



# **Sport and Physical Activity In Human History**

**A “Persistent Problems” Analysis**

BY  
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**SPORT AND PHYSICAL ACTIVITY  
IN HUMAN HISTORY:  
A “PERSISTENT PROBLEMS” ANALYSIS**

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## DEDICATION

**This book is dedicated to:**

**The memory of Professor John S. Brubacher of Yale University and The University of Michigan, an extraordinary scholar, wise mentor and good friend, who conceived this unique “persistent problems approach” to the history and philosophy of education.**

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4. Avoid the development of undue influence of certain negative aspects inherent in the various social forces capable of influencing our culture and everything within it (including, of course, physical activity education & sport).	
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(2) the greatest amount of pleasure,	
(3) play,	
(4) craft,	
(5) political action, and	
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1. As an organized religion (for those with or without another similar competing affiliation)	
2. As an exercise medium (often a sporadic one)	
3. As a life-enhancer or “arouser” (puts excitement in life)	
4. As a trade or profession (depending upon one’s involvement with it)	
5. As an avocation, perhaps as a “leisure-filler” (at either a passive, vicarious, or active level)	
6. As a training ground for war (used throughout history for this purpose)	
7. As a “socializing activity” (an activity where one can meet and enjoy friends)	
8. As an educational means (i.e., the development of positive character traits, however described)	

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3. Make sports affordable again, and	
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(Note: As long ago as the 1950s, the American Alliance for Health, Physical Education, Recreation, and Dance recommended the following five broad principles and

criteria for implementation in connection with games and sports programs)

1. Programs of games and sports should be based upon the developmental level of children.
2. These program should provide a variety of activities for all children throughout the year.
3. Competition is inherent in the growth and development of the child and, depending upon a variety of factors, will be harmful or beneficial to the child.
4. Adequate competitive programs organized on neighborhood and community levels will meet the needs of children. (Regional tournaments are not recommended for children under 12 years of age).
5. Education and recreation authorities and other community youth-serving agencies have a definite responsibility for the development of neighborhood and community programs of sports, and to provide competent leadership for them.

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Are Boys and Girls Rugged Enough?

Why Must the Child's Basic Needs Be Met?

Why Is Adequate Physical Development Important?

What Environment Should a Child Have?

Why Certain External Pressures Should Be Avoided?

Where Do Organized Sports Fit In?

Why Competitive Sport Offers an Ideal Setting for Teaching and Learning?

Why Should We Not Introduce Contact/Collision Sports Before Maturity?

Why Should a Child Not Specialize Unduly at an Early Age?

Why Should We Offer Youth More in Life Than Sport?

Why Should We Guarantee the Best Type of Sport and Physical Activity Experience to Youth?

Under What Circumstances Should We Criticize Those  
Who Sponsors Sports for Youth Too Quickly  
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1. Are we planning cooperatively with all concerned (the participant, the parents, the recreation director, the principal, the physical educator/coach, and local agencies)?
2. What values are we seeking for youth through the medium of competitive sports programming?
3. Are we placing sufficient emphasis upon the achievement of skills, cooperation, sportsmanship, and the enjoyment of the game?
4. Will the promotion of this activity result in the neglect of other boys and girls not sufficiently skilled to participate at this level?

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1. Delimit the meaning of the term "kinesiology" for the purpose of physical activity education and educational sport.
2. The disciplinary unit in college and university circles is certainly best advised to strive for independent status



3. The field is unwise to fight the idea that it has a hybrid status within higher education.
4. This brings up another important point: professors of physical education and—say—kinesiology in universities would be well advised to use their own terms to describe what it is they are offering in our courses for students.
5. The field should stress and publicize its willingness to serve the total community, including citizens of all ages within the political constituency that it has a responsibility for jurisdictionally.
6. Finally, on this important point of status, as true professionals in a field that has the potential to become an important profession (or series of allied professions), the field of physical activity education and educational sport has a duty and responsibility to press for statewide or province-wide rationalization of its various program offerings so that equal opportunity will prevail for qualified citizens of all ages, abilities, colors, and creeds. (Zeigler, 1990, pp. 9-10).

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## PREFACE

Writing a sport and physical activity history like this for the profession, and also for the “trade market” (i.e., the general public), was not my original intention. However, things changed when the truly significant work (*a magnum opus!*) by Robert G. Osterhoudt arrived at my door in 2006. His memorable accomplishment is titled *Sport as a form of human fulfillment: An organic philosophy of sport history* (Victoria, BC, Canada: Trafford, ISBN 1-4120-4659-9)

What Osterhoudt accomplished, based on his definition, is the presentation of “a synthetic philosophy of world history (from an Hegelian, an organic perspective) having principally to do with sport”. *In accomplishing this, he has produced a world history per se that also includes the history of sport!* He explained further that his effort “is grounded in the broad vision of philosophy; it is oriented to the basic form and contents of history; and it is pointed mainly at the fundamental character and development of sport” (p. iii).

Understanding what Osterhoudt means by use of the phrase “from an organic perspective” is crucial to the understanding of his important work (and also to what I will shortly explain below!). Explained more precisely by Dr. Osterhoudt:

It is an organic philosophy of world sport history which comments on the essential factors (the characteristic and decisive factors, the dominant tendencies) in the origin, development, nature, and purpose of human culture and its sporting attributes. It aims at a systematic and comprehensive account of the place of sport in human life... (p. iii).

It was my distinct pleasure subsequently to be invited to write a book review of this effort for the academic journal *Sport, Ethics, and Philosophy*. I accepted this challenge because I wanted to draw further attention to *Osterhoudt's conclusion that sport as a social*

*force was not typically bringing about the type of human fulfillment worldwide that it could (or should!).*

As I thought about this important issue further, it occurred to me that this subject could also be brought to the attention of the literate world in another interesting way. What I mean by this assertion is that the persistent (recurring) problems of this important life activity (i.e., sport and related physical activity) should also be discussed and understood individually as both the social forces and professional problems they engender. In this way people might fully comprehend the scope of each “problem” throughout human history *even though there would not be the same amount of detail as is included in Osterhoudt’s volumes mentioned above*

More specifically, what do I mean by this statement? The answer to this question can be explained in one way at least. In just about every sport and/or physical activity education history book available, the reader finds a unilateral historical narrative of the topic under consideration in which the author takes the reader through a chronological treatment of the subject with relatively little effort at interpretation. However, in this present book I strove to place the various subject in socio-cultural perspective instead of only attempting to summarize the world history of sport and physical activity education (with final emphasis on North America, I somewhat ruefully confess).

I argue that I am using a more "analytic" approach to the understanding of the field's history. The usual chronological approach to writing history typically makes good (and perhaps “easier”) reading, of course. However, I believe the approach used here is ultimately more insightful and interpretive for someone wishing to understand the subject and its impact on society more deeply.

Here, then, the subject is placed into a different historical perspective. The usually encountered, unilateral historical narrative beginning with primitive society and concluding with the 21st century has been recast into an historical review of the

persistent or recurring problems of (1) philosophy, (2) philosophy of education, and (3) sport and physical activity education. The delineation is limited to those persistent, recurring problems that have emerged throughout recorded history in sufficient quantity for intelligible qualitative analysis.

