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Developing a socially-just teaching personal and social responsibility (TPSR) approach: a pedagogy for social justice for physical education (teacher education)*

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ABSTRACT

Background: Social justice as a concept and a pedagogy has (and is) gaining traction in physical education teacher education [Walton-Fisette, J. L., and S. Sutherland. 2018. "Moving Forward with Social Justice Education in Physical Education Teacher Education". *Physical Education and Sport Pedagogy* 23 (5): 461–468] and school physical education [Philpot, R., G. Gerdin, W. Smith, S. Linnér, K. Schenker, K. Westlie, K. M. Moen, and L. Larsson. 2021. "Taking Action for Social Justice in HPE Classrooms Through Explicit Critical Pedagogies." *Physical Education and Sport Pedagogy* 26 (6): 662–674]. Despite this growing body of research, there seems to be a lack of understanding around the 'how' question; 'how' can we teach about, through, and for social justice (pedagogies) in PETE (in preparing pre-service teachers) and in school physical education? Reflecting on a number of papers as part of a Special Issue in *Physical Education and Sport Pedagogy*, [Flory, S. B., and D. Landi. 2020. "Equity and Diversity in Health, Physical Activity, and Education: Connecting the Past, Mapping the Present, and Exploring the Future." *Physical Education and Sport Pedagogy* 25 (3): 213–224, 221] suggest the need to re-think and re-imagine physical education curriculum, practice and policy by making new connections and relationships between models-based practices and sociocultural theories.

Purpose: Guided by asking 'What is worth doing?' and 'Is it working?' [Hellison, D. 2011. *Teaching Personal and Social Responsibility Through Physical Activity*. 3rd ed. Champaign, IL: Human Kinetics], we explore, re-conceptualise, and re-imagine the Teaching Personal and Social Responsibility (TPSR) model as an approach to teach about, through, and for social justice (pedagogies).

Discussion: A Figure, consisting of three strands, was constructed to visualise the socially-just TPSR approach. As part of this, we have reconceptualised the TPSR levels to 'spaces'. As spaces, students can start in different (and multiple) spaces and move between spaces throughout the lesson. The first two strands of the Figure (social justice topic and the TPSR spaces) inform the pedagogical approaches (strand three) and the pedagogical approaches are underpinned by the teaching about (social justice topic – strand one) and through (TPSR spaces – strand two) social justice. The alignment of the three strands can therefore lead to meaningful, informed, and socially-just learning experiences.

Conclusion: The need for social justice education is clear. And yet, teachers

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and teacher educators remain uncertain about how to implement social justice content and pedagogies into physical education contexts such as the field and gymnasium. Honouring Hellison's forty years of (re)developing the theory of TPSR based on what is learned in practice, we suggest this socially-just TPSR approach may open possibilities and potentialities in which educators (i.e. teacher educators, in-service teachers, and pre-service teachers) can learn to teach about, through and for social justice (pedagogies). We have used the litmus test of 'What is worth doing?' to guide us. We truly believe providing educators with a socially-just TPSR approach which may enhance the teaching about, through, and for social justice (pedagogies) is worth doing.

Introduction

Social justice as a concept and a pedagogy has (and is) gaining traction in physical education teacher education (PETE; Walton-Fisette and Sutherland 2018). There are also recent examples of social justice research being conducted with teachers in school physical education (Linnér et al. 2020; Philpot et al. 2021). Despite this growing body of research, there seems to be a lack of understanding around the 'how' question; 'how' can we teach about, through, and for social justice (pedagogies) in PETE (in preparing pre-service teachers) and in school physical education? While we acknowledge authors who have recently explored this, for example, Shiver, Richards, and Hemphill (2020) who explored 'how' culturally relevant physical education can be taught by utilising the TPSR model, the question of 'how' widely remains. In her keynote at AERA SIG 93 'Research on Learning and Instruction in Physical Education', Dr. Katie Fitzpatrick discussed the three areas of research in the physical education field, namely: Intervention research (e.g. exploring behaviours, physical activity); Pedagogical research (e.g. models-based practice, PETE); and Socio-cultural research (e.g. social justice). In the socio-cultural research space, Dr. Fitzpatrick discussed how suggested practices/pedagogies are not a strength of this research; the 'how' may be missing and we consider this a 'big issue' in physical education. This is critical in getting the two areas of research (socio-cultural research and pedagogical research) talking to each other for the benefit of physical education practice. A promising example of these two areas of research talking to each other would be the work of Luguetti, Kirk, and Oliver (2019) whereby socially critical research and pedagogical research combined and emphasised the 'how' through the activist sport pedagogical model.

