pioneering work, Gertrude Colby (1880-1960), Bird Larson (1887-1927), and Margaret H'Doubler (1889-1982) each contributed to what was identified as a more natural form of dance. Colby's work was based on an interest in children and used natural rhythmical movements and her emphasis was on "dance ideas, not steps." Larson, whose background was in corrective gymnastics, developed "Natural Rhythmic Expression," which emphasized relaxation and control of muscles

to give expression to an idea. H'Doubler's work was characterized by the concept of the body as an unified whole. Influenced by the Greek ideal, as was the work of both Colby and Isadora Duncan, H'Doubler's work was a blend of philosophy and emotion, creative satisfaction and appreciation of the physical and spiritual beauty presented in Greek costumes and bare feet. It was said of H'Doubler that she developed a philosophy of dance that was so uncompromising that it affected her entire future. Of Larson's work it was said: "The solemn and beautiful dignity of these dances, the symbolic movements, the reverence of the dancers were for years unequalled" (Schwendener, 1942, 181-198). Of Colby's work the following remarks were made:

Here was a dance form which used the body correctly from the anatomical and kinesiological points of view, a form remedial in essence, a form inherently based upon psychological laws and findings, and a form which the participants immediately experienced as dance itself instead of the drudgery of isolated technique (Schwendener, 1942, 188.)

Characterized by the unification of body, mind and spirit that has historically been described as the Greek ideal, the natural dance created by these women was remarkable. What is also remarkable in relation to this study is that its development bears three striking parallels to the development of movement education as a concept for elementary school physical education. First, like movement education, the development of natural dance was attributed to women. Second, these women, like proponents of movement education, declared movement their

knowledge source. And third, natural dance became closely associated with a teaching technique that implied freedom.

The response of professionals to this freedom was interesting. In 1923, Gertrude Baker described the work of H'Doubler as enthusiastic and inspiring and then made the following remarks.

It [H'Doubler's work] is one expression of the already widespread movement against the type of dancing in which everyone does exactly the same thing at the same time and as nearly like the teacher as possible. Contrary to some opinions, the work has a definite technique--it is composed of coordinations . . . [that] are carefully analyzed for the class and the verbal analysis is supplemented as far as possible by references to charts and the bony skeleton showing the relations of muscles and bones (Baker, 1923, 428).

These remarks suggest that H'Doubler's work was criticized for lacking a structure, a theme that reoccurs in the discussion of the natural.

To authentically capture the mood surrounding the criticism of natural dance, the following lengthy quote is cited from a paper presented by Ruth Murray to the Graduate Conference in Physical Education in 1937:

In the field of physical education at the present time, there exists no area of activity which has excited as much controversy and caused as much confusion as that of dance. It is comparable to that historic period in our educational development when certain courageous, far-seeing souls proposed a program of natural activities to replace the systems of formal gymnastics which were in existence everywhere. We looked upon these people with suspicion and ridicule. Children were dangerous when they were allowed to get out of a line or a circle. "You couldn't teach that way in my situation" was the campaign slogan of the opposition.

That is ancient history now. But another formidable foe of tradition, a disturber of complacency, is looming on

our horizon. We view it with questioning and alarm. What is this new dance? What is it doing in physical education? It's hard enough to get the children to do the dancing we have now. . . . Also some of the women, who have been so inclined, have been interested for some time in a kind of dancing in which they tossed scarves around, and interpreted music or imitated nature. Very pretty and graceful, too, but not very practical, and of course, a strictly feminine pursuit. Lately, it seems they have changed their silk costumes for black bathing suits and gone in for angular movements. Better to have left well enough alone! And so goes the argument. But at least our curiosity has been aroused. At conventions the dance section meetings resemble general sessions in their attendance (Murray, 1937, 10).

### Natural Gymnastics

The remarks by Murray about an earlier period in our history, when "courageous, far-seeing souls" started a program of natural activities for the purpose of replacing the formal programs, were in reference to the natural gymnastics of the early 1900's. As told by Thomas Dennison Wood (1865-1951), this program was conceived while he and Luther Halsey Gulick (1865-1918) were philosophizing as they sat on a fence on the campus of Oberlin College. In their newly-conceived philosophy, "everything stereotyped and non-functional was doomed; in its place there were to be revived those skills and activities which were racially oldest, revived to function fundamentally in modern life" (Schwendener, 1942, 124).

Wood began the implementation of this new philosophy late in the 1800's as the first director of physical education at the new University of Stanford. Although at first the program" included formal gymnastics, the greater emphasis was directed upon games and games skills." Tumbling, which had previously

been relegated to the circus, was granted educational value and dignity and a new system of gymnastics was introduced that was in every way a change from the formal systems.

Meaningless techniques were discarded. Apparatus work also took on new aspects. Instead of using the various pieces of heavy apparatus as a base for complicated performance, always approached and left with stereotyped precision, Wood advocated its use as an obstacle to be efficiently surmounted, a hazard to be crossed, or in the case of ropes, to be used as was the vine by primitive man. Thus the natural idea reached its tentacles toward the very foundation of formalism (Schwendener, 1942, 126).

When Wood reached Teachers College, Columbia University, at the turn of the century, he named the new system Natural Gymnastics.

As he tried to introduce Natural Gymnastics into the formalized world, his ideas were ridiculed and rebuffed from all directions. People supporting the formal approach to gymnastics raised such questions as: How could desirable skills be acquired without benefit of formal gymnastics? Was it possible that ideals and ideas so wildly imaginative should ever succeed? Schwendener reported that "scornful doubt," comments about his lack of respect for tradition, and tales "which increased in savor with each repetition" followed Wood wherever he went. Below is one description by Schwendener:

One story, which acquired great credence and prevalence, . . . asserted that the only necessity of this new program was the simple expedient of throwing a ball to a waiting class, allowing the subsequent events to follow their natural course. The inference being that the class without teacher stimulation or suggestion would perforce acquire ball skill simply because of the presence of a ball (Schwendener, 1942, 126).

At issue was not only the way Wood viewed fundamental skills but also the methods he advocated. The regimented and traditional method of teaching used in formal gymnastics was far simpler than the teaching techniques required by the natural program" (Schwendener, 1942, 126-127).

In 1900, at the International Festival for North Games held in Stockholm, Wood "had the unusual and peculiar experience of seeing his own practice in sport teaching used, without name, . . . [but] as a uniquely successful teaching device." What he saw of his theories in action were "efficient and planned responses in team sports and athletics," which he believed could only be obtained by practice in identical situations. Returning to America, Wood applied the philosophy of Natural Gymnastics to athletics and sports "thus, revolutionizing existing procedures for such teaching." Added impetus was given to Wood's work when he was joined by Jesse Feiring Williams (1886-1966), who was "decidedly sports-minded," and immediately able to see the implications inherent in the natural program for the teaching of sport skills. Described as "a master of dialecticism . . . and a gifted teacher," Williams worked to advance "the natural and fundamental program" by giving clarity to concepts and principles in his writing (Schwendener, 1942, 127-128, 153).

Dedicated to the natural, committed to the integration of philosophy, method, and practice, in 1922 Williams declared that "formal calisthenics and gymnastics are a deformity in

education" (Williams, 1922, 18). Wood, Williams, and later their student Rosalind F. Cassidy, sought to blend the scientific and the educational. In 1927, Wood and Cassidy "suggested programs of natural activities" which were developed on "the biological, psychological, sociological, and educational basis of the informal method" (Hackensmith, 1966, 418).

It is in the spirit of this movement toward the natural, a movement to integrate the social, psychological, physical, and educational, that the essence of movement education is found. Movement education sought to blend the scientific and educational as had been proposed by Wood, Williams, and Cassidy. In addition, it incorporated the ideas of Colby, Larson, and H'Doubler, who sought to blend a third dimension--the aesthetic--which for them was symbolized by the freedom of the spirit, or as expressed in Duncan's dance, "the life of her soul" (Fletcher, 1984, 93). Influenced by a rich heritage and challenged by the idea of "leaving the security of tradition for complete reliance upon the present" these women both inspired and captured the idea of experimentation (Schwendener, 1942, 182-183).

The Power and Paradox of "Structured Silence":  
The Natural Is Always New

As suggested earlier in this study, movement education was described in the literature as a new concept in physical education that encouraged freedom of movement and the freedom

to create for both students and teachers. The history of this concept, as reported by Lawrence Locke (1969), Deobold Van Dalen and Bruce Bennett (1971), Daryl Siedentop (1980), John Lawther (1977), and Vincent Melograno (1979), was traced to a dancer named Rudolph Laban, who moved to England from Germany during World War II. None of these authors indicates that Laban's work was known in the United States prior to the emergence of movement education, nor do they suggest that the concept grew out of a heritage of movement analysis embedded in the human interest of freedom. The power and paradox of the "structured silence" made "the natural" a "new" concept for them.

What is argued here is that the "structured silence" or "ideological selection" that characterizes the male-dominated histories of physical education in the United States and England (Ainsworth, 1930; Fletcher, 1984) has virtually ignored a long and rich history of movement analysis. Paralleling this omission are the "subtle distinctions or emphases" (Anyon, 1979, 363) that have resulted in a "structured silence" of women's work, a silence that has been perpetuated in the form of a historically-created reality that continues to discount, omit, or undermine the strength of the work of women in physical education. It is also important to note that beginning efforts have been made, mostly by women writers, to document one of these histories, that is, the history of the



development of physical education for women in the United States.

This chapter is an attempt to "open the possibility" that a rich history in physical education has been omitted. An early effort to document this occurrence is a book by Dorothy S. Ainsworth, The History of Physical Education in Colleges for women, printed in 1930. She began her book by commenting that the distinguishing characteristics of the history of physical education for girls and women is that there is not one (Ainsworth, 1930, 1). Two other women deserve mention not only for their contribution to historical information about women, but because they also wrote historical texts. Norma Schwendener wrote A History of Physical Education in the United States (1942), and Mabel Lee co-authored A Brief History of Physical Education (1969), and wrote Seventy-five Years of Professional Preparation in Physical Education for women at the University of Nebraska-Lincoln--1898-1973 (1973); Memories of a Bloomer Girl (1977); Memories Beyond Bloomers; and A History of Physical Education and Sports in the U.S.A. (1983). Other examples of writing that documents this missing history included: a brief but extremely detailed book titled A Century of Growth: The Historical Development of Physical Education for College Women in Selected Colleges of Six Midwestern States, published in 1951 by the Midwest Association of College Teachers of Physical Education for Women; a book titled Movement Education in the United States: Historical

Developments and Theoretical Bases, published in 1974 by Sara H. Chapman; master's or doctoral theses (e.g., Carkin 1952; Hudgens, 1987a; Studer, 1965); and scattered journal articles (e.g., Remley, 1975). An interesting and notable reference to this omission is found in the paper fly-cover of Charles William Hackensmith's 1966 book History of Physical Education. In summarizing the contents of this book, it was stated that Hackensmith gave adequate treatment to the often neglected area of "the history of physical education for women" (Hackensmith, 1966).

#### The European Connection

One aspect of the history of physical education for women, which is being called "The European Connection," is important to consider when examining the historical reports of movement education, as they all connect the concept to a foreign source, Rudolf Laban. There is no intent to suggest that this documentation is all-inclusive; rather, the intent is to suggest that a thorough and inclusive documentation might uncover a "structured silence" filled with wonderful rich voices from our past.

It is important to remember that all of the first programs in physical education in this country were systems of gymnastics imported from other countries. These included the Pestalozzian movement from Switzerland, the Lancasterian movement from England, the German system, the Swedish system, the Delsarte System from France, and Dalcroze Eurhythmics from

Switzerland. This point underlines the significance of knowing the history. The work of Laban described in relation to movement education was a direct descendant of Dalcroze Eurhythmics, which were discussed in the American Physical Education Review as early as 1914 (Goold, 1915, 35-37; Hosmer 1914 520-527). Additionally, it was from the work of Dalcroze that Rudolf Bode developed his "expressive gymnastics," which were studied by Williams in the early 1900's (Williams, Dambach, Schnendener 1932).