At this point I should offer a bit of a disclaimer. I found that I was approaching the writing of the manuscript in a manner akin to the way a prospective bride has, so they say, presumably followed in fulfillment of the task of dressing herself for the occasion. Thus, what is included here may be said to be “something old, something new, something borrowed, and something blue.” In this case, the “something old” is what I have “freely and profusely” incorporated whatever I thought would be useful from my past writings. Secondly, there is new material here along with new interpretations of what I may have written previously. Thirdly, I have borrowed the book’s basic “persistent problems approach” from my mentor, Dr. John S. Brubacher, to whom the book is dedicated. Finally, the “something blue” aspect has turned out to be a play on words. As I write these words, I am somewhat “blue and downcast” (1) about the future of competitive sport in the world, and (2) about the place of physical activity and health education within formal education.

This approach is obviously more pragmatic than the traditional approaches employed in the recounting humankind’s history. This meant to me that the reader ought to also understand, at least, the “philosophic orientation” of the people living in these past eras. Philosophy is one of those related disciplines to which we can turn for guidance, as well as to one of its corresponding subdivisions, the philosophy of education.

Within this more pragmatic approach, an inquiry is conducted to ascertain, for example, what influence a type of political system in a culture had on the structure and function of the culture’s educational system, and then concurrently on the program of sport and physical activity education offered. In this way all history can be viewed, therefore, with an eye to the persistent or perennial problems (i.e., the social forces or professional concerns

as I have called them) that reveal themselves as a result of a more searching, in-depth examination.

In a sense, this historical technique is similar to that followed descriptively in the *Megatrends* volumes where societal issues that appeared more regularly in the literature were carefully grouped over a period of years. I have employed this approach with sport and physical activity literature for just about 60 years. Here, no matter which of a number of historical theories or approaches is employed, such a "persistent problems" approach almost directs one to (1) search for the interpretive criterion, (2) seek out underlying hypotheses, (3) ask how a particular historical approach aids in the analysis of past problems, and (4) inquire whether new insight has been afforded in the search for solutions to perennial problems that people may always face to a greater or lesser extent. At least, these are problems that people will be faced until they learn how to cope with them!

How this idea came to me may be traced to an early period of study at Yale University with the late John S. Brubacher, an eminent professor of the history and philosophy of education at Yale and Michigan to whom the credit for this unique approach in educational history must go. However, many of the ideas for the specific problems in the field physical activity education and sport originated with me (and with some of my colleagues and graduate students). Thus, Brubacher's approach has been adapted to this specialized field (Brubacher, 1966; see, also, Zeigler, 1979, 1989, 2003, et al.).

Such an approach as this does not really represent a radically different approach to history. The typical major processes are involved in applying historical method to investigation relating to physical education and sport as follows: (1) the data are collected from primary and secondary sources; (2) the collected data are criticized and analyzed; and (3) an integrated narrative is presented, with every effort made to present the material interestingly and yet based solidly upon tentative hypotheses established at the outset.

This approach does differ markedly, however, in the organization of the collected data. It is based completely on a presentation of individual problem areas--persistent, perennial, recurring problems of the present day that have been of concern to people over the centuries. The idea in this instance, of course, is to illuminate these problems for the reader. A conscious effort is thus made to keep the reader from thinking that history is of antiquarian interest only. The reader finds himself or herself in an excellent position to move back and forth from early times to the present as different aspects of a particular subject (persistent problem) are treated. A problem used in this sense (based on its early Greek derivation) would be "something thrown forward" for people to understand or resolve. This technique of "doing" history may be called a "vertical" approach as opposed to the traditional "horizontal" approach--a "longitudinal" treatment of history in contradistinction to a strictly chronological one.

To summarize: In this book as I sought to describe this historical material precisely, it was inevitable that my background in the sub disciplinary areas of sport and physical activity philosophy and sociology would also assist me in the overall analysis I was undertaking. My reflections over the years in these two areas, as well as those related to sport and physical activity history, are delineated in Part One. In Part Two this different approach to historical endeavor is employed with an analysis of the *persistent problems* of sport and related physical activity that have confronted humankind throughout history. These "problems" are the recurring social forces and professional concerns that still today plague men and women in all types of societies.

Finally, in Part Three, I offer my thoughts about what I think ought to take place in sport and related physical activity education in the 21st century.

These persistent problems that have arisen throughout history will in all probability continue to occur in the future either as social forces that influence all aspects of the society or as different sets of professional concerns that have a strong effect on a specific profession or aspect of the culture. Here, then, I was concerned

especially concerned with influences that have affected humans as they engaged in sport, exercise, and play of the various societies. Further, we should keep in mind that there may be other persistent problems, over and above those that I have delineated, problems appearing in society or culture from time to time (e.g., the environmental crisis that stimulated the development of a science of ecology beginning in the 1960s).

Earle F. Zeigler, Richmond, BC, Canada, 2009



## ACKNOWLEDGMENTS

It is always a pleasure, but “dangerous,” to express gratitude, appreciation, and friendship to people from whom you have learned, with whom you have shared "historical and philosophical, experiences," and to whom you may have occasionally taught something. In one sense, these people have helped me to write this book. (At this point I also refer my reader back to the Dedication on page 3.)

The history of sport has blossomed in the past 50 years, but study of the history and philosophy of physical (activity) education has gradually declined while this was taking place. A good friend, the late Seward Staley of Illinois, can take some of the credit--or blame!--for the "sundering" that occurred. I urged this dedicated professional and friend to help the blending of philosophy and history occur when sub disciplinary areas arrived on the scene. However, they became separate societies within the field in the 1960s. Staley envisioned philosophic thought emerging as a "flowering" after historical investigation, however, not as a separate subject in its own right. In one way I still wish this blending had taken place, but that's "water over the dam."

In the area of the history of physical activity education and sport, I treasure the close relationships I had with so many people over the years. I started to create a list to acknowledge here, and then I “backed off for fear of missing someone.” I finally decided to enumerate only those friends and colleagues who are deceased or otherwise “not with us any longer” (i.e., Bruce Bennett, Horst Ueberhorst, Ralph Ballou, Reet Howell, Nancy Howell, Seward Staley, Marvin Eyler, Marianna Trekell, Harold Harris, Jan Broekhoff, Niek Moolenijzer, Asbury Moore, Arthur Weston, J. Edmund Welch, Dorothy Ainsworth, Armstead Pierro, Stewart Davidson, Mary Keyes, Peter McIntosh, and others whom I undoubtedly should have mentioned). I must mention specially the late Arnold Flath of Oregon State University, a truly good friend and fine colleague, who was my first doctoral student in sport and physical activity education history at The University of Michigan, Ann Arbor in the late 1950s.

Sport and physical education history has flourished outside of university circles, and has also maintained a place in the professional physical education curriculum. Sport philosophy, conversely, was “steady-state” for a while, and since then has declined as the bioscientific aspects of the program have assumed greater importance. Another reason for the decline of sport philosophy (and especially physical education philosophy) was the adoption, following in the footsteps of the mother discipline and educational philosophy, of a presumably pure (analytic) philosophical approach to the detriment of almost any applied endeavor.

