PHD

Reimagining body pedagogy and body disaffection in schools

Ni Shuilleabhain, Niamh

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List of abbreviations

ABC	Anorexia and Bulimia Care
HE	health education
NHS	National Health Service
NM	new materialism/new materialist
PE	physical education
PH	posthuman/posthumanist
PSHE	Personal, Social, Health and Economic education

Abstract

Abstract

This thesis is situated amidst claims of a rise in eating disorders amongst young people in the UK. Previous research has explored the implications of dominant body pedagogies in schools more generally. My research draws on new materialist and posthuman perspectives to advance a more specific and nuanced inquiry into how school-based body pedagogies work to produce the conditions for body disaffection amongst some young people. I explore how body pedagogies more 'response-able' for body disaffection and eating distress may be developed and implemented in schools. I enact a theory-method approach, working with students and teachers to co-create different critical and creative pedagogical approaches to health education. My findings show that body pedagogies work through the material, affective and non-human relations of schooling in producing the conditions for body disaffection amongst young people. I demonstrate body disaffection as an embodied, relational and more-than-human phenomena. My research highlights the limitations of popular pedagogical approaches to addressing body disaffection in schools. The implications of this research are that we may move beyond rationalist pedagogy and a focus on critical media literacy in responding to body disaffection and eating distress. I build on the work advocating for creative methods by demonstrating arts-based practice as a generative means of destabilizing and reconfiguring the relations through which the body becomes. I argue for further exploration of how creative pedagogies may be implemented in schools in order to work with the tensions that produce discomfort amongst students and teachers. My research demonstrates this as essential in order to develop and enact body pedagogies more 'response-able' for body disaffection and eating distress in schools.

Chapter I – Background to the development of this research

My PhD research is part of a wider programme of research focusing on young people and body dissatisfaction in the Department for Health at the University of Bath. In 2016, Professor Emma Rich led a schools-based project working with young people to seek and discuss their views on body confidence and to promote an understanding of health beyond a focus on body weight, size and shape. This pilot project involved gathering young people's views on current practices in health education (HE) and observing their responses to proposals for alternative approaches (Rich, Monaghan, and Bombak, 2019). This project, alongside a broader body of work by Rich and colleagues (Evans, Davies, and Rich, 2009; Evans, De Pian, Rich, and Davies, 2011; Evans, Rich, and Holroyd, 2004; Evans, Rich, Davies, and Allwood, 2008) offered an understanding and critique of how young people learn about the body in schools. This work identified the need to develop alternative approaches to HE and physical education (PE). The research conducted as a part of my PhD addresses this need by developing and enacting alternative approaches to body pedagogy in schools through a collaboration with a national charity, Anorexia and Bulimia Care (ABC). Body pedagogy refers to teaching and learning surrounding the body (Evans and Rich, 2011). The collaboration with the charity involved the research project carried out in schools and resulted in various research outputs. These outputs include 2 short videos and a resource that can be used to support teaching and learning about the body in schools. This resource can be accessed for free from the charity's website. While these resources were developed from the knowledge produced as part of the research, these outputs do not officially form part of the thesis.

Focus of the current thesis

This thesis brings into relation the empirical work from this project that engaged students and teachers across two schools in co-creating and enacting different creative pedagogical approaches. Through the 'theory-method' approach (Depper and Fullagar, 2019), I explore the complex processes through which body pedagogies are negotiated and embodied by young people and how these embodied relations manifest differently in young people's lives. As others have suggested (Evans et al., 2009; Evans, Davies, and Rich, 2011; Evans, De Pian, et al., 2011; Shilling, 2010; Wright and Harwood, 2012), further understanding of

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these complex negotiations is essential for considering directions forward for HE in schools. By exploring young people's various relationships with body pedagogy I endeavour to imagine how alternative body pedagogies more 'response-able' (Barad, 2007, 2012) for body disaffection and eating distress may be developed and enacted in schools. The below section on 'body disaffection and eating distress' highlights the key issues amongst young people in schools, that need to be further addressed (Barad, 2012).

In this thesis, I explore the limited ways that both body pedagogy and disaffection have been framed, explored and enacted in schools. I situate this exploration within the context of the UK, with the research taking place in the South West of England. The empirical work was carried out in two secondary schools. Both schools are located within the broader radius of an urban, former trade and port English city/county. However, the funding each school receives, and the context they are situated in, are rather different. One of the schools is a single gender private school 'for girls', and the other a mixed gender state school. Two schools were the maximum possible for a project of this scope. Schools situated within different contexts were therefore chosen to explore some of the variance in how body pedagogies come to matter differently across schooling contexts in the UK, with particular attention paid to a Southern English context in this thesis.

Body disaffection and eating distress

Body disaffection is a longstanding issue that affects a wide range of people from varying groups and backgrounds in the UK. However, the 2017 report, 'A Body Confident Future', by the British Youth Council and Youth Select Committee (BYC and YSC) details growing concerns that the young people of today in particular are facing increased pressures and challenges that can impact significantly on their experiences of body dissatisfaction. It appears body disaffection is becoming increasingly normalised, with the UK based body image scholar, Philippa Diedrichs reporting that between 20-70% of youth are affected. (BYC and YSC, 2017, p. 7). Girlguiding's (2016) report on girls' attitudes in the UK found that weight pressures appeared to play a considerable role in body disaffection with 51% of girls aged 11-16 reporting that they felt 'they should lose weight', a figure that rose to 59% amongst 17-21 year olds (p. 6). The organisation's 2018 report, when compared with the 2013 findings, demonstrated

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that overall, there seemed to be a slight decrease in those 'who would like to lose weight' (71% in 2013 compared to 62% in 2018) (Girlguiding, 2018, p. 17). While the above may be encouraging, there was an increase in the number of young people who would have 'tried a diet after hearing about a celebrity use it' or who would 'consider cosmetic surgery' (Girlguiding, 2018, p.17). This combined with Girlguiding's (2018) finding that those who were 'not happy' with their bodies remained constant or rose in some age groups (p. 16), may suggest that rather than decreasing, the processes and materialisation of body pressures and disaffection are shifting and transforming in ways that need further exploration. Indeed, the executive summary in Girlguiding's (2019) report included 'environmental action' and 'access to play and sport' (p. 4) as key emergent concerns amongst young women, alongside the more recurring issues of bullying, media and exam pressures (p. 5).

The 2017 'A Body Confident Future' report draws on oral evidence provided by Diedrichs, Ringrose and Fonagy to demonstrate body disaffection as a deeply gendered issue (Robinson et al., 2016; Walkerdine and Ringrose, 2006; Yager, Diedrichs, and Drummond, 2013). Gendered expectations for the body in schooling and beyond can play a significant role in producing affects of disaffection amongst young people. Such affects can be intensified amongst those young people who emerge as non-conforming in relation to these gendered expectations. For some young people, the experience of body disaffection can be doubly distressing as individuals across the gender spectrum do not receive equal recognition and support when struggling with such affects (McGuire, Doty, Catalpa, and Ola, 2016). I use the word 'spectrum' in an attempt to reference the broad range of gender variance that exists beyond notions of a gender binary. In their research of '#Eating Disorder Recovery' and other related hashtags on Instagram, LaMarre and Rice (2017, p. 1) highlight the online over-representation of white, western, middle-to-upper-class young women, as those who suffer and recover from body disaffection and eating distress. This tends to advance normative gendered and classed assumptions surrounding body disaffection and eating disorders. This is certainly problematic as it can alienate those who do not identify as such from seeking similar recognition and support. Thus, I am interested in exploring the various ways in which many different young people

suffer from body disaffection. However, I am also concerned with exploring those processes in UK schooling that entangle middle class femininity with work on the body and self in ways that seem to reproduce affects of body disaffection amongst this demographic in particular (Evans et al., 2004; Harris, 2004; Rich and Evans, 2009a; Rich, Holroyd, and Evans, 2004; Walkerdine, Lucey, and Melody, 2001).

There are well established links between body disaffection and eating disorders, with disaffection long framed as a 'risk factor' for disordered eating in psychological discourses (Fittig and Jacobi, 2010). In a report commissioned by Beat (UK charity for eating disorders), the professional services firm PricewaterhouseCoopers (PwC) estimate that the 'cost to society of eating disorders is circa £15 billion per annum' (Beat, 2015, p. 5). National Health Service (NHS) digital data analysed by *The Guardian* showed that the number of those being admitted to hospital with an eating disorder rose by 70% for both men and women between 2011 and 2016 (Marsh, 2017). The BBC (2020) recently reported a further 37% rise in these figures between the years of 2016/17 and 2018/19. Drawing on the report by the Joint Commissioning Panel for Mental Health (2011), our collaborator, ABC, state on their website, that all figures are likely to be a gross underestimation. This is because these numbers do not take into account the large number of people who go undiagnosed as well as the broader spectrum of disorder and disaffection surrounding health practices existing in the UK (Anorexia and Bulimia Care, 2019). Keski-Rahkonen and Mustelin (2016) estimate that only around 1/3 of those with eating disorders are detected by health care. These numbers also greatly underestimate those who do seek help, as good quality comprehensive services for people with eating disorders are not yet available in many parts of England and the UK (Parliamentary and Health Service Ombudsman, 2017).

Teaching and learning surrounding the body, or 'body pedagogies', are not confined to schools. Rather, body pedagogy occurs across and through a number of more 'public' sites and processes (Sandlin, Schultz, and Burdick, 2010). Dominant public pedagogies of mental health highlight eating disorders as the 'mental illness' with the highest mortality rate (Arcelus, Mitchell, Wales, and Nielsen, 2011). While these conditions can affect people of all ages, age of onset is most typically situated in adolescence or young adulthood and therefore early

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intervention and prevention are key (Treasure and Russell, 2011). There is a broad consensus in the body image and eating disorder literature that 'disturbances in the younger years predict the development of severe disturbance in later years' (Thompson and Smolak, 2001, p. 11). Such figures, statistics and report findings work to produce these conditions as 'legitimised concerns' within dominant health ontologies. However, my research problematizes some of the understandings of eating disorders and body disaffection within diagnostic and medicalised models where some bodily struggles become legitimised as 'mental illnesses' while others are not. While recognising the value of these models in certain contexts, my own research is not solely concerned with those who meet the set of accepted diagnostic criteria required to be classified as suffering with an eating disorder or from 'poor body image'. Rather, this research is also concerned with the broader spectrum of 'embodied distress' that may socially and relationally emerge (Fullagar and O'Brien, 2018) amongst young people.

Many young people experience serious embodied distress yet are unlikely to qualify for diagnosis or treatment. Local MPs report constituents who are suffering from eating disorders being told by GPs they are not 'thin enough for treatment' (Francis, 2018). This suffering does not always manifest in identifiable and recognisable thought patterns or behaviours (such as those identified in diagnostic tools), and yet we have become socialised to only recognise certain symptoms amongst certain groups in society. Indeed, my quantitative undergraduate dissertation in psychology involved developing and evaluating psychological scales to 'measure' those manifestations of embodied distress that fall outside of what are recognised as symptoms of eating disorders in the 'Diagnostic and statistical manual of mental disorders (5th ed.)' (American Psychiatric Association, 2013). In this thesis, I engage with the critiques of rationalist and behaviourist psychological approaches that question their ability to contend with complex, embodied and relational affectivities like shame and embodied distress in schools (Fullagar and O'Brien, 2018; Goss and Allan, 2009).

Within the field of psychological research, maltreatment, trauma and abuse as a young person have been associated with an increased likelihood of developing eating disorders (Afifi et al., 2017). In addition, the complex affect of shame is closely linked with both histories of abuse, trauma, and eating disorders (Allan,

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Gilbert, and Goss, 1994; Feiring and Taska, 2005; Goss and Allan, 2009; Schimmenti, 2012). The therapy most commonly offered to those suffering from eating disorders is Cognitive Behavioural Therapy (CBT) (NHS, 2018). Academic studies and reviews often demonstrate CBT (in combination with other therapy models like family-based therapy) as the most effective treatment for symptoms of disordered eating amongst young people (Gowers, 2006; Kass, Kolko, and Wilfley, 2013). However, effectiveness in clinical settings is often measured using the aforementioned quantitative, rationalist and behaviourist psychometric tools. These processes through which certain patterns of eating distress and body disaffection come to be recognised as 'legitimate', is both a political and cultural issue. Dominant understandings of eating disorders and body disaffection mediate the approaches taken, and the treatments available to those suffering, both within and outside of medical, schooling and care contexts.

While more serious compulsions surrounding food and health practices may not be commonplace, some degree of body disaffection, efforts at restrictive diets and the desire to lose weight have become normalised in Western society. In line with the heightened appearance pressures women face in society, similar to body disaffection, eating distress is a deeply gendered issue. Considerably higher prevalence rates of eating disorders are reported for women and young women (Beat, 2015; Keski-Rahkonen and Mustelin, 2016; WHO, 2002). However, large numbers of men and especially young men are also known to be affected (Muise, Stein, and Arbess, 2003; Sweeting et al., 2015). Research demonstrates muscularity-orientated eating distress as more common amongst men and young men (Murray et al., 2017). Current conceptualizations and representations of eating distress tend to marginalize those who identify as male, or non-binary. This has damaging implications for help-seeking and support amongst these populations (Murray et al., 2017; Sweeting et al., 2015). My PhD research is less about the number of individuals who meet diagnostic criteria and more about exploring the different processes through which eating distress and body disaffection come to matter and come to be recognised (or not) as classed, gendered and racialised conditions (Rich and Evans, 2009a). Those who are not middle class, white adolescent women are less likely to be recognised as suffering from, or being vulnerable to such issues (LaMarre and Rice, 2017). Conversely middle class, white female adolescence can be perceived as unrecognisable

without the presence of some degree of body disaffection. Popular discourses can portray eating distress as normalised or self-inflicted amongst girls and rare amongst boys. There is a scarcity of discourse surrounding eating distress amongst transgender and non-binary young people. Combined, these discourses (or lack thereof) serve to negatively impact those suffering across the gender spectrum. Experiences of disaffection may range greatly for different young people and these understandings can dictate the treatment of those young people, the recognition, and the support they receive. My research is concerned with the processes through which body pedagogies are negotiated in schools and how affects of eating distress and body disaffection variously manifest in young people's lives. I view these processes as not merely discursive but as emerging from entangled discursive, material, spatial and temporal relations. Once the approach and focus of this research has been framed, further discussion will be provided on how differences 'get made' amongst young people in schools (Barad, 2007). While the term eating disorders is used when discussing dominant understandings, an effort is made to use the term eating distress when referring to affectivities so as to include affects surrounding food and eating that cause people distress, but may not meet criteria to be considered as disordered eating.

The situation in UK schools

The national curriculum does not currently make lessons on body disaffection or eating distress compulsory (GOV.UK, 2019). However, the launch of health policy initiatives such as the BYC and YSC's 'inquiry on body image' (2017) and Public Health England's (2017) 'Rise Above' campaign means that schools are expected to perform responses to these issues. In order to understand the pressures schools face surrounding young people's health and their varying capacities to respond, we must consider the context of serious funding cutbacks across UK society, with certain UK schools in particular struggling in a number of ways as a result. Despite government denial about cutbacks, the website 'schoolcuts.org.uk' (maintained by the National Education Union) claim that schools in England will be £2bn poorer in 2020 than in 2015 (National Education Union, 2019). This comes at a time when Mental Health Services are depleted nationwide. Child and Adolescent Mental Health Services (CAMHS) in certain regions across the South West of England are ranked amongst the worst-funded in the country (Dylan, 2016). Insufficient funding has left many schools with little choice but to

implement cuts which affect wellbeing services. Hanley, Winter, and Burrell's (2017) research on wellbeing in English schools highlights how within the 'current context of austerity, the 'pastoral scaffold'' (p.2) that many schools once relied upon has shrunk. This refers to the cuts that have resulted in reductions and constraints in the number of pastoral staff (e.g., school counsellors) employed in schools, as well as the 'cuts to external services which used to support the emotional wellbeing of young people', (e.g., CAMHS, community art programmes and youth clubs) (Hanley et al., 2017, p. 3). Thomson and Pennacchia (2016) detail certain trends in how the 'pupil premium' funding, provided to certain schools is spent. This is 'specific funding designed to allow schools to provide additional support and services to young people that are deemed to be at risk of failure' (p. 3). However, there is concern that such funding is being spent on what could be considered more disciplinary than 'pastoral' initiatives. Access to specialist care outside of schools is often restricted so that only those whose conditions are 'severe enough' can avail. This means a considerable pressure is placed on teachers to manage student wellbeing and to support those who are suffering. Teachers have reported feeling increasingly more like 'social workers or counsellors', rather than 'education professionals' (Hanley et al., 2017, p. 4-5).

Despite teaching on body dissatisfaction and eating disorders not being included in the curriculum, many schools do introduce some pedagogy surrounding these issues (BYC and YSC, 2017). Some teachers may use the time allotted for Personal, Social, Health and Economic education (PSHE), or the more recently compulsory 'sex and relationships education' (year 7 onwards) to include some pedagogy surrounding these issues. Teachers may develop their own resources using textbooks and online sources, or there are a number of, what are commonly known as 'body image programmes', which may offer either resources or information to deliver lessons on these issues. There are a variety of schools-based body image prevention initiatives that are currently being implemented in, and available to UK schools (e.g., the BeReal 'Body Confidence Toolkit', Dove's 'Campaign for Real Beauty', Dove's work with the World Association for Girl Guides and Girl Scouts, 'Free Being Me', or the similar 'True to Me' for youth groups outside of Girl Guides, 'The Body Project' and 'SUCCEED'). Some brief details of current initiatives will be provided below for illustrative purposes.

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Perhaps one of the most well-known of these is the aforementioned Dove 'Campaign for Real Beauty'. Dove developed resources that include in-school workshops for pupils aged 11 to 14 years, known as 'Confident Me'. These single-session or five-session self-esteem teaching resources can be downloaded from the Dove website (Dove.com, 2020). A current academic initiative that has been publicised is the collaboration between The Succeed Foundation and members of The Centre for Appearance Research in the University of West of England known as the SUCCEED programme (Becker and Stice, 2011). The study examines whether undergraduate students can effectively deliver a cognitive dissonance based intervention in secondary schools and whether the initiative can help increase body appreciation (Halliwell, Jarman, McNamara, Risdon, and Jankowski, 2015). The Body Gossip Campaign have been offering more creative approaches to teaching about body image since 2008. They offer their 'Body Gossip Performance Project' which is a drama workshop devised and delivered by 'Body Gossip' for years 7-9 (age 11-14) in order to encourage young people to embrace their unique appearance. Their 'Self-Esteem Team' also offer the 'The Body Gossip Education Programme' which is a class aimed at teenagers aged 13-18 and focuses on media and online literacies (Body Gossip, 2020).

Typically, body image programmes tend to originate from the more individualised field of psychology. However, many body image programmes, including some of those mentioned above, such as the work with young people by Dove, frame disaffection through bio-psycho-social models and have progressed to place greater weighting on societal pressures. While the above examples do demonstrate positive progress within the field, research argues that approaches that pay greater attention to the complex material-discursive processes through which young peoples' subjectivities emerge (and are constantly in flux) are needed (LaMarre, Rice, and Jankowski, 2017; Rice, 2015). Wright and Leahy (2016) remain critical of media literacy and cognitive dissonance approaches to addressing body dissatisfaction. Despite advancements in theorising, body image programmes, like those mentioned above, can have a tendency to employ such approaches. These approaches are often coupled with pedagogy that focuses on teaching individual young people strategies to control their thoughts and behaviours as a means to address body dissatisfaction and eating disorders. The

issue is often posited as located within the individual, or more specifically within the young person's mind, and while societal pressures are indeed referenced, the onus for change can tend to remain with the individual. Body image programmes that draw heavily on 'love yourself' (Hazleden, 2003) and 'love your body' (Gill and Elias, 2014) messaging can overestimate the individual agency of young people to negotiate complex and multi-faceted pressures (Heywood, 2007; Wolszon, 1998). This focus on individual agency is reminiscent of the 'obesity prevention' health agenda in schools that is often framed as oppositional to concerns surrounding body image and eating disorders (Cliff and Wright, 2010).

When considering dominant body pedagogies in UK schools, within the past 20 years there has been a considerable shift in schools' HE so as to address concerns surrounding reports of an 'obesity epidemic' (Fitzpatrick and Tinning, 2014). These pedagogical efforts have not remained confined to HE. Rather through campaigns, policies, initiatives and whole school approaches, these body pedagogies have become pervasive both within and beyond schools (Evans and Rich, 2011). So much so, that 'obesity discourse' has become a popular term to refer to how certain knowledges surrounding the fat body have become commonplace and taken for granted as undisputed 'truths' (Rich and Evans, 2005). Both obesity discourse, and obesity initiatives, have been shown to have a substantial and potentially harmful impact in shaping schools' body pedagogies in the UK (Cliff and Wright, 2010; Evans and Rich, 2011; Evans, Rich, Allwood, and Davies, 2008; Evans, Rich, Davies, et al., 2008).

The focus of this research is not obesity or obesity policy, but rather body pedagogies and body disaffection/eating distress amongst young people. However, Cliff and Wright (2010, p. 224) state that 'numerous researchers have made the point that obesity discourse is bleeding into accounts of eating disorders, particularly in cultural settings where health is linked with weight' (Burns and Gavey, 2004; Evans, Rich, Davies, et al., 2008; Halse, Honey, and Boughtwood, 2008). Therefore, school-based obesity initiatives shall be examined in this light. The eating disorder and body disaffection awareness that exists within schools have come to be significantly influenced by these policies (Cliff and Wright, 2010). It is for this reason that I believe it important to provide some detail on the broader policy assemblage within which obesity policy and initiatives are situated.

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In the early 2000s, in the UK and across the world, there was a shift in focus in the concerns, policy and education surrounding young people's health towards addressing the issue of 'childhood obesity'. Every Child Matters (ECM) is a UK Government initiative that was launched in 2003 with the aim of improving and standardising the care of children in England and Wales. The National Child Measurement Programme (NCMP) was then launched the following year to reduce childhood obesity in line with this vision. Under the NCMP, body mass index (BMI) measurements are carried out on school children from reception year to year 6 (ages 4-11). This school-based effort formed part of broader governmental responses to a purported 'obesity epidemic' which included 'Foresight' (2007, 2010) and 'Healthy weight, healthy lives' (DH, 2008, 2010; Evans and Rich, 2011). Despite the 'ambiguities, contradictions and uncertainties that riddled the knowledge base of the primary research field' (p. 119) surrounding obesity (Campos, 2004; Campos, Saguy, Ernsberger, Oliver, and Gaesser, 2006; Evans, Rich, Davies, et al., 2008; Monaghan, 2006) and the 'serious problems associated with the use of BMI' (Evans, Davies, and Rich, 2008. p. 119), school-based HE has been significantly 'shaped' by such initiatives and framings over the past two decades (Rich et al., 2019, p.1). We may consider these examples of what Evans, Rich, Davies and Allwood (2008) refer to as 'Policy'. They use the term 'Policy', with an uppercase 'P', to describe ''formal', state-sanctioned, usually legislated education Policy'. They use the same term, 'policy', but with a lower case 'p', to describe 'informal', mainly medical and health institution-based, state 'approved' but non-legislated, pseudo policy initiatives' (p. 387). Their paper explains that in the UK, health messaging rarely directly enters schools in the forms of 'Policy', rather these iterations often first remain prescriptive recommendations for a better, healthier lifestyle. This messaging is then typically recycled and laundered through the popular media before becoming formal 'Policy' or more informal 'policy' initiatives in schools.

Evans and Rich (2011) do not see ECM, or other similar governmental responses to obesity such as 'Foresight' (2007, 2010) and 'Healthy weight, healthy lives' (DH, 2008, 2010), as simply policy responses. The authors view these initiatives as part of a 'wider social project reflecting new Labour's neo-liberal ideals' (Evans and Rich, 2011, p. 369). They see such policies as seeking to 'inscribe'

ideals and responsibility while 'regulating' citizens. Their paper provides an extensive critique of how such policies have influenced society at large or what they term 'the totally pedagogised 'healthy' society' (Evans and Rich, 2011, p, 371). I use the term 'assemblage' (Gorur, 2011; Rizvi and Lingard, 2011) to move away from the associations of linear/fixed determinations surrounding terms like 'inscribe', and towards a more contextual exploration of how health imperatives come to circulate relationally and affectively as public pedagogy and body pedagogy (Leahy, 2014; Mulcahy, 2012, 2019; Rich, 2010b, 2011). Of particular concern to me is the warning issued by scholars like Evans, De Pian, et al. (2011) surrounding the damaging effects of such school-based policies in shaping young people's (emergent, contingent) embodied subjectivities. Rich and Evans (2009b) highlight how surveillance policies like ECM and the NCMP, in a similar way to academic performativity, can produce embodied affects of 'anxiety, stress and guilt' amongst young people, and young women in particular (p.167). Both more formal state level obesity Policies and school-based policy initiatives do not affect all equally, rather some are privileged by them and some marginalised. The complex ways in which different young people's embodied subjectivities and body pedagogy are co-implicated are under-explored. As expanded on below, this thesis makes an original contribution to knowledge by exploring these processes in more depth. It does so specifically by imagining ways forward for HE within the complex assemblages of UK schooling. In considering such possibilities, I am reminded how HE and concerns surrounding health are but one of the many aspects of school life in the UK. Ball (2004) details the pressure on schools to perform across all facets, academic achievement in particular. A recent report by Cowburn and Blow (2017) highlights how amidst 'funding constraints' and the increased pressures of the 'Ofsted inspection framework' (p. 5) (which gives prominence to academic achievement rather than wellbeing (p. 4)), schools are too often unfairly expected 'to do more with less' (p. 19).

Efforts to improve student performance alongside student health are entangled in the materialities of austerity that many UK schools face at present. A 2012 Oxfam report states that despite the UK being the '6th richest country on earth' at the time, the UK suffers from considerable wealth disparity and austerity meaning that many are placed in very difficult situations:

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'This amounts to a "Perfect Storm" of falling incomes, rising prices, public service cuts, benefit cuts, a housing crisis, and weak labour rights. (…). The UK is one of the most unequal rich countries in the world, with the poorest 10th of people receiving only 1% of the total income, while the richest 10th take home 31%.*'* (Haddad, 2012, p.2).

This austerity can be particularly felt in schools and amongst young people (Mac an Ghaill and Haywood, 2018; Reay, 2013; Veck, 2014). Unfortunately, this situation has not changed at present, despite promises of increased funding. *The Independent* reported that by January of 2019, 4,800 schools had seen their budgets fall (Busby, 2019). In a recent report by the UN Special Rapporteur on extreme poverty and human rights, Philip Aston (2018) detailed the hardship that many UK schools, young people and teachers are tasked with.

'Children are showing up at school with empty stomachs, and schools are collecting food on an ad hoc basis and sending it home because teachers know that their students will otherwise go hungry' (Alston, 2018, p. 16).

Within the context of this inequality and austerity, it is teachers who are often tasked with managing the above mentioned health agendas, of both eating disorder and obesity prevention, that are positioned as oppositional. Little or no extra support is typically offered for this task and therefore this can add to the considerable workload of UK teachers. Teachers themselves often become positioned as responsible for carrying out the necessary training, creating resources and accruing expertise in order to be able to respond to policy and inspectorate concerns and trends. Reporting by *The Guardian* and BBC News tell of the stress teachers face due to the pressure to please the school inspectorate body 'Ofsted', compete for score board ranking, and keep exam results high (Perryman, Ball, Maguire, and Braun, 2011). Teachers have to carry out their teaching workload alongside the increasing number of health policy and initiative agendas. This is while also attempting to manage student behaviour and wellbeing (Ball, 2004; Jeffrey and Woods, 1998). BBC News (2015) reported that 83% of teachers had reported workplace stress and 67% said their job has adversely impacted their mental or physical health (Adams, 2018; Precey, 2015). A research

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report by the British Columbia Teachers' Federation (2001) that provides an international perspective on the issues of teachers' stress and workload, highlight the UK in particular as an example of where the balance has notably been shifted too far. These issues are known to affect teachers in low income schools the most, where teacher attrition is the highest (Scheopner, 2010). Glazzard and Coverdale (2018) do not see these issues as decreasing in their recent work with trainee teachers in England. The authors viewed the new teachers' socialisation into new schools as a process in which the language and ideology of performativity is 'internalised', viewing this process as one 'likely to result in teacher attrition' (Glazzard and Coverdale, 2018, p. 99). This is a trend that has long been noted within the research and linked with performative policies (Kelchtermans, 2017; Macdonald, 1995). Of course, many teachers do remain highly critical of the increased pressures and changing attitudes towards education in schools. This work aims to further explore and support teachers' efforts in schools rather than add to their pedagogical and emotional workload.

Research demonstrates the difficulties teachers face in navigating obesity discourse and concerns surrounding body disaffection simultaneously (Evans and Rich, 2011; Evans, Rich, Davies, et al., 2008). Cliff and Wright (2010) provide accounts from teachers where this process is described as one in which they walk a 'tightrope' (p. 227), and negotiate 'minefields' (p. 230) in balancing such 'confusing' messaging (p. 227). This can place teachers in a difficult position of uncertainty that is not easy to reconcile within those dominant body pedagogies typically offered in schools. Cliff and Wright (2010) found that policy obligations may contradict the support/pedagogy a teacher feels their students need. Considering the busy policy terrain described above, it is unlikely that such pressures and tensions have decreased in the years since. The researchers did, however, find that teachers were open to more support in talking about issues of health and weight with their students (Cliff and Wright, 2010).

The pedagogies and discourses surrounding the fat body that were touched upon above continue to influence much of the teaching and learning surrounding the body in school, with research demonstrating serious cause for concern about their possible effects on levels of body disaffection and perhaps even eating disorders amongst young people (Evans and Rich, 2011; Evans, Rich, Davies, et al., 2008;

Gordon, 2000; Halse et al., 2008). Much of the research in this area focuses on how these pedagogies enter and become 're-contextualised' in schools. There is less exploration of how these pedagogical processes play out in different schooling contexts and how they may provide the conditions for body disaffection or eating distress amongst some young people and not others. When considering the large amount of variance in students' levels of bodily disaffection, even within one school, the direct links the literature draws between broader level body pedagogies and student experience can seem over simplistic. The emergent materialities of bodies, space and objects that are entangled within the co-constituted, contextual, gendered, classed and racialised affective relations of different schools make for nuanced 'events' of body pedagogy. Speaking back to the sub-title, these processes or 'events' cannot be generalised to represent 'the situation in UK schools'. My research seeks to explore the relational and contextual complexities of the processes through which body pedagogies can manifest differently in young people's lives. In addition, I hope to utilise this knowledge in working with teachers and young people in developing and enacting alternative body pedagogies. The aim is that these body pedagogies will be more 'response-able' for and responsive to body disaffection and eating distress.

In endeavouring to advance understandings surrounding body pedagogies and body disaffection, this research departs from some of the existing work outlined above. I seek to theorise body pedagogy in a way that moves beyond those conceptualisations of pedagogy as knowledge transmission, that have enjoyed relative dominance more broadly. In order to make such a contribution, I draw on new materialist (NM) and posthuman (PH) thinking to conceptualise pedagogy as an intra-action of the discursive, material, temporal and spatial. This way of thinking allows me to be more attuned to the complexities of how disaffection can arise from pedagogical intra-action and to the assemblages in which pedagogical intra-actions are situated. Body disaffection and eating distress are not conceptualised as static, inner mental states or as subjectivities that precede intra-action. Rather, they are explored as indeterminate and dynamic in the intra-play of territorialisation practices that organise schools. Such a framing enables me to pay more attention to the contextual factors that co-constitute 'experiences', reproduce inequalities and enable or inhibit pedagogy more responsive to, and response-able for embodied disaffection.

Chapter I – Background to the development of this research

The following research questions guide and focus this exploration:

- How do body pedagogies produce the conditions for body disaffection and eating distress amongst some young people in schools?;

- How might alternative body pedagogies, that are more response-able for body disaffection and eating distress, be developed and enacted in schools?

Thesis outline

In this chapter, I have provided the justification for the thesis as well as the context in which my research takes place. I have established the research questions that guide my subsequent enquiry. Throughout the following chapters, I engage literature to frame my enquiry, move beyond theory-method divides, think with theory in analysing data and situate the implications of my findings.

In the following *Chapter II,* I draw on NM and PH perspectives to explore the ways in which the young body, body pedagogy and body disaffection have come to be understood in schools. Through bringing together a range of works from across the disciplines of health psychology, critical HE, sociology of education, fat studies, media studies and feminist technoscience, I problematise the materialised effects of these dominant understandings in schools. I consider how the perspectives I engage may allow researchers and pedagogues to approach body pedagogy and body disaffection amongst young people in a more response-able manner.

In *Chapter III,* I develop my approach to qualitative inquiry that is both within and beyond interpretivism. I detail the key post-qualitative manoeuvres I enact in an effort to trouble false dualisms and representationalist assumptions in my research and writing practice. In this chapter, I consider some of the affective tensions of developing and enacting creative participatory work in schools. Through exploring some of the challenges of NM, PH data collection with busy teachers and young people, I discuss how I approached data production and analysis in this research.

In *Chapter IV,* I explore the central role that non-human matter like foodstuff play in the pedagogical intra-actions that can produce body disaffection in schools. I trouble the straightforward claim that neo-liberal body pedagogies produce the fat

Chapter I – Background to the development of this research

body as abject through considering how differences get made in these processes and where the effects of these differences appear. I develop my conceptualisation of body pedagogy as a dynamic intra-action and highlight the generative potential of creative methods in further enabling young people to disrupt and reconfigure dominant body pedagogy.

Chapter V is centred around a classroom intra-action where critical fat pedagogies came into tension with the dominant ways of knowing the fat body in the school. The classroom intra-action was situated within an underfunded state school where obesity policy assemblages found expression via pedagogical processes in the HE classroom. I analyse field notes and emails to consider the limitations of critical fat pedagogies in addressing fat stigma and body disaffection in such schooling contexts. Through focusing on objects, bodies and space, I demonstrate the embodied, relational and more-than-human nature of body disaffection amongst young people. I consider how an alternative approach to ethics and body pedagogy may be necessary in order to move beyond the 'impasse' that humanist debate surrounding the fat body can create.

Chapter VI engages with the momentum behind critical media literacy agendas to consider how these approaches may become more 'response-able' for body disaffection and eating distress in schools. Through focusing on capacity as a relational phenomena, I demonstrate how not all young people are equally enabled to enact 'critical media literacy' in intra-action. I consider how the materiality of some young people's lives may prevent them from experiencing the confidence and feel good affect that some of these approaches promise. I argue for a shift away from the focus on individual competencies that has characterised media literacy agendas. I make the case for the need for more creative pedagogies that explore not only how the body becomes valued/stigmatised but also how these processes may be collectively destabilised and reimagined.

In *Chapter VII*, I engage postfeminist debates to consider how body pedagogies surrounding young femininity and the attainment of educational success relate to opportunities for responding to body disaffection in a private girls' school. I argue that despite discursive problematisation, these body pedagogies still thrive in such schools. I consider the ways in which these body pedagogies may work to mediate how certain young girls, and their experiences of body disaffection, may become

known. Through exploring how eating disorders were responded to within the school, I suggest how more response-able pedagogical approaches may be enacted in such schools to address not only disordered eating but also body disaffection.

In *Chapter VIII,* I explore the affective implications of performative policies and pedagogies in an underfunded state school. My analysis demonstrates how the body pedagogies at work through the school's regimes of discipline and care served to limit the ways in which the young people and their experiences of body disaffection could become recognised and responded to. I then consider some of the affective complexities of enacting more arts-based activist body pedagogies in schools. I argue for the need for further research into not only how these approaches may be further implemented in schools, but also how such creative pedagogies may further engage tensions and discomfort in the classroom.

In the final *Chapter IX,* I provide an overview of my research and findings. I emphasise the contributions I make to the study of body pedagogy and body disaffection. Through discussing the limitations of the research, I consider the lessons learned in this project. I then conclude this thesis by discussing the broader implications of the work for both research and practice.

Within this thesis, I am primarily concerned with affects of body disaffection and eating distress amongst young people as they relate to body pedagogies within/beyond HE in UK schools. Some of the terms I draw on throughout the thesis can be conceptualised in numerous different ways. Therefore, this chapter endeavours to provide some detail of the conceptualisations and framings that I find most productive for my enquiry. I draw on NM and PH perspectives in particular to move beyond the dominant framings of body pedagogy and 'body disaffection' (more commonly known as 'body image') in UK schools, and towards theorisations that help me better explore these issues amongst young people. I wish to contribute to the literature by further exploring how body pedagogies may produce the conditions for disaffection amongst some, and how these embodied relations manifest differently in young people's lives. I wish to offer the means with which to imagine, develop and enact approaches to body pedagogy that are more response-able[1] (Barad, 2012) for body disaffection and eating distress in schools.

New materialist and posthuman perspectives

Before discussing the key concepts under study and how I conceptualise them in this thesis, it is worth providing some introduction to those perspectives which I draw upon. In thinking through concepts such as pedagogy and body disaffection, this thesis draws on what are broadly referred to as 'new materialist' and 'posthumanist' perspectives. The term 'new materialism' includes a broad range of approaches that are referred to by various terms such as, but not confined to 'material feminism, new empiricism, posthuman studies, actor network theory, affect theory, process philosophy, and the ontological turn' (Koro-Ljungberg,

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[1] Barad (2012) re-thinks ethics. The author moves away from conceptualisations of ethics that are concerned with enacting correct responses in interactions with other beings. Barad's (2012) conceptualisation of ethics is more about 'responsibility and accountability for the lively relationalities of becoming, of which we are a part' (p. 69). Responsibility becomes 'a matter of the ability to respond' (Barad, 2012, p. 69). I therefore understand more 'response-able' pedagogy as being concerned with accountability, sensitivity and responsiveness for the mattering/becomings that arise from the pedagogical intra-actions of which we are part. I expand on this re-framing of ethics in the final section of this chapter.

MacLure, and Ulmer, 2018, p. 468). Across these fields scholars draw on, revisit, extend or are inspired by theories that pay attention to the significance of matter. Some scholars view these theories as a response to or rejection of post-structuralist thought for its privileging of the discursive (Koro-Ljungberg, MacLure, and Ulmer, 2018, p. 468). However, drawing on St. Pierre (2014, p. 18), I see these theories as building on, extending and challenging some of the ontological critiques and generative thinking put forward by the 'posts'.

NM and PH perspectives in education have many theoretical assumptions in common as both take up longstanding feminist and poststructuralist concerns with the ontological politics of knowledge production. I find 'posthumanism' particularly productive for my enquiry due to its troubling of the boundaries between the human and non-human. In addition, this this thinking allows me to include the PH in my ethical considerations of who and what comes to matter in schools (Taylor and Hughes, 2016). The often entangled theoretical approaches of NM and PH place emphasis on relationality and an imminent ethics (Bazzul, 2018; Grosz, 2017). I find the way these theories move beyond Cartesian binaries such as nature/culture, mind/body and language/matter towards more nuanced and relational understandings, productive for conceptualising the pedagogical encounter. These theories allow me to view matter as neither an inert, stable backdrop, nor completely malleable to human whim and conceptual manipulation. Instead, I see matter and discourse as co-implicated in the pedagogical intra-action as 'complex and shifting arrangements from which the world emerges' (Koro-Ljungberg, MacLure, and Ulmer, 2018, p. 469). This conceptualisation contrasts with understandings of pedagogy that assume pre-existing separate individuals that merely 'interact'.

These are ideas and concepts that borrow considerably from the work of Deleuze, (1990, 1994, 2004), both solo and with collaborators like Guattari and Parnet (Deleuze and Parnet, 2002; Deleuze and Guattari, 1983, 1987). These materialist relational conceptualisations are also often referred to as 'feminist new materialisms' due to their entanglement in the feminist tradition of disrupting power relations (for further discussion of recent moves in the feminist tradition see Olesen, 2011). These theories have been mobilised by key feminist scholars such as Barad (2007), Bennett (2009), Braidotti (2013), Clough (2009), Haraway

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(2007), Hird (2009), Kirby (2011) and Stengers (2011), to name a few. The term 'new materialism' has been criticised for the way 'new' is heralded as a form of citational practice (Ahmed, 2008; Gerrard, Rudolph, and Sriprakash, 2017; Kenney, 2018; Petersen, 2018; TallBear, 2013). These approaches have been criticised in particular 'for ignoring intersectional power struggles by reifying materialism as new while simultaneously turning away from the long-held place of materiality as a source of deep epistemological value within indigenous ways of knowing' (TallBear, 2013 quoted in Ringrose, Warfield, and Zarabadi, 2019, p. 3). It is for this reason that scholars such as St. Pierre (2014, p.14) advocate for framing the 'ontological turn' as 'a return, a reorientation to ontological concerns' rather than as something 'new'. Through this research, I am entering, learning and becoming in this scholarly space and I am mindful of these critiques and the rich genealogies of thought that I borrow from.

I borrow from post-structural feminism's rich genealogy of thought in particular. Hemmings (2005) critical discussion of 'the ontological turn' and it's citational tendencies serves as a caution against creating caricatures of the work that has gone before. I have certainly been guilty of such practice. I therefore wish to provide further detail of how my thesis builds on insights from post-structural feminism, and, how the NM theories I draw on differ and allow me to imagine fresh approaches to addressing body pedagogy and body disaffection. Post-structuralist feminist work has long focused on questions of embodiment alongside the productive potentials and complexities of affect and emotion (Grosz, 1994; Munt, 2000; Probyn, 2000). Ahmed (2004) and Berlant (2011) pushed me to develop a more nuanced understanding of the relationship between the ontological and epistemological. Broadly speaking, their landmark works deploy the concept of affect to demonstrate how bodies, ideas and other entities come into relation with significant cultural impacts. I draw on these post-structural feminist insights that demonstrate how phenomena come into relation and employ the NM concepts of assemblages and entanglements to push my thinking surrounding bodies, language and matter further.

A key distinction here is that NM thought goes beyond a consideration of bodies, language, things and ideas as in relation towards studying phenomena as symmetrical and 'mutually constituted' (Koro-Ljungberg et al., 2018, p. 469). In

articulating what's 'new' about new materialism, Monforte (2018) highlights that other lines of thought, including poststructuralist philosophy, are 'less inclined to fully accept such radical symmetry (Aagaard and Matthiesen, 2016)' (p. 380). NM theory allows me to re-think the poststructuralist notion of power 'inter-acting' with, or 'acting upon', formed subjectivities. Rather, through the Baradian concept of 'intra-action', I explore how material-discursive phenomena, such as subjectivities or body disaffection, emerge, materialise and become intelligible from and through the entanglement. This thinking enables me to move away from considering those who experience body disaffection as either resistant or oppressed. NM theory collapses such dichotomies and instead focuses on the conditions of situated intra-actions to explore how opportunities to become otherwise may emerge/be fostered. A NM approach was therefore very productive for my focus on how body pedagogies produce the conditions for body disaffection and how more responsible pedagogical approaches may be developed.

The body and pedagogy

Of particular interest to my enquiry is how the body has been approached and understood in relation to pedagogy in UK HE, secondary schooling and more generally. A number of different theoretical sensibilities have underpinned some of this research, with work informed by Bernstein and Foucault arguably being the most influential. Numerous scholars across education and health draw on Foucault and Bernstein in their theorising of the body, combining the work of these key thinkers with other theories and adding subtle nuances. Therefore, my below attempt to summarise will result in some necessary generalisations.

Foucauldian approaches traditionally focus on the governance and regulation of the body through practice and discourse associated with the corporeal, what Foucault (1978) termed 'biopower'. Foucault's (1978) concept of 'biopolitics' can be understood as a political sensibility concerned with population management and administration 'to ensure, sustain, and multiply life, to put this life in order' (Foucault, 1978, p. 138). 'Biopower' then refers to how biopolitics is put to work in society. Danaher, Schirato, and Webb (2000) explain that biopower works through 'various apparatuses and technologies' (p. 74) to 'produce self-regulating subjects' (p. 75). In this sense, biopower has 'a positive influence of life'

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(Foucault, 1978, p. 137) and is generative in producing 'normal' and 'healthy' embodied subjectivities. However, in doing so, it necessarily produces 'other' categories in a way that ensures opposition and 'resistance are built in effects' (Danaher, Schirato, and Webb, 2000, p. 81). The concept of 'biopedagogies' is drawn from Foucault's 'biopower', with the use of 'bio' signifying this development (Wright and Harwood, 2012).

Within education and HE the term 'biopedagogies' is used to discuss the dissemination of normalising and regulating practices surrounding the body in schools, through the media and online. The notion of biopedagogies has been used extensively to study how people have been placed under heightened surveillance over the past approx. 20 years. This includes exploring how through increased knowledge surrounding obesity related risk and 'healthy' practice, young people are encouraged to self-monitor their bodies (Wright, 2012, p. 2). Foucauldian approaches to the body within HE have served to demonstrate how practice, discourse and pedagogy can work as forms of governance 'acting on' the body. Much of the influential analyses of body cultures and weight stigmas that inform my work draw on a Foucauldian lens. Leahy (2009) expands and adds complexity to Foucauldian approaches. The author employs Dean (1999) and Rose (2000), alongside Deleuze and Guattari (1987) to argue that Foucauldian approaches to the body in HE need to be expanded so as to consider how biopedagogies within the classroom function as part of broader assemblages (Leahy, 2009). Assemblages, as mobilised by Deleuze and Guattari (1987) are a means of conceptualising social entities as 'wholes whose properties emerge from the interactions between the parts' (De Landa in Tambouku, 2009, p. 9). Leahy (2009) further argues for the need for Foucauldian approaches to the body in HE to move away from the idea of regulation and governance as solely related to discourse or knowledge, and to account for how affect is mobilised in the process of subjectification. I view this as a generative direction for pedagogical inquiry as it moves beyond ideas of pedagogy as exercising control over bodies to produce uniform effects. The conceptualisation Leahy (2009) advocates for would allow a more nuanced understanding that accounts for the messiness of assembled pedagogies and affect. However, I am left wanting further understanding of how the material body influences and is influenced through the pedagogical encounter.

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Approaches to the body in HE that draw on Bernstein tend to include further reference and theorisation of the material body in the pedagogical encounter. This research involves reworking Bernstein's (1996) notion of the 'pedagogic device' around the concept of the 'corporeal device' (Evans, Davies, et al., 2011; Evans, De Pian, et al., 2011). Some of the key authors credited with mobilising the concept of the 'corporeal device' did so out of frustration with the apparent absence of the material body in the sociology of education at the time (Evans et al., 2009). With the exception of the few notable works that Evans et al. (2009) cite (Halse et al., 2008; James, 2000; Lynch, 2008; Prout, 2000; Sparkes, 2009; Walkerdine, 2009; Zembylas, 2007), the authors claim that for the most part the body had 'remained as a shadowy presence' or 'no more than an organic entity' (p. 392). Evans and colleagues carried out research exploring young people's lived experiences and how they agenticaly negotiate and embody what they frame as 'transmissions' of health knowledge (Evans, Rich, Davies, et al., 2008). Through this research, Evans et al., (2009, p. 393) identified limitations in dominant thinking surrounding 'the relationships between mind/body and biology and culture'. The authors sought a means of articulating the materiality of the lived experiences and embodied changes associated with obesity discourse (Shilling, 2005, p. 13). The Bernstein inspired 'corporeal device' moves away from the idea of the body as merely a 'discursive representation' or a 'relay' for external messages and is instead conceptualised as a 'voice of itself' (Evans, Davies, et al., 2011, p. 180). In other words, the corporeal device is employed to conceptualise how the body speaks in the pedagogical encounter.

In an effort to theorise and demonstrate the entanglement of biology and culture, Evans et al. (2009) label diagrams to illustrate the dynamics of 'social interaction' (p. 395). Their diagram of the 'corporeal device' is used to highlight the 'biological (or rather, the bio/socio/genetic) aspects of corporeality'. The diagram also demonstrates 'the meaning potential of 'the body' brought into play in social context', as well as 'the contextual rules and power relations that determine them' (Evans et al., 2009, p. 395). Through data led examples, the authors provide demonstration of how their above mentioned differentiated aspects of corporeality are enacted in relation to each other. Evans et al. (2009) emphasise the 'structural orientation' and 'realist impact' of the corporeal device in that 'it both captures a

relation between past means/experience/outcomes that are not guaranteed in the future, and specifies the parameters of a potential relation between the three (Shilling, 2008)' (p. 396). The authors do not view their theoretical offerings as conclusive, rather they invite contribution from other sociological perspectives to further understandings.

I hope to respond to this invitation by utilising NM and PH contributions in an effort to provide more nuanced understandings of body pedagogies and body disaffection. Evans, Davies and Rich (2014) in a later response, recognise that centring questions of subjectivity and performativity in the sociology of education through employing scholars such as Foucault, Bernstein, Butler and Ball (performativity nuanced differently in Butler and Ball) has sometimes come at the cost of also 'adequately embracing the body (as assembled) in relation to other materialities (objects and structures…)' (p. 656). I wish to offer a conceptualisation of body pedagogy that centres the materialisation of all bodies while allowing for a sustained interest in subjectivities and the performative (Butler) within education. I employ the thinking of Barad and Deleuze in particular, in an effort to transcend what I view as over simplistic conceptualisations of pedagogy as a simple act of 'transaction' or 'transmission' between entities. For my enquiry, I found such framings of pedagogy inadequate in conceptualising the significant amount of variance in young people's experiences and negotiations of body pedagogies in schools.

Pedagogy scholars have long been arguing for conceptualisations that take researchers beyond the idea of pedagogy as knowledge transmitted. According to Gaztambide-Fernández and Arráiz Matute (2013), 'any definition of pedagogy must begin with the intention of one subject to influence the life of another – to "push against", in a manner of speaking, another's subjectivity' (p. 56). The authors emphasise the transformational effect that pedagogy can have on subjectivity. Similarly Savage (2010, 2014) proposed that in order to study pedagogy we cannot solely focus on pedagogy's address, rather we must stay attuned to the response the pedagogy elicits. By focusing on the space between address and response, where meaning making occurs, Savage draws attention to how, through pedagogy, bodies can become anew. Ellsworth (2005) offers one such relational conceptualisation of pedagogy. Ellsworth, and those who draw on

her work, tend to 'privilege the intersection of the subject and object of pedagogy—the relational meanings that are generated via active, sensate, embodied interactions' (Burdick and Sandlin, 2013, p. 147). Ellsworth (2005) focuses on the process of pedagogy, seeing knowledge as in the making, learning as unfinished and the 'self' as multidimensional and always in the process of becoming. Scholars like Paechter (2012) have progressed the study of gender and schooling through a focus on not only the material body but also the materialising effects of language. Such relational material-discursive approaches (Ussher, 2002, 2008) have advanced understandings of the processes through which the body becomes in schools.

While these conceptualisations push us to consider the relational and transformational nature of pedagogy, they remain confined to an imaginary of individuated humanist subjects in 'inter-action' with each other or inert objects, with little theorisation of the role of the non-human. Barad's (2007) concept of 'intra-action' extends past the idea of humans interacting and influencing each other in favour of viewing all phenomena (human and non-human) as 'mutually constituted by each "agential cut" into, and out of, the indeterminacy of matter' (Juelskjaer, 2013; Koro-Ljungberg et al., 2018, p. 469). Barad does not view individuated phenomena as pre-existing the event of 'intra-action', rather through these 'cuts' they emerge from the mangle and therefore are necessarily materially-discursively co-implicated. Barad, (2007) uses the term 'mutually implicated' to emphasise the inherent relationality and inseparability of the material and the discursive in both their constitution and nature (p. 149). This conceptualisation therefore significantly departs from Evans et al.'s (2014, p. 656) understanding of ''bodies' in culture- and how culture impacts and 'matters' the body', that posit culture and the body 'inter-acting'. Within the NM conceptualisation I employ, the body/matter is no longer thought of as 'acted on' by discursive cultures or pedagogies. Through employing a Baradian conceptualisation, the pedagogical encounter is no longer an 'inter-action' between pre-existing phenomena. Rather, it is an 'intra-action' through which material-discursive phenomena, such as body disaffection or eating distress, emerge and become intelligible from and through the entanglement. This conceptualisation allows for a more nuanced understanding of how pedagogical address does not lead to uniform experience. I

view this as a productive theorisation that pushes me beyond psychological models of 'culture' inter-acting with individual internal states, towards considering the complexity of how material-discursive entanglements in schools may produce embodied disaffection. Barad's (2007) thinking allows me theorise how the specificities of the pedagogical encounter (the co-constituted, emergent, space, time and matterings, or rather 'spacetimematterings'[2] (p. 182)) assemble and intra-act with the human and non-human to produce body disaffection amongst young people (Juelskjaer, 2013).

Affect: how feeling flows

Key to my understanding of pedagogy as embodied and material, is the concept of affect. Over the last decade 'affect' has been increasingly used as a conceptual resource in pedagogical research contributing to what Massumi (2002) has referred to as the affective turn. While there are numerous ways in which to conceptualise affect, much of the work in this area 'draws substantively on the work of Deleuze (1994) and Deleuze and Guattari (1988)' (Sayal-Bennett, 2018, p.44). Hickey Moody (2013) employs Deleuze and Guattari to describe affect suitably as a 'confused idea', it is 'what moves us', 'a hunch', 'a visceral prompt' (p.79). Learning, as understood through psychologically informed theory, often focuses on thoughts, cognitions and knowledge acquisition. I employ the concept of affect as a means to expand my pedagogical enquiry to include what Ellsworth (2005) suggests are those 'opportunities and capacities to encounter the *limits* of thinking and knowing and to engage with what cannot, solely through cognition, be known'. Ellsworth (2005) views 'the very possibility of thought' as 'predicated' upon these experiences (p. 54). Affect acts as a conceptual resource in enabling me to move beyond the idea of pedagogy as purely exercises in thought to the idea of pedagogy as embodied and relational. Kennedy (2003, p.29)

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[2] Juelskjaer (2013) explains Barad's 'profound re-framing' of time, space and matter well (p. 755). This reworking draws on quantum physics where, unlike classical physics, time and space are no longer external units of measurement. In a Baradian conceptualisations, time and space are 'produced through iterative intra-actions that materialise specific phenomena, where phenomena are not 'things' but relations' (Juelskjaer, 2013, p. 755). Spatiality and temporality are not fixed, rather they are produced in the dynamic process of mattering and materialisation. Barad terms this process 'spacetimemattering/s' to signify how these phenomena are mutually implicated.

is drawn upon to explore 'affect and sensation as … 'depth' or an 'intensity' which is felt primordially, in the body, but beyond subjectivity'. Affect is therefore that which is felt but not always made intelligible to us, we live rather than observe affect (Ellsworth, 2005). I highlight how affect has been conceptualised in key works while also drawing attention to Ahmed's (2004) point that the difference between emotion and affect is purely analytic, 'and as such, is premised on the reification of a concept' (p. 6). Instead of focusing on 'affect' as a discursive category, I explore the material and discursive, and how we think them together, in terms of what is produced in this process and how.

Jackson's (2018) exploration of the affective dimensions of learning critiques the field of education for neglecting affect's central role in pedagogy. Jackson's work provides a productive mapping of different conceptualisations of affect, detailing work from psychology and education that both blend and/or differentiate affect from the concept of emotion (see p. 140-142). Jackson's (2018) critique centres on the empirical study of fear, anxiety and schooling. Similar to the study of body disaffection in schools, research and knowledge on fear and anxiety in schooling is predominantly comprised from psychological and bio-psychological methods and enquiries. Jackson (2018) recognises that sociologists in education have not neglected fear. In the same vein, I argue that that body disaffection and eating distress have received ample attention in socio-critical work on UK schooling. However, it could be said that these phenomena '*emerged* in numerous studies' as a 'by-product rather than a focus' (Jackson, 2018, p. 144, emphasis in original). Similarly, I wish to highlight and develop the argument that there is a need for further study and focus on the nature of body disaffection itself in schools. Through her work on fear and anxiety in schooling, Jackson (2018) demonstrates that educational researchers need to explore not only how affect is 'created and exacerbated at an individual level, the classroom level and the school level, but how it is created nationally and internationally' (p. 149). I agree that such exploration is particularly necessary when considering body disaffection. I believe the concept of 'assemblage', that I expand on below, is of particular use in developing a more nuanced understanding of bodily affectivities as they emerge and are situated within both local and national/international contexts.