Of Bode's early work, which took place in Germany, Van Dalen and Bennett made the following remarks:

The emphasis on gymnastics and the sports movement in the early twentieth century, however, triggered a protest reaction which produced rhythmical gymnastics and modern dance. A leader in this new direction was Rodolf [sic] Bode who studied the eurhythmics of Jacques Dalcroze in Switzerland (Van Dalen and Bennett, 1971, 227) .

Two points of interest here are that historical reports of the natural consistently refer to its development as a "protest" or "rebellion" or "rejection"; this is most often followed by remarks that describe some emotional or spiritual quality and a specific concern for efficiency of movement. In reports of movement education in England, its development was attributed to those "teachers (mostly women) who were apparently not satisfied with the apparent success of British physical education." Then in the same paragraph, comments were made referring to the discovery method of teaching, which develops personal awareness and allows a possible "focus on emotional quality" (Siedentop, 1976, 137). This kind of historical

context discounts the long, rich, scientific, and committed work of professionals dedicated to movement analysis including Laban, Bode, Medeau, Carl, and Liselott Diem in Germany, Jules Marey and G. Demeny in France, and Angelus Mosso in Italy. It also omits the contributions and existence of Martina Bergman Osterberg in England, Dr. Margarete Streicher in Germany, Bess Mensendrieck and Dr. Hedwig Kallmeyer in Germany, Ruth Glassow and Margaret H'Doubler in the United States, and other women of vision and commitment who considered an understanding of movement to be a natural concern in the field of physical education.

The list of professionals concerned with movement analysis points to another historical characteristic of women's history and proponents of the natural. This group has historically been influenced by "the world community of physical educators," for knowledge in this community was to be shared and in this process professional understandings were enriched and experiences of students were extended. This is exemplified in a report in the American Gymnasia of 1904, which reported that the death of Jules Marey, "the eminent physiologist, has caused a noticeable gap in the scientific world." His use of chronophotography to analyze human movement was noteworthy and his physiological theories of the "effects of bodily exercise on mankind" created a body of knowledge through which "we were enabled to gain correct knowledge of how various bodily

activities may be performed easily and beautifully" (Schrader, 1904, 32).

By beginning to understand that there is a rich history of movement analysis that was a part of the world community, reports that the natural was a rebellion to something appear to be "ahistorical." Women and men who have studied the science of natural movement seem to have been involved in a search for an understanding of the limits and possibilities of human movement. Bode's study of the physiological theories of Marey (Hackensmith, 1962, 55) came more than likely, out of an interest in movement rather than out of a desire to rebel. Women in physical education have historically been concerned with movement analysis in order to affect the functions of vital organs and produce graceful movement. Laban's stress on kinesthesia was to develop within the individual a keen awareness of the use of muscles in movement. To report such in-depth work into the area of movement understanding as a reaction to some outside force may be naive.

From this perspective on movement analysis it is curious that the historical reports of movement education, earlier cited, made no reference to the possibility that Laban's work was previously known in the United States. It is of some significance then that early leaders in physical education were not only aware of Laban's work, but were seriously interested in his work and in the work of others who made up "the modern German school of movement." In 1929, John Dambach of the

University of Pittsburgh urged Americans who were going abroad" to visit such centers of sport as Duesseldorf, Dortmund and Nurnberg, or the schools of Karl Loges, Laban, or Fritzgroh" and he also referred to "the rhythm of Bode for the soul" (Dambach, 1929, 13). The work of Germans was also cited in Methods in physical Education in 1932 by Jesse Feiring

Williams, John I. Dambach, and Norma Schwendener:

A new movement or system of gymnastics known as rhythmical or expressive gymnastics, has lately been transported from Europe to America. It originated in some of the private dancing schools of Germany, such as Dalcroze, Laban, Mensendriek, Loheland and Bode. Rhythmical gymnastics were taught in Germany as early as 1903 by Isadora and Elizabeth Duncan in their dancing school in the Grunawald near Berlin. . . . Rhythmical gymnastics that are based on rhythmical, swaying movements, incorporated into stepping, running, and leaping, progress to an acme known as expressive dancing (Williams, Dambach, and Schwendener 1932, 172).

These writers also discussed the work of Nils Bukh in Danish Gymnastics, which was based on natural movements and Swedish gymnastics, which was to improve the function of vital organs. Norma Schwendener, in 1942, discussing the early influence of Sargent, said, "He also voiced a principle typified by Bode, Laban, and Mensendriek--all of the modern German schools of movement--namely, the desirability of training the individual muscles." Later in this same text, Schwendener again mentioned the work of Laban, Bode, and Bess Mensendriek, but suggested that their influence was limited when compared to the work of Mary Wigman (Schwendener, 1942, 95, 192-193). Bess Mensendriek, an interesting part of the European Connection, was an American who took the Delsarte system to Germany and

developed health gymnastics for women with Hedwig Kallmeyer, a physician (Hackensmith, 1962, 55).

The importance of this last point is to indicate the futility of reporting histories that indicate a continuous and chronological development. History is not cause and effect, but rather continuous and interacting forces of both structure and human agency that at best can be reported as intricately and somewhat inextricably existing in the thoughts of human beings. Furthermore, to attribute the development of a curricular concept, such as movement education, to the work of a single individual is naive.

The history of the European Movement Connection is evident and intricate, and is so involved with exchanges in both directions that to report those connections would take volumes, although pieces of those connections have been reported (Chapman, 1974; Fletcher, 1984; Hackensmith, 1962; Hudgens, 1987; Lee, 1951; Stratton, 1966; Schwendener, 1942; and Van Dalen and Bennett, 1971). What is important to this study of the "natural" is not the connection through people, but instead, the connection through knowledge. Our professional ancestors declared the source of their knowledge to be the movement of the human body and the spirit of freedom experienced in that movement. This awareness suggests that in discussions of movement education, we have all been addressing the wrong questions. The questions are not, "How did it start? Who started it? Where did it begin?" The real question is,

"What is the power of this idea that transcends international boundaries, language barriers, cultural differences, survives even when oppressed, excites an entire profession, makes a seventeen-year-old Isadora Duncan the champion of two continents, frightens and threatens professional educators, and makes the natural always new?"



## CHAPTER V

### MOVEMENT EDUCATION: AS SUPPORTED OR OPPRESSED IN THE LITERATURE 1960-1980

In the preceding chapters, the disclosing power of curriculum critical theory was illustrated by using it to present an analysis of the normal and natural paradigms that have historically existed in physical education. The purpose of those perspectives was to make the points that curriculum ideas are developed to control, understand, or liberate (Macdonald, 1973, 1977a, 1977b) and that when writers express the concerns of a specific group (e.g., political, scientific, racial, sex, economic), they are operating from an ideological position (Anyon, 1979; Giroux, 1980, 1983a).

What was suggested is that movement education was a viable curricular alternative that included the what (content), how (method), and why (philosophy) required for deliberate curricular decision-making in all areas of education. Then, from a curricular and historical perspective, movement education was surmised to be an emancipatory model belonging to the natural paradigm. This chapter will extend that analysis in two ways: (a) a more extensive interpretation of movement education will be presented, describing it as a conceptual model for freedom of movement, thought, and praxis; and (b) a critical interpretation of the writings that claimed to be reporting its historical origins will be developed, to examine

the possibility that these writings were restraints to movement education. Both interpretations will be developed from a curriculum critical theoretical perspective, and in addition, a set of research questions developed by the physical education historical researcher Deobold Van Dalen will be used to examine the internal and external validity of the historical reports.

### The New Concept: Movement Education

#### Freedom and Movement

Movement education for the elementary school child emerged into physical education literature as a viable curricular alternative. To professionals responsible for the physical education experience for children, it offered the possibility of radical transformation. The features attributed to movement education included:

1. Movement education required reflective thinking on the part of teachers and students.
2. Movement education gave both teachers and students the vision of the unlimited possibilities of children moving.
3. Movement education believed that content, method, and philosophy were interrelated.
4. Movement education advocated freedom for both teachers and students.
5. Movement education encouraged decision-making by both teachers and students.

6. Movement education validated the knower as an important part of knowing.
7. Movement education's goal was the liberation of thought and movement.
8. Movement education's outcomes were thinking, feeling, decision-makers who enjoyed skillful moving in a community of movers.

Proponents of movement education dialogued about these conceptual awarenesses and developed a discourse that challenged the "normal paradigms" and awakened the silenced consciousness of "the natural." Conscious of the ideas embedded within the concept, proponents of movement education affirmed that the concept represented "a distinctive philosophical stance" which encompassed "beliefs concerned with children, physical education and education" (Tanner and Barrett, 1975, 9). Such comments, related to philosophy and beliefs, situate movement education in the area of curriculum theory which Macdonald described as "talk about the ideational boundaries with which we are concerned in our thinking about 'making a world'" (1977a, 2).

When movement education emerged as a concept for teaching children, it was described as "an approach to physical education based on an understanding of the fundamentals of movement." Also, the method used for teaching was said to be "as important as the finished product" (Ludwig, 1961, 18). This interrelated approach to analyzing curricular issues

represents a particular way of thinking that engages the world through the dialectic. The result is that concepts, which are commonly set into opposition to each other in control, linear, or dichotomous models of curricula, are seen as interacting concepts in emancipative, spiral, or dialectical models.

Other examples of the dialectic in Ludwig's writing suggest that this was her usual mode of thinking. For example:

A creative and exploratory approach is used, but this does not mean unbridled freedom or lack of discipline. The physical education teacher . . . is in control of her class at all times, but she does not dominate it (Ludwig, 1961, 18).

In other words, this approach to understanding and developing movement skills does not mean total freedom for children. Neither freedom nor control is thought to define the daily reality of children. Instead, freedom and control, interacting, create the tension that mediates a daily reality somewhere between liberation and domination (Giroux, 1983a). Classes developed from this mode of thinking are structured so that students are free to explore the possibilities of movement. Equipment is chosen so that students are free to choose a ball that feels right in terms of size, weight, and texture. The environment is controlled by the teacher to allow freedom for all students. Given these understandings, the self-reflective professional may realize that without this tension between freedom and control, freedom in the gymnasium would exist only for the highly-skilled or powerful students. In contrast, control without the tension created by the freedom

found in self-reflection would remove from students the freedom to explore movement and make decisions.

This conceptualization of freedom through control is developed as part of a self-reflective approach to theory and practice. Theory and practice are considered interacting, rather than conflicting. An educational concept, such as movement education, is no longer simply an activity that students or teachers do; it is an experience in praxis that transforms the relationship between THEORY <--> PRACTICE, STUDENT <--> TEACHER, and CONTENT <--> METHOD. In other words, the entire experience of teaching and learning is held in place by the process of interaction. Theory <--> Practice interacting have the potential to define the educational world of children in a way that is consistent with the knowledge of the endless possibilities of movement and the needs of children as human beings.

Viewing interaction as a mediating force between freedom and control is not new to educational thought; in fact, John Dewey discussed such conflict and interaction in educational theories as early as 1902. In The Child and the Curriculum he said that "profound differences in theory . . . grow out of conflicting elements in a genuine problem." For him, solution was to be found in the agony of thought, and educational theory was to be conceptualized as the completest and freest interaction of these conflicting forces (Dewey, 1902, rpt. 1956, 3-4)

Such free interaction was thought to be restricted by a fundamental problem in curriculum development. Rather than seeing conflicting forces as interacting, it appeared to be "easier" to make antagonists of them, than to discover a reality to which each belong[ed]." For Dewey, the opposition of the child versus the curriculum or the individual versus social culture was the epitome of such conflict. It was the foundation for all oppositions in pedagogic opinion (Dewey, 1902, rpt. 1956, 4).

Figure 1 summarizes the opposing or interacting components in education derived from his analysis. Following this analysis, Dewey explained that "to oppose one to the other is to oppose the infancy [the child] and maturity [culture or curriculum] of the same growing life" (Dewey, 1902, rpt. 1956, 12). This suggests that, rather than seeing educational

Figure 1

Dewey's Analysis of the Child and The Curriculum

The Child	The Curriculum
the individual	social culture
interest	discipline
psychological	logical
knowledge of natural instincts	training and scholarship
freedom and initiative	guidance and control
spontaneity	law
new, change, progress	conversation of the ages

Accusations of the sects supporting each position:

chaos and anarchism  
neglect of sacred authority  
self-realization  
personality, character

inert and routine  
suppression of individuality  
knowledge  
subject matter  
(Dewey, 1902, rpt.  
1956, 9-10)

options as a dichotomy, it would be more productive to view them as a dialectic.