Beginning in the mid-1960s, the eminent Paul Weiss, Heffer Professor of Philosophy, Catholic University of America, Washington, DC, offered wise words of counsel to me on numerous occasions, as did Prof. Dr. Hans Lenk, a "world scholar" in philosophy from the University of Karlsruhe, Germany, who has been a colleague for whom I have the greatest of admiration. Drs. Soichi Ichimura and Akio Kataoka of Japan have also been valued friends and colleagues, as was the late Dr. Shinobu Abe who has worked conscientiously to promote sport and physical education philosophy there. Dr. Warren Fraleigh, SUNY at Brockport, and Dr. Scott Kretchmar, The Pennsylvania State University, have both been colleagues, scholars, and friends who haven't forgotten their roots in the physical education profession.

Dr. Bob Osterhoudt, a doctoral student of mine at Illinois (U-C) in the 1960s, subsequently of Arizona State University, developed as a truly fine, "world-class" scholar in sport and physical education philosophy. Dr. Pat Galasso, University of Windsor, has been a close friend and a respected, and scholarly colleague in this area--as well as an earlier fellow dean, and a national leader in Canadian physical education. We have shared much together. Dr. Joy DeSensi, University of Tennessee, and Dr. Danny Rosenberg, Brock University, have been valued colleagues and friends with whom I have shared similar scholarly interests. I am proud that Dr. Harold VanderZwaag, my first doctoral

student in the philosophical aspects of the field at Michigan in the late 1950s, went on to professional and scholarly eminence in the area of sport management, also.

In this volume I have done my best to show my dedication to the principle of equal status for both sexes in the profession. However, in such writing as this, the use of he/she, he or she, and s/he becomes most awkward. So please keep my conviction in mind to keep this text as non-sexist as possible.

Finally, it is my sincere wish that the world will somehow make sound progress toward the achievement of a democratic sociocultural milieu in which a person can develop a life purpose couched in a philosophic structure. Humans need such an environment desperately, a "raison d'être" if you will, that will guide them throughout their years in their chosen fields of endeavor as they search for life's true meaning and significance.

As I said in an earlier work, many centuries ago Socrates took a stand with the oft-repeated words (still not trite even today) that "the unexamined life is not worth living." Leaders are called upon today, perhaps as never before, to make this wager about the worth of their various and sundry enterprises. An increasing number of people must have "examined lives" and wise purposes in the years immediately ahead. We should also be ever ready to help people of all ages and conditions who are seeking to improve the quality and length of their lives through planned, developmental physical activity in sport, physical activity, and related expressive activities

Earle F. Zeigler, Richmond, BC, Canada, 2009

**SPORT AND PHYSICAL ACTIVITY  
IN HUMAN HISTORY:  
A PERSISTENT PROBLEMS APPROACH**

**PART ONE:  
A SOCIO-CULTURAL APPROACH TO  
HUMANKIND'S PERSISTENT PROBLEMS**

**Introduction**

Since the evolution of our species on land began, human physical activity in sport, exercise, and physical recreation has become an increasingly important and vital aspect of the life of the “humans” now in “essential control” of the planet. My chosen task here is to show that sport and related physical activity assumed greater or lesser importance starting with primitive societies and continuing in later societies on down to the present day. As a social force impacting society generally, and also as a vital concern for those desiring to employ it professionally in a variety of ways within society, such activity was used to help people of all ages in a variety of ways as they lived out their lives.

However, as is the case with so many facets of life on Earth, such involvement can be used beneficially or misused to human detriment. It is my thesis here that we are using it, and that we are also abusing it. In the case of competitive sport, I believe we are abusing it (i.e., perhaps doing more harm than good with it). In the case of related physical activity (i.e., exercise) in the developed world, I believe humans are too often “abusing it by not using it sufficiently”! With sport we are using it, but not to its best advantage, so to speak. In the case of exercise, we are using it insufficiently--and therefore not to its best advantage either. How this has happened since earliest times is the task I have chosen for myself to explain in these pages.

*The “Adventure of Civilization”*

The adventure of civilization began to make some headway because of now-identifiable forms of early striving which embodied elements of great creativity (e.g., the invention of the

wheel, the harnessing of fire). The subsequent development in technology, very slowly but steadily, offered humans some surplus of material goods over and above that needed for daily living. For example, the early harnessing of nature created the irrigation systems of Sumeria and Egypt, and these accomplishments led to the establishment of the first cities. Here material surpluses were collected, managed, and sometimes squandered; nevertheless, necessary early accounting methods were created that were subsequently expanded in a way that introduced writing to the human scene. As we now know, the development of this form of communication in time helped humans expand their self-consciousness and to evolve gradually and steadily in all aspects of culture. For better or worse, however, the end result of this social and material progress has created a mixed agenda characterized by good and evil down to the present.

On this subject Muller concluded that "the adventure of civilization is necessarily inclusive" (1952, p. 53). By that he meant that evil will probably always be with humankind to some degree, but it is civilization that sets the standards and then works to eradicate at least the worst forms of such evil. Racial prejudice, for example, must be overcome. For better or worse, there are now more than six billion people on earth, and that number appears to be growing faster than the national debt! These earth creatures are black-, yellow-, brown-, red-, and white-skinned, but fundamentally we now know from genetic research that there is an "overwhelming oneness" in all humankind that we dare not forget (Huxley, 1967).

As humans we, who tend to think we are "the greatest," may be excused from wondering occasionally why the "Creator" took such a laborious route with many odd variations of flora and fauna to get to this point of "present greatness." For hundreds of thousands of years, the forebears of present-day humans chipped flints to their tools. However, as they used their brains and their hands, both an enormous biological advantage, it is now evident that in their primitive self-consciousness they were not living only for the moment like their contemporaries, the apes.

As various world evils are overcome or at least held in check, scientific and accompanying technological development will be called upon increasingly to meet the demands of the exploding population. Gainful work and a reasonable amount of leisure will be required for further development. Unfortunately, the necessary leisure required for the many aspects of a broad, societal culture to develop fully, as well as for an individual to grow and develop similarly within it, has come slowly. The average person in the world is far from acquiring full realization of such benefits. Why "the good life" for all has been seemingly so slow in arriving is not an easy question to answer. Of course, we might argue that times do change slowly, and that the possibility of increased leisure has really come quite rapidly once humans began to achieve some control of their environment.

Of course, there have been so many wars throughout history, and there has been very little if any let-up in this regard down to the present. Sadly, nothing is so devastating to a country's economy. Also, in retrospect, in the Middle Ages of the Western world the power of the Church had to be weakened to permit the separation of church and state. This development, coupled with the rising humanism of the Renaissance in the latter stages of that era, was basic to the rise of a middle class. Finally, the beginnings of the natural sciences had to be consolidated into real gains before advancing technology could lead the West into the Industrial Revolution (Toffler's "Second Wave").

Admittedly, permitting a conscious choice between alternatives goes so far as permitting the presence of "population pockets" where there is a demand to give creationism co-equal status with the teaching of a Darwinian long-range approach to human evolution in the schools. As humans we, who tend to think we are "the greatest," may be excused from wondering occasionally why the "Creator" took such a long and laborious route with so many odd variations of flora and fauna to get to this point of "present greatness." The power that these advantages provided humans was steadily combined with technological advancement, but somehow only offered minimal levels of freedom. As mentioned above, the early development of language as a means of

communication was vitally important. This distanced subhumans even more from the apes as cultural evolution became much faster than biological evolution. In a sense, culture brought with it "good news" and "bad news." The bad news was that humans are now to a large degree trapped in a world that they themselves created. Fixed habits and beliefs are strong inhibitors of change, growth, and what might be called progress.