Research has continually alluded to the challenges around the enactment of social justice pedagogy in physical education. For example, Gerdin et al. (2021, 3) highlight how the 'enactment of social justice perspectives in and through the physical in PE [Physical Education] classes remains a challenge for many HPE [Health and Physical Education] teachers'. Interestingly, it has been noted that this challenge exists in the physical activity space (e.g. gym hall and sports fields) and that teachers feel more comfortable teaching social justice in classroom-based spaces. When we turn to PETE, Flory and Walton-Fisette's (2015, 225) research on teaching sociocultural issues to pre-service teachers highlights similar challenges as they reflected on 'whether we were "getting through" to our students. We questioned whether our students were (a) understanding the socio-cultural ideologies we were teaching them and (b) able to transfer that content knowledge and apply it to the practical setting of PE'. Ovens and colleagues' (2018) research, which explored the socio-political networks which shape the enactment of PETE curriculum in relation to social justice education, shed light on how teaching about, through, and for social justice (pedagogies) is caught up in an array of challenges at the teacher educator (the individual) level, the programmatic level, and the national level. There seems to be a mistranslation between the 'vision' and the 'practice' (the *how*) of social justice (pedagogies). Shelley and McCuaig's (2018) research, which explored the role of critical pedagogy in health physical education teacher education, pointed in the direction of Jennifer Gore's (1998) work which argued that while scholarship on critical and radical pedagogies

continued to demand a translation of vision into practice, evidence or direction for enactment on such practices were missing; a similar argument to the ‘big issue’ identified by Fitzpatrick (Marttinen 2021) 23 years later.

While there are some promising examples of the ‘how’ of pedagogies for social justice, we question how such promising pedagogies of social justice can be translated into practice in ways that support educators (i.e. teacher educators, pre-service teachers, practicing teachers) and their students? And we further question if such pedagogies could underpin all teaching practice? We aim to answer these questions throughout this paper by exploring, re-conceptualizing, and re-imagining the Teaching Personal and Social Responsibility (TPSR) model as an approach to teach about, through, and for social justice (pedagogies). Reflecting on a number of papers as part of a Special Issue ‘Equity and diversity in health, physical activity, and education’ in *Physical Education and Sport Pedagogy*, Flory and Landi (2020, 221) suggest the need to re-think and re-imagine physical education curriculum, practice and policy by making new connections and relationships. The authors leave us with a prompting question, ‘What innovative affects can be produced by forging new relationships between models-based practices and sociocultural theories?’ (Flory and Landi 2020, 221). We are guided by this prompt in reconceptualising TPSR with a socially just lens. Our intention is not to ‘reinvent the TPSR wheel’ but to change the ‘tire’ by respecting Dr. Don Hellison’s legacy through continually asking ‘What is worth doing?’ and ‘Is it working?’ and ‘making changes as the needs of youth [and society] evolve’ (Richards and Shiver 2020, 309). Before outlining the reconceptualised socially-just TPSR approach, we will further discuss social justice pedagogies in physical education and the identified ‘big issue’. We will then move onto exploring TPSR as an approach for teaching social justice before sharing our re-conceptualised socially-just TPSR approach and a number of considerations.

Pedagogies for social justice in physical education

Social justice can be viewed as both a process and a goal (Walton-Fisette and Sutherland 2018). This conceptualisation aligns with the question we posed in the introduction: ‘how’ can we teach about, through, and for social justice (pedagogies) in PETE (in preparing pre-service teachers) and in school physical education? There are three interrelated elements to the question; teaching *about* (i.e. the content) and *through* (i.e. the pedagogy), which both constitute the ‘process’, and *for* (i.e. a socially just society) which represents the ‘goal’. Gerdin et al. (2021) conceptualise pedagogies for social justice by alluding to Wright’s (2004, 7) work: ‘teaching practices that assist students to examine and challenge the status quo, the dominant constructions of reality and the power relations that produce inequities, in ways that can lead to advocacy and community action’. Building on this, and in order to further understand what pedagogies of social justice can look like, it is worth outlining Gerdin et al. (2021) nine examples of pedagogies for social justice at length:

- i *Pedagogies of Care*: espouse building relationships, encouraging inclusion, and allowing students to express their emotions. Gerdin et al. (2021) explicitly commented that in isolation a pedagogy of care is not a pedagogy for social justice. However, if there is an intended action to address an inequality and social justice, this pedagogy can contribute to pedagogies for social justice.
- ii *Pedagogies of Understanding*: connected to pedagogies of care, pedagogies of understanding encourage teachers to understand their students’ context, backgrounds, circumstances, and needs. Pedagogies of understanding require the teacher to make decisions in the moment regarding students’ involvement in physical education class (e.g. attendance, physical education clothing, participation) based on what the teacher knows about their personal situation.
- iii *Pedagogies of Inclusion*: embracing pedagogies of care and understanding, pedagogies of inclusion emphasise a desire for including all students. By engaging in pedagogies of

inclusion, the teacher identifies potential for exclusion in the physical education class and addresses these non-inclusive practices with those who induce exclusion and those who are excluded. A teacher can also use non-inclusive occasions as an opportunity or a 'teachable moment' for discussion and reflection with students, but, most importantly, for taking action and enacting inclusive practices.