Herbert Kliebard, in a discussion relating Dewey's concept of interaction to the area of curriculum theory, stated:

Dewey hoped to tie together the two elements that constitute the heart of any curriculum: the child, . . . with its crude unsystematized, concrete forms of experience; and . . . the abstract, highly refined, and systematically organized experience of the human race (Kliebard, 1977, 268).

This conceptualization offers an alternative to a technological society's view that has obscured the relationship between human affairs and knowledge (Kliebard, 1977, 267-268). This means that the needs and interests of students are blended with cultural resources in order to open the possibilities for students to create themselves and their world (Macdonald, 1977b, 293). In relation to physical education this means learning about the endless possibilities of movement, in order to become a mover in a world created for movement. Through the process of exploration and discovery the students develop (a) movement skill, (b) movement knowledge, (c) flexibility in thinking, and (d) understandings of selves. The result is that they "develop a more comprehensive understanding of movement as it relates to themselves, others, and the world in which they live" (Barrett, 1967, n.p.).

Societal forms of movement (e.g., the standing broad jump, the overhead jump-shot) are transformed from a restraint or limit to movement possibility and seen simply as one of unlimited movement possibilities. A list of skills (societal

forms) no longer defines the content. Content is viewed as movement and is limited only by the creative ability and movement potential of the humans studying it. Support for this interpretation is found in the following quote:

Many of the "skills" which have been in our literature as important end products (e.g., headstand, forward roll, handstand, cartwheel, etc.) are still a definite part of the total gymnastics experience in the child's attempt to gain mastery over his body, but now are just a part of a much larger concept . . . . Their importance is minimized because the potential for varied and skillful movement responses . . . is so much more vast than it was before (Barrett, 1973a, 10).

By developing the skill of moving in various movement situations, students are freed from the restraints of undeveloped movement potential. Through participation in classes that encouraged the exploration of a movement task, students are freed from response-to-command type performance. And, learning in an environment that is created to allow students to become versatile and skillful movers, they are freed from preconceived adult movement patterns.

Movement education created this new environment and the teachers and students created new possibilities. Movement possibilities for children became: (a) movements created by children; (b) movements created by the teacher; (c) movements created by the teacher and student, together; and (d) movements historically created and passed down through the tradition of physical education (Riley, 1977).

The freedom created, the use of the dialectic, and the interrelatedness evidence in Theory <--> Praxis proclaimed



movement education as a critical/liberating model of curriculum. Movement education, like Macdonald's curriculum critical theory, had as its central focus "the commitment to human emancipation and the methodology of self-reflection only possible in the inter-relations of theory and praxis" (Macdonald, 1977a, 5). In praxis, which is Theory <--> (self-reflection) <--> Praxis, movement education examined the constraints to children's movement and thinking and removed the constraints from their lives in physical education.

The dialectic, described as a "driving force" in the critical theory of the Frankfurt School (Giroux, 1983a, 18), was a characteristic of the writings of proponents of movement education. As a result, commonly-named educational conflicts arising out of a dichotomy, such as theory versus practice, curriculum versus child, research versus teaching, scientific versus humanistic, and discipline versus freedom, were "resolved" in the dialectic. This resolution was created through the tension of the interaction between two parts of the same whole. For example, theory, which is "thinking about" curriculum, informs practice, which is "doing" curriculum. Then "thinking practice" informs theory to extend or reshape the idea thought about. Giroux highlights this dialectical thought process by citing the following quote from F. Jameson:

Dialectical thinking is . . . thought about thinking itself, in which the mind must deal with its own thought process just as much as with the material it works on, in which the particular content involved and the style of thinking suited to it must be held together in the mind at the same time (Jameson in Giroux, 1983a, 35).

Dialectic thought rejects concrete knowledge forms. Additionally, knowledge is considered "as both a product of and a force in the shaping of social reality" (Giroux, 1983a, 18).

An understanding of the dialectic is useful in interpreting movement education in that it has the potential to clarify issues about the concept that appeared to be confusing. For example, one question that was associated with movement education as late as 1987 was: Is movement education content or method? (Hudgens, 1987b). Dialectical thought answers, "Yes!" Contradiction is simply the way the world exists. In fact, to force an answer to this question would clearly be a restraint to dialectical thought. In a commitment to emancipation, dialectical thought seeks to uncover and transform "ritualized experiences and . . . routine practice" (Giroux, 1980, 28). False dichotomies that have been perpetuated by traditions in education such as a separation between knowledge and the process of knowing (Polanyi and Prosch, 1975) simply do not exist. This can also be understood in relation to the notions of the separation of mind-body, feelings-thoughts, arts-sciences, physical-intellectual, and mind-spirit. The human being is totality integrated. To conceptualize being in any other way is to operate from a world view that values dichotomy and separateness rather than interaction and togetherness.

From this perspective on interaction, the writings of proponents of movement education become quite revealing. In

1971, Lolas Halverson discussed the significance of movement experiences for young children. She cautioned that it was important to "recognize that the emphases implied in learning through movement differ from those under learning to move"; however, she emphasized that "one need not exclude the other" (Halverson, 1971, 18). Margie Hanson (1974) said movement education was both content and method, and Bette Logsdon suggested that the teaching of movement education consisted of Product-Process, thus rejecting the focus on prestructured end-products (Logsdon et al., 1977) and the false dichotomy of content versus method. Kate Barrett, in describing the evolution of movement education, stated that it was within the idea "LEARNING TO MOVE <--> MOVING TO LEARN, that the essence of the concept of movement education rests" (1973a, 2). Barrett's analysis of what this implied, in relation to physical education for children, suggested a clearly integrated view of child-movement-learning. For her, the challenge to physical educators was "to give children experiences that symbolize this unity" (Barrett, 1973a, 2, 19).

#### Freedom in Thought and Praxis

Using the writings of professionals who were supporting movement education for physical education at the elementary school level, the previous discussion suggested that "The New" of movement education was much more radical than previously thought. Movement education was "new" content, "new" method, "new" philosophy, "new" goals, and what has now been made

apparent, it was "new" thinking. For that reason this study attempts to go beyond previous writings that explained what it was (Tillotson, 1969), described how it was treated (Barrett, 1980), or reported its historical origin (Barrett, 1980; Chapman, 1974; Hudgens, 1987; Logsdon, 1980; Melograno, 1979; Riley, 1980; Siedentop, 1976, 1980).

Taking seriously the notions of critical theorists, that "the dialectic of agency and structure" cannot be abandoned and "that history can be changed" (Giroux, 1983a, 5), this chapter is both praxis and an interpretation of praxis. Openly taking the position that theory <--> praxis should create not simply knowledge but also a better world (Macdonald, 1977a), the intended outcome of this chapter is the liberation of movement education and the lives of professionals and students who lived and worked in the spirit of that idea.

Although the focus of this study is the liberation of the idea movement education, the ultimate goal is the liberation of human beings, in this case educators and the students with whom they are engaged. As a part of this liberation, a conscious attempt is being made to encourage professionals to struggle to reclaim those uniquely human qualities found in the "freedom to create and to construct, to wonder and to venture" (Fromm in Freire, 1983, 55). Recognizing that it is in such action that we can achieve what Paulo Freire called "authentic liberation-- the process of humanization," we may then accept and work from his position and example that "liberation is a praxis: the

action and reflection of men [and women] upon their world in order to transform it" (Freire, 1983, 66).

At the heart of this transformative power Freire placed dialogue, which he professed is only possible in the lives of individuals who experience courage, love, humility, faith, and critical thinking (self-reflection). The following statements are offered to capture the intensity of Freire's commitment to dialogue:

Human existence cannot be silent. . . . To exist, humanly, is to name the world, to change it. Dialogue is the encounter between men [and women], mediated by the world, in order to name the world. Hence, dialogue cannot occur between those who want to name the world and those who do not wish this naming--between those who deny other men [or women] the right to speak their word and those whose right has been denied them. Those who have been denied their primordial right to speak their word must first reclaim this right and prevent the continuation of this dehumanizing aggression (Freire, 1970, 80-81).

Resonating with the spirit of movement education that encouraged love (Freeman, 1970), thinking and feeling (Tillotson, n.d., n.p.), understanding, awareness, and self-evaluated learning (Ludwig, 1961; Tanner and Barrett, 1975), and dialogue (Barrett, 1973a; Tillotson, 1962), the words of Freire declare that those of us who desire freedom for children in the gymnasium must first reclaim that freedom for ourselves.

Movement education was in thought and praxis (for men, women, and children) part of a broader educational struggle, which is both contemporary and historical, to reclaim the right to "dialogue" and "transform the world." For Bette Jean Logsdon this was a challenge to physical educators, and she

insisted that we reflect upon the idea that "true change grows from both a commitment to the need for change and a conviction that teachers can be and will be instruments of change" (1984, 10). Unfortunately, physical educators who wanted "to name the world" were confronted by professionals who apparently did "not wish this naming" (Freire, 1983, 80). Professionals dedicated to tradition and science either did not want the world named "status quo" or wanted it named "sport and rationality" (Schempp, 1985). Movement education, with its roots in "the natural," wanted a new naming both in conceptualization and practice. It was to be an integral part of the total education of children, derived out of the natural content of movement. This position closely resembles a point of view stated by M. L. Jacks in 1938:

Physical education, if properly carried out, will be much more than the mere education of the body; it will be an integral part of the education of the whole man. It may be fanciful to build too much on the derivation of the word "physical"; but it is worth remembering that the Greek word. . . from which it comes, is commonly translated "nature," and in certain contexts is nearly equivalent to personality. Etymologically physical education is thus the education of the whole personality, and in practice it turns out to be nothing less than that. . . . It has indeed been a transforming influence (Jacks, 1938, 27-28).

Whether in the writings of Jacks (1938) or in the critique of Templin (1987) or in the concepts of natural dance, natural gymnastics, or movement education, there appears to be a past and present need and desire for a "transformation" of physical education as it exists in the traditionalist and conceptual-empiricist paradigms. Furthermore, the desire of professionals

to transform "an irrelevant learning setting" in which students experience "humiliation, anger, [and] discomfort" (Templin, 1987, 56) into an environment where children might learn to "move skillfully, demonstrating versatility and dexterity in [their] ability to move" (Barrett, 1973a, 5) while developing a positive concept of themselves (Logsdon, 1977, 14-16) does not appear to be confusing.

What is confusing or difficult to understand by those who are accustomed to thinking in a process passed down through tradition or legitimized by science is that those ideas were created by agents who claimed their right to name the world. Our present legitimate knowledge was created by the past; we are therefore shaped by knowledge from the past that was a form for our ancestors' ideas. By recognizing that we too are human agents with that same power, we may choose to continue to struggle for liberation for both teachers and students in physical education. If this liberation is achieved, we will create a new interpretation of movement education, and the history of physical education will be changed.

As human agents, it is the recognition that they both create and are created by knowledge, history, social relations, and other world influences that places them into what Freire called "limit-situations." And it is in these situations that agents become conscious of the reality that they "exist in a dialectical relationship between the determination of limits and their own freedom" (Freire, 1983, 89). By recognizing these

situations as historical creations, agents may act to free themselves and create a new reality. When this is attempted, "limit-situations" are seen not as "the impassable boundaries where possibilities end, but the real boundaries where all possibilities begin" (Pinto in Freire, 1970,89).

During the seventies, movement education faced a "limit-situation" that some interpreted to be the end of possibilities. This current interpretation of movement education as an emancipatory model of curriculum will suggest that movement education may yet reveal "the real boundaries where all possibilities begin" (Pinto in Freire, 1970, 89). The "limit-situation," once named and recognized as an obstacle to liberation (through critical inquiry), can be transformed.