The good news is that, very slowly, change did occur; growth did take place; and to most people such change and growth represented true progress. For example, prehistoric humans did interbreed, and in this way broadened their genetic base. In the final analysis this lends credence to the present-day argument introduced above that humans today--brown or yellow, black, and white--are indeed one race. This fact helps us to appreciate the development of worldwide cultural evolution. Unfortunately, however, progress has never been a straight-line affair. In the final analysis, this must be the answer for those of us who idealistically thought that the world would be in quite good shape by the year 2000! It may also provide some solace to those of us who wonder why education finds it so difficult to get sufficient funding; why professors in so many countries must often assume a "Rodney Dangerfield complex"; and why physical education/kinesiology--despite consistently mounting evidence of the worthwhileness of developmental physical activity--so often finds itself in dire straits within the domain of education and in the eyes of the public.

World society is obviously in a precarious state. It is therefore important to view present social conditions globally. Throughout this volume I will be emphasizing that competitive sport has developed to a point where it has worldwide impact. It should accordingly be so organized and administered that it makes a contribution to what Glasser (1972) identified as "Civilized Identify Society"--a state in which the concerns of humans will again focus on such concepts as 'self-identity,' 'self-expression,' and 'cooperation.'

Postulating that humankind has gone through three stages of society already (i.e., primitive survival society, primitive identity

society, and civilized survival society in which certain societies created conflict by taking essential resources from neighbors, Glasser theorized that the world should strive to move as rapidly as possible into a role-dominated society so that life as it is presently known can cantina on Earth.

*Evolving Historical Images of Humans' Basic Nature*

Any effort to delineate the present status of Western man and woman and the role of physical activity education and sport in people's lives must include also some consideration of the postulations that have been offered concerning the basic nature of a human. In the mid-1950s, Van Cleve Morris presented a fivefold, chronological series of overlapping philosophical definitions including analyses as (1) a rational animal, (2) a spiritual being, (3) a receptacle of knowledge, (4) a mind that can be trained by usage and that functions within a body, and (5) a problem-solving organism (1956, pp. 22-22, 30-31). Within such a sequential pattern, the task of the physical activity educator/coach might be to help this problem-solving organism to move efficiently and with purpose in exercise, sport, and expressive movement. Of course, such experience would necessarily occur within the context of the individual's socialization in evolving world society.

A bit later, Berelson and Steiner (1964) traced six images of man and woman throughout recorded history, but more from the standpoint of behavioral science than Morris' philosophically oriented definitions. These images were:

(1) The philosophical image (the equivalent of Morris' "rational animal"). In Classical Greece, ancient man and woman distinguished virtue through reason.

(2) The Christian image (Morris' "spiritual being") which contained the concept of "original sin" and the possibility of redemption through the transfiguring love of God for those who controlled their sinful impulses.



(3) The third image appearing in sequential order on the world scene during the Renaissance was the political image (a behavioral orientation in contrast to Morris' "receptacle of knowledge" a philosophical categorization), through which humans, through power and will, managed to take greater control of the social environment. In the process, sufficient energy was liberated to bring about numerous political changes, the end result being the creation of embryonic national ideals that co-existed with earlier religious ideals.

(4) The economic image of the human (contrasted this with Morris' "mind that can be trained by usage") emerged during the 18th and 19th centuries, one that provided an underlying rationale for economic development in keeping with the possession of property and material goods along with improved monetary standards.

(5) The psychoanalytic image emerged in the early 20th century. Berelson and Steiner postulated the stage that was not included in Morris' classification. It introduced another form of love—that of self. Instinctual impulses were being delineated more carefully than ever before. The result was that people were led to believe that childhood experiences and other non-conscious controls often ruled people's actions because of the frequently incomplete gratification of basic human drives related to libido and sex.

(6) Finally, because of the rapid development of the behavioral sciences, they postulated the behavioral-science image of men and women

(roughly the equivalent of Morris' "problem-solving organism," but with an added social dimension). This view of the human characterized him or her as a creature continuously adapting reality to his or her own ends. In this way the individual is seeking to make reality more pleasant and congenial and to the greatest possible extent--his own or her own reality (Berelson & Steiner, 1964, pp. 662667).

### *Two Historical Questions*

Underlying my entire analysis I am searching for the answers to two historical questions: First, did humans in earlier times, equipped with their coalescing genes and evolving memes, enjoy to any significant degree what discerning people today might define as "quality living?"

(Note: Memes are sets of "cultural instructions" passed on from one generation to the next; see below, also.)

Second, did earlier humans have an opportunity for freely chosen, beneficial physical activity in sport, exercise, play, and dance of sufficient quality and quantity to contribute to the quality of life (as viewed possible by selected sport philosophers today)?

(Note: Of course, the phrasing of these questions--whether humans in earlier societies enjoyed quality living, including fine types of developmental physical activity--is no doubt presumptuous. It reminds one of the comedian whose stock question in response to his foil who challenged the truth of the zany experiences his friend typically reported: "Vas you dere, Sharlie?")

What makes a question about the quality of life in earlier times doubly difficult, of course, is whether present-day humans can be both judge and jury in such a debate. On what basis can we decide, for example, whether any social progress has indeed been

made such that would permit resolution of such a concept as "quality living" including a modicum of "ideal sport competition"? There has been progression, of course, but how can we assume that change is indeed progress? It may be acceptable as a human criterion of progress to say that we are coming closer to approximating the good and the solid accomplishments that we think humans should have achieved both including what might be termed "the finest type" of sport competition.

*The Ways That Humans Have Acquired Knowledge (Royce)*

Royce (1964) stated that there are notably four basic means whereby people sought to surmount the obstacles preventing them from acquiring fact, knowledge, and wisdom about the universe, about Earth within it, and about people and other creatures residing on this planet:

(1) thinking, that has become known as rationalism

(2) intuiting or feeling, that is designated as intuitionism

(3) sensing, that means of knowing called empiricism

(4) believing, that tendency of humans to accept as truth that which is stated by a variety of presumably knowledgeable people--an approach known as authoritarianism

*Four "Historical Revolutions" in the Development of the World's Communication Capability (Asimov).*

As we move along with our consideration of the ongoing change that has taken place throughout history, the developments in communication are such that we humans can only marvel at the present status of opportunity for human growth that has been created. Isaac Asimov has delineated these stages as follows:

- (1) the invention of speech,
- (2) writing,
- (3) mechanical reproduction of the printed word, and now
- (4) to relay stations in space creating a blanketing communications network that is making possible a type of international personal relationship hitherto undreamed of by men and women (Asimov, 1970).

### *The Difficulty of Defining Progress*

Despite what has just been stated above the “forward leaps” that have been made in the area of communication, any study of history inevitably forces a person to conjecture about human progress. I first became truly interested in the concept of progress when I encountered the work of the world-famous paleontologist, George Gaylord Simpson (1949, pp. 240-262). After 25 years of research, he offered his assessment of the question whether evolution represented progress. His study convinced him that it was necessary to reject "the over-simple and metaphysical concept of a pervasive perfection principle." That there had been progression he would not deny, but he inquired whether this really was progress. The difficulty comes, he argued, when we assume that change is progress; we must ask ourselves if we can recommend a criterion by which progress may be judged.