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From 'body image' to 'body disaffection'

I use the term body disaffection in a purposeful attempt to mark a departure from dominant conceptualisations of 'body image'. In Chapter I, I laid out some of the problems inherent with western medicalised notions of eating disorders and body image, here this critique will be expanded by drawing on the work of Wright and Leahy (2016). Wright and Leahy (2016) explain how the term body image is embedded within the psychological tradition. This term often encapsulates the idea that an individual's own subjective experience of their appearance, which may not be the same as the social 'reality' of their appearance, affects how an individual interacts with the world (Cash, 2004). Such a psychological conceptualisation can therefore posit the individual as separate from an 'external reality' that can be objectively accessed, a notion not commensurable with NM or PH perspectives. I do not critique this conceptualisation in order to de-legitimise experiences of 'body dysmorphia' and the productive potentials such diagnoses and associated conceptualisations can have within current frameworks. Rather, a critique is leveraged to suggest that a conceptualisation and enquiry that views 'experiences' as entangled within broader assemblages may have potential to provide a more nuanced understanding of how such affects are produced and reproduced over time and across contexts. In this thesis, I move beyond conceptualisations of experiences, like body disaffection, as residing with an individual, to considering how they are relationally produced.

Body image's origins in psychology means it carries with it certain understandings of the individual. Psychological tools and scales that attempt to collect data on what are assumed to be measurable, internal, individual states inform and are used throughout many psychologically informed interventions surrounding 'body image'. LaMarre, Rice, and Jankowski (2017) view these approaches and those that offer rationalist pedagogy as intervention as oversimplifying the complexity of negative affects in relation to the body. LaMarre et al. (2017) critique the assumption that literacy can provide immunity from bodily pressures. Similarly, the authors question the logic of cognitive dissonance based eating disorder and body image programmes. They assert that 'split and fluctuating subjectivities' (LaMarre et al., 2017, p. 246) are to be expected of those of us exposed to conflicting health messages, and are perhaps

even a protective mechanism, rather than a sign of pathology. Featherstone (2010) adds further affective complexity that pushes conceptualisations of 'body image' in a more dynamic direction than those afforded by thinking that focuses on solely static notions of the body's visual appearance. Featherstone (2010) argues that we relate to the visual using a number of senses. These complex relations to the visual summon up imaginations that are hard to separate from the image itself. We are sold the idea that we can realise these 'imagined futures' (Rich and Evans, 2013) through modifying our appearance (think of the affective power of before and after photos) and through our consumption patterns. Therefore, efforts and investments in changing our aesthetics are often laden with the desire not only to bring about a visual change but also to access a more ineffable bodily capacity, 'a body which has the power to affect others' (Featherstone, 2010, p. 196). Despite efforts at bodily modification and conspicuous consumption, this relational, material-discursive power is not equally available to all bodies in intra-action within a given assemblage. More PH approaches have contributed a further understanding of the role the non-human can play in complex bodily becomings. Coleman (2008) explores how 'bodies become through their relations with images', or more specifically the question of 'what becomings of bodies do images limit or extend?' (p. 163). Coleman adopts a Deleuzian approach in arguing that;:

'…it is not that images have negative effects *on* the vulnerable bodies of girls as there are no clear lines of division between them. Instead, the relations between bodies and images produce particular affects, some of which—like "feeling bad"—might be limiting to the becoming of bodies.' (Coleman, 2008, p. 169, emphasis in original).

Later in this chapter, and in my analysis, I consider how we may engage with popular media literacy movements and agendas (Livingstone, 2008) while adopting and enacting a more PH, relational and affective understanding of body disaffection. Furthermore, not all experiences of body disaffection or manifestations of eating distress can be explained as solely relating to pressures and/or desires surrounding physical aspect. Explanations/narratives of eating disorders as a manifestation of the fear of change or the desire for control and autonomy are common in the field of psychology. However, I wish to further

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study how complex affective assemblages in UK schooling, and body pedagogies in particular, can relate to experiences of body disaffection and eating distress in a way that does not attempt to reduce complex and multiple manifestations of embodied distress to a unifying, singular grand narrative. LaMarre, Rice, and Jankowski (2017) assert that 'subjectivities—and bodies—are not unitary or singular, but multiple, unfinished, and continuously in flux' (p. 246-247). Therefore, I move away from employing the term body image (e.g., 'good body image', 'poor body image') and it's connotations of a stable individual state and instead employ the term 'body disaffection' so as to conceptualise these affects, and subjectivities, as more fluid. With the use of this word, I endeavour to conceptualise experiences of body disaffection not as 'problems' of the individual, and instead as arising from situated intra-actions of multiple human and non-human phenomena.

Drawing on Bray and Colebrook (1998), Riley, Evans, and Robson (2018), I argue that humanist approaches to studying eating disorders mean that anorexia in young women can become understood as representing a 'coding problem' (Bray, 1996, p. 414) for feminists. Depending on the perspective, anorexia 'can be understood as either resistance or conformity to oppressive ideals of femininity' (Riley et al., 2018, p. 143). I understand such humanist approaches to studying eating disorders and related embodied distress as falling prey to the same limitations as Foucauldian and Bernsteinian approaches to studying body pedagogy: they rely on the fantasy of individuated humanist subjects that merely *interact* with broader forces. My approach to studying body pedagogy, body disaffection and eating distress, relies on the NM concept of *intra-action* (Barad, 2007). This allows for an analysis that moves beyond this 'impasse' (Riley et al., 2018, p. 154) and towards a more dynamic conceptualisation of these processes. Bray and Colebrook (1998), and Riley et al. (2018) similarly advocate a more Deleuzian approach to studying eating disorders as a means to move beyond such dualisms. Young people are neither individually resistant nor entirely oppressed. Rather agency, and the possisbility to become otherwise, arises from the conditions of situated intra-actions.

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Body pedagogy becomes public

My enquiry engages with and seeks to extend the literature surrounding body pedagogy. Within this literature, body pedagogies are described as any pedagogies that contribute to the production of embodied subjectivities with a certain corporeal orientation to oneself and others (Shilling, 2005). Evans and Rich (2011) explain that body pedagogies 'define the significance, value and potential of the body in time, place and space' (p. 367). Body pedagogies are described as socially and culturally influenced, reflecting the dominant corporeal orientations of that time and providing resources for developing a particular understanding of the body. Rich (2010a) emphasises that pedagogic activity in relation to the body is not confined to sites of formal learning rather it occurs across all aspects of life and throughout the lifetime. This means that pedagogic activity in relation to the body is not confined to the HE classroom. Rather, it may occur across different areas of schooling, and life. For example, when we use our smart phones, when we watch a video, attend an event, engage in physical activity or maybe even when we engage a piece of art. This idea of a more public means of pedagogy is something I wish to expand on here, alongside detailing some of the complexities of these processes. The term 'public pedagogy' has been widely deployed to describe the application and development of educational theory and research to processes and sites beyond formal schooling. Just as with many of the concepts I discuss in this chapter, there are numerous ways of conceptualising 'public pedagogy'.

Generally accepted definitions of the term public pedagogy remain elusive (Sandlin, O'Malley and Burdick, 2011). Sandlin et al.'s (2011) extensive review of the literature (from 1894 – 2010) highlights Giroux as a significant contributor to the field, representing approximately 15% of the overall sample (p. 341). In discussing and borrowing from the field of public pedagogy, it is therefore important to discuss Giroux's contributions. Giroux's work is described as viewing popular culture as a site in which 'hegemony is reproduced as well as challenged' (p. 344). I recognise that Giroux's thinking does provide the possibility for agency, however this possibility 'is tempered by the hegemonic moves of culture, which provide a limited, yet normalised, language and imagination for political citizenship' (Sandlin et al., 2011, p. 345).

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Much of Giroux's earlier work, and those works influenced by him, focus on critical readings and analyses of key cultural texts. His more recent work, though still reminiscent of critical media literacy, is concerned with the articulation and operation of 'neoliberalism as a public pedagogy that reproduces identities, values, and practices, all under the sign of the market' (Sandlin et al., 2011, p. 352). These works have produced and sparked many insights that challenge the status quo. However, throughout this chapter, I build an argument that posits that critical media literacy approaches are incompatible with the contingent conceptualisation of the subject I push for, and are a limited means in which to respond to my concerns about body disaffection. While Giroux does retain an interest in classroom intervention, through failing to name 'specific sites or artifacts of culture' (Sandlin et al., 2011, p. 353), his analytical lens remains more concerned with the 'amorphous and vast' (Giroux, 2004b, p. 106). Giroux draws somewhat simplistic links between ensembles of 'ideological' and institutional forces and the production of 'self-interested individuals vying for their own material and ideological gain' (Giroux, 2004b, p. 106). Giroux's contributions have been beneficial in advancing researchers understandings of how broader cultural movements become pedagogical and may encourage certain embodied orientations. [3]

Although I value Giroux's contributions, for my enquiry, I wish to move beyond conceptualisations of public pedagogy that have tendencies to equate policy with pedagogy or systems of governance, and towards more nuanced understandings that allow me to explore different young people's various local negotiations of pedagogy. Giroux's work has been criticised for it totalizing tendencies (Savage, 2010). Savage (2010) recognises that key public pedagogy scholars such as Giroux and Kincheloe acknowledge that young people 'produce different readings of cultural forms' (Giroux, 2001a, p. 11) and are not 'passive, manipulable victims' (Kincheloe, 2002, p. 47). However, Savage (2010) still views their work as providing conceptualisations of public pedagogy as excessively authoritarian or as working 'upon people' (Savage, 2010, p. 109 -110; Kincheloe, 2002). Hickey-Moody, Savage and Windle (2010) view the field of public pedagogy in general

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[3] For more extensive detail of Giroux's scholarship, see Robbins' (2009) comprehensive review.

as relying on conceptualisations of pedagogy that are too broad and vague. They critique Giroux's accounts of public pedagogy as moving toward visions of socialization, arguing that:

'A sophisticated notion of pedagogy does not assume a simple movement of norms from society to individual. Instead, norms can be examined as they are developed and contested' (p. 229).

Savage (2010) further challenges conceptualisations of public pedagogy that posit 'public' as what is 'out there' or available to all, as this fails to acknowledge how access is differentiated and mediated by complex contextual factors. Adding that 'popular' corporate products are not equally accessible to all, or negotiated in the same way either. Savage argues that describing these media forms as public pedagogy can conceal different young people's various engagements with them. He summarises his viewpoint:

'Familial histories, local schools, distinct "communities of sentiment" (Appadurai, 1996, p. 8), the complex meshing of cultures and religions, economic advantage or disadvantage, distinct place-based imaginations, and so on, arguably converge to govern the *conditions of possibility* for young people's pedagogic engagements' (Savage, 2010, p. 105, emphasis in original).

Savage's critiques have been key in developing my thinking in this area. In my enquiry, I frequently engage with terms like austerity, performativity and neo-liberalism. These concepts and terms can be common to more structuralist approaches and it is easy to produce mass generalisations when deploying them. Indeed, Chapter I produces some generalisations surrounding these concepts/terms as part of engaging with broader popular and political discourses. As I further develop the theoretical orientation of this thesis, I retain my engagement and interest in the political. However, I endeavour to move towards the more situated and specific discussions/analysis of the materialised effects of these broader forces in various pedagogical intra-actions. In moving towards a more productive employment of the concept of public pedagogy, Savage (2014) argues that more clarity surrounding the 'public' being discussed should be provided. He draws on Warner's (2002 , p.49) argument that there are three common 'senses' of public, which Savage then named 'political publics', 'popular

publics', and 'concrete publics'. Savage (2014) views the boundaries between these publics as porous and reminds us that the names we choose to give these publics are less important than realising that different publics do in fact exist and are entangled. I prefer the more contingent concept of material-discursive assemblages. This allows me to consider how ideas/pedagogies assemble and manifest in a situated context, and works as a means of providing specificity in my discussion of public pedagogies. In my analysis, I attempt to pay attention to the particular affectivities and matterings produced through specific situated pedagogical intra-actions, so as to avoid linking broad discourses to young people's general experience of HE.

Schools as institutional sites of policy enactment via pedagogical processes

In considering schools as institutional sites of policy enactment via pedagogical practices, I looked towards contemporary directions in conceptualising within the public policy and education literature. In accounting for 'the messiness and complexity of policy work', Gorur (2011) found many of the dominant models of policy at the time unsuitable. Frustrated with over determined and rigid models, Gorur (2011) moved towards the concept of 'assemblage' as a means of theorising 'that rests upon complexity, uncertainty and doubt and upon a reflexivity about its own production and its claims to knowledge about the social' (Ball, 1995, p. 269). In a similar fashion to both Gorur (2011) and Rizvi and Lingard (2011), and inspired by Deleuze and Guattari (1987), I employ the concept of assemblage. I do this in an attempt to transcend structure/agency binaries in education and provide a contextual understanding and analysis of body disaffection that focuses on fluidity and adaptivity rather than linear or direct determinations (p. 7). I am inspired by the work of scholars who use the concept of assemblage as a means to explore the complexities of how imperatives surrounding health and the body come to circulate relationally and affectively and as a means of public pedagogy (Leahy, 2014; Mulcahy, 2012, 2019; Rich, 2010b, 2011). I attempt to pay attention to the affects and matterings produced in this process.

Like Gorur (2011), I wish to acknowledge the necessary 'instability, the partiality and the constructedness' of researchers own assembling and efforts to communicate this with the reader. 'In assemblages', Deleuze (2006) wrote, 'you find states of things, bodies, various combinations of bodies, hodgepodges; but

you also find utterances, modes of expression, and whole regimes of signs' (p. 177). This includes human, non-human, material and immaterial phenomena. Deleuze and Guattari (1987) recognise that when you have these phenomena that are not of the same type in assemblage, a problem of coherence and consistency can arise. While acknowledging the importance of coherency and consistency the authors argue that these are not qualities that pre-exist assemblages, rather they are emergent properties (Deleuze and Guattari, 1987). Rizvi and Lingard (2011, p. 7) explain that 'in a performative sense, consistency is not strictly a logical construct, but rather a way of holding heterogeneous elements or objects together'. In attempting to assemble the different policies, initiatives and pedagogies in schools, I find it helpful to remember that policy or pedagogy are not derived from distinct and discrete values. Instead they often represent a more complex 'assemblage of a diverse body of ideas, values, historical settlements and a particular understanding of the current conditions of political possibilities' (Rizvi and Lingard, 2011, p. 8). My enquiry contends with how this entanglement of sometimes competing values is not always reconcilable and therefore policies are often/always a result of comprise and trade-offs.

Assembling contemporary pedagogical address surrounding the fat body - a perfect storm

In exploring schools as institutional sites of policy enactment via pedagogical practices, I consider how young people's bodies have become the particular focus for a plethora of panics and initiatives surrounding 'mental' and 'physical' health (typically understood through such dualisms). Approaches aimed at tackling these purported health crises include policies and initiatives in schools (e.g., obesity programmes, body image programmes), as well as broader campaigns and initiatives that are shared through media and/or made available online (e.g., media and social media campaigns, blogs, apps, wearables and e-therapy services). Body pedagogy therefore extends across many sites and occurs through a number of different processes that are mutually implicated in producing embodied knowledges. Ringrose (2013, p. 601) describes 'online' and 'offline' spaces as 'plugged into' each other, co-constituting affective flows and social norms. Drawing on these insights, I therefore think it is necessary and productive to

frame the body pedagogies surrounding young people's health as complex and shifting assemblages.

Key authors in this area use analytic tools such as 'affective assemblages' (Ringrose, 2013) or 'affective arrangements' (Fullagar, Rich, and Francombe-Webb, 2017; Fullagar, Rich, Francombe-Webb, and Maturo, 2017; Slaby, Mühlhoff, and Wüschner, 2019) as a means of theorising how affect functions and unfolds across socio-material practices and relations. I am inspired by this approach and endeavour to stay attuned to how affects are modulated and understood across the assemblages I discuss. In the below discussion, where I assemble some of the popular body pedagogies in schools and online, I focus on the '*pedagogical modes of address*' (Ellsworth, 1997; Giroux, 2004; Fullagar, Rich, Francombe-Webb, and Maturo, 2017, p. 14, emphasis in original). I consider the pedagogical modes of address articulated through these sites and processes, and the possible implications of these in intra-actions with different young people. Before progressing to discuss the school-based obesity and body image programmes detailed in Chapter I, it is first important to situate these pedagogical enactments within the broader assemblage of affects, knowledges and pedagogies surrounding different fat bodies. It is difficult to discuss the affective conditions of schooling through which the young fat body becomes without drawing on the now near ubiquitous terms 'neoliberalism', 'healthism', 'obesity' and 'performativity'. My below writing therefore endeavours to provide some illustrative detail surrounding these entangled concepts.

Neoliberalism is in its first instance a political and economic theory that favours free market competition and proposes 'that human well-being can be best advanced by liberating individual entrepreneurial freedoms and skills' (Harvey, 2005, p. 2, quoted in Guthman, 2009a). As mentioned in my earlier discussion of public pedagogy, Giroux's work has been key in demonstrating how neoliberalism operates to produce certain subjects with particular orientations (Sandlin et al., 2011). In my enquiry, I wish to consider how embodied orientations may be variously and differentially produced and reproduced through pedagogical intra-actions in ways that create the conditions for disaffection amongst some. Ball's (2003b, 2003a, 2004) work on 'performativity' has been crucial in understanding how this valuation of the individual in economic/market

terms has come to play out in schools and education more broadly. Ball (2004, p. 1) defines performativity as 'a culture and a mode of regulation, or a system of 'terror' in Lyotard's words, that employs judgements, comparisons and displays as a means of control, attrition and change'. This technology reduces complex social processes to numbers and metrics for the purpose of measuring the performance of individuals of organisations. These are then used to determine worth, quality and value within a field or judgement (Ball, 2003a, 2004). Ball (2004, p. 2) moves away from the idea of 'a structure of surveillance' towards the concept of a 'flow of performativities' that are 'both continuous and eventful – that is spectacular' (e.g., from everyday record keeping and committee meetings to spectacular audits and inspections). Performativity inevitably produces winners and losers and can stifle the opportunity to imagine or enact education otherwise through the continuous and demanding pressure to construct and maintain fabrications (Ball, 2003b).

Increasingly, concerns surrounding health and the body become understood through the lens of 'neoliberalism' and 'performativity', influencing the expression of dominant pedagogical responses to health concerns amongst young people in HE. When considering how such a theory finds expression in relation to health and the body, the term 'healthism' (Crawford, 1980) is often employed in the literature. Healthism is articulated as an ideology that places great emphasis on individual responsibility for health and obtaining what Crawford (1980, p. 366) called 'high level wellness' or 'super health' (Cheek, 2008). Crawford (1980) described 'healthism' as suggesting that without obstacle, through individual effort, we can achieve high levels of health and wellbeing. A large part of which involves regulating the shape of the body. Therefore, suggesting that when one fails or struggles to do so they are personally culpable. In this way, the entangled logics of neo-liberalism, performativity and healthism can circulate affects of morality, shame and blame which can produce embodied desire and disaffection in some (Halse et al., 2008).

The literature surrounding the sociology of health and the body takes up and develops the concept of 'healthism' extensively. It was within this assemblage of orientations to health and the body that the somewhat more recent reports of a global 'obesity' crisis (HOC, 2004; WHO, 1998) came to be understood and

expressed. Within obesity discourses, body weight is identified as a primary indicator of health and wellbeing, with BMI most commonly used as a measure of acceptable body weight. Rich and Evans, (2005) document and critique the explosion of articles and reports informing us of the 'obesity epidemic' that is purportedly sweeping across the western world, leaving us all at risk. Coverage such as 'One foot in the grave – Fat Brits told exercise or die' (The Sun, Friday April 30, 2004) to 'Heffalump traps will clear the NHS of fatties' (The Times, Saturday September 2, 2017) work to sensationalise the issue and produce stigmatising affects (Monaghan, Bombak, and Rich, 2018). Such articles claim to draw on scientific evidence, however, they often ignore the uncertainty surrounding the primary research on obesity and the complex, non-linear relationship between weight and health (Campos, 2004; Gard and Wright, 2005). The social construction of a moral panic surrounding weight, health and obesity has been the subject of a number of critical studies in recent years (Aphramor, 2005; Colls and Evans, 2002; Evans-Braziel and LeBesco, 2001; Gard and Wright, 2005; LeBesco, 2011; Monaghan, 2008; Murray, 2008; Wright and Harwood, 2012; Warin, 2015; Monaghan et al., 2018; Warin and Zivkovic, 2019). Evans, Rich, Davies, and Allwood's research (2008) demonstrates that obesity assemblages serve to manufacture a renewed focus on 'weight' rather than health. The visceral materiality of fat and the fat body are often utilised as a means of producing powerful affective responses. Rich (2010, 2011) demonstrates how within obesity assemblages material-discursive representations of the 'obese body' are often highly classed, gendered and racialised, circulating affective flows that serve to further marginalize certain young bodies in schools.

How forces become felt: assembling the pedagogical conditions for young people's ill/well-being

The above mentioned affective assemblages that focus on bodily responsibility and risk often become ways of understanding and managing young people's bodies in a way that emphasises individual choice and obscures the complexities of broader social relations and materialities. These discourses can have particular appeal in relation to young women's bodies, bodies more traditionally thought of in relation to risk. The discourses 'pick up on key elements of some general feminist principles about young women's new opportunities for choice, individual

empowerment, personal responsibility, and the ability to "be what you want to be"' (Harris, 2004, p. 7). Harris describes young women as being constructed as the 'ideal flexible subjects', imagined as able to benefit from both 'feminist achievements and ideology, as well as from new conditions that favor their success by allowing them to put these into practice' (Harris, 2004, p. 7-8). NM theory allows researchers to interrupt these narratives that position individual young people, and young women in particular, as responsible/to blame for outcomes and ill-being. I wish to move towards understanding outcomes as 'a complex process of multiple intra-acting agents' that collectively produce phenomena and our understanding of them (Lenz Taguchi and Palmer, 2013, p. 683).

In examining 'what is distinctive about contemporary articulations of gender' (Gill, 2007, p. 148), 'postfeminist' media culture has become an important object of critical inquiry. Rather than using the term to define a moment, position or conceptual shift, like Toffoletti, Francombe-Webb, and Thorpe (2018), I consider 'postfeminism' as a particular 'logic' or 'sensibility' (Gill, 2016, p. 622). Gill's (2007, p. 148) important shift signals 'postfeminism' as the 'phenomenon into which cultural scholars should inquire – rather than an analytic perspective'. In their landmark contribution, Gill (2007, p. 148) conceptualises this particular sensibility in fluid terms as one 'informed by postmodernist and constructionist perspectives' and 'made up of a number of interrelated themes' (p. 147). Since this contribution, there has been renewed interest and activism surrounding feminism on and offline (Kanai, 2017; Keller, 2015), alongside an increased 'awareness of intersectionality, cultural difference and gender and sexual diversity in relation to discussion of women's issues in more mainstream media forums' (Toffoletti et al., 2018, p. 2). As a result of this, there has been fertile debate about whether the term 'postfeminism' still has analytical purchase (Gill, 2016). Many of the key scholars I draw on (Dobson and Kanai, 2019; McRobbie, 2015; Riley, Evans, and Robson, 2018; Toffoletti et al., 2018) continue to see the deployment of the term as a productive irritant (Fuller and Driscoll, 2015), while recognising that multiple, complex and contradictory feminisms can co-exist within a 'moment' (Gill, 2016). I argue for the continued relevance of postfeminist debates

in exploring how young bodies become understood, lived and responded to in UK schools.

In the following section, I consider how dominant discourses and pedagogical modes of address assemble to affect and matter different young bodies. Without over generalising or drawing simplistic links, I consider how these assemblages may create the conditions for body disaffection and eating distress amongst some. I also consider how these assemblages affect the ways in which different manifestations of embodied distress become recognised, understood and responded to. These lines of enquiry, which I revisit in my analysis chapters using my empirical data, are important for my approach. Through considering how these forces become felt differently across contexts, I enact situated explorations of how to develop body pedagogies more responsive to, and response-able for, body disaffection and eating distress in schools.

'Future girls' in need of therapeutic intervention

Gill (2007, p. 147) argues that postfeminism is 'made up of a number of interrelated themes', for which she provides detailed explanations. Of particular interest to me, is the orientation towards education, work and the body (and therefore manifestations of embodied distress in schooling) that a postfeminist sensibility can emphasise and encourage. Harris (2004) and Walkerdine et al. (2001) detail how ideals for the feminine body are now deeply entangled with the attainment of educational and career success. Harris (2004) draws on McRobbie's (1997, 2000) analyses that while youth cultures have always emphasised feminine success in relation to body and appearance, 'what is new is that this is now connected to success at work' (Harris, 2004, p. 19). Harris (2004) argues that working on oneself to perfect self-presentation is posited as necessary for success in the world of work. Gill and Orgad (2015) provide an analysis of how the notion of confidence has powerfully taken hold in understandings of young women in relation to both work and 'consumer body culture' (p. 324). Through 'Lean in' and 'Love Your Body' discourses the 'political project of challenging gender inequality' in work and consumer culture becomes an internalised personal project (Gill and Orgad, 2015, p. 328). This is a result of 'treating both the problem and its solutions as personal, individualised and psychologically based' (Gill and Orgad, 2015, p. 331). The move towards a focus on confidence is part of the

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broader commodification of 'girl power' feminisms (Banet-Weiser, 2015) that are made compatible with visions of a self-entrepreneurial subject (McRobbie, 2015). Through constructing young women's success and failure as dependent on individual choice and strategy, some young women are seen as unable to fail (become hailed as 'future girls') while others are provided with little opportunities for success (become framed as 'at risk') (Harris, 2004).

Harris (2004) and Walkerdine et al. (2001, p. 185) highlight how this can mean that a middle class girl who has 'any kind of problem with academic success is typically presented with a number of costly therapies to allay the problem and produce or sustain the required success'. These therapeutic responses do not typically challenge, or provide respite/the means through which to 'heal' from the conditions through which a young person's embodied distress, such as body disaffection or eating distress, may have manifested. Rather, these approaches tend to place further pressure and responsibility on the young person through conceptualising them as the project to be worked on. They are encouraged to work on the self, quickly and quietly, so that they may return to a trajectory of success and to conditions that may have manifested such distress in the first place. Unlike their middle class peers, manifestations of embodied distress amongst those girls who become framed as 'at-risk' are more likely to become penalised and criminalised than psycho-pathologised (Griffin, 1997; Harris, 2004). Indeed, both the postfeminist sensibility and the study of the postfeminist sensibility has been criticised for a limited focus on, and privileging of, white, western, middle class, heteronormative young women (Hey, 2010).

'At risk' young people penalised for 'acting out'

Just as the privileges that work to enable academic success amongst young middle class women become articulated as the result of good choices, complex social issues and disadvantage become understood as the product of poor choices amongst working class young women. Harris (2004) details how young 'at risk' women who engage in 'drug use, gang membership, criminal activity, and early sexual relationships' become understood as enacting 'the gains of feminism in problematic ways' (p. 29). Concerns about these issues amongst young working class girls do not lead them to become psycho-pathologised, offered costly treatments or understood as relationally produced. Rather these activities, and

those young women that become associated with them, become understood and identified as 'disordered patterns of consumption' (Griffin, 1997, p. 10). Such understandings are entangled in humanist conceptualisations of morality, concepts which Paechter's (1998) work demonstrates as far from neutral. These understandings have led to a number of policy and procedural responses through which to manage, discipline and detain young people considered to exhibit such 'disorder'. Harris (2004) expands on how such responses are racialised through drawing on Males (1996, p. 12);

'A visit to a state youth prison…reveals a sea of black, Hispanic and Asian adolescents. A trip to the ward of an upscale adolescent psychiatric hospital reveals a sea of white inmates running insurance-paid tabs of $1000 per day or more'.

Hempel-Jorgensen (2009) provides further detail of how broader gendered, classed and racialised understandings of 'misbehaviour' (p. 437) (or manifestations of embodied distress) become articulated in schools. Hempel-Jorgensen's (2009) research in two schools with different social compositions highlights how the effects of performative 'testing culture' were much greater in the working class school (p. 435). This school was 'dominated by issues of discipline and behaviour rather than academic performance', in a way that contrasted with the middle class school (Hempel-Jorgensen, 2009, p. 435). Middle class (and typically white) young people who may struggle or 'act out' are more likely to be guided and supported to resume learning within an educational system in which they are assumed to belong and be suited to. However, young people of colour and those from working class backgrounds who struggle or 'act out' are more likely to be assumed as poorly suited to schooling and as a 'problem' disrupting the learning of other young people (Hempel-Jorgensen, 2015b, 2015a; Hempel-Jorgensen, 2009; Lupton and Hempel-Jorgensen, 2012; Walkerdine et al., 2001). Thomson (2002) and Reay's (2010) work higlights how within schools there remains a very limited number of discourses and conceptualisations through which to understand and respond to issues amongst working class young people without stigmatising them. Mirza's work (2006, 2009) higlights how young people of color in UK schools, and young women of color in

particular, typically become understood through homogenised narratives or are excluded from the narrative entirely.

Racialised bodies: between homogenised narratives and the silence of whiteness

Postfeminist sensibilities have been characterised by a distinct whiteness (Wilkes, 2015). This is particularly relevant for considering how embodied distress amongst young women of colour may manifest, become understood and responded to within schooling. Harris (2004, p. 102) argues that ideals for the feminine body, 'mainstream academic success and high achievement are bound up with aspirations for and ideals of a middle class status that is fundamentally associated with whiteness'. Mazzei's (2008, 2011) and Leonardo's (2013) work considers how colour-blind discourses and silences surrounding issues of race in educational spaces work to reproduce whiteness, privilege and power. This entangled whiteness is not to say that postfeminist media cultures have not been central to the lives of young women of colour. However, postfeminist sensibilities often enact 'cuts' surrounding the bodies of young women of colour in ways that mediate their participation and the emergent understandings surrounding their bodies. Butler (2013) highlights how some representations of, and relational embodied enactments by, black women like Nicki Minaj have served to fracture the white postfeminist ideal. However, all too often postfeminist affective assemblages demand hyper-sexuality and heterosexuality from young women of colour, and young black women in particular, by commodifying racial and ethnic difference (Butler, 2013). Banet-Weiser's (2007) analysis of Nickelodeon programming demonstrates how 'brown-skinned girls are regularly depicted in a neoliberal postfeminist context as "urban" and full of ethnic "flava" that adds to, but rarely challenges, representations of white femininity' (Banet-Weiser, 2007, p. 202 quoted in Butler, 2013, p. 50). Springer (2007, p. 252) likens such practice to bell hook's argument that certain forms of cultural engagement only amount to 'eating the other' rather than providing any real disruption to power relations. Within those cultures that advance a postfeminist sensibility, subjectivities and embodied meaning making (linked to the increased visibility of the body) become linked to the market logics of rapid capitalism across the global North. Walkerdine's (2003) work details how young women are encouraged to 'consume oneself into being'. The 'subject for which happiness is apparently possible' is

therefore preserved for those with the means to consume and becomes 'a pleasure endlessly displaced and postponed, glimpsed in snatches of holidays, acquisitions as though it were life' (Walkerdine, 2003, p. 247). Some young women, like the British Muslim girls in Mirza and Meetoo's (2018) study, have to live the contradictions of these postfeminist affective assemblages in the everyday as their bodies become sites of conceptual conflict that can't be resolved within such limited discourses.

More recent work critically engages with popular culture 'moments' that nuance, problematise or shift the postfeminist fantasy (Dobson and Kanai, 2019; Fuller and Driscoll, 2015; McRobbie, 2004). In my analysis, I consider how claims of partial progress (Dobson and Kanai, 2019) relate to the complex situation in different schools. Ratna (2018, p. 197) argues how the 'Whiteness of Westernized framings of knowledge production, continues to reproduce homogenizing and false narratives' surrounding women of colour. Later in this chapter, I consider how pedagogical address surrounding the young body in schools has been based on typically 'European, White, male, middle- class, Christian, able-bodied thinking and heterosexual ideals' (Sandlin et al., 2011, p. 15) and how attempts to 'capture' experience can unintentionally work to colonise and other. Ratna (2018, p. 202) advocates a move away from highlighting the experience of difference and towards considerations of 'how complex and lived differences are made and challenged'.

Body pedagogy and online-offline algorithmic social worlds

In considering how understandings of young people's bodies and embodied distress are assembled and challenged, some detail of the algorithmic social media platforms that have increasing influence in young people's lives is necessary. Renold and Ringrose (2017, p. 1068) dissolve any assumptions of 'virtual/real digital/material and online/offline binaries' through their conceptualisation of young people's online-offline social worlds as entangled and co-constituted. The affective assemblages through which young people's bodies become understood are co-constituted by, and entangled with, 'algorithmic social media platforms'. The algorithms used as part of these platforms play a key role in 'structuring content and making it visible based on predictions of value generation' (Carah and Dobson, 2016, p. 9), with value typically being conceptualised within the

platform's profit agendas. Carah (2014) and Carah and Dobson (2016. p. 1) demonstrate how social media users' sharing of images, curatorial practice and engagement tendencies become data that 'are accumulated in databases and congeals over time into algorithmic procedures'. These algorithmic assemblages that have increasing influence in our entangled online-offline social worlds, demonstrate the need for PH theorising that moves beyond individualised humanist conceptualisations of agency towards more distributed conceptualisations. Contemporary dominant discourse surrounding social media can advance simplistic narratives of online spaces as intensifying pressures and 'causing' eating disorders. These narratives often come into conflict with popular notions of social media as providing everyone with a voice with which to challenge such pressures. Some of the literature surrounding young people's engagement with social media spaces serves to add complexity to these over-simplified claims. Appearance pressures and gendered double standards may indeed be intensified through such platforms. However, the below detailed works show how through mediated enactments of online activisms, these technologies are also used to affect others and in turn shift and disrupt body pedagogies.

Previous research demonstrates how young people often refer to 'broad indicators such as being slim, muscular, toned and tall whilst describing the bodies they admire' (Johnson, Gray, and Horrell, 2013). The young people, MacIssac (2016, p. 144) worked with 'drew upon further layers of detail' in detailing the appearance pressures that emerged in intra-action with social media platforms. Through the rise of mostly/solely image sharing social media apps, income, social standing and therefore 'success' can now be accrued through curating visually pleasing presentations of oneself and their lifestyle online. In the schools that MacIsaac, Kelly, and Gray (2018) worked with, achieving this often involved carefully balancing an appropriate performance of heterosexual attractiveness on the part of the young women so as to be perceived as 'hot' but not 'being too 'slutty' or making too conscious an effort to be 'attractive' whereby risking being branded fake' (p. 823-824). While the researchers found that young men were also under considerable pressure to receive social approval through perfecting embodied representations online, female bodies were more heavily surveilled when compared to male bodies. In line with other findings in this area, young

women were more harshly judged for sexualised representations of the body deemed inappropriate, with derogatory reputations attributed to girls having more longevity (Handyside and Ringrose 2017; Ringrose and Harvey 2015; MacIsaac et al., 2018; MacIssac, 2016). Feminist social media scholars explore how social media has been put to use as a means of challenging some of the normative discourses and pedagogy that assemble in relation to the gendered body (Lawrence and Ringrose, 2019; Rentschler and Thrift, 2015; Retallack, Ringrose, and Lawrence, 2016; Ringrose and Lawrence, 2018). However, far from ideas of egalitarian space through which everyone has the opportunity to be heard, the capacity to draw an attentive audience is rather more complex. Marwick (2015) highlights how more often than not, these platforms and processes tend to reinforce existing hierarchies 'of fame, in which the iconography of glamour, luxury, wealth, good looks, and connections is re-inscribed in a visual digital medium' (p.141).

I draw attention to the assemblage of forces that may become felt, and discursively produced as pressures, not as a means to draw suggestive links as to what they might be productive of. Instead, I wish to highlight the complexity of young people's lives and emphasise the importance of taking the situated and embodied into account when evaluating the material consequences that pedagogical intra-actions can have for those involved (Lenz Taguchi and Palmer, 2013). Engagements with social media, exam preparation, or schooling in general, may evoke ill-being or disaffection in one situated context and very different affectivities in another. Using NM theory, I come to understand phenomena such as 'the disaffected body' as part of a broader entanglement/assemblage of 'multiple performative agencies' (Lenz Taguchi, 2011, p. 46). These agencies include matterings and discourses within/beyond schooling as well as the agency of the school building, online spaces and practices within a given school. Phenomena are enacted through the intra-action of these agencies where 'the boundaries and properties of the components of phenomena become determinate' (Barad 2007, p. 139) 'as the particular concept that we attach to that phenomena becomes meaningful in the very same event' (Lenz Taguchi and Palmer, 2013, p. 673). The implications that this shift in thinking surrounding agency can have for considerations of pedagogy is that we (researchers, educators) may shift our

pedagogical mode of address from focusing on individual agency to considering the multiple situated agencies that may be intra-acting to produce ill-being and disaffection in 'unequal/inequitable' ways. This is not currently the dominant approach taken in pedagogies that seek to address youth health issues as will be discussed below.

Equality or equity?

Within these affective assemblages, conceptualisations of young people as rationalist individuated humanist agents are advanced. This is crucial in order to understand the 'pedagogical mode of address' enacted in relation to the body in schools. Ellsworth (1997) borrows the phrase 'mode of address' from film studies, which in simple terms means who does this text 'think you are?' (p. 23). Ellsworth (1997) encourages consideration of the 'paradoxical power of address' in education and asks 'what gets erased and denied, and at what cost, when we act as if there is no mode of address in teaching?' (p. 45). The above orientations come into 'affective assemblage' in schools to influence and advance long held assumptions surrounding who the learner is. 'Equal/equitable' pedagogies in HE are then developed with and through these understandings and assumptions surrounding the individual. Before continuing such discussion, it is worth clarifying and differentiating these terms in relation to HE. Alongside Byrne (1985), Evans and Davies (1993) have taken the view that historically some of the UK shortcomings in their attempts to achieve educational equality in the state system come as a result of its 'refusal to define what was meant by equality in education, and conceptualise its implication for the curriculum in schools' (p. 12). Kelly (1991, p. 40) argues that two main conceptualisations of equality have enjoyed dominance in recent history in the UK. The first relates to equality of opportunity or access. This perspective views certain forms of human activity as superior and therefore access requires higher levels of intellectual activity and ability. Education is therefore 'the initiation into those activities' (Evan and Davies, 1993b, p. 1). Within PE and HE this view often finds expression in the nurturing of high-status subjects through on emphasis on competition, selection and reward. Or alternatively, in the 'socialization' and 'control' (typically understood in these Foucauldian terms) of those who fail to excel within this system through HE and PE activities that hold less status. The second view, by

contrast is not tailored towards economic productivity or student potential. Instead, it contends that 'every child is entitled to the fullest educational provision from which he or she is capable of profiting' (Kelly, 1991, p. 32). This view typically functions through an emphasis on provision that 'is both accessible and meaningful to all' (Evans and Davies, 1993b, p. 2). Evans and Davies (1993a) use the term 'equity' in differentiating this second conceptualisation. I consider how the conceptualisation of the learner creates an understanding of, and justification for, what can be considered a fair education for all.

Schooling gendered, classed and racialised bodies – from rationalist human subjects to embracing 'cyborgian godesses'

Many of the pedagogical approaches below that seek to address youth health issues, and of particular concern to me, body disaffection, 'privilege knowledge transmission models where learners "acquire" new information' and 'realist forms of representation (expert truths about mental illness are correct)' (Fullagar, Rich and Francombe-Webb, 2017, p. 7). In this way, these approaches can serve to 'perpetuate limited assumptions about rational subjectivity' (Fullagar, Rich, and Francombe-Webb, 2017, p. 7). Across the pedagogy literature there have been longstanding (Biesta, 2012, 2014b, 2014a; Burdick, Sandlin, and O'Malley, 2014; Sandlin, Schultz, and Burdick, 2010; Sandlin et al., 2013), as well as more recent (Sandlin, Burdick, and Rich, 2017) calls for the 'need to move beyond pedagogy as a cognitive and rational process of transmission, toward a more complex, affective process of relationality and embodiment' (p. 827). Burdick and Sandlin (2013) leverage a similar critique of these pedagogies that focus on humanist ideas of the mind and reason. They argue that these pedagogical framings often privilege quite prescriptive, pre-meditated ideals of transformation and can serve to neglect embodied and aesthetic dimensions of learning. The authors draw on Ellsworth (1989) to problematize pedagogies that frame dialogue and critical reflection as the path to discovering a rationalist authentic and unitary self. Ellsworth (1989) argues this notion may serve to advance 'repressive myths' by privileging over-prescriptive ideas of 'what people think and who they should be' (Sandlin et al., 2011, p. 15). Such prescriptive ideals can serve to obscure and leave unchallenged 'deep-seated, self-interested investments' (Ellsworth, 1989, p.

313) based on typically 'European, White, male, middle- class, Christian, able-bodied thinking and heterosexual ideals' (Sandlin et al., 2011, p. 15).

Indeed, Paechter (1998) and Walkerdine (1988) have provided powerful arguments to demonstrate that the reified pedagogies and ways of knowing in the maths and sciences are often embedded with certain ideals for the subject and hold onto a fantasy 'of a perfectly rational and ordered universe' (Walkerdine, 1988, p. 187). This means that the complexities of lived lives can become positioned as texture that can and should be bracketed out to avoid obscuring rational thought. These are important insights to provide here, as many of the dominant ways of knowing the fat body, including those knowledges used to justify obesity agendas, have been/are often produced within the quantitative sciences. The scholars detail how the fantasy of power and control that these rational knowledges provide, albeit a fantasy, are part of relations in which 'those seen as having 'mastery' of it are given (in the sense of exercisable) power' (Paechter, 1998, p. 65). This power arises from possession of these knowledges, 'rather than from the knowledge directly' (Paechter, 1998, p. 65), 'the result of a fantasy is lived as a fact' (Walkerdine, 1988, p. 188). Paechter (1998) explains how this power can come at a cost, particularly for women. The necessary denial of located subjectivity can be a painful denial of the self (Walkerdine, 1988). This denial may be intensified for women as:

'(…) the operation of an 'objective' rationality requires the suspension of located subjectivity, it produces a 'degendered' subject. This, because of its association with reason and the transcendence of the body, turns out to be constructed as male' (Paechter, 1998, p. 66).

Of particular interest to my research is Paechter's (1998) work surrounding the ideal subject implicit in dominant pedagogical modes of address surrounding moral thinking and scientific reasoning in schools. This is of relevance to my research as ideas of truth and morality have pervaded debates surrounding how and what young fat bodies should be taught, resulting in particularly polarised perspectives surrounding the topic of 'obesity' in schools. Paechter's (1998) work compels me to consider the implications of the power relations produced by the illusion of 'the mastery of reason' (Walkerdine, 1988).

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In my analysis, I aim to employ NM and PH perspectives to explore how these complex processes, as described by Paechter (1998), play out in the HE classroom and the implications of these processes for different young people's embodied subjectivities. Without essentialising gender or making mass generalisations, Paechter's (1998) nuanced employment of empirical studies (Gilligan, 1982; Gilligan and Attanucci, 1988; Tannen, 1991) works to argue against Kohlberg's (Hekman, 1995) conclusions surrounding the gendered differences in moral reasoning identified in his work. Using his influential developmental stage sequence for moral understanding as a framework, Kohlberg (Hekman, 1995) found that women tended to remain confined to a lower level of development compared to men. This model reifies decontextualised judgements as the highest level of moral reasoning. Drawing on Gilligan and colleagues (Gilligan, 1982; Gilligan and Attanucci, 1988), Paechter argues for the presence of multiple alternative moral voices that are simply not recognised by Kohlberg's model, rather than a failure to mature morally on the part of women. Despite their exclusion from Kohlberg's schema, Paechter (1998) states that 'subsequent studies have suggested the possibility of a multiplicity of moral voices, arising from different racial and cultural contexts (Heckman, 1990; Stack, 1986)' (Paechter, 1998, p. 74). This makes the powerful point that even though these multiple 'voices', or ways of knowing, are often placed in a false hierarchy within current power relations, they are simply different, rather than superior/inferior.

Paechter's (1998) approach focuses on the pedagogical processes through which certain knowledge becomes naturalised rather than perpetuating any homogenised narratives surrounding the experiences or perspectives of marginalised groups (Ratna, 2018). This important shift moves our focus away from individual agencies towards relational forces in considering how to foster more socially just classrooms. Ellsworth 's (1989) work serves to remind us that to enact critical pedagogy is not to suspend the power relations of the classroom. Before asking students' to 'give voice' 'to the particulars of their experience' (Paechter, 1998, p. 68) in a lesson, we must understand that the classroom is not a level playing field. In the aftermath of critical pedagogy's problematisation, I employ NM and PH perspectives to explore alternative means of developing body pedagogies that may pose more substantial threat to the continuity of power relations in pedagogy

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(Gore, 1995). Paechter (1998) and Walkerdine (1988) expose how dominant notions of reason, truth and morality are deeply entrenched in power relations and so I look to alternative ways of framing ethics that may help us find more productive paths forward for body pedagogy in UK HE.

Considering that reason has played a central role in the processes through which differences get made in relation to race, class, gender and sexuality, this alternative approach to ethics may require increased sensitivity to the processes in which these differences become made. Powerful bodies of work reveal how reason has been deployed as part of racist imperial technologies (McClintock, 2013), as part of technologies of the colonialist hetero-patriarchy (Allen, 1986; Brant, 1994; Chrystos, 1988, 1995; Hunt and Holmes, 2015; Morgensen, 2011; Arvin, Tuck, and Morrill, 2013), by the self-defining middle classes (Finch, 1993; Skeggs, 1997), and highlights the 'curious conflation between reason and whiteness'(Baszile, 2008, p. 258; DuBois, 1975).

Sociology has had an important role in disrupting some of the falsehoods propagated about marginalised communities through these technologies. However, it has also made great efforts to pin difference down, to make it known. In relation to class difference, Walkerdine (2014) draws on Hey (2006) to highlight negative effects of such knowledge production in the lived every day. Through being told to 'get over it' by a colleague the rich complexity of gendered and classed experiences becomes flattened, reduced, trivialised to what is 'known' about class difference. Ratna's (2018) work on how the 'poststructural feminist obsession with difference' (p. 201) can affect women of colour details how the 'quest for representation' serves to 're-"Other" those who are already "Othered"'(p. 202).

 Critical race scholars have long troubled the morph of reason that assumes knowledge of lived complexities. Scholars such as Anzaldúa (1987), Moraga (1983), hooks (1989, 1990) Collins (2000), Grewal (2005), Mohanty (1984, 2003) Spivak (1993) and many more warn researchers against colonizing and othering in their attempts to know (Grewal and Kaplan, 1994; Moraga and Anzaldúa, 2015). Puar (2012b) reminds us to attend to difference and how it gets made, rather than using terms or signifiers of identity as a substitute for such analysis. Critical of the

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'epistemological capture' of 'ontologically irreducible' becomings (Massad, 2009), Puar recognises the merits, but highlights the many trappings of 'intersectionality'. The author (Puar, 2012b, p. 56) argues that women of colour have functioned as 'prosthetics' in relation to intersectionality and also to Haraway's favoured metaphor of the cyborg (Sandoval, 2000; Schueller, 2005). Puar performs a generative re-reading of intersectionality as assemblage and provides a means of analysis beyond the logic of identity. Drawing on Massumi (2002), Puar (2012b, p. 61) shifts from a focus on locating identity to dissect fault and towards asking 'what are the affective conditions necessary for the event-space to unfold?'. Puar sees Haraway's final line of her landmark essay 'I would rather be a cyborg than a goddess' as:

'favoring the postmodern technologized figure of techno-human over the reclamation of a racialized, matriarchal past, thus implicitly invoking this binary between intersectionality and assemblage' (p. 56)

Puar (2012b) argues we need not disaggregate the two and advocates for a becoming intersectional assemblage that celebrates the 'cyborgian goddesses' in our midst (p. 63). When considering power and reason in relation to how differences get made, Taylor's (2013, 2018, 2019) work demonstrates and considers the centrality of bodies, objects and spaces in these processes. Taylor's (2013, p. 689) diffractive analysis of everyday classroom events allows her to attend to how intra-actions involving co-constituted 'object-bodies-spaces' enact 'cuts'. Taylor (2013) details why certain intra-active cuts count through explaining how they enact 'differentness' (Barad, 2007, p. 137) in ways that can 'maintain hierarchies and instantiate' gendered, classed and racialised power (Taylor, 2013, p. 694). Rather than being deterministic, this approach focuses on the conditions through which bodies might shift and destabilize pedagogical relations to become otherwise (Taylor, 2018).

'Pedagogical modes of address' in schools and online

In the following section, I return to my focus on obesity and body image programmes, in order to consider how these dominant enactments of school-based body pedagogies may co-constitute the learner and the social conditions through which body disaffection may or may not arise. I do this by attending to the

'pedagogical mode of address' (Ellsworth, 1997; Giroux, 2004a) within such enactments and the effects and affects this can produce in intra-action with different young people. Body pedagogy never happens in a vacuum and therefore, I consider how the entangled roles that technologies, online spaces and counter publics play in relation to school-based enactments of body pedagogy.

Obesity programmes in schools

School based obesity programmes often employ pedagogical strategies informed by the discipline of psychology, and popularised more broadly, in an attempt to effect behaviour change at the level of the individual. These programmes are also informed by approaches which articulate the need to enhance the health of the population through enacting what some scholars term biopedagogies (Wright, 2012; Wright and Halse, 2014). However, even when focusing on broader level collective change, thinking can remain centred around the agencies of individuals through discourses that emphasise choice and volition. Empirical work demonstrates such approaches are largely ineffective in bringing about the desired change, particularly when employed in the schooling context and in relation to the complexities of body weight (Gard, 2011a). I am less interested in evaluating the effectiveness of these programmes and more concerned with interrogating the visions of the subject implicit in these pedagogical approaches and how these play out in UK schooling.

Carlile and Jordan (2005) explain that behavioural approaches to pedagogy (such as those common to obesity prevention work in schools) aim for uniformity and getting young people to produce the same/correct behaviours. These approaches therefore often centre on the production of this desired behaviour rather than the complexities of different young people's embodied health and lives. In considering how more behaviourist body pedagogies enact very embodied expectations, Evans, Rich, Davies, et al., (2008, p. xiv) draw on Bernstein's concepts of 'performance and perfection codes'. Evans and colleagues develop their own adapted concept of 'body-centred perfection codes' in analysing the embodied orientations implicit in such pedagogy (Evans, Rich, Allwood, et al., 2008, p. 392). My conceptualisation of body pedagogies as dynamic intra-actions, in which the body can work to shift or destabilize pedagogy, moves away from the idea of pedagogical enactments of rigid 'codes'. My analysis is more

concerned with how certain pedagogies assemble in relation to the young body and how these body pedagogies variously play out in situated pedagogical intra-actions. Within current assemblages that promote notions of individual agency and occlude contextual complexities, the provision of knowledge and information becomes understood as the 'common sense' solution to overcoming individually framed 'barriers' to performing the desired 'healthy' behaviours and subjectivities.

Freire (1968), the classic critical pedagogue has long been deeply suspicious of pedagogical approaches concerned with depositing information. He viewed such 'banking' approaches to education as limited due to their failure 'to propose to students that they critically consider reality' (Freire, 1968, p.74). In order for liberation to occur, the educational goal of depositing information must be abandoned entirely in favour of a 'problem-posing' pedagogy. For Freire, the concept of 'problem-posing' involves embodying communication and focusing on consciousness. Not only consciousness of external intents but also as consciousness turned in on itself, described by Freire as 'a Jasperian "split"— consciousness as consciousness of consciousness' (Freire, 1968, p.79). Under this mode, the teacher – student dichotomy ceases to exist giving rise to the new term, 'teacher-student with students-teachers' (Freire, 1968, p. 80). Such an approach, if taken up in HE, would necessitate the re-insertion of some of the complexities of students' lives. Here, the teacher does not solely teach the student, rather in communication with the students the teacher is taught and the students 'who in turn while being taught also teach' (Freire, 1968, p. 80). This approach is reliant on some of the humanist rationalist notions of the learner that my enquiry attempts to move beyond. However, I believe it is important to highlight the key critiques that form some of the basis of the now incredibly varied endeavour of challenging what are often taken for granted pedagogies.

Within the UK, the desired material-discursive embodied subjectivities and behaviours of obesity pedagogies are often implicitly classed. In their account of obesity P/policy's pedagogical expression in an inner-city, co-education, comprehensive school in England, De Pian, Evans, and Rich (2014, p. 136) wrote:

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'Children were to be given health knowledge that might help them deal with, avoid or *repair* transgressions/pathologies in their local cultures and the principles implicit in this announced absence, difference, pathology and abjection.' (Emphasis in original).

De Pian, Evans, and Rich (2014) go on to explain that the working class young people's apparent failure to respond appropriately to obesity imperatives was not the result of incorrect or deficit knowledge. Many of the young people they worked with were fully enlightened in regards to what they should be doing. Their 'opportunity to do so', however, 'was limited by other markers of social injustice including poverty and the limits of physical and material resources in the family or wider community' (De Pian, Evans, and Rich, 2014, p. 138). What I am particularly interested in for my enquiry, is the affectivities and matterings these pedagogical intra-actions may produce and manifest for different young people. Revisiting Evans and Davies (1993b) introduction to 'Equality, education and physical education' these obesity P/policies enact pedagogies that provide more or less 'equal' access to knowledge and information, without 'equitable' provision of necessary resources, and within a deeply unequal/inequitable material-discursive assemblage. These largely discursive pedagogies about health do little to challenge the classed, gendered and racialised assemblages in which certain bodies come to be reproduced in stigmatizing ways. This is well demonstrated in Rich's (2011) analysis of UK reality TV, Jamies Oliver's 'Jamie's School Dinners' and 'Jamie's Ministry of Food' in particular. Despite the various efforts of the working class people on these shows to meet the health imperatives put forward by the middle class celebrity chef, the assemblage in which these health imperatives were enacted produced powerful affects that only served to further stigmatise and marginalise these working class bodies. I believe such analysis demonstrates the importance of careful consideration of the ethics inherent in pedagogical knowledge production, an endeavour that requires particular attention to be paid to the way in which affects are produced and different bodies come to matter within particular assemblages.

Body image programmes in schools

Body image programmes and their pedagogical approaches are typically informed by the discipline of psychology. In my earlier discussion of body disaffection, I

discussed Wright and Leahy's (2016) work that describes the term body image and it's conceptualisation as originating from this field. Here, I wish to explore the pedagogical mode of address inherent in body image programmes, the visions for the subject implicit in these approaches and how these pedagogies may play out in the different schooling assemblages of UK schools, and to what effect. The idea that young women, in particular, are often unrealistically happy with their potentially normal bodies is an analysis and assurance popular in psychology, and at a broader level. When someone is said to have poor body image, the implied meaning is that how they view their body is in some way flawed, incorrect or negative. Increasingly, however, advertising, media and the saturation of imagery online that provides 'unrealistic' representations of the body are recognised as a significant influence. The issue, however, is still typically posited as a 'problem' of the individual and solutions are framed in this way. Pedagogical approaches therefore, often focus on improving the individual's 'cognitive abilities' and increasing their 'media literacy' through the provision of rationalist knowledge (Wright and Leahy, 2016).

Carlile and Jordan (2005) explain that within the pedagogical approach of cognitivism, the teachers' role is to ensure the students acquire and adapt the correct/most efficient mental processing or cognitive strategies to produce the desired result (p.18). Strategies identified as the most efficient are typically privileged over exploration or a recognition of the multiplicity of knowledge. Many body image programmes employ such pedagogical approaches with the view to enhancing young people's 'critical thinking' capacities so that they can challenge such unrealistic body representations. The adaptation of such cognitive abilities is typically known as critical media literacy. Biesta (2014a) is sceptical of this pedagogical approach, that is often common to adult education classes. He argues that within this approach, social problems are turned into issues of learning. This places the responsibility on the individual rather than framing them as collective issues to be dealt with together. Like the conceptualisation of pedagogy in obesity P/policies, through conceiving the function of pedagogy as concerned with instructing citizens how to be politics are taken out and this risks 'replacing politics by education' (Biesta, 2012, p.684-685).