The "limit-situation for movement education and the human agents (professionals) seeking liberation for and through the concept, is being named. The end is being transformed into the beginning, and movement education will be liberated within the same structure that oppressed it. The structure of physical education and its predominate knowledge form will be used as a forum in which to establish dialogue, a dialogue that addresses a common commitment among professionals, "the task of learning and acting" (Freire, 1983, 75-93). This is a task that originated in the love of freedom experienced in movement; a task committed to creating a world where others can experience that movement freedom; and a task that can only be accomplished



when professionals feel free to name their own world reality in the gymnasium.

It is in such moments of naming their own reality that professionals experience the reflection and action that becomes praxis. And it is through praxis that agents become the creators of history, knowledge, social relations, and social institutions (Freire, 1983, 90-91). Through praxis, professionals reflect upon the limits to their own freedom and begin to unveil the restraints to that freedom. Professionals in physical education who supported movement education lived in the experience of that freedom and named a new world reality for children in physical education. To reiterate an earlier statement, this study is an attempt to extend that work and name a new world for professionals.

Restraints to the Freedom of Movement Education:  
A Critical Interpretation of the Reports

As a part of this new world reality, this section will examine the possibility that some of the reports about movement education may actually have restrained it. Statements cited in the opening chapter that pointed to the implications of malpractice, sexist statements, and other emotionally-laden words, were drawn from such reports (Locke, 1969; Ryser, 1976). As a form of praxis, these reports will be interpreted using curriculum critical theory to determine whether they oppressed movement education as a curricular concept.

An examination of professional physical education literature during the period from 1960 to 1980 revealed that a number of writings included (a) the history of movement education, (b) a description of how it had developed in the United States, and (c) an explanation or definition(s) of what it was. Having just stated that "movement education will be liberated within the structure that oppressed it," and because each of the writers claimed to be presenting history, it was deemed to be both appropriate and important to use a historical method of analysis drawn from a traditional research text. The reference source used was Understanding Educational Research by Deobold B. Van Dalen (1973), which includes a section that deals with historical research. He indicated that when examining historical information the researcher should apply internal and external criticism; to aid the researcher and give validity to the research, Van Dalen put forth a list of questions (given in the next section) that are used in the analysis that follows.

Support for the position taken by Van Dalen that the historical researcher ought to use a process of analysis for internal and external criticism is contained in an article by Marianna Trekell:

Too often historical research has relied on the face validity of written material. For too long we have assumed that what is written is true. An essential part of the historical researcher's work is to criticize the data.

...It is inexcusable to venture into historical research if the majority of the data comes from

secondary sources. Even when secondary sources are used, it behooves the researcher to critically evaluate these sources, both internally and externally (Trekell, 1971, 11).

### Internal Historical Criticisms

To assist in the internal criticism of historical writings, Van Dalen suggested the exploration of the following questions:

1. What did the author mean by each word and statement?
2. Are the statements that the author made credible (Van Dalen, 1971, 169)?

In assessing the literature on movement education using Van Dalen's questions it was immediately apparent that there were no simple answers. The discussion that follows is the analysis that was developed using those questions as guides. The analysis will be presented in three parts: (a) defining a term or understanding a concept; (b) amalgamation of curricular concepts; and (c) interpretation as oppression.

Defining a term or understanding a concept. In the process of exploring the meaning of what authors were writing, the first problem discovered was that some of the writers who raised questions about movement education were focused on a definition of a term (Anderson, 1978; Locke, 1969; Siedentop, 1980) while those writers who were attempting to explain movement education were focused on understanding a concept (Barrett, 1973a; Ludwig, 1968; Meredith-Jones, 1955). This was one of the first indicators that many of the writers did not

understand and therefore could not discuss movement education in a curricular context. For example, while some professionals were concerned about developing a professional dialogue to clarify the conceptual bases of movement education, other professionals claimed that the lack of definition was a sign of inadequacy (Anderson, 1978). From a critical theoretical perspective, this was not a sign of inadequacy but rather a particular way of thinking that arises out of the natural paradigm, which values dialectic thought, interaction as a necessary part of "authentic" dialogue, and dialogue as a prerequisite to freedom for human beings whether in movement, thought, or professional writing.

Ches Anderson's accusation that "movement theorists and practitioners have an obligation to clarify their theories, to clear up the misconceptions, to standardize terms, . . . publish research. . . [and] establish more evidence" are ungrounded, inappropriate, and positivistic in character. Movement educators were being clear; Anderson's difficulty in accepting the ambiguity of the concept (Anderson, 1978, 42-43) underlines the point made earlier that movement education did not belong to the paradigm that judged it. Such ambiguity was characteristic of Wood's Natural Gymnastics (Schwendener, 1942), the Natural Dance Movement (Schwendener, 1942), Progressive Education (Kliebard, 1985), and Open Education (Lazerson, McLaughlin, and McPherson, 1984). Ambiguity, with its meaning that a concept is subject to multiple

interpretations, is only a weakness if the professional is operating from a control model such as the conceptual-empirical one. Anderson's call for standardized terms and evidence clearly places him in that model of operation (Anderson, 1978, 42).

An assessment of the writings of Elizabeth Ludwig (1961), Elizabeth Halsey (1963, 1964), Naomi Allenbaugh (1967), Joan Tillotson (1969), Robert Freeman (1970), Gladys Andrews Fleming (1970), and Patricia Tanner and Kate Barrett (1975) indicated that movement education was both understood and being interpreted as a concept involving the integration of moving, thinking, and feeling. It was further described as a concept for elementary school children that respected their right to be involved in their own learning. If, as their writings indicate, the critics could not understand this concept, it is time in our history to place the responsibility for understanding somewhere other than on the concept of movement education.

Through the theoretical perspective developed for this study, and through the writings of Freire (1983) and Schaef (1981), it is being suggested that questions raised about movement education by male critics at the university level distorted the concept, oppressed its development through the use of psychological language "stoppers," and consequently perpetuated the oppression of children in physical education. This view of the literature could give professionals new

insight into the writings of physical educators who claimed to be assessing movement education. For example, Anderson said that "one flagrant inadequacy of movement education [was] its constant dilemma of being misinterpreted or misunderstood" (1978, 43). This study contains evidence that this was not "movement education's problem" but rather the problem of the critics.

What is being argued in this study is that the normal paradigms, which include the control of legitimate knowledge and the need to define the term, points to the positivistic notions of "predictability" and "verifiability" that are concealed in our predominant knowledge forms. The logic is that if "The Thing" (e.g., movement education, student behavior, teacher behavior, or knowledge gained) can be clearly defined, the "It" can be recognized, verified, and the results predicted. Because previous writers did not investigate the writings dealing with definitions of movement education from a curriculum critical theoretical perspective, they allowed "taken-for-granted" (Giroux, 1983a) practices in physical education to structure their processes of analysis.

To accept this last point it must be acknowledged that the difference between defining a term and understanding a concept is important to understanding the literature surrounding movement education. A term has a specific meaning, which is in contrast to a concept as an idea or abstraction drawn from the specific. A "term" is definite, necessary for linear thinking,

and characteristic of a technical or control model. A "concept" is ambiguous, common in interactive thinking, and characteristic of a critical or emancipative model. This must be understood if we are to go beyond even the most thoughtful writers who suggested that we were dealing with a difference in semantics (Broer, 1964; Studer, 1966). The concerns of this study are not "a play on words" or "a difference in semantics." The writings that are analyzed in this chapter suggest that the writers were using different language and understandings, mixing different levels of program and curriculum, and operating out of different human interests.

Amalgamation of curricular concepts. Interestingly, in exploring Van Dalen's second question for internal criticism relating to the credibility of statements made by the authors, it appeared that the absence of discussions relating to values probably contributed to the amalgamation of the terms movement education, human movement, and the academic discipline of physical education. A second factor that seemed to have played a more significant role, however, was the fact that the writers did not appear to be aware that the ideas represented different aspects of the curricular theory and praxis process (Macdonald, 1977b). When examined from a curricular position, this fact alone is enough to discredit the statements made by the authors. In order to explore the possibility that writers discussing movement education, human movement, and the academic discipline of physical education were not informed about

curricular matters, two pieces of information are presented below as necessary background. First, a brief discussion of three distinct curricular activities is presented; second, working definitions are given for of the three terms under discussion.

1. Definition of curricular activities. As stated earlier, Macdonald indicated that curricular ideas may be distorted when professionals who do not have a curricular orientation attempt to evaluate a curricular idea (Macdonald, 1977). To make his point, he explained that curriculum workers engage in three distinct activities:

Talk about theory is talk about the ideational boundaries with which we are concerned in our thinking about 'making a world'; whereas talk about praxis is planning talk. (Again, neither is praxis.) Thus there are three critical activities inherent in curriculum: (a) talk about curriculum, (b) talk about praxis (planning talk), (c) and praxis (including talk-in-praxis). (Macdonald, 1977, 12).

This information ought to be helpful in clarifying why it is inappropriate to assume all curricular ideas are the same "kind of talk."

2. Definition of terms. To continue this analysis, a definition for each of the three terms given previously (human movement, movement education, and the academic discipline of physical education) is cited, in the order of their appearance in the Journal of Health, Physical Education, and Recreation. Ruth Abernathy's article "Implications for Physical Education in the Current Re-examination of American Education" was chosen



as an expression of human movement. Her ideas appeared in "The Journal" in January 1961, as excerpts from a paper presented to the American Academy of Physical Education in 1960. A description of movement education was drawn from an article by Elizabeth Ludwig which appeared in the December 1961 "Journal"; this description was previously cited to point to the congruity of the idea over the years. The definition cited for the academic discipline of physical education is from an article by Franklin Henry, in the September 1964 "Journal", and was chosen because he is the most often cited in connection with the concept.

Abernathy, in discussing the need for physical education to re-examine its purposes, stated that:

If "Physical education is the study of human movement in the development and maintenance of the integrity of the human organism," then more is involved than the concept of dealing with "large muscle non-vocational activities" (Abernathy, 1961, 20).

She then identified tentative areas of knowledge that had been described by the Graduate Subcommittee of the Physical Education Unit Curriculum study at the University of California at Los Angeles:

The hypothalamic, autonomic, genetic, evolutionary, cellular, muscular, and structure and function.

Movement characteristics in terms of "universalities," such as speed, timing, tempo, rhythm.

Movement patterns--from basic, developmental, survival, fun (joy of moving), to sports and games characteristic of the United States.

Movement in learning--from contribution to concept formation (near and far--large and small) to body image and even motor learning (which may well be a misnomer).

Movement modification and cultural and physical ecology. Movement and "oneness with self," or the Zen level as one committeeman characterized it.

History and philosophy of human movement, derived from both the vertical and horizontal aspects of such a construction. (Abernathy, 1961, 20).

Elizabeth Ludwig's article titled "Basic Movement Education in England" was chosen because she was a participant in the first Anglo-American Workshop in England which Van Dalen and Bennett discuss in relation to movement education history. Ludwig's description follows:

A creative approach is used, with each child finding his own movement patterns and possibilities.

Uniform standards of performance are not held for the child; rather he learns what his body can do and where his strengths and limitations lie. As the child develops in the skills that are within his capabilities, he continuously adds to his understanding and use of movement in the areas of activity that are important to him at his particular level of development.

. . . The aim of basic movement education is to help the child gain an awareness of the body in movement and an understanding of the part played by movement in one's daily life, . . . (Ludwig, 1961, 18-19)

Franklin Henry suggested that physical educators of the sixties had primarily obtained "doctorates in education," which had resulted in an orientation "toward the profession of education rather than the development of a subject field of knowledge." In assessing the state of physical education he indicated there was a need "for the organization and study of the academic discipline . . . called physical education"

(Henry, 1964, 32, 69). He then set forth the following description:

An Academic Discipline is an organized body of knowledge collectively embraced in a formal course of learning. The acquisition of such knowledge is assumed to be an adequate and worthy objective as such, without any demonstration or requirement of practical application. The content is theoretical and scholarly as distinguished from technical and professional. . .

This field of study considered as an academic discipline, does not consist of the application of the disciplines of anthropology, physiology, psychology and the like to the study of physical activity. On the contrary, it has to do with the study, as a discipline, of certain aspects of anatomy, anthropology, physiology, psychology, and other appropriate fields. (Henry, 1964, 32-33).