- iv *Pedagogies That Build Relationships*: In Gerdin and colleagues' (2021, 8) research with teachers, there was an emphasis placed on the importance of building relationships with students. The authors identified particular pedagogical strategies, '(1) knowing the student(s), (2) reflecting on individual, environmental and relational aspects, and (3) using caring teaching strategies' as key to the development of teacher-student relationships.
- v *Pedagogies that Foster Reciprocal Respect*: moves from teacher-led pedagogies, whereby the teacher takes control and is respectful to the students and as such the students will return that respect, to student-centred pedagogies built on collaboration and dialogue where respect is constructed through respectful interactions between teacher and student. This 'moves students beyond engaging in learning activities out of respect for the teacher authority and within teacher designed classroom structures toward a position of more agency where they have the responsibility to make decisions within the classrooms' (Gerdin et al. 2021, 9).
- vi *Democratic Pedagogies*: are built on the attributes of democracy and involve valuing student voice, providing student choice, negotiating the curriculum with students, sharing power between teacher and student, and moving from a teacher-led class to a student-centred class.
- vii *Pedagogies for Social Cohesion*: Gerdin et al. (2021) explicitly suggest the need to move beyond encouraging students to work in groups with others who may be different to them (for example, in a socio-economic, ethic, cultural, gendered, and/or religious sense). That is, they propose the need to use these groups as opportunities to teach students to understand others' positionality and the communities and societies they are a part of.
- viii *Culturally Relevant Pedagogies*: allow for students to express their cultural identities. Gerdin et al. (2021) comment on the proactiveness of the teacher in seeking knowledge of different cultures that reflect that of their students. These pedagogies also encourage students to develop critical thinking skills in challenging dominant societal inequalities.
- ix *Explicit Pedagogies for Social Justice*: are pedagogies which are explicitly used to address social justice topics in the physical education lesson(s), for example, racial discrimination, ability discrimination, and gender discrimination.

As we have attempted to demonstrate in the above pedagogical descriptors, these are not separate entities and can overlap, combine, and develop into pedagogies for social justice. It is also important to explicitly qualify that these examples of pedagogies for social justice are not the only way of teaching about, through, and for social justice (pedagogies). There are many promising examples of 'doing' social justice work (e.g. addressing social injustices) in the literature, for example, negotiating the curriculum with students in rebalancing power dynamics between students and teacher (e.g. Enright and O'Sullivan 2010), through an activist approach (e.g. Oliver and Kirk 2016; Luguetti, Kirk, and Oliver 2019), through adopting culturally relevant pedagogies (e.g. Shiver, Richards, and Hemphill 2020), and through trauma-informed approaches (e.g. Quarmby et al. 2021). Despite these promising examples, and the recent publication of a book on pedagogies of social justice in physical education and youth sport (Lynch, Walton-Fisette, and Luguetti 2022) and on teaching about social justice issues in physical education (Walton-Fisette, Sutherland, and Hill 2019), there continues to be limited approaches and practices to suggest 'how' to teach about, through, and for social justice (pedagogies) particularly in the practical space of physical education. We are suggesting that TPSR can be re-conceptualised into a pedagogy for social justice which encapsulates the previously mentioned pedagogies for social justice (Gerdin et al. 2021).

TPSR as an approach for social justice education

The full development of caring requires that students acquire a sense of purpose in life that extends beyond personal involvement and development to a commitment to bettering the world. It is essential to the well-being of an individual and society to progress from concern for self to concern for others to concern for all. (Hellison 1985, 132)

Long before social justice was a concept trickling into PETE and schools, Dr. Don Hellison, the creator of TPSR, recognised the need for students to acquire skills in extending their concern for self to concern for all. Some three decades later, Kirk (2019) suggested that TPSR should be viewed as Hellison's contribution to social justice for alienated youth and furthermore that the approach is 'fundamentally concerned with social justice and could be regarded as a form of critical pedagogy' (Casey and Kirk 2020, 56). Other researchers have suggested possibilities for further inquiry into the potential of TPSR as 'a supporting model to reinforce and enhance the teaching of democracy and the promotion of social justice' (Riolo 2019, 546). Our reconceptualising of TPSR as an approach that supports the teaching and learning of social justice in physical education contexts intends to provide insights into developing programming and curricula alongside teacher and teacher educator practices.