We are warned that it may be shortsighted for us to be our own "judge and jury" in this connection. It may well be an acceptable human criterion of progress to say that we are coming closer to approximating what we think we ought to be and to achieving what we hold to be good. It is not wise, according to Simpson, however, to automatically assume that this is "the only criterion of progress and that it has a general validity in evolution." Thus, throughout the history of life there have been examples of progress and examples of retrogression, and progress is "certainly not a basic property of life common to all its manifestations." If it is a materialistic world, as Simpson would have us believe, a particular species can progress and regress. There is "a tendency for life to expand, to fill in all the space in the

livable environments," but such expansion has not necessarily been constant, although it is true that human beings are now "the most rapidly growing organism in the world."

It is true also that we have made progress in adaptability and have developed our "ability to cope with a greater variety of environments." This is also progress considered from the human vantage point. The various evolutionary phenomena among the many species, however, do not show "a vital principle common to all forms of life," and "they are certainly inconsistent with the existence of a supernal perfecting principle." Thus, Simpson concludes, human progress is actually relative and not general, and "does not warrant choice of the line of man's ancestry as the central line of evolution as a whole." Yet it is safe to say that "man is among the highest products of evolution . . . and that man is, on the whole but not in every single respect, the pinnacle so far of evolutionary progress" on this Earth.

With the realization that evolution (of human and other organisms) is going on and will probably continue for millions of years, we can realize how futile it is to attempt to predict any outcome for the ceaseless change so evident in life and its environment. We can say that we must be extremely careful about the possible extinction of our species on Earth, because it is highly improbable, though not absolutely impossible, that our development would be repeated. Some other mammal might develop in a similar way, but this will not happen so long as we have control of our environment and do not encourage such development. Our task is to attempt to modify and perhaps to control the direction of our own evolution according to our highest goals. It may be possible through the agency of education, and the development of a moral sense throughout the world, to ensure the future of our species; one way to accomplish this would be to place a much greater emphasis on the social sciences and humanities while working for an ethically sound world-state at the same time.

*The "Tragic Sense of Life" (Muller)*

One realizes immediately, also, that any assessment of

the quality of life in prerecorded history, including the possible role of sport in that experience, must be a dubious evaluation at best. However, I was intrigued by the work of Herbert Muller who has written so insightfully about the struggle for freedom in human history. I was impressed, also, by his belief that recorded history has displayed a "tragic sense" of life. Whereas the philosopher Hobbes (1588-1679) stated in his *De Homine* that very early humans existed in an anarchically individualistic state of nature in which life was "solitary, poor, nasty, brutish, and short," Muller (1961) argued in rebuttal that it "might have been poor and short enough, but that it was never solitary or simply brutish" (p. 6).

Accordingly, Muller's approach to history is "in the spirit of the great tragic poets, a spirit of reverence and or irony, and is based on the assumption that the tragic sense of life is not only the profoundest but the most pertinent for an understanding of both past and present" (1952, p. vii). The rationalization for his "tragic" view is simply that the drama of human history has truly been characterized by high tragedy in the Aristotelian sense. As he states, "All the mighty civilizations of the past have fallen, because of tragic flaws; as we are enthralled by any Golden Age we must always add that it did not last, it did not do" (p. vii).

This made me wonder whether the 20th century of the modern era might turn out to be the Golden Age of the United States. This may be true because so many misgivings are developing about former blind optimism concerning history's malleability and compatibility in keeping with American ideals. As Heilbroner (1960) explained in his 'future as history' concept, America's still-prevalent belief in a personal "deity of history" may be short-lived in the 21st century. Arguing that technological, political, and economic forces are "bringing about a closing of our historic future," he emphasized the need to search for a greatly improved "common denominator of values" (p. 178). (Reflecting on this point brought me back to the value system that underlies most sport competition today as opposed to "ideal sport competition" as postulated by Osterhoudt [2006] in regard to the "organic alternative" he recommends.)

However, all of this could be an oversimplification, because even the concept of 'civilization' is literally a relative newcomer on the world scene. Recall that Arnold Toynbee (1947) came to a quite simple conclusion about human development is his monumental *A study of history*--that humankind must return to the one true God from whom it has gradually but steadily fallen away. An outdated concept, you might say, but there is a faint possibility that Toynbee may turn out to be right. However, we on this Earth dare not put all of our eggs in that one basket. We had best try to use our heads as intelligently and wisely as possible as we get on with striving to make the world as effective and efficient--and as replete with good, as opposed to evil, as we possibly can.

Here we might well be guided by the pact that Goethe's *Faust* made with the Devil. In this literary masterpiece from the pen of the outstanding German literary figure, Johann Wolfgang von Goethe (1748-1832), we recall the essence of the agreement struck by Faust with the then-presumed actual purveyor of the world's evil: If ever the time were to come when Faust was tempted to feel completely fulfilled and not bored by the power, wealth, and honor that the horned one had bestowed upon him, then the Devil would have won, and accordingly would have the right to take him away to a much warmer climate. Eventually, as the reader may recall, by conforming to the terms of the agreement, Faust is saved by the ministrations of the author. But we at present can never forget for a moment that previous human civilizations were not miraculously saved! Literally, not one has made it! Thus, "Man errs, but strive he must," admonished Goethe, and we as world citizens today dare not forget that dictum.

#### *Recommended Approaches for Improving Life's Quality*

Seeking to help humans "free themselves of the dead hand of the past," Csikszentmihalyi (1993) has proposed selected "approaches to life that will improve its quality and lead to joyful involvement." However, he stresses that humans are now confronted with a "memes versus genes" dilemma. Recall from the definition of the term above that "meme" is the term

introduced in the 1970s the British biologist, Richard Dawkins. He coined the noun from the Greek term mimesis to describe a set of "cultural instructions" passed on by example from one generation to another. (A gene is, of course, the basic physical unit of heredity about which we are hearing increasingly.)

Csikszentmihalyi is fearful that humans' previous "adaptive successes," the very ones that have helped people survive down to the present, need to be re-assessed in the light of present conditions lest they destroy our future. He is referring to (1) the organization of the brain, (2) the emergence of a primitive self, (3) the genetic instructions that helped us survive through past millennia, and (4) the competition with other people that is the result of the selective forces on which evolution is based. In addition, he is also concerned about a further danger: "the threat of the artifacts we have created to make our lives more comfortable" (p. 119). We are on our way to submerging ourselves in both the functional and decorative objectives we are creating to a steadily increasing extent.

The problem he envisions is that these "permanent patterns of matter or information produced by an act of human intentionality" (p. 120), although new on the humans' evolutionary stage, can over time assume "lives of their own." For example, the results of a few "mimetic parasites," such as the mind-altering drugs, alcohol and tobacco, have been literally devastating to a number of societies or segments thereof.