Examined from a curricular perspective, these three descriptions share the common characteristic of addressing the topic of content for physical education, but other than that the three do not all share common characteristics. What does occur often is that two of the terms may share a characteristic, which makes analysis complex. For example, human movement and the academic discipline both address content forms at the university level, but movement education is specifically addressing the elementary level. The academic discipline and human movement are primarily describing the "ideational boundaries" that would make the best physical education at the university level; while movement education is an example of praxis in elementary schools. In other words, human movement and the academic discipline both address a theoretical construct of a knowledge form, whereas movement education

addresses a knowledge form that is integrated with a methodological approach that allows knowledge to develop.

From a curriculum critical theoretical perspective, the academic discipline and human movement may be described as control, linear-expert models in that they are attempts to present rational conceptualizations of the discipline. At this point, human movement becomes somewhat problematic since it also includes descriptors that point to an understanding of the meaning of being human, consensus in development of the model through a local staff, and group process. All of these place it in the area of hermeneutic theory, resulting in a model that might be described as an attempt to control understanding. Comments addressing "movement in learning," "joy of movement," "concept formation," "body image," and "oneness with self" suggest that it has a philosophical perspective that is similar to movement education. This is not difficult to understand, since both reports were made by women who worked in professional institutions committed to teacher preparation, in contrast to Henry who worked in a more research-oriented institution reflecting the male-dominated science paradigm. Interestingly, although movement education and human movement address both content and the individual, movement education seems to have appeared as a response to creating relevant learning, while human movement appeared to be a response to an educational crisis that demanded "rational" learning. Here human movement and the academic discipline again share a common

characteristic, for they were a response to a political crisis (Abernathy, 1961; Cassidy, 1964; Mand, 1962; Oberteuffer, 1961; Snyder, 1960; Ulrich, 1962). Although it might be possible to extend this analysis, the purpose of this chapter is to provide enough information to understand the interpretation of the selected literature. Hopefully, this background along with the interpretation of the literature will also give meaning to the concept expressed by Macdonald that the conclusions reached (about an idea) may be a distortion of judgment, not a lack of vitality or possibility or potentiality of the curricular idea (Macdonald, 1977b).

In order to be clear about the distortions that may have been created as a result of "outcomes of power realities," we must be aware that this does not necessarily mean that there was a conscious intent to distort the concept of movement education. What is being suggested is that when professionals are not self-reflective, have not had a "consciousness-raising experience" or a personal crisis that has forced them to examine their personal and professional history, they are incapable of working in the area of curriculum critical theory. The premise for this statement is supported by writers who suggest that the centering for self-reflection is in our own "personally existing realities" (Buber, 1970; Freire, 1982; Giroux, 1983a; Greene, 1971; Phenix, 1971). As captured by Maxine Greene, this consciousness of self is "a mode of combatting those conceived to be 'enforcers of the real',

including the curriculum designers" and it opens the possibility of "an awareness of the process of knowing, of believing, of perceiving . . . [that] may even result in an understanding of the ways in which meanings have been sedimented in an individual's own personal history" (Greene, 1971, 268).

Perhaps unaware of the personal and professional need to appear knowledgeable, to be "up-to-date," rational, and intelligent about the world and consequently secure in that knowledge form, professionals may not have known that they were operating out of the human interest of control. As a result, the discussions that were originally political in nature and focused on the liberation of ideas, movement, students, and professionals, became practical declarations about content forms. This lack of awareness relating to the human needs of control, understanding, and emancipation allowed different conceptualizations of curriculum to be treated as problems in semantics. As a result, three concepts--movement education, human movement, and the academic discipline of physical education--were amalgamated by using them interchangeably, combining them (i.e., the discipline of human movement), or relating them to familiar ideas (i.e., movement education was a term used by women in the fundamentals on human movement phenomena) (Hudgens, 1987; Studer, 1966). Each of these positions ignored or distorted the real philosophical issue of

content as a source of power in the control or liberation of human beings.

3. The amalgamation. As just suggested, some of the writers discussing movement education amalgamated it with two other "new" terms, human movement and the academic discipline of physical education (Locke, 1966, 1969; Melograno, 1979; Siedentop, 1976, 1980). To begin the explication of this idea, the following quote from Daryl Siedentop's third edition of Physical Education Introductory Analysis illustrates the interchangeable or synonymous use of terms:

For purposes of this chapter the terms human movement and movement education will be used interchangeably. I hope this will not be confusing. The movement movement, as Larry Locke has labeled it, has influenced our profession in many ways. It certainly has changed the language many of us use to describe what we do (Siedentop, 1980, 136).

Siedentop's statements raise several important questions. Why use both terms if they are really synonymous? If they are synonymous, why would this be confusing? If they are not synonymous, how can they be used interchangeably? Did he misread the article he cited by Locke? In that article, Locke discussed "the two broad areas of movement education and the academic discipline of human movement" (Locke, 1966, 73).

Unfortunately, the last sentence in the Siedentop quote may accurately depict what actually occurred in physical education during the sixties and seventies. Professionals may have changed the language they used to describe what they were doing, but it is questionable that it changed what they were

doing. As the concepts that emerged during the sixties became amalgamated into the term human movement during the seventies, they were not understood to represent different ideas and they were not seriously studied. Allison and Collins (1982) suggested that for movement education to have meaning, it will have to undergo critical study and philosophical analysis (Allison and Collins, 1982, 77).

A central thesis of this study is that it was the lack of curricular understanding of the emerging concepts of the sixties that allowed the amalgamation of the ideas, not the underlying values and their curricular significance. Because of this position, the writing of Vincent Melograno, in Designing Curriculum and Learning: A Physical Coeducational Approach (1979), is especially disconcerting. In the chapter titled "Toward an Educational Philosophy" he clearly stated that a philosophy "should include the search for and analysis of a particular system of principles." He stressed that what a person does and why they are doing it should be the result of "an ongoing assessment of basic beliefs, attitudes and values." He therefore set forth as one of the purposes of the chapter "reviewing past and present values and beliefs" (Melograno, 1979, 42).

Having stated his concern for a search for truth and value positions, Melograno then presented historical background for several philosophical viewpoints. Among these was a brief history of human movement, in which he stated:



Within a short twenty years, human movement has gained significant recognition as a basic theoretical/philosophical approach to physical education. Numerous labels and terms have been used to describe this concept in different but related directions. For example, human movement has been called movement education, movement exploration, educational dance, educational gymnastics and developmental movement (Melograno, 1979, 42).

The assertion already made in this current study is that these terms (a) are not synonymous with human movement; (b) were originally used for different levels of school programs; and (c) grew out of different philosophical positions, value orientations, or human interests.

In clarifying the history of human movement, Melograno stated that it had developed in England in the late 1930's; was advocated by Abernathy and Waltz in an article in the United States in 1964; and was defined by Brown and Cassidy in 1963 (Melograno, 1979, 42). Melograno gives no explanation as to how he arrived at this "historical understanding"; however, two sources that appear to have influenced his thinking were "Movement Education--A Description and Critique" by Lawrence F. Locke (1969) and Physical Education Introductory Analysis by Daryl Siedentop (1976). He quotes Laban's analysis of the aspects of movement from Locke, and four approaches to physical education from Siedentop. A critical point in beginning to understand the lack of both curricular and historical research concerns in some of these writings is that the original references cited by Locke and Siedentop for these ideas--Rudolf Laban, Camille Brown and Rosalind Cassidy, Ruth Abernathy and

MaryAnn Waltz, and Hope Smith--were not actually cited by Melograno.

Writings such as the ones by Siedentop and Melograno support the research of Barrett, who in 1980 stated:

The history of movement education was treated briefly and superficially in the literature of the 70's. It was characterized by seemingly inconsistent and illogical statements, and in most cases relied on secondary sources (Barrett, 1980, 2).

Much of the writing analyzed for this study indicated that the term movement education was (a) rarely defined, (b) used interchangeably with other terms, and (c) not traced historically to its origins.

Because Siedentop (1976, 1980), Melograno (1979), Sloan (1966), and Locke (1969) cited an article by Lawrence Locke as a reference, it was considered to be a pivotal article in understanding how three different yet related concepts were amalgamated. In 1966, Locke, writing from the perspective of a teacher educator, attempted to explain what he was witnessing and experiencing in physical education as a field of study. In an article entitled "The Movement Movement," he brought together the three terms human movement, movement education, and academic discipline of physical education. In this article, there is evidence to suggest that Locke may have initiated the amalgamation of the terms; unfortunately, this was philosophically inaccurate and resulted in conceptual misunderstandings. A detailed analysis of Locke's article indicates some of the problems.

The only reference cited by Locke was the article titled "Physical Education: An Academic Discipline," written by Franklin Henry. Locke's interpretation of Henry's article reads as follows:

Franklin Henry has pointed out that there is ample precedent in the modern interdisciplinary sciences for the formation of a systematic body of knowledge around the focus of human movement. Such an academic discipline would direct the attention of psychologists, physiologists, anthropologists, sociologists, and historians to a phenomenon that now is only peripheral within their areas of concern (Locke, 1966, 27).

This summation distorted both the focus and the process involved in Henry's proposal. In addition, he placed Henry in the company of Eleanor Metheny, Bryant Cratty, Rudolph [sic] Laban, Muska Mosston, and Alfred Hubbard, at the same time stating that he recognized this was a diverse group (Locke, 1966, 27). What he did not appear to recognize was the richness of their diversity in using the understanding of movement for different purposes.

In discussing "human movement as the focus for an academic discipline," Locke insisted on a relationship with practitioners and the concept of movement education (Locke, 1966, 73). Several critical points concerning Henry's (1964) article need to be clarified, due to Locke's (1966) reference to it:

1. Henry did not use the term human movement as an academic discipline. In five instances Henry used the term academic discipline:
  - a. "AN ACADEMIC discipline" (32)

- b. "THE ACADEMIC discipline" (33)
  - c. "the academic discipline, herein called physical education (69)
  - d. "the academic discipline of physical education," used twice (32, 33)
2. Henry did not limit the discussion to movement. In describing the academic discipline, he proposed:
- It is constituted of certain portions of such diverse fields as anatomy, physics, and physiology, cultural anthropology, history and sociology as well as psychology (33).
3. Henry attempted to keep the discussion apart from matters of teacher preparation. In order to set his discussion apart from matters of pedagogy, he stated:
- Academic versus professional is not an issue of having either the one or the other, since the two are not mutually exclusive. However, the present discussion is not concerned with the merits of one or the other or the nature of the best combination. Rather, it is concerned with defining at least in a general way, the field of knowledge that constitutes the academic discipline of physical education in the college degree program (33).
- This places his discussion at the level of theory or curricular talk, for it appears he was attempting to define "ideational boundaries" (Macdonald, 1977a).
- Reading further, however, some might argue that the discussion was at the level of planning talk.
4. Further delineation between the academic discipline and pedagogy was affirmed in the following statement by Henry:

This field of study, considered as an academic discipline does not consist of the application of the disciplines of anthropology, physiology, psychology and the like to the study of physical activity. On the contrary, it has to do with the study, as a discipline, of certain aspects of anatomy, anthropology, physiology, psychology and other appropriate fields (33).

In a separate statement he said:

Problems certainly occur in delimiting the field of knowledge outlined above. The development of personal skill in motor performance is without question a worthy objective in itself. But it should not be confused with the academic field of knowledge (33).

5. Henry used the term cross-disciplinary, not inter-disciplinary (1964, 33).

In discussing movement education, Locke made the following comments:

The new concept of movement education also seems to have some sound credentials for inclusion as an end toward which we might move. In so far [sic] as I understand them the people interested in this area are centrally concerned with the substrate of capacities that make effective and efficient movement possible. Their crucial assumption seems to be that one can directly deal with, and perhaps manipulate, the substrate of capacities through the application of selected movement experiences (1966, 27).

Since Locke cites no references for his comments, it is impossible to critically analyze his interpretation of movement education.