Over the last 40 years TPSR has been consistently utilised or adapted in various contexts as an approach to the teaching and learning of personal and social responsibility through physical activity (see Richards and Shiver 2020). Studies have established TPSR as an influential humanistic and social development model for physical education that supports teachers and pupils in attending to the affective domain (Siedentop 1990), a way to use sport and exercise to promote life skills (Hodge and Danish 1999), and an effective way to enhance the systematic integration of life skills development within physical activity-based programmes (Walsh, Veri, and Scobie 2012). TPSR is also recognised as an approach relevant for underserved youth (Siedentop, Mand, and Taggart 1986) and a model having applicability to diverse settings and contexts (Caballero-Blanco, Delgado-Noguera, and Escartí-Carbonell 2013). Literature reviews have also confirmed that hundreds of studies have established TPSR as a powerful tool to positively impact young people's attitudes and behaviours in a variety of contexts (e.g. recreation, after-school, and in-school programming) (see Blezien, MacKenzie, and Wright 2013; Caballero-Blanco, Delgado-Noguera, and Escartí-Carbonell 2013; Hellison and Martinek 2006; Hellison and Walsh 2002). For example, a systematic review of TPSR in physical education contexts reported students '(a) reduced their aggressiveness and disruptive behaviours; (b) improved self-control, caring, conflict resolution, responsibility, enjoyment, relatedness, empathy, self-confidence, self-esteem, and self-efficacy; and (c) improved truancy, tardiness, grades, and their vision and motivation towards their academic and professional future' (Pozo, Grao-Cruces, and Pérez-Ordás 2018, 72). In addition, TPSR has been found to provide benefits to both those implementing the model as well as participants learning through the model (Caballero-Blanco, Delgado-Noguera, and Escartí-Carbonell 2013; Hellison and Walsh 2002; Pozo, Grao-Cruces, and Pérez-Ordás 2018). Teachers have changed their prejudices and preconceptions about at-risk pupils because of the model's focus on relationship building (Pozo, Grao-Cruces, and Pérez-Ordás 2018). As a model that has been argued as having 'the potential to formulate a positive and safe environment' (Ellison, Walton-Fisette, and Eckert 2019, 33), TPSR provides an ideal space to facilitate the teaching and learning of sensitive content such as social justice topics.

Despite this relationship between TPSR and social justice education, there has been limited research conducted in this space. Shiver, Richards, and Hemphill (2020) research explored the relationship between teaching culturally relevant physical education and the TPSR model from a pre-service teacher perspective. Shiver, Richards, and Hemphill (2020) aligned the strategies of culturally relevant physical education and the TPSR model, emphasising the similar humanistic underpinnings of both approaches. Interestingly, this research highlighted the usefulness in adopting the TPSR model when teaching culturally relevant approaches. For example, the pre-service teachers in the Shiver, Richards, and Hemphill (2020) study experienced a 'culture shock' when teaching in

culturally different situations but drew on TPSR in the development of relationships with the children which, over time, reduced the pre-service teachers' negativity around the culturally different experience. Overall, the pre-service teachers in that study applauded the TPSR model in assisting them teaching cultural relevant physical education: 'The PSTs [pre-service teachers] indicated that the [TPSR] model's guidance was pivotal in changes in their subjective theories relative to physical education, working with children in low-income communities, and ability to implement CRPE [culturally relevant physical education] in field experience' (Shiver, Richards, and Hemphill 2020, 311). Given the positive experiences of aligning two pedagogical approaches (culturally relevant physical education and the TPSR model) (Shiver, Richards, and Hemphill 2020), we are encouraged to build on this and, rather than using TPSR as a 'catalyst' to support another approach (e.g. CRPE), we are suggesting a reconceptualization of TPSR which will allow for the teaching about, through, and for social justice (pedagogies). We now move onto translating our vision into practice by discussing the development of a socially-just TPSR approach.

Translating our vision into practice: a socially-just TPSR approach

Hellison devoted himself to the development of personal and social responsibility as a practice-driven curriculum and instruction model as it included a curricular framework and instructional strategies (Siedentop and Tannehill 2000). The curriculum and instruction model was developed as a way of supporting students in extending their concern for self to concern for all, and ultimately, as a way of being (Hellison 1985; Richards and Shiver 2020). Recent literature reviews outline the almost 50-year adaptation of TPSR to the teaching and learning of personal and social responsibility within and outside of physical activity contexts (Richards and Shiver 2020; Pozo, Grao-Cruces, and Pérez-Ordás 2018). This continuous adaption is founded, in part, in Hellison's (2011) belief that 'all program leaders need to modify TPSR to fit their needs' (150) and that a rigid framework has the potential to 'reduce the humanity by overlooking the idiosyncratic zigzag nature of the educational process' (17). The reconceptualization offered in this paper responds to student and societal need for the integration of social justice topics in all curricular contexts.