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Amongst the most confusing literacy approaches are those body image programmes or critical media initiatives that claim to simultaneously address concerns surrounding both body disaffection and childhood obesity. It is the 'obesity discourse' and its associated initiatives that has often been charged with originating and legitimising some of the negative assumptions about bodies of size (Leahy, 2009; O' Dea, 2000, 2007; Wright and Leahy, 2016). Young people who are classified as overweight or obese within these schooling assemblages are placed in incredibly difficult positions that are not easy to reconcile within the rationalist body pedagogies available. As previously mentioned, Cliff and Wright's (2010) research, demonstrates the challenges and affects of uncertainty that these pedagogical assemblages also produce for teachers. Little support was provided to the teachers who felt like they were walking a 'tightrope' (p. 227) or dealing with 'minefields' (p. 230) in negotiating these pedagogies. This account of the effects and affects of these body pedagogies assembling, serve to further support LaMarre et al.'s (2017) argument that 'cognitive dissonance' approaches aiming to eradicate what are inevitable 'split and fluctuating subjectivities' are deeply misguided (p. 246). Livingstone has published extensively surrounding the topic of media literacy. For the purposes of this inquiry, I am particularly interested in the scholar's landmark paper that critically considers the concept of 'literacy'. In this publication, Livingstone (2008) considers how engagement with media has been conceptualised and approached in order to ask; 'does the term literacy do the critical work we require of it or does it instead perpetuate traditional inequalities?' (p. 57).

Livingstone (2008) productively engages with popular conceptualisations of literacy as '—''competence,'' ''capability,'' (social/cultural) capital, and, especially, ''skill''' (p. 54) to question what happens when we frame engagement with media in in this way? This has a number of effects that include shifting blame and responsibility away from malevolent texts or providers of texts and onto users. When users are not perceived to 'possess' the necessary media literacy skills they can become stigmatised as 'gullible, naive, unskilled, or incompetent' (Livingstone, 2008, p. 55). Such a conceptualisation also perpetuates the idea that there is a 'correct' and therefore 'incorrect' engagement with media. Aforementioned, public pedagogy and feminist scholarship serves to trouble such

ideas and approaches that rely on assumptions of a uniform public and rationalist learner.

Livingstone (2008) views the concept of literacy's focus on the interplay between media and user as a merit. Rich and Miah (2014) and Rich (2019) push this even further through their public pedagogy approach to engagement with digital health and social media that focuses on 'how 'users' experiences are *formed relationally*' (Rich, 2019, p. 133, emphasis in original). This approach to media engagement that moves away from the idea of individuated phenomena is much more compatible with my NM conceptualisation of body pedagogy as an intra-action. To follow up on an earlier thread, I find conceptual approaches like those offered by Featherstone (2010) and Coleman (2008) productive. Featherstone (2010) and Coleman (2008) explore media engagement through a focus on affective relations and how they can co-constitute the more-than-human body in intra-action. I draw on these works in my analysis to offer a more-than-human exploration of how we may develop body pedagogies more response-able for body disaffection in schools.

Despite offering critique, Livingstone (2008) and Rich (2019) do not abandon the term literacy. They recognise the important work carried out under the remit of 'literacy' and the momentum that has gathered behind this term. Livingstone (2008) encourages those in the field to consider inherent assumptions alongside productive conceptualisations so as to ensure more ethical enactments of such pedagogies. Similarly, I do not wish for a removal of the literacy agenda from schools. Literacy has been entangled in feminist disruptions and continues to be deployed for such activist ends. Rather, I consider how body disaffection research may benefit from the momentum gathered behind such approaches, through developing and enacting more creative pedagogical approaches as part of this agenda. These creative approaches may further engage the relational and affective dimensions of body disaffection, after the idea of the 'rationalist humanist learner' has been problematised. There is a need for 'literacy' approaches that attempt to trouble the more-than-human power relations of schooling, within which young people's media engagements are situated. Through engaging the relational, affective and more-than-human nature of young people's situated media engagements/experiences of disaffection, 'literacy agendas' may come to have

more potential to open up the 'conditions of possibility' through which the fat body becomes in HE and PSHE.

Entangled digital technologies and online spaces

Both in UK schools and beyond, digital technologies and online spaces are increasingly implicated in shaping the body pedagogies surrounding young people's health. Digital health and fitness now encompasses a large range of technologies that focus on the promotion of 'healthy lifestyles' across schooling contexts and beyond. Rich's (2018) paper gives further detail of some of the recent directions for the use of digital technology in pedagogy surrounding young people's health. Rich (2018) cites some of the key research in this area, from the work on wearables (Goodyear, Kerner, and Quennerstedt, 2019), use of technology in PE (Casey, Goodyear, and Armour, 2017) and exergaming (Gibbs, Quennerstedt, and Larsson, 2017), to the work that explores digital campaigns (Depper, Fullagar, and Francombe-Webb, 2019) and posting trends on social media (MacIsaac et al., 2018). I am more interested in the pedagogical modes of address enacted within and through technologies and the possible implications of these.

This is something that Fullagar, Rich, and Francombe-Webb (2017) and Fullagar, Rich, Francombe-Webb, et al., (2017, p. 1) give great thought and exploration to in their papers. They consider pedagogies surrounding 'mental ill health' in the digital age. Mental health campaigns across various digital platforms, commercial self-monitoring apps and various e-therapies are amongst some of the phenomena explored for their studies, surrounding public pedagogies and mental health. Fullagar, Rich, and Francombe-Webb (2017, p.4) similarly draw on Barad in understanding 'human-technological relations as co-implicated in producing (not merely representing) mental health phenomena'. These phenomena 'materialise through entanglements with digital texts, images, embodied histories and cultural norms of personhood' (Fullagar, Rich, and Francombe-Webb, 2017, p.4). This means that neither the digital technologies, nor the people using them, exercise all agency in constituting material-discursive phenomena, rather they emerge though intra-action. The authors offer a conceptual approach that allows us to consider what digital practices 'do' within pedagogical modes of address to 'constitute

experiences of subjectivity through the micropolitical intra-actions of everyday life' (Barad, 2007; Fullagar, Rich, and Francombe-Webb, 2017, p.5).

Digital technologies are implicated in advancing certain ways of knowing and understanding health. Fullagar, Rich and Francombe-Webb (2017) explain that young people's learning about mental health with and through these digital technologies are often bound up with expert pedagogies that define 'normal/abnormal experiences of distress' (p. 7). The scholars draw on Gagen (2015) and Rose and Abi-Rached (2013) in arguing that youth mental health literacy is increasingly becoming articulated through discourses of neuroscience/bioscience. Within current assemblages that advance trends of quantification rather unproblematically, much of the uncertainty and indeterminancy of psychoanalysis has been abandoned in favour of a reliance on the numeric to make diagnoses. In this process, subjective experiences are translated into objective numbers, with digitalisation and self-tracking playing a significant role. I am particularly interested in how these pedagogies play out locally and how health and the body become understood through these processes.

The scholars higlight that 'once quantification algorithms become codified and routinised their products are reified and become "real"' (Fullagar, Rich, and Francombe-Webb, 2017, p 7). Fullagar, Rich, and Francombe-Webb (2017) argue that these practices, that implicate digital technologies, serve to advance the medicalisation of experience and health with litte consideration of dispersed agency, affective intensities and how these processes work through bodies. These technologies and broader pedagogies have become etangled with understndings of the body in schools. Digital health scholars provide nuanced insights as to the effects and affects of using such technologies in school's HE and PE. Gard and Lupton (2017) detail how 'older forms of the privileging of health and phsyical fitness and notions of ideal bodies' may be promoted and negotiated through the integration of digital technology in schools (p. 46). Concern is expressed over how these technologies are introduced in schools with little consideration or education surrounding data use and ethics (Gard and Lupton, 2017; D. Lupton, 2018). However, Goodyear et al. (2019) caution against any over zealous claims surrounding the uptake of such technologies and related pedagogies, as in their

study of young people's relationships with 'digital tech' they found limited sustained engagement, resistance and scepticism.

To further complicate matters, Fullagar, Rich, and Francombe-Webb (2017, p. 8) detail the opportunities that digital platforms afford for 'voicing experiences, diverse forms of activism and the creation of new (counter) publics'. Some young people may experience increased capacity in intra-action with the assembled and mediated affects that work through sites like Twitter and Instragram (Kanai, 2017; Ringrose and Lawrence, 2018). Amongst those popular counter publics are body positive and fat positive communities that enact mediated forms of the body pedagogies that originate from the field broadly referred to as 'fat studies'. The section below briefly explores fat pedagogies, so as to conisder the 'pedagogical modes of address' enacted through these counterpublics with which young people may engage. The positive potentialities that digital tech may hold for fostering alternative communities and affecting others, do not, however, elide the need for serious consideration of the ethical implications of increased use of such techonologies in schools.

Fat pedagogies

The bodies of literature associated with the terms 'fat positive', 'fat studies' and 'fat pedagogy' have been a major influence on this thesis. Yet somewhat limited detail of these works is given here, so as to remain focused on the theoretical advancements I hope to make in my pedagogical enquiry. Cameron and Russell (2016), editors of the landmark text 'The Fat Pedagogy Reader: Challenging Weight-Based Oppression Through Critical Education', provide some detail of the radical origins of fat activism and studies. Their work examines how some of the ways of knowing the fat body advanced through such movements have become translated and articulated in educational spaces. Cameron and Watkins (2018), detail the emergence of this burgeoning field:

'Similar to other emancipatory and liberatory pedagogies, such as feminist pedagogy and queer pedagogy, fat pedagogy has emerged because educators want to better understand how to disrupt the reproduction, legitimization, and promotion of dominant "obesity" discourses, while offering alternative

approaches that promote body acceptance and health for people of all shapes and sizes' (p. 1).

My enquiry is most concerned with the pedagogical approaches in this field. More specifically, the implicit assumptions in the pedagogical modes of address and how the theories I draw on may serve to advance these pedagogical approaches. Scholarship details the enactment of fat pedagogy across disciplines and contexts (Bacon, O'Reilly, and Aphramor, 2016; Cameron, 2015; Cameron and Russell, 2016; Cameron and Watkins, 2018; Rice, 2015). However, much of the work on enacting fat pedagogies relates to tertiary level classrooms. For my enquiry I am most interested in the deployment of fat pedagogy in contexts related to PE/HE.

Some of the most prolific scholars with such a focus are Gard (2016) and Guthman (2009b). They provide their differing perspectives on how to enact fat pedagogy within tertiary HE contexts. Guthman (2009b) critically considers the deployment of critical discourses surrounding obesity. However, Gard (2016) views the inclusion of empirical research as essential for his goal of producing 'scientifically literate' fat pedagogies (p. 241). Guthman (2009b) details how the fat body's firm historical entanglement with concepts of morality can mean that attempts at challenging such understandings can result in emotional and heated re-actions from students. These pedagogies of reason (Gard, 2016; Guthman, 2009b) are dependent on notions of rationalist humanist learners, a perspective I problematise and view as ill equipped to respond to the complexities of body disaffection. Fat pedagogy scholars, like Farrell (2016) do make arguments for pedagogies that have more potential to respond to the affective. However, the pedagogical approaches of mindfulness and reflection that are advocated, can serve to reproduce students as individual humanist agents.

Fat pedagogies have also gained traction in online spaces, the young women in Donaghue and Clemitshaw's research (2012) reported positive benefits from engaging with such pedagogies. However, the pedagogical mode of address of some of these fat pedagogies has been criticised for being overly focused on self-acceptance in a way that does little to acknowledge or address the affective complexities of efforts at resisting the 'thin ideal'' (Donaghue and Clemitshaw, 2012, p. 415). These commodified forms of fat pedagogy and 'body positivity'

have been criticised for moving away from the radical origins of fat activisms, that focused on the broader relations stigmatising those bodies most marginalised by society, like those of fat black women (Shaw, 2006). It has been argued that some of the positive sentiments of the movement have been de-politicised and co-opted to advance profits. These sentiments are often used to further promote what emerge as 'normative' embodied orientations in neo-liberal contexts, resulting in the exclusion of those bodies the movement originally intended to benefit (Cwynar-Horta, 2016; Miller, 2016).

Re-framing ethics in relation to body pedagogy and body disaffection

Research in education more broadly has progressed to benefit from the more nuanced understandings and explorations that PH and NM perspectives can offer. The introduction of these perspectives has contributed valuable complexities and insights to our understandings of how various affects and relations may arise and manifest within UK schooling, with particular attention paid to relations of gender and sexuality. These insights have made a compelling case for the need to study and enact school-based anti-bullying and political activist approaches in ways that pay more attention to context specific agents and processes (Handyside and Ringrose, 2017; Juelskjaer, 2013; Kofoed and Ringrose, 2012; Renold and Ringrose, 2017; Ringrose, 2013; Ringrose and Rawlings, 2015; Ringrose and Renold, 2014, 2016; Ringrose et al., 2019; Pihkala and Huuki, 2019).

Recent contributions include an 'experiment' into how such concepts and approaches may be used in exploring issues related to heath and fitness with young people in a New York after school club (Safron, 2019, p. 40). However, the above approaches, have not yet been applied to the study of body disaffection in HE contexts in UK schools. I make the case for approaching the relational, affective and more-than-human issues of body disaffection and eating distress through these perspectives. I understand NM and PH perspectives as particularly productive in exploring the complexities of emergent, contingent, class, gender, ethnicity etc. relations in the UK. Such an exploration is necessary in order to enact more 'equal/equitable' pedagogy in schools. In my enquiry into body pedagogy and body disaffection, I argue for the need for a different approach to the ethics of knowledge production in body pedagogy than those taken in some of the dominant pedagogies outlined above. I draw on Deleuze and Guattari's (1978)

Chapter II – Going beyond all reason: body pedagogy and body disaffection in schools

concept of 'assemblage' and Barad's (2012) concept of 'entangled' responsibility in advocating for an ethico-onto-epistemological approach to pedgogical research.

I draw on Bazzul's (2018) paper as a means to delineate what I see as the current framing of ethics in dominant approaches to body pedagogy from what I see as a more productive way of thinking about ethics in relation to body pedagogy and body disaffection. I do not propose abandoning current concerns with ethics, rather I wish to add, extend and reframe. In outlining two different trajectories for ethics in educational research, Bazzul (2018) starts with the direction that centres ethical subjectivity. This direction is described as largely inspired by Foucault's later work (De Marzio, 2012), and it's followers, who are particularly concerned with how (bio)power is 'both exercised and resisted at the level of conduct (from below)' (Hardt and Negri, 2009; Bazzul, 2018, p. 470). Much of the educational inquiry that follows this approach to ethics is concerned with how curricula 'work to shape the ethical subjectivities of students and teachers in significant ways' (Bazzul, 2018, p. 471). This often involves exploring whether education, 'as an apparatus of both control and resistance, work to (re)produce ethical subjectivities that nurture or, conversely, consume the natural and social commons' (Bazzul, 2018, p. 471). I view the aforementioned work on body pedagogies, that is informed predominantly by Foucault or Bernstein, as informed by this conceptualisation of ethics. While recognising that subjectivity has become a 'vital theoretical terrain of resistance to multiple forms of domination and hegemony' (Bazzul, 2018, p.470), I draw on NM and PH perspectives to argue that a purely anthropocentric conceptualisation of ethics is insufficient for my enquiry. While I do indeed draw on PH persepctives, in my study I work with young people and across ontologies and so I do not abandon concerns with ethics in relation to subjectivity.

NM and PH perspectives do not conceptualise ethics as pre-existing phenomena, rather ethics are an emergent property of assemblages of both human and non-human phenomena. Ethics are therefore dependent on intra-actions and the 'cuts' produced by intra-actions. Therefore, we cannot situate ethics within a humanist framework as ethics are dependent on particular entanglements of the more-than-human, as well as the means through which cuts are enacted in the world. This thinking draws on Deleuze and Guattari (1987), who follow Spinoza's

theological ontology of immanence by theorising planes of imminent reality where 'both virtual and actual entities take form and entangle' (Bazzul, 2018, p. 475). Haraway (2003) similarly collapses dichotomies between nature and culture, through coining the term 'naturecultures'. This 'visual onomatopoeia' (Haraway, 1997, p. 4) moves us beyond the idea that bodies emerge/materialise from the 'interaction' of the two and insists 'that human being is a site of natureculture' (Latimer and Miele, 2013, p. 11). Such conceptualisations allow for an understanding of ethics as an entangled responsibility 'that includes allowing others to respond and emerge' (Bazzul, 2018, p. 475). 'Ethics is a dynamic, situated doing' (Barad, 2007, 2012; Bazzul, 2018, p. 475). Thiele (2016, p. 2) explains that the implications of this is that we can no longer position ethics as secondary, 'i.e. after metaphysical/philosophical issues are settled'. I agree with Thiele's (2016) argument that ethics must be considered 'as directly inhering in(to) the onto(-epistemo-)logical endeavor' meaning 'they are always/already at stake in the processes of meaning-making and knowledge-production' (no page number). I believe pedagogical research must recognise that ontology, epistemology and ethics are not separated out, rather they are coterminous in an ethico-onto-epistemology. I am inspired by Murphy and Done (2015, p. 540) who employ a Deleuzian ethics as a means of 'affirming pedagogic relationality and ontological becoming' without 'losing sight of broader critiques of educational neoliberalism'.

I see this second approach to ethics as fundamentally different to those that underpin 'the outcome-based one-size-fits-all' approaches that make up the previously detailed dominant body pedagogies for young people within and beyond HE (Lenz Taguchi, 2011, p. 47). I wish to move towards approaches to studying and enacting pedagogy that attend to affect, and the complexities of young people's lives, rather than attempting to 'bracket' them out. In my above critique, I highlighted some of the limitations of pedagogies that enact ethics through judging or valuing young people's bodies against pre-existing knowledges, conceptualising them as fixed, separate entities without acknowledging their entanglement in situated assemblages. I argue that pedagogies with such an approach to ethics have very little potential for achieving equality or equity in education. Such pedagogies are likely to result in the

assimilation of different young people's bodies into rigid models. This can produce unequal materialities due to the exclusion of the different contexts of young peoples' lives from consideration. I am in agreement with Lenz Taguchi's (2011) argument that 'we need to challenge ourselves to go beyond that which we already think we know as a truth' (p. 47) about young people's bodies and pedagogy, and 'instead engage in an ethics of potentialities' (p. 47). I think maintaining a sole focus on ethics in relation to subjectivity is limited for my consideration of body pedagogy and body disaffection. Such an approach will leave me 'stuck in determining what *is*, what *was* and what *should* be, in ways that will only fix positionings, differences and knowledges' (Smith, 2003 in Lenz Taguchi, 2011, p. 48, emphasis in original). I prefer an ethics of immanence and possibility that allows me to focus on what might become.

I believe this conceptualisation is particularly necessary for moving beyond previously critiqued dominant approaches to body disaffection that view 'body image' as a stable individual subjectivity or a product of an individual humanist mind. In employing NM perspectives I do not take such understandings for granted. Rather I see 'body image', or rather body disaffection, and our ways of knowing these phenomena as an effect of multiple agencies and intra-actions, 'articulated within a specific assemblage, formed in a specific event' (Lenz Taguchi, 2011, p. 38). This thinking, and conceptual resources like naturecultures (Haraway, 2003), allow for further questions surrounding how disaffection may arise in relation to the lack of response-ability for the ecological impact of our current ways of life (Fox, Bissell, Peacock, and Blackburn, 2018). The ethical dimension of these conceptualisations are that they shift the responsibility from the young person alone to the entanglement of which we are a part. This is different from ethics in relation to subjectivity;

'Ethics is therefore not about right responses to a radically exteriorized other, but about responsibility and accountability for the lively relationalities of becoming, of which we are a part' (Barad, 2012, p. 69).

Barad (2007) details that this response-ability is an obligation to be responsive to the other who is entangled with what we call the self. This means we must realise that knowledge production and pedagogy are always already an ethical matter,

even the 'smallest' of cuts matter. While such uncertainty may at first seem paralysing, I am in agreement with Thiele's (2016) interpretation of Barad's (2012) work as encouraging researchers to envision alternative futures. Thiele summarises her perspective;

'I see Barad's posthuman(ist) ethics of mattering as making a contribution in precisely this sense: to both do justice to the difficult and demanding quest to follow through the entangled nature(s) of nature(s) in ethico-onto-epistemological terms, and yet also not to stop short in producing a specific cut herself, instigating certain (and not other) worlding visions' (Thiele, 2016, p. 5).

I see this approach, where I conceptualise ethics as a dynamic situated doing, emergent from and responsive to the relationalities of becoming as productive in moving forward my enquiry focused on young people and the multiple, messy affects that may arise in pedagogical intra-action. This framing of ethics allows me to consider the means through which our enactments of body pedagogy may become more responsive to, and response-able for, body disaffection and eating distress after ideas such as 'the humanist learner' and the 'shoulds' of dominant body pedagogies have been problematised.

My approach to qualitative enquiry that is both within and against tradition

Chapter II outlined my enquiry into how young people variously negotiate body pedagogies in UK HE and how we may develop pedagogies more response-able to body disaffection in schools. I advance a reframing of both body pedagogy and body disaffection using NM and PH perspectives in order to allow for what I see as a more complex and productive enquiry. In order to imagine pedagogies more response-able to body disaffection, I argue for a move beyond what I view as simplistic conceptualisations of pedagogy as teachers transmitting rationalist knowledge to fixed subjects. Rather, in my enquiry, I conceptualise pedagogy as an intra-action of entangled (human and non-human) phenomena in which affective relations can effect/affect emergent bodies differently. In this chapter, I discuss how I approach the enquiry and enact methodologies in ways that are consistent with the assumptions that underpin my emergent research questions. I explain why this approach is important and necessary for advancing my enquiry into body pedagogy and body disaffection. This involves arguing for my enactment of methods in ways that extend qualitative tradition towards a more post-qualitative direction, whilst simultaneously highlighting the tensions such enactments can produce when researching across ontologies in schools. In exploring some of the advances and challenges produced in implementing such an approach, I pull out the insights that my enactments may provide for those imagining alternative pedagogical approaches in UK HE.

For me, a 'within and against' approach to qualitative research means working with some of the dominant humanist assumptions held in schools, while simultaneously carrying out research that challenges key assumptions of the interpretivist and humanist paradigm. I use what are familiar, and may be considered more traditional, research methods like interviews and focus groups. The process of enacting such methods, however, involved untangling the assumptions surrounding them and drawing on authors who put forward alternative ways to engage in qualitative research (Barad, 2012; Kofoed and Ringrose, 2012; Lather, 2007; MacLure, 2013b; Ringrose and Rawlings, 2015). In drawing on post-qualitative approaches, I enter into broader debates surrounding

claims to know amidst a number of ontological 'turns' (Fullagar et al., 2018; Fullagar, 2017; Gerrard, Rudolph, and Sriprakash, 2017; Lather, 2016; Lather and St. Pierre, 2013; St. Pierre and Jackson, 2014b).

In my approach, I endeavour to acknowledge some of the ontological politics of knowledge production and I engage such debate with a NM sensibility. My practice of qualitative research, like that described by Lather and St. Pierre (2013), endeavours to consider how we might 'operate within and against tradition so that we might, collectively, serve the movement of qualitative research toward useful, doable, and critical ends that help us all grapple with the implications of the "posts"' (p. 629). This within and against approach to qualitative research has been evolving throughout my doctoral study. Upon beginning my pedagogical studies, I was largely inspired by Freirean (1968) approaches to pedagogy and Biesta's (2012, 2014) conceptualisations of how pedagogy becomes public. Butler's earlier work (2002, 2004, Davies, 2006, p. 426) on the 'conditions of possibility' for the subject allowed me to start thinking through the processes through which bodies may emerge from pedagogy as disaffected and how alternatives may be imagined. These perspectives were a productive entry point into the sociology of HE for me, and allowed me to consider how pedagogy and gender may be enacted differently in schools. However, as I continue to learn in this space and draw on what I view as more nuanced conceptualisations of body pedagogy and body disaffection. I increasingly aim to disrupt many of the core assumptions that underpin Freirean approaches and Butler's earlier work through my employment of NM and PH perspectives.

Adopting key post-qualitative manoeuvres to advance my enquiry

I draw on NM and PH perspectives in formulating my research questions and conceptualising the phenomena I study. While the employment of these perspectives means that my work critically engages with concerns surrounding ontology this in itself does not make my work 'post-qualitative' (Fullagar, 2017). My previous chapter demonstrated how these perspectives provide me with alternative orientations towards the phenomena I wish to study. However, they do not always offer alternative means with which to engage in qualitative research. Drawing on Fullagar's (2017) paper I view NM and PH as theories with which to

frame the phenomena I study. NM involves a reorientation to concerns surrounding the significance of matter and places an emphasis on the relationality of all phenomena. PH troubles boundaries that separate the human and non-human and encourages researchers to consider the more-than-human in ethical considerations of who and what comes to matter in schools (Taylor and Hughes, 2016). I then see post-qualitative enquiry as emerging 'theoretical orientations to methodological issues' (Fullagar, 2017, p. 250). Post-Qualitative Inquiry (PQI) provides strong critique of any theory/methods divide in favour of thinking theory-method together to produce different ways of doing research (Fullagar, 2017). Post-qualitative scholars like St. Pierre (2012, p. 474) compel us to recognise that philosophy and methods are 'not individuated but always already entangled'. An important task of PQI is attending to such false distinctions that have been left unproblematised in many enactments of qualitative research. NM theory, and those feminist theories of embodiment that inform such perspectives (Braidotti, 2013b; Grosz, 1994; Haraway, 2013), have long critiqued qualitative research's investment in representationalism, or the 'belief in the power of words to mirror pre-existing phenomena' (Barad, 2003, p. 802). Similarly, PH perspectives challenge the interpretivist assumption 'that the interviewee can voice coherent narratives that represent the self in the very telling of their experiences' (Jackson and Mazzei, 2012; Lenz Taguchi, 2012, p. 270). However, even with the emergence of these perspectives that extend post-structural concerns in qualitative research, there has been tensions surrounding the use of qualitative methodologies that are 'still situated within interpretivist and critical traditions that privileged a humanist notion of agency' (Fullagar et al., 2018, p. 3). Fullagar (2017) provides account of Lather's (2015) further argument that:

'the normalised practice of humanist qualitative post-positivist research is recognisable as a linear process that privileges static categories of knowledge (themes that reflect the essence of experiences) and unproblematic claims to masterfully represent the realities of humanist subjects.' (Fullagar, 2017, p. 251)

In terms of my work, this means that enacting humanist qualitative post-positivist research would produce a discontinuity between the assumptions that frame the phenomena I study and those that underpin the methods I use to research them. Qualitative inquiry has been critiqued for reinforcing 'the liberal culture of true

feeling' and the 'drama of the Self' (Berlant, 2011, p. 65). Enacting methods that reinforce such assumptions produces tensions with my enquiry that focuses on troubling narratives of disaffection as individuated essentialised experiences in favour of thinking with the complexity of affect. I need a means to engage in research that can allow me to move beyond pedagogy as an inter-action or transmission between individuated subjects already formed and towards a focus on the relational complexities of emergent bodies and body pedagogies. I consider such a means of engaging in research as crucial in order to produce an in-depth exploration of how body pedagogies in schools may *become* differently. Fullagar (2017) highlights a key difference between qualitative and post-qualitative research as being demonstrated in the move from trying to capture what a body 'is', to the focus on '*relational questions* about the material-discursive forces co-implicated in what bodies can 'do' and how matter 'acts'' (p. 247, emphasis in original). This important shift, alongside engagement with the ontological politics that question representationalism, means that the post-qualitative turn allows me to produce knowledge and engage in research in ways that are consistent with my emergent understandings of the phenomena I study. PQI allows me to move past the humanist qualitative focus on individuated voices/agents to exploring the relational capacities of different bodies. This enables me to explore the complexity of HE assemblages in ways that can produce important insights for those looking to similarly enact alternative pedagogies in schools.

As I make the move from carrying out research with a more humanist, discursive focus to drawing on PH and NM perspectives, questions of how to engage in, write and 'represent' the research emerged as key methodological concerns. In carrying out research on pedagogy and disaffection that endeavours to further attend to affect, I make a clear move away from approaches to qualitative research that claim to research or represent phenomena from an objective detached distance. In my study, I attend to affect from my entanglement within the research assemblage. This highly subjective, embodied process means data is always co-constituted. Haraway's (1988) thinking surrounding 'situated knowledges' has been very influential for me in troubling concepts like objectivity and researcher bias. I am inspired by how NM and PH scholars have employed Harraway's thought. Ringrose and Renold (2014) put Haraway's feminist onto-epistemology

to work in their analysis that endeavours to attend to the affective intensities in interview data produced with young people surrounding the phenomena of 'SlutWalks'[4]. They trouble the understanding of bias that views the researcher's previous experiences, opinions and influence as purely negative entities that can be removed from or controlled for within the research. Bias is reclaimed as an 'ethico-political commitment where the production of knowledge is about making a difference in the world and understanding the what, where, when, how, and for whom differences matter'(Ringrose and Renold, 2014, p. 772-773). They draw on MacLure's (2013a, p. 658) 'materially informed post-qualitative research' in recognising the entangled roles the researcher's emergent subjectivity and experiences play in attending to the affective complexities of qualitative data.

This alternative means of engaging in research allows me to conduct my enquiry in a way that foregrounds its contextual and co-constituted nature and allows me to consider what my emergent agency in intra-action does in shaping the research and its representation. My many emergent subjectivities and experiences that include a considerable amount of time spent in educational institutions both in Ireland and now England, my past experiences with eating distress and body dissatisfaction as well as my investments in, and troubling, of neo-liberal ideals, all exercised significant agency in how I came to understand and produce the research. In recognising that I come to and read the data with and through a myriad of previous experiences, I attempt to move past the objective/subjective debates I am familiar with in qualitative research, and towards an ethical commitment of accountability for the role I play in shaping the research assemblage. I do this by exploring what my relational, emergent agency is productive of in pedagogical intra-action and consider how this may be either advanced or disrupted. This 'accountable' approach to engaging research is

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[4] Ringrose and Renold (2014, p. 775) describe 'SlutWalks' as 'a viral political movement—a globalizing assemblage—that began in Toronto Canada protesting a policeman's comment during a personal safety visit to York University students that "women should avoid dressing like sluts in order not to be victimized." The SlutWalks sought to re-signify "slut" from a derogatory to a celebratory term—a banner for protesting the normalization of male sexual violence and accepted "rape culture"' (Ringrose and Renold, 2012).

Chapter III – 'Doing' research within and beyond interpretivism in schools: creative methods and thinking with theory

crucial for the specifics of my enquiry that endeavours to develop pedagogies more response-able for emergent affects of disaffection.

Part of recognising my entanglement and emergent agency within the research assemblage involves recognising the significant performative privileges I uphold and the possible implications of how I produce and represent knowledge (Petersen, 2018). My enquiry moves beyond the idea of individuated humanist subjects exercising all agency in pedagogy to exploring the multiple (human and non-human) agents in the pedagogical intra-action. Conventional qualitative inquiry tends to claim and attribute 'voice' in ways that assume and reinforce the concept of individuated subjects and agents. As I wish to disrupt such assumptions in our thinking surrounding pedagogy, I consider ways in which I may trouble how emergent agencies (including my own and that of entangled PH phenomena) are represented in my work. While scholars such as Mazzei (2016) put concepts like 'Voice without Organs' to work, I, like many post-qualitative authors, find attributing voices to subjects and maintaining a subversive use of the word 'I' to be productive when researching across ontologies (Spry, 2011; St. Pierre, 2014). I am particularly attracted to Taylor's (2016) subversive use of the term 'I' that draws our attention to the ethics of PH research practice and writing. We are reminded that the ethics of representation in PH rsearch is not about trying to see from someone else's shoes – this presumes individuated bodies. Rather it is about recognising our inherent relationality and dissolving ontological boundaries in this 'universe of dynamic co-constitutive and differential becomings' (Taylor 2016, p. 15). The use of 'I', and the attribution of voices to subjects is performative and therefore the focus remains on exploring the processes through which differences come to matter.

I found the task of re-presenting the data to highlight such an understanding challenging. While the theories I employ trouble many of the frames of thinking I have come to rely on, representationalism was the most difficult one to disrupt/let go of in practice. I decided to present the young people's focus group data, and my field notes, in a traditional form as I found this performative attribution of 'voice' to be generative in my work. Such attribution allows for the dominant understandings of pedagogical intra-actions to be highlighted (e.g., 'she said that,

the teacher did this'), while simultaneously providing opportunities to trouble such ontologies and explore the numerous agencies and becomings in pedagogical intra-actions.

Inspired by Fullagar, O'Brien and Pavlidis (2019), I represent the teachers data through 'data poems' or 'found poems' (Richardson, 1993). I adopted a performative orientation in writing through poetics to assemble some of the data from the lengthier interview transcripts with teachers. My process of making these data poems involved including select data excerpts from larger transcripts and placing them together with a view to making visible the multiple discourses/agendas/narratives and competing values that are entangled within a schooling assemblage. Through the more explicitly performative approach of crafting a poem, I wanted to show the role I played in these conversations with teachers. The teachers did not originate some of the dominant discourses that come through in the interview extracts. Rather the interviews were a product of situated intra-actions in which I, and multiple broader forces, had significant influence. In making the poems I included lines of data that had affective intensity or in which I felt the materialised effects of power relations appeared. I prioritised the inclusion of such 'glow' extracts, and making inconsistencies visible, over the crafting of a coherent narrative. The crafting of poems using data has been an important part of transgressive feminist enactments of social science, and has been deployed by skilled feminist scholars (Richardson, 1993; Dever and Adkins, 2015; Sjollema and Yuen, 2017; Fullagar, O'Brien and Pavlidis, 2019). I am therefore cautious not to align my elementary first attempt at this practice with such works. Perhaps Glesne's (1997) term 'poem-like', used to 'characterize the research poems of researchers who have taken on a poetic style without having requisite training in the field' is more appropriate in describing my efforts at re-presenting the teachers' data (Lafrenière and Cox, 2013, p. 329). This term acknowledges the need for more thoughtful commitments in order to call such work 'poetry', while leaving space for scholars to start experimenting with practices employed in arts-based work so as not to 'be confined to their own discipline' (Lafrenière and Cox, 2013, p. 329).

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A recognition of entanglement within the research assemblage and employing an explicitly performative attribution of voice can still result in research that crafts simplistic and linear grand narratives of body pedagogy and disaffection. Qualitative research has been critiqued for its tendencies to produce definite fixed knowledge/narratives on contingent complex issues (MacLure, 2015). To represent the data produced with the young people through fixed discrete categories of meaning or one grand narrative would be to re-inforce such conceptualisations of how young people negotiate body pedagogy. My practice of including entangled partial knowledges, from across the research assemblage, aims to make a contribution to knowledge by demonstrating some of the complexities, contradictions and conflicts that can emerge within schools' HE assemblages. I do this by attending to some of the ethical dilemmas and affective intenstities that arose during the research process in schools. By staying with what Haraway (2016) calls 'the trouble', or what I understand as those unsettling moments that resist normative sense making, I endeavour to produce important insights for those looking enact alternative body pedagogies in UK schools. Through these manoeuvres I challenge, rather than move beyond, representational thought. I discuss the limitations of my writing practice in my conclusion.

The emergent research assemblages across schools

Planning

In this chapter, I wish to reflect on the agencies that multiple stakeholders and gatekeepers enacted in shaping the research assemblages across the two schools I worked with. The initial planning phase in the first year of my PhD studies involved familiarising myself with different theoretical perspectives and approaches to HE and body disaffection in schools. I spent some time learning about the varying organisational structures of UK schooling and the broader contexts in which they operate. My own experience of schooling was situated in a somewhat different context (predominantly Irish language state schools in the more culturally Catholic context of schooling in the Republic of Ireland (ROI) in the 2000s, as well as undergraduate education in the ROI). My previous experiences therefore exercised agency in how I understood phenomena/experiences in English schooling as 'normal' or notable. This may

have come at the cost of having 'lived experience' and understanding of some of the specific nuances of the UK educational system. However, at times I believe my emergent positioning as 'not from England' produced productive interviewing orientations in which participants produced additional detail and important insights in performatively re-counting to me phenomena/experiences that may otherwise be deemed 'normal' or 'known' within English HE and PE contexts (e.g., experiences of being streamed into different 'sets' in P.E., the complex pressures specific to UK PSHE teachers). Throughout my first year, I had meetings with the charity ABC to consider the research to be carried out in schools as part of the project. From early on, the charity, my supervisors and I had a keen interest in employing participatory approaches in working with the students and teachers. The charity's initial visions for the project were more akin to those approaches that involve developing interventions or programmes in schools, such as peer support programmes. However, they were happy for me to take the pedagogical enquiry in a more exploratory direction based on the research I was engaging with. It can be challenging for exploratory, participatory research to pass the relevant gatekeepers related to entering schools (ethics committees, schools' pastoral leads, curriculum outlines) without a clear pre-conceptualised design that can be assessed for risk and suitability. Therefore, the application submitted to the university's ethics board and the recruitment letters sent to schools (see appendix) included a project design that would involve three phases of pedagogical enactments. The different phases of pedagogical enactments were inspired by Biesta's (2014) three conceptualisations of how pedagogy becomes public.

Biesta's (2014) chapter in 'Problematizing Public Pedagogy' has been of formational influence to this research. Based on Adrendt's (1977) work on the public sphere as 'the space where freedom can appear', Biesta theorises how pedagogy can be enacted 'in the interest of the public quality of togetherness' (2014, p.16). Biesta offers three conceptualizations of how pedagogy becomes public. The first of these three conceptualisations is a pedagogy 'for the public', which is a pedagogy of 'instruction', 'aimed at' the public. Biesta (2014) describes this mode of pedagogy as one of instruction that involves telling people

'what to think, how to act, and, perhaps most importantly, what to be' (p. 37). This pedagogy is said to be enacted by 'the state' or 'through its educational agents' and pedagogues (p. 37). Indeed, this is similar to how a considerable amount of work that draws on the concepts of 'bio-power' and 'bio-pedagogy' has conceptualised the relationship between pedagogy and the body (Halse, 2012; Walkerdine, 2009; Wright and Halse, 2014; Wright and Harwood, 2012). Biesta's second conceptualisation of how pedagogy becomes public is termed pedagogies 'of the public'. This is a 'collective learning', 'done by the public itself'. Under this mode Biesta likens the world to a 'giant adult education class in which educational agents perform the role of facilitator' (Biesta, 2014, p.22). However, as mentioned in Chapter II, through conceiving the function of public pedagogy as involved with instructing citizens how to be, politics are taken out. Biesta (2012) argues that this conceptualisation risks 'replacing politics by education' (p.684-685).

Biesta puts forward his third conceptualisation of how pedagogy becomes public as a means of moving beyond the shortcomings of the above 'modes' of pedagogy. Biesta believes pedagogy can work at the intersection of education and politics, and thus presents his third conceptualisation termed a 'pedagogy in the interest of publicness'. This mode of pedagogy is not 'instructional', but it is more 'activist' and 'experimental' (Biesta, 2014, p.23). For Biesta this third of mode public pedagogy becomes an 'enactment of a concern for publicness – that is, a concern for the public quality of human togetherness and thus for the possibility of actors and events to become public'. This third conceptualisation of pedagogy 'is aimed at the creation of real alternatives, that is, alternative ways of being and doing – of acting in concert – that reclaim opportunities for public relationships in plurality' (Biesta, 2014, p.23). Within schools, I conceptualise 'publicness' as relationalities that allow bodies to become differently. The most obvious example of this conceptualisation of publicness may be collective activisms where people come together in ways that enable them to destabilize the constraints on their becomings. More everyday examples might be relationalities that allow young people to share their affective struggles and that allow for these affects to move others and become recognised in ways that shift and even disrupt the dominant

body pedagogies through which bodies become. I understand these moments of publicness as relationally enabled. While my research moved away from the humanist underpinnings of this work, I believe it is important to provide some detail of this scholarship that helped me develop the different phases of the project in schools and that was of significant influence to the 'research design'.

The different phases of pedagogical enactments that constituted my project therefore ranged from more didactic, to collective to participatory styles of learning, and included an exploration of artistic, activist and experimental pedagogies. It was stated that the project could be conducted within or outside of PSHE class times. The suggested outline involved 'Module 1' and 'Module 2' being enacted as workshops that could be carried out during PSHE class time. The term 'workshops' was used in the place of 'lessons' in describing these phases with the intention of framing them as different from timetabled lessons, with the hope they could be less constrainted by the performative P/policies of the school timetable and curriculum. 'Module 3' was then to be a participatory project lead by the young people and the outline suggested that this work could happen outside of PSHE classes, like for example at lunchtimes. The intention was to hold these workshops outside of the configuration of the classroom so as to allow 'space' to reimagine HE/body pedagogy. Further detail on how the project became shaped across schools is provided below.

Recruitment and schools

The additional concerns that can emerge surrounding work with young people, alongside my inexperience at navigating ethics applications, meant receiving ethical approval was a lengthy process that extended over a number of months. Once I received approval on a 'research design' where risk had been deemed sufficiently 'managed' within the ethic committee's ontologies, my process of recruitment began. So that more than one schooling assemblage could be explored, and in-depth enquiries could be carried out, a target of two schools were set for recruitment. Although this work does not identify as a preventative 'body image' approach, I drew on research surrounding body image and adolescence (Thompson and Smolak, 2001; Treasure and Russell, 2011) in identifying young

people in Key stage 3 in England (Year 7-9s, age 11-14) as a key age demographic for carrying out meaningful work surrounding affects of body dissatisfaction. In speaking with the charity, I also understood that requests for their services and supports in schools most frequently related to Key Stage 3 students. I began the recruitment process by emailing recruitment letters (see appendix 1) to schools across the South West of England using the information I could find available online. The emails had the letter attached and described the projects as 'concerned with developing and implementing a new approach to addressing eating disorders and body dissatisfaction in schools while promoting student wellbeing'. The charity created awareness of the project amongst their networks. They got in touch with their contacts in schools, specifically those schools who had expressed the need for further support in relation to body disaffection.

The charity put me in touch with one of their contacts at Rushford, a school with which they had a relationship and had given talks at previously. The school had expressed further interest in doing more work with the charity surrounding 'body image and eating disorders'. My association with the charity produced a sense of legitimacy and I was able to arrange a meeting with both the charity's contact and a Key Stage 3/Year 8 PSHE teacher within the school named Estelle. I was a young student without contacts in the area and so entering this school, with which the charity had already built a relationship, on behalf of the charity helped in my process of establishing a relationship with the key contacts in the school. This school had identified body dissatisfaction as an issue and concern amongst their students. This was already a focus within their PSHE lessons throughout the Key Stages and the school organised additional events like parent-student movie nights and talks with the charity surrounding the topic of 'positive body image'. This pre-existing awareness and focus surrounding eating disorders, alongside the charity's pre-existing friendly relationship with the school and its key contacts, exercised significant influence in the school accepting the invitation to participate in the project and research.

Many of the schools that I came across through searching online, and then emailing recruitment letters to the relevant contacts I could identify, did not reply. Some schools replied letting me know why it would not be possible to participate.

Their reasons for declining were mostly related to not having the capacity to partake that academic year, being oversubscribed to other projects or initiatives, or as a result of currently being in the process of trialling/reviewing existing new PSHE programmes. However, I received an email response from a teacher and Pastoral Lead for Year 8 at Henham School expressing interest. This teacher, Alyssa, offered a phone call. Over the phone, Alyssa let me know she was particularly interested in developing approaches to addressing key 'wellbeing' issues within the school. Alyssa was in a 'wellbeing' role which was likely to be cut from the school budget the following year and so was under pressure to demonstrate impact within the role that academic year. Alyssa identified 'body image' as a key issue amongst the young people within the school. In our meeting, she let me know that the school had a high referral rate to eating disorder treatment services and that this was something that they were concerned about. Lessons surrounding body dissatisfaction were already included in the Key Stage 3 PSHE curriculum within the school. In addition, Alyssa was planning an upcoming 'wellbeing day' for the year 8s. This teacher's particular interest in and enthusiasm for initiatives related to PSHE played a considerable role in this school agreeing to participate in the work.

Figure 3.1: The schools

The Schools
Both schools identified opportunities within the Year 8 curriculum in which the work could be carried out. The pseudonyms for the schools, Henham and Rushford, were chosen at random with the use of a list of English place names acquired through Google. Both schools are located in, or nearby the boundaries of, the same postal county in the South West of England.

Rushford School	Henham School
Rushford is a large independent fee-paying school 'for girls'. Estelle the PSHE Lead for Year 8, who attended the initial meeting, was my point of contact moving forward.	Henham School is a large, mixed gender, state school. The school has academy status and is part of a larger schools' trust. Alyssa, the Pastoral Lead for year 8, was my main point of contact within the school throughout

	the process.

Figure 3.2: 2018 Timeline of work in both schools

2018 Timeline of work in both schools		
Schools	Rushford	Henham
January	• Schools recruited and meeting with the contacts at each school to plan project	
February	• Introductory assembly • Pre-workshop data collection • Workshops begin	• Meeting with tutors • Pre-workshop data collection
March	• Workshops ctd.	• Introductory Assembly
April	• Workshops ctd.	• Workshops begin
May	• Workshops conclude • Post-workshop data collection	• Workshops conclude • Meeting with tutors • Creative lunchtime initiative begins
June		• Post-workshop data collection • Creative lunchtime initiative concludes • Assembly to showcase artwork from lunchtime initiative and focus group with young people from lunchtime project

Producing the project in schools

My somewhat ambitious outline for the project provided in the recruitment letter (appendix 1) suggested that 'Module 1' and 'Module 2' of the project would consist of a number of workshops each. Upon meeting with my key contacts in the schools to plan the project, it was expressed to me that two to three 'workshops' per class would be the maximum that the PSHE curriculum for the

year 8s could accommodate. This meant that 'Module 1' and 'Module 2' collapsed into what was then termed Phase 1. 'Module 3', the participatory project to be led by the young people, then became known as Phase 2. Before Phase 1 and 2 began, my contact in each school allowed me to introduce myself and the work to the year group as part of existing assemblies or events scheduled with the Year 8s.

Figure 3.3**:** Phase 1 - Workshops

Phase 1 - Workshops	
Rushford	Henham
105 young people in Year 8	272 young people in Year 8
For PSHE the Year group is divided into 5 classes (approx. 20-25 young people per class).	For PSHE the Year group is divided into 9 tutor groups (approx. 30 young people per group).
Estelle, the year 8 PSHE lead usually teaches each class	Each of the 9 tutors usually teach their tutor groups
For this research I was to teach each workshop	For this research each of the 9 tutors were to deliver the workshops to their tutor groups
Two workshops to be delivered per class	Three workshops to be delivered per tutor group
Estelle and one other contact (another pastoral lead) in the school to review the powerpoint slides for each workshop in advance	Alyssa to review the powerpoint slides for each workshop in advance and circulate to tutors via email for feedback (feedback to be either sent to Alyssa or me directly). Each tutor provided with my contact details (email and phone) for questions, conversation, feedback etc.
Informed consent (parent and child consent forms, see appendix 2) necessary to participate in every workshop with me as these counted as	Collecting informed consent from the large year group was not deemed possible by the school. School level consent given for each young person to

research. This allowed for the collection of artwork/activity work from each workshop as well as feedback forms from young people after every workshop.	participate in the workshops delivered by the tutors. School level consent was not possible for the collection of data from young people for research use. Therefore artwork/activity work produced in the workshops cannot be used in this research and the use of feedback forms after every workshop was not possible either. I was able to move around the workshops while in session so as to observe and take notes.

Figure 3.4**:** Phase 2 – Creative project lead by the young people

Phase 2 – Creative project lead by the young people	
Rushford	Henham
• Estelle communicated to me that the creative lunchtime project would not be possible in Rushford.	• The workshops ran one lunchtime a week over five weeks in total, culminating in an assembly where the young people presented their projects and messaging to the Year group at a Year 8 assembly. • While 20 young people showed up to the initial meeting, by the conclusion of the initiative 6 young people (3 groups of 2) completed art projects and presented these to their year group at an assembly. • There were two posters and a short video that involved both

	clay characters and a poster.
	• After the assembly the artworks were displayed on the TVs and walls around the school.

Introductory assemblies

Estelle offered the opportunity to introduce the project at a regularly scheduled morning assembly for the Years 8s. The project in Rushford came at a time when the school was running a campaign to commemorate 100 years since some women were able to vote in UK parliamentary elections. This campaign involved celebrating 100 different women, with posters displayed around the school highlighting narratives of different women's success. When meeting with Estelle to plan the project and consider what to include in the assembly presentation, she expressed interest in me sharing more of 'my story' with the young people. Estelle clarified she meant detail of my 'research journey' in particular, progressing to higher education and studying my doctorate at a relatively young age. Estelle felt this would work well as part of their running campaign celebrating women's success. I was flattered and happy to include further detail about 'myself' so that the young people could feel more familiar with me. However, I was hesitant to further any neo-liberal narratives of success through individual effort or advance educational achievement as the epitome of successful girlhood. Harris (2004) and Walkerdine et al., (2001) detail how ideals for the feminine body become deeply entangled with the attainment of educational and career success through a number of processes in schools, and the potentially harmful consequences of this.

Drawing on NM and PH perspectives, I understood how my previous experiences, my considerable investment in such narratives, my current occupation and embodiment meant my subjectivity emerged as entangled with these ideals within this context, allowing me to also consider the implications this may have for the research. Employing these perspectives allowed me to take accountability for my emergent agency in intra-action and endeavour to disrupt my un-problematised reproduction of such ideals in intra-action. I tried to provide reference to some of the contextual factors shaping my 'research journey' and avoided a glamorised

narrative when introducing myself and my work. This approach allows me to consider emergent phenomena from my entanglement within the research assemblage and advances my enquiry by allowing me to consider ways in which I may be more response-able for the emergence of affects of disaffection within the intra-actions of which I am a part.

In Henham, Alyssa offered me the opportunity to introduce the project as part of the 'Wellbeing Day' she was organising for the Year 8s. By opting into this, my research became framed under the banner of wellbeing. Crawford (1980) describes contemporary conceptualisations of wellbeing as situated within the individualised doctrine of healthism. This framing was evident in the schedule of other activities planned for the Wellbeing day which included yoga, drawing and an obstacle/assault course. As detailed in Crawford's (1980) explanation, these activities treat individual factors, rather than contextual and relational factors, as the issues that need to be addressed. After Alyssa introduced the day, I spoke for approx. 25-30 minutes to the year group of just under 300 people. The young people then returned to their tutor bases with their tutors to do activities related to the talk for approximately the same amount of time. My slot was therefore brief and so I attempted to frame the project as providing the opportunity to create/engage in alternatives to some of the dominant body pedagogy in schools and more broadly. I endeavoured to establish the project as something that was soon to begin and that was separate to the Wellbeing day. However, in the post-workshops data collection, the young people blended their critiques of this project's approach with their critiques of the Wellbeing Day's approach.

Alldred (1988) explains how young people's emergent understandings and expressions are formed 'within and through the networks of meanings made available to them, including where they resist the dominant meanings ascribed to them' (p. 161). My thinking that draws on Deleuze allows me to understand how all meanings are made in relation, in assemblage (Coleman and Ringrose, 2013). This approach helps me consider the importance of how pedagogical enactments are situated within existing schooling assemblages. I explore this further below through considering the implications of the 'workshops' being situated within PSHE class time. In doing so, I hope to encourage other researchers to consider the importance of how their pedagogical enactments become situated in schools

and how this can influence young people's emergent perceptions and experiences of the work. NM and PH perspectives allow me to understand the agency contextual factors enact in shaping pedagogical intra-actions and how young people's understandings are produced in assemblage.

Enacting phase 1

As mentioned in the above table, at Rushford, Estelle was happy for me to enact 2 workshops with each class during their PSHE time. Whereas in Henham, Alyssa felt it would be preferable and more feasible for the 9 Year 8 tutors to deliver 3 workshops to each of the tutors groups during their PSHE class times. I believe the emergent subjectivity of the pedagogue, and the workshops being situated as part of PSHE curriculum and within the PSHE/ classroom, had a significant impact in shaping students engagement with the Phase 1 workshops. The impact of these relations varied depending on the young person and context. At times, I felt that my aforementioned emergent subjectivity and the association of the classroom learning context produced a desire to 'get things right' and do well amongst some of the young people in Rushford. However, teachers and young people in Henham provided performative accounts of how the context of classroom learning, or the relationship with a teacher, can make it so that some young people disengage regardless of the topic. Classroom 'body-space choreographies' (Taylor, 2018, p. 1), in which some young people's bodies emerge as resistant to the dominant pedagogies that were developed without them in mind, enact 'cuts'. These cuts serve to mark certain young people out as different, as not very well suited to the classroom in ways that re-instantiate the gendered, classed and racialised power relations that can make the classroom an uncomfortable space for some co-constituted bodies. NM and PH perspectives allow me to understand how the histories of classroom spacetimematterings, and their associated affects, were reproduced in the pedagogical intra-actions that formed part of this research with enduring effects. An increased focus on the emergent contextual factors or 'spacetimematterings' shaping pedagogical intra-actions may be a productive means in which to explore how to increase and sustain student engagement with pedagogy related to body disaffection. As the workshops were to be carried out in Year 8 PSHE, it was my vision that PSHE pedagogy in these workshops would be developed in collaboration with the Year

8 PSHE teachers (Estelle in Rushford and the 9 tutors in Henham) and the Year 8 students.

Significant barriers emerged in the university-schools research assemblage when attempting to enact my visions of co-creation and working 'with' the students and teachers. I endeavoured to engage participatory research with a different set of assumptions about the individual and a different set of ethical commitments than those that typically underpin this approach. I also aimed to do something different in terms of re-presenting experiences/voices in participatory research. As with much of my post-qualitative engagements in research, my participatory approach was oriented towards performative understandings from 'within situated material and discursive practices' and retained a commitment to a PH ethics which involved 'taking account of the entangled materializations of which we are a part' (Barad, 2007, p. 384; Vu, 2018, p. 77). I viewed the research as already co-constituted and agency as emerging from intra-action, not individuals. Therefore, I enacted participatory research with the aim of further amplifying and attending to the roles that my emergent body, students' and teachers' emergent bodies, subjectivities, previous experiences, entangled objects, spaces and affectivities play in the pedagogical intra-action. This messy process helped me further explore, rather than attempt to 'bracket out', the complexities of developing and negotiating body pedagogies in schools. Such insights are important for my research questions related to how body pedagogy may create the conditions for disaffection amongst some and how alternative, more response-able body pedagogies may be developed in schools. In considering how to enact co-creation or participatory research, I initially looked towards Participatory Action Research (PAR).

Approaches like PAR can promote romanticised notions of research led by, or developed with, participants. It is often assumed that participants will want to lead research, that they will have time and capacity to do so, and that receiving the necessary consent for such involvement from the beginning will be possible (McTaggart, 1991; Walker, 1993). Enright (2010) and Enright and O'Sullivan, (2012) work to challenge such assumptions by highlighting the highly contextual

and unpredictable nature of enacting such methods. Recent work (Depper, 2019; Depper and Fullagar, 2019) troubles perceptions of PAR as 'liberating' or largely free from the power-relations of more traditional research methods that have enjoyed considerable influence. These assumptions, alongside the commonplace presumption that there will be somewhat of a general consensus surrounding the most appropriate approach to be enacted, did not align with my experience of enacting participatory research. New materialist scholars have productively engaged with these questions of power to develop theory-method approaches such as 'co-creation assemblages' that 'reconfigure traditional ways of co-creating knowledge within interpretivist approaches' (Depper and Fullagar, 2019, p. 10). My post-qualitative engagement with participatory research hopes to contribute by demonstrating some of the messiness and logistics of collaborative qualitative research in schools.

When meeting with Alyssa to discuss working with students and teachers in developing the pedagogy, I asked to meet with the tutors. Alyssa told me that scheduling any additional meetings into the tutors' timetable would not be possible due to their heavy work-loads which kept them in late too many evenings. The assemblage of competing pressures, pastoral duties and administrative loads that are placed on teachers, in addition to their teaching hours, can mean that romantic ideas of pedagogy co-creation can become a threat of further workload for already very over-stretched teachers (Ball, 2004; Jeffrey and Woods, 1998; Perryman et al., 2011). Alyssa identified an already scheduled tutor meeting before the workshops commenced, as well as one after they concluded, and offered me the opportunity to drop by these meetings to discuss the workshops with the tutors.