Arguing that our unique heritage "brings with it an awesome responsibility" because we are at the "cutting edge" of evolution, he affirms that now we "can either direct our life energy toward achieving growth and harmony or waste the potentials we have inherited, adding to the sway of chaos and destruction" (pp. 3-4). Basically, Csikszentmihalyi is searching for ways that could "integrate the growth and liberation of the self with that of society as a whole" (p. 5). Essentially, he is recommending that we diligently seek what he calls "flow experiences" which are characterized by,



- (1) clear goals with instant feedback;
- (2) opportunities for acting decisively in situations where personal skills are suited to given challenges;
- (3) actions taken merging with awareness to facilitate concentration;
- (4) resulting concentration on the task at hand such that there is complete psycho-physical involvement;
- (5) a sense of potential control prevailing;
- (6) a loss of self-consciousness involving transcendence of ego boundaries occurring as the person experiences a sense of growth and of being part of some greater entity;
- (7) a sense of time altered so as to seem to pass faster; and
- (8) an experience that becomes autotelic, and thus creating the feeling that it is worth doing for its own sake (pp. 178-179).

He theorizes further that, even though intense flow experiences are relatively rare in everyday life, such experiences should indeed be increasingly possible in the play, work, study, or religious ritual of humans, if and only if the conditions outlined above are present.

Zeldin (1994), in his highly interesting *An intimate history of humanity*, both complements and supplements the work of Csikszentmihalyi by offering what he calls a "new vision of the past." He urged humankind to revisit the various individual feelings and personal relationships evidenced throughout history. In the process he recommends that individuals "form a fresh view

both of their own personal history and of humanity's whole record of cruelty, misunderstanding, and joy" (p. vii). This revised vision of the past can be gradually achieved as the 21st century develops, Zeldin affirms, agreeing with Csikszentmihalyi), by deliberate efforts to reverse through considered re-examination, now and in the future, all of the unpleasant and unrewarding experiences of distant generations in the past. Because of this need to remove the past's "dead hand," Zeldin is warning us starkly that "those who don't learn from past experiences are doomed to repeat them!"

What Zeldin affirmed, also, is today's urgent need to:

- (1) help people revive their hopes,
- (2) search for their roots,
- (3) acquire immunity to loneliness,
- (4) invent new forms of love,
- (5) give respect instead of seeking power,
- (6) learn how to serve as intermediaries between people,
- (7) free themselves from fears,
- (8) develop rewarding friendships,
- (9) survive today's nuclear family crisis, and
- (10) choose a purposeful way of life, to name some of the ways in which we can turn future achievement of now often hidden aspirations into "flow experiences."

Interestingly, Lenk (1994), from a social-philosophical perspective, also envisioned the need for "value changes" in the "achieving society." He asks the question, "Is life more about work or more about pleasure?" In response he suggests that societal conditions may increasingly be such that people will require additional opportunities for "creative achievement and active involvement." Proceeding from an "achievement theme" he developed previously, Lenk affirms that "we are in need of a new positive 'culture' of achievement and a humanized creative achievement principle" (pp. 92-93).

### *The Fundamental Importance of Individual Freedom*

As civilization gradually “moves into the future,” the delineation by Csikszentmihalyi of the contribution that “flow experiences” can make in people's lives, as well as Zeldin's call for a new “vision of the past,” are crucial as we move ahead. Their achievement requires individual freedom within a permissive society. Retrospectively, therefore, the missing link in people's lives as they sought to fulfill their purposes was the absence of the necessary individual freedom. The definition of freedom used here came to my attention in 1961. It is the relatively neutral, objective recommended by Muller (p. xiii) in his first volume on the concept of ‘freedom’. In *Freedom in the ancient world*, he define it as: “The condition of being able to choose and to carry out purposes.” This means that the individual is neither hampered by external constraints nor coercion to do other than he or she wills. It assumes an ability, coupled with a positive desire, to make a conscious choice between known alternatives.

### *Physical Culture Down Through the Ages*

Directing our thought at this point as to how the achievement of individual freedom by people might influence humans' involvement in beneficial physical culture, we are faced with something of an enigma to decipher. Those who blame themselves too much for the seemingly perennial plight of humans in regard to their physical culture should keep in mind the words of Woody (1949) who studied physical activity and sport education in the ancient world. “Turn where one will,” Woody explains, “it is impossible to find physical culture adequately presented in books dealing with the general history of education” (p. vii). To this I hastily add the opinion: or anywhere else for that matter!

We might ask, “Why is this so?” I believe the answer is that, throughout recorded history down to this very day, supposedly learned people have simply not understood either planned or playful physical activity's potential for improving the quality of life, for providing “flow experiences,” if you will. Nevertheless, it's a safe assumption that the values and norms of a culture have a profound influence on the way people carry out their daily functions. Accordingly, we are now in a position to inquire as to

how value determinations have influenced developmental physical activity historically in those activities that we now call exercise, sport, dance, and play.

History tells clearly that physical activity has been a basic to the fundamental pattern of living of every creature of any type that has ever lived on Earth. Despite this fact, those who have written about the history of civilization, including those writing about the history of education, have slighted physical culture consistently. Thomas Woody (1949) told us further that “lip-service has been paid increasingly to the dictum ‘a sound mind in a sound body,’ ever since Eastern Europe began to revive the educational concepts of the Greco-Roman world,” but that “there is still a lack of balance between physical and mental culture” (p. vii).

Most interestingly, the answer to this plight that humans face may well rest in Woody's words that look back to the early "wisdom" of that famous Greek named Plato. He left the world with a mixed message on the topic of the human body. This was called to our attention most insightfully by J. F. Fairs (1973). He explained how the mind-body dualism that Plato created led indirectly to the Roman "sound mind in a sound body" dictum of Seneca. Unfortunately, this denial of the "wholeness" of the human organism has carried through down to the present. I believe that the field of physical activity education and educational sport must build strongly on the "unified organism" concept provided for us by the related discipline of psychology, along with the continuing research of applied psychologists in the Academy and their aspiring colleagues.

#### *The “Finest Type” of Sport Competition*

The ritual aspect of competitive sport is connected with the all-important values that, in slightly different forms, are vital for all “valuable” human activities. Among these values are the following:

1. Health itself (of course),
2. The value of trying to make a

**contribution regardless of actual success--the value of effort itself,**

**3. The value of actual achievement, including excellence,**

**4. The value of respect for opponents,**

**5. The value of cooperation (i.e., one's ability to subordinate the self to the attainment of collective goals,**

**6. The value of fair play (i.e., respect for the rules of competition, which are universalistic ideally),**

**7. The value of orderly procedure for the settling of disputes, and**

**8. The value of grace in intensively competitive situations--including magnanimity in victory and the ability to accept defeat gracefully, and then try to gain victory the next time. (**

**(Note: This listing was developed cooperatively with Dr. H. M. Johnson)**

**To continue, there can be no doubt but that the celebration of such values as these listed (immediately above) in competitive sport has this ritualistic quality described. We can arguably say this because the immediate objectives and long range goals of games, and what may be called educational and/or recreational sport, are presumably not intrinsically important. However, we find that intrinsic importance may be given to them adventitiously, and the absence of such “donation” has become an aberration bordering on social dislocation.**

Basically, sport is said to be “pure” when the values are practiced and celebrated for their own sake. as (for example) human love and a sense of community are celebrated in quite pure form in various civic ceremonies. Thus, when sport is “pure” in this sense, it presumably renews within the performers and knowledgeable spectators specific commitments to the very values that are being displayed and appreciated in public under relatively strict rules and surveillance that serves to guarantee the noninterference of extraneous, unevenly distributed advantages. In other words, the “purity” of ritual in both civic ceremonies and sport means that certain social values are highlighted by being removed and protected from the distracting circumstances of everyday life--handicaps and temptations as well as the inevitable involvement of immediately specific goals.