Using criteria previously discussed in this study, the academic discipline as defined by Henry (1964) may be described as a control model, developed out of the sciences, centered on a discipline as content, involving "from-to-knowledge" that is transmitted through a linear-expert orientation to teaching

(Macdonald, 1977a, 1977b). Additionally, a history of this concept which was reported by the historical researcher Roberta Park (1981) indicated that this model has historically existed, grew out of a medical model, and was dominated by men. This position is supported by the fact that it is reflected in traditional historical texts, which were earlier described as representing such an ideological perspective.

When this interpretation of the academic discipline of physical education is placed against the interpretation of movement education presented in this study, distinctive curricular issues become apparent. Movement education was an emancipatory model, developed out of the natural movement of human beings. The knowledge form it advocated was what Michael Polanyi named "personal knowledge," which means that the knower contributes to the knowing (Polanyi and Prosch, 1975). Such knowledge is created through a dialogical model of teaching that allows both the teacher and student to contribute to the knowledge (Freire, 1983; Macdonald, 1977a). In the case of movement education, this comprised knowledge of skillful movement, of self, of the world, and of interactions with others in the world, in the areas of thinking, feeling, and sensing. As reported by Hackensmith and Chapman, the concept has historically existed, grew out of a naturalistic analysis of movement as an approach to understanding of self, and was initially dominated by men (Chapman, 1974; Hackensmith 1962, 1966).

What is of significance to this study is that the interrelated concepts of understanding both the physiological and psychological aspects of movement had such an appeal to women that they chose it as the foundation of their programs. From the early 1800's until at least the 1940's, some movement form that represented the science of natural movement, an understanding of the meaning of movement for the individual, and a commitment to freeing the individual from restraints, was in essence the program of physical education for women in educational institutions under the leadership of women, both in the United States and England (Ainsworth, 1930; Fletcher, 1984; Midwest Association, 1951).

These last comments provide a glimpse of an explanation as to why movement education and human movement were so often described as the "same different ideas" by male writers (Melograno, 1977; Siedentop, 1976, 1980; Vanderzwaag, 1972). A quote from Harold J. Vanderzwaag illustrates this concept, and also provides an interesting example of why Van Dalen indicated that understanding what the author means by each word is important in internal historical criticism (1971).

During the past 20 years there have been frequent references within physical education to such concepts as human movement fundamentals, basic movement, movement education, fundamental activities, body dynamics, basic activities, body mechanics, fundamental motor patterns and particularly in England, educational gymnastics. Although there are shades of differences among these concepts, for all practical purposes they are virtually the same. In terms of an approach, the focus is on teaching people how to move rather than teaching the skills of a particular sport (Vanderzwaag, 1972, 82-83).

Writings that treat the history of movement education or human movement all seem to get stuck at the point of attempting to distinguish them or to explain how they are the same thing, yet different. In addition, writers define movement education as an approach for the elementary school, and then discuss the development of human movement by university women (Locke, 1969; Melograno, 1979; Siedentop, 1980; Van Dalen and Bennett, 1971).

An interpretation of the concept human movement may elucidate the "different sameness." Human movement as presented by Ruth Abernathy (1961) (and later discussed by Camille Brown and Rosalind Cassidy (1963), Ruth Abernathy and Maryann Waltz (1964), Camille Brown (1967), and Muriel Sloan (1973)) might be described as a control model that is (a) developed out of the natural sciences of human movement and psychology; (b) centered on the integration of the person and knowledge of the discipline as content; and (c) involving a blend of "from-to knowledge" to aid the student in the process of "coming to know", communicated through a circular consensus/linear expert model. Interestingly, it also includes "glimpses of freedom" in that it was created, used, and recreated over the years by self-reflective professionals who saw the lack of efficient and effective movement in women as a restraint to their human potential. Human movement was, in other words, a maverick model. It just will not fit neatly into any single model.



On the other hand, perhaps it does fit into a model that our society, historically, simply has not been able to understand or totally accept. In spirit and in thought it is a reflection of Wood's reflective thinking (1894); Dewey's interaction between the child and the curriculum (1902, rpt. 1956); Williams's dialectic thought (1924); Cassidy's dynamic integration of understanding and meaning (1927); and Macdonald's praxis in addressing control and understanding (1975, 1977a, 1977b). Human movement is undeniably the "voice" in the "structured silence" in physical education history. It is perhaps a form of critical theory that we may not yet clearly understand.

Interpretation as Oppression. Previous statements in this study have argued that from a curricular perspective movement education was an emancipative curricular concept that was clearly articulated and remained remarkably congruent over the years. Against that interpretation, developed from a curriculum critical theoretical perspective, an analysis of the writings by the critics may be understood differently.

For example, in 1978, Ches S. Anderson wrote an article titled "Movement Educators--Beware!" The following quote introduced the article to the reader:

The term "Movement Education," when tossed into discussion among our colleagues, usually provokes snarly cynicism or snobbish indignation. To the skeptic, it produces mistrust to the point of triggering a defense mechanism of closed-mindedness. To the converted, it brings out a "why haven't you been converted to the faith" attitude (Anderson, 1978, 42).

It takes only a brief moment of reflection to determine that this quote contains no information. Instead, both the tone and content are focused on emotionalism and the "celebration of cynicism" rather than on professional understanding and dialogue as a mediator for tension. The quote falls into the same category as an earlier one by Locke that was declared psychologically oppressive.

Other examples of this type of emotionally provocative writing that appeared in the guise of professional critiques are found in the writings of Lawrence Locke (1969), Otto Ryser (1976), and John Lawther (1977). In fact, Ryser's article evoked responses from Sam Baumgarten, Leah Preissler, and James Robertson of Springfield College; John S. Fowler of the University of Colorado-Boulder; and Alan Rupnow of Iowa State University. Rupnow (1977), in a reaction to Ryser's article, questioned how a "responsible" publication such as "the Journal" could "allow such illogical, unfounded, crude material as . . . Ryser's article to be disseminated to impressionable practitioners, who would believe that statements made by a university professor had been researched" (1977, 47).

In his book The Learning and Performance of Physical Skills, Lawther (1977) included a section titled "Movement Education and Creativity." Having described movement education as involving an "approach and method . . . to stimulate creativity of response," he stated:

Eccentric and grotesque movement patterns are often useful to the clown or comedian, but these also have

only limited usage. Some of the movement education postures and movements may be useful in some types of dance but have little use elsewhere (Lawther, 1977, 110).

Lawther supported his comments with a quote apparently meant to describe movement and creativity which described children "making all types of faces, twisting the body in a hundred different forms and gyrations" (Lawther, 1977, 116). Because this quote did not seem to be in the same spirit of the writings on movement education presented earlier in this study, it seemed important to note the reference source.

Interestingly, the quote was from an earlier writing by Lawther himself, titled "Movement Individuation, Motor Pattern Learning, and Creativity" (1970, 628).

Two quotes from Lawrence Locke written before those by Ryser and Lawther indicated that this kind of emotionally-loaded professional writing was part of the literature for a number of years. In a 1966 article, Locke said:

The concept of movement education has been a by-product of attempts to improve physical education programs for college women (1966, 26).

Then in 1969 he stated:

It [movement education] will probably prove especially useful with the retarded, the physically handicapped, and children with perceptual-motor impairment. Movement education might well be excellent as a remedial procedure with awkward, inhibited, and unsure adults much as it is already used in college programs (1969, 223).

Comments such as these, found in the writings of professionals in respected universities, point to what Macdonald called "distortions of ideas brought about by work

and power arrangements" (Macdonald, 1977b). Ann Schaef's work suggests that such comments go beyond distortion, for they actually serve to "stop" what is happening, by keeping a group in its place. Schaef, in discussing how the ideas of women are discounted in institutionalized structures, made the point that while many actions, which she called "stoppers," are obvious and of a physical nature, others may be described as emotional and psychological stoppers. By definition she said that stoppers "inhibit growth and change and maintain a closed system at the expense of the women (and men) in it." The recognition of such actions, however, "plunges" us into "awareness," and at this point we must decide whether to "ignore oppression--and in essence perpetuate it" or to risk challenging a system that has as an assumption the oppression of women and children. Describing a form of consciousness similar to "a limit situation" previously cited by Paulo Freire, Schaef said these were "turning points" in an individual's life. (Schaef, 1981). Both situations require that we recognize and seek to transform reality in order to liberate human beings.

### External Historical Criticism

With the analysis of internal criticism as background, professionals may begin to understand why this study raises questions of credibility about the writings of professionals who implied that they were knowledgeable about movement education and its history. This section will examine the

possibility that the historical reports about movement education were, in addition to a distortion of the idea, also a restraint to the freedom of its development. The guiding questions for this analysis, like the ones for internal criticism, were drawn from Understanding Educational Research by Van Dalen (1973). For external criticism, he listed fourteen questions; six of these were determined to be most appropriate to this study:

- (1) Is the author accepted as a competent and reliable reporter by other authorities in this special field?
- (2) Did he report on direct observations, hearsay, or borrowed materials?
- (3) Did he write the document at the time of observation or weeks or years later?
- (4) Did he have biases concerning . . . teaching method or educational philosophy that influenced his writing?
- (5) Did the author write under any . . . condition that might have caused him to ignore, misinterpret, or misrepresent certain facts?
- (6) Do accounts by other independent, competent observers of different backgrounds agree with the report of the authors? (Van Dalen, 1971, 170).

While each of the questions was used independently to gather the information for the analysis, that information will be presented in a combined form under three topic areas. Under the heading "Credibility of the writers and research techniques," information from questions (1), (2), and (3) is presented; under "Biases and conditions influencing the authors," the information from questions (4) and (5) is given;

and under "Contradictions in and among the reports," the information from question (6) is presented.

Because of the nature and detail of the analysis required for the historical reports appearing in professional physical education literature during the period from 1960 to 1980, it was considered beyond the scope of this study to analyze all of them. Additionally, the only reports considered were those that consisted of at least several paragraphs of information relating to the history of movement education. The following reports appeared in the general literature of physical education and were considered for this analysis: (1) "International Development of Movement Education" by C. W. Hackensmith, in The Physical Educator of May, 1962; (2) "Movement Education--A Description and Critique" by Lawrence F. Locke, in New Perspectives of Man in Action, with Roscoe C. Brown, Jr., and Bryant J. Cratty as editors printed in 1969; (3) "Physical Education in Education for Nationalism Since 1950," in the text A World History of Physical Education: Cultural, Philosophical, Comparative by Deobold B. Van Dalen and Bruce L. Bennett, printed in 1971; (4) "Physical Education Human Movement" in the text Physical Education: Introductory Analysis by Daryl Siedentop, printed in 1976; and (5) "Toward an Educational Philosophy," in the text Designing Curriculum and Learning: A Physical Coeducational Approach by Vincent Melograno, printed in 1979.

For purposes of analysis, the report in Van Dalen and Bennett was chosen for the following reasons:

1. It appeared in a historical text that is widely known in physical education.
2. The appearance of information in a text of this nature gives it credibility to students and professionals who do not necessarily have historical research skills.
3. It is assumed that the authors of a historical text are knowledgeable about both historical research methods and the history of physical education.
4. It was one of two reports that cited Elizabeth Halsey in connection with movement education. This is important to this study, because she was one of two women cited out of a list of twenty-six who had a direct connection with elementary school physical education.

To begin the discussion of tradition as a restraint to freedom and history, a quote from Deobold B. Van Dalen and Bruce Bennett is cited:

A new direction in physical education was explored during this period [1950-1971], known variously as movement exploration, basic movement, or movement education. This was an import from England, probably first introduced by Betty Meredith-Jones who came in this country in 1952. . . . In the meantime, Elizabeth Halsey observed movement exploration on a trip to England in 1954 and made arrangements with Ruth Foster, chief inspector of physical education for women, for the first Anglo-American Workshop which was held in England in the summer of 1956. (Van Dalen and Bennett, 1971, 539).

This quote is important in that it is typical of the position taken by several writers in physical education who chose to report the history of movement education. It is important to note that although the details and names of the supporters varied, the conclusions drawn were that movement education was supported primarily by women and imported from England.