I asked if I could communicate digitally with the tutors. Alyssa offered to provide her feedback on the slides for the workshops as well as circulate the slides amongst the tutors so that they could provide their feedback in advance of the workshops. This was so that I could then make the necessary changes and circulate the slides once again before each workshop. Some tutors did offer feedback throughout the project either in person, over email to me, or through

emails to Alyssa. This process however, was not exactly one of 'empowering' collaboration for all in which power relations were disrupted. Feedback was typically non-existent, however one tutor did take the time to talk to me about how they could be improved and another did provide detailed, if slightly confronting, critique. These intra-actions tended to produce ontological struggles over what knowledges surrounding the body were correct or appropriate. Memorably, one of the tutors, Rob, was quite invested in public health narratives surrounding obesity. He felt some of the fat positive pedagogy lay in direct opposition to such 'scientific consensus' and therefore could be potentially 'dangerous'. After this was initially communicated to Alyssa over email, upon my next visit to the school, I was brought up to his classroom to hear the critique and ease his concerns. Such intra-actions with older teachers, that took place in their classrooms, produced power relations and affective flows that orientated conversations more towards the assertion of 'truths' rather than the production of collaborative approaches. In instances like this, I found the medium of email a more productive place in which to gather, consider and respond to such feedback as part of my attempt at enacting co-creation. In part, this was because it was less entangled with the embodied power relations produced in intra-action with bodies, spaces, places and non-human phenomena in the school. While recognising our varying perspectives, Rob and I came to have an amiable email correspondence which then translated into similar in-person intra-actions. Rob provided consent for the email data to be used as part of the research. The extra time and labour that holding meetings and providing feedback would burden teachers with did not, however, represent the most significant challenge in achieving a more participatory approach to research.

Enacting participatory approaches with young people in research also involves a considerable administrative load. University ethics committees typically require the consent of both the parent/guardian and the young person for research participation and data collection (information sheets and consent forms can be found in appendix 2). Such requirements can be misaligned with different schools' practices and capacities. Participatory approaches to qualitative research often provide little account of the affects and effects produced by these

requirements. My more post-qualitative engagement with participatory research endeavours to contribute by highlighting some of the affective implications of these requirements, and how they co-constitute the research assemblage in meaningful ways. As the workshops were originally to be led by me as part of the research in both schools, my ethics application stated that informed consent (parent/guardian's and young person's signed consent forms) would be obtained for those participating in the workshops. This would mean all data produced in the workshops (artworks, paper from activities, feedback forms) could be used in the research.

Alyssa agreed to circulate and return these forms and so I brought them to the school and left them with her. Some time later, after the assembly, early interviews and focus groups, and shortly before the workshops were due to commence, when asking for an update on the forms, Alyssa notified me that the dissemination and return of these forms would not be possible. I was informed that they were unlikely to be returned, that the administrative load would be too large and that all young people were to have the same level of participation in these workshops as with regular PSHE lessons. Alyssa let me know that school level consent was the standard for their involvement with such initiatives and the forms were returned to me. As I had already committed to working in this school, I agreed to forfeit the collection of data from young people during these workshops. I worked quickly to receive approval on an update to my ethics application which allowed school level consent for the slides developed as part of the research be delivered to the young people, by the tutors, without the need for consent forms.

The requirements for ethics were indeed out of touch with practice in this school and I reflect on this in my conclusion. Once working in the school, I understood how difficult it would be for 9 different, already very over-worked, teachers to manage the return of two forms each for just under 300 students. I was not at the school frequently enough to manage this process without help from the teachers and the incentives for staff to manage this level of bureaucracy is low. Scholars like Guillemin and Gillam (2004, p. 263), and Ward and Gahagan (2010, p. 211)

highlight the limitations of one-off formal ethical approval before entering the field, advocating instead for their approaches of 'ethics in practice' guided by a 'feminist ethic of care'. I am particularly inspired by Taylor's (2017) NM, PH work surrounding ethics that demonstrates how researchers and teachers can slow down key pedagogical moments and enact an approach that 'invites tuning into a unique event as it blossoms into a relational ethical engagement from which new subjectivities may emerge' (p. 17). While of course not a straightforward approach to enact in fast paced schools, I like this thinking that reimagines ethics as responsive frequent check-ins, rather than one generic tick box exercise at the start of the research. The workshops continued as scheduled, but the ethical requirements had a significant impact on the research and the participatory approach as I could no longer collect creative materials or feedback data during the workshops. That is without even mentioning the environmental impact as the unused forms remain sitting in my office. When thinking about ethics and young people using Haraway's (2003) aforementioned concept of 'naturecultures', my process of attempting to satisy university requirements was not very response-able for the more-than-human entanglements of which we are part. In Henham, the burden of these requirements meant that the school withdrew engagement from a key participatory and data production phase of the research. In Rushford, these administrative requirements were agreed to, however the burden created difficult affects that co-constituted the research assemblage in negative ways.

In Rushford, Estelle was the PSHE lead and teacher for Year 8 and so working together involved meeting and sending slides for feedback. The workshops were led by me as part of the research. As per the original plan for both schools, the data produced within these workshops (drawings, paper from activity work and feedback forms) were to be used in the research. Therefore, as required by university ethics, the return of parent/guardian and young person consent forms were required for participation. Estelle agreed to disseminate and collect these forms as I was not at the school regularly. I endeavoured to check in on this process as much as appropriate and collect and record consent forms whenever at the school. Most young people returned both consent forms in advance of the workshops. Some forms were returned with an explicit no consent response.

These typically explained that their child had an existing sensitivity to issues of eating distress or body dissatisfaction or offered a phone number if I wanted to discuss the matter further. On one or two occasions, where a young person had forgot their parent/guardian form, Estelle was able to phone their parents for temporary verbal consent until they returned both forms. The young people not participating were given regular PSHE work to do in the library with Estelle nearby.

Throughout the research Estelle became increasingly frustrated with the administrative load involved in the process of obtaining consent. My process of accounting for the necessary consent after Estelle and the young people handed me the forms sometimes slightly delayed the commencement of the workshops that ran first thing in the morning. On one occasion a young person was sure they had provided both consent forms, however, they were not accounted for and therefore, regrettably, so as not to violate university ethics, I communicated that they would have to sit that first workshop out. This understandably frustrated Estelle, and when the young person asked why they had to leave; Estelle announced it as my decision to the class. On numerous occasions these ethical requirements produced difficult affective flows within the classroom that often became fixed and associated with my emergent subjectivity and conceptualisations of the project. This had a negative impact on both Estelle's and the young people's engagement with the project and it made collaboration more difficult. With the exception of the small number in the focus groups, outside of these classes engaging with and producing data with the young people was not possible and therefore the participatory element was limited in this school. Estelle expressed she had imagined the project would be more participatory/more led by the young people, but also expressed that limited time and busy schedules prevented this. I believe that the difficulties produced by the process of meeting ethical requirements, and the affective memory of this, played an entangled role in Estelle's decision not to continue with Phase 2 of the project.

Enacting phase 2

Creative lunchtime project in Rushford

My hope was to hold an optional lunchtime creative project at Rushford. However, when the workshops concluded, considering the time of year and the commitments of the young people in the Year group, Estelle communicated to me that this would not be possible. Despite best intentions, Estelle explained to me that the young people had too much going on at lunchtime as with sports, clubs, music and a broad range of extra-curricular commitments. The young people I spoke to in the post-workshop focus group communicated some of the same sentiments with me. Therefore, the lunchtime creative initiative did not go ahead in this school.

Creative lunchtime project in Henham

The second phase, the creative project, was optional and took place at lunchtimes. While it was less than ideal to carry out this work during young people's important rest or leisure time, this was the only time in the school day that was available. Also, as previously mentioned, it was my hope that carrying out such work outside of 'lesson time' may provide more opportunity to trouble performative body pedagogies. I requested that tutors let students know about the second phase at the end of their workshops and I included a slide with the relevant information. The incentives for students included receiving a certificate of completion and a small goodie bag from the university and charity upon finishing of an art project to address, express or respond to a pressure they faced in their school. Alyssa asked the 9 teachers to circulate a sign-up sheet at the end of the final lesson of Phase 1 and tried to communicate the room number with the tutor groups once it was organised. This phase began after the conclusion of the Phase 1 workshops. The group met one lunchtime a week over five weeks in total, culminating in an assembly where the young people presented their projects and messaging to the Year group.

In the first meeting, I explained the purpose of the initiative while we all sat in a circle. I asked the young people to create (either alone/or in groups) an art project of their choosing to try and address, express or speak back to a body pressure (or general pressure if they preferred) in their school. The brief was quite open to

their interpretation and they encouraged to choose their own groups, materials and medium of expression. I had prepared slides with examples of posters, animations, short films, poems etc. to stimulate their thinking. I brought a suitcase with a range of art materials and some iPads every week and took requests for other materials they wanted. The first week of the initiative, approximately 20 young people showed up, these numbers steadily decreased over the 5 weeks. Some likely initially came out of curiosity, or tagged along with friends to the first session. A livelier group who returned for the second session planned to film different shapes of vegetables in a little school 'changing room' set to show how different bodies can feel in this space and challenge that. I made the set and brought the vegetables but the students didn't return. One group completed some drawings over two sessions but struggled to agree on a project idea and then didn't return. Another student was working solo on planning a photography project on gender and sport in schools (by shooting the different equipment for netball, basketball etc.). I sourced the requested sports equipment from the university and brought it to the school but this young girl didn't show up on the week the photographs were planned to be taken and didn't return after that. My final analysis chapter explores why some of these young people may not have returned to complete their projects.

The tone of the lunchtime sessions was deliberately more relaxed and informal than a typical lesson. We were allowed to rearrange the room as we liked, as long as we put it back in advance of class time. Drawing on PH perspectives to consider the significance of space/objects/layout, I saw this as an important part of engaging a more post-qualitative approach to participatory research. This approach contributed to my enquiry, not by allowing me to consider what the co-constituted classroom space and objects were, but by exploring what the emergent classroom space and classroom objects do in pedagogical intra-action, and how this might become otherwise in this context (Taylor, 2013; Thiel and Jones, 2017). When observing the workshops enacted in the PSHE lessons I understood the co-constituted space and layout of the classroom as exercising agency in the pedagogical intra-action and co-constituting students' bodily orientation as 'learning in a lesson' (Taylor, 2018). The significance of the classroom space was difficult to trouble for these lunchtime meetings but I encouraged the students to

re-arrange the classroom how they liked, and always started the meetings by initiating this process.

I understood the re-arrangement of the room as helping to trouble the classroom's power relations as after this process the students did adopt a more relaxed embodied performance, sitting on tables and relaxing in the teacher's comfy chair. The door was left open and young people came and went from the classroom as they pleased. If feeling 'hyper/restless' they could get up and move around inside or outside of the classroom. Power relations and more traditional classroom structure was reproduced in my intra-actions with the students at times as I tried to encourage them to complete their art projects in time for the assembly. However, my unfamiliarity with the school space meant they used their bodies to claim ownership and authority in intra-action with the space and with me. The young people did this through showing me how to work technology in the room and through responding to any teachers passing by the open doorway who questioned the lunch time use of the class. The young people could bring their lunch to eat in the room or arrive later if they wanted to eat/have some break time elsewhere. Unlike the rest of the school space, no code of behaviour was defined, and while the young people were 'giddy' or had small disagreements amongst themselves at times, no major issues arose. The intention was to foster a more relaxed environment with less expectations for how they should be.

By the conclusion of the initiative 6 young people (3 groups of 2) completed art projects that they wanted to present at the assembly. There were two posters and a short video that involved clay characters and a poster. Each group prepared and rehearsed a short verbal presentation to give to their year group and teachers while they displayed their art work (in their hands and on the large screen behind them) at the assembly. We met once more later that same day to de-brief and hold a focus group to discuss the project, their artworks and the assembly. After the assembly their artworks were displayed on the TVs and walls around the school.

Data production

In keeping with Barad's (2003, 2007) assumption that it is from the intra-action that the researcher, apparatuses and phenomena under study emerge, the word data production is used here in the place of data collection (Hultman and Lenz

Taguchi, 2010). My methodology involves enacting a different understanding of knowledge production using NM theory. I understand data as intra-actively, rather than individually, produced. In my experience, thinking differently requires a significant amount of commitment, energy and continued engagement with the literature. Sometimes long commutes to busy days at schools, alongside other commitments, challenged my ability to sustain an embodied enactment of what were new concepts to me at the time. Therefore, some of the theoretical intricies detailed below were not always at the forefront of each and every engagement with the qualitative research. My main motivation for sticking with the difficult and complex nature of post-qualitative enquiry is its promise to help trouble those knowledges and attend to those moments, that too often pass as accepted or un-notable (and therefore go un-addressed) in qualitative research, but that play a powerful role in shaping different young people's experiences of body pedagogy. While learning to think differently has been a challenging, ongoing and non-linear process throughout this research, my commitment to attend to the pedagogical assemblage in alternative but meaningful ways was sustained throughout my research practice.

Figure 3.5**:** Dataset in chronological order

Dataset in chronological order	
Rushford	Henham
Participant observation and fieldnotes throughout	Participant observation and fieldnotes throughout
2 Pre-workshop interviews with 2 Year 8 teachers	2 Pre-workshops interviews with 2 Year 8 teachers
1 Pre-workshop focus group with approx. 8 students (drawings and recording)	1 Pre-workshop focus group with approx. 8 students (drawings and recording)
Artworks produced in workshops and feedback forms collected from the young people after every workshop	Classroom observation during the workshops Email correspondence with one of the tutors, Rob
2 Post-workshop interviews with 2	5 Post-workshop interviews with 5 Year

Chapter III – 'Doing' research within and beyond interpretivism in schools: creative methods and thinking with theory

Year 8 teachers	8 teachers
1 Post-workshop focus group with approx. 8 students (drawings and recording)	1 Post-workshop focus group with approx. 8 students (drawings and recording)
	Artworks and paired interviews during creative lunchtime project (9 short paired interviews which included 10 different young people + 3 completed art projects from 3 groups of 2)
	Post assembly focus group with the 6 students who completed and presented art projects (drawings and recording)

Marks on paper; field notes and artworks

Data production took place throughout my time in schools. One of my key means of engaging in research in schools was through the method of participant observation. In a practical sense, this involved observing classes and broader school life while simultaneously taking notes or writing accounts on my commute home. However, the knowledges formed with and through this method were produced with a post-qualitative, NM sensibility. In observing intra-actions, I drew on my reading at the time to try and remember that phenomena are neither produced by the material nor the cultural and rather emerge from the intra-action of material-cultural (of which we are part). Instead of providing accounts that posit my telling as the 'truth' of what happened in schools, a NM conceptualisation of ethnographic practice allowed for a 're-insertion of ontology into the task of knowing' (Jackson and Mazzei, 2012, p. 121; Vu, 2018). This approach that foregrounds philosophy in providing performative accounts of phenomena as they emerge enabled me to move away from considering knowledges already made to exploring how knowledges become in schools. A PH engagement with participant observation meant attending to not only the human agencies in intra-action, but to the more-than-human also, as well as that of my own entangled agency (e.g., in co-constituting participants emergent performances in the classroom). This approach to engaging in qualitative

ethnographic research allowed me to retain my NM and PH commitments in producing knowledge while making productive contributions in responding to my research question that relates to how pedagogy more 'responsive *to* and responsible f*or'* body disaffection in schools may be developed (Phelan, 1998 quoted in Skeggs, 2001, p. 19, emphasis in original).

My other key research question relates to how body pedagogies may produce the conditions for disaffection and eating distress amongst some young people in schools. Throughout the work in schools, I endeavoured to encourage creative means of data production with young people as a way of considering and responding to this research question. For me, employing creative methods of data production in a post-qualitative sense meant moving past the idea that the young people's atrworks represent their realities or that I could accurately interpret such 'realities'. I view the works as performative creations that emerged from the workshop/focus group or lunchtime intra-action, and my 'analysis' as a situated intra-action with these materials rather than a general 'claim to know' (Hultman and Lenz Taguchi, 2010). I felt that the paper sheets and markers used for activities in workshops produced generative data. They played a role in performatively depicting some of the forces that come into assemblage in affective pedagogical intra-actions, and in efforts at 'sense-making' amongst young people (Ivinson and Renold, 2020). Research demonstrates how art can be used as a materialist tool in troubling and re-assembling dominant rationalist knowledges and even subjectivities through its affective capacity to move people (Hickey-Moody, 2013; Hickey-Moody and Page, 2016; Renold, 2018, 2019; Sayal-Bennett, 2018). Numerous works highlight the benefits of employing creative methods in participatory research with young people (Oliver Lalik and Kirk 2000; 2001; 2004; Enright, 2010; Enright and O'Sullivan, 2012; Oliver and Kirk 2015; Depper, 2019). Researchers like Lomax (2012) and Hickey-Moody (2013), however, caution against the uncritical use of creative methods with young people. Their work serves to remind me to be attuned to which 'voices' become heard as well as the implications of the representations that become produced and reproduced through youth creative work. While the differential affective powers of art are well recognised in the education literature, there is less written about the affective struggles of employing creative methods in research

that seeks to open up body pedagogies. In my more post-qualitative engagement with creative methods, I endeavour to explore the material-discursive forces co-implicated in what body pedagogies can 'do' in schools so as to contribute to considerations of how alternative body pedagogies may be enacted in schools (Fullagar, 2017).

This process included exploring how teachers can often become positioned as knowledge transmitters, and emerge with investments in certain ontologies. In my work, this meant that teachers brought their own concerns and fears to the research in ways that mediated what my researching body could do. After the first workshop in Henham, Estelle asked for an additional meeting. In this meeting, Estelle shared her questions and uncertainty surrounding the approach to the research. She explained that as a result of her experiences as a science teacher and scientist that this approach was not what she had envisioned of workshops and methods that would form part of a research practice. Without the use of more recognisable research instruments like questionnaires and tools, Estelle questioned how any of this counted as 'science'. The framing of the project as research by a university produced certain expectations with which the creative methods did not align. Knowledge production surrounding the body, and perhaps the young gendered body in particular, is often understood to be 'risky' within current schooling assemblages. More generally, fields such as medicine, epidemiology, physiology, nutrition and psychology have emerged as trusted with this practice and therefore those approaches to pedagogy and research that are informed by such disciplines emerge as similarly 'legitimate' in schools.

The inclusion of creative approaches in HE pedagogy and research (where the aforementioned approaches and tools deemed more scientific have enjoyed dominance) produced uncomfortable affects of uncertainty and suspicion amongst teachers. I understand similar affective flows as exercising agency in Rob's critique of the workshops as against 'current scientific consensus'. The inclusion of creative methods to trouble dominant ontologies during PSHE/HE produced affective kickback amongst some of the teachers who acted as gatekeepers for what was possible for the next workshop. This co-constituted the research assemblage and the approaches enacted as, for example, after Rob from Henham's critique I changed the slides for the final workshop considerably so that they

would be more in line with expectations, and therefore receive approval for use. In drawing on PH and NM perspectives to consider these intra-actions, I hope to contribute to a more nuanced understanding of the difficulties and tensions that can arise in enacting creative efforts to trouble dominant body pedagogy ontologies/assemblages in schools. My means of researching and producing data through interviews and focus groups were met with less resistance due to the longstanding tradition of their use in qualitative research. The way in which I engage in these research methods, however, endeavours to push against these more traditional enactments.

Engaging performative voices

In my enquiry, I employed interviews and paired interviews as a means of engaging the teachers' and students' performative voices. As touched on above, my employment of interviews worked well with both the requirements of university ethics processes and with expectations of research practice in schools. Interviews are indeed a hallmark of conventional qualitative research practice. However, there is a rich history of feminist research that troubles convention in enactments of interviewing. Some of these generative contributions have included the troubling of power dynamics, fixed subjectivities, representation, practices of othering, reflexivity and the framing of ethics (Ghorashi, 2005; Graham, 1984; Henry, 2003; McCorkel and Myers, 2003; Oakley, 1981; Olesen, 2011; Shildrick, 2015). In my reading of these disruptive enactments of interviewing, feminist explorations of embodied interviewing initially struck me as a productive means to shift the interview orientation away from privileging the discursive and towards embodied becomings in schools.

Paying the material and embodied due attention was an aim of my enquiry surrounding body pedagogy and body disaffection. In her paper that explores the challenges of writing women's embodied lives, Rice (2009) argues that when researching sensitive topics such as body disaffection, appearance and bodily difference cannot be overlooked. Rice (2009, p. 246) questions how we may 'account for the influence of our physicalities' (beyond 'accepted analytic categories such as gender, race or class') in the research assemblage (p. 247). In interviews, Rice uses personal disclosure of 'body secrets', or accounts of her embodied relationship to the research topics, as a way of doing this. She employs

such an approach in order to highlight the researcher's entanglement and agency in the research, and as part of a commitment to reciprocal research relationships. Ellingson (2012) encourages researchers to be attuned to the participants non-verbal gestures and surroundings in embodied interviewing.

When asking students or busy teachers for some time aside from their hectic school day, enacting such approaches was challenging. As I was often interviewing in the corner of a busy staffroom, or in the corner of the lunchtime creative project room, at times I found myself trying to block out, rather than attend to, surrounding sensory stimulus. I was grateful to be provided with a small amount of my participants' time within their school day and therefore the inclusion of personal details or anecdote within this time, even to foster reciprocity, did not always seem productive or appropriate. When working in fast paced schools orientated towards the aversion of 'risk', I felt that slow attentive interviewing and personal disclosure were likely to produce affects of frustration and discomfort amongst participants. In addition to this, my own attempts at embodied interviewing tended to orient the interview towards emergent materialisations of solely human bodies. During my time in schools, I began reading of how authors such as MacLure (2013b, 2013a, 2015) and Lather (2007) engage interview practice with a different set of onto-epistemological commitments that are more attuned to materialisation of all bodies.

This approach to interviewing allowed me to move focus away from conceptualisations of knowing subjects with bodies already made to considering how the always already present material, discursive, human and non-human are intra-acting to co-constitute that research encounter. This shift allowed me to enact interviews in a way that conformed to normalised expectations of participants being 'heard', while simultaneously acknowledging these accounts to be performative and co-constituted. I found that considering interviews in this light allowed for further focus on, and accountability for, the orientation and knowledges these interviews were giving rise to both during and after the interviews (Dolphijn and Van Der Tuin, 2012). This adjusted engagement with more conventional qualitative interviewing allowed me produce data in a way that was comfortable for participants while exploring the multiple situated agencies

intra-acting to produce understandings and negotiations of body pedagogies, a key focus of my enquiry.

Drawing on the work of Renold and Ringrose (2017), Ringrose and Rawlings (2015) and Lather (2007) who use focus groups to investigate more-than-human relations and assemblages, I was inspired to enact focus groups with the same set of onto-ethico-epistemological commitments. These researchers engage focus groups in conversation with Baradian and Deleuzian theory in a way that orients their enquiry towards 'the human and nonhuman agencies at work within relational research encounters' (Ringrose and Renold, 2016, p. 222). While these researchers achieve such an orientation through semi-structured interviewing, I found the use of additional art materials productive. Offering the young people materials with which to draw helped the groups to pull out the affective dimensions of different pedagogical intra-actions. This approach advanced my enquiry by allowing for more nuanced understandings the factors beyond the individual co-constituting these experiences. Adjusting my enactments of qualitative research methods enabled data production that was productive for the intended analysis. This process of analysis involved a significant departure from my previous methods of engaging qualitative data and towards producing knowledges with a more post-qualitative commitment.

Data analysis

Conceptualising 'data'

Within the move towards PH, NM and post-qualitative research, conceptualisations of 'data' also become contentious. Koro-Ljungberg, MacLure, and Ulmer (2018) argue against the often dominant ontological status of data, and any commitment to data 'as a knowable and stable entity' (p. 462). In their critique, 'conventional qualitative methodology' is charged with positing data as 'mute, brute, passive, simple and concrete'. Under this conceptualisation, it is the processes of analysis and 'the researcher' that exercises agency in selecting data and abstracting meanings, the 'raw' data is seen merely as an input to achieve this end (Koro-Ljungberg et al., 2018, p. 462). In thinking what 'counts' as data, Barad (2007) reminds us that it is not the researcher's agency that positions data as data. Rather, 'cuts are agentially enacted, not by wilful individuals, but by the

larger material arrangements of which 'we' are a part' (Koro-Ljungberg et al., 2018, p. 178). The data that affects us, the 'emotional', 'dream', 'sensual' and 'response' data (St. Pierre, 1997) that enters and influences our writing and the data that resists easy resolution, are not chosen by 'the researcher' and cannot be pre-meditated. This new conceptualisation of data is also not confined to 'linear' ideas of space and time and instead 'may be engaged in multiple spacetimematterings', (Koro-Ljungberg et al., 2018, p. 469).

A key part of a NM conceptualisation of data for me is working with data's 'material footing in the world' and accepting that we as researchers do not hold 'interpretive dominion', as in the research assemblage all phenomena are 'mutually constituted by each "agential cut" into, and out of, the indeterminacy of matter' (Juelskjaer, 2013; Koro-Ljungberg et al., 2018, p. 469). At numerous different points throughout my work in schools, the agency of the data I co-constituted and intra-acted with, exercised agency in struggling against my assumptions and efforts at 'easy sense' (Mazzei, 2014). For example, when I started my PhD, I envisioned entering schools and relating to the young people's modern lives and being produced as somewhat similar to them having experienced social media dynamics at school not so long ago. The materialities of the young people's lives kicked back against my assumptions to produce a 'cut' in which I was produced as of a different context and era to the complexities of their situated adolescence. In my analysis, I try to contend with the relational agency of matter, recognising that my mediated co-constructions are therefore always necessarily partial and limited at best.

Approaching data

In my previous conventionally qualitative research analyses, I had become familiar with the systematic practice of coding, grouping similar data together to accrue justification for rational arguments. Coding can be a productive means in which to explore data, however, in my attempts at moving towards a within and beyond approach to qualitative enquiry, I consider 'data' differently. When approaching analysis, MacLure (2013b, 2013a) advises us not to solely stick to the places which satisfy our 'rational' arguments but also to attend to those uncomfortable affects that make us feel uncertain as researchers. When we cannot

make 'easy sense' (Mazzei, 2014) of data 'moments', rather than dismiss them, MacLure (2013a) advocates to spend more time considering these 'hot spots' where data 'glows' (172-173).

MacLure (2013b, p.661) describes this glow 'in terms of affect' elaborating that it invokes something intangible; it 'calls up the double-sided, material-linguistic status of sense, resonating in the body as well as the brain'. Fullagar (2018) describes a similar experience during her research, in which an afterthought disclosure shared while leaving an interview had an affective intensity that stayed with her for years (p. 1). I draw on NM scholars including Jackson and Mazzei (2012, p.vii) in calling for an approach to data analysis that is 'both within and against interpretivism', one that attends 'to the forces of affect, as they are entangled with recognised emotions, to identify what they "do"' (Fullagar, 2018, p. 16). I think such an approach is well suited to this research that works within the humanist framework of UK secondary schooling while simultaneously endeavouring to attend to the affective flows often neglected by rationalist pedagogical enquiries.

If the data for this thesis was to be coded so as to group data into categories based on semantic similarity or so as to provide fixed hierarchal structure to the data, then many of the included data extracts drawn upon may have been omitted from the thesis as they do not 'fit' neatly with many other data extracts and represent a minority within the dataset. Yet to omit these data extracts is to omit central tensions within the research. Mac Lure's (2013) chapter that critically considers the practice of coding clarifies that we need not deny the merit of and need for representational thinking, categories or hierarchal thinking. Rather, these understandings that underlie coding can be fully recognised as culturally and politically significant practices that form a proper object of qualitative research. Lercercle (2002, p. 60) is quoted in the iteration that the logic of representation is 'the structuring process that constructs a liveable world around us… (producing) stable meaning and stable subjects to exchange it.' However, Mc Lure reminds us that we can also recognise another logic identified by Deleuze which forgoes organising the world into fixed categories completely separate from those systems that 'represent it'. This other logic is the logic of assemblage in which all phenomena relate in an 'unholy mixture' (Lercercle, 2002, p.60), rather than

through the process of sorting phenomena into neat and discrete categories. Barad
(2007) advocates for a more diffractive practice of reading that recognises
difference (or rather, the materialised effects/affects of difference), over the
practice of reflection which is thought to produce more of the same. Consistent
with this orientation to knowledge production, Deleuze (Colebrook, 2006) is
drawn upon to critique practices of coding that focus on grouping similarities to
produce certain claims to know, in favour of a practice that pays attention to those
tensions, questions and startling moments that resist the production of neat
categories or conclusive knowledges. Coding takes us back to the known, whereas
attending to tensions can open up lines of flight that allow new and different
knowledges that can have implications for how we enact and understand
pedagogy (Jackson and Mazzei, 2012).

The above provides some insight into how data is selected and conceptualised in
this thesis. However, without the practice of coding to abstract themes the reader
may be left wondering what practice or set of practices will be used when reading
the data in order to attempt to produce such different knowledges. Jackson and
Mazzei (2012) demonstrate how they 'use theory to think with their data (and use
data to think with theory) in order to accomplish a reading of data that is both
within and against interpretivism' (p. 263). Such a process offers an alternative to
organising data into codes, themes and transparent narratives that do little to
critique the complexities of social life, or discourage multiple readings. The
authors seek to challenge treatments of data that isolate voices as able to 'speak
for themselves' independent of context, theory, relationalities and so on.

In thinking with theory, Jackson and Mazzei (2012) engage the process of
'plugging in'. This is a concept the authors borrow from Deleuze and Guattari's
'A Thousand Plateaus' (1987). 'When one writes, the only question is which other
machine the literary machine can be plugged into, *must* be plugged into in order to
work' (Deleuze and Guattari, 1987, p. 4). Just as in all assemblages, plugging-in is
not static or discrete but rather a process of making and un-making. To consider
what happens in the process of 'plugging in' multiple machines (multiple texts),
we must not look only to how things are related but also to 'what territory is
claimed in that connection' (p. 19). In order to provide further insight of how they
put data and theory to work to create new questions, Jackson and Mazzei (2012)

borrow the figuration of the threshold from the field of architecture. The threshold becomes significant only when attached to other things, it is an entry and/or exit, and in other terms when one is in excess of a threshold (e.g., pain threshold). It is the space for a different occurrence: a response, an effect. The authors draw on Derrida in calling their thinking with theory 'determined and dated' (Derrida, 1972). Determined and dated because the present task of reading data is laced with the residue of readings past and future. The threshold metaphor depicts the way in which the authors 'plug in' theory so as to recognise these traces and move 'from one theorist to the next in ways that expand/stretch/distort previous ways of knowing' (Jackson and Mazzei, 2012, p.265). The authors describe this process of thinking with theory, or proceeding through the threshold, as one in which ground is shifted.

The work that happens in the threshold cannot be predicted in advance nor can a method for thinking with theory be prescribed. Despite this uncertainty, we are reminded that without theory we have no way of thinking otherwise. It is for this reason that we must continue in this frustrating and exciting practice so as not to reproduce what is already known, thought and experienced. This approach is particularly well suited to my enquiry that seeks to reimagine body pedagogy more response-able for body disaffection in schools.

Greene (2013) raises concerns about 'a seeming loss of systematicity' in post-qualitative research (p.753). In their concluding comments on a special issue gathering post-qualitative contributions (Lather and St.Pierre, 2013), Greene (2013) highlights systematicity as a 'distinguishing feature of social science inquiry' and a 'critical feature of its defensibility' (p. 753). I wish to acknowledge this by providing some detail of my process of 'thinking with theory' (Jackson and Mazzei, 2013). I do so to offer some transparency surrounding my knowledge production processes, rather than as a means of offering any prescriptive instruction. My process of 'thinking with theory' started with making specific assumptions about 'data, voice, and truth', as previously detailed within this chapter (Jackson and Mazzei, 2013, p. 262). I then approached the data with analytical questions informed by my key concepts. This was opposed to 'approaching the data in search of patterns or themes' or by trying to figure out what the participants in the study 'mean' (Jackson and Mazzei, 2013, p. 265). For

example, one of my key analytical questions, made possible by NM and PH theory, was: 'how do body pedagogies produce the conditions for body disaffection and eating distress amongst some young people in schools?'. In line with a post-qualitative approach (Fullagar, 2017), adopting a 'thinking with theory' approach refuses the primacy of voice itself in favour of exploring what voices do and how they have material effects (Fullagar, O'Brien and Pavlidis, 2019).

Producing data for inclusion in my thesis involved attuning to affective 'glow' moments. This process involved adopting a 'visceral orientation to listening' (Fullagar, O'Brien and Pavlidis, 2019, p. 38). Blackman (2015) describes this as paying attention to a statement's *liveliness*' (p. 28, emphasis in original). When reading the data, guided by my analytic questions, I tried to shift my focus from 'what was being said' to being attuned to the affects and effects produced in intra-actions. This was a very productive approach when engaging with my dataset as I felt there were many inchoate and intense affective 'glow' moments that were of significance in relation to my research/analytic questions. My emergent researcher subjectivity was therefore very much implicated in the process of producing 'glow' moments and making cuts surrounding which data would be included in the thesis. I 'plugged in' (Jackson and Mazzei, 2013, p. 265) NM and PH theory to produce a diffractive analytic of these glow moments. A diffractive reading of data 'seeks to unsettle and open up ethical questions about the effects of differences and patterns of exclusion that are not often 'seen'' (Fullagar, O'Brien and Pavlidis, 2019, p. 38). This approach allowed me to move beyond what was being said (e.g. Rob and I disagreeing) to what was being done (e.g. what exclusions were being produced in the classroom) when considering affectively intense moments (e.g. workshop 2 in the Henham school, detailed in Chapter V).

In summary, my process of 'thinking with theory' involved three main manoeuvres. I began by engaging the data guided by analytic questions made possible by NM and PH theory (Jackson and Mazzei, 2013). Then, when reading and re-reading data, I paid attention to the visceral affects and material effects produced by and through my engagement with material-discursive accounts and human and non-phenomena in intra-action. Finally, I enacted the iterative process of 'plugging in' theory into data, and data into theory, to analyse and explore how

these visceral affects and materialised effects played significant roles in the formation of young people's experiences of body pedagogy and body disaffection in ways that are not always told (Jackson and Mazzei, 2012). NM theory helped me to re-think (positivist) quality criteria in research by allowing me to understand that discursive representation and numeric quantification are not the only way in which research phenomena can come to 'count'. NM theory considers affective intensities and tracing where materialised effects (of language/difference/power relations) appear as proper objects of qualitative research.

Previous research on body pedagogies in schools has demonstrated some of the more general negative affective implications of dominant health 'literacies' (Evans, Rich, Davies, et al., 2008). In this chapter I aim to contribute further understanding of the complex affective implications of dominant school-based body pedagogies, and how they produce the conditions for body disaffection and eating distress. Through my analysis I demonstrate that the body 'becomes' (Rice, 2015) in intra-action with entangled non-human matter like food. I argue that in developing/enacting body pedagogies and health literacies in schools, it is important to consider how food comes to matter in specific sets of relations. Through focusing on situated relations, I highlight that the affective implications of health literacies are not as straightforward as: 'within neo-liberal assemblages the fat body is produced as abject'. My diffractive analysis complicates these claims. I conclude the first section of this chapter by claiming that an understanding of the human and non-human (e.g., bodies and food) as co-implicated, is likely necessary in developing more response-able, 'body-becoming' pedagogies (Rice, 2015). Such a conceptualisation also enables me to ask broader ethical questions about how disaffection may arise in relation to the lack of response-ability for the ecological impact of contemporary food production and consumption (Fox et al., 2018). In the second section of this chapter, I aim to demonstrate how the everyday pedagogical intra-actions that can materialise disaffection and inequality are far from determinate. Rather, through my analysis of a memorable incident in which young people mobilised affect in intra-action, I explore how body pedagogies may be destabilised and reconfigured.

Reimagining body becoming pedagogies

Rice's (2015, p. 387) 'body-becoming' theory marked a generative shift in how we consider and respond to the fat or 'obese' body. This theory of fat that draws on constructivist and NM perspectives moves away from bio-pedagogical approaches that focus on what is, towards allowing us to creatively imagine how the fat body might become. Rice (2015, p. 392) describes the role of 'body-becoming ethicists' as concerned with exploring 'how physical, psychical, environmental, and cultural forces might expand or limit possibilities for what

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bodies could become'. Examples of how activist art communities have been able to 'disrupt viewers' dominant ways of knowing fatness' are provided (Rice, 2015, p. 395). The author asks researchers to consider how to translate these insights 'into actual pedagogies that expand options for becoming' that can be used in sites like schools, and to explore what conditions would enable such creative imagining and body-becoming (Rice, 2015, p. 395).

LaMarre, Rice, and Jankowski (2017) extend this work. They focus their critique on eating disorder prevention (and popularised cognitive dissonance programmes in particular) for failing to acknowledge that fluid, multiple and contradictory subjectivities are produced through complex entangled relationalities with the world. In addition, LaMarre et al. (2017) argue that there has been an 'absence of a broader social justice and advocacy agenda' within these programmes (p. 247). In this critique they highlight Rice and Russell's (2002) 'body equity' approach that 'encourages a focus on systems, rather than individuals' (LaMarre et al., 2017, p. 251). I draw on these insights, and, similarly, I depart from a focus on the individual in my response to the issue of body disaffection amongst young people in schools. I respond to Rice's (2015, p. 395) call through attempting to develop 'actual' body-becoming pedagogies, implementing them in schools and exploring the conditions that allow bodies to become differently. However, drawing on Fernandes (1997) and Barad's (2007) reading of Foucault (1979), I trouble the dualistic separation of the individual and the systemic. Following on from the framings established in my literature review, I move away from more classic Foucauldian and Bernsteinian approaches to studying body pedagogy, towards conceptualising body pedagogy as a dynamic intra-action. The first section of this chapter demonstrates the centrality of the more-than-human matter of food in those body pedagogy intra-actions that produced the conditions for body disaffection. My second section then demonstrates how arts-based methods can serve to mobilise and amplify the ways in which young people already work to destabilize body pedagogy. In doing so, I contribute to the aforementioned body of work that posits arts-based practice as a productive materialist tool in reconfiguring more equitable and response-able pedagogies in schools (Hickey-Moody, 2013; Hickey-Moody and Page, 2016; Renold, 2018, 2019).

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From white bread and monster drinks to cacao nibs and coconut water

My intra-action with the below data extract about food and learning served to conjure up ideas that extended past foodstuff to imaginaries of particular gendered and embodied subjectivities. I craft the below data poem, using data from an interview with Celine (teacher from Rushford), to highlight how digital technologies and foodstuffs are implicated in young people's learning about health, and in the affective material-discursive arrangements through which bodies become (Camacho-Miñano, MacIsaac, and Rich, 2019; Rich, 2019, 2018). At Rushford, body pedagogies worked to encourage nuanced embodied orientations and 'posthuman performativities'[5] (Barad, 2003) that are not just about '*getting skinny*' (Fullagar, Rich, Francombe-Webb, et al., 2017);

Smartphones and their iPads

YouTubers and vloggers

not getting skinny

it's about healthy eating

how to nourish your body

what to eat and what not to eat

especially at this school

lots of girls are from affluent backgrounds

everyone's drinking coconut water and eating cacao nibs

rather than chocolate bars

The pedagogical modes of address enacted through platforms like YouTube do not simply impart abstract neoliberal ideology, rather, 'they invite the subject to enfold and enact particular forms of expertise' (Fullagar, Rich, Francombe-Webb, et al., 2017, p. 7-8). These enactments are more-than-human. Young people are encouraged to become in classed and gendered ways through their intra-actions with food items like 'cacao nibs' and 'coconut water'. The above situated body

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[5] Barad's (2003) posthumanist account of performativity extends Butler's (2002, 2004) notion of discursive subjectification by encouraging researchers to further consider how performativity is emergent from situated intra-actions of relational phenomena like the material, spatial, temporal and more-than-human.

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pedagogies can also work to matter foodstuff like chocolate bars, and therefore those bodies that become in intra-action with them, in negative ways. Becoming appropriately 'health literate' is therefore less about acquiring 'rationalist' forms of knowledge and more about how the more-than-human body comes to matter in situated affective relations.

Within these pedagogical relations mere associations with certain food stuff or consumption practices can lead to a stigmatised embodied emergence. In this way, these body pedagogies can work to produce the conditions for body disaffection and eating distress in young people's intra-actions with food. When asking the young people at Rushford how learning about healthy eating and exercise made them feel, Jessie provided a performative account of how body pedagogies can produce difficult affects in social intra-actions involving food:

Jessie - It makes me feel worse about myself and how I choose to spend my time and like how I am eating and everything, and it just makes me feel even more paranoid about my weight all the time and it's cause I feel like when you're in a group of people you kinda look around and see… wait, do I think that they eat healthily? Do I eat healthier than they do? And you're comparing yourself all the time, like no matter what the situation is and it's just … it can get a lot sometimes.

The affective implications of these body pedagogies are more complex than just a desire to be cut from the mangle as 'thin'. Through engaging performative accounts, I understand that contemporary body pedagogy intra-actions ciruclated affects of disgust surrounding those bodies that emerge as excessively slim:

Hattie - If you go on to the camera part of snapchat and then swipe right there's just loads of different stories and stuff of just like random people and some of them you just like don't want to see because there's like ladies in bikinis and stuff….

Daisy - Oh the stories!

Karina - Like really super skinny, it's like ugh horrible

Hattie - Like almost anorexically skinny like it's just scary

Karina - Like have you actually eaten anything cause you can like see their ribs

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Daisy - Ooh like, like the girls who's 34 pounds

Karina - No, not that

The body pedagogies the girls at Rushford engaged with taught them that only certain intra-actions and emergence with food materials and food practice produced the correct classed and gendered embodied subjectivities. One of the workshop activities in Rushford involved 'de-bunking' conceptualisations of 'good food' and 'bad food' and instead considering how a great variety of foods can be enjoyed in moderation. During and after activities, I would walk around and talk with the groups. The girls grasped the message well and understood that categorising foods as good or bad was over-simplistic, even providing arguments against such practice. However, the illusion of rational thought did not serve to disrupt how certain food materials and practices were implicated in the affective economies through which bodies become, as performatively demonstrated by some of the girls' conversation after this activity:

Sally - My mum hasn't eaten sugar in three years

Louise – My mum hasn't eaten sugar in a year

Sarah – My mum hasn't eaten processed food in three years, except for a can of baked beans!

Although the girls understood that having some sugar in their diet would not be 'unhealthy', sugar's intra-action with the unbounded becoming body threatened to interrupt popular narratives of gendered, middle class subjectivities that epitomise self-restraint, like those their mothers' endeavoured to enact through their consumption practices. In considering alternative body pedagogies more response-able for body disaffection, it is imperative that we understand how the human body and non-human foodstuffs are entangled and co-implicated. It is important to attend to not only how the human body becomes, but how non-human foodstuffs are produced also, as our understanding of these materialities emerges from their intra-action. Some of the contemporary directions in obesity pedagogy and policy have, however, been proceeding in a rather different direction. In an attempt to move away from stigmatising the individual, there has

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been a shift towards focusing on the on the role that 'obesogenic environments'[6], or food production/consumption trends play. This shift in focus from the individual as culpable for obesity to the 'obesogenic environment' has previously been criticised for ignoring intra-community diversities/complexities and for framing ultimate responsibility in terms of the individual once again (Evans, Davies, and Rich, 2008; Evans and Rich, 2011; LeBesco, 2011). I aim to contribute a NM lens to the critique of these body pedagogies. My analysis considers how shifting stigma to proximal objects and practice may further work to reduce the possibilities for how the fat body can become in intra-action.

I re-present data from an interview intra-action with Chris (teacher at Henham) in the below data poem to foreground how orientations to the fat body (Fullagar, 2017) were entangled with popular conceptualisations of 'obesogenic environments'. I crafted this data poem through paying particular attention to how food and bodies came to matter in the affective relations at Henham school:

There was actually a programme on recently

he's a doctor

it's on the iPlayer

it's just one of those shows

and it was about carbs, carbohydrates

and how that's clearly the major cause of obesity

the cheapness and all that sort of stuff.

A monster drink right full of sugar,

a rubbish breakfast, then they just snack on,

the canteen here is rubbish, the food here is rubbish,

---

[6] Evans and Rich (2011, p. 366) highlight how policies like Foresight (2010) worked to encourage understandings of individuals within 'obesiogenic/obesogenic environments': 'People in the UK today don't have less willpower and are not more gluttonous than previous generations. Society, however, has radically altered over the past five decades, with major changes in work patterns, transport, food production and food sales. These changes have exposed an underlying biological tendency, possessed by many people, to both put on weight and retain it' (Foresight 2010, p. 4)

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you know they get processed, like white bread

rubbish food, no good food.

At home they have rubbish food

they come here and they get rubbish food

they might have a happy life, but,

there will be some consequences

Within the affective relations of Henham school, the young people's bodies become materialised as 'rubbish' through their consumption practices. Certain types of 'commercialised 'expertise'' that have become increasingly normalised through reality television (Frith, Raisborough, and Klein, 2014; Frith, Raisborough, and Klein, 2010; Raisborough, 2014; Raisborough, Ogden, and de Guzman, 2019) are entangled in the everyday body pedagogy intra-actions at this school. Rich (2011) draws on Haggerty and Ericson (2000, p. 608) to demonstrate how reality media assemblages can create 'spaces of comparison'. Within these 'spaces of comparison' affective flows can render phenomena such as food, bodies, and their emergent meanings, alike (Rich, 2011). Through this process bodies can become 'centres of appropriation where these [affective] flows can be captured' (Haggerty and Ericson, 2000, p. 608; Rich, 2011). When certain 'pedagogical modes of address', that 'are produced through 'expert' discourses of health literacy' (Fullagar, Rich, Francombe-Webb, et al., 2017, p. 3), become co-implicated in the pedagogical intra-actions in schools they can enact 'cuts' that produce unintended affective consequences. Some of the young people at Henham performatively detailed the body disaffection that can arise in pedagogical intra-actions that involve learning about healthy eating or exercise:

Georgia - I think it makes some people feel bad because like they know they aren't as good as say their friends, so they automatically just start going like really hard on themselves, like 'oh I'm rubbish and really fat and don't look nice'.

The young people in both Henham and Rushford had more or less the same access to digital body pedagogies that disseminate health 'literacies'. However, the emergent materialities of austerity in Henham meant that the young people within

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this school did not always have the same access to the non-human foods and practices central to certain normalised gendered and classed bodily becomings:

Jack - In our school, uh there's not many healthy options in a way for people to choose if they want to have like something healthy to eat.

Entangled public, and school-based, body pedagogies produced the same affects of desire to become 'healthy' amongst those young people in Henham. This made it extra difficult for these young people when their bodies emerged with the non-human materiality of the school's foodstuffs and practices in ways that produced the young people's bodies as 'rubbish' or 'not living up to expectations':

Anna - I think it depends, because sometimes you'll go into like a healthy eating lesson, say in DT [Design and Technology], and you'll come out like really motivated and like yeah I can do it, I can be really healthy. But then sometimes because you feel so bad, some people might end up coming out of that lesson feeling worse about themselves because they're not living up to those expectations that they were talking about in the lessons.

The dominant body pedagogies, both in the school, and more broadly, materialised the everyday food and consumption practices of Henham school in stigmatising ways. This worked to limit the possibilities for how the body could become at Henham as the young people often had no choice but to emerge in intra-action with these objects and practices. In this way, the situated expression of dominant body pedagogies within the school worked to relationally produce the conditions for body disaffection and eating distress amongst the young people.

The curious case of the rugby lad

Not all bodies within the Henham school materialised in this same way. The classed, gendered and racialised dimensions of schools' affective economies can allow for the contours of some bodies to take shape without such negative affective intensity. A throw-away comment that one of the teachers (Mike) made in an interview intra-action, troubled my attempts to create a narrative about how the fat body becomes in schools. Within this intra-action, the fat body of one of the boys emerged with quite a different understanding than those afforded to the larger bodies referenced earlier in this chapter ('*there will be some consequences*'). I was inspired to re-present this data extract by arranging into a

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short and inconclusive poem to highlight how this data resists my efforts at 'easy sense' (Mazzei, 2014):

one of the lads

big sort of rugby player type

he's not …

he's got nothing to worry about in terms of his shape

spends the height of Summer wearing a jumper

Much in the same way as healthy middle class girlhood, the classed and gendered subjectivity of 'one of the lads' is not a static embodiment that one can choose to arrive at. Rather, it is a nuanced more-than-human emergence enacted in intra-action (Griffin, 2000; Jackson, 2006). This young person's intra-action with the sport rugby produces them in gendered, classed and sexualised ways that are normalised and even idealised for 'boys' within this assemblage. The history of rugby is entangled in 'a politics of normative gender and sexuality', and in representations and narratives that 'normalizes whiteness' and 'reassert sport as a masculine terrain' (Adjepong, 2017, p. 209-210). A more diffractive lens allows me to pay attention to how this intra-action produces a 'cut' that enacts differentness. This Baradian (2007) approach encourages me to consider the effects of differences and exclusions that are not always discursively intelligible or 'seen' (Fullagar et al., 2019). A post-structural analysis may focus on how discourse functions to produce the masculine fat rugby body as unproblematised within the neo-liberal assemblage (Fullagar et al., 2019). However, PH perspectives enable me to understand that discourses do not materialise in straightforward ways through resituating language as but 'one of many captures of the intensities of bodily capacities' (Puar, 2012a, p. 157).

Through focusing my analytic lens on the more-than-human-performativity of the jumper wearing in the height of the Summer, I become attuned to some of the complex affectivities that a post-structural analysis of 'healthism' may elide. Fat has materialities, textures and capacities (Norman and Moola, 2019; Warin, 2015) in intra-action (e.g., can become particularly felt through producing excess warmth in intra-action with hot weather) that can produce uncomfortable affects

that may not be easy to reconcile within the discourses available. In considering the effects/affects of these 'cuts' that mark the boy's body out as different from other large bodies, I recognise how sporting masculinities afford numerous privileges and enact problematic exclusions. However, they may also serve to obscure certain manifestations of embodied distress in ways that limit the potentialities for support and help-seeking surrounding eating distress and body disaffection amongst those who become known as 'rugby lads'. A diffractive approach offers the opportunity to complicate what Probyn (2008, p. 403) has called 'the spectacular analysis of the obvious' in studies concerning fatness and neo-liberalism. This approach allows me to add further nuance to analyses of how fat bodies become materialised as 'fodder for the machine that produces ''better'' citizens' (Probyn, 2008, p. 403), through considering how differences get made in these processes and where the effects of these differences appear. Further understanding the processes and relational agents that materialise embodied distress amongst different young people is essential if we are to develop alternative body pedagogies more response-able for body disaffection in schools.

My above analyses demonstrate the centrality of non-human material objects and practice in body pedagogy intra-actions that produce young people's subjectivities and embodied experiences of disaffection. The implications of these analyses are that we can no longer develop body pedagogies that attempt to de-stigmatise the fat body by shifting this stigma to proximal objects, practices and environments, as the body becomes with and through these phenomena. Approaches that employ concepts like the 'obesogenic environment' tend to dichotomise individual and environment and frame ethics in more humanist terms. Moving towards conceptualisations like 'naturecultures' (Haraway, 2003) may allow us to understand how disaffection can arise in relation to the lack of response-ability for the ecological impact of contemporary food production and consumption. My above analysis suggests to me the need to consider health literacy in terms of how food comes to matter in specific sets of relations. More ethical enactments of body pedagogy may explore how schools can come to know and intra-act with food/consumption in ways that are more response-able in relation to the materialisation of not only human bodies, but also the non-human.

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Furthermore, my analysis argues that the materialisation of fat within neo-liberal assemblages is not already determined. Rather, a diffractive reading revealed the materialised effects of gendered and classed power relations in body pedagogy intra-actions through which different bodies become. This thinking extends Rice's (2015) 'body becoming' theory, and those approaches to body pedagogy informed by Bernstein and Foucault, by arguing that we must consider the co-implicated non-human, as well as the materialising force of gendered, classed and racialised power relations, in exploring how to expand the conditions through which the body can become. The following writing explores how affect and arts-based methods may be employed as a means of developing and enacting such body-becoming pedagogies in schools

Shifting body pedagogy through affect

In this following section, I hope to further expand the above thinking through exploring the dynamic intra-play between body pedagogies and 'performative practices of bodily mattering' (Taylor, 2018, p. 2). In engaging 'empirical' (Taylor, 2017) data, I demonstrate the uplifting insight that the body pedagogies that produce the conditions for body disaffection are far from fixed. Taylor's (2018. p. 2) study of post-16, sixth form education poses the question of what different 'bodies can do in pedagogy as a lived, embodied and emergent event'. This question struck me as particularly generative to ask in relation to the different levels of disaffection that arose amongst young people in intra-action with the body pedagogy in HE and PE:

less girls happy to get hot and sweaty in front of boys at sports day

you know you start to see that impact by halfway through year 8

This interview orientation, that arose in intra-action with Alyssa, left me curious to explore the conditions through which certain bodies can emerge from body pedagogy intra-actions as 'resistant', and the implications of this for the pedagogical assemblage. In the post-workshop creative interview with the young people at Henham, they provided a performative account of the PE activities that were part of the Year 8 wellbeing day:

Anna - I think if I'm going to be honest about those lessons I think that they could have been better, cause I know the boys were off doing like crawling under nets

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and doing all the cool active stuff and then the girls had two hours of sitting down straight and colouring, and then we did…

Jack - Yeah the girls like the whole morning they were sitting in a classroom maybe colouring and listening to music. Us boys, we're doing our PE lesson, then it switched over and they were doing the yoga and we only did colouring for half an hour then we went back out and did more active activities

Paechter (2013, p. 263-264) details how 'girls' education about physical activity commences as soon as they are born, and continues in the family, in the local community and, later, in relation to the peer group'. Inspired by Young's landmark paper (1980), and drawing on Taylor (2018), Barad (2007) and Fernandes (1997), I explore how body pedagogies worked through objects, practices and space in shaping embodied gendered subjectivities at the level of school floor politics. I then attempt to expand my analysis by considering the conditions through which subjectivities may work to destabilize body pedagogies and their affective relations. I engage the above data to highlight how the girls more 'passive', 'inactive' and 'disciplined' subjectivities became in intra-action with emergent practices like 'sitting down straight and colouring', 'yoga' and spaces like the indoor classroom. In contrast, the boys embodied subjectivities became with and through intra-actions with co-constituted objects like cargo nets, practices that were 'cool' and 'active', and outdoor spaces. Taylor (2018, p. 5) highlights how bodies do not 'take their place' or 'take up space' in pre-built pedagogies. Rather, young people 'use their bodies to inhabit, occupy, move and claim spaces, and do so in ways that both conform to and subtly shift the nature of those spaces'. Enabled by the 'various material architectures, habitual behaviours and organizational technologies' (McCormack, 2013, p. 1) of the school, Jack and his friends used their bodies to occupy and claim space in ways that conformed with the body pedagogies at work through the activities of the wellbeing day. This was performatively suggested in an interview intra-action in which I asked why some people might not have attended the lunchtime initiative:

Jack - I think some people as well, like cause they've been like sat round all day they kind of just want to get up and move around at lunch and break and they're missing the boys and 'oh yeaaah', every lunchtime we go on the tennis courts and do football the whole lunch

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Indeed these intra-actions served to reproduce body pedagogies in which masculinities became with and through certain outdoor spaces (the tennis courts) and active practices (football). Barad's (2007, p. 229) reading of Fernandes (1997) acknowledges the established wisdom that 'disciplinary regimes of power operate through the production of individual subjects'. Their combined work, however, contributes the important insight that 'this mode of operation destabilizes, reconfigures, and stabilizes new structural relations of power in reconfiguring the material borders between classes, genders, and communities that mark these very bodies in their materializing subjectivities' (Barad, 2007, p. 229). Indeed those individual subjectivities that emerge and become 'cut' from within pedagogical relations, can also serve to 'destabilize' and 're-configure' the very pedagogical/power relations from which they arise (Barad, 2007, p. 229), as part of a dynamic process. The spacetimemattering (Barad, 2007) of the post-workshop creative focus group gave rise to embodied subjectivities that shifted and resisted the gendered body pedagogies at work through the activities of the wellbeing day:

Anna - Yeah so we spent the whole morning colouring and then we did an hour of yoga whilst the boys were out on the field doing like cargo nets and stuff which I didn't think was very fair but

Rose - I feel like the girls did a lot of different stuff to the boys when they should be doing equally. So as Anna said, we were doing like, we were just sat down for the whole morning when they were like out outside having fun stuff, yeah the colouring stuff is like relaxing and fun but I feel like we could have done more active stuff. I feel like the boys got to and we didn't as much.