And so it can be argued successfully through careful analysis that we must be most careful to see to it that the important ritual inherent in competitive sport is not endangered, distorted, and corrupted under the following circumstances:

1. When so much emphasis is placed on winning that the gaining of all the other values tends to be lost or negated.
2. When the financial rewards of participation and excelling make sport predominantly a practical activity (rather than a ritual celebrating values for their own sake).
3. When competitive sport becomes largely a matter of entertainment for which the public pays “top dollar” so that team owners and competitors may be “adequately”. compensated. Such competition increasingly involves the enjoyment of out-and-out brutality and sometimes even foul play rather than being a more deeply serious and lastingly satisfying kind of activity (such as religious ritual itself is under the finest type of situation).

4. When too sharp a separation is made between the performers and the spectators (consumers). In other words, the game (or religious ritual!) played or enacted before spectators' or consumers' needs to have a relationship to the "real life" activities of those who look on and/or partake.

5. When there is a loss of perspective, and physical skill and outstanding performance are made exclusive or the highest of values, we forget that these are largely instrumental in nature; thus, it is what these values are presumably required for subsequently is what's really important--that is, achievement off the playing field and enjoyment of a fine life experience through the medium of the sport contest and all that this could involve.

Note: The above section was developed cooperatively with Dr. Harry M. Johnson, a Parsonsian sociologist, who was a keen analyst of sport as a social influence.

## **One Approach to Understanding the Social Structure**

### **The General (External) Environment**

It is not always possible to state definitively where the immediate (internal) environment leaves off and the general (external) environment begins in a given society. All known societies are open systems, often involving a variety of subgroups within their geographical boundaries. Careful definition of a particular society is a highly complex task, each one having certain unique qualities while undoubtedly possessing many similarities with other societies. The components of societies are usually described as subsystems (e.g., the economy, the government). In a very real sense these subsystems have been developed to "divide up the work," and it is with the interweaving of these systems that the remainder of this section will be

concerned. We must keep in mind here that the larger society, here discussed first, is infinitely more complex than any organization that exists within it. However, it is important to be reminded that many of the concepts and group roles of the society can be transferred from one societal level to the other (and vice versa).

*General Action System Has Four Subsystems (Parsons).*

Before discussing a society's "external environment" from the standpoint of (1) resources, (2) the various social organizations, (3) the power structure, and (4) the value structure, let's take a brief look at what has been called Parsonian "Action Theory." This particular (grand) theory has a long tradition in the field of sociology. It was described by Johnson (1969; 1994) as being "a type of empirical system" that actually applies to an extremely wide range of systems from relationships between two people to that of total societies. It cannot be regarded as totally concerned with economic theory, however; it is more "a generalization of economics." It seeks to analyze both structure and (accompanying) process.

Initially, to understand this social theory, we need to appreciate that the general action system (implying instrumental activism) is viewed as being composed of four subsystems: (1) cultural system, (2) social system, (3) psychological system, and (4) behavioral-organic system. What this means, viewed from a different perspective, is that explicit human behavior is comprised of aspects that are cultural, social, psychological, and organic. These four subsystems together compose a "cybernetic hierarchy" of control and conditioning that operates in both directions (i.e., both up and down). (Johnson [1994] explains that an example of a cybernetic system might be a thermostat and an air-conditioning unit [p. 57]. He points out further that . . . there is an "instrumental activism" typically occasioned by the "value pattern" of modern societies in which a person's self esteem depends on the extent a contribution is made in some way to life's advancement.)

The reader might already be aware of the general ideas



within social theory that explain primary and secondary control in society, but this person might not understand specifically that Parsons contribution (his innovation!) to this theory is the application of cybernetics to what has become known as the L-IG-A four functional categories proceeding from the most controlling level, L, to the least controlling, A. These terms may be used as variables in Parsons' formal paradigm that can be employed systematically to assist in the functional analysis of of what Johnson (1994) calls “an indefinite large number of empirical problems” (p. 58).

The first of the subsystems is “culture,” which according to Johnson (1969) “provides the figure in the carpet-the structure and, in a sense, the 'programming' for the action system as a whole” (p. 46). The structure of this type of system is typically geared to the functional problems of that level which arise--and so on down the scale, respectively. Thus it is the subsystem of culture that legitimates and also influences the level below it (the social system). Typically, there is a definite strain toward consistency. However, the influence works both upward and downward within the action system, thereby creating a hierarchy of influence or conditioning.

Social life being what it has been and is, it is almost inevitable that strain will develop within the system. Johnson explains this as “dissatisfaction with the level of effectiveness on the functioning of the system in which the strain is felt” (p. 47). Such dissatisfaction may have to do with particular aspects of a social system as follows: (1) the level of effectiveness of resource procurement; (2) the success of goal attainment; (3) the justice or appropriateness of allocation of rewards or facilities; or (4) the degree to which units of the system are committed to realizing (or maintaining) the all-important values of the system.

Strain may arise at the personality or psychological system level, and the resultant pressure could actually change the structure of the system above (the social system). This is not inevitable, however, because such strain might well be resolved satisfactorily at its own level (so to speak). Usually the pattern

consistency of the action system displays reasonable flexibility, and this is especially true (and fortunate!) at the lower levels. For example, strain might be expressed by deviant behavior or in other ways such as by reduced identification with the social system by the person or group concerned.

Thus, it is the hierarchy of control and conditioning that comes into play when the sources of change (e.g., new religious or scientific ideas) begin to cause strain in the larger social systems, whereas the smaller social systems tend to be “strained” by the change that often develops at the personality or psychological system levels. In addition, it is apparent that social systems are influenced considerably by contact with other social systems.

#### *Levels of Structure Within the Social System.*

Just as there were four subsystems within the total action system defined by Parsons and others, there appear to be four levels within that subsystem that has been identified as the social system or structure. These levels, proceeding from “highest” to “lowest,” are (1) values, (2) norms, (3) the structure of collectivities, and (4) the structure of roles. Typically the higher levels are more general than the lower ones, with the latter group giving quite specific guidance to those segments or units of the particular system to which they apply. These “units” or “segments” are either collectivities or individuals in their capacity as role occupants.

*Values* represent the highest echelon of the social system level of the entire general action system. These values may be categorized into such “entities” as artistic values, educational values, social values, sport values, etc. Of course, all types or categories of values must be values of personalities. The social values of a particular social system are those values that are conceived of as representative of the ideal general character that is desired by those who ultimately hold the power in the system being described. The most important social values in North America, for example, have been (1) the rule of law, (2) the socio-structural facilitation of individual achievement, and (3) the equality of opportunity (Johnson, 1969, p. 48).

*Norms* are the shared, sanctioned rules which govern the second level of the social structure. The average person finds it difficult to separate in his or her mind the concepts of values and norms. Keeping in mind the examples of values offered immediately above, some examples of norms are (1) the institution of private property, (2) private enterprise, (3) the monogamous, conjugal family, and (4) the separation of church and state.