Figure 1 visualises 'our vision' – a socially-just TPSR approach—which can be translated into 'practice'. Working through this Figure, and starting on the left-hand side with the first of the three strands, the teacher (educator) and students choose a social justice topic as the focus of the lesson. While we focus on identifying a lesson here, we explicitly suggest that this socially-just TPSR approach can/should underpin all physical education practice (we return to this point as we move to the third strand of Figure 1). For example, and keeping with this example throughout, the social justice topic may be LGBTQ+. The chosen social justice topic should be based on the context of the students and the students themselves (i.e. chosen with, by, and for the students), as Walton-Fisette et al. (2019, 2) suggest, 'Pedagogies for social justice must be tailored to fit the setting'. By asking the question 'what social justice topics are prominent in the lives of the learners?' and engaging the learners in this discussion, the teacher (educator) can respond 'by integrating personally meaningful social justice issues into physical education teaching and learning' (Baker, Scanlon, and Tannehill *In Press*, 13). By treating students as partners in the curriculum design process, we are addressing Landi, Fitzpatrick, and McGlashan (2016, 409) observation: 'Other models (e.g. cooperative learning, Sport Education, TPSR, etc.) might well enrich programs and shift practice in positive ways, if they are customized for the contexts and students for which they are employed'.

As we move across the figure, we are introduced to the concept of 'backward design' (Wiggins and McTighe 1998). We have constructed Figure 2 to visualise the process of backward design and inserted quotes from Tannehill and Lund (2015, 73) to clarify the process.

The backward design process encourages educators to start with the end in mind (MacPhail et al. 2021), i.e. the important 'stuff' (Tannehill, van der Mars, and MacPhail 2015). As seen in the arrow on the right-hand side of Figure 2, once the end is determined, the educator then works 'backwards' to determine the assessment (the middle arrow on Figure 2). Finally, as seen in the arrow on the left-

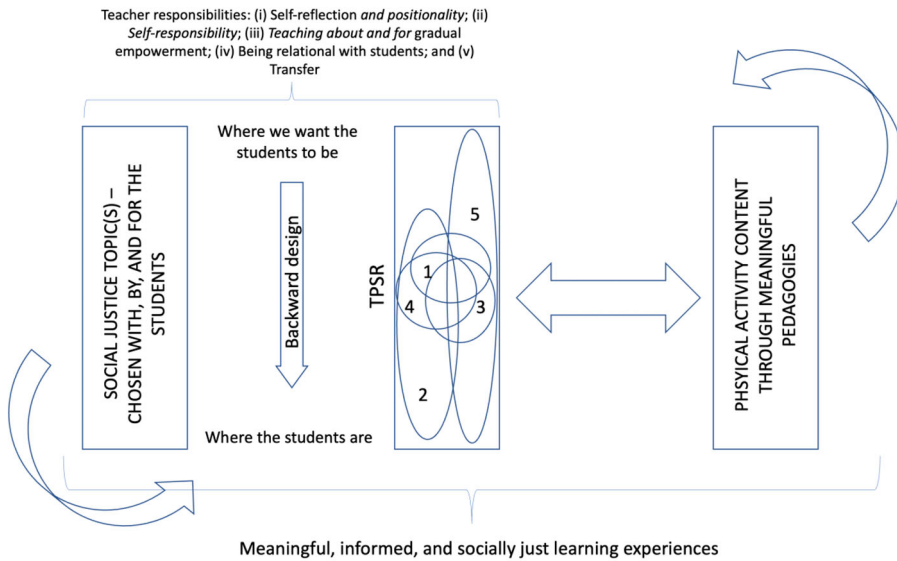


Figure 1. A socially-just TPSR approach.

hand side of [Figure 2](#), the educator determines what instruction and associated learning experiences are most effective and powerful to facilitate such learning and assessment (MacPhail et al. 2021). Instruction should be informed by, and aligned with, the assessment. The same is to be said about the assessment and how it should be informed by, and aligned with, the learning outcome (s). This is represented by the arrows on the top of the Figure. It is not our intention to simplify the backward design process by constructing a Figure which may demonstrate a linear process. This is not the case as this process should be continually reflected on and refined in accordance with the students' learning. The arrow on the bottom of the [Figure 2](#) is inserted to represent this reflection and refinement process. Returning to our chosen example of LGBTQ+, for this lesson (s), the educator (possibly prompted by students in their class) may want students to understand the use of pronouns and as a result of this programme, respect other peoples' pronouns, i.e. the end goal (the important 'stuff'), and work backwards from there in designing an assessment and choosing appropriate, meaningful instruction to facilitate such learning.