The material-discursive subjectivities performatively enacted in the focus group resisted the body pedagogies working through the PE activities to co-constitute the girls' embodied subjectivities as more inactive. In an activity within this focus group where the young people were asked to provide an important detail about themselves, 3 out of the 5 girls defined themselves in relation to their love of/involvement in sport (rugby, athletics and swimming), something that none of the boys did. I engage this data to understand the spacetimemattering of the post-workshop focus group in Henham as a moment of agency. Agency is not conceptualised as 'subjective intentionality' or as 'the potential for individual

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action' in 'opposition to structures'. Rather, agency 'is about the possibilities for changing the configurations of spacetimematter relations' (Barad, 2007, p. 230). The methodology of the creative focus group that encouraged collective thinking, discussion and making enabled intra-actions that oriented a shift away from a focus on individual agencies towards the assemblage of forces that entangle the young people. Below are some of the girls' artwork from this post-workshop creative focus group in Henham. The focus group intra-action (involving the emergent and entangled young people, myself, the librarian, the markers, papers and library space) oriented artworks that performatively depicted some of the forces co-constituting the girls' experiences of schooling. In intra-action with these materialist technologies and the relational conditions of the group, the girls gained the capacity to affectively move others:
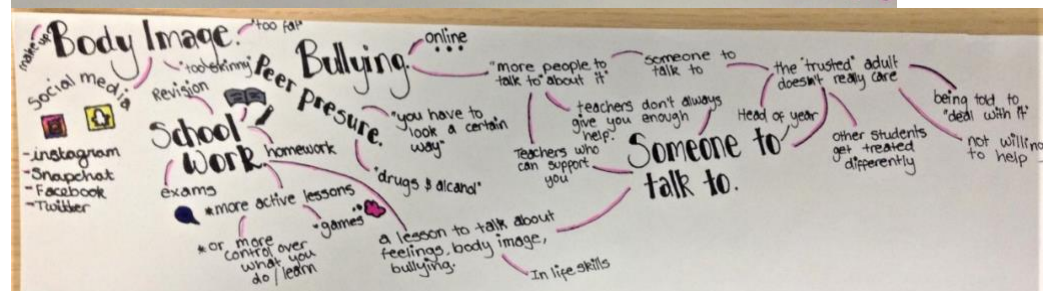
Chapter IV – Food, art and affect in dynamic body pedagogy intra-actions

Image 4.1: Examples of the girls' artwork from the post-workshop creative focus group in Henham

These affects disrupted the processes through which body pedagogies configured the affective relations within the group. In this way, the girls and their artworks worked to destabilise the affective conditions through which bodies could become:

Jack - Yeah I think just more choice of what to do cause some of the people that go in might have liked to have done the yoga and maybe some boys might have wanted to do other stuff, so maybe like have a few choices of what you could do on the day to make it like…

Ismail - Optional

Jack - … yeah optional and fun for some people, so you can include everyone

Ismail - If the girls wanna do like yoga and if someone like Anna wants to do sports or something

Destabilizing the gendered pedagogies that work to 'cut' different bodies from the mangle opened up the conditions for becoming and enabled young people to become more response-able in relation to emergent affects of disaffection. This enabled the 'public condition of plurality' or 'a concern for the public quality of human togetherness and thus for the possibility of actors and events to become public' (Biesta, 2014, p. 38). I understood such a shift to be occurring in the Henham post-workshop focus group that gave rise to the below performative iterations:

Jack - I feel like if more people do little sessions like this that aren't as close they might understand each other a bit more, and it might resolve like quite a few problems

(…)

Jack - Like most people they're not allowed to [leave the class and go talk to someone] cause teachers think they're doing fine in the lessons but maybe they're just hiding the actual problems that they have

Researcher - So maybe more of these groups would help get that out?

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Ismail - Yeah when people like, I'm not like, I'm just saying for Rose, in geography when she was like, I don't know what happened, but she was like crying. Our teacher was like just go outside and maybe she like wants to go in a room and just talk to someone about like what's going on and that and help her

These performative accounts in which young people become more attuned to the 'other' of which they are part (Barad, 2007) are reminiscent of the conditions of Biesta's (2014, p. 38) pedagogy 'in the interest of publicness'. This third conceptualisation of pedagogy 'is aimed at the creation of real alternatives, that is, alternative ways of being and doing – of acting in concert – that reclaim opportunities for public relationships in plurality' (Biesta's, 2014, p. 38). Within schools, I conceptualise 'publicness' as relationalities that allow bodies to become differently. I understand the conditions of the above detailed focus group, in which creative methods were used, as producing such moments of 'publicness' and subtly shifting the body pedagogies through which bodies could become.

The implications of the analyses in this chapter are that we must remain attuned to the entangled role that the more-than-human, and we ourselves play, in the processes through which bodies become if we are to imagine how they may become differently. In HE, or 'body image programmes', this might mean paying attention to the multiple agencies at work in how we come to know the body, and further considering the ethical and affective implications of these knowledges/pedagogies. Current pedagogical approaches tend to focus on enhancing young people's individual agencies in relation to body disaffection through enactments of rational pedagogies and critical media literacies. My above analysis demonstrated moments of 'agency' that challenge body pedagogy and body disaffection as dependent on relational conditions rather than individual 'competencies'. My following two chapters consider whether popular enactments of body pedagogy to address body disaffection in schools (e.g., rational pedagogies and critical media literacies) enable bodies to become differently. My final two chapters are then more situated explorations of the conditions necessary for alternative body becomings in different schools. In these two chapters, I engage the data produced as part 'Phase 2' in order to consider how we may develop and enact body pedagogies more response-able for body disaffection and eating distress amongst young people.

Chapter V – Rational body pedagogies and relational body disaffection in the lab classroom

My previous chapter explored how popular body pedagogies, both in schools and more broadly, worked through the co-implicated non-human in producing the conditions for body disaffection and eating distress amongst some young people. I then considered how young people work to shift and reconfigure some of these body pedagogies in their intra-actions with them. Before returning to these threads in my final two analysis chapters, I explore dominant enactments of 'critical' body pedagogy in schools, both in the classroom and more broadly through critical media literacy agendas. Much of the pedagogy that I developed for the classroom based PSHE workshops, or 'Phase 1', also consisted of rational critical pedagogy, albeit with alternative messages about the fat body. As detailed in my methods, these pedagogies were largely inspired by the critical fat pedagogy literature (Cameron and Russell, 2016) and Biesta's (2014a) conceptualisations of how pedagogy becomes public. My attempts to introduce alternative rational pedagogies into a classroom 'thick' (Juelskjaer, 2013, p. 762) with certain ways of knowing the body often resulted in circular debates surrounding ideas of morality and truth that resulted in little to no generative considerations for directions forward.

In this chapter, I look to revisit a classroom encounter in which my critical pedagogies played out, to consider the implications of these pedagogical intra-actions for young people's embodied subjectivities and body disaffection. In many ways the data depicts pedagogy, power relations and the production of young people's subjectivities and embodied disaffection as usual, quite unchanged from those processes described in much of the key critical obesity and body pedagogy literature (Evans, Rich, Davies, et al., 2008). I draw on those critiques of rational pedagogy outlined in Chapter II, but contribute a NM, PH analysis in order to consider how power relations and disaffected subjectivities persistently continue to be re-configured in schools (Gore, 1995). In doing so, I contribute novel insights surrounding the production and reproduction of body disaffection in HE and offer fruitful directions forward for considerations and enactments of body pedagogy.

Chapter V – Rational body pedagogies and relational body disaffection in the lab classroom

This chapter centres around field notes produced after observing a memorable workshop in the Henham school. The field notes and emails that arose from spontaneous (not planned as part of data collection) intra-actions with the teacher who delivered this workshop are also included. A traditional approach to qualitative data analysis, such as coding for themes, would likely exclude such data from the thesis. Indeed, my initial conceptualisation of these intra-actions were that they were exemplary of a failed approach to developing pedagogy and an unfortunate conflict in perspectives. Rather than dismiss the 'small stories' of everyday 'affective and embodied moments of conflicts with power', Taylor et al. (2020, p. 1) turn their analytic focus towards these 'sticky' moments to 'provide insights into larger ones of resistance, negotiation and capitulation' (p. 2). I am inspired by such an approach. I see the key merit of a more post-qualitative, NM, PH approach to this chapter as lying in the ability to move my analysis beyond humanist concepts and illusions of rational debate, and towards considering broader relational questions of power and ethics.

'Ouija boards' in the laboratory: feminist fat pedagogies in scientific spaces of reason

In working through the data that provides performative accounts of various pedagogical spacetimematterings, I stick with what I view as generative critiques of pedagogies of reason, while drawing on Barad (2007) to rework the central concepts of agency, causality, responsibility and indeed space, time and matter. The below data extracts are taken from my field notes written after the morning of the second classroom based PSHE workshop at Henham. In Henham, teachers were to deliver the workshops, with me circulating the slides and gathering feedback in advance so I could make changes. On this particular occasion, busy schedules in the school meant feedback could not be circulated in advance. Therefore, Alyssa took me to the science lab where Rob taught so he could voice his thoughts before class. Of particular interest to me are the exclusions produced in the pedagogical intra-actions I study. I explore the implications that the exclusions produced in those pedagogical intra-actions (that I refer to as 'pedagogies of reason') have for emergent affects and young people's embodied subjectivities in particular. In categorising pedagogical intra-actions as 'pedagogies of reason', a 'cut' is also enacted. I endeavour to stay accountable for

the cuts and intra-actions of which I am a part (Barad, 2007, p. 381). The below field note extract provides a performative account of the intra-action between Rob and I when he arrived in the lab ahead of teaching:

Rob explained to me that he was unhappy with the messaging in the workshop slides, he told me he was a scientist and was interested in the scientific and medical warnings surrounding obesity.

Ellsworth (1989) and Paechter (1998) state that the assumptions underlying critical pedagogy are rationalist logic and scientific reductionism. They argue that these rationalist assumptions provide the teacher with an inevitable role; 'As long as educators define pedagogy against oppressive formations in these ways the role of the critical pedagogue will be to guarantee that the foundation for classroom interaction is reason. In other words, the critical pedagogue is one who enforces the rules of reason in the classroom' (Ellsworth, 1989, pp. 303– 304). Similarly to these authors, I examine dominant critical body pedagogies, the assumptions underlying them and their implications. I endeavour to understand what is being reproduced in these pedagogical processes, and how body pedagogy might become otherwise. However, I don't conceptualise Rob as an individual agent who enforces the rules of reason in the classroom. Rather through my NM lens, I explore the numerous situated agencies at work in the complex process of enacting rational body pedagogy. A discursive analysis of the above data extract may indeed argue that Rob positions himself as 'scientist', a position with great power within the space of the lab. However, upon doing away with container notions of space and individuated ideas of agency, I come to understand the above intra-action as a co-constituted process of reconfiguring the world, one in which material-discursive boundaries and exclusions are enacted (Barad, 2007). The *timespacemattering* of the classroom emerges through the rational body pedagogy intra-action. This intra-action enacts 'cuts' surrounding who, and which knowledges, can be recognised as legitimately 'scientific' and 'medical'. Such intra-actions reconfigured both what was, and what would be possible for workshop 2 in important ways. We see the implications of these cuts in the below email extract that provides a performative account of Rob's reaction to a

pedagogical activity[7]. The configuration of the lab-classroom as a space of reason meant certain pedagogies and knowledge emerged as unsuitable for the young people and 'dangerous':

In lesson 1, highlighting the development in medical opinion on smoking and inviting a comparison with current medical opinion on obesity: just because medicine did not always fully realize the harmful nature of smoking does not mean that current medical opinion on the risks associated with obesity is wrong. I realize that the intention may be simply to prompt debate, but I feel that this type of argument is a dangerous one to present to young people as it promotes a sort of flawed argument against the conclusions of valid scientific research – namely because scientific ideas can change in the face of new evidence, we should disregard any current scientific consensus.

My initial visceral re-action to these emails was one of fear and worry, was my work dangerous for young people? This soon morphed into frustration and my own attempts at claims of 'validity' through re-engaging with the literature and studies that trouble the idea of any consensus in obesity research. Adopting a humanist or discursive approach in analysing such data can risk engaging in such circular debates surrounding ideas like morality or truth in body pedagogy (i.e. 'who and what is the most true and righteous'). While perhaps a necessary approach in certain situations, I found that employing such a strategy in my intra-actions with Rob resulted in little generative considerations for how the body might become differently in the HE classroom. Introducing my 'rationalist' arguments surrounding the fat body in the classroom did little to disrupt the business-as-usual of bodily becomings. My adherence to the rules of the humanist fantasy of reason did little to reconfigure the more-than-human processes through which bodies become. Ellsworth (1989), Paechter (1998) and Walkerdine (1988) have long argued that critical pedagogy does not suspend the power relations of the classroom. Paechter (1998, p. 68-69) critiques pedagogy scholars like Giroux

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[7] I developed the pedagogical activity in question with the intent to trouble some of the health and fitness related trends on social media at the time (e.g., social media ads promoting laxative teas as healthy). As part of this exercise, I included some slides to demonstrate that although certain 'fads' have been advertised as healthy in the past; we may come to consider them very differently over time. In one of the slides, I used images of old smoking ads that would use either doctors or glamorous women as a means of promoting the practice.

Chapter V – Rational body pedagogies and relational body disaffection in the lab classroom

(1988) who suggest rationalist pedagogy will result in students coming to the 'right' conclusion, without considering how such practice would play out in within classroom power relations. Indeed, my time in schools demonstrated that the classroom can be a much messier terrain than this tidy fantasy. The below field-note provides a performative account of Rob teaching the pedagogical activities I had developed. My NM and PH perspectives allow me to pay attention to the numerous agents and histories in the classroom that meant the more discursive critical fat pedagogies I developed were rather limited:

He moved onto the case study about New Zealand's HE curriculum. One of the young people asked what spiritual wellbeing meant and he described this as 'the occult', 'that what cannot be seen'. He asked the young people what health practices people might carry out for their spiritual wellbeing. One of the young people said 'Ouija boards', 'like when people use Ouija boards'. Rob wrote this up on the board. I think spiritual was taken to mean paranormal. Rob skipped the section about critically considering public health messages. He also skipped the section in which I had drawn animations to demonstrate why we should not judge the health of others based on the appearance of their bodies. He chose to go straight on to the part about health and fitness apps.

I developed these imperfect pedagogies in an effort to highlight some of the multiplicity of knowledge surrounding health. I attempted to introduce health knowledges situated in local everyday practice into the lab's emergent spacetimemattering. Paechter (1998, p. 64) and Walkerdine (1988) explain that we are 'steeped in a tradition in which to be human is to be rational (Gatens, 1991), in which decontextualised knowledge is seen as the most important, the most powerful'. Paechter (1998) critiques contemporary critical pedagogies for continuing this false hierarchy of knowledge and highlights its problematic implications; 'the dominance of reason in discourses of empowerment has in practice been disempowering for particular groups whom it positions as Other' (p. 78). Her work focuses on how a number of groups, and females in particular, have been become othered through such processes in education.

My approach considers how rational critical pedagogies may reproduce 'others' in the classroom through processes that are more than merely discursive or humanist.

Chapter V – Rational body pedagogies and relational body disaffection in the lab classroom

I do not view power relations as 'inscribed' onto the subject (Evans, Davies, et al., 2008; Evans and Rich, 2011; Foucault, 1983; Halse, 2012; Paechter, 1998), my NM conceptualisation of body pedagogies is less static. Intra-actions iteratively reconfigure the world as part of a process that is ongoing. This makes for an understanding of body pedagogy that emphasises fluidity and possibility while recognising situated entanglements. Intra-actions do not happen in time and space, rather 'material entanglements "extend" across different spaces and times'. This allows me to understand the how the 'past' and 'future' of the lab and of the project of reason 'are iteratively reconfigured and enfolded through one another'(Barad, 2007, p. 317). The spacetimemattering of the lab is what Juelskjaer (2013) refers to as 'thick' with 'multiple and shifting times, spaces and subjectivities' (p. 762) and in this case multiple bodily ontologies. The past intra-actions of the lab, which configure this spacetimemattering as a place for experiments, scientific laws and reason, 'never leave us' (Barad, 2007, p. 394).

Those intra-actions that configure the world and how we come to know it are 'sedimented into our becoming' with the lab, 'they become us' and they become the spacetimemattering (Barad, 2007, p. 394). Therefore, my alternative rationalist fat pedagogies, that made little attempt to reconfigure the spacetimemattering of this classroom, stood slight chance. By focusing exclusively on the human and discursive in developing pedagogy and not on space (the lab space, the way students all sit and face Rob who is standing), time (the way the class takes place in 'lesson time') or matter (the students bodies, the materials they use, wear etc.), I neglected many of the key elements that co-constituted the pedagogical intra-action. Therefore, rather than disrupt the power relations or becomings of the classroom spacetimemattering, my pedagogies served to reproduce more of the same. In the above account of pedagogy, the material-discursive configuration of the classroom remains unchanged from that of a regular science lesson. The performative rules of the fantasy of reason therefore remained configured as the baseline conditions for classroom intra-actions, enacting 'cuts' through which certain knowledge or pedagogies become cast out as silly, spooky or indeed entirely inappropriate for the HE classroom and therefore excluded. This works to exclude and dismiss non-Western knowledges and spiritual worldings in a way that leaves 'whiteness' and colonialism unchallenged. Within these classroom

configurations, 'cuts' and exclusions are enacted in relation to subjectivities also. The below email extract provides a performative account of Rob's reaction to an animated video of dogs intended to promote size diversity (Association for Size Diversity and Health (ASDAH), 2015). Once again, cuts are enacted that draw strict boundaries surrounding acceptable embodied subjectivities:

The poodle science video: Again, the argument that because different breeds of dog are different sizes/shapes and a mastiff is never going to exercise its way to being the same shape as a poodle is not a valid comparison to humans being different sizes/shapes and is not a valid argument for ignoring any health implications of obesity. I felt it was a bit ironic that this video accused others of basing arguments on false assumptions! We could perhaps replace this video with one of an obese mastiff being encouraged to enjoy going on more walks in the country and thereby enjoying life more and becoming a non-obese mastiff (not a poodle) into the bargain?

The production of such exclusions in the above data extracts involving Ouija boards or hypothetical mastiffs and poodles may seem more innocent. However, the following data extract demonstrates how similar cuts can become enacted in relation to young people's bodies, with serious implications for different young people's emergent subjectivities and capacities in schooling. The below data extract from my field notes provides a performative account of Rob making announcements before workshop 2 commenced:

There were two announcements that Rob needed to give before the class started.

Both related to the recent spell of hot weather.

One was in relation to the students pouring water all over each other and arriving to class soaking, he said this behaviour was unacceptable.

The second related to the shortness and tightness of the girls' skirts, he said a lot of girls had been going around in very short skirts and if this was to keep happening there would be sanctions.

One of the girls asked what these sanctions would be and he responded that they would not be allowed to wear these skirts to class. Parents would be called and they would have to bring them appropriate clothes to change into.

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One of the boys shouted 'slag', Rob wrote his name on the board, the boy remained in the class and no sanctions occurred during the workshop.

Announcements and disciplinary action such as that mentioned above bring the girl's bodies into sharp focus for the purpose of judging their suitability for the classroom. The boys and their bodies, assumed natural and unproblematic inhabitants of this space, elide such scrutiny. The gendered history of the lab-classroom space is once again reconfigured and enfolded through this intra-action. Paechter (1998) provides detail of the ideal subject implicit in rational pedagogy; '…because the operation of an 'objective' rationality requires the suspension of located subjectivity, it produces a 'degendered' subject. This, because of its association with reason and the transcendence of the body, turns out to be constructed as male' (Paechter, 1998, p. 66). Within this above intra-action the girls cannot transcend the body. Using Baradian (2007) insights, I understand that the body is not a firm ontological unit with fixed boundaries and properties, rather the body emerges in intra-action with other entangled phenomena in ways that can both enhance and restrict its capacities (Lenz Taguchi and Palmer, 2013; Ringrose and Rawlings, 2015; Ringrose and Renold, 2016). Within this intra-action, much like with Sera and her suit (Mazzei, 2013), or Taylor's (2013) student and their t-shirt, the skirt has thing-power, playing a significant role in intra-actions that produce affect. There is a 'viscous porosity' (Tuana, 2008, p. 199) in the intra-action of the girls and the skirts. The length of the skirt emerges as inseparable from the girls and they are judged as one. The skirt-body-classroom apparatus works in 'in an intra-active dynamism' (Taylor, 2013, p. 698) to summon up classed and sexualised ideas of exposed female flesh as inappropriate for the space of learning.

Reimagining body disaffection

Of particular concern to me in my research is how the materiality of fat bodies, or fast growing bodies, are more likely to co-constitute an understanding of a body-skirt apparatus (Taylor, 2013) as short or tight, an emergence that can result in an embarrassing sanction and refusal from entry to the classroom within this assemblage. It is understandable that such a threat would produce embodied affects of consciousness and discomfort surrounding the body amongst young girls in the school space. I do not understand these affects, that I label as body

disaffection, as produced within the girls' minds. Rather, my NM approach allows me to conceptualise these affects as embodied phenomena, produced relationally from the situated intra-actions of both human and non-human agents. The implication of the above analysis is that we cannot simply introduce rational humanist pedagogies as a means to address the emergence of body disaffection in schools. I have demonstrated that such pedagogies do little to disrupt the reproduction of body disaffection, as these approaches fail to engage those more-than-human relations shaping young people's experiences of disaffection in schools.

Reconfiguring the pedagogical relations through which body disaffection is produced may well call for a move beyond 'what *is*, what *was* and what *should* be' (Smith, 2003 in Lenz Taguchi, 2011, p. 48, emphasis in original) in schools towards considering what could be. To follow up on a thread from my literature review, I advocate for a move away from ethics in relation to human subjectivity and towards an ethics-in-assemblage approach (Bazzul, 2018). The sensibilities I draw on in engaging the above data allow me to move away from a focus on humanist discursive agencies (e.g., what I, Rob or the individual young people said or did) in favour of exploring the more-than-human entanglements through which 'cuts' are enacted. Broader policy forces are implicated in the affective economies through which the 'cuts', that enact 'differentness' (Barad, 2007, p. 137), get made. A diffractive analytic orients our thinking away from identifying difference or fault towards considering where the effects of difference appear. For example, we can move our focus from the boy who shouted 'slag' to considering how relational 'cuts' render certain gendered ideas about bodies normal. These 'cuts' materialise in the sanctioning of girls' dress and a lack of response to boys' sexism. We can consider how the pedagogical intra-action surrounding 'spiritual wellbeing' enacted 'cuts' that had the effect of establishing the classroom as a space for white western rationalist ways of knowing, doing and being. A NM approach allows researchers to ask 'what are the affective conditions necessary for the event-space' of body disaffection 'to unfold?' (Puar, 2012b, p. 61). Such an analysis calls us to consider how body pedagogy and knowledge production are always already an ethical matter, and to be response-able for our role in the enactment of 'cuts' (Barad, 2007). These insights and perspectives speak back to

approaches (like that of Guthman (2009b), Gard (2016), and my above outlined approach) that endeavour to destabilize the conditions through which the fat body becomes through enacting rationalist critical pedagogy.

Alternative pedagogical approaches that go beyond a humanist sensibility in engaging questions of ethics and power surrounding the fat body are needed. My attempts at enacting Biesta's third conceptualisation of how pedagogy becomes public in schools drew on creative methods in an attempt to move away from ethics in relation to human subjectivity and towards a more imminent 'ethics of potentialities' (Lenz Taguchi, 2011, p. 47). My final chapters explore the potentials for such creative enactments in schools, after I consider what are amongst the most influential body pedagogies when it comes to body disaffection in schools: critical media literacies.

Chapter VI – The question of capacity in critical media literacy

My above chapter explores how certain enactments of critical body pedagogy played out within the power dynamics of the classroom, and how these pedagogical intra-actions can produce body disaffection amongst some young people. In considering the contemporary classroom a bit more broadly, I extend my exploration of body pedagogies and body disaffection to consider entangled and inseparable online spaces and media forms. As detailed in my literature review, most school-based body image programmes now include the teaching of critical media literacies, with cognitive dissonance based approaches achieving particular popularity (LaMarre et al., 2017; Wright and Leahy, 2016). These rational pedagogical approaches 'for the public' have been criticised for overestimating the individual agency of young people and for neglecting the affective dimensions of learning (Rich, 2019; Wright and Leahy, 2016). In addition, scholars argue that they fail to acknowledge that different young people possess fluid, multiple and unfinished subjectivities and may intra-act with digital pedagogies in multiple ways that are both positive and negative and therefore irreducible to 'media effects' (Camacho-Miñano et al., 2019; Jackson, 2016, p. 69; LaMarre et al., 2017). Some of these scholars see merit in media literacy pedagogies but believe current approaches underestimate the complexity of body pedagogy and body disaffection (Rich, 2019). I engage with the aforementioned critiques of literacy (Livingstone, 2008) to consider how approaches to addressing body disaffection in schools may benefit from more PH, relational conceptualisations of media engagements, as well as enactments of more affective pedagogy. Similar to Rich (2019), I understand that some media literacy pedagogies may be necessary in schools but add the critique that these approaches have not considered how different young people's bodies can emerge with the 'capacity' to enact these 'critical learnings' across various intra-actions. Not at all young people emerge with the same capacity within online-offline spaces. Therefore, it is important to understand the power relations of these spaces before developing pedagogies that ask young people to critique or intervene in them. My approach allows attention to be paid to the role of the more-than-human and material in online-offline intra-actions that mean certain young people emerge with less capacity than others.

Chapter VI – The question of capacity in critical media literacy

Affective capacity

Within popular media literacy pedagogies surrounding social media use, young people are often encouraged to become individualised subjects who choose to avoid negative affects in intra-action with media in favour of feeling positive. Wright and Leahy (2016) critique of a number of body image programmes, including those that lean heavily on media literacy approaches. They argue that 'the programs are very narrow in their focus and assume a rational child or young person who can, through sheer will, control the way he or she thinks and feels' (Wright and Leahy, 2016, p. 147). In addition, the more traditional biological and psychological understandings of mental ill-health, that can be entangled in approaches to body disaffection, can serve to posit the 'problem' as situated inside the young person's mind. Fullagar (2018), and Fullagar, O'Brien, and Pavlidis (2019) explain how the legacy of these 'scientific' knowledges in approaches to mental health can serve to reinforce mind-body dualisms. I understand the creative workshop activities in Rushford as situated within an affective economy that often amplified these more individualised, rationalist narratives and messaging surrounding young people's media engagement and mental health:

Image 6.1: Drawings from the Phase 1 workshops in Rushford

NM, PH perspectives allow me to consider why some young people may indeed feel more positive in intra-action with such discourse/pedagogy, but that many young people may remain more limited by the emergent materialities of their lives. Research shows how the emergent materiality of the body can make a young person more likely to become in positive ways in intra-action with certain

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health discourse/pedagogy (Cairns and Johnston, 2015; Camacho-Miñano et al., 2019). In their study of girls' engagement with fitness content on Instagram, Camacho-Miñano et al. (2019), explored the centrality of young people's embodiment in body pedagogy intra-actions. Similar to Cairns and Johnston's (2015) findings in relation to food choices, Camacho-Miñano et al. (2019, p. 658) found that 'girls who possessed the privilege of embodying the (slender and fit) feminine ideal' were more likely to readily articulate 'postfeminist discourse around physical activity'. Similar patterns could be identified in the material-discursive performativities that emerged amongst young people like Ella in Rushford. Ella's embodiment met many of the western 'beauty standards' that continue to be 'reified' for young women in the UK and beyond. Within the pre-workshop focus group at Henham, I came to understand how Ella's emergent embodiment likely played a roll in her performative extolling of 'postfeminist discourse surrounding physical activity' (Camacho-Miñano et al., 2019, p. 658):

Ella - I think in school, well we do this already but like, like goal setting personally. So like, we all know that we have to be fit and healthy and that how you like, and that is actually an essential thing to life, so it's not one of those things like, oh I don't know, but like you do have try and do that. So, we should like make our own goals and like work together like to come up with a solution. Like, oh I'm going to really try and go out for a walk you know like every weekend or like yeah… like in school you do set goals so you can feel comfortable and like know where to go cause like sometimes people say 'oh ya I'm going to really try and keep it', but they have no clue what they're gonna do, they just you know keep saying it again and again, but what are they actually going to do to change that?

Within post-feminist assemblages, those young girls, whose embodiments emerge in close alignment with physical ideals, are encouraged to articulate the attainment of this 'goal' as a result of individual effort. One that others can similarly achieve through good choices, discipline and '*goal setting*' (Gill, 2017). The aforementioned research already identified how those that emerge with 'desirable' embodiments are more likely to articulate postfeminist discourses in relation to physical activity (Camacho-Miñano et al., 2019) and food choices (Cairns and Johnston, 2015). Within this chapter, I contribute the insight that similar tendencies can also be found in intra-actions involving media literacy pedagogy.

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Media literacy body pedagogies encouraged Ella to enact 'neoliberal notions of the rationalist learner and subject' (Fullagar, Rich, and Francombe-Webb, 2017, p. 9):

Ella - I also think with social media it's in your control as much as you like say. I know you see adverts and stuff, but you've just got to be aware of what you do, so if you post a picture of yourself, which is fine, but you've got to be aware that you know like anyone who you allow to follow you is open to see that and do that. So it is in your responsibility slightly and you've just got to be aware when you do do that, that it's not like, it is obviously their fault, but you've got to like, when you make that decision you've got to realise the consequences that could follow. So you've just got to be aware of, and it's probably best just to keep your like…

Jessie - Personal details

Ella - Ya especially personal details like your body

Media literacy body pedagogies unfold within current postfeminist contexts to encourage girls like Ella to enact a gendered subjectivity that can 'adapt and become resilient in conditions of renewed sexism and gender imbalances that are seen to normatively pervade in both the schoolyard and the digital realm' (Dobson and Ringrose, 2016, p.12). The concept of literacy has been critiqued for reframing the responsibility held by providers of media in terms of a set of individual competencies and skills (Livingstone, 2008) ('*I also think with social media it's in your control as much as you like say')*. The emergent materiality of Ella's body provided her with capacity to performatively enact this 'media literate' subjectivity within the school's online-offline assemblage:

Ella - Ehm I think, well we did a whole PSHE lesson on like airbrush, airbrushing and ehm like the different uses of advertising. And it actually made me think I don't really want to be like them because look at how much they've had to like go through to have their like body changed to look perfect. So, they're trying to make a point that they're not perfect in a way, by liking changing them all up. So like in a way to me it just seems like everyone's fine the way they are, but you have to go through (inaudible) perfect but there's really is no perfect, cause we're all individuals…

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From Coleman's (2008) analysis I understand that young people's intra-actions with images produce affects (both positive and negative) that can limit or enhance the capacity of bodies. Through my analysis, I wish to contribute an understanding of the important role that embodied materiality plays in these body becoming intra-actions. Within the above performative accounts of 'media literacy' body pedagogy intra-actions, Ella's emergent materiality enabled the production of positive affects which enhance the capacity of her becoming body. The materiality of the body is not static, rather it is dependent on situated intra-actions in which a number of forces come into relation. The creative focus groups at Rushford oriented data production intra-actions in which young people performatively depicted some of the material discursive forces that can come into relation in body pedagogy intra-actions:
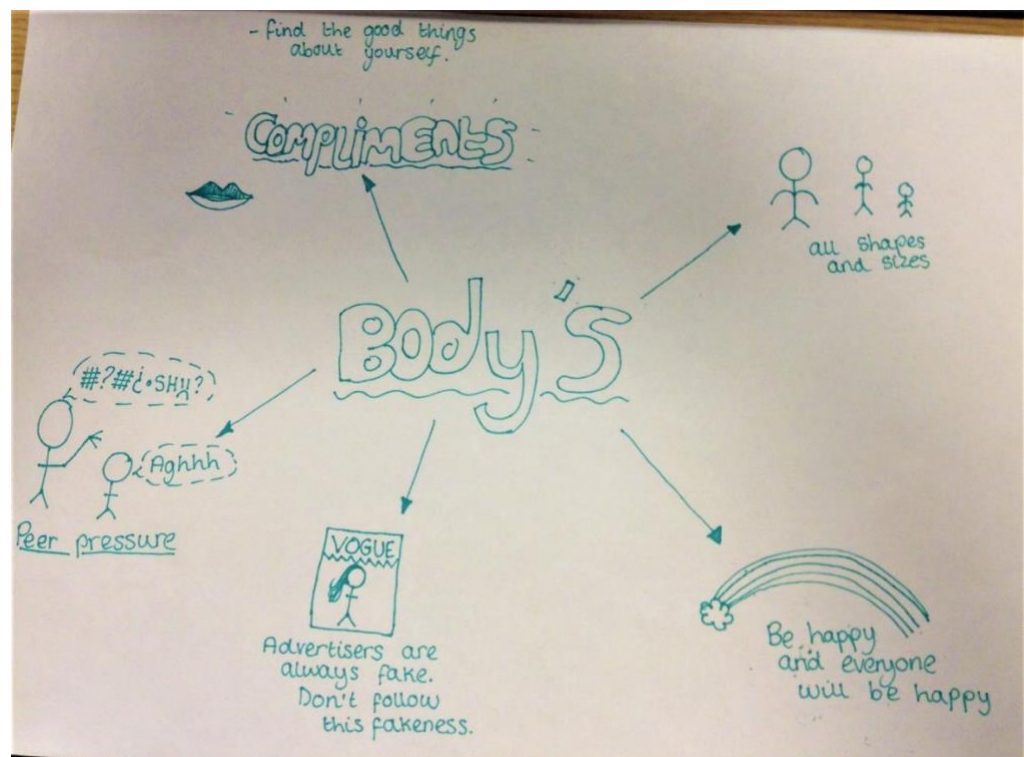
Image 6.2: Drawing from focus group in Rushford

The conditions through which a young person's body could emerge with the capacity to enact a postfeminist media literate subjectivity were highly contextual. In the pre-workshop focus group intra-action, Karina provided a performative

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account of how the space of the shopping mall was one in which she could intra-act with media/consumer culture and literacy pedagogies in ways that produced pleasure-able affects and bodily capacity:

Karina- And if you're in a shop, maybe just like a magazine that you just go oh, that you see

Jessie - And when you go past like a makeup shop they have the models and stuff

Karina - Ya they have been like photo shopped to look like that

Jessie - And even though you tell yourself it's not real it looks so real that's it

Hattie – And then you see the models..

Karina - It's mostly Superdrug[8] you see it in

Jessie – Yeah

Karina – Although I don't go into Superdrug you know

Many –Laughter

Karina - My sister goes in there and it's like (exaggerated sigh)

Karina performs 'critical awareness' in noting the models are photoshopped. In my intra-action with the data, I understand Karina's performative articulation of the 'choice' to avoid those spaces that are understood to be 'affectively intense' for young women (e.g., Superdrug) as entangled with positive affect and a sense of capacity. However, a contrasting performative account highlights a tennis class as co-constituting a very different set of affective relations. Through these relations her body became cut from the mangle as 'fattie', producing negative affects that diminished the capacity of her body in relation:

Karina - I had, I got anxious when I was younger because I wasn't particularly thin when I was younger

Jessie - Saaame

---

[8] Major health and beauty retailer in the UK

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Karina - But I was quite, I wouldn't say big, my mum calls it puppy fat where you like stretch it out eventually when you get older, and in tennis this boy punched me in the stomach and called me fattie, and I was just so sad and yeah

The first focus group with the girls at Rushford produced an orientation in which those girls, who were more accustomed to their bodies emerging from pedagogical intra-actions with varying levels of capacity, articulated a performative frustration at the inability of media literacy to address body disaffection:

Jessie - I wish we had more classes on not just recognising photo shop and airbrush is there, but that we should be doing, helping each other to get our mental health up, better

Unknown – Yeah

Jessie - Cause it's all well and good just saying oh it's photo shopped don't worry it's not real, but when like, I think we can all say that when we've been going through like Instagram or something, when we look at like uh a photo of a girl, we don't think oh! Airbrush! We think, like Kate said, 'she's really pretty', so I think that we should be doing more things to eh kind of improve our mental health instead of just the awareness of…

This analysis highlights the mediating role that young people's emergent material bodies play in affective intra-actions with both media and media literacy pedagogies. I included the above data extracts in an endeavour to complicate ideas of a fixed material body and highlight the very contextual/situated emergence of materiality. This understanding allows us to move beyond eating disorder prevention efforts that posit the 'problem' of body disaffection as within young people's minds and towards a focus on the relational conditions through which the body becomes. Certain young people may experience positive affects that increase their capacity in intra-action with the 'uplifting' messaging of media literacy. However, these pedagogical approaches strike me as fairly limited in their potential to reconfigure the affective conditions through which the fat body becomes. Approaches that frame 'body confidence' as an individualised issue may risk obscuring the relational conditions reproducing body disaffection amongst certain young people in particular. Furthermore, response-able body

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pedagogies may also look to explore how different bodies of size and strength/capacity can be valued beyond appearance oriented affective economies. The focus that media literacy pedagogies place on critiquing appearance ideals may bracket out other modes of learning-acting that are pleasurable (e.g., embodied and movement based learning) (Featherstone, 2010). So far, this analysis has remained confined to a more humanist imaginary and so I wish to further consider the role of the non-human in online-offline body pedagogy intra-actions.

Media literacy and the materialities of young people's lives

Coleman (2008) and Featherstone's (2010) aforementioned landmark works allowed us to move past static notions surrounding the body's image to considering how the body becomes with images and how the affective capacities of the body relate to more than just the visual. Carah and Dobson (2016) allow us to understand how this somewhat ephemeral capacity of bodies to affect others works online through their study of the gendered processes of nightlife photo sharing on algorithmic social media platforms. The authors use the concept of 'body heat' to theorise the affective capacities of both visual and living bodies. They argue that 'the human capacity to use bodies to affect other bodies' is vital to these social media platforms and their profit agendas (Carah and Dobson, 2016, p.1). However, the important and entangled role played by the non-human in these processes is neglected. My first analysis chapter explored how young people's bodies became through intra-actions with the non-human. I wish to expand this insight here to consider the entangled roles played by the broader affective assemblage, and the co-implicated more-than-human material body, in online-offline enactments of 'body heat' or embodied capacity. My writing below will focus on data produced with the young people at Henham to explore how body pedagogies work through everyday social media intra-actions to produce *certain* more-than-human emergences as having affective capacity or 'body heat'. I explore how these emergences can circulate affects of jealousy, desire and body disaffection amongst different young people. When asking the young people at Henham about where they learned about their bodies, these intra-actions produced interview orientations in which social media was discussed as a key site of body pedagogy:

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Anna - Ehm, I think Instagram, yeah

Ismail - And Snapchat

Anna - Ya Snapchat

Ismail - Facebook

Georgia - Social media is like the general kind of area and social media like platforms

Researcher - And do ye find these expectations come mostly from your friends? Or from following celebrities and influencers?

Georgia - I think it's both

Anna - Bit of both

In my literature review, I argued how the algorithmic social media platforms that have increasing influence in our entangled online-offline social worlds demonstrate the need for PH theorising that moves towards more distributed conceptualisations of agency. When asking about the body expectations they learned online, the young people at Henham performatively detailed some of the more-than-human complexity of emerging as 'accepted' or 'popular' from digital entanglements:

Anna - I think on Instagram and social media it's not so much with the fitness it's more of your…

Georgia - Money

Anna - Yeah money, your appearance, what you can afford to get , so like ehm one girl might post something like, oh really fancy like Adidas or something and that will get like all the likes and you'll be really popular. But, if someone posts something showing their pet or just doing something that they find interesting they might not get as much popularity or be as accepted as much, because it's just seen as not the popular thing to do so you get discriminated against

Researcher - Okay so it's not just about the shape of your body it's what you have on your body as well.

Anna - Yeah

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My engagement with the above data allows me to understand that young people learn how the affective body (Featherstone, 2010) is constituted through their use of social media. Body pedagogies worked through Georgia and Anna's everyday intra-actions with Instagram to teach them that 'becoming popular' can be more dependent on how the body emerges in intra-action with co-implicated non-human signifiers of wealth and trend consciousness (i.e. the Adidas clothing), than on emergent body shape alone. I do not take this to mean that body shape is of little importance in online image sharing intra-actions. An interview intra-action with Jack performatively suggests that those bodies emerging with affective capacity online tend to be slim or 'not fat', and that this can play a role in producing body disaffection:

Jack - It might make people feel bad because maybe like they see stuff online of like people of like not fat and like good body image and they like wish that they had that so maybe that makes them feel a bit bad about themselves

Rather, I understand the emergent slim body 'alone' as insufficient in order to acquire the embodied capacity to affect others, or 'body heat', that is performatively hinted at by the young people at Henham. Body pedagogies worked through social media intra-actions to teach young people that this capacity was dependent on how the body intra-acted with objects and practices as part of careful gendered and classed 'posthuman performativities' (Barad, 2003). For girls, enactments of 'body heat' often required the becoming of young women's bodies to conform with narrow 'hetero-sexy' appearance ideals (Carah and Dobson, 2016; Dobson, 2015; Renold and Ringrose, 2017; Rich, 2018). In Henham, girls' unbounded bodies acquired the capacity to produce affects of jealousy and desire amongst other girls through gendered and classed intra-actions with objects like make-up:

Ismail - Maybe like school if you see like popular people and you're like jealous that they're like, not rich, but have money to buy like lots of makeup and look really pretty and all of that and these other girls are like jealous and all of that, yeah

Girls' enactments of body heat online were less about what they were doing and more about how they looked. This was in contrast with the production of boys'

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'body heat' in online-offline intra-actions at Henham. Similar to the gendered pedagogies enacted through the school's PE activities, through their intra-actions with social media, boys learned that masculinities with affective capacity were enacted 'in motion', through images of certain forms of physical activity, such as 'football' or 'rugby' (Paechter, 2007; Renold, 2004);

Jack - Sometimes, people like post like about their football match or like rugby and people might think like oh they're really good at sport. And then, some people might post like yeah just like a picture of what they did on the weekend and people might think they're a bit weird for it even if they're not, they're just posting what they think is cool and they want to share it with people.

It is through these more-than-human objects, practices and performativities that young people's unbounded bodies were enabled to produce affect and move others 'in inchoate ways that cannot easily be articulated or assimilated to conceptual thought' (Featherstone, 2010, p. 195). The profit driven, biased algorithms that work in intra-action with young people's social media use tended to reify certain co-implicated non-human signifiers of wealth in ways that made the affective body less accessible to some. Online enactments of 'body heat' had the capacity to produce difficult affects amongst those who could not access these more-than-human embodied matterings:

Georgia - Yeah I think like people on social media post like if there's like this new product that's just come out. And like everyone's like obsessing over it and like one of your friends gets it and you're like really like upset cause you're like 'oh my mum would never let me get that, like what am I supposed to do like', things like that.

The materialities of some of these young people's lives meant that their intra-actions with certain media and media literacies were less likely to result in positive affect and increased capacity. My above engagement with the data demonstrates how the embodied 'capacity' to affect other bodies can emerge from the intra-action of the co-implicated material body and the more-than-human. This analysis that demonstrates how online-offline intra-actions circulated affects of jealousy, desire and body disaffection adds to my previous argument that body disaffection is produced relationally from the intra-action of the human and non-

human. This conceptualisation of body disaffection as relationally produced is incompatible with those media literacy pedagogical approaches that seek to address the issue of body disaffection in schools through focusing on the individual agencies of young people. The assumption inherent in these body pedagogies is that rationalist knowledge will provide a young person with the individual capacity to overcome, or not be susceptible to, body disaffection. My following analyses seeks to demonstrate that the capacity to overcome or not be susceptible to body disaffection, much like body disaffection, and indeed agency, is a relationally produced phenomenon and therefore highly contextual. This is an important insight for understanding the significant amount of variance in young people's intra-actions with body pedagogy. This conceptual shift can also help us consider how we may develop pedagogy more response-able for body disaffection in schools.

The gendered emergence of 'capacity' in online-offline intra-actions

Critical media literacies that focus on young people's individual agencies often assume a subject freely able to enact a critical subjectivity within their online-offline worlds. However, by conceptualising agency as distributed, and focusing on the relationalities of 'school floor politics' we may understand how some young people may be more limited in enacting such critical subjectivities. Through focusing on the gendered relations within the schools I worked with, I came to understand how the young girls in particular, may emerge with less capacity in intra-action with media practices and media literacy pedagogies. To return to my argument in the literature review, we cannot conceptualise young people's use of, and learning with, social media sites as separated out from their everyday lives in school. Rather young people's online-offline worlds are entangled. I understand this from my engagement with the responses to my question of what type of content influenced the young people at Rushford most:

Karina - I think, I think it depends really because if you're on social media and let's say you go on to one of your friends accounts and like you see them taking selfies with their friends that can like make you worry about how you look. But when you're around them you think oh I should look like them so that could also be that, social media and then in actual person, if any one follows what I'm trying to say

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Jessie - Yeah for me it's, its peers

Hattie - Ya its more peers

Jessie - with social media, it's like a bigger image of how you should look but then it's the people around you I think, cause there's, I know them so well they would give me more kind of…

More traditional conceptualisations of media literacy pedagogy may consider how to increase young people's capacity to enact 'critical subjectivities' in intra-action with content produced by advertisers, media conglomerates and relatively detached celebrities and models. As young people have become both producers and consumers of online content, and advertisers now sell through an increasing number of 'like-able' and 'relate-able' online influencers that young people may even be personally familiar with, media literacy pedagogies must be more attuned to such relationalities. Ellsworth (1989), Paechter (1998) and Walkerdine's (1988) work reminds us that enactments of critical pedagogy do not suspend the power relations of young people's lives. Therefore, in developing such 'media literacy' pedagogy, it is important to consider the conditions through which a young person may be relationally enabled to performatively resist and protest the pressures that can emerge online-offline intra-actions. From my engagement with the accounts of social media use produced through the first focus group intra-action at Rushford, I come to understand how online-offline intra-actions with peers occurred within gendered assemblages that enacted certain expectations and constraints:

Karina - Following on from what you said, like if it's a model you think yeah she's probably been airbrushed or he's been airbrushed, whatever, but when it's your friend or just someone

Jessie - That doesn't come into it

Karina - Or just someone from like school, you couldn't have been airbrushed, so is that actually how you look or are you made up, like have you had loads of makeup on for that, so you're uncertain when it comes to your friends

Jessie - Cause yeah you don't want to question them about it you don't want to

Hattie - …Cause they're like your friends

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Karina - You don't want to go up and say 'how did you do this?!'

Jessie - Or even if you're like jealous you don't want to let them know that so you just kind of think mmm hmmm

Jessie - And you feel like you have to comment on their pictures 'oh that's so pretty' and stuff … It's all artificial

Hattie - Cause you also, it's also all about pleasing people, cause like if you don't, sometimes if I feel like I don't please a certain person, then, what's the point?

Jessie - Mmm… Yeah.

From my engagement with this data, I suggest that critical media literacies can over-estimate the individual agency of young people in breaking with powerful gendered social norms that require young girls to please their peers through conformity and displays of 'niceness'(Hey, 1997; Kehily, Mac an Ghaill, Epstein, and Redman, 2002; Paechter, 2007; Paechter and Clark, 2016). Similar to body disaffection, a young person's capacity or agency does not reside with the individual body rather it is relationally produced. The relationalities of the young people's online-offline worlds left certain young people with very little capacity to enact critical media literacy in intra-action:

Hattie - But like when you're, when you're on something like that [a social media platform] and you sort of see images of people you sort of think well that's obviously photoshopped and then there's like a … evidence of it being photoshopped. You don't want to challenge it and you don't want to think, well… or if there's like bullying or anything you don't want to ever challenge that cause you always think well I'm just going to become like the laughing stock or the one who challenged the popular one. And then like, if you don't know the certain bit of gossip at school, ehm then you sort of like become the stupid one, and everyone sort of thinks alright well what? I sort of went off a bit then but yeah

Attempting to disrupt these power relations through enacting such literacies can be very costly for the individual. A focus group at Henham, in which I asked the young people about the body pressures they faced, oriented an intra-action where

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some of the sociocultural forces shaping different young people's bodily capacity came to the fore:

Rose - Ehm, being forced to do something that you're not willing to do

Researcher - Okay so kind of by peers or more in school settings?

Rose - Ehm ya, in school and out of school as well, so both really

Researcher - Ya okay, okay, is that related to peer pressure or kind of different?

Rose - Ya well it is kind of related to peer pressure like if someone asked ehm said for you to take a photo of yourself and you didn't want to, and then like they're kind of forcing you to take a photo like that's like an example

Rose's performative account suggests the online-offline world of Henham school as one in which her body emerged with very little capacity to 'speak back' to the pressures she was entangled in. My NM, PH approach provides the understanding that, despite the capacity of Rose's emergent materiality to produce 'body heat' and affect others, within the gendered power relations of online-offline image sharing intra-actions, it was not her body that emerged with increased capacity. Rose could not easily reconcile her positioning here through rationalist critical media literacies that seek to empower young people through providing critical knowledge of major industries so that they can recognise 'the interests at stake, especially insofar as these differ from the interests of the ordinary public' (Livingstone, 2008, p. 53). Critical media literacy pedagogies that employ gender blind conceptualisations of 'the public', or that posit the school as free from such power relations, provide young women with very little guidance or understanding in navigating the gendered and sexualised online-offline worlds they are entangled in.

The above performative account suggests to me that it is insufficient for pedagogy related to young people's media engagement to remain confined to considering how pressures emerge in intra-actions where young people consume images. Rather, we must also consider the pressures that emerge for certain young bodies in particular within online-offline worlds where young people are now also

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producers. In their work on school-based 'sext education'[9], Dobson and Ringrose (2016, p. 9) problematise 'reductionist' pedagogy that seeks 'to persuade young people to simply stop producing images'. Instead, they encourage schools 'to challenge the sexist culture' that make certain social media practices ''risky' for girls in particular'. Similarly, media literacy pedagogies need to move away from a focus on individual agencies and towards challenging the relational conditions of our online-offline worlds that co-constitute who and what can be 'heard' or 'known', and on what terms. Media literacy pedagogies of the future may move beyond a focus on the dissemination of knowledge and the fostering of individual 'competencies'. My analysis argues for a move towards pedagogical attempts at enabling the conditions through which activisms may be enacted and through which collective efforts at re-configuring online-offline relationalities may be mobilised. In chapter IV, and in the following two chapters, I demonstrate young people's creative engagements with media and body pedagogy. Media literacy agendas may consider moving away from discouraging 'negative' engagements with media, and towards exploring, engaging, enabling and amplifying the creative and subversive ways young people engage media and body pedagogy.

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[9] Dobson and Ringrose (2016, p. 8) define 'sexting' as 'a notion that combines the words 'sex' and 'texting' and has been connected to a range of practices where sexually explicit materials are digitally circulated'. School-based 'sext education' therefore refers to the increasing number of campaigns, resources and initiatives developed to enact pedagogy and disseminate literacies surrounding sexting in schools.

Chapter VII – Eating disorders and private school girls: where are we at now?

My previous two chapters considered the ethical and affective implications of current dominant pedagogical responses to the issue of body disaffection amongst young people. In this chapter, and the following, I consider how situated understandings of embodied distress in schools relate to the opportunities and challenges for enacting pedagogy more response-able for body disaffection and eating distress. I orient my qualitative enquiry away 'from a hermeneutics of lived experience that privileges an interpretive subject' (Fullagar et al., 2019, p. 15) and towards considering the relational conditions through which embodied distress becomes understood and responded to in schools. I find this approach helpful in my endeavour to resist pointing out differences and repeating homogenised narratives about classed, gendered and racialised experiences and instead considering how these co-constructed 'knowledges become common-place and accepted ways of thinking' (Ratna, 2018, p. 201). Nonetheless, such attempts are situated within my embodied, gendered and classed history of white western Irishness that enacts agency in my efforts at 'telling'. The more explicitly performative crafting of this chapter is one of the ways I endeavour to stay accountable for the role I play in shaping the research assemblage and write up.

The schools waging war against 'Little Miss Perfect'

In considering the ethical implications of the dominant body pedagogies and understandings of embodied distress in Rushford, it is important that we consider the broader assemblages and affective economies that amplify certain ways of knowing, doing and being within the school. In understanding how the young people in Rushford learn about and come to know the body I argue for the continued relevance of 'postfeminist' debates. Following on from the thread established in the literature review, I consider postfeminism as a particular 'logic' or 'sensibility' (Gill, 2016, p. 622). I explore how young people intra-act with body pedagogies that may encourage them to come to know the body through a postfeminist sensibility in order to consider how such pedagogy may relate to the reproduction of body disaffection in schools. A postfeminist sensibility has more typically been thought of as magnified through a number of contradictory discourses and visual medias. However, more recent employments have progressed to utilising the conceptual resource of affect (Coleman, 2008; Gill and

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Kanai, 2018; Kanai, 2017) in considering the role that postfeminist media, digital and broader cultures play in mediating young people's subjectivities. I wish to continue and advance this trajectory of research in considering how body pedagogies that encourage postfeminist sensibilities in schools are enacted through intra-actions involving more-than-human phenomena like space, time and matter.

In this chapter I connect the body of literature that considers how the gendered, classed and racialised 'performative' (Ball, 2003b, 2004) cultures of schooling relate to the emergence of eating disorders (Evans et al., 2004; Rich and Evans, 2009a; Rich et al., 2004) with some of the key works that speak to the complexity of our current 'post/anti/resurgent/multiple feminist moment' (Dobson and Kanai, 2019; Gill, 2016; Kanai, 2017; Keller, 2015; McRobbie, 2015; Toffoletti, Francombe-Webb, and Thorpe, 2018, p. 2). I wish to consider how the spacetimematterings of contemporary schools can enact contradictory body pedagogies surrounding young femininity and the attainment of educational success (Harris, 2004; Walkerdine et al., 2001), and how this relates to the opportunities for enacting pedagogy more response-able for body disaffection and eating distress.

Through crafting performative data poems using the teachers data, I consider how discourses surrounding eating disorders and body disaffection in schools have progressed to benefit from further recognition of the negative effects of gendered and classed performative cultures. However, my focus remains attuned to how such 'progress' relates to school-based body pedagogy enactments. Both those enacted more generally, and those enacted specifically to prevent/respond to issues of body disaffection and eating distress. The idea that the multiple pressures entangled with young middle class femininity, including the considerable pressure to achieve academically, can play a contributing (rather than casual) role in manifestations of eating distress (Evans et al., 2004; Rich and Evans, 2009a; Rich et al., 2004) is one that has now entered and become popularised within the lexicon of many educators. I co-crafted the below poem using the data produced in an interview intra-action with Estelle in order to highlight how such understandings have become amplified in narratives surrounding achievement and eating distress;

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it's a very complicated issue

because students feel out of control in other areas completely unrelated to body or image

because they feel under pressure in those areas

it might be something that they can focus on

bring in and control in a way that they can't control some of the other things

they live in a demanding world.

There are lot's of pulls and pressures on them

it can become focused on, not necessarily on body, but in some case it is

because it's something they feel as though they can control.

So ya it's a hugely complicated thing

it's almost the more they want to do the more they want to achieve,

sometimes that can morph into I can't quite do it

but then it morphs into… but I can do this

There has been an increasing awareness of the undue gendered pressures that can arise from contemporary pedagogies that position feminism as redundant in favour of extolling postfeminist rationalities surrounding how girls may 'DIY' successful subjectivities across a number of domains. McRobbie (2015) highlights reports of a Headmistress in a high achieving English girls' school speaking to students and parents about the negative implications of striving for perfect 'can do', 'future girl' subjectivities (Harris, 2004), or as the Mail Online puts it 'waging war against 'Little Miss Perfect'' (Clark, 2014). My below assembling of data from the same interview with Estelle works to performatively highlight increased awareness surrounding the gendered dimensions of the neo-liberal encouragement of continued work on all aspects of the self;

Chapter VII – Eating disorders and private school girls: where are we at now?