Credibility of the writers and research techniques. As just mentioned, one of the reasons this report was chosen is that the authors, Van Dalen and Bennett, both have professional credibility in the area of historical research. Their history text from which the quote was taken is the second edition of a text originally printed in 1958 by the authors and Elmer Mitchell. It was also pointed out that Van Dalen was the historical reference source for the questions on historical criticism used in this analysis. In addition, both have published historical articles. For example, Van Dalen wrote "Cultural Impact on Physical Education" (1961), which includes a note that he was Chairman of the AAHPER's History and Philosophy Section for 1961-1962; Bennett and Mabel Lee wrote "This is Our Heritage," which is "a seventy-five-year history of the national association" (1983) and Bennett wrote "The Making of Round Hill School" (1965). Within the professional community of physical education, they are both accepted as competent and credible historians.

Because of the established credibility of the authors, it was considered to be inconsistent that no footnotes were cited



for the paragraph discussing the origin of movement education. Additionally, no footnotes were cited in reference to Ruth Foster, Elizabeth Halsey, or Shirley Howard. The only source mentioned in connection with the historical report was a comment within the text that cited "the Journal" as the source for information related to Betty Meredith-Jones (Van Dalen and Bennett, 1971, 539).

In further discussion of movement education the authors made the following comments:

Movement education was most applicable to the elementary school child. Many movement education devotees backed Rosalind Cassidy's belief that the term "physical education" was no longer appropriate for the profession and that it should be replaced by "the Art and Science of Human Movement" (Van Dalen and Bennett, 1971, 539).

The sentence including Rosalind Cassidy's name was footnoted with her article "The Cultural Definition of Physical Education," which appeared in the spring 1965 issue of Quest (Van Dalen and Bennett, 1971, 539). Following the comment referring to Cassidy and human movement, the authors discussed the effects of movement education upon school programs and gave a footnote reference to John Lawther (Van Dalen, 1971, 540).

Later in their text, in a discussion of methods in physical education, the authors devoted two paragraphs to movement education. This information was footnoted with two references: "Fitness Through Creative Gymnastics," Journal of Health, Physical Education, and Recreation, by Elly Friedmann-Wittkower, in the September 1957 issue; and "Upgrading Elementary School Physical Education" in the Croft Physical

Education Newsletter Supplement issued April 15, 1968, and written by Heidie Mitchell (Van Dalen and Bennett, 1971, 547).

This analysis suggests that the authors relied on the interpretations of other professionals for their report. There was no indication on the part of the authors as to when the report was written. Since the text appeared in 1971, but the events occurred in 1952, 1954, and 1956, it is surmised that they wrote about the origin of movement education years after it occurred. In historical research, a report written years after the events that uses secondary sources for all information is not considered high in credibility.

Biases and conditions influencing the authors. The text by Van Dalen and Bennett reflects the traditional approach to both physical education and reporting history. As a result, it is primarily influenced by the positivistic notion that history is a progressive and continuous flow of events. The focus is on chronology rather than on analysis; therefore, when there are connections to be made, they must be made by the reader. For example, aims of education are in one section, separate from the aims of physical education given in another; Dewey is one section, Williams is in the other section, and they are in no way connected in the text. This is important because Williams himself noted Dewey's influence on his thinking (Williams, 1924), and it is a historical fact that they both taught during the same period at Teachers College of Columbia University. Since the authors did not report where Dewey was

teaching, there is no way for the reader to make this connection (Van Dalen and Bennett, 1971). This absence of interaction or connection of ideas, people, and events is characteristic of the Van Dalen and Bennett text, although there are exceptions.

Take, for example, the work of Rudolf Laban. Because all other historical reports considered for this analysis point to the importance of the work of Laban in the development of movement education in the United States, it was thought important that he was not mentioned by Van Dalen and Bennett in their report. In addition, although they do note that Betty Meredith-Jones, Elizabeth Halsey, and Shirley Howard were instrumental in the development of movement education, they do not connect these women with Laban (Van Dalen and Bennett, 1981, 539). Because each of these women did in fact have some connection with Laban or knowledge of his work, the assumption might be made that Van Dalen and Bennett did not know of Laban's work.

To explore the possibility that the authors were unaware of Laban's work, the text was examined further. The examination disclosed that they did report the work of Laban in other sections of the text in relation to the history of other countries. For example, in discussing German history, Van Dalen and Bennett indicated that a protest to "the emphasis on gymnastics and the sports movement. . . produced rhythmical gymnastics and modern dance." The authors then cited Rudolf

Bode, a student of Jacques Dalcroze of Switzerland, as a leader in the new movement. Four sentences later in that same paragraph, the following statements were made:

Rudolf Laban began his analysis of the scientific structure of human movement. Mary Wigman studied under Dalcroze and Laban but then went on to develop the "first thoroughly practical and feasible modern dance technique (Van Dalen and Bennett, 1971, 227-228).

This quote and four others in the text (Van Dalen and Bennett, 1971, 227, 228, 288, 301, 335, 345) mentioned Laban but made no comment indicating that he, like Bode, was a student of Dalcroze (Hackensmith, 1961). The influence of Laban and Dalcroze was noted in relation to Mary Wigman, and their reports of other countries made similar connections between Laban and other individuals, but they did not discuss his theories or attempt to point to the interaction or exchange of ideas internationally (Van Dalen and Bennett, 1971, 288, 301, 334, 345). It is important to note that this is another example of the lack of connections made in the text as a whole; it was not done just in reporting Laban's influence.

In addition to leaving out historical connections, Van Dalen and Bennett's writing and content also reflect the male-dominated ideology that tends to omit or make subtle differences that discount the ideas of women and the natural paradigm. They report the beginnings of physical education in the United States as primarily the work of doctors of medicine, and focus on the scientific and militaristic aspects of programs (Van Dalen and Bennett, 1971, 401). They cite 811

references to individuals, but only 136 are to women, or just over 16 percent. Concerning the period between 1830 and 1850, when the work of women directly influenced and established exercise programs for women, they made the following comment:

During this period of emergent nationalism in the United States, two brief spans of time were most fruitful with respect to physical education. The first was between 1825 and 1830; the second, from approximately 1850 to 1865. In between was an interval in which physical education was overshadowed by an academic interest in physiology and hygiene (381).

An important note documenting the ideological context of their text was found in a footnote citation. They cite an article by William B. Fowle, "Gymnastic Exercises for Females," American Journal of Education (November 1826):698, as the source of information on a program at the Boston Monitorial School for Girls. They do not, however, point out that Fowle's report, including the dates he began instruction, indicated that the program was begun before the one at Round Hill School for boys. This is important for two reasons: (a) by citing the original article, they document their credibility as historians; and (b) because Bruce Bennett authored a history of Round Hill School in which he stated that it was "the first school to have physical education as part of the curriculum," it seems that he would have noticed the earlier date, since he appeared interested in the "great firsts" in physical education (Bennett, 1965, 53).

Contradictions in and among the reports. Each of the reports considered for this analysis (Hackensmith, 1962; Locke,

1966; Melograno, 1979; Siedentop, 1980; Van Dalen and Bennett, 1971) included references to individuals who were connected with movement education in the United States, and the source of its origin. All the authors except Van Dalen and Bennett and Hackensmith attributed the origin of movement education in the United States to the work of Rudolf Laban in England.

Although, as stated earlier, Van Dalen and Bennett do cite individuals connected with Rudolf Laban's work, such as Betty Meredith-Jones, Ruth Foster, Shirley Howard, and Elizabeth Halsey. The most detailed historical report, which actually consisted of a genealogy of movement education internationally, was that by Charles William Hackensmith. Two points are of interest regarding this report: (a) the report consists of a three-page article that was originally delivered to the Therapeutic Section at the Southern District Association of the AAHPER, Atlanta, Georgia, on February 28, 1961 (Hackensmith, 1962, 54); and (b) Hackensmith, like Van Dalen and Bennett, authored a physical education text, History of Physical Education (1966). It might be surmised that Hackensmith had expertise in the area of movement analysis, since he was presenting to the Therapeutic Section. In fact, an examination of his historical textbook indicated that in his reports of the work of earlier leaders in other countries (e.g., Guts Muths, Francis Delsarte, Henrik Ling, and others) he gave details of their work in movement analysis and cited connections to later programs in the United States (Hackensmith, 1966).

An example of how this concept of interaction changed his historical report is obvious in the discussions of the origins of movement education. Hackensmith was able to deal with the analysis of a concept, as opposed to reporting a chain of events; thus, he produced a very different interpretation. His interpretation named movement education as an international phenomenon, developed out of "a common source of origin based on the knowledge of fundamental movements drawn from empirical and scientific contributions through the centuries" (Hackensmith, 1962, 54). He then said that this knowledge had contributed to two lines of development:

These two lines of development include (1) fundamental movements applicable to sports, recreation, work, rhythmic and daily life skills, body mechanics, preventative and corrective measures and relaxation as a phase of the physical education program in the school and (2) fundamental movements as employed in therapeutic treatment, rhythmic gymnastic exercises for health and dance as a phase of social service and the cultural development of a people (Hackensmith, 1962, 54).

Hackensmith's approach to the history of a concept also produced a "genealogy of movement analysis" rather than a list of names of people with no explained connection. Figures 2 and 3 on the following pages list the names cited by each writer whose report was considered for this analysis. As a note of credibility for Hackensmith, his spelling of Rudolf Laban was taken from one of Laban's original works:

Rudolf Laban, Gymnastik and Tanz, Oldenburg: Gerhard Stalling Verlag, 1926 (Hackensmith, 1962, 56).

## Figure 2

## Professionals Named in Relation to Movement Education

Deobold B. Van Dalen and  
Bruce Bennett

Betty Meredith-Jones  
 Elizabeth Halsey  
 Shirley Howard  
 Rosalind Cassidy  
 Elly Friedmann-Wittkower  
 Heidie Mitchell  
 (539, 547)

Lawrence Locke  
1966

Rudolph [sic] Laban  
 Eleanor Metheny  
 Franklin Henry  
 Bryant Cratty  
 Muska Mosston  
 Alfred Hubbard  
 (27)

Vincent Melograno  
1979

Rudolph [sic] Laban  
 Camille Brown  
 Rosalind Cassidy  
 Ruth Abernathy  
 Hope Smith  
 Maryann Waltz  
 (48)

Daryl Siedentop  
1976

Rudolph [sic] Laban  
 Eleanor Metheny  
 Elizabeth Halsey  
 Camille Brown  
 Diana Jordan

Rosalind Cassidy  
 Lorena Porter  
 Department of  
 Physical Education  
 for Women at Purdue  
 University  
 (136-140)



## Figure 3

## Genealogy of Movement Education

Charles W. Hackensmith  
1962

Movement Analysis  
Neuromuscular  
Physiology

Per Henrik Ling  
Johannes Muller  
Guillaume Duchenne  
E. J. Marey  
Hughling Jackson  
Charles Sherrington  
(55)

Dalcroze Eurhythmics  
Rhythmical Gymnastics

Jacques-Dalcroze  
Rudolf Laban  
Rudolph [sic] Bode  
(55)

Delsarte  
System

Francois Delsarte  
Bess Messendieck  
Hedwig Kallmeyer  
Genevieve Stebbins  
Emily Bishop  
Anna Payson Call  
(55)

Natural Dance  
Isadora Duncan  
(55)

Swedish System

Hartvig Nissen  
Baron Nils Posse  
Baroness Nils Posse  
(55)

Danish System

Niels Buhk  
(55)

Modern Dance

Gertrude Colby  
Margaret H'Doubler  
(56)

Movement Education  
America

National Association for Physical  
Education of College Women  
Eleanor Metheny  
L. Ellfeldt  
Marion Broer  
Dorothy Deach  
(56)

### Summary

An interpretation of the criticisms indicate that writers who claimed to be reporting the history of movement education were in fact reporting a sequence of events that had a relationship to the phenomenon of natural movement. This may be explained in part by the fact that they did not have a conceptual awareness or understanding of movement education as a curricular concept. Additionally, as a result of learning, researching, and writing from an ideological position that values male achievement and using control models of research and curriculum that involve linear thinking and verifiable "from-to knowledge," they had neither the knowledge of women's historical position of valuing human movement as content, nor the critical perspective of dialectical thinking developed in that model. Unaware that college and university women had historically favored an integrated model of both the scientific analysis of movement and the psychological meaning of movement for the individual, male writers appeared to conceive of human movement and movement education as the same idea when these two concepts became visible simultaneously. As a result, individuals who had addressed the topic of movement (rather than sport, fitness, or games) were assumed to be supporting movement education.