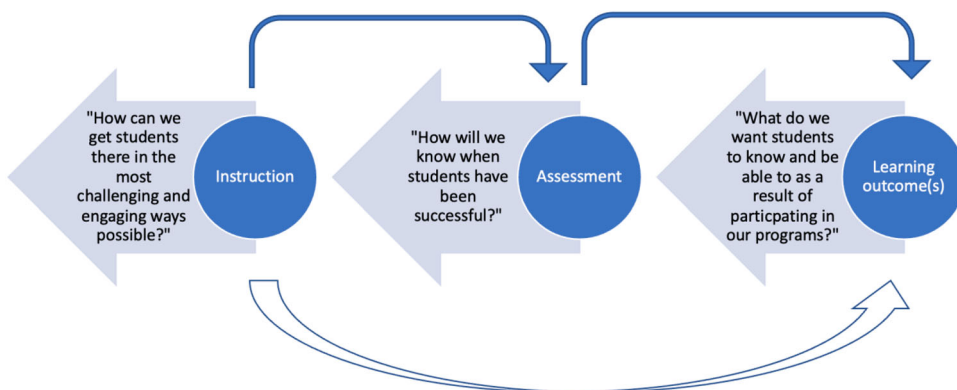


Figure 2. Backward design.

Returning to [Figure 1](#), we move onto the middle strand – the reconceptualised TPSR ‘levels’ to TPSR ‘spaces’. The most ‘visible and easily observed indicator of a TPSR program’ is the five-level framework (Gordon and Beaudoin 2020, 341). As such, the levels are likely the most familiar component of a TPSR approach. Hellison’s (2011) continual re-design of the five- Responsibility Levels to better meet the needs of students include: (1) Respecting the rights and feelings of others (components include self-control, right to peaceful conflict resolution, and right to be included and to have cooperative peers); (2) Effort and cooperation (components include self-motivation, exploration of effort and new tasks, and getting along with others); (3) Self-direction (components include on-task independence, goal-setting progression, and courage to resist peer pressure); (4) Helping others and leadership (components include caring and compassion, sensitivity and responsiveness, inner strength); and (5) Transfer outside the gym (components include trying these ideas in other areas of life, and being a positive role model for others, especially younger kids). In this current conceptualisation, the levels are presented as hierarchical, static, and insinuates the need to ‘pass’ level one before progressing to level two and so on. From a social justice perspective, a reconceptualization is needed. A hierarchical structure is not socially just given it places students in a structure whereby some students are in more powerful positions than others, for example, student A on level five over student B on level one. The current hierarchical structure creates a power issue which can be related to privilege. We define privilege here as a social advantage that an individual has as a result of belonging to a certain social identity group (García 2020). We believe that hierarchical levels can cause such intangible divisions and, in some cases, tangible divisions too depending on the use of the levels. For example, a teacher (educator) may encourage students to self-assess by touching the posted level they felt they operated at for most of the class that day. This has the potential to create division in that students can see (and provide unsolicited comments on) each other’s self-assessment. Teachers may also unintentionally create visible division through practices that reduce the model to only a behaviour management tool. For example, teachers who intend to create a safe environment, may restrict participation by those students who, in the view of the teacher, have not reached a level of responsibility in which they can be trusted to safely and responsibly participate in less structured forms of play (e.g. student-choice day). In other words, students may be working toward ‘student choice day’ in which they get to choose what to play, with whom, for how long, where to play, and when to change activities and equipment. Only those at the teacher’s perception of level three, for example, have shown enough responsibility to be ‘trusted’ to participate in ‘student choice day’, thereby placing them in positions of privilege which may be highly connected to the privilege they have outside of physical education. An example of this may be a student who comes from a family who have the means to pay for them to take part in multiple sports and physical activities (see Wheeler, Green, and Thurston 2019). This student’s privilege is associated with socio-economic status and the possible benefits/opportunities this affords them to learn how to be respectful for the rights and feelings of others (level 1), self-motivated (level 2), and self-directed (level 3) in physical activity spaces and contexts. The student then brings this privilege (e.g. increased physical capital and socialising experiences) – linked to socio-economic status – into the physical education class which provides that student with an advantage, in this case, with reaching the responsibility level required to be rewarded with ‘student choice day’.