Whether it's being the best sportswoman or being the best musician or being the most gorgeous person

there are lots of different ways in which they try and achieve

but sometimes I think they all come together

you know the successful sportswoman is the most beautiful girl, is the good musician, is the very clever girl

it becomes a package as supposed to each of those things as a success in its own right

I re-present the data from an interview with Celine to call attention to the movement back and forth between tendencies to focus on individual desires and individualised therapeutic responses to recognizing that classed and gendered performative cultures can play a part in the emergence of body disaffection and eating distress. I emphasise this movement through including reference to the role of the school as well as social media:

I do think that we need more help

but I don't think there's a quick fix

the way in which we work, you know in a very academic school with very able pupils

they're facing pressures from lots of different areas

all those are contributing factors to the issues they have you know surrounding food and surrounding body image

they want to do well academically, and they want to be sporty and they want to look like the models they see on Instagram

it's all those things that that feed into it

it's some kind of cultural change that needs to happen.

Chapter VII – Eating disorders and private school girls: where are we at now?

As long as they're on their iphones until 3 o'clock in the morning looking at all of these things I think it's going to be a really difficult thing for us to do

We're really lucky in this school and we've got lots of resources available to us

I know how to signpost you know girls that would come to me with you know websites that might help or apps or places to go people to talk to

we've got a school counsellor

so we're really fortunate we've got lots of things that we can suggest

but I think it, it's kind of a real bottom up approach that we need, I don't think there's any, unfortunately you know, ya quick fix to it really.

Despite arguments surrounding the need for cultural shifts and whole school approaches, the school's pedagogical responses to issues of body disaffection and eating distress at present remained predominantly confined to individualised 'self-help' type 'interventions' that speak to postfeminist rationalities around 'DIY' subjectivities (Gill and Orgad, 2015; Harris, 2004). Similarly, claims of contemporary moments as 'characterized by a resurgence of interest in feminism' (Gill, 2016, p. 612), as was evident through campaigns in the Rushford schools, failed to materialise in pedagogical enactments that foster collective activisms or provide challenge to neo-liberal cultures. My field notes written after a meeting with Estelle, provide a performative account of when I was invited to participate in the feminist campaign running in the school at the time;

Estelle spoke about their initiative to commemorate 100 years since some women won the vote, their '100 inspirational women' initiative, and about how I could be one of the inspirational women when speaking at their assembly. The posters around the school celebrated the careers and success of 100 different individual women, with an apparent focus on women in STEM in particular. Estelle suggested I could speak about my journey through university and being in a research position so young. She said I could speak about my ambitions and aspirations at 12, and how they led me to this point (field note from Rushford).

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In Chapter III, I highlighted my reluctance to get involved with such initiatives that further neo-liberal narratives of success through individual effort and posit educational achievement as the epitome of successful girlhood. McRobbie (2015) details feminism's comeback in the pedagogies surrounding contemporary femininity while remaining critical of how popular feminisms have become co-opted into the cult of the individual. In Rushford, the teaching of popular feminisms was made compatible with the vision for a young gendered subject who uses the knowledge and resources at her disposal to individually strive and succeed amongst broader inequalities:

'Here we find all ideas of gender justice and collective solidarity thrown overboard in favour of 'excellence' and with the aim of creating new forms (and restoring old forms) of gender hierarchies through competition and elitism' (McRobbie, 2015, p. 16).

These framings serve to re-iterate success/failure binaries amongst young women. Taken together, the extracts above point towards the ways in which gendered performativity is problematised yet thriving in schools (McRobbie, 2015). Through shifting my focus away from discursive accounts and towards the emergent material conditions of the school, my below analysis considers how claims of 'progress' surrounding gendered pressures and manifestations of eating distress relate to the more-than-human enactments of body pedagogy within the school. I wish to explore some of the ethical implications and exclusions inherent in some of these body pedagogies, as well as the very embodied nature of the subjectivities encouraged by such pedagogy. An exploration of the sites and processes through which dominant body pedagogies are enacted in schools, as well as conditions through which resistance may arise, are important for my aim of developing alternative body pedagogies more response-able for body disaffection and eating distress in schools.

'Lab coats', 'mannequins' and the girls '*doing very well right now*': body pedagogy in the hallway

In this section I wish to consider how body pedagogy intra-actions, and the spacetimematterings through which they work, are 'made, transformed and continually re-made through the concerted co-constitutive acts of objects–bodies–

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spaces' (Taylor, 2013, p. 690). The below field note from my time in Rushford provides a co-constituted performative account of my experience of walking through what is conventionally thought of as the non-pedagogical space of the hallway:

The hallways of this school are very clean and bright, they are lined with beautiful and very well made fashion designs on sewing mannequins, all done by the girls. The mannequins are a petite hourglass shape and the designs, although made from more everyday materials, look haute couture and fit for a runway. The girls art is also hung all over the walls, mostly of girls faces. All very talented and ornate artwork. At one point in this journey, there are large pictures and paintings of different women throughout the ages, some look like the oil paintings you would see in museums. Through a number of different 'landmarks' on display within the school buildings, I understand the school has a rich history.

My co-constructed entangled observations of everyday life in Rushford contribute to an understanding of how, despite discursive problematisation of gendered performativity, (McRobbie, 2015), it felt to be a body in the school. The shapely mannequins, high-fashion designs, beautiful artworks of young women's faces, and prestigious paintings, co-constitute the spacetimemattering and those body pedagogies working through it. Throughout different spaces in Rushford, the school's promotional images of the young people were also on display. In order to avoid compromising the school's anonymity, I avoid exact detail of the school's individual promotional images. However, as a generalisation, these images showed girls groomed in a tidy, but natural, fashion and dressed neatly in either the school's uniform, or in a range of smart dress from lab coats, to business-casual clothes, or dance kit. Within these images, bodies were typically focused on the school materials they were clutching (i.e. school books or science apparatus) or looking upwards with a hopeful expression. These images successfully conjure up an imagination of the 'future girl' that Harris (2004) writes of.

The configuration of the school space produced numerous representations of the female body, working as a reminder of Foucault's (1979, p. 25) point that 'it is always the body that is at issue – the body and its forces, their utility and their

docility, their distribution and their submission' (Taylor, 2013). The spacetimematterings of the school hallways and reception enact body pedagogy that demonstrates female bodies of value as feminine, disciplined and on display. Of course, spaces do not determine embodied subjectivities. Rather, Taylor (2018) demonstrates 'body-space choreographies' (p. 9) as 'dynamic practices of mattering' (p. 23) that can work to enable, or 'destabilize and reconfigure' (Barad, 2007, p. 229), the routine business of body pedagogy within the school. My performative field notes, that provide accounts of the bodies that moved through the reception area, highlight how bodies respond to the affective conditions of the space that configure how bodies are 'cut' and received;

Celine walks in as I wait in reception. She is wearing a smart skirt and her hair is pinned up in a swirled bun. The two girls behind reception tell her she looks beautiful today (field notes).

Bodies become with the vital materiality of clothes in ways that both 'conform to and subtly shift the nature of those spaces' (Taylor 2018, p. 5);

A girl, who I first presumed a teacher, approaches the reception desk. She is tall and blonde and very slim, in a body con black skirt and high heeled boots. She is looking for another teacher. It becomes clear that she is one of the older students, they seem not to have to wear uniform (field notes).

The embodied subjectivities of staff and students adjusted and adapted the illustrations of bodies around the school, rather than mimicking them. Both young teachers and older students enact a gendered performative of the young professional. The older students often adjusted this style towards a more hetero-sexy variation, both conforming to and challenging the body pedagogy surrounding the young female body within the school. I was not a removed observer of these processes, rather I similarly resisted and conformed to the body pedagogy enacted through these body-space choreographies. My wardrobe was adjusted to include a pair of tailored work pants while working in the school. Neither a teacher nor and older student, my emergence in intra-action with these body pedagogies was very context specific. I became particularly entangled in their affective intensity when trying to prepare for talking at

assembly or meeting with staff. These body pedagogies encouraged 'posthuman performativities' (Barad, 2003) that extended past conventional beauty standards for young women, rather they were nuanced so as to encourage embodied subjectivities poised for productivity. The right hairstyles and clothes play an important role in enacting a subjectivity that signals the contemporary feminine body hard at work, without signs of strain. Through my intra-actions at the school and with my field notes I come to understand that clothes were not the only more-than-human vital materiality that came to have great force in the body pedagogies enacted through 'co-constitutive acts of objects–bodies–spaces' (Taylor, 2013, p. 690):

I waited in the year 8 heads' office with Celine and Estelle. In the window of their office, there was a piece of paper with the name of the girl who was doing very well right now. The teachers spoke about how they needed to take that down as that girl had had her time now (field notes).

Here, the specific temporality and spatiality (hung temporarily in the year heads' office window) co-constitutes the material object of the paper with the name of the girl '*who was doing well right now*'. The emergent materiality of the paper works in intra-action with the young people who check it, to enact body pedagogy that encourages continuous and competitive work on the self amongst the young people. Similarly, the materiality of many of the posters that formed part of the school's campaign to celebrate some women getting the vote, highlighted the success of individual women. These, and the above mentioned, 'co-constitutive acts of objects–bodies–spaces' (Taylor, 2013, p. 690) serve to continue and advance, rather than nuance and problematize body pedagogies that encourage 'the confident subjectivities associated with neoliberal cultural mythologies of girlpower' (Dobson and Kanai, 2019, p. 771).

Body pedagogy, body disaffection and becoming 'girl'
The idea that neo-liberal schooling environments advance certain embodied orientations is not new, the point that I wish to make here is that we need to move past a humanist and discursive imaginary in developing alternative body pedagogies to challenge these cultures. Furthermore, I wish to explore the affective and ethical implications of these body pedagogies for different young

people. Lenz Taguchi and Palmer's (2013) nuanced study of 'school-related ill- or well-being' (p. 672) amongst high achieving young women in Sweden serves to remind us that 'girls' well-being in schools is a multiple phenomenon (Mol, 2002)' (p. 684). Similar to the discussion of young people's intra-actions with social media in the previous chapter, young people's intra-actions with the performative cultures of schooling are highly contextual and therefore cannot be defined as entirely positive or negative. Indeed, positive affects that increased the capacities of becoming bodies were likely produced in many of the young people's intra-actions with the images, objects, bodies and spaces intra-acting to encourage a postfeminist sensibility within the school. This was not, however, a uniform experience.

To follow on from a thread in the lit review, Harris (2004, p. 102) argues that within postfeminist media cultures ideals of 'mainstream academic success and high achievement are bound up with aspirations for and ideals of a middle class status that is fundamentally associated with whiteness'. I move away from efforts at capturing/representing difference in schools (Ratna, 2018) and towards a consideration of how body pedagogies enact and encourage such classed and racialised orientations and the materialised effects of these pedagogies. While the promotional images displayed around the school may have represented a number of different ethnicities, the body pedagogies enacted in the school tended to re-iterate white western neo-liberal health imperatives rather than enacting a multitude of ways in which to come to know the young body. These rather singular body pedagogies tended to materialise as '*the norm*' and the '*the right thing to do*' within the school rather than as one way to understand the body. The performative accounts produced by the young people in the workshop intra-actions amplified the apparent ubiquity of these understandings of young bodies;

Researcher - (…) So how does learning about healthy eating and exercise in school make ye feel? So does it make you feel better or worse?

Ella - Like we do a lot in school like sport and then we also do like learn about healthy eating and I think like cause we're all girls and we like listen to the teachers and do what they say

Jessie - Most of us (laughter)

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Hattie - Everyone!

Ella - It feels like there's no pressure to not do it like, cause sometimes like outside of school, it's like are you gonna do this are, are you gonna do that, but because were in school and it's like a school expectation, then it just feels like the right thing to do

Jessie - You just do it

Ella - And it's like that's what teachers are wanting you to do and it's like

Daisy – Cause they know what they're doing

Ella - Cause we're all doing it together

Researcher - Okay so you don't think there's like too much individual pressure, because it's just a…

Jessie - it's the norm

Unknown - Ya

Unknown – (Muffled) Ya for the normal ones (laughter)

Within this interview intra-action, some of the embodied tensions that can arise within such performative cultures manifested through the enactment of the muffled voice. This prompts a consideration of what is 'left out' (Ratna, 2018, p. 200) from these body pedagogies and those classed and racialised performativities encouraged within the school (Thangaraj, 2010, 2015). My analysis of the data produced with two students, Asha and Karina, in the 'second highest PE set' works to suggest that classed and racialised 'cuts' can mean that achieving success in school does not always materialise in positive affects or relief from performative body pedagogies. Through engaging performative accounts I understand that certain 'cuts', such as those that marked Asha out as the only young woman of colour in the focus group intra-action, or those that marked Karina out as one of the 7 middle class young white women in the group, made the position of 'high achiever' a precarious one;

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Asha - But just because you're in like the top set for like most things people would expect you to be good at everything, so like for me, em, I'm in 2A and people would think I'm really good at swimming but I'm terrible at swimming so then people…

Karina - Ya people expect me to be really bad at sport because I'm not really in top set

Asha - Ya it's an expectation

I resist attempts at representing or coming to know Asha's experiences through 'White, Western, secular and universalising forms of knowledge production and control' (Falcón, 2016; Ratna, 2018, p. 198). Instead I focus on how broader racialised 'cuts' mediated how Asha could become known within the focus group intra-actions. Popular media forms that amplify a postfeminist sensibility often enact limited pedagogies and 'cuts' surrounding the embodied subjectivities of young women of colour (Banet-Weiser, 2007; Butler, 2013). Dobson and Kanai (2019) highlight how efforts at positive representation can result in perpetuating monolithic stereotypes instead of highlighting multiplicity. The representations of young women of colour around the school were similarly positive but singular and the body pedagogies enacted through the school's spacetimematterings encouraged ways of knowing the body that are situated within and fundamentally associated with whiteness. The materialised effects of these 'cuts' are that young of women of colour may not always be relationally enabled to articulate the complexities of their shifting subjectivities in the same way as their white peers. Asha's above data extract was one of the very few that appeared in the focus group transcripts as Asha spoke the least in these intra-actions. Without attempting to generalise these instances, my diffractive analysis endeavours to show the effects of the 'cuts' I understand as being enacted in the intra-actions of which I was part and played a role. These understandings surrounding the bodies of young women of colour enacted agency in the focus group intra-action through producing silence and colour blind discourse that reproduce rather than challenge white supremacy (Leonardo, 2004; Mazzei, 2008, 2011).

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The 'cuts' enacted surrounding the young women who become 'read' as middle class often work to produce understandings of young middle class girlhood as defined by the 'choice' and 'freedom' such a socio-economic position can afford. These 'cuts' can mean that high achievement amongst these young girls becomes an expectation not an achievement (Walkerdine et al., 2001; Rich and Evans, 2009). Research by Evans et al. (2004) and Rich et al. (2004) on young women, anorexia and schooling, demonstrates the difficulty of 'standing out' within such environments. Harris (2004, p. 32) details how, as a result of the body pedagogies that enact such cuts, 'white, middle class young women who are supposed to succeed, or who are perceived to have everything and yet cannot overcome psychological obstacles to their own guaranteed success' become a cause for great concern. Any deviation from a trajectory of success therefore becomes psycho-pathologised as a problem of the individual. These pedagogies and 'cuts', that work to co-constitute certain embodied subjectivities and orientations, enact certain expectations that work as a fluid form of discipline (Barad, 2007; Fernandes, 1997) Far removed from ideas of girls free to 'be what you want to be' (Harris, 2004, p. 7), the girls at Rushford were entangled in a very specific set of ideals and demands. In this way the materialised effects of these 'cuts' are that middle class subjectivities can work to produce affects and effects such as disappointment and a blaming of the self, amongst those middle class girls not achieving excellence across all domains. Karina's performative account of disappointment and being perceived as 'bad', as a result of not being in the very top set further highlighted to me how the gendered, classed and racialised narratives/body pedagogies that come to surround these young people can work to produce negative affect, body disaffection and even eating distress in intra-action (Fullagar et al., 2019). The creative methods used in the workshops worked to further amplify and enable some performative articulation of these processes. At times, they also enabled the girls to creatively contest these body pedagogies and the negative affects that can be produced in intra-action with them.

'*I want to be a secret princess, with a flying talking horse and no unhappy Brexit*': feminist wit and contestation

Far from conceptualisations that suggest young girls are cultural dupes, the young people at Rushford engaged and intra-acted with gendered body pedagogies in

ways that were subtly playful and subversive. The creative methods employed in the workshops functioned as a materialist tool (Hickey-Moody, 2013) in enabling some of this creative contestation. In my endeavour to develop and enact body pedagogies more response-able for body disaffection and eating distress in schools, I draw on data that relates to the challenges and possibilities surrounding creative enactments in order to consider how such pedagogical approaches may be best implemented in schools. Ball's (2016, p. 1129) more recent work on cultures of performativity in education highlights 'subjectivity as a site of struggle'. NM scholars have developed nuanced understandings of how more creative methods like 'collective biography'[10] (Gannon et al., 2019) can work to contest, resist and reshape the 'routinised humiliations' of neo-liberal educational institutions (Taylor et al., 2020, p. 9). Lenz Taguchi and Palmer's (2014) Deleuzian approach enacts a highly relevant exploration of the materialised effects of fabricated neo-liberal subjectivities on 'schoolgirls' ill-health and well-being' (p. 770) and encourage further consideration of how such processes may be troubled. In engaging the young people's drawings to consider how schools might enact body pedagogy to encourage such troubling, I draw on Fullagar et al.'s (2019, p. 19) work surrounding 'the disruptive affects that feminist humour produces through pedagogic relations that traverse personal and public spheres'.

The creative methods used as part of the workshops in Rushford worked to both amplify and contest the ways the girls' embodied subjectivities become understood through body pedagogy intra-actions. In my encounters with these images, I consider the affective tensions that can arise from young people's intra-actions with narratives/pedagogies of the gendered and classed lifecourse. From this intra-action, I understand these affective tensions as implicated in manifestations of embodied distress like '*stress eating*'. The creative methods also encouraged young people to come to understand these phenomena as entangled;

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[10] Taylor et al., (2020, p. 2) describe collective biography as 'a methodology that invites groups of scholars to come together to investigate a topic of mutual interest'. Within this method 'memories of lived experience' are 'shared, interrogated, written and rewritten to move beyond habitual, generalised or cliched accounts' towards 'detailed, intimate, material, resonant moments'.
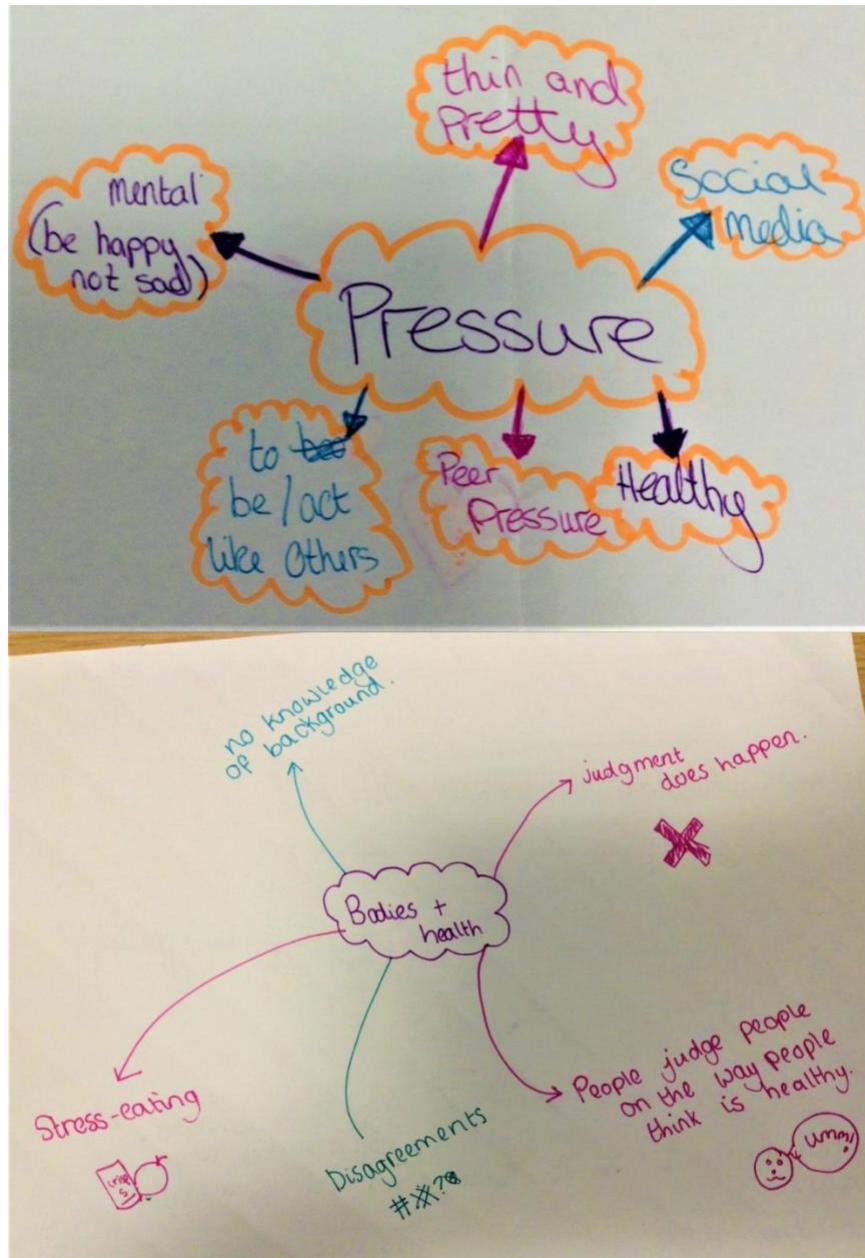
Image 7.1: Drawings from Phase 1 workshops in Rushford

Following discussions of the considerable appearance-based pressures placed upon young women, and the embodied orientations that can arise from this, one of the activities I enacted in the workshops involved encouraging young people to come to know themselves and others beyond appearance related pressures. After discussing and sharing their own non-appearance related positive attributes and those of others, I encouraged the young people to envision and draw what they would like to become if appearance was of no relevance in the world. These workshop intra-actions, in which the materialist tool of the creative methods

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(paper and coloured markers) played a role, often served to both re-iterate and subtly resist the gendered, classed and racialised 'cuts' that performative body pedagogies and schooling cultures can enact in relation to these young people's bodies and lives. I re-present some of the young people's notes through collage to highlight how such intra-actions can amplify the demands of performative body pedagogy (e.g., the pressure for young girls to achieve academic and career success) as well as allow for some troubling of such demands through the performative articulations of alternative desires:
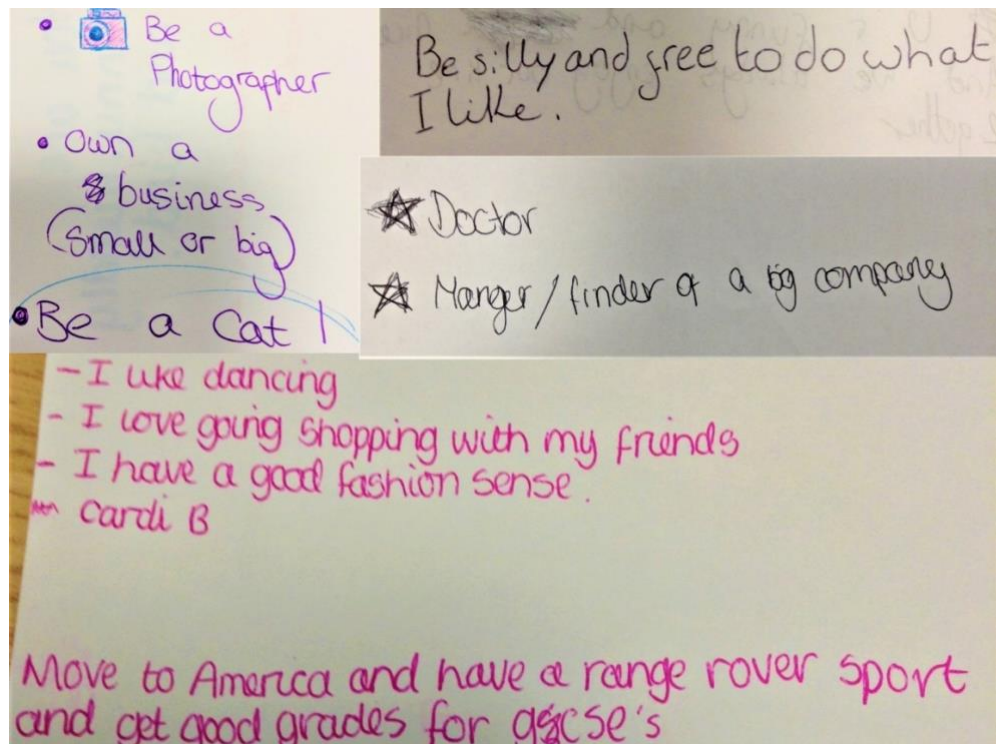
Image 7.2: Collage of drawings from workshops in Rushford

Of particular interest to me was how these intra-actions enabled the young people to deploy the feminist resource of humour as means of moving others and destabilizing and shifting dominant gendered body pedagogy in the school/more broadly. Humour became a means of 'speaking back' to the demands of body pedagogy through highlighting the enormous and ridiculous nature of the appearance pressures placed on girls. The young people did this through enacting witty and exaggerated performative depictions of some of the things they would want and achieve if such pressures did not exist:
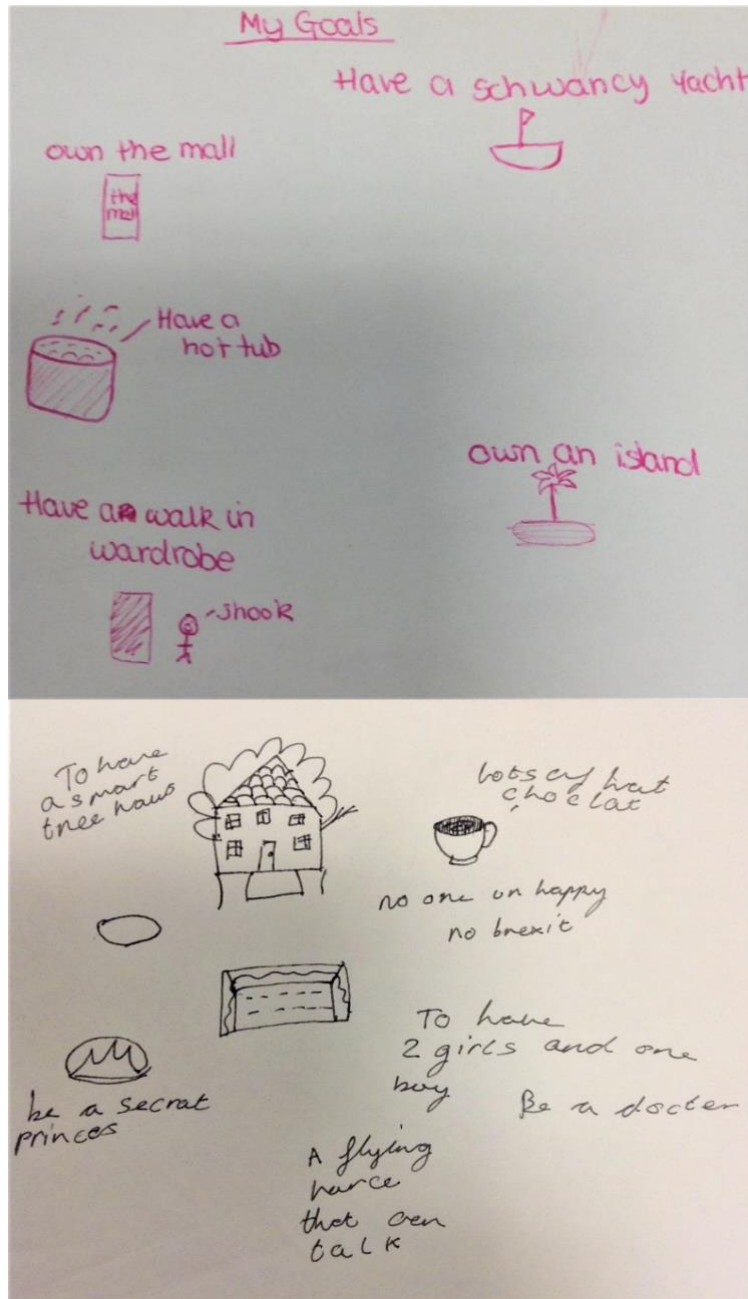
Image 7.3: Drawings from Phase 1 workshops in Rushford

The girls affected laughter through showing their drawings to their peers and to me, cultivating a shared sensibility 'through irony and wit to expose inequality' (Lawrence and Ringrose, 2019, p. 5). Lawrence and Ringrose (2019) remind us that such enactments of wit are not straightforward, rather feminist humour 'can be misread, transmutes, and even works in ambivalent ways to repeat the sexist, divisive logics it is seeking to challenge' (p. 5). Indeed, Gill (2007) explains how irony and knowingness came to be one of the key canons constituting a

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postfeminist sensibility, too often deployed to disavow angry feminist critique of obvious sexism.

Similarly, fat pedagogy scholars explore the complexity of humour and fat, noting both harmful (Cameron, 2014) and subversive (Jiménez, 2020) use. Beare (2018, p. 85) discusses how through his 'fat queer embodiment' he has come to understand humour in the classroom as 'terrifying' , 'heartbreaking', a defence mechanism, a 'safe haven' and a productive pedagogical resource. Ethical deployment of humour in the classroom is indeed nuanced but moments of humour can nonetheless play an important role in queering critical practice and providing the conditions for new body becomings (Beare, 2018). While careful not to assume young women's relational enactment of humour in straightforward terms, my engagement of the data produced in the workshop intra-action leads me to understand how humour became a subversive feminist tool (Rentschler and Thrift, 2015) that the young women in Rushford used to move others and produce positive affects in their intra-actions with gendered body pedagogies. While important to highlight how the creative methods enabled young people's more playful and subversive engagements with body pedagogy, my primary concern lies with how to best enact such creative pedagogical approaches more response-able for body disaffection within the school. The below section considers my attempts at carrying out the creative lunchtime initiative in Rushford, how body image programmes are typically enacted within schools, and how to move towards more productive enactments in response to the issues of body disaffection and eating distress amongst young people.

Exceptionalising eating disorders and accepting body disaffection: enacting preventative pedagogies in schools

My above writing explored how body pedagogies can work to produce the conditions for body disaffection and eating distress amongst some young people. I draw on and re-present some of the below data as a means of exploring the challenges and possibilities for enacting body pedagogies more response-able for these issues in schools like Rushford. In exploring this question in my final two analysis chapters, I am not claiming that all young people have body disaffection, or that all embodied distress can be categorised as body disaffection and eating distress. I do not make these 'claims to know' in relation to Rushford and Henham

school. Rather, I focus on dominant body pedagogy and relational agents to consider if different young people in these schools were suffering from body disaffection and eating distress, how would/could we know, respond, disrupt and intervene? I consider McRobbie's (2015) work how on how despite growing awareness of the damaging effects that performative cultures can have on young women, reporting surrounding the death of privileged young women continues to articulate these instances as sudden and inexplicable. The author encourages researchers to consider how the affective conditions of our current 'post/anti/resurgent/multiple feminist moment' (Toffoletti et al., 2018, p. 2) that make increasingly 'heightened demands of bodily capacity' (Puar, 2012a, p. 149) allow for such events to occur. Puar (2012a) adds nuance to oversimplified reports of suicide and to considerations and calls surrounding 'voice' in research (Spivak, 1993). While recognising the tragedy of suicide, Puar (2012a, p. 152) draws on Berlant (2011) 'to "slow" the act of suicide down'. The author asks, 'what of the slow deaths of teenage girls through anorexia' and 'bulimia' (Puar, 2012a, p. 157)?

In drawing on Puar (2012a, 2017) I follow up on the thread problematising understandings of eating disorders and body dissatisfaction laid out in Chapter I, as well as the thread on capacity as a relational phenomena, established in my previous chapter. McRobbie (2015, p. 6) thinks with Puar (2012a) to consider whether in this contemporary moment we are witnessing 'different modalities of what, to quote Berlant once again, could be described as 'slow deaths' (Berlant, 2011)'. I adapt Puar's (2017) theorising surrounding the relationship between the biopolitical, capacity, debility and disability to my theorisation of the relationship between performative body pedagogies, capacity, debility/body disaffection and eating disorders in schools[11]. In doing so, I make no attempts to equate eating

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[11] I wish to add a note in adopting Puar's (2017) theorising so as not to appropriate these concepts out of their radical roots. The affect theory scholars I draw on, such as Puar (2017), Ahmed (2004) and Berlant (2011), have developed and deployed nuanced theorisations to explore and surface some of the complex ways in which neo-liberal and capitalist relations can result in some bodies becoming 'entrenched in economic, racial, political, and social disenfranchisement' (Puar, 2017, p. 16). Puar (2017, p. 18) details how 'the modulation and surveillance of affect operates as a form of sociality that regulates good and bad subjects, possible and impossible bodily capacities'. This is important to note, as in this chapter I have deployed these concepts in relation to young, predominantly white and middle-class, women. Bodies that often become configured as 'capacity laden' within neo-liberal, capitalist relations. Even when debilitated, they often

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disorders with the complex issue of disability. Rather, similar to Puar (2017, p. xvi), I hope to use the productive and entangled concepts of capacity and debility to signal 'precisely the temporospatial frame eclipsed by toggling between exceptionalizing' eating disorders and exceptional eating disorders: the endemic body disaffection in some schools. I attempt to highlight how eating disorders are articulated with debility and body disaffection, 'without having one disappear into the other' (Crosby in Puar, 2017). An engagement with these conceptual debates is of crucial importance in considering how we may enact more response-able body pedagogy. The way in which eating disorders and body disaffection become understood relates directly to how they become addressed/responded to (or not) in schools. The young people's data and data poems used in this chapter relate to how and where the need for pedagogical approaches to 'eating disorder and body image prevention' becomes conceptualised in schools. After completing the 'Phase 1' workshops, my contacts at Rushford informed me it would not be possible to carry out 'Phase 2', the creative lunchtime project. I re-present data from an interview intra-action with Estelle to consider how affectivities of care come into conflict with neo-liberal demands in performative schooling cultures;

They are so busy,

lack of time.

Absolute lack of time.

We establish a programme of lunchtime clubs, the programme is absolutely full

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become thought of as 'available and valuable enough for rehabilitation' (Puar, 2017, p. 13). Many of the young, white, middle class women in Rushford were privileged through their access to the identity of suffering from mental illness and by those programmes/resources through which their 'debilitated bodies can be reinvigorated for neoliberalism' (Puar, 2017, p. 13). Despite many of the young people at the school being amongst those who become privileged by capitalist, neo-liberal relations, negative affect and body disaffection persisted. I therefore adopt Puar's theorisation with a recognition of the multiple privileges afforded to many of the young people referenced in this chapter. I use these concepts to build on the argument that 'body image' movements should be less about trying to assimilate more women into feel good pink capitalism and instead concerned with trying to dismantle the systems that maintain negative affect amongst certain young women in particular. Not only because of the brutal violence of capitalist, neo-liberal relations that 'actually inhibit other forms of lives' (Puar, 2017, p. 9), but also because many of those privileged by these relations are not actually thriving in the ways we are led to believe (Mc Robbie, 2015).

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The students are fully committed in almost all of their lunchtimes.

So at a later stage to try and introduce something else,

A is logistically very difficult

but B it becomes just another thing to do or be required to do

I feel very strongly for their mental health and wellbeing.

That some of the time they just need to be, and play, you know go out and play and chat with their friends and we probably already don't give them enough time to do that

I don't want to leave things hanging and want to follow it up,

there isn't time in the school year now at this stage,

there isn't time in the lunchtime programme.

Not because they wouldn't have the interest

but simply that there isn't time for them to do it

there are so many things for them to do.

They can't engage with everything that they feel they want to

it can make them feel quite anxious, that they're not doing everything that they should do.

The young people's schedule was so busy that there was no time to enact the second phase of the research in this school. As an incentive, I made it so that young people who participated in the lunchtime initiatitive across schools would receive a certificate from the university and charity upon completion. Offering this incentive meant that participation became entangled in neo-liberal values of productivity and merit. In this way, my lunchtime initiative became understood in the same way as the lunchtime clubs, as another thing for young people to do,

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rather than as a means of providing any respite from the performative body pedagogies at work in the school. I arrange the below data produced with Estelle in an effort to re-create the felt 'rhythm' of the school that placed emphasis on 'doing' over 'being':

Everything and anything,

they debate, they play sport, music.

There are arts club,

craft club,

science clubs,

language clubs,

every club that you can,

and they choose.

Obviously they can't do all of them,

but most of them,

cause there are so many lovely things to do,

most of them,

on every lunchtime will be doing something

as well as eating their lunch

and then they're back into lessons

and so you know it's very difficult

to add anything else onto that,

and I feel quite resistant to doing that anyway

because they have enough to do.

In drawing on such data, I do not attempt to create a grand narrative surrounding how eating disorder prevention pedagogies, and how best they should be implemented, came to be understood in this school, or more generally in schools

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as institutional sites of policy enactment. Schools are complex assemblages 'of a diverse body of ideas, values, historical settlements and a particular understanding of the current conditions of political possibilities'(Rizvi and Lingard, 2011, p. 8). Rather, I engage this data and productive silences to consider how the growing awareness of the damaging effects of performative cultures relates to the actual enactment of/opportunities for enacting body pedagogies more response-able for body disaffection and eating distress. Irrespective of previous claims that workload pressures were related to manifestations of eating distress and the need for whole school approaches, the data poems serve to amplify some of the challenges in enacting change to these processes beyond the allotted time in the PSHE curriculum. I re-present data produced with Celine to call attention to the discomfort that can arise in teachers' efforts to discuss these issues across contexts. I emphasise the word fat as means of highlighting the agency this word enacted in setting off a frisson of affect in classroom intra-actions:

I feel quite uncomfortable with talking about anything to do with shape or size,

I teach French and I was teaching the word for **FAT** *to my kids the other day and I just said big,*

I don't even like saying the word **FAT** *(laugh) because I'm so conscious that they're so sensitive to things like that*

Celine's earlier performative acknowledgments of the need to challenge some of the body pedagogies surrounding young people's bodies does not automatically provide her with the means with which to do so in her classroom. As these body pedagogies and 'pressures' are often thought to work predominantly at a discursive level, silence can become understood as the safest way in which to reduce, or at least not exacerbate, them. In an effort to demonstrate how I understand those affects of discomfort, that often elide discursive register, as producing silences, I re-stage data from an interview intra-action with Celine by leaving blank gaps between phrases. The gaps leave space for the affects that enacted agency in limiting discussion surrounding body disaffection, but that resisted capture through language:

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Researcher - Do you think staff would like some support in kind of how to have these conversations or safe ways to bring up these issues?

I think lots of us would be you know be happy to do it and able to do I, I think through my role as you know pastoral leader, I see how what an important issue you know food and size is and body image are to the girls and so I'm reticent to bring it up a lot so that they're…

I kinda just want to just, not avoid the issue, but I don't want to put any more thoughts in people minds because I know that I can look at some of the girls and think you know you're going to go to lunch and obsess about what you're eating so I don't really want, particularly want to talk about it and put thoughts into your head, it's that kind of, it's that kind of thing.

… because I think they're so, lots of them anyway are so aware of it, em, ya so that's kind of how I feel more than yeah more than I feel afraid, or I'm not able to address the topic…

I think they're already aware of it, I don't think they need us telling them about it alot, if anything they need us to play it down, 'cause they will, they will be thinking about it anyway.

Within performative schooling cultures, silence surrounding body disaffection may become understood as the best strategy, so that young people can focus on school work and not 'body pressures'. However, while not intentional, the silence surrounding these affects can work to produce body disaffection as a normalised, expected and even accepted part of young middle class girlhood. As highlighted by Puar's (2017) theoretical contributions, this body disaffection or 'debility' is engendered and reliant on the management and acceptance of eating disorders as exceptionalised conditions within schooling. In re-presenting data produced with

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Celine below, I resist offering a narrative of how Rushford dealt with eating disorders, but 'show up' the tendencies to exeptionalise these issues;

Estelle will as well guide you really well on what she does,

in terms of you know issues surrounding body image and eating and the kind of language that she uses and obviously that's not something I'm coming across in my day to day teaching.

I think as long as we're sensitive they're issues that they need to talk about and they do talk about amongst themselves.

They know what anorexia is and they know what bulimia is,

so it's, it's fine but you know I hear those words and a little bit of me think 'oh god' you know

so I think as long we, ya we'll work together on it and I think it will be a really good thing for them to do.

By exceptionalizing 'eating disorders and body image' as discrete conditions confined to certain remits within the school, rather than something teachers come across in the everyday, these body pedagogy intra-actions serve to produce the above disaffection described by Celine as somewhat normalised. Within schools, conceptualisations of such body disaffection/debilitation can move back and forth between being understood as an issue that needs to be addressed, and as 'a normal consequence of laboring, as an "expected impairment,"' (Puar, 2017, p. xvi). Rather than flatten eating disorders, this thinking serves to expose 'the violence of what constitutes "a normal consequence"' (Puar, 2017, p. xvi). Conceptualising body disaffection as debility provides necessary complication of gendered performative schooling cultures that embrace eating disorder and body image prevention programmes and pedagogies;

'Debility addresses injury and bodily exclusion that are endemic rather than epidemic or exceptional, and reflects a need for re-thinking overarching structures of working, schooling, and living rather than relying on rights frames to provide accommodationist solutions' (Puar, 2017, p. xvii).

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Similar to Berlant's (2011) concept of 'slow death', the concept of debility encourages us to consider not only the eating disorders yet to come, but the disaffection already here and disavowed (Puar, 2012a). Failing to recognise body disaffection and eating distress as endemic to cultures where performative body pedagogies thrive (through objects-bodies-spaces, not just discourse) allows us to continue to understand culture as merely a contributing factor to the ultimately individualised and exceptional emergence of eating disorders. These body pedagogies normalise body disaffection in a way that produces self-critique or silence rather than an outpouring of critique in relation to the assemblages that continue to reproduce these issues amongst certain young people in particular. This can result in the above detailed embodied subjectivities that work to continue and advance the performative pedagogies from which they arise rather than shift and destabilize them. My below writing considers how the effects of these 'cuts' materialise in young people's reluctance to speak about or access support in relation to body disaffection and eating distress.

The relational capacity to access support for disordered eating

My previous chapter demonstrated the capacity to enact the critical subjectivities encouraged by media literacy pedagogies as a relational phenomena. Here I demonstrate the capacity to enact the 'mentally healthy subjectivities' encouraged by public pedagogies surrounding mental health as similarly produced. Not unlike media literacy pedagogies, public pedagogies of the body that encourage young people to 'speak up', 'share' and 'access support' fail to consider the complex relations within schools and peer groups that enable or limit such becomings. The aforementioned body pedagogies, that work through co-constituted objects-bodies-space, encourage productive bodies that show no signs of strain, and produce such bodies as valuable. These body pedagogies granted little intelligibility to those bodies struggling or not keeping pace with the gendered performative culture of the school. It is therefore understandable that young people would not want to become in a way that could potentially mark them as one of these 'others'. The second focus group intra-action with the young people at Rushford gave rise to an orientation that produced some performative accounts of the complexity of trying to enact a mentally healthy subjectivity in schools through engaging in activities like attending a lunchtime group;

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Emily - Em I think, if you were going to do it at lunchtime, I mean it's a good idea but I think maybe the people who are like least amount confident about their body they probably would avoid going at lunchtime cause it would show they wanted more help and then maybe they like wouldn't be happy doing that, if it was in lessons then everyone would participate so then no one be left out and everyone would benefit from it, rather than just the people who wanted to go.

Within current body pedagogies, to identify as struggling with an eating disorder or with 'body image' can be to mark oneself out as an exceptional individual who struggles to cope in a culture where the majority of others appear to thrive. Revisiting the above analysis, these body pedagogies are enacted through multiple and dispersed agencies and so we cannot simply ask the young people, who are entangled within these body-space choreographies, to remove themselves. We cannot ask an individual young person to 'ignore it', 'opt out' or 'delete social media' without considering and fostering the conditions that may or may not enable them to enact this 'mentally healthy subjectivity'. Young people are further limited in their ability to enact such subjectivities by body pedagogy that fails to recognise debility and disaffection as endemic within gendered performative cultures. This means that not only speaking up, but also withdrawing or taking a step back, can risk marking oneself out as other, or worse, exceptional. This serves to complicate initiatives, like mine, that enact ethics through telling young people they can 'opt out'. I include some of the data extracts that affected me in my intra-action with them by encouraging me to re-think this limited approach to ethics:

Hattie - Yeah and elaborating slightly on the movement thing, I think there was a lot of sort of writing things down and em you always say 'oh you don't have to join in' but I sort of feel like emm, ugh it's quite hard for me to say well I'm not going to join in because then otherwise people think em well why aren't you going to join in and then everyone immediately assumes oh well something bad happened there or something so that's why I feel like, well I don't know how you could improve that, cause you do do it really well but I don't know.

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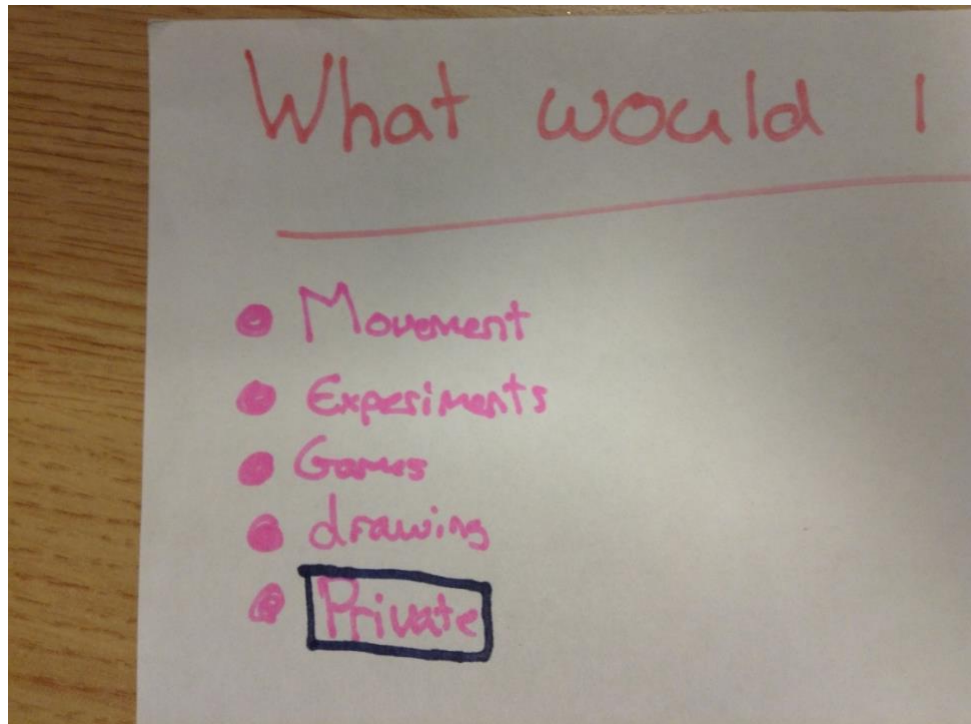
Image 7.4: Feedback form on how to improve the Phase 1 workshops at Rushford

Ethics and enacting interventions in relation to body disaffection

The implications of my analysis follow up on a thread established in chapter II and re-iterated in the introduction to this chapter. That is that attempts to intervene in the reproduction of body disaffection and eating distress in schools must move away from enactments of ethics in relation to humanist subjectivities already made (Bazzul, 2018) and towards considering how the body pedagogies that enact problematic 'cuts' in relation to young people's bodies may be shifted, disrupted and reconfigured. I aim to advance post-stuctural, postfeminist critiques of gendered performativity in UK schools through demonstrating the more-than-human and very embodied nature of these pedagogies. This contribution draws attention to need to move beyond a focus on the human and on the discursive in challenging how such body pedagogies are at work in schools. My chapter highlights relationally produced agents like busy schedules, teacher's anxieties, and understandings of eating disorders as exceptional conditions, can work as barriers in attempts to challenge the body disaffection that may be reproduced in everyday body pedagogy/schooling intra-actions. However, I also draw attention to how creative methods worked to further enable the young people's dynamic contestation of performative body pedagogy within the classroom. I re-visit both

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of these aspects in my conclusion chapter in order to consider how further creative contestation and reimagining of body pedagogy may be enabled in HE and beyond, despite the barriers that can emerge across schools of varying class compositions.

My previous chapter explored how performative policies and pedagogies manifested within the context of the Rushford school. I focused on how these body pedagogies worked to mediate the ways in which the young people could become. My analysis found that, through encouraging certain embodied orientations and making 'cuts' around emergent embodied subjectivities, the more-than-human pedagogies of performativity at work in Rushford enacted fluid forms of discipline. The materialised effects of these pedagogies on bodies were that further discussion and help-seeking surrounding eating distress and body disaffection could be limited. The creative methods in the workshops worked as a materialist tool in enabling and amplifying some of the young people's creative and witty contestations that emerged in their intra-actions with body pedagogy. However, it was not possible to carry out the second phase of the project, the creative lunchtime initiative, in Rushford. The data produced in Henham, where the second phase of the project went ahead, allows me to consider the challenges and potentials in further implementing creative methods in response to body disaffection and eating distress, albeit in a very different context.

As detailed in my literature review, performative policy and pedagogy tends to manifest rather differently in lower income schools. Hempel-Jorgensen (2009) argues that the effects of 'testing culture' are much greater in less affluent schools. Her work in British primary schools situated within different contexts found that within the lower socio-economic school, a focus on academic performance became a focus 'on issues of discipline and behaviour' (Hempel-Jorgensen, 2009, p. 435). Thomson and Pennacchia's (2014, 2016. p. 84) work provides important insights surrounding how policy agendas that focus on performance and audit architecture (Ball, Maguire, Braun, and Hoskins, 2011) orient certain schools' 'disciplinary regimes of 'care'' within austerity Britain. Although their work focuses on complementary alternative education (AE)[12], their analysis of the care

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[12] Thomson and Pennacchia (2016, p. 85) draw on the detail provided by GOV.UK in defining alternative education as designated specifically '…for pupils who, because of exclusion, illness or other reasons, would not otherwise receive suitable education; education arranged by schools for pupils on a fixed period exclusion; and pupils being

provided by schools using pupil premium funding is of relevance to the situation in Henham. They study both dominant, and different, disciplinary regimes of 'care', not to determine whether the regime is 'good' or 'bad', but to consider 'what work it does' (Thomson and Pennacchia, 2016, p. 86). Key to Thomson and Pennacchia's (2016, p. 86) approach is 'the Foucauldian understanding that power circulates and is not top down, and that subjects have some (limited) power to choose how to be and become within disciplinary regimes (Foucault, 1982)'. Returning to the insights developed and deployed in chapter IV, Barad (2007, p. 229) and Fernandes (1997) extend Foucault's analysis of the important productive effects of disciplinary regimes of power. Their combined work allows researchers to understand how 'structures are not only productive; they are themselves produced through the very practices of subject formation that Foucault discusses' (Barad, 2007, p. 229). This allows me to move beyond a focus on subjects with limited power within disciplinary regimes, and towards a consideration of how subjectivities produced through body pedagogy intra-actions may work to destabilize, re-configure and even establish new body pedagogies as part of a dynamic process.

Both the terrors of performativity (Ball, 2003b; Rich and Evans, 2009a) and the merits of creative methods (Hickey-Moody, 2013; Hickey-Moody and Page, 2016; Renold, 2018, 2019) in education are now both well established. My NM, PH analysis therefore considers more specifically how performative body pedagogies may create the conditions for ill/well-being, and body disaffection in particular, amongst young people in what are considered lower socio-economic schools. I then explore the challenges and potentials for further enacting creative body pedagogies more response-able for body disaffection and eating distress within such contexts.

'It feels like a bit like a prison sometimes': body disaffection and the performative pedagogies of discipline and care in austerity Britain

Before engaging with the data produced in intra-action with the young people and teachers in Henham, it is worth providing some detail of how performative policy manifested within this school in the context of austerity Britain. Henham was a

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directed by schools to off-site provision to improve their behaviour. (http://www. education.gov.uk/aboutdfe/statutory/)'.

school within a struggling and severely underfunded trust. Henham school were facing significant budget cuts the year I worked with them. These cuts meant that pastoral staff were halved, and many of the teachers' extra pastoral roles and responsibilities were cut. Pastoral support was re-organised so that staff no longer worked with specific year groups and instead support (both academic and pastoral) was provided through the centralised student services where students could go and self-report. In addition, the school introduced a new strict behaviour management system. This involved the provision of 'Calm and Concentrate*' (C&C) cards and establishing the 'Prepared to Study*' (PTS) space (*both pseudonyms). The C&C cards allowed card-holders to leave class and PTS was the space in which students considered 'disruptive' would be isolated from their usual peers for an unspecified amount of time. Many of the teachers and leadership staff were critical of these changes or saw them as less than ideal.

Thomson and Pennacchia (2016, p. 96) state that 'it is easy to suggest that schools must abandon performative disciplinary regimes'. However, in recognising that schools 'still have to keep order and students still need to learn and be taught', they argue that our job as scholars is to consider how to enact alternatives (Thomson and Pennacchia, 2016, p. 96). In this chapter I consider how the body pedagogies at work through Henham's 'disciplinary regimes of care' served to mediate young people's embodied subjectivities. More specifically, I am concerned with how these body pedagogies worked to produce the conditions for ill-being/body disaffection amongst some. I explore how we may enact alternative body pedagogies, more response-able for body disaffection within some of the constraints of contemporary schooling.

People with cards and people with issues: body pedagogy and embodied distress

I explore Henham school as an institutional site of policy enactment through focusing on the pedagogical processes at work within the school's regimes of discipline and care. In the second, post-workshop, focus group with the young people at Henham, I endeavoured to discuss the Phase 1 workshops their tutors delivered to them. However, the interview intra-action oriented little discussion surrounding this topic:

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Researcher - Can you think back to those [workshops], so do ye remember the lessons I'm talking about?

Anna: I remember them I just don't remember learning anything particular

Rose: I didn't really remember it that much

My attempts at discussing the workshops garnered very little engagement from the young people. This slow start to the focus group left me anxious that this data production intra-action was going to be one that failed to engage with the young people in a meaningful way. However, this focus group came to produce some of the most significant data 'hotspots' (MacLure, 2013a) that stuck with me long after the event. I soon abandoned the above line of questioning following a series of one syllable responses. After asking the young people some more general questions about the body pressures they faced, the focus group intra-action soon orientated itself towards fertile discussion of the complexities and constraints of being a student at Henham school. With this change in direction, the young people started to use the creative methods (markers, colours and papers) I had laid out for them and even began speaking over each other in their attempts to make their experiences known to me. While perplexed at the time, I later came to understand that the young people in this school had little opportunities to become known and affect others outside of the performative demands of schooling. In crafting my analysis of this wealth of data I focus on those moments that 'glow' with particular affective intensity in my intra-action with them (MacLure, 2013a, p. 173).

The young people's discussion of the effects of the new disciplinary regimes of care, and of the C&C cards in particular, emerged as a moment of particular affective intensity. In discussing some of the discomfort and distress that could emerge across everyday schooling intra-actions, the young people provided performative accounts of how being allocated a C&C card could provide a young person with the capacity to temporarily get some respite from these conditions:

Ismail - Yeah there's this place called 'Calm & Concentrate' and only like some people…

Jack - Certain people can go there

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Georgia - You need to have a card

Ismail - …yeah cause I have one

Georgia - And even if they feel like they need to go, like sometimes the teachers just say no cause…

Ismail - … you don't have a card

Georgia - … you haven't been in the lesson long enough

Ismail - …or you don't have a card, you can't do this, you can't do that

Georgia - Or like, you forgot your card, how am I going to believe you? Stuff like that

The vital materialities of the C&C cards played an important role in the pedagogical intra-actions through which young people could become understood as suffering, or not, within the school. The card has 'thing-power' (Bennett, 2010) and enacts agency in classroom intra-actions through circumventing the need to try understand different young people and what they may need within a given context. It works to co-constitute the capacity and subjectivity of the emergent young body within the school. The narratives surrounding what constitutes distress and who need help that were advanced through the pedagogical intra-actions involving the cards were quite limited. The broader policy assemblage, in which schools like Henham are situated, works to produce performative body pedagogies of discipline and care that are more orientated towards audit architecture than the complexity of different young people's lives. I explain below why this shift can have particularly damaging effects for those suffering from body disaffection or eating distress in particular. This increasingly popular means of providing care encouraged behaviourist understandings of, and responses to, embodied distress in ways that typically served to discipline or quasi-medicalise the bodies of those young people associated with such distress. The young people provided performative accounts of how C&C cards were allocated as part of classroom behaviour management, and how the supports offered through the student centre became understood as the preserve of a marginalised few;

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Georgia - And, these like, 'calm & concentrate' cards are stereotypically given to like…

Jack - Naughty people

Georgia - … the naughty people, or like the popular group, and like maybe some else needs it to like get away from these like naughty people. To like just like 'calm & concentrate' on the lesson, instead of like, they were like given out first to like all the people, if they like felt they were gonna like get sent to PTS like they could go and 'calm & concentrate'. But like other people might need it as well so they can like, 'concentrate'.

