



(Re)introducing a Socio-materialist Perspective into Physical Literacy

Gillian Bartle

@gfbbartle

g.f.bartle@stir.ac.uk

g.bartle@dundee.ac.uk

Today I invite you to...

- Think about physical activity and **everything** included in your physical literacy journey
- Make matter matter; by talking about 'a handbag'!?
- Be educationally naughty by **NOT** putting the learner at the centre
- Be diffractive rather than reflective in research
- My 'messy' research project.



Thought exercise: your physical literacy journey



Consider the relational potentials between subject and the “world as instrument we all play” (Whitehead, 1987, p. 51).

(Re)Engaging with things: “a handbag?!”

Whitehead (1987, p. 28): things ‘beckon’, and there is ‘flow’ between individual and object (such as the handbag).

“She hugged me as she sat in the chair next to his bed”

(Parker, 2016, p. 46).

Being attentive to things, for the socio-materialist means ontological, epistemological and methodological challenge.



“a handbag is perceived as a large protective container, an easily transportable receptacle”

(Whitehead, 1987, p. 29).

Decentring the human: distributed embodiment

The human actor is central to teaching and learning (learner centred).

So also in empirical research (what did the humans do, think, feel, choose?).

This means that nonhuman things are already rendered peripheral.

Recall your thought exercise. Consider importance of the environment, of equipment.

How was your PL journey recollected? Image? Feeling? **Language?**

Performativity challenging linguistic dominance, challenging binaries and boundaries.

Merleau Ponty's (2002) 'intersecting lines' of possibilities and potential might be more like a 'meshwork' (Ingold, 2007) which is dynamic (Adams & Thompson, 2016) and affording countless (intra)actions (Barad, 2003).

Diffraction rather than Reflection in research

As researchers, we try to best represent, but it is “like the infinite play of images between two facing mirrors, the epistemological gets bounced back and forth, but nothing more is seen” (Barad, 2003, p. 803) (wearables).

This could be countered by thinking of **diffraction** – light is bounced back to shine into pools of darkness.

“diffractive analysis [that] directs attention to what is different or resistant, [and] identifying new or alternative possibilities” (Lupton, 2018, p. 10).

- Taking account of more-than-human, **posthuman**.

For instance, artefacts of technical data about physical activity are augmented by including the affective

‘Encounters of human- nonhuman which cause change’. Process Ontology



Twitter data generated examples which, if followed, may help show how experiences and (intra)actions continue to flow and weave beyond the ‘classroom’ and into the world’s playground.

Research as non-representational, as correspondence



“In order to put back together what empirical science has torn apart, Ingold suggests that scholars return to their sense of wonder, astonishment, and curiosity by becoming entangled with their environments – by corresponding with their environments” (Ulmer, 2017, p. 839).

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