We further argue that the static, linear-progression-orientated nature of levels does not capture the complexity of teaching and learning. A design that embraces students coming in and out of multiple levels aligns more closely with the complexity of making decisions that are personally and socially responsible and depicts the connection between the core values and responsibility levels. Building on, and adapting, Hellison’s (2011) work, to capture such fluidity and associated complexity, we feel the levels are better conceptualised as ‘spaces’. As spaces, students can start in different (and multiple) spaces and move between spaces throughout the lesson. It also allows students to remain in a certain space(s) for a period of time. The issue of privilege remains, as it would be unrealistic to believe a reconceptualization from hierarchical levels to more fluid spaces can remove such a societally engrained issue. What the spaces do afford is less division, less perception that one

level needs to be achieved before moving to the next, and recognition that caring for others (level four in the original conceptualisation) can be demonstrated even when self-motivation (level 2) and self-direction (level 3) are not. Overlapping spaces allow for movement between the variety of ways that responsibility might be demonstrated reducing the advantage that some student's may/may not have because of opportunities (or not) afforded to them based in privilege such as socio-economic status, race, gender, gender identity and a host of other social justice matters. For example, and in line with our chosen example of LGBTQ+ and the goal of understanding the use of pronouns, if a student has a sibling who identifies as 'they/them', this student may be located in space 5 (transfer outside the gym) given they have experience in this space of transfer. In saying that, this student may move into space 3 (self-direction) as they may need to resist peer pressure to revert to using 'she/her' or 'he/him' if their peers are not familiar with pronouns and they want to or feel pressured to 'fit in'. The reconceptualization of spaces allows for this unknowing of students' backgrounds, understandings, and positionalities, and captures the 'idiosyncratic zigzag nature of the educational process' (Hellison 2011, 17). We have conceptualised this zigzag nature of learning through the metaphor of a rose whereby the spaces (represented as petals) overlap and centre around the core values (represented as the core of the rose) which serves as a reminder that teaching and learning, and teachers and students are integrally connected (please see Baker, Scanlon, and Tannehill (In Press) for further detail on this). This metaphor, alongside the reconceptualization of spaces, represent the complexity of humans, human interaction, and decision-making.

While we have discussed the two strands and the students' learning, we put emphasis on teacher responsibilities and build on Hellison's (2011) original programme leader responsibilities (located at the top of Figure 1). Firstly, Hellison (2011, 23) discusses the importance of self-reflection as a form of professional development in enhancing practice by asking questions such as 'What's worth doing? and its companion questions Is it working? and What's possible? require deep and critical self-reflection'. For us, the key word here is 'critical'. In relation to teaching for social justice, we need to critically examine our own bias by self-reflecting on our positionality with regards to the social justice topic at hand. Social identity is intrinsically linked with the teaching of social justice. Boylan and Woolsey (2015, 63) have conceptualised this form of social identity as 'social justice identity' which explores 'teachers' relationships to social justice beliefs and principles and their interrelationship with a range of issues'. To understand this relationship, educators need to reflect, understand, and educate themselves on their positionality in relation to the social justice topic which constitutes the first strand, for example, LGBTQ+, while also being aware of the intersectionality of social justice topics. This process has been included in teacher responsibilities. Secondly, we have inserted an additional teacher responsibility to Hellison's (2011) responsibilities, that being, self-responsibility. Self-responsibility means not only having the ability to respond, but a commitment to engage in educating yourself on the situations that need a response. This is particularly important given the collaboration between educator and student in choosing the social justice topic(s) and the ever-changing classrooms in relation to social justice topics.

Thirdly, we have altered the wording in Hellison's (2011) 'gradual empowerment' responsibility to 'teaching about and for gradual empowerment'. Hellison (2011, 22–23) believed 'The program leader's role is to facilitate the empowerment process, gradually shifting responsibility to students until they are doing more and adults in charge are doing less'. We are advocates of Hellison's beliefs here on gradual empowerment, but we further argue that we need to support students becoming empowered by teaching them about empowerment and providing/co-creating spaces whereby students have the opportunity to be empowered. We are not suggesting that we can 'give' empowerment, but rather we can teach about and provide/co-create spaces for empowerment to occur. By being explicit in our teaching of empowerment, we are justifying the decision-making process and empowering students to be conscious of their own decision making and being responsible of such decisions. The last two teacher responsibilities—being relational with students and transfer—are the original programme leader responsibilities which Hellison (2011) outlined in the TPSR model. We have previously emphasised the importance of being relational with students in understanding their

social justice topics in their personal and community lives. This socially-just TPSR approach emphasises the importance of being relational and treating the students as partners in the teaching and learning process. Transfer continues to be a critical element of this socially-TPSR approach. Given the intersectionality of social justice, the learning of social justice topics through the socially-just TPSR approach can support students' and teachers' deepening understandings on a range of social justice topics and equip them with the knowledge and skills to act in a responsible manner in contributing to a socially just society.