Jack - Even if they're not like in trouble they might feel like they need it to

Ismail - …to have some space

(...)

Anna - Like student centre there's like a stigma around it, people are like if you got to student centre there's like this big thing and it's like you know you just get a feeling from it like 'oh… they're going to student centre', but yeah I don't know its weird, you can't really explain it

(...)

Jack - Yeah cause I, also about that learning support, most people would say if you go there you're a bit like a 'special person' or something like that

Rather than offer certainty and clarity surrounding young people's struggles within the school, the medicalised/psy discourses in which the student centre was entangled produced strange tentacular (Haraway, 2015) affects that the students struggled to articulate. The powerful role that these affects played in materialising bodies in stigmatised ways was, however, very clear. Those bodies who merely visited the centre became territorialised in negative affect. As part of the school's approach to behaviour management, the subject who qualifies for respite through the provision of a C&C card is the subject whose embodied distress manifests in loud and notice-able ways that threaten disruption to learning. These pedagogies of discipline and care therefore put manifestations of embodied distress in a false

hierarchy. Rose provided a performative account of some of the affects that can arise from the pedagogies at work within these regimes of discipline and care:

Rose - You don't feel like as important as you do to other students, who've like got cards, like I've got a card, but some people who need a card they're not willing to give it. They like, a lot of people need more help and you don't feel as equal as the people who got cards and get to go to 'calm & concentrate' and stuff like that

The distribution of the cards enacted affective body pedagogies that encouraged young people to understand those less spectacular manifestations of embodied distress, like body disaffection and eating distress, as less important/deserving of support. The young people's performative accounts highlight that the implications of this were that these less explosive, less auditable, manifestations of embodied distress could be left to thrive in silence:

Jack - Like most people they're not allowed to [go to 'calm and concentrate] cause teachers think they're doing fine in the lessons but maybe they're just hiding the actual problems that they have

(…)

Rose - (…) when you do have a problem you feel like you're just going to be in the corner like in the dark all the time cause they don't want to help you and stuff

The creative methods provided in the focus group orientated performative depiction of the young people's ill-being and body disaffection as entangled and in assemblage with the negative judgements and demands that the school's performative body pedagogies enacted in relation to the young people's bodies:
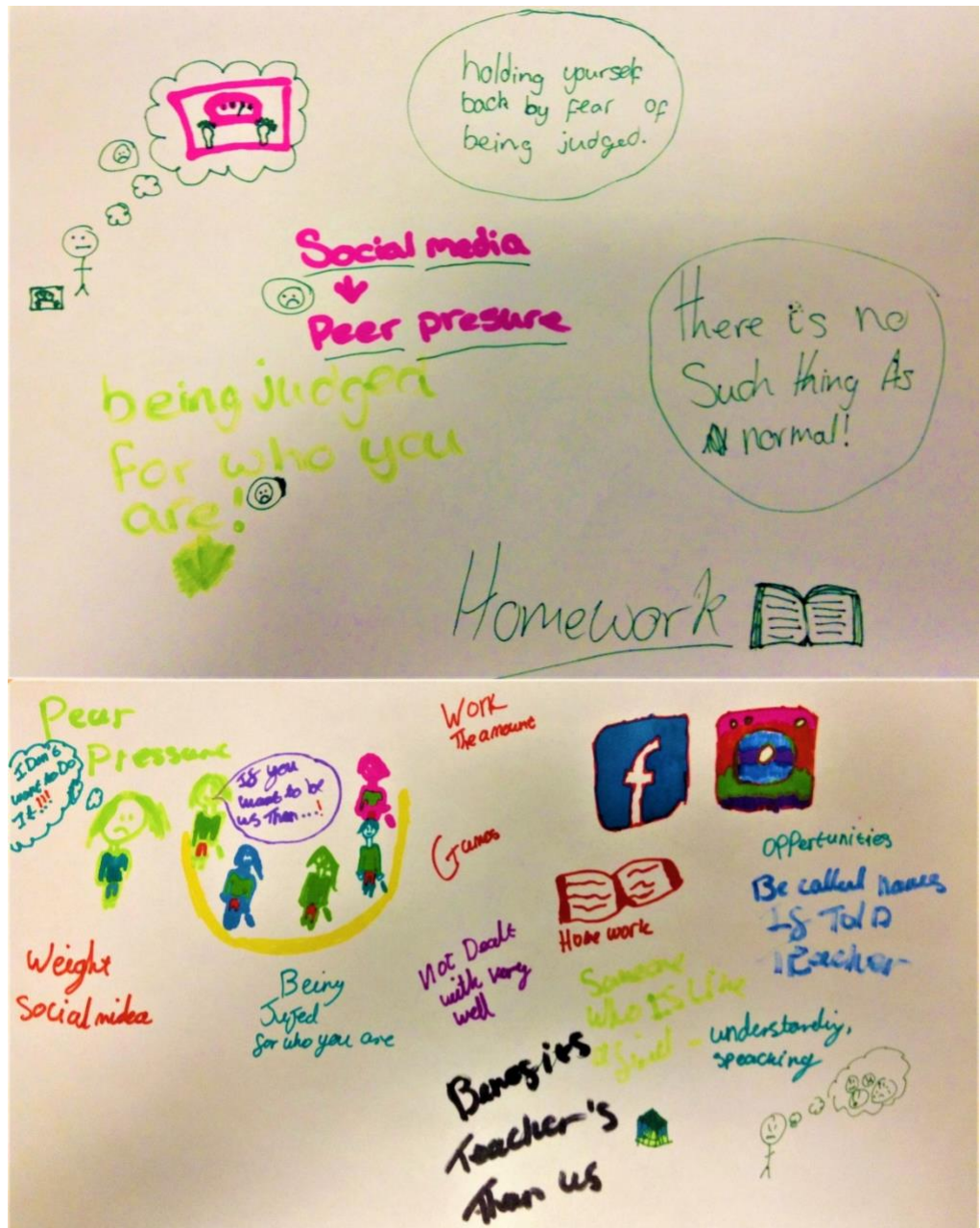
Image 8.1: Drawings from the post-workshop focus group at Henham

Through these intra-actions I came to understand how the performative body pedagogies of care and discipline at work within the school could provide the conditions for ill-being, and continued body disaffection in particular, amongst some young people. These affective pedagogies that worked through non-human objects, also worked through time and space in mediating the young people's embodied subjectivities. In analysing the young people's performative accounts of subjectification, I shift focus from the humanist subject towards considering how

space, time and matter are imbricated in the affective economies through which bodies become 'cut':

Jack - It feels like a bit like a prison sometimes, like it's a bit dramatic but like you are limited to stuff you can and can't do. I know like, yeah there should be rules and that but sometimes it feels like you're a bit left cause you don't get to do certain stuff but other people can just cause they're, they got like a 'card'.

(...)

Olivia - I feel like some of like the things that they're doing now is benefitting the teachers than the children, than us, cause like conference rooms and that are for teachers not for us, and then like they like put up more fencing where we like line up and do our fire drill and like they add some gate and that so it feels more like we're trapped here unless we can go out by the teachers permission

Researcher - Okay, Okay

Olivia - Which is kind of feeling like basically prisoners in like a massive prison

The young people's subjectivities were co-constituted by, and emerged from the intra-action of, the discursive (the 'prison' and 'prisoners'), the material (the 'fencing' and the 'gate'), the spatial ('where we line up') and the temporal flow of events (lunchtimes). The more-than-human, materialist body pedagogies at work within the school's disciplinary regimes of care enabled little space for creative contestations, and much less the amplification of such contestations. The embodied subjectivities they produced ('*prisoners*') served to stabilize rather than disrupt the current disciplinary regime. The young people did, however, produce performative accounts of previous pedagogical intra-actions of care through which their embodied distress could become known in alternative and more positive ways;

Anna – (...) if you go to student centre it's not the same as going to Ann

Jack - Yeah it should say teachers' office, it's kind of like a reception more than like a place for students to go

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Anna – Yeah, they don't invest in like what you're actually feeling they just offer like the stereotypical advice and then just leave it, whereas I think Ann would actually help people

Jack - She actually cared about what she did I feel like but some people don't, like other places they're just doing cause of a job they're not really caring about what they're doing

'*Where Ann was*': relationalities of care and becoming otherwise

The space and pastoral staff member the young people spoke of had been removed to make space for 'Prepared to Study', a key prong of the school's new behaviour management strategy. It was not surprising that young people did not like the PTS space in its current form as it was designed with this very intention. What was surprising, however, was how the young people co-constituted performative accounts of this very same space as one which once allowed different relationalities to arise between the young people and staff than those encouraged by the pervasive pedagogies of performativity;

Researcher - Okay so fantastic that was a great suggestion, so maybe a space sometimes where you can come and talk about issues that matter to you in kind of, em, a safe environment, outside of the extra…

Anna - Yeah

Researcher - Yeah?

Anna: I think, we kind of, we used, we used to have one that was em Ann in student centre, em but she got taken away because we had to get rid of that because of reasons, and get rid of it for PTS, em but I know that she, she was always really nice, she was always there to sort of talk to people, she was more like a friend than a counsellor or a therapist or like a teacher, she was very much like a really, really good friend that you got to, that you need to talk to, if you want to talk about anything.

Jack - I reckon they should bring that back and like maybe add more areas for that cause like it was, I remember for sure if you feel something or if you lost something and to help you, you go to her and she'd help you out a lot so I reckon they should like put more of those places around the school

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Researcher - Okay

Jack - Especially if you feel like left out or sad or something you can go talk to them

I understand the situated intra-actions detailed in the above performative account as enabling the relational capacity for the young people's bodies to become in ways body pedagogy intra-actions across other '*places around the school*' did not typically allow for. While not altogether removed from the performative demands of schooling and the pathologizing force of medicalised/psy interventions, '*where Ann was*' emerged as a space in which the affective complexity of the young people's lives could become understood, explored and re-narrativised in ways that the dominant pedagogies at work throughout the school did not frequently enable ('*she was more like a friend than a counsellor or a therapist or like a teacher*'). I wish to consider how the alternative body becomings, that were enabled in private intra-actions with Ann, may be enabled in more public forums like the classroom, as part of shifting and destabilizing broader performative pedagogies. The repeated accounts of '*where Ann was*', and how the space had changed, highlighted this change as one of the most powerful ways in which the young people experienced the materialities of the increasing austerity the school was facing:

Jack - Where you could go to talk to if you have any problems but now they've got rid of it

Ismail - Because the school is like running out of money or whatever

Anna - (laughter) Are you saying we're poor? Ann was so nice everyone used to just go to Ann to talk about everything and it's not like…

Researcher - And there's no one to replace her yet is there?

Jack - No they got rid of it to make a conference room where she was, there was a whole like thing where she was and they got rid of it

Anna - They got rid of it

Georgia - There was like a medical room and the lost property room and they got rid of all of that

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Jack - To make office rooms

Ismail - Crappy office rooms

Some becoming bodies felt the materialising effects of the school's increasingly performative pedagogies in more powerful and negative ways than others. These pedagogies, that encourage teachers to make reductive judgements, are far from neutral and can serve to enact racialised assumptions and stereotypes surrounding certain young bodies. The materialised effects of these body pedagogies were that certain young people could become habitually singled out within the disciplinary regimes of the school. The particular material and affective implications that such pedagogies can have for those bodies that become racialised were amplified in Ismail's performative accounts of schooling;

Ismail: And like in some lessons, because like some people are naughty and they like they always blame the same people all the time, because like in science, the teacher always blames me for everything even if it wasn't me

Jack: I feel like teachers kind of have their, I feel like they're a bit biased to some students, cause like some lessons like my friends they don't do anything and then someone else talks and then they get blamed for it just cause another lessons they might have been talking, but the people that they're biased to might actually be the ones doing all of the bad stuff, just cause the teacher prefers them they never put them in trouble

Ismail: Yeah I got sent to PTS for saying stop looking at me to a girl and that's really annoying

I understand accounts like Ismail's as highlighting the urgent need for alternative narratives and body pedagogies through which young bodies can become understood and responded to in more positive ways. The young people co-constituted performative accounts of a desire for the relationalities of '*where Ann was*', and those relationalities of the focus group, to be reconfigured with their HE/PSHE classroom:

Ismail: I think they're should be like a lessons for like, like a PSHE lesson, like speak to Ann

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Jack: Like have certain lessons where you don't really have to learn anything you can just like…

Ismail: Talk

Jack: … there might be like a special room where you can like, for a lesson, where you can like go and do something just to get your mind off stuff instead of just doing the same old boring where you don't feel like you can tell anyone about stuff

Ismail: Yeah cause we have like five lessons a day and like our tutor, like we have like science, like two lessons a day, I think like one of those lessons should be like what we were like talking about, a time to like talk or don't do any work…

Olivia: A lesson like this

Ismail: Yeah, a lesson like this, cause like right now were like learning about like everyone's opinion about like homework, about like people, about like stuff and that

Jack: I feel like if more people do little sessions like this that aren't as close they might understand each other a bit more, and it might resolve like quite a few problems

Ismail: Friendships and that

Jack: Say like me and Ismail like really hating each other, coming here might help each other understand what the other person is feeling and it might make like friendships better

My aim is therefore to consider how to further enact alternative body pedagogies more response-able for embodied distress and that enable young people to trouble the cultures of performativity within schools. In addition, I wish to explore how a more diverse range of creative contestations may be enabled and amplified as part of destabilizing and reconfiguring those body pedagogies producing the conditions for ill-being, and body disaffection in particular, amongst some young people within the school.

Chapter VIII – Making creative contestation more comfortable: beyond deficit discourses to exploring affect

Art and activism for all?

At different points throughout this thesis I have highlighted the generative potentials of creative methods in enabling contestation of both body pedagogy and body disaffection in schools. I draw on scholars who provide nuanced theoretical understandings of how such methods can trouble and re-configure the understandings surrounding young people's bodies, and can be used for important activist ends (Hickey-Moody, 2013; Hickey-Moody and Page, 2016; Renold, 2018, 2019; Renold and Ivinson, 2019; Chappell, 2011). Indeed, I view creative methods as a productive means through which to further enable alternative body becomings, like those that were enabled '*where Ann was*', within the more public space of the classroom. However, drawing on Hickey-Moody (2013), I am cautious not to encourage the uncritical use of creative methods with young people. Her extensive critique details the perils of using art as 'salvation' for 'at-risk' youth and how such an approach can work to enact further forms of 'governance' and advance deficit discourses. Drawing on Cahill (2008), Hickey-Moody (2013, p. 64) argues that arts project run by adults can orient certain means of 'rehearsing the self' in 'ways that are supposed to lead to self-improvement', but can result in little challenge or change to the processes reproducing stigma or ill-being. In this section I draw on and extend Hickey-Moody (2013) and Cahill's (2008) critical work through considering some of the affective challenges and implications of enacting creative pedagogical approaches in attempts to trouble the reproduction of body disaffection in particular in schools.

I wish to contribute a more materialist analysis of how young people and their embodied distress are 'differently (and unequally) heard' in enactments of creative methods in schools (Lomax, 2012, p. 105). Chapter III details some of the methods and manoeuvres (e.g., making different use of the classroom space) I enacted as part of the creative lunchtime initiative in my attempts to enable further creative contestations of body pedagogy. These methods were indeed generative to a certain extent as three groups of two completed creative projects and these were shared with their year group through an assembly and more broadly through the TV screens around the school:

Image 8.2: Poster completed and presented by Lydia and Alessia as part of the creative lunchtime initiative
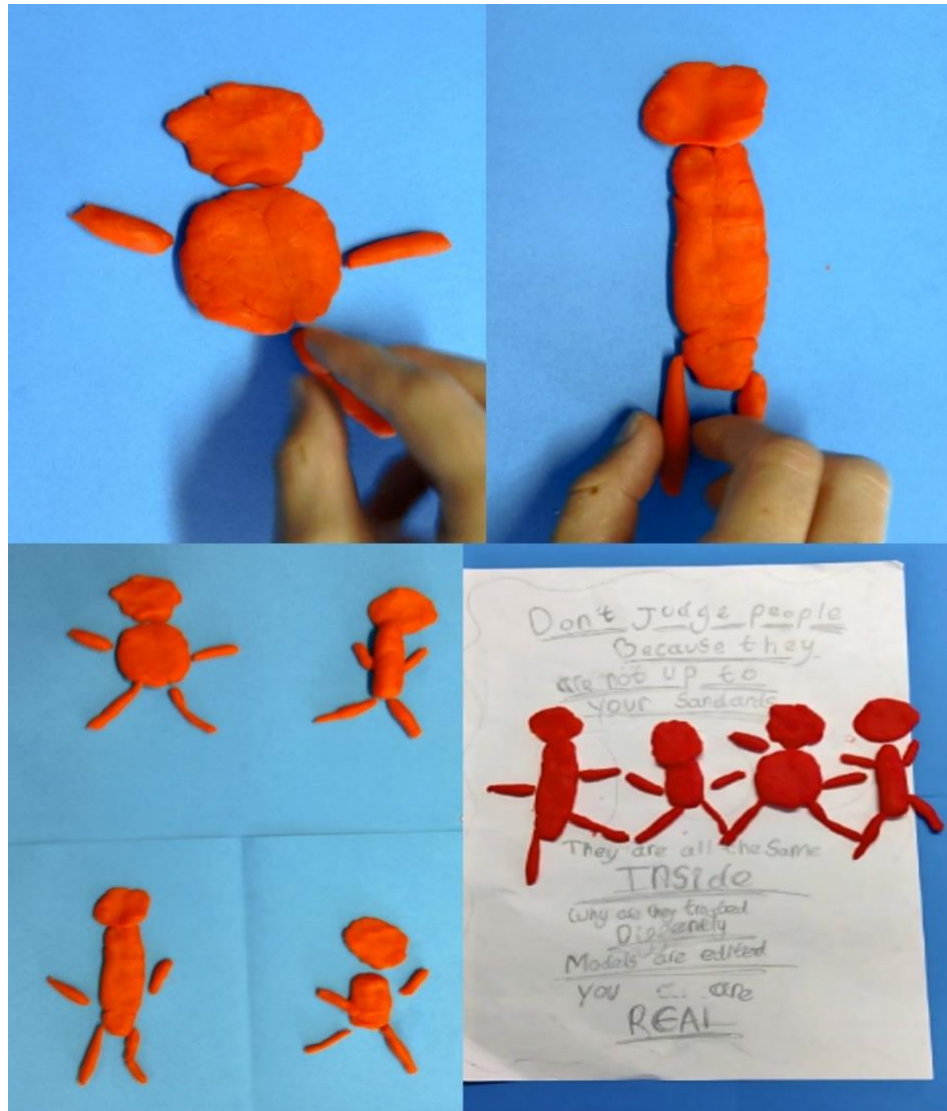
Image 8.3: Collage of stills from the short film completed and presented by George and Tim as part of the creative lunchtime initiative

Image 8.4: Poster completed and presented by Karen and Kim as part of the creative lunchtime initiative

The young people who attended the creative lunchtime group produced performative accounts of their preference for the creative methods that allowed for more affective learning:

Tim – I think creative sessions would be better because in lessons they just tell other people that some people don't feel alright with their body, well if you do it in some sort or creative activity they really get attached to it and start learning all the, I feel like over learning entirely creative activities can help cause it just it gives you, it makes you want to learn more cause you're doing something fun while doing it

(...)

Lydia – Yeah like this kind of spreads the message more and addresses the situation more than lessons

Alessia – Because like lessons are sort of like just here's the stuff from the interactive whiteboard and then do this and we don't really talk about it afterwards so I think this is best.

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These intra-actions, of which I was a part, oriented accounts of the creative methods as enabling experiences of embodied distress to become 'heard' in ways that could affect others and perhaps even understandings more broadly;

George - Em just because you can express it in a different way and you can like make things and talk about things in a different, like cause sometimes you wouldn't want to talk to your friends about something and you'd rather like express it within a film

(...)

Karen – Em yeah and I think like more videos and things would make people more confident to talk about it, cause it's not an easy, like if you haven't talked about it before it's not something easy to talk about and eh having more videos and stuff would let people open up a bit more

Tim - Eh yeah I agree, and I feel like you get to also express things that have happened to you with body positivity as well and cause we're trying to make other people feel better and during that we can say things that maybe have happened to us

(...)

George - Yeah because like we only showed it to year 8, but I think like it will make a difference to everybody in the school cause if everybody sees it then everybody will think of things differently

However, rather than consider these data extracts as realist representations of the experience of all students within the lunchtime group, I engage silences and those unfinished, abandoned art projects to consider the limitations and affective struggles of enacting creative methods to challenge body disaffection in schools. It is worth mentioning that none of the young people from the pre or post-workshop focus groups at Henham attended the creative lunchtime group. My above analysis engaged the data produced in these focus groups to understand the negative implications that the performative pedagogies within the school could have for these young people's bodies. I came to understand their desire for the relationalities through which they could contest such body pedagogy and become known otherwise. I now consider the shortcomings of enacting creative methods

for such ends through the lunchtime group and how, moving forward, enactments of creative pedagogy to challenge body disaffection may work to engage a more diverse range of young people.

I explored the question of why the creative lunchtime initiative failed to engage a broader number of students in interview intra-actions with the teachers from Henham. Through the narratives produced in the interview intra-action with Kirsty (tutor at Henham), those young people who did not attend the lunchtime project emerged as in need of support but ultimately disinterested in such supports and school in general:

Researcher - Could you talk me through what are the biggest barriers preventing young people from getting involved with a lunchtime project?

Some of them are just, they're disaffected really,

they don't wanna be at school they don't care about school,

they don't want to do extra things, they'd rather be with their mates,

they don't want to do it,

like that's the thing like,

the kids that you get wanting to do this are the kids that want to do everything,

you're not going to get a full picture either cause you're going to get a subset of kids that care and want to do school,

you're not going to get the kids that actually might need more support,

along with everything we do in schools,

because those that need the support don't want it.

Through such narratives, initiatives like mine become positioned as neutral and 'good' and the issue becomes located within those young people who do not engage. English education systems often propagate very limited and stigmatising discourses surrounding more working class young people (Francis and Hey, 2009; Walkerdine, 2003; Reay and Lucey, 2003). These discourses can serve to

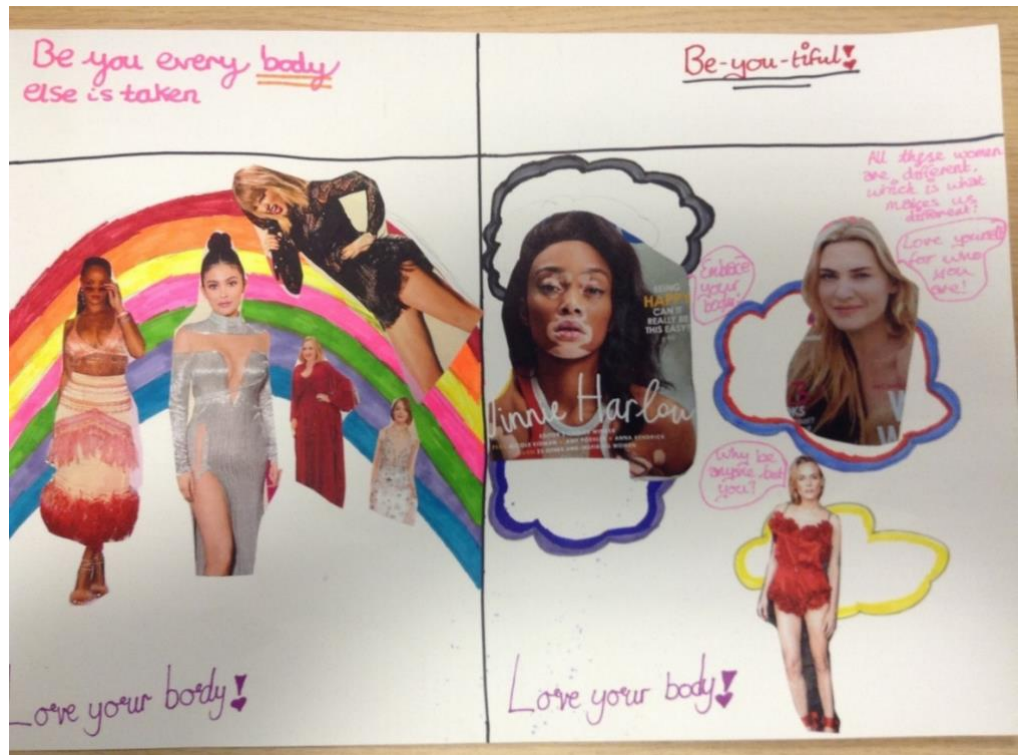Chapter VIII – Making creative contestation more comfortable: beyond deficit discourses to exploring affect

transform the broader inequalities and stigmas that working class young people face into issues of individual or group deficit. In my second interview intra-action with Alyssa, some of these understandings and pedagogies, that have enjoyed a long legacy in the UK (Skeggs, 1997), became amplified through the narratives produced about those young people who did not attend the lunchtime project;

Researcher - What do you think are the biggest barriers in schools for someone to get involved with let's say the lunchtime initiative or lunchtime project?

I wouldn't say there are any actual barriers, as in their minds?

So many students would prioritise social time as social time.

I can't, I don't want to go to a club cause I just want to spend my social time just chatting or whatever,

but actually when you look at how much fun they're having in the activity it's not that that is not social it's a different way, it's working together.

We do have an issue here with that tending to be taken up by perhaps the more middle class students

and then there is an issue with class there.

We have a very low take up by our pupil premium students, who are the one's who have free school meals,

getting involved in any extra-curricular activities,

so, being prepared to give up lunchtimes, after schools and getting involved in clubs.

Now we don't really know if that's because they don't see themselves as having a role in those things,

or they don't have the confidence,

or whether it's because they, they're, they have not yet developed the ability to defer gratification,

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you know they want instant pleasure, i.e. I want my lunchtime now,

rather than I'll be prepared to go along to a group and it will become fun,

and risk taking as well is quite low amongst children who come from homes where's there's a lower sense of confidence about their place in the world.

So probably self-esteem is probably a big factor.

Instead of trying to produce an alternative, but similarly homogenising, narrative about why certain young people may or may not have engaged with my attempts at enacting more creative body pedagogies, I draw on data (silences, abandoned art projects) in asking 'what are the affective conditions necessary for the event-space to unfold?' (Puar, 2012b, p. 61). In other words, I consider the affective conditions through which different becoming bodies may engage or disengage creative contestations of body pedagogy.

In responding to these questions I cannot re-present the artwork and drawings of those young people who did not complete and present art projects. As these young people ceased returning I was unable to follow up and ensure the return of both the parents' and young persons' consent forms that are necessary for such data use. Therefore, in their place, I include photographs of the materials these young people requested in order to evoke consideration of the affective forces that worked to prevent these materials becoming assembled and reproduced as art projects. As detailed in Chapter III, a mixed gender group of young people brainstormed and began planning how to execute a video involving vegetables. They were planning on shooting a scene set in a 'changing room' using variously shaped vegetables as characters to show how different bodies can feel in the school changing rooms. On week 3, when we were set to rehearse/shoot the scene, I brought the little changing room set I had made and the vegetables on strings they requested (not exactly what I had expected to be part of my PhD research activities and materials!). However, the young people never showed up. I do not know why the young people never returned. In an effort to go beyond individualising and deficit discourses, I shift my focus to the affective conditions through which different bodies can emerge as a means of engaging in speculative musing.

Image 8.5: Materials requested for project work as part of the lunchtime creative initiative in Henham

In chapter V and VII, I wrote about how broaching the topic of fat in the classroom can be difficult as fat's historic and present entanglement in stigma can elicit powerful affective reactions. The creative lunchtime initiative acted as an extension of the workshops and asked young people to engage the creative methods as a means of expressing or challenging body pressures. Some of the young bodies who worked on the project involving vegetables mentioned above were amongst the largest within the lunchtime group. While not always explicitly mentioned, the topic of fat hung heavy in the air of the lunchtime initiative and any number of questions/issues surrounding the fat body could/were likely to be raised at any moment within this space. The affects produced in conversations about fat, whether those conversations are positive, negative, critical, scientific or mocking tend to wash over slim bodies and 'stick' (Ahmed, 2004a) to fat bodies creating associations with much more longevity. Spacetimematterings like the lunchtime initiative can therefore emerge as uncomfortable and unpredictable spaces of prickly affective intensity for the fat body. Attempting to creatively contest those body pedagogies that configure weight-based stigma can therefore

be particularly difficult for fat bodies. Challenging the status quo through creative activism is risky business that can result in an embodied emergence enshrouded in negative affect. The materialities of larger bodies, that are more likely to emerge in a negative manner anyway, may look to avoid the heightened visibility and negative associations that can come with attempts to shift and destabilize such body pedagogy. Those artworks and activisms enacted by bodies already deemed palatable and that pose little threat to the systems and pedagogical processes reproducing inequalities are much more likely to co-constitute a positive more-than-human emergence (e.g., the popularity of slim, hetero-normative women enacting 'love your body' discourses (Gill and Orgad, 2015)).

The question of how those gendered body pedagogies, that may create the conditions for body disaffection amongst some, can be safely contested in schools relates to another example of an abandoned/un-finished project from the lunchtime initiative. I re-visit my Chapter III mention of the girl, who in the early stages of the creative lunchtime initiative was planning a photography project and then never returned, here in order to consider the affective conditions necessary for such events. For the first two lunchtime initiative meetings, Izzy came along and outlined an idea for a photography project that would take photos of school spaces and equipment to highlight gender stereotyping in the school. Izzy didn't manage to form a group with other young people and so her project was to be a solo project. On the third week I brought along some of the equipment Izzy requested (image 8.6) so she could take her photos as planned. However, like the group above, Izzy never returned after week 2. Amidst claims of a resurgence in feminism amongst young people (Gill, 2016), I consider the affective conditions through which this more explicitly feminist idea failed to build traction with the other young people in the group and was ultimately never executed or showcased.

Image 8.6: Materials requested for project work as part of the lunchtime creative initiative in Henham

In chapter VII, I explored how discursive critiques of gendered performativity fail to recognise how these pedagogies work through objects, bodies and space in encouraging very embodied orientations. Indeed, Izzy's project may have worked to show up some of these unspoken pedagogical processes in powerful ways. This could also, however, have marked the emergent materiality of Izzy's body out as non-conformist in relation to what were everyday and unproblematised ways of knowing, doing and being within the school. The postfeminist body pedagogies that become popularised within schooling assemblages and more broadly are those that tend to individualise the process of, and solution to, the gendering of bodies. These body pedagogies often lend themselves quite nicely to snappy positive phrases (e.g; the phrase 'love your body' appeared again and again in the young people's art work). The process of trying to enact alternative body pedagogies through socio-critical complaint can, however, be more affectively

taxing. I experienced this myself in some of my intra-actions with Rob as detailed in Chapter IV. Ahmed's work on 'compliant as diversity work' (Ahmed, 2017) serves to highlight how those bodies understood as enacting complaint can emerge entangled in a whole host of negative affects that serve to diminish their capacity. Within the affective conditions common to many educational institutions the body that creatively contests gendered body pedagogies is less likely to emerge as an individual drawing attention to an unacceptable practice and more likely to become known as an individual that has a problem with an accepted practice.

'Creative comforts' and body pedagogy more 'response-able' for body disaffection in schools.

My intra-actions and the data produced within the Henham school did not allow me to explore some of the further affective complexities and challenges that may be implicated in young people's attempts to creatively challenge the body pedagogies of whiteness or heteronormativity at work throughout the school. Therefore, I draw on the above limited examples in order to consider what are but some of the affective challenges that may arise in encouraging young people to engage creative methods as a means of contesting body pedagogies and body disaffection within the classroom/school. In considering the affective complexities of becoming 'activist', 'experimental', and 'demonstrative' (Biesta, 2014a, p. 23) within the classroom/school space, I wish to contribute to the public pedagogy literature troubling straightforward assumptions surrounding 'what it means to both 'intervene' into the public sphere and to study those 'interventions' (Sandlin et al., 2017, p. 824).

I aim to respond, more specifically, to the questions of '*how* is such work enacted?' and '*who* gets to enact such work?' (Sandlin et al., 2017, p. 824, emphasis added). Throughout this thesis I draw attention to how the pedagogies through which bodies become are co-constituted and configured through objects, bodies and space. I therefore suggest those considering *how* to 'intervene' explore methods that further engage human and non-human phenomena beyond my rather limited troublings. The previous section of this chapter speaks to the question of *who* in public/creative pedagogical enactments (Francombe-Webb, Rich, and De Pian, 2014; Rich and Sandlin, 2017). My analysis demonstrates how

the affective economies of classrooms/schools can mean that the materiality of certain bodies are less enabled to 'become public' (Biesta, 2014a, p. 23). This finding leads me to conclude that we need to explore not only those methods through which creative contestation may be enabled in the classroom, but also those methods that make creative contestation a more comfortable experience for a broader range of bodies. This could be achieved through methods that move from a focus on individual creative enactments to collective contestations of classroom spacetimematterings, and therefore affective economies (e.g., engaging uniforms, classrooms walls, layout etc.). I play with the term 'creature comforts' here which is defined by the Oxford Dictionary as 'material comforts that contribute to physical ease and well-being'. I wish to encourage further consideration of the specific 'creative comforts' or materialist tools that may contribute to different young people's physical ease and well-being when contesting dominant pedagogies and enacting alternatives more 'respsonse-able' for body disaffection and eating distress.

Overview of research and findings

My qualitative research studied body pedagogy and manifestations of body disaffection and eating distress in two schools in the South West of England. This research was situated amidst reports of a rise in eating disorders and related conditions amongst young people in England (BBC News, 2020; Holland, Hall, Yeates, and Goldacre, 2016; Marsh, 2017). Scholars have articulated the need for further research surrounding how body pedagogies in schools relate to these complex issues, and how body pedagogies may be improved with these issues in mind (Rich et al., 2019). Within England, and more globally, dominant school-based approaches to body pedagogy tend to emerge from the historically more individualised disciplines of psychology (body image programmes, critical media literacy agendas), as well as epidemiology and public health (obesity prevention programmes). Research demonstrates how these rationalist body pedagogies can enact limited assumptions in their address of young people and have not always considered the learner's experience/the effects they can have on students (Evans, Rich, Davies, et al., 2008; Wright and Leahy, 2016). By conceptualising body pedagogy as an event or 'intra-action', I contribute a more nuanced understanding of young people's embodied learning. My inquiry responds to my research question of how body pedagogies in schools may produce the conditions for manifestations of body disaffection and eating distress amongst some young people. Through enacting a theory-method approach in schools, I found that body pedagogies worked to produce the conditions for such disaffection in numerous ways. Body pedagogies worked through objects like food and clothes to stigmatise different bodies in ways that manifested in eating/embodied distress. My analysis also demonstrated how classroom body pedagogies, that worked through the space, time and matter of the classroom, produced young girls' bodies as objects of gaze and scrutiny in ways that produced body disaffection amongst some.

The study also responds to my research question of how to develop and enact alternative body pedagogies, more response-able for affects of body disaffection and eating distress in schools. Through engaging creative methods and enacting alternative body pedagogies in schools, I found that creative approaches had great

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potential for disrupting some of the body pedagogies that worked to produce the conditions for body disaffection and eating distress. The young people used these creative methods to challenge narratives, become known in different ways and affect others. Through their drawings/artworks, humour and posthuman performativities (Barad, 2003) they subtly shifted, adapted and subverted some of 'normative' embodied subjectivities encouraged in their intra-actions with body pedagogy. In doing so, they worked to shift, de-stabilize and reconfigure some of the dominant body pedagogies in their schools as part of a dynamic process. In contrast, my efforts at enacting critical fat pedagogy in the classroom left the more-than-human relations that produce the conditions for body disaffection more or less unchanged. I found that the increasingly popular approach of teaching media literacy to 'combat poor body image' can neglect the relational, embodied and affective dimensions of body disaffection. Some young people did feel more positive as a result of engaging with the positive messaging and media critique central to these approaches. However, the materiality of some young people's lives and bodies prevented them from having any transformational experiences as result of engagement with these pedagogies.

My research findings provide important insights to consider when enacting more creative pedagogical approaches in relation to body disaffection and eating distress. It is important that pedagogical approaches do not frame eating disorders as 'exceptional' conditions. Such understandings can be inadvertently advanced through 'one-off' interventions or through approaches that treat eating disorders and related conditions as confined to certain remits within the school. Approaching disordered eating in this way can serve to reduce help-seeking and can leave the everyday conditions, through which body disaffection and eating distress emerge, unchallenged. My research found that body pedagogies work through objects, bodies and space in producing the conditions through which body disaffection can emerge. Therefore, those creative approaches, that encourage and enable young people to engage, shake-up, reimagine and reconfigure how these aspects of everyday learning work in schools and classrooms, may have more potential to facilitate transformational learning experiences. When enacting creative methods in relation to issues of body disaffection and eating distress in schools, it is important to acknowledge that power relations do not cease to exist. My research highlights some of the affective challenges of enacting creative

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pedagogy in the neo-liberal context of schooling and how it may be more challenging for some young people to engage artistic and activist pedagogical approaches. Future research related to body pedagogy and body disaffection, and on pedagogy and schooling more broadly, may consider how such creative pedagogies can be further implemented throughout schools to contend with the affective relations that can produce discomfort when addressing such issues in the classroom.

Key contributions to the field

Body pedagogy: a more-than-human dynamic intra-action

My research advances theorisations of the body in the learning encounter. I move beyond Foucauldian and Bernsteinian conceptualisations of body pedagogy that posit the body as an individuated entity that merely interacts with culture and instead demonstrate body pedagogy as an 'intra-action'. My analysis contributes an understanding of the central role that non-human phenomena play in the pedagogical intra-actions through which the body emerges. Dissolving dualisms of inert objects and agentic individuals, I understand agency as emerging from the conditions of the intra-action (Barad, 2007). This conceptualisation of body pedagogy provides a better understanding of how young people within the same classroom or school may have very different experiences of body pedagogy. Through focusing on affect I move away from highlighting difference to considering where the materialised effects of classed, gendered and racialised power relations appear. Using this conceptualisation, I respond to my research question of how body pedagogies produce the conditions for body disaffection and eating distress amongst some young people in schools. Through my analysis in Chapter IV, I demonstrated how body pedagogies work to configure the affective economies through which certain bodies become desired and respected and others become stigmatised. I highlighted how non-human phenomena like foodstuff enact agency in those body pedagogy intra-actions that materialise bodies in stigmatising ways, causing negative affect to 'stick' (Ahmed, 2004a). Drawing on classroom observations in Chapter V, I evidenced how body pedagogies can work through the space, time and more-than-human matter of the classroom to produce certain bodies as the objects of scrutiny and sanctions in ways that circulate affects of disaffection amongst these bodies. Rather than

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suggest that body pedagogies render all fat bodies 'fodder for the machine that produces 'better' citizens' (Probyn, 2008, p. 403), my analysis demonstrates the ways in which different fat bodies can emerge with complex affective implications in a way that moves beyond a 'catch-all cry against neoliberalism and governmentality' (Probyn, 2008, p. 402-403). Through these data led examples I demonstrated how body pedagogies work to produce the conditions for body disaffection and eating distress amongst some young people in schools.

My research demonstrates, and contributes a sophisticated understanding of, how young people challenge body pedagogies in schools and work to enact new ones. I move away from Foucauldian (1982) approaches that conceptualise subjects with (limited) agency to choose how to become, and advance those Bernsteinian approaches to body pedagogy in schools (Evans et al., 2009, 2014; Evans, Davies, et al., 2011). Bernsteinian approaches offer more nuanced understandings of how forces mediate and work through subjects. However, these conceptualisations retain the notion that forces have 'power over' bodies that are 'capable of *action* and *performance*' in a way that neglects the relational nature of agency and leaves the entangled role of non-human phenomena under-theorised (Evans et al., 2011, p. 182, emphasis in original). My analysis focused on the material-discursive, human and non-human conditions through which agency could arise. In Chapter IV, I found that creative methods like drawing worked as generative materialist tools in enabling young people to challenge the affective economies and body pedagogies through which they became. These findings, that add to the body of work on creative approaches, are relevant not only for research methods but also for developing pedagogical tools for schools. Through drawing on Fernandes (1997) and Barad's (2007) readings of Foucault, I demonstrated how body pedagogy and embodied subjectivities worked in intra-active dynamism. The insight that body pedagogy intra-actions produce embodied subjectivities is not exactly novel. However, through drawing on the above scholars I contribute to and support the more contemporary work of scholars like Taylor (2018) through further evidencing how embodied subjectivities can also work 'destabilize' and 're-configure' those very pedagogical/power relations from which they arise (Barad, 2007, p. 229), as part of a dynamic process.

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I found that the conditions of particular intra-actions within my study gave rise to embodied subjectivities that worked to shift, disrupt and reconfigure the dominant body pedagogies within the schools. The creative methods enabled young people's emergent subjectivities to further affect others, and destabilize the broader affective economies through which bodies become. This understanding allows researchers to move away from approaches that focus on either individual agencies, structures/cultures, or how they both interact and towards considering the situated conditions through which agency arises. Research can also further explore more generative and varied methods through which this relational emergence may be enabled and amplified. This insight is particularly relevant for transforming 'eating disorder prevention' lessons/ workshops that rely on 'bio-psycho-social' models. My contribution can help inform pedagogical approaches that work to support young people in not only critiquing but also challenging and reconfiguring the dynamic more-than-human body pedagogies that produce disaffection. In this way I respond to my research question of how to *develop* alternative body pedagogies, that are more response-able for body disaffection and eating distress in schools. Through my discussions below of the limitations of media literacy and critical fat pedagogy approaches, alongside my consideration of how to better approach eating disorder prevention in schools, I respond to the part of this research question that relates to how to *enact* alternative response-able body pedagogies.

Body disaffection: embodied, affective and relationally produced

My research demonstrates body disaffection as an embodied, affective phenomena that is produced relationally. This contrasts with popularised notions of body disaffection or 'body image' as an individualised issue. Scholars like LaMarre et al., (2017) and Rice (2015) trouble this thinking that originates from the field of psychology and put forward more relational ways in which to understand body disaffection. My research supports their work through contributing an analysis of empirical data that evidences the relational co-constitution of such disaffection in schools (Chapters IV, V and VI). My NM, PH approach fractures the assumed rationalist humanist subject essential to understandings that posit body disaffection as an issue within individual young people's minds. In using the concept of affective economies, I move away from the idea of experience as residing in individuals and towards a focus on the role that objects, bodies and

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space play in producing body disaffection relationally. Humanist approaches to studying eating disorders can get stuck in debates about agency vs structure, resistance vs oppression (Riley et al., 2018, p. 143;Bray & Colebrook, 1998). My conceptualisation allows researchers to move beyond such dualistic thinking when studying disordered eating in schools. Studies may shift their focus away from the idea of individual agentic subjects interacting with pedagogy/culture and towards focusing on the material-discursive, human and non-human conditions of the pedagogical intra-action to gain a more nuanced understanding of how eating disorders, body disaffection and eating distress can emerge in schools. The implications of these insights in practice may see school-based body image programmes move away from focusing on individuals' agencies and learning towards collective and multiple disruptions of the everyday processes reproducing body disaffection in schooling and beyond. I consider this further below.

The limits of media literacy

The concept of 'literacy' has gained traction and momentum in pedagogical enactments across a number of domains (Livingstone, 2008). An increasing number of initiatives and programmes offering 'literacies' as a response to a range of different issues from digital skills and online safety, to media engagement and body disaffection, have become popular in schools (Rich, 2019). The evidence from my research strongly suggests that media literacy approaches alone are insufficient in responding to body disaffection and eating distress in schools. Through reproducing limited assumptions of a rationalist humanist learner and positing body disaffection as an individualised problem of learning, media literacy approaches can fail to address the affective/embodied complexity of these issues, as well as the relational conditions through which they emerge. My Chapter VI analysis confirmed that some young people did indeed feel better as a result of engaging with the media critique and positive messaging that these pedagogical approaches can offer. However, I contribute the understanding that this experience is not available to every young person as the materialities of their lives and unbounded bodies may prevent them from becoming with such positive affects and capacities. By turning the avoidance of body disaffection into an intellectual issue or individual competency (Livingstone, 2008) we disavow the very real (and more-than-human) processes through which some bodies emerge with more value and capacity than others. Framing critical media literacy as a skill that can be

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learned and then enacted also neglects to account for the social relations that co-constitute a young person's capacity to be critical. My analysis found that the gendered body pedagogies and relations of schooling could work to mediate young girls' capacity to enact criticality through encouraging more complacent and agreeable embodied orientations. The implications of these findings are that school-based 'body image programmes' may look to move away from enacting rationalist media-literacy and cognitive dissonance pedagogies and towards approaches that work to encourage and amplify different young people's creative and disruptive engagements with media.

Critical pedagogy and the fat body in schools

My research contributes an understanding of the limits of critical fat pedagogies in addressing how the fat body becomes negatively produced in schools. In my study, I attempted to introduce critical fat pedagogy approaches into Year 8 PSHE/HE classrooms. My analysis in Chapter V highlighted how the affective backlash that critical pedagogies can produce can work to bolster rather than challenge the dominant 'obesity' pedagogies and ways of knowing the fat body within schools. I demonstrated how these dominant pedagogies, and rationalist ways of knowing the body, worked through the spacetimematterings of the classroom. Therefore, those pedagogical approaches that provide alternative discourses, but leave the relationalities of the objects, bodies and space that co-constitute the pedagogical intra-action unchanged, can be limited in enacting transformational learning experiences for bodies in schools.

Based on my research, I understand that rationalist pedagogical approaches are particularly misplaced in responding to the highly affective, embodied and more-than-human issues of fat stigma and body disaffection in schools. At times, attempting to co-create classroom body pedagogies to address these issues moved the research towards debates centred on humanist concepts like 'truth', 'morality' and 'scientific legitimacy'. These debates are often common to critical obesity and fat pedagogy research (Gard, 2011b, 2016; Gard and Wright, 2005; Guthman, 2009b). However, I found that they resulted in little generative considerations for how to shift/reconfigure those affective relations through which the fat body becomes in schools. A focus on such concepts can also orient quite polarised debate. Based on these findings, I argue that a more PH approach to enacting

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ethics and pedagogy may be more productive. This shift allows researchers, pedagogues and young people to move away from focusing on 'what *is*' and towards considering 'what *might become*' for the fat body in schools (Smith, 2003 in Lenz Taguchi, 2011, p. 48, emphasis in original). In schools, this might mean a move away from critical rationalist body pedagogies that focus on individual agencies/literacies. In their place, there could be a move towards more pedagogies that further explore how different bodies can be valued beyond appearance oriented affective economies. This could be done through incorporating and enacting other modes of learning-acting that are pleasurable, like embodied and movement-based learning and arts-based practice. This is not to advocate for the un-critical enactment of creative approaches with young people. My writing below provides some discussion on how to enact such pedagogical approaches in order to be more response-able for body disaffection and eating distress in schools.

Implementing creative methods as eating disorder prevention in schools

My study contributes a number of important insights to consider when implementing creative approaches in response to eating distress and body disaffection in schools. Using my research findings, I argue that creative approaches to these issues should be implemented through projects, lessons and initiatives that make-up, and therefore provide the opportunity to intervene in, the processes that constitute everyday schooling. This could involve activities that trouble modes of learning, use of space, everyday routines, etc. My analysis in chapter VII demonstrated how eating disorder prevention approaches that enact very discrete interventions or that frame eating disorders, body disaffection and eating distress as confined to certain remits within the school can serve to exceptionalise these issues with damaging implications. This approach can work to reduce help-seeking and leave the conditions through which body disaffection and eating distress are produced unchallenged. Therefore, those approaches that include creative activities that engage and reconfigure the everyday relations between objects, bodies and spaces in schools are likely to be more response-able for the emergence of body disaffection and eating distress amongst young people.

This represents a significant challenge as, at present, teachers are not supported to enact creativity in ways that would open up school spaces. Therefore moving

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towards such creative troublings in schools may involve inviting artists into the school space, further supporting youth activisms, and having youth health organisations use arts-based approaches in the work they do with schools. When discussing the implications of this research below I provide detail of the work I have carried out with our collaborator ABC. This collaboration involved developing a resource and videos to support the enactment of more creative approaches to body disaffection. These outputs were designed for use in the Charity's work with schools, and also to support other work that seeks to address these issues amongst young people more broadly.

My research indicated that in order to be more fully response-able, researchers and practitioners must, however, acknowledge that the power relations of the classroom do not cease to exist when enacting creative pedagogies. When discussing findings related to media literacy approaches in Chapter VI, I highlighted how not everybody emerges with the same capacity to enact criticality. I understand that the same holds true for creative approaches. My analysis of my empirical data from the lunchtime initiative in Chapter VIII demonstrated how not everybody emerged with equal capacity to affect others and become in positive ways through their creative projects. Challenging body pedagogies can be precarious business, and even more so for those bodies that such pedagogies serve to marginalise the most. Therefore, further research is necessary to consider how engaging with creative pedagogical approaches may be a more comfortable experience for all bodies. This may be less about producing 'comfort', and more about employing creative methods in a way that contends with some of the tensions that can produce 'discomfort' in the classroom.

The value of 'small stories'

This research makes a contribution to the field, intersecting disciplines and practice through the value it places in 'small stories'. Georgakopoulou (2007) and colleagues developed 'small stories research' to counter dominant models of narrative studies that privilege teller-led unified life stories or stories of landmark events (Georgakopoulou, 2015). In labelling stories as 'small' they are defined in terms of their distinctiveness and capacity to act as an antidote to grand narratives (Georgakopoulou, 2007). Drawing attention to dimensions of experience that receive less exposure and making the personal political is a central tenet of a

Chapter IX – Conclusion: body pedagogy and body disaffection reimagined feminist social science methodology (Taylor *et al.*, 2020). This feminist methodology has a legacy that extends far beyond narrative research.

The development of health education P/policies and pedagogies for young people has more typically relied on the fields of medicine, epidemiology, physiology, nutrition and psychology. Recent sociological research has contributed valuable insights surrounding how such P/policies and pedagogies are re-contextualised in UK schools and experienced by groups of young people more generally (Evans, Davies, and Rich, 2009; Evans, De Pian, Rich, and Davies, 2011; Evans, Rich, and Holroyd, 2004; Evans, Rich, Davies, and Allwood, 2008). However, there is still much to be gained by further elevating/exploring the different ways in which body pedagogies play out and enact complex effects and affects across classrooms and for different young people. My research contributes such exploration by paying attention to those 'small stories' of affective, material-discursive, human and non-human excess that could not fit comfortably or be reconciled as part of a grand narrative.

Eating disorders and related conditions are often given individualised psychology based grand narratives (e.g. a manifestation of 'a fear of change' or 'a desire for control', a response to general societal pressure or a specific major trauma). The deployment of such broad narratives may hold great resonance and be productive in some cases. I wanted to explore how eating distress and body disaffection may also emerge from a constellation of incoherent 'minor happenings' that are both personal and political, unpredictable but ultimately preventable configurations. Such minor happenings are often not registered, problematised or shared. Their materialised effects may appear in inchoate ways through actions, embodiments and practices but can elide privileged forms of coherent communication like scientific writing. The inclusion of 'small stories' in research opens up space for the everyday excess that is pushed to the margins by grand narratives and encourages consideration of how to transform such narratives. Within these 'small stories' lie the blueprints for transformation. They 'provide insights into larger ones of resistance, negotiation and capitulation' (Taylor *et al.*, 2020, p.2).

Small stories can therefore inform practice by sharing the messiness of negotiating change at the school floor level. Small stories give light to the failures, fights and underwhelming interventions that can threaten to deteriorate grand

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narratives. Through their plurality, multiplicity and minor nature, the inclusion of such difficulties does not imply defeat. Rather these stories can serve as consolation in the process of perseverance. In this way, 'small stories' were helpful in designing resources intended for use by the charity, teachers and schools. They do not provide a gold standard to replicate. They did, however, offer textured insights for developing and enacting means of disrupting and transforming everyday experiences of body pedagogy and body disaffection.

Limitations and learnings

Here I briefly highlight what are but some of the limitations of the research for those looking to draw on the above insights. The knowledges and data that emerge from this research were produced through situated intra-actions. Due to the temporal constraints of doctoral research, this study only engaged two schools in the South West of England and therefore is far from representative of the country's secondary educational system. The knowledges and recommendations I offer advance certain ways of knowing and doing that are entangled with my lived embodied history as a white, middle-class, Irish woman. I enact a number of 'cuts', that carry certain assumptions, throughout this study. Research drawing on this work would therefore do well to explore these assumptions and their possible materialised effects across different contexts. This research was limited by its relatively narrow focus and scope that was unable to engage some of the important ways in which different ethnicities, sexualities and gender expressions/identities relate to experiences of body disaffection and eating distress. Future research may look to explore these issues further through working with more diverse populations and using their analytic lens so as to be more sensitive to these issues. Similarly, my predominant focus on school-based body pedagogies meant that a more extensive investigation of the entangled body pedagogies that young people engage with outside of school, at home and online was not possible. Further research enactments may look to engage a more diverse number of researchers, participants and research sites so as to contribute to, and challenge, the knowledges produced as part of this thesis.

In endeavouring to enact an approach within and beyond interpretivism, this research still often fell prey to, and advanced, representationalist tropes. My

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enactment of a more post-qualitative approach was limited at points and I often struggled with 're-presenting' the rather large data set. At times I found balancing the desire to 'ground' analysis in my participants data, alongside my more post-qualitative commitments, rather challenging. Some of my challenges in enacting a more post-qualitative writing practice related to how, at times, I enacted a more conventional, humanist research practice when working with my participants. When writing this thesis, I was guided by the affective turn in producing and deciding what would appear and how it would be presented. My participants did not have such performative privileges in these crafting processes. Perhaps future research could engage participants in this process by exploring the non-human phenomena that came to matter to them and the events they felt were most meaningful and should be included. Perhaps researchers could further work with participants in exploring how they would like their data to be re-presented, re-narrativised, emphasised or partially omitted.

Throughout my time in schools a more humanist approach to ethics was often enacted in practice. The perspectives I draw on allow me to further consider some of the limitations and learnings from enacting such an approach. In Chapter III, I discussed how the university ethics requirements represented a significant challenge when trying to research and collect data in schools. As a result of this I argue that university ethics protocol for working in schools should be informed and reimagined with schools' practice in mind. In Chapter VII I highlighted how I was made aware of the limitations inherent in approaches (like mine) that assume young people are individual agents 'free' to opt-out of research processes. More response-able approaches to non-participation/withdrawal may work with participants to consider what private and safe research environments and 'opt-out' processes might look/feel like for them. Approaches that enact ethics as more of a continuous process, rather than as a tick box exercise are more likely to foster positive research relationships. My Chapter IV analysis of body pedagogy and body disaffection touched on the uncomfortable affects and implications of contemporary food production and consumption trends. School-based approaches to pedagogy and 'literacy', whether focused on the internet or patterns of consumption, may benefit from further consideration of the broader implications of our everyday practice and of our entanglement with the human and non-human. A more entangled conceptualisation of ethics, like Haraway's (2003)

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naturecultures, may allow for everyday pedagogies to present more 'material moments' (Taylor, 2013, p. 688). Taylor (2019) describes these 'moments' as incidences that lead to 'probing discussions about the "big," difficult and complicated issues of place, belonging, movement, cost, the discarding and decay of matter' (p. 47).