The writers' lack of understanding of movement education as a curricular concept contributed to their stated confusion in their writings. Another source of confusion was that the

writers did not discuss or cite any of the references used in this study, which do describe, articulate, or give definition to the concept. Locke, for example, included a reference list of over fifty items, but made the following disclaimer in the fourth paragraph of one of his articles:

The unique nature of the topic . . . makes this document a more personal statement than is customary in scholarly writing. To those who resent the absence of consistent bibliographical citation, I apologize. They will find appended a substantial bibliography that is organized to facilitate further independent investigation (Locke, 1969, 201).

The position taken in this study is that such scholarly writings should stand on their own merit. These writings should be viewed with skepticism, and researchers in their historical work must approach Locke's report like all other problems in history, "with suspicion and doubt" (Trekell, 1971, 11).

What may now be apparent is that professionals reporting on movement education did not know the history from which it emerged, did not treat it as a curricular concept, and took unusual professional liberties in documenting the concept and its history, thus distorting both. Evidence from their work suggests that they were operating at the level of control theory that does not develop the skills of self-reflection necessary in the liberating model that they were "critiquing." In effect, they made a significant contribution to the oppression of a curricular idea, and thus to the freedom desired by men and women professionals for themselves and their students.

## CHAPTER VI

### IN SEARCH OF A HERITAGE FOR MOVEMENT EDUCATION: A NEW BEGINNING

It is not necessary to deny another's reality in order to affirm my own (Schaefer, 1981).

The position taken in this critical interpretation of movement education is that an understanding of curricular concepts is dependent upon professionals examining their own personal values and the value base or human interests represented in curricular models. The argument was made that through such a process we may begin to develop the ability to critically reflect on our decisions as professionals in order to name our own world reality. As suggested in the quote by Schaefer, this does not mean that another's reality must be denied; what it does mean is that different realities in education will be recognized. From a curricular critical perspective, this will require that we, as professionals, name the daily reality that we experience by the human interest it represents.

Practices arising out of the interest in control must be labeled as such, whether they exist in content, methods, curricular models, research, organizational structures, styles of leadership, traditional texts, or taken-for-granted behaviors. Likewise, the interest in freedom in those same areas must be labeled and acknowledged as viable alternative

educational realities. To affirm these realities, as ones of control or freedom, we as professionals must claim the right to freedom for ourselves. Essentially, it is only in the struggle for our own freedom that we develop the insight and courage necessary to engage in the kind of dialogue required to develop models that will liberate our students (Freire, 1983).

### The Courage to Dialogue

In 1964, Elizabeth Halsey claimed for herself the right to freedom and dialogue, as indeed she always had (1925, 1926, 1958, 1963), and named the realities she viewed to be two modes of thinking in physical education. She stated that the thoughts included in Inquiry and Invention in Physical Education had "been simmering in [her] consciousness for years," and were being expressed because they had been "brought to a boil . . . as a result of two lines of development." One line of thought was to encourage the self-direction of students, understand their drives, and respect their ability to question and invent in a favorable environment. The other line of thought she called the "neo-autocratic method," or "a revival of the drill master technique." In her opinion, physical educators in pursuit of "increased fitness, improved skill, and success in competition" had failed to understand the development of children and youth and ignored the lessons of history in physical education (Halsey, 1964, 5).

In her discussion of the evolution of programs in physical education, she spoke of these lessons of history and said that

in traditional programs children and youth are taught to "follow definite rules in a game, do prescribed stunts, learn directed forms of swimming strokes, dives, apparatus feats, and dance steps in folk and ballet." In assessing this approach, she said, "Learning consists in perfecting conformity to patterns of increasing difficulty." She decried this position, saying that "children must not lose the curiosity that leads to inquiry . . . imagination . . . [and] invention" (Halsey, 1964, 25).

The significance of the remarks by Elizabeth Halsey are multifaceted:

1. She was named by three writers of historical reports in connection with movement education (Siedentop, 1980; Van Dalen and Bennett, 1971).
2. She was the initiator of the first Anglo-American Workshop in 1956, in England (Tracanna, 1985; Van Dalen and Bennett, 1971).
3. She was recognized as a leader in physical education for elementary school children (Halsey and Porter, 1958, 1963).
4. Her desire for the integration of educational and philosophical objectives with those of physical education and movement reflects a position that has historically existed in physical education (Baker, 1923; Halsey, 1925, 1926, 1958, 1963, 1964; H'Doubler, 1925; Wayman, 1925; Williams, 1924).

5. Her earlier work indicates that her concerns remained congruous over the years (Halsey, 1925, 1926, 1958, 1964, 1964).
6. Her remarks clearly point to the human interest in emancipation, while at the same time condemning the traditional model as one of control (Halsey, 1964).
7. She spoke of a consciousness developed over the years, thus exemplifying critical thinking in that she linked historical awareness with critical reasoning (Giroux, 1983).

In 1964, Halsey challenged the consciousness of professionals who (she believed) had ignored the lessons of history and failed to understand the developmental needs of the students for whom they were responsible. The strength of her writing suggests passionate caring, a professional characteristic that must not be lost in our history. The thoughts in her writing reflect the spirit of an idea that has historically existed in educational thought.

In 1987, the spirit of that idea, as reflected in the concept movement education, has reminded us that it will not be silenced. Movement education has challenged us to seek new understandings of our profession by examining our ideas in a different framework. It has led us to search for the freedom of thought in our heritage and opened the possibility for developing a new historical consciousness of our lives, our profession, and our ideas.

The Lessons of History  
in the Spirit of an Idea

I-I don't see, Doctor, exactly what--

No, you don't see and the reason you don't see is because you lack historical perspective and background. You look at our present difficulties and fail to see the relationship between them and the task of education. . . . Why don't you use the lessons of history?

Because I don't know the lessons of history, I admitted humbly (Peddiwell, 1939, 94).

What are the lessons of history that Halsey said we had ignored (1964)? How do they relate to the issues surrounding movement education?

The lessons of our history suggest that the history of movement education is the history of an idea. An idea whose spirit has captured the imagination of practitioners, scholars, and researchers. It is a spirit that has, at times, been as oppressed as the lives of the men and women who lived in, and are living in, the spirit of that idea. Yet at other times this spirit has been as free as the thoughts and experiences created by it. Its history has not been reported, for those who have written about movement education have attempted to define it or document its beginning rather than give shape and meaning to the rich curriculum history from which it emerged. And while these studies are important, they are inconsistent with the mode of thinking characteristics of the paradigm to which it belongs.

As suggested by Kate Barrett in 1980, "The term movement education simply will not be captured" (Barrett, 1980, 20). It



is not an idea to have only knowledge of, it is an idea to dwell in and experience (Polanyi and Prosch, 1975). It is an idea to live in, to grow in, to feel in, to learn in, to love in, and to become in. To experience, through teaching or being taught, in the spirit of this idea is to be conscious of "a moment thought" found in the freedom of ambiguity. By definition it cannot be captured, by explanation it cannot be understood, by documentation it can only be partially framed for it is an aesthetic experience that must be felt.

As a critical interpretation of movement education, this study is not about documents or workshops or papers. It is about the spirit of an idea represented in those artifacts. It is an idea, represented in physical education, called movement education; but, it is an idea found in other areas of educational literature and named differently by them. In psychology, educational sociology, and educational theory it is what Dorothy Lee (1976) calls "commune", what Paulo Freire (1983) calls "love", and what Maxine Greene (1973) has described as being "condemned to freedom". It is the spirit of the idea represented in the "meaning" of Michael Polanyi (1975), the "imagination" of Fred Inglis (1975), and the "I-Thou" of Martin Buber (1970).

In the writings of Alice Miel (1957, 1958), Marie Rasey (1950, 1957), Anne Schaef (1981), and Carol Gilligan (1982), it is both the "leading moving spirit" that guides their work and their focus on the psychological dimension. It is the related

consciousness in the very different, yet similar, writings of certain curriculum critical theorists (Apple, 1979; Macdonald, 1977a). It is implicit in Dewey's agony of thought (1902) and implied in the challenge to create a vision by Counts (1932). It is the energy for our struggles, the source of our conflicts, the root of our desire for freedom, and the center of our consciousness.

In physical education, it is "the scientific spirit--the spirit which inspires the student to seek for truth and for its useful application" called for by Thomas D. Wood, in 1894 (Wood, 1894, 621). It is that quality that inspires the teacher to "so present physical education activities to the child that a superior type of reflective thinking (will) take place (Wood and Cassidy, 1927, 63). Found in "Wood's hope and reality" it is "an interesting blend of scientific reflection and speculation, fact gathering and wonder, concrete discovery and hope" (Kretchmar, 1984, 66). Exemplified by Jesse F. Williams, in praxis, it is the ability, of a professional and leader, to self-reflect and advocate an understanding of "the theory of interest" by physical educators through their own process of self-reflection (Williams, 1924, 333-340).

For Rosland Cassidy, this historically represented spirit is found in the emotion, action, and will that composes "the dynamic that integrates action toward desired goals, known, seen and understood by the individual, having meaning to him." It is the creative and inventive process that sees learning as

"acting on thinking" and thinking as the "process of organizing and reorganizing past meanings into new patterns to meet present problems" (Cassidy, 1938, 48).

The spirit underlying movement education transcends time and international boundaries and speaks to the observer in a language all its own. Elizabeth Halsey described what she saw in the classes of Miss Agnete Bertram, in Copenhagen, Denmark, in 1924 as "the spirit of spontaneous enthusiasm" found in both children and adults and she attributed their enjoyment to the "interesting problems of coordination in varied rhythm, and emphasized lightness and freedom of movement." In the classes of Miss Eli Bjorksten, at the University of Helsingfors, Finland, she saw suggestions rather than commands and exercises that were rhythmical and relaxed. Of Miss Bjorksten she said, she "feels that gymnastics should be in harmony with the general aims of education." Describing the work she saw at the University of Vienna she said, "Dr. Streicher a woman of keen insight and philosophical trend of thought, has experimented with various methods to get away from mechanical unthinking response to command" (Halsey, 1926, 1074-1075).

Using interest as motivation, self-reflection as a learning process, seeking meaning in education, and dynamic interaction between the student and teacher, the historical heritage of movement education suggests that it is informed by a different logic. Characterized by a focus on both the content and the student, movement education and the spirit of

the idea it represents contests the traditional view of curriculum in physical education in both process and form. In contrast to the traditionalist's goal of defining "the ideal reality" that can be implemented in "all or most 'real-world' environments" (Schempp, 1985, 152), physical educators committed to movement education seek to create new realities in constantly changing environments.

As developed in this study, movement education views interaction as a process inherent in viewing the totality of an experience, idea or phenomena and is naturally concerned with the historical flow of events. This has led to the development of a historical perspective that suggests that underlying all differences in curriculum are the human interest in control, understanding or liberation. In essence, our awareness has been expanded and enriched through the understanding that curricular ideas are the reflection of the intentionality of the individual or group supporting them (Macdonald, 1977).

Existing in the inevitability of the dialectic, the subject under analysis, movement education, has transcended our thoughts. Its powerful interest in human freedom will not be restrained. Movement education has responded to the words of Freire:

The oppressed must be their own example in the struggle for their redemption (1970, 39).

Movement education has told of its own oppression and become a model for our liberation. Movement education has forced us to look at the dominant paradigms in physical education.

The inescapable movement of transcendence in the dialectic has been experienced. Movement education refuses to accept the world as it is. It speaks to "the political and moral imperative that things must change" (Giroux, 1981, 32). And reminds us that the ultimate aim of critical theory "in both its production and use is not the structure at which it is aimed, but the human agents who use it to give meaning to their lives" (Giroux, 1983, 21).

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