Connected to this reconceptualization of a socially-just TPSR approach is the teaching of physical activity through meaningful pedagogies (the final strand on the right-hand side of [Figure 1](#)). While a teacher (educator) may approach the teaching and learning of discrete units of work or content areas through the TPSR model, we are suggesting that this does not need to be the case with this socially-just TPSR approach. As alluded to in the introduction, we envision this approach to be an underpinning approach for all teaching, learning and assessment practices (i.e. a pedagogy). In other words, the teacher (educator) may teach the physical activity content through a Sport Education curriculum and instructional model, in an Outdoor and Adventure Activities unit, or through meaningful pedagogical approaches. What we are suggesting is that the socially-just TPSR approach can underpin all such pedagogical approaches and practices. This approach highlights how we are growing with, and learning from, Hellison's (2011) work. Hellison's TPSR is a curriculum *and* instruction model and as such, it has built in pedagogies that can be used with any pedagogical model. In this case, the TPSR pedagogies (instruction) can be adapted to a pedagogy for social justice. In this manner, the pedagogy for social justice (i.e. the socially-just TPSR approach) informs the teaching of physical education throughout multiple units. In [Figure 1](#), this is represented by the multi-directional arrow: the first two strands (social justice topic and the TPSR spaces) inform the pedagogical approaches and the pedagogical approaches are underpinned by the teaching about (social justice topic – strand one) and through (TPSR spaces – strand two) social justice. Finally, the curved arrows at the outskirts of [Figure 1](#) represents the need for consistent reflection. The curved arrows encapsulate the whole socially just TPSR approach which emphasises the critical role of reflection in this (and any social justice) approach. Reflection is needed consistently throughout the socially-just TPSR approach and throughout the whole teaching and learning process. The alignment of the three strands can therefore lead to meaningful, informed, and socially-just learning experiences.

Considerations

The need for social justice education is clear. And yet, teachers and teacher educators remain uncertain about how to implement social justice content and pedagogies into physical education contexts such as the field and gymnasium (Flory and Walton-Fisette 2015; Gerdin et al. 2021; Scorrington, Philpot, and Bruce 2021). We have provided some practical considerations in an applied paper for educators whereby we share a socially-just TPSR approach to teaching and learning in a practical space of physical education through a five-part lesson plan in relation to the social justice topic Ableism (discrimination in favour of able-bodied people) (see Baker, Scanlon, and Tannehill [In Press](#)). While we do not have the space to share the practical considerations here, one of the important considerations brought forth in Baker, Scanlon, and Tannehill ([In Press](#)) is the centrality of collaboration between educator and student in the design of the socially-just TPSR approach. As in this paper, we explicitly suggest the need to work with and learn from the students in what social justice topics are prevalent in their lives and the socially-just TPSR approach should reflect these needs (Landi, Fitzpatrick, and McGlashan 2016). This reconceptualization of TPSR allows for this input so that the approach is designed around the students (and their culture, needs, and situations). As Shiver, Richards, and Hemphill (2020, 306) suggest, 'Practitioners run the risk of being irrelevant to their students and eliminating components considered critical to the realm of physical education, such as gender equity or physical activity sustainability, if using a model as it was

originally defined'. While we argue that some aspects of a curriculum and instruction model are necessary to stay true to its essence and therefore present in implementation (e.g. TPSR's Core Values), it is important for a model's enactment to reflect the society in which it is implemented and the students within such society. Richards and Shiver (2020) detailed the evolution of TPSR noting that while Hellison has passed, his devotion to the (re)development of TPSR based on the evolving needs of youth can live on if we continue to ask ourselves, 'What is worth doing?' and 'Is it working?'. Honouring Hellison's forty years of (re)developing the theory of TPSR based on what is learned in practice, we suggest this socially-just TPSR approach may open possibilities and potentialities in which educators (i.e. teacher educators, in-service teachers, and pre-service teachers) can learn to teach about, through and for social justice (pedagogies). We are currently conducting research on the enactment of this socially-just TPSR approach in PETE with pre-service teachers and encourage others to do so as well in school physical education with teachers. Empirical research will shed light on the realities of enactment and such research will allow for further 'tires' to be altered and changed on the TPSR wheel by continually asking 'What is worth doing?' and 'Is it working?' (Hellison 2011). We have used the litmus test of 'What is worth doing?' to guide us. We truly believe providing educators with a socially-just TPSR approach which may enhance the teaching about, through, and for social justice (pedagogies) is worth doing.

Disclosure statement

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