Implications and future directions

In discussing my key contributions to the field, I highlighted the implications these findings have for the more immediate and proximal research areas/agendas concerned with body pedagogies and body disaffection in schools and the need for further research along these lines. Through the discussion provided here, I situate my contributions within the more broadly relevant bodies of literature to consider the implications these findings may have for such research and to offer some future directions. My work serves to build on and support those emergent trends that have seen critical obesity studies move towards more NM enactments (Fullagar et al., in press). The findings of this research put these trends into conversation with landmark texts like 'The fat pedagogy reader : challenging weight-based oppression through critical education' (Cameron and Russell, 2016). The implications of this may be to encourage further consideration of how critical fat pedagogy approaches may benefit from these relational, post human, theory-method approaches. My work also extends the application of critical fat pedagogies through researching the complexity of enacting such approaches in the lesser studied context of secondary schooling. My analysis of empirical data touches on those debates surrounding 'morality', 'truth' and 'scientific legitimacy' that have been central in research and pedagogy surrounding the fat body and suggests how an alternative approach to ethics may provide a means of moving beyond this humanist impasse. Further inquiry along these lines may result in much more creative ways to challenge the embodied, affective and more-than-human dimensions of fat stigma across other contexts.

The insights I provide work to support the research that critiques obesity policy's move towards the concept of the 'obesogenic environment'(Evans, Davies, and Rich, 2008; Evans and Rich, 2011; LeBesco, 2011). My findings show that more-than-human foodstuff and consumption patterns play a central role in the body pedagogies through which young people's embodied subjectivities and

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experiences of disaffection emerge. These findings work to dispute pedagogies and policies that attempt to de-stigmatise the fat body by shifting this stigma to proximal objects, practices and environments, as the body becomes with and through these phenomena. Drawing of the work of Fox, Bissell, Peacock, and Blackburn, (2018) and my analysis in Chapter IV, I argue that health literacies in schools need to further consider how food comes to matter in specific sets of relations. This could involve further exploration of the affective implications of how we understand and intra-act with food as well consideration of the ethical implications of the food systems of which we are part. In addition, my research serves to contribute to the body of work that productively engages with media literacy agendas (Livingstone, 2008; Rich, 2019; Rich and Miah, 2014). I understand the democratisation of knowledge as very important considering the increasingly complex nature of modern lives and media forms. However, my findings argue that literacy approaches looking to address more affective issues, like for example bullying or the climate crisis, may benefit from progressing to include more creative pedagogies that pay further attention to how affect, objects, bodies and space are central to these issues. My research included drawing and art projects as a means of doing this. However, further research may explore the multiple and more creative means of enacting such pedagogy as part of the time reserved for 'literacy' type education in secondary schools.

In exploring the affective complexities of critical pedagogy and of becoming 'activist', 'experimental' and 'demonstrative' (Biesta, 2014a, p. 23), I enter into conversation with the diverse scholarship and practice that falls under the umbrella of 'public pedagogy'. My research involved exploring how to enact Biesta's (2014) third conceptualisation of how pedagogy becomes public in schools. I responded to Sandlin, Burdick, and Rich's (2017) invitation to further explore this 'mode' of enacting public pedagogy, and to Rich and Sandlin's (2017, p. 555) call for 'more reflections on the risks, experiences, and processes of enacting public pedagogy'. My analysis in Chapter VIII contributes a more materialist response to the questions of '*how* is such work enacted?' and '*who* gets to enact such work?' (Sandlin et al., 2017, p. 824, emphasis added). I make the argument for further engagement and exploration of the material and nonhuman in enabling enactments of pedagogy 'in the interest of publicness' in schools. In Chapter VII, I highlight how a number of intra-acting agents meant it was not

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possible for me to enact the lunchtime project, and therefore this mode of pedagogy, in Rushford. Future research may advance understandings of how to enact Biesta's third conceptualisation of how pedagogy becomes public within the neo-liberal contexts of different schools.

The findings from this research have been used to inform the broader collaborative project with the national charity for eating disorders, ABC, of which this thesis is part. The insights from the research were used to develop a resource booklet of creative pedagogies. This booklet inlcudes short activities that can be used in and across different lessons from PSHE to PE, art or IT, alongside larger projects ideas that may be enacted within or outside of lessons over a longer period of time. The resource is accompanied by two short YouTube videos that were developed in collaboration with fat activist and animator Stacy Bias. Stacy is a 'queer, fat, feminist with a 20 year activist history in real world and digital spaces' (stacybias.net). I have worked with the Charity on an early 2020 postcard campaign to encourage schools to draw on the resource and videos. Both the resource and videos can be accessed for free on the Charity's webpage and are to be used as part of the Charity's work in schools. These outputs do not form part of the thesis but have been an important part of seeking to realise some of the implications of the research in schools' practice surrounding body disaffection and eating distress.

Many doctoral thesis conclusions include a reflection on the learnings from the research and the implications for the researcher's practice. Shortly before starting this work, I submitted my entirely quantitative undergraduate psychology dissertation. Therefore, to say that this research project has been a learning curve, with implications for my practice, is perhaps an understatement. Far from dismissive of the contributions of psychological research, I have become appreciative of the many different means of knowledge production and much more considerate of the implications that various ways of 'knowing' can have for the lively entanglements of which we are part. Receiving the opportunity to engage in the 'incendiary' (Ringrose and Renold, 2016, p. 220) nature of feminist research has been a transformational experience. I am so grateful to have been mentored by feminist academics on how to engage issues in such meaningful ways and to have learned from the teachers, young people and charity involved

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with the project. This process has ignited fires and left glowing 'embers' (Enright,

2010, p. 199) that will last a lifetime.

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Dear (…),

Re: Invitation to participate in research

I am a second year PhD student in the Department for Health at the University of Bath. My PhD project is a collaboration with the national charity for eating disorders, Anorexia Bulimia Care (ABC), and is concerned with developing and implementing a new approach to addressing disordered eating and body dissatisfaction in schools.

With the launch of both the 'Parliamentary Youth Select Committee inquiry on body image' and Public Health England's 'Rise Above' campaign in 2017, schools have become a focus of attention. My research seeks to contribute new insights that can help alleviate some of the pressure UK schools are under to address the issues of body image and disordered eating in schools.

I am requesting your support to implement the project in your school. I have developed a research proposal that will implement three different pedagogical approaches (teaching and learning approaches) to addressing eating disorders and body image in schools. **Ideally this project would take place during PSHE class time, however each module of the project can be delivered as workshops, lessons or lunchtime activities so as to accommodate the school's timetabling. The number of workshops can be reduced or tailored to accommodate the school**. This research has been approved by University of Bath's ethics committee. I have an enhanced DBS check and can provide certification for this on request.

Benefits to the school

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- All lessons and workshops **can be offered as part of the PSHE curriculum, the amount/ duration of the workshops given can be tailored to accommodate the school.**
- The project **demonstrates that the school is responding to policy demands** surrounding issues of disordered eating, body image and mental health.
- The work will **aid teachers** in their ability to address issues of eating disorders and body image confidently.
- The work will **help address issues of body image and eating amongst young people in the school** and works to improve their expression and wellbeing in these areas.
- Upon conclusion of the project a public engagement event can be held to showcase the **innovative work** that your school has been involved with, acting as a **flagship school** in **leading the way** on tackling these serious issues.

Three Pedagogical Approaches

The three pedagogical approaches (consisting of 7 X 40 min - 1 hour workshops) are preceded by and followed up with pre and post conversations with teachers and students to initially inform the study and subsequently reflect on the study.

Before carrying out the workshops with the young people I would like to carry 2 interviews with 2 teachers and 1 focus group with 8 students in order to inform the approach.

Module One	This will consist of three workshops:
I will deliver lessons to encourage the young people to think critically about body issues.	1) Building rapport with the class and discussing the body image issues that matter to them; 2) Challenging harmful messages and myths about the body/weight; 3) Alternatives to negative messaging surrounding the body will be provided.
Module Two	This will consist of one workshop:
A workshop in which the	1) A class discussion in which some of the

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young people collectively learn about body image and eating disorders.	different 'sites' in which young people learn about the body will be discussed. These 'sites' will include online examples as well as examples from the young people's social lives.
Module Three *A project that takes a <u>participatory approach</u> to addressing eating disorders and body disaffection within the school. <u>The young people will lead</u> this project.*	**This will consist of three workshops:** 1) The young people will brainstorm their ideas for their project to help address eating disorders and body image in their school; 2) The young people decide on the project they would like to lead and start planning to enact their project; 3) The young people will be facilitated in enacting their project. The project can then be continued through lunchtimes if necessary.

Upon completion of all workshops and the young people's project I would like carry out an additional 2 interviews with 2 teachers and 1 focus group with 8 students in order to reflect on the approach taken.

Please note

- Ideally I would like to work with one class in the school within the **Year 7-9** (approx. **11-15 yrs old**) range as this is often a key time for body image and eating concerns, however I am open to working with a class that may be just outside of this range should it suit the schools better.
- The **interviews and focus groups as well as the 7 workshops will commence in February 2018.** The 7 workshops and the conversations with the students and teachers can be scheduled around the schools timetabling between these months.
- Participation in this research will be treated **confidentially** and all information will be kept **securely** and **anonymously**.

If you are interested in taking part in this research or if you have any further questions you can contact me (mob: (…), email: (…)) or my lead supervisor, Dr.

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Emma Rich (tel: (…), email: (…)). I am available to meet with you at your convenience in order to discuss this research further. This project is supervised by Doctor Emma Rich and Professor Simone Fullagar, and carried out in partnership with ABC's CEO, Jane Smith.

Many thanks in advance for your consideration of this project. I can send any further information needed upon request.

Yours sincerely,

Niamh Ni Shuilleabhain,   Dr. Emma Rich,
Jane Smith.

(signatures included in original).

Appendix 2: Participant information sheets and consent/assent forms

Schools' study information sheet

Schools' study information sheet

Contact details:

If you have any further questions about the research, please contact Niamh Ní Shúilleabháin

Name of researcher: Niamh Ní Shúilleabháin (PhD Student in Health)
Email: N.Ni.Shuilleabhain@bath.ac.uk
Work: 01225 385833
Mobile: ▮▮▮▮▮▮▮▮
If you have any concerns or complaints about the research, please contact Niamh Ni Shuilleabhain

Emma Rich

Research supervisor: Dr. Emma Rich
Email: E.Rich@bath.ac.uk
Telephone: 01225 386638
University address: Department for Health, University of Bath, BA2 7AY

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1st Research supervisor: Dr. Emma Rich

Email: E.Rich@bath.ac.uk

Telephone: 01225 386638

University address: Department for Health, University of Bath, BA2 7AY

2nd Research Supervisor: Prof. Simone Fullagar

Email: S.P.Fullagar@bath.ac.uk

Telephone: 01225 385654

What is the purpose of the study?

This project is a collaboration with the national charity for eating disorders Anorexia Bulimia Care (ABC). It will explore how teaching about the body could be done so as to develop a new approach towards education on eating disorders and body dissatisfaction in schools. The research seeks to work with the young people to develop a creative initiative (e.g., a parade, a campaign, a festival, an art show, the exact form of the creative initiative will be decided by the young people) that works to address cultures of disordered eating and body disaffection that young people may be exposed to.

What are the benefits of the study?

There are no obvious direct benefits of taking part in this project. However, the information you and other participants provide in the project will help us to…

- Work with young people at a crucial age to help address eating disorders and body dissatisfaction.
- Develop critical thinking skills in students through delivering a lesson and facilitating young people's research that challenges some of the messages they are provided about their bodies.
- Young people will get the opportunity to work with others in leading a creative initiative to prevent eating disorders and body dissatisfaction.
- Young people can participate in creative activities and voice their concerns surrounding bodily issues.

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Who is doing this research and why?

This study is part of my (Niamh Ní Shúilleabháin) PhD research project at the University of Bath. The project is a collaboration with the national charity for eating disorders, ABC, and aims to develop a schools-based initiative to address the development of eating disorders and body disaffection.

What will I be asked to do and how much time will it take?

The researchers would like to request for the project to take part in PHSE class time. We would like to work with the school to see if the initiative could be slotted into the PHSE curriculum of any year 7 to 9s. The project will consist of four workshops which can be offered as lessons or an initial lesson followed by voluntary workshops held at lunchtime. The researchers would like to carry out interviews with two teachers that can happen at any time best suited to the teachers. 8 young people will be asked to take part in student focus groups that would happen during lunch time.

Participation is optional, if any young person does not wish to take part in the lessons/ initiatives a reading space supervised by a DBS checked adult will be organised for them.

The young people will be asked to;

- ❖ Take part in a lesson that challenges some of the messages young people receive about their bodies, diet and health.

- ❖ Take part in a lesson that involves the young people doing their own critical research on messaging about the body from sites beyond the classroom.

- ❖ Work together with classmates on developing a creative, activist initiative that works towards making the school a more inclusive place for all bodies and preventing eating disorders and body disaffection.

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8 Young people will be asked to take part in four short lunchtime focus groups.

- Two focus groups will be held before the initiatives. One will involve interviewing the young people and the other will involve drawing and collage. The aim of these focus groups is to document young people's understandings on issues surrounding the body weight/ eating so as to inform the initiatives.

- The final two focus groups will be held after the conclusion of the initiatives. Once again one will involve interviewing the young people and the other will involve drawing and collage. These focus groups will involve asking the young people what they thought of the initiatives, what the merits were and where there was room for improvement.

Two teachers will be asked to participate in a short semi-structured interview

Participation is optional and while PHSE teachers would be favourable the researchers would be grateful to interview any teachers who are connected to HE across the school.

- One interview will take place before the lessons/ initiatives and will ask the teacher about the young people's current understandings of issues surroundings the body and weight in order to inform the initiatives.

- The second interview will occur after the lessons/ initiatives and will ask teachers for their perspective and feedback on the overall initiative/ experience.

It would be preferable if the teachers could aid in selecting 8 students for the focus groups.

Once I take part, can I change my mind?

Yes, you can stop and leave the study at any time by telling me (Niamh) or the research supervisor (contact details above).

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Any participant can request to have their data removed/ destroyed. The time limit for data withdrawal will be two weeks after the final focus group.

Are there any risks in taking part?

Risk is highly unlikely when taking part.

However as this research is concerned with cultures of disordered eating and bodily disaffection, discussions surrounding such topics and related topics may cause embarrassment or stress in the participants involved. Topics of concern may also be raised by a participant as a result of such discussions. Participants will not be pressed to engage with any part of the research they feel uncomfortable with and negative reactions will be monitored. All participants are free to withdraw from the research at any time without providing any explanation.

I am working with the national charity for eating disorders, Anorexia Bulimia Care (ABC) on this project. ABC are available to provide support and guidance to young people or their parents and guardians, should they become unduly stressed by issues sensitive to them that may be raised at any point during the project. ABC is a registered charity with 25 years of expertise in dealing with issues surrounding eating disorders and body image.

ABC run national helplines and email support for anyone struggling with problem eating or body image distress as well as a separate helpline for friends and family who may be concerned about someone's eating or body image.

They have an in house registered dietician who can aid in providing nutritional advice/ support to young people and their carers. The charity runs a national befriending service for anyone suffering with an eating disorder, by matching

sufferers with trained supporters who have successfully recovered from eating distress. ABC provide support and guidance in helping individuals access the professional treatment they need.

Their website acts as a wealth of information on eating disorders and body image distress, as well as associated issues (http://www.anorexiabulimiacare.org.uk/). The charity have a number of leaflets and booklets that provide young people and their parent/ guardians with information on problem eating and body image distress, as well as guidance on how to access support on these issues. I will be bringing these along to each school and any student or their parents/ guardians can request these from me, either directly in person or by telephone (███████████.

If the **YOUNG PEOPLE or TEACHERS** are struggling with an eating disorder or are worried they might be:

Support line: 03000 11 12 13 Option 1

Email: support@anorexiabulimiacare.org.uk

If a **PARENT, FAMILY MEMBER, FRIEND or TEACHER** of someone struggling with an eating disorder
Family & friends support line: 03000 11 12 13 - Option 2

Email: familyandfriends@anorexiabulimiacare.org.uk

The sensitivity of the topics will be a central concern in the analysis and reporting of findings and researchers will avoid making value judgments about participants' experiences and will take appropriate action if any child protection issues are raised.

What will happen to the information I provide?

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Any names will be replaced with a pseudonym and all identifiers will be removed from research outputs.

The interviews will be audio recorded using a voice recorder app on a password protected iPad and saved in an encrypted folder. Automatic back up/ upload to the cloud from the iPad will be disabled to maintain data security. The files will then be transferred onto a secure computer folder and subsequently transcribed. Only the researcher (Niamh) and research supervisors will have access to this raw data.

Data collected will be preserved, in an anonymised form, and may be reused for new research. I will apply strict restrictions to the processed, anonymised data and genuine researchers will have to receive permission from me (Niamh) and my supervisors in order to use this processed anonymised data.

Any participant can request to have their data removed/ destroyed, the time limit for data withdrawal will be two weeks after the final focus group.

For any research outputs (e.g., academic publications), all names and places will be replaced with pseudonyms to make sure no one can be identified. All identifiers will be removed. The area will be referred to as a city in the South West of England in all research outputs, in order to provide a background to the research setting.

The anonymised data will be retained by the University for 10 years after the end of the study (July 2018) after which retention will be reviewed.

I have some more questions; who should I contact?

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Please ask any questions directly to me (Niamh) via email/ phone. If you have any concerns about the research, then please contact Emma Rich (research supervisor). Please see page 1 for contact details.

What will happen to the results of the study?

The results will be part of a PhD research project at the University of Bath. The results will be released in reports, academic publications and knowledge exchange events.

This project has been reviewed by and received ethics clearance through the Research Ethics Approval Committee for Health, at the University of Bath.

Consent form for tutors to deliver workshop slides

Consent for tutors to deliver lesson slides in the Year 8 PSHE unit.

Project name: Addressing eating disorders and body disaffection in schools

Project collaborator: Anorexia Bulimia Care (ABC) - charity number 1155686

Approved by: Research Ethics Approval Committee for Health, at the University of Bath – email: [ethics@lists.bath.ac.uk].

Researchers are required to abide by ethical guidelines when working in schools.

We would be grateful if you could check and sign the following sheet to show that you approve of the research procedures for this study.

Name of researcher: Niamh Ní Shúilleabháin (PhD Student in Health)
Email: N.Ni.Shuilleabhain@bath.ac.uk
Work: 01225 385833
Mobile: ▮▮▮▮▮▮▮▮

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If you have any concerns or complaints about the research, please contact Niamh Ni Shuilleabhain

1st Research supervisor: Dr. Emma Rich
Email: E.Rich@bath.ac.uk
Telephone: 01225 386638
University address: Department for Health, University of Bath, BA2 7AY

2nd Research Supervisor: Prof. Simone Fullagar
Email: S.P.Fullagar@bath.ac.uk
Telephone: 01225 385654

Period of visits: February to July 2018

Classes/year groups visited: Year 8 tutor groups

Brief description of procedure:

The slides and outlines for three body image lessons will be provided. These lessons have been developed by the PhD candidate Niamh Ni Shuilleabhain, supervised by Dr. Emma Rich and Prof. Simone Fullagar at the University of Bath and in collaboration with the national charity, Anorexia Bulimia Care. These lessons will be delivered by the year 8 tutors during the PSHE class time as part of the curriculum focus on body image. These lessons are designed to meet the specific needs of the school and are designed in collaboration with the school. All lessons will be sent to you in advance so that the changes you request can be made and each lesson can be informed by your feedback and the feedback of the tutors delivering them.

No data will be collected, stored or used as part of these lessons.

The schools normal protocol for delivering lessons of these kind will be followed.

The first slide of every lesson states that participation is optional and that the young people may leave at any time. The DBS checked researcher (Niamh Ni Shuilleabhain) will be present in the school at the time of the lessons to hold

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supervised reading groups should any child wish to abstain or leave the lessons at any time.

Please sign your initials next to each statement below to confirm that you:

- have received a detailed description of the project taking place in the school and have been given the opportunity to ask questions.
- will review all lessons before they are to be delivered by the tutors.
- give approval for these lessons to be delivered by the tutors at your school.

Name of school: _____

Name of nominated member of staff: _____

Signature: _____

Date: _____

Name of Head Teacher: _____

Signature: _____

Date: _____

Teachers' interview information sheet and consent form

Teacher's interview information sheet

Contact details:

If you have any further questions about the research, please contact Niamh Ní Shúilleabháin

Name of researcher: Niamh Ní Shúilleabháin (PhD Student in Health)
Email: N.Ni.Shuilleabhain@bath.ac.uk
Work: 01225 385833

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Mobile: ▮▮▮▮▮▮▮▮

If you have any concerns or complaints about the research, please contact Emma Rich

Research supervisor: Dr. Emma Rich
Email: E.Rich@bath.ac.uk
Telephone: 01225 386638
University address: Department for Health, University of Bath, BA2 7AY

What is the purpose of the study?

This project is a collaboration with the national charity for eating disorders Anorexia Bulimia Care (ABC). It will explore how teaching about the body could be done so as to reduce the incidence of eating disorders and body dissatisfaction. The research seeks to work with the young people to develop a creative initiative that works to prevent the development of eating disorders and the broader spectrum of issues surrounding body dissatisfaction and problem eating.

What are the benefits of the study?

There are no obvious direct benefits of taking part in this project. However, the information you and other participants provide in the project will help us to…

- Work with young people at a crucial age to help address eating disorders and body dissatisfaction.
- Develop critical thinking skills in students through delivering a lesson and facilitating young people's research that challenges some of the messages they are provided about their bodies.
- Improve young people's confidence through working with others in the development of a creative initiative to prevent eating disorders and body dissatisfaction.
- The study is a fun opportunity for young people and to make a real difference!

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Who is doing this research and why?

This study is part of my (Niamh Ní Shúilleabháin) PhD research project at the University of Bath. The project is a collaboration with the national charity for eating disorders, ABC, and aims to develop a schools-based initiative to prevent the development of eating disorders and body disaffection.

What will I be asked to do and how much time will it take?

Two teachers will be asked to participate in a short semi-structured interview

Participation is optional and while PHSE teachers would be favourable the researchers would be grateful to interview any teachers who had time available. A maximum of two teachers will be selected based on a first to sign up basis. The teachers selected will be asked to participate in two interviews each.

- One interview will take place before the initiative and will ask the teacher about the young people's current understandings of issues surroundings the body and weight in order to inform the initiatives.

- The second interview will occur after the initiatives and will ask teachers for their perspective and feedback on the initiative.

Once I take part, can I change my mind?

Yes, at any time during the interview you are free to withdraw from taking part, for any reason and you will not be asked to explain your reasons for withdrawing.

Any participant can request to have their data removed/ destroyed. The time limit for data withdrawal will be two weeks after the final focus group.

Are there any risks in taking part?

Risk is highly unlikely when taking part.

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However as this research is concerned with cultures of disordered eating and bodily disaffection, discussions surrounding such topics and related topics may cause embarrassment or stress in the participants involved. Topics of concern may also be raised by a participant as a result of such discussions. You or the young people will not be pressed to engage with any part of the research that may feel uncomfortable and negative reactions will be monitored. You can decide to stop and leave the interviews at any time without giving an explanation. You can request to have your data removed/ destroyed. The time limit for data withdrawal will be two weeks after the final focus group.

I am working with the national charity for eating disorders, Anorexia Bulimia Care (ABC) on this project. ABC are available to provide support and guidance to you, the young people and their parents and guardians, should anyone feel uncomfortable at any point during the project or if you or the young people would like to talk privately about any of the issues that may be raised at any point during the project. ABC is a registered charity with 25 years of expertise in dealing with issues surrounding eating disorders and body image distress.

ABC run national helplines and email support for anyone struggling with problem eating or body image distress as well as a separate helpline for friends and family who may be concerned about someone's eating or body image.

They have an in house registered dietician who can aid in providing nutritional advice/ support to those suffering from eating distress. The charity runs a national befriending service for anyone suffering with an eating disorder, by matching sufferers with trained supporters who have achieved sustained recovery from eating distress. ABC provide support and guidance in helping individuals access the professional treatment they need.

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Their website acts as a wealth of information on eating disorders and body image distress, as well as associated issues (http://www.anorexiabulimiacare.org.uk/). The charity have a number of leaflets and booklets that provide information on problem eating and body image distress, as well as guidance on how to access support on these issues. I will be bringing these along to each school and you or the young people can request these from me, either directly in person or by telephone (███████████).

If **YOU** are struggling with an eating disorder or worried you might be, you can contact ABC:

Support line: 03000 11 12 13 Option 1

Email: support@anorexiabulimiacare.org.uk

If you're worried a young person may be struggling with an eating disorder:
Family & friends support line: 03000 11 12 13 - Option 2

Email: familyandfriends@anorexiabulimiacare.org.uk

The sensitivity of the topics will be a central concern in the analysis and reporting of findings and researchers will avoid making value judgments about participants' experiences and will take appropriate action if any child protection issues are raised.

What will happen to the information I provide?

Your name will be replaced with a pseudonym and all identifiers will be removed from research outputs.

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The interview will be recorded using a voice recorder app on a password protected iPad and saved in an encrypted folder. Automatic back up/ upload to the cloud from the iPad will be disabled to maintain data security. The files will then be transferred onto a secure computer folder and subsequently transcribed. Only the researcher (Niamh) and research supervisors will have access to this raw data.

Data collected will be preserved, in an anonymised form, and may be reused for new research. I will apply strict restrictions to the processed, anonymised data and genuine researchers will have to receive permission from me (Niamh) and my supervisors in order to use this processed, anonymised data.

For any research outputs (e.g., academic publications), all names and places will be replaced with pseudonyms to make sure no one can be identified. All identifiers will be removed. The area will be referred to as a city in the South West of England in all research outputs, in order to provide a background to the research setting.

The anonymised data will be retained by the University for 10 years after the end of the study (July 2018) after which retention will be reviewed.

I have some more questions; who should I contact?

Please ask any questions directly to me (Niamh) via email/ phone, your parent/ guardian or a member of staff within the school. If you have any concerns or complaints about the research, then please contact Emma Rich (research supervisor). Please see page 1 for contact details.

What will happen to the results of the study?

Appendices

The results will be part of a PhD research project at the University of Bath. The results will be released in reports, academic publications and knowledge exchange events.

This project has been reviewed by and received ethics clearance through the Research Ethics Approval Committee for Health, at the University of Bath

Teachers' consent form for interviews

Please sign your initial to the right of each statement in order to confirm understanding:

I agree to participate in the focus groups carried out by Niamh Ní Shúilleabháin from the University of Bath to aid with the initiative preventing eating disorders and body disaffection in schools.

I understand that my participation means that my personal data (which includes things like my name, address and other details I may provide) will be held by the University and I consent to my data being used for research purposes and for related legitimate purposes, for so long as this research is being undertaken and/or reviewed.

Data collected will be preserved, in an anonymised form, and may be reused for new research.

I have been able to ask questions about both the study and the interviews and have received answers to questions.

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I understand that I can stop taking part in the interviews at any time.

I understand that this project has been reviewed by, and received ethics clearance through, the Research Ethics Approval Committee for Health at the University of Bath.

I am fully aware that I am not obliged to answer any question.

I agree to have the interview audio recorded on an iPad so it can be transcribed after the interview is held. I am aware that I have the right to edit the transcript of the interview once it has been completed.

I understand who will have access to the information I provide, how it will be stored, and what will happen this information at the end of the project.

I have read and understood the information sheet.

I agree to take part in the interviews.

Your name: _____   Date: _____

Your signature: _____

Researcher's   _____   Date:
name: _____

Researcher's   _____

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signature:

Parent/ guardian study information sheet

Contact details:

If you have any further questions about the research, please contact Niamh Ní Shúilleabháin

Name of researcher: Niamh Ní Shúilleabháin (PhD Student in Health)
Email: N.Ni.Shuilleabhain@bath.ac.uk
Work: 01225 385833
Mobile: █████████

If you have any concerns about the research, please contact Emma Rich

Research supervisor: Dr. Emma Rich
Email: E.Rich@bath.ac.uk
Telephone: 01225 386638
University address: Department for Health, University of Bath, BA2 7AY

What is the purpose of the study?

This project is a collaboration with the national charity for eating disorders Anorexia Bulimia Care (ABC). It will explore how approaches to teaching surrounding the body and health could be done differently so as to address eating disorders and body dissatisfaction. The research seeks to work with the young people to develop a creative initiative that addresses eating disorders and the broader spectrum of issues surrounding body dissatisfaction and problem eating.

What are the benefits of the study?

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There are no obvious direct benefits of taking part in this project. However, this project works to…

- Provide your child with the opportunity to voice their thoughts and feelings on issues of bodily pressure.
- Develop critical thinking in your child by carrying out a lesson and their own research challenging some of the messages young people are provided about their bodies.
- Provide your child with the opportunity to work with others in leading a creative project to address eating disorders and body dissatisfaction.
- The project is designed to engage your child in fun activities and create safe spaces for them to discuss bodily pressures.

Who is doing this research and why?

This study is part of my (Niamh Ní Shúilleabháin) PhD research project at the University of Bath. The project is a collaboration with the national charity for eating disorders and aims to develop a schools-based initiative to prevent the development of eating disorders and body disaffection.

What will I be asked to do and how much time will it take?

The project will take place during either PHSE class time or lunch time. The work will NOT require your child to stay late after the school day.

Participation is optional, if your child does not wish to take part in the lessons/ initiatives a reading space supervised by a DBS checked adult will be organised for them.

The young people will be asked to;

- ❖ Take part in a lesson that challenges some of the messages young people receive about their bodies.

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- ❖ Take part in a lesson that involves critical discussion and reflection on messaging about the body from sites beyond the classroom.

- ❖ Work together with classmates on developing a project that works towards making the school a more inclusive place for all bodies and addressing eating disorders and body disaffection.

Once I take part, can I change my mind?

Yes, your child can decide to stop and leave the lessons at any time by telling me (Niamh) or a member of the school staff.

Any participant can request to have their data removed/ destroyed. The time limit for data withdrawal will be two weeks after the final focus group.

Are there any risks in taking part?

Risk is highly unlikely when taking part.

However as this research is concerned with cultures of disordered eating and bodily disaffection, discussions surrounding such topics and related topics may cause embarrassment or stress in the participants involved. Topics of concern may also be raised by a participant as a result of such discussions. Your child will not be pressed to engage with any part of the research they feel uncomfortable with and negative reactions will be monitored. Your child can decide to stop and leave the lessons at any time without giving an explanation. Your child can request to have their data removed/ destroyed. The time limit for data withdrawal will be two weeks after the final focus group.

I am working with the national charity for eating disorders, Anorexia Bulimia Care (ABC) on this project. ABC are available to provide support and guidance to your children and you, their parents and guardians, should they become unduly

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stressed by issues sensitive to them that may be raised at any point during the project. ABC is a registered charity with 25 years of expertise in dealing with issues surrounding eating disorders and body image distress.

ABC run national helplines and email support for anyone struggling with problem eating or body image distress as well as a separate helpline for friends and family who may be concerned about someone's eating or body image.

They have an in house registered dietician who can aid in providing nutritional advice/ support to young people and their carers. The charity runs a national befriending service for anyone suffering with an eating disorder, by matching sufferers with trained supporters who have successfully recovered from eating distress. ABC provide support and guidance in helping individuals access the professional treatment they need.

Their website acts as a wealth of information on eating disorders and body image distress, as well as associated issues (http://www.anorexiabulimiacare.org.uk/). The charity have a number of leaflets and booklets that provide young people and their parent/ guardians with information on problem eating and body image distress, as well as guidance on how to access support on these issues. I will be bringing these along to each school and you or your child can request these from me, either directly in person or by telephone (███████████).

If **YOUR CHILD** is struggling with an eating disorder or worried they might be, they can contact ABC:

Support line: 03000 11 12 13 Option 1

Email: support@anorexiabulimiacare.org.uk

If you're a **PARENT, FAMILY MEMBER OR FRIEND** of someone struggling

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with an eating disorder, or you're worried they might be:

Family & friends support line: 03000 11 12 13 - Option 2

Email: **familyandfriends@anorexiabulimiacare.org.uk**

The sensitivity of the topics will be a central concern in the analysis and reporting of findings and researchers will avoid making value judgments about participants' experiences and will take appropriate action if any child protection issues are raised.

What will happen to the information I provide?

For any research outputs (e.g., academic publications), all names and places will be replaced with pseudonyms to make sure no one can be identified. All identifiers will be removed. The area will be referred to as a city in the South West of England in all research outputs, in order to provide a background to the research setting.

The anonymised data will be retained by the University for 10 years after the end of the study (July 2018) after which retention will be reviewed.

I have some more questions; who should I contact?

Please ask any questions directly to me (Niamh) via email/ phone. If you have any concerns about the research, then please contact Emma Rich (research supervisor). Please see page 1 for contact details.

What will happen to the results of the study?

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The results will be part of a PhD research project at the University of Bath. The results will be released in reports, academic publications and knowledge exchange events.

This project has been reviewed by and received ethics clearance through the Research Ethics Approval Committee for Health, at the University of Bath

Parent/ guardian consent form for study

How can we enact pedagogy to reduce disordered eating in schools? A preventative initiative theorising the relationship between body pedagogies and eating disorders.

Please sign your initial to the right of each statement in order to confirm understanding:

I understand the purpose and details of this study. I understand that this study is for University of Bath research.

I have been able to ask questions about the study and have received answers to questions.

I understand that my child has the right to withdraw from the study at any time by advising Niamh of this decision.

I understand that this project has been reviewed by, and received ethics clearance through, the Research Ethics Approval Committee for Health at the

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University of Bath.

I understand who will have access to the information my child provides, how this will be stored, and what will happen to this information at the end of the project.

I have read and understood the information sheet.

I agree for my child to take part in the project.

Your child's name: _____

Parent's/   _____
Guardian's name:

Parent's/   _____
Guardian's contact
number:

Parent's/   _____   Date:
Guardian's   _____
signature:

Researcher's name: _____   Date:

Researcher's   _____
signature:

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Workshops – young person's information sheet and consent form

Young person's study information sheet

Contact details:

If you have any further questions about the research, please contact Niamh Ní Shúilleabháin

Name of researcher: Niamh Ní Shúilleabháin (PhD Student in Health)
Email: N.Ni.Shuilleabhain@bath.ac.uk
Work: 01225 385833
Mobile: ▮▮▮▮▮▮▮▮

If you have any concerns about the research, please contact Emma Rich

Research supervisor: Dr. Emma Rich
Email: E.Rich@bath.ac.uk
Telephone: 01225 386638
University address: Department for Health, University of Bath, BA2 7AY

What is the purpose of the study?

- For this project I am working together with the national charity for eating disorders Anorexia Bulimia Care (ABC). It will explore how approaches to teaching surrounding the body and health could be done differently so as to address eating disorders and body dissatisfaction. I want to work with you to develop a creative project. This project may, for example, take the form of a parade, a campaign, a festival, an art show, a discussion group etc. However the exact form of the creative initiative will be decided by you and your peers. The aim of this project is to understand and explore why some beliefs surrounding health and food can make us feel bad about ourselves.

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What are the benefits of the study?

There are no obvious direct benefits of taking part in this project. However, your involvement in the project will help us to provide you with the opportunity to…

- Have your say on issues that impact you and work towards change in your school.
- Take part in creative activities that explore your thoughts and feelings on issues related to the body, diet and image.
- Explore what you have learnt about eating disorders and issues related to the body from sites outside of schools such as TV, internet etc.
- Work with others in leading a project to address eating disorders and body dissatisfaction.

Who is doing this research and why?

This study is part of my (Niamh Ní Shúilleabháin) PhD research project at the University of Bath. A PhD is a three year long research project studied at doctoral level. I am working with the national charity for eating disorders to address eating disorders and body disaffection in schools.

What will I be asked to do and how much time will it take?

The project will take place during either PHSE class time or lunch time. The work will NOT require you to stay late after the school day.

Participation is optional, if you do not wish to take part in the lessons/ initiatives you may leave without saying anything and go to a reading space supervised by a DBS checked adult.

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You will be asked to;

- ❖ Take part in a lesson that challenges some of the messages you receive about the body, health and weight.

- ❖ Take part in a lesson that involves you and your classmates doing your own research on messaging about the body from sites beyond the classroom (such as the media, internet etc...).

- ❖ Work together with classmates on developing a project that works towards making the school a more inclusive place for all bodies and addressing eating disorders and body disaffection.

Once I take part, can I change my mind?

Yes, you can stop and leave the lessons at any time by telling me (Niamh) or a member of the school staff.

You can request to have your data removed/ destroyed. The time limit for data withdrawal will be two weeks after the final focus group.

Are there any risks in taking part?

Risk is highly unlikely when taking part.

However as this research is concerned with questioning the messaging that can contribute to disordered eating and bodily disaffection, discussions surrounding such topics and related topics may cause embarrassment or stress to those involved. Topics of concern may also be raised as a result of such discussions. You will not be pressed to engage with any part of the research you feel uncomfortable with and negative reactions will be monitored. You are free to withdraw from the lessons at any time without providing any explanation. You

can request to have your data removed/ destroyed. The time limit for data withdrawal will be two weeks after the final focus group.

I am working with the national charity for eating disorders, Anorexia Bulimia Care (ABC) on this project. ABC are available to provide you and your parents/ guardians with support and guidance should you feel uncomfortable at any point during the project or if you would like to talk privately about any of the issues that may be raised at any point during the project. ABC is a registered charity with 25 years of expertise in dealing with issues surrounding eating disorders and body image distress.

ABC run national helplines and email support for anyone struggling with problem eating or body image distress as well as a separate helpline for friends and family who may be concerned about someone's eating or body image.

They have an in house registered dietician who can aid in providing nutritional advice/ support to you and your parent/ guardians. The charity runs a national befriending service for anyone suffering with an eating disorder, by matching sufferers with trained supporters who have achieved sustained recovery from eating distress. ABC provide support and guidance in helping individuals access the professional treatment they need.

Their website acts as a wealth of information on eating disorders and body image distress, as well as associated issues (http://www.anorexiabulimiacare.org.uk/). The charity have a number of leaflets and booklets that are designed to provide you and your parents/ guardians with information on problem eating and body image distress, as well as guidance on how to access support on these issues. I will be bringing these along to your schools and you can request these from me, either directly in person or by telephone (███████████).

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If **YOU** are struggling with an eating disorder or worried you might be, you can contact ABC:

Support line: 03000 11 12 13 Option 1

Email: support@anorexiabulimiacare.org.uk

If you're a **FAMILY MEMBER OR FRIEND** of someone struggling with an eating disorder, or you're worried they might be:

Family & friends support line: 03000 11 12 13 - Option 2

Email: familyandfriends@anorexiabulimiacare.org.uk

The sensitivity of the topics will be a central concern in the analysis and reporting of findings and researchers will avoid making value judgments about participants' experiences and will take appropriate action if any child protection issues are raised.

What will happen to the information I provide?

For any research outputs (e.g., academic publications), all names and places will be replaced with pseudonyms (fake names) to make sure no one can be identified. All identifiers (details that might give away your identity) will be removed. This means that all names will be replaced with fake names and information or details that might reveal who was in involved in the study will be removed.

The area will be referred to as a city in the South West of England in all research outputs, in order to provide a background to the research setting.

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The data with your names and details removed will be kept by the University for 10 years after the end of the study (July 2018), then after this 10 years keeping the data will be reviewed.

I have some more questions; who should I contact?

Please ask any questions directly to me (Niamh) via email/ phone, your parent/ guardian or a member of staff within the school. If you have any concerns or complaints about the research, then please contact Emma Rich (research supervisor) (or ask a parent/ guardian/ staff member to do so for you). Please see page 1 for contact details.

What will happen to the results of the study?

The results will be part of a PhD research project at the University of Bath. The results will be released in reports, academic publications and knowledge exchange events.

This project has been reviewed by and received ethics clearance through the Research Ethics Approval Committee for Health, at the University of Bath

Young person's assent form for study

How can we enact pedagogy to reduce disordered eating in schools? A preventative initiative theorising the relationship between body pedagogies and eating disorders.

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Please sign your initial to the right of each statement in order to confirm understanding:

The purpose and details of this study have been explained to me. I understand that this study is for University of Bath research.

I have been able to ask questions about the study and have received answers to questions.

I understand that I can stop taking part in activities at any time.

I understand that this project has been reviewed by, and received ethics clearance through, the Research Ethics Approval Committee for Health at the University of Bath.

I understand who will have access to the information I provide, how it will be stored, and what will happen this information at the end of the project.

I have read and understood the information sheet.

I agree to take part in this project.

Your name: _____   Date:

_____

Your signature: _____

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Researcher's
name: _____   Date:

_____

Researcher's
signature: _____

Focus groups – parent/guardian information sheet and consent form

Parent/ guardian study information sheet for focus groups

Contact details:

If you have any further questions about the research, please contact Niamh Ní Shúilleabháin

Name of researcher: Niamh Ní Shúilleabháin (PhD Student in Health)
Email: N.Ni.Shuilleabhain@bath.ac.uk
Work: 01225 385833
Mobile: ▮▮▮▮▮▮▮▮

If you have any concerns about the research, please contact Emma Rich

Research supervisor: Dr. Emma Rich
Email: E.Rich@bath.ac.uk
Telephone: 01225 386638
University address: Department for Health, University of Bath, BA2 7AY

What is the purpose of the study?

This project is a collaboration with the national charity for eating disorders Anorexia Bulimia Care (ABC). It will explore how the teaching about the body could be done so as to reduce the incidence of eating disorders and body dissatisfaction. The research seeks to work with your child and their peers to develop a creative initiative that works to prevent the development of eating disorders and the broader spectrum of issues surrounding body dissatisfaction and problem eating.

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What are the benefits of the study?

There are no obvious direct benefits of taking part in this project. However, your child's involvement with provide them with the opportunity to…

- Voice their thoughts and feelings on issues that impact them.
- Work with the researchers and their peers on developing a project that works towards addressing eating disorders and body dissatisfaction in schools.
- Take part in activities and lessons that are designed to help them with the bodily pressures they may face.

Who is doing this research and why?

This study is part of my (Niamh Ní Shúilleabháin) PhD research project at the University of Bath. The project is a collaboration with the national charity for eating disorders and aims to develop a schools-based initiative to prevent the development of eating disorders and body disaffection.

What will I be asked to do and how much time will it take?

You/ your child is being asked to take part in two short focus groups with seven other students from the year group.

- A focus group will be held before the class based initiatives. The young people will be able to express themselves through the means they feel most comfortable. This may be speaking, drawing, writing or collage. The aim of these focus groups is to gage young people's understandings and thoughts on issues surrounding the body and weight so as to inform the initiatives.

- A focus group will be held after the conclusion of the initiatives. Once again the young people will be able to express themselves through the

means they feel most comfortable. These focus groups will involve asking the young people what they thought of the initiatives, what the merits were and where there was room for improvement.

The audio of the focus groups will be recorded using an iPad.

Once I take part, can I change my mind?

Yes, at any time during the interview your child is free to withdraw from taking part, for any reason and they will not be asked to explain reasons for withdrawing. Your child can request to have their data removed/ destroyed, the time limit for data withdrawal will be two weeks after the final focus group.

Participation is optional, if your child does not wish to take part in the focus groups a reading space supervised by a DBS checked adult will be organised for them.

Are there any risks in taking part?

Risk is highly unlikely when taking part.

However as this research is concerned with cultures of disordered eating and bodily disaffection, discussions surrounding such topics and related topics may cause embarrassment or stress in the participants involved. Topics of concern may also be raised by a participant as a result of such discussions. Your child will not be pressed to engage with any part of the research they feel uncomfortable with and negative reactions will be monitored. Your child can decide to stop and leave the focus groups at any time without giving an explanation. Your child can request to have their data removed/ destroyed. The time limit for data withdrawal will be two weeks after the final focus group.

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I am working with the national charity for eating disorders, Anorexia Bulimia Care (ABC) on this project. ABC are available to provide support and guidance to your children and you, their parents and guardians, should they become unduly stressed by issues sensitive to them that may be raised at any point during the project. ABC is a registered charity with 25 years of expertise in dealing with issues surrounding eating disorders and body image distress.

ABC run national helplines and email support for anyone struggling with problem eating or body image distress as well as a separate helpline for friends and family who may be concerned about someone's eating or body image.

They have an in house registered dietician who can aid in providing nutritional advice/ support to young people and their carers. The charity runs a national befriending service for anyone suffering with an eating disorder, by matching sufferers with trained supporters who have successfully recovered from eating distress. ABC provide support and guidance in helping individuals access the professional treatment they need.

Their website acts as a wealth of information on eating disorders and body image distress, as well as associated issues (http://www.anorexiabulimiacare.org.uk/). The charity have a number of leaflets and booklets that provide young people and their parent/ guardians with information on problem eating and body image distress, as well as guidance on how to access support on these issues. I will be bringing these along to each school and you or your child can request these from me, either directly in person or by telephone (0███████████ .

If **YOUR CHILD** is struggling with an eating disorder or worried they might be, they can contact ABC:

Support line: 03000 11 12 13 Option 1

Email: support@anorexiabulimiacare.org.uk

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If you're a **PARENT, FAMILY MEMBER OR FRIEND** of someone struggling with an eating disorder, or you're worried they might be:
Family & friends support line: 03000 11 12 13 - Option 2

Email: familyandfriends@anorexiabulimiacare.org.uk

The sensitivity of the topics will be a central concern in the analysis and reporting of findings and researchers will avoid making value judgments about participants' experiences and will take appropriate action if any child protection issues are raised.

What will happen to the information provided?

Your child's name will be replaced with a pseudonym and all identifiers will be removed from research outputs.

The interview will be recorded using a voice recorder app on a password protected iPad and saved in an encrypted folder. Automatic back up/ upload to the cloud from the iPad will be disabled to maintain data security. The files will then be transferred onto a secure computer folder and subsequently transcribed. Only the researcher (Niamh) and research supervisors will have access to this raw data.

The files will then be transferred onto a secure computer folder and subsequently transcribed. Only the researcher (Niamh) and research supervisors will have access to this raw data.

Data collected will be preserved, in an anonymised form, and may be reused for new research. I will apply strict restrictions to the processed, anonymised data and genuine researchers will have to receive permission from me (Niamh) and my supervisors in order to use this processed anonymised data.

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For any research outputs (e.g., academic publications), all names and places will be replaced with pseudonyms to make sure no one can be identified. All identifiers will be removed. The area will be referred to as a city in the South West of England in all research outputs, in order to provide a background to the research setting.

The anonymised data will be retained by the University for 10 years after the end of the study (July 2018) after which retention will be reviewed.

I have some more questions; who should I contact?

Please ask any questions directly to me (Niamh) via email/ phone, your parent/ guardian or a member of staff within the school. If you have any concerns or complaints about the research, then please contact Emma Rich (research supervisor). Please see page 1 for contact details.

What will happen to the results of the study?

The results will be part of a PhD research project at the University of Bath. The results will be released in reports, academic publications and knowledge exchange events.

Parent/ guardian consent form for focus groups

Please sign your initial to the right of each statement in order to confirm understanding:

I agree to my child participating in the focus groups carried out by Niamh Ní Shúilleabháin from the University of Bath to aid with the initiative preventing

eating disorders and body disaffection in schools.

I understand that my child's participation means that their and my personal data (which includes things like names, addresses and other details we may provide) will be held by the University and I consent to our data being used for research purposes and for related legitimate purposes, for so long as this research is being undertaken and/or reviewed.

Data collected will be preserved, in an anonymised form, and may be reused for new research.

I have been able to ask questions about both the study and focus groups and have received answers to questions.

I understand that I can withdraw my child from taking part in the focus groups at any time.

I understand that this project has been reviewed by, and received ethics clearance through, the Research Ethics Approval Committee for Health at the University of Bath.

I am aware that my child can withhold any artwork they produce in the focus groups or refuse for it to be used in the research.

For any artwork that your child does not withhold, you/your child will own the copyright in any artwork that they produce and share with me/the University. However, you/your child hereby grant me an irrevocable, non-

exclusive licence to use the art work for academic publications and knowledge exchange events and reproduce and adapt it as necessary for purposes related to this research. You understand that any such artwork may therefore be included in academic publications and knowledge exchange events and seen by academics/ members of the public. The artwork would not be attributed to any individual and identifiers would be removed.

.

I am fully aware that my child is not obliged to answer any question

I agree to have the focus group audio recorded on an iPad so it can be transcribed after the focus group is held.

I understand who will have access to the information my child provides, how it will be stored, and what will happen this information at the end of the project.

I have read and understood the information sheet.

Your name:	_____	Date: _____

Your signature:	_____

Researcher's name:	_____	Date: _____

Researcher's signature:	_____

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Does your child
have any dietary
requirements?

Young person's information sheet for focus groups

Contact details:

If you have any further questions about the research, please contact Niamh Ní Shúilleabháin

Name of researcher: Niamh Ní Shúilleabháin (PhD Student in Health)
Email: N.Ni.Shuilleabhain@bath.ac.uk
Work: 01225 385833
Mobile: ▮▮▮▮▮▮▮▮▮

If you have any concerns about the research, please contact Emma Rich

Research supervisor: Dr. Emma Rich
Email: E.Rich@bath.ac.uk
Telephone: 01225 386638
University address: Department for Health, University of Bath, BA2 7AY

What is the purpose of the study?

- For this project I am working together with the national charity for eating disorders Anorexia Bulimia Care (ABC). It will explore how approaches to teaching surrounding the body and health could be done differently so as to address eating disorders and body dissatisfaction. I want to work with you to develop a fun project. This project may, for example, take the form

of a parade, a campaign, a festival, an art show, a discussion group etc. However the exact form of the creative initiative will be decided by you and your peers. The aim of this project is to understand and explore why some beliefs surrounding health and food can make us feel bad about ourselves.

What are the benefits of the study?

There are no obvious direct benefits of taking part in this project. However, your involvement in the project will help us to provide you with the opportunity to…

- Have your say on issues that impact you and work towards change in your school.
- Take part in fun and creative artistic activities that explore your thoughts and feelings on issues related to the body, diet and image.
- Explore what you have learnt about eating disorders and issues related to the body from sites outside of schools such as TV, internet etc.
- Work with others in leading a project to address eating disorders and body dissatisfaction.

Who is doing this research and why?

This study is part of my (Niamh Ní Shúilleabháin) PhD research project at the University of Bath. A PhD is a three year long research project studied at doctoral level. I am working with the national charity for eating disorders to address eating disorders and body disaffection in schools.

What will I be asked to do and how much time will it take?

You are being asked to take part in two short focus groups with seven other students from the year group.

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- A focus group will be held before the lessons and project. This will involve talking together in a group. You will be able to express yourself in whatever way you feel comfortable. This may be speaking, drawing, writing or collage. The aim of these focus groups is to hear your thoughts on health and the body so I can learn from you before doing the lessons and projects together.

- A focus groups will be held after the lessons and project have concluded. Once again you will be able to express yourself in whatever way you feel comfortable. These focus groups will ask you what you thought of the lessons and project, what you liked and what could be better.

The audio (sound) of the focus groups will be recorded using an iPad.

Once I take part, can I change my mind?

Yes, at any time during the interview you are free to withdraw from taking part for any reason and you will not be asked to explain your reasons for withdrawing. You can request to have your data removed/ destroyed. The time limit for data withdrawal will be two weeks after the final focus group.

Participation is optional, if you do not wish to take part in the focus groups you may leave without saying anything and go to a reading space supervised by a DBS checked adult.

Are there any risks in taking part?

Risk is highly unlikely when taking part.

However as this research is concerned with questioning the messaging that can contribute to disordered eating and bodily disaffection, discussions surrounding such topics and related topics may cause embarrassment or stress to those

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involved. Topics of concern may also be raised by a young person as a result of such discussions. You will not be pressed to engage with any part of the research you feel uncomfortable with and negative reactions will be monitored. You are free to withdraw from the focus groups at any time without providing any explanation. You can request to have your data removed/ destroyed. The time limit for data withdrawal will be two weeks after the final focus group.

I am working with the national charity for eating disorders, Anorexia Bulimia Care (ABC) on this project. ABC are available to provide you and your parents/ guardians with support and guidance should you feel uncomfortable at any point during the project or if you would like to talk privately about any of the issues that may be raised at any point during the project. ABC is a registered charity with 25 years of expertise in dealing with issues surrounding eating disorders and body image distress.

ABC run national helplines and email support for anyone struggling with problem eating or body image distress as well as a separate helpline for friends and family who may be concerned about someone's eating or body image.

They have an in house registered dietician who can aid in providing nutritional advice/ support to you and your parent/ guardians. The charity runs a national befriending service for anyone suffering with an eating disorder, by matching sufferers with trained supporters who have achieved sustained recovery from eating distress. ABC provide support and guidance in helping individuals access the professional treatment they need.

Their website acts as a wealth of information on eating disorders and body image distress, as well as associated issues (http://www.anorexiabulimiacare.org.uk/). The charity have a number of leaflets and booklets that are designed to provide you and your parents/ guardians with information on problem eating and body image distress, as well as guidance on how to access support on these issues. I

will be bringing these along to your schools and you can request these from me, either directly in person or by telephone (███████████).

If **YOU** are struggling with an eating disorder or worried you might be, you can contact ABC:

Support line: 03000 11 12 13 Option 1

Email: support@anorexiabulimiacare.org.uk

If you're a **FAMILY MEMBER OR FRIEND** of someone struggling with an eating disorder, or you're worried they might be:

Family & friends support line: 03000 11 12 13 - Option 2

Email: familyandfriends@anorexiabulimiacare.org.uk

What will happen to the information I provide?

Your name will be replaced with a pseudonym and all identifiers will be removed from research outputs. This means that your name will be replaced with a fake name and any information or details that might reveal who you are will be removed.

The focus group will be recorded using a voice recorder app on a password protected iPad and saved in an encrypted folder. Automatic back up/ upload to the cloud from the iPad will be disabled to maintain data security. The files will then be transferred onto a secure computer folder and subsequently transcribed (written up). Only the researcher (Niamh) and research supervisors will have access to this raw data.

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Data collected will be preserved, in an anonymised form, and may be reused for new research. I will apply strict restrictions to the processed, anonymised data and genuine researchers will have to receive permission from me (Niamh) and my supervisors in order to use this processed, anonymised data.

For any research outputs (e.g., academic publications), all names and places will be replaced with pseudonyms (fake names) to make sure no one can be identified. All identifiers will be removed. The area will be referred to as a city in the South West of England in all research outputs, in order to provide a background to the research setting.

The data with your names and details removed will be kept by the University for 10 years after the end of the study (July 2018), then after this 10 years keeping the data will be reviewed.

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I have some more questions; who should I contact?

Please ask any questions directly to me (Niamh) via email/ phone, your parent/ guardian or a member of staff within the school. If you have any concerns or complaints about the research, then please contact Emma Rich (research supervisor) or ask a parent/ guardian/ member of staff to do so for you. Please see page 1 for contact details.

What will happen to the results of the study?

The results will be part of a PhD research project at the University of Bath. The results will be released in reports, academic publications and knowledge exchange events.

<div align="center">

Young person's assent form for focus groups

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Please sign your initial to the right of each statement in order to confirm understanding:

I agree to participate in the focus groups carried out by Niamh Ní Shúilleabháin from the University of Bath to aid with the initiative preventing eating disorders and body disaffection in schools.

I understand that my participation means that my personal data (which includes things like my name, address and other details I may provide) will be held by the University and I consent to my data being used for research purposes and for related legitimate purposes, for so long as this research is being undertaken and/or reviewed.

Data collected will be preserved, in an anonymised form, and may be reused for new research.

I have been able to ask questions about both the study and focus groups and have received answers to questions.

I understand that I can stop taking part in the focus groups at any time.

I understand that this project has been reviewed by, and received ethics clearance through, the Research Ethics Approval Committee for Health at the University of Bath.

I am aware that I can withhold any artwork I produce in the focus groups or refuse for it to be used in the research.

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For any artwork that you do not withhold, you child will own the copyright in any artwork that you produce and share with me/the University. However, you child hereby grant me an irrevocable, non-exclusive licence to use the art work for academic publications and knowledge exchange events and reproduce and adapt it as necessary for purposes related to this research. You understand that any such artwork may therefore be included in academic publications and knowledge exchange events and seen by academics/ members of the public. The artwork would not be attributed to any individual and identifiers would be removed.

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I am fully aware that I am not obliged to answer any questions in the focus group.

I agree to have the focus group audio recorded on an iPad so it can be transcribed after the focus group is held. I am aware that I have the right to edit the transcript of the focus group once it has been completed.

I understand who will have access to the information I provide, how it will be stored, and what will happen this information at the end of the project.

I have read and understood the information sheet.

Your name: _____   Date:

_____

Your signature: _____

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Researcher's name: _____   Date:

_____

Researcher's   _____
signature:

Do you have any
dietary
requirements?