*Collectivities* are interaction systems that may be distinguished by their goals, their composition, and their size. A collectivity is characterized by conforming acts and by deviant acts, which are both classes of members' action which relate to the structure of the system. Interestingly (and oddly) enough, each collectivity has a structure that consists of four levels also (not discussed here). In a pluralistic society one finds an extremely large variety of collectivities which are held together to a varying extent by an overlapping membership constituency. Thus, members of one collectivity can and do exert greater or lesser amounts of influence upon the members of the other collectivities to which they belong.

*Roles* refer to the behavioral organisms (the actual humans) who interact within each collectivity. Each role has a current normative structure specific to it, even though such a role may be gradually changing. (For example, the role of the sport coach or physical activity educator could be in a transitory state in that certain second-level norms could be changing, and yet each specific person still has definite normative obligations that are possible to delineate more specifically than the more generalized second-level norms, examples of which were offered above.)

*A Hierarchy of Control and Conditioning.*

Finally, and interestingly, these four levels of social structure themselves also compose a hierarchy of control and conditioning. Johnson (p. 49) explains that the higher levels "legitimate, guide, and control" the lower levels, and pressure of both a direct and indirect nature is generally employed when the infraction or violation occurs and is known.

### **Functional Interchanges**

**A society is the most nearly self-subsistent type of social system and, interestingly, a society or “live system of personalities” typically has four basic types of functional problems (each with its own value principle) as follows:**

- 1. A pattern-maintenance problem (L) that has to do with the inculcation of the value system and the maintenance of the social system's commitment to it,**
- 2. An integration problem (I) that is at work to implement the value of solidarity expressed through norms that accordingly regulate the great variety of processes,**
- 3. A goal-attainment problem (G) that implements the value of effectiveness of group or collective action on behalf of the social system toward this aim, and**
- 4. An adaptation problem (A) whereby the economy implements the value of utility (i.e., the investment capitalization unit).**

**The economy of a society is its adaptive subsystem, while the society's form of government (polity) has become known as its goal-attainment subsystem. The integrative and pattern-maintenance subsystems, which do not have names that can be used in everyday speech easily, consist actually of a set or series of processes by which a society's production factors are related, combined, and transformed with utility-the value principle of the adaptive system-as the interim product. These products “packaged” as various forms of “utility” are employed in and by other functional subsystems of the society.**

Thus, each subsystem exchanges factors and products, becomes involved as pairs, and engages in what has been called a “double interchange.” It is theorized that each subsystem contributes one factor and one product (i.e., one category or aggregate of factors and one category or aggregate of products) to each of the other three functional subsystems. Considered from the standpoint of all the pairs possible to be involved in the interchange, there are therefore six double-interchange systems. These factors and products are both involved in the transformational processes, each being functional for the larger social system. Factors are general and therefore more remote, while products are specific and therefore more directly functional. The performance of the functional requirements has been described as a “circular flow of interchanges,” with the factors and products being continuously used up and continuously replaced.

An example of interchange process taking place begins to help us see how this complex circular flow of interchanges occurs. Johnson explains how one of the six interchange systems functions typically to create the political support system in a society. This is how the functional problem of goal-attainment is resolved through the operation of the society's form of government (polity)--that is, the interchange between the polity and the integrative subsystems. “The political process is the set of structured activities that results in the choice of goals and the mobilization of societal resources for the attainment of these goals” (p. 51). First, the integrative system contributes to political accomplishment by achieving a certain degree of consensus and “solidarity.” These qualities are “registered” and “delivered” as votes and interest demands. These are, in fact, forms of political support--that is, support from the integrative system to the polity. Conversely, in return, the government (polity) bolsters (integrative) solidarity through political leadership that, in turn, produces binding decisions. Thus, this leadership and the binding decisions can also be considered as “political support” --i.e., support from the polity or government to the integrative system (one of the two systems that “produces utility”--i.e., implements one of the four values of which utility is one.)

### *The Social Significance of Interchange Analysis*

As can be seen from the example given above, the interchange analysis has tremendous social significance. The interchange of factors and products identifies the types of processes that somehow must take place in any social system. This scheme specifies also their functional significance and also indicates relations between these processes that are broad but yet important. As was stated earlier, the functional subsystems compose a hierarchy of control and conditioning. Thus, the processes involved are influenced, conditioned, and controlled. These same interchange processes must be going on in any functioning social system, but it should be understood that their specific forms vary greatly. The four levels of a particular social system (i.e., values, norms, collectivities, roles) provide the forms and channels by which any unique social system carries on its functionally necessary processes. Fundamental social change means that some basic transformation has taken, or is taking, place in one or more levels of the social system (structure). Obviously, basic change must inevitably affect the operation of the system in some distinct, measurable way.

The social change that may take place within a social system can be viewed as one of three types--i.e., one of three levels of analysis that may be distinguished as follows: (1) the analysis of "circular flow," which explains the pattern of interchange process occurring within a stable social system; (2) the analysis of "growth patterns," which determines the growth or decline of particular attributes or products of the system (e.g., power, wealth); and (3) the analysis of structural change, which is the determination of whether a level or levels of the system undergo any substantive change due to strong lower-level strain.

Critics of such social theory (here defined as Parsonsian) seem to overlook that it makes definite allowance for equilibrium and change; in fact, radical social change, with or without an actual revolution, does institute a new hierarchy of control and conditioning. This occurs, for example, when the strain at the three lower levels forces a different set of priorities in the value

subsystem. These new values become resultantly the basic source of legitimization, guidance, and control for the levels below.

Parsons' general action system is then actually an "equilibrium model," but this does not mean that it is necessarily conservative and/or static. As explained above, social systems may, or may not, be in a state of equilibrium, and change is certainly most possible within this theory's framework. This theory is a reasonable, theoretical explanation of how social change can and does take place. Social systems are conceived of as having a normative structure, which may or may not be stable. To understand how to achieve equilibrium within a social system, it is at least theoretically necessary to learn to distinguish between processes that will maintain or change a given social structure. Finally, it is important to understand that sometimes the higher levels of social structure may be maintained (if this is desired and desirable) by understanding how to change one or more of its lower levels. Quite obviously, this last point is most important to anyone serving in a managerial capacity in any organization within a given social system.

The above brief discussion of some of the basic elements of developing Parsonsian theory of action has necessarily avoided the introduction of this information in great detail. For example, the concepts of economic theory involved in the adaptive subsystem of a society (i.e., money, utility, products, and factors of production) were not presented. Such presentation would help the reader to appreciate their close counterparts in the theory of the other three functional problems of social systems (e.g., goal-attainment).

Nor has there been any discussion of the idea, presented by Parsons, that any analysis of the structure of complex societies demands careful differentiation of four levels of organizations (not considered as an entity). These levels have been called the technical, managerial, institutional, and societal levels, and it is clear that these four primary-level outputs are closely related to the four functional problems described above. Technical-level systems involving small groups of people using facilities and

making decisions must be coordinated with the managerial level of organizations--and so on up the scale through the regulation of institutionalized norms until the societal level is reached where the “single focus” of first-order values is brought to bear on the operation. (This differentiation of organizational levels is discussed below under the “application to organizations” section because of its direct relationship to the managerial function.)

Still further, the symbolic media of society have not been introduced (generalized commitments, influence, power, and money), and they are fundamentally important to the understanding and operation of the four basic types of subsystems within a social system as explained through the functional problems that have been technically identified as pattern-maintenance, integration, goal-attainment, and adaptation.

These “actors” and others of an even more technical nature must be mastered by someone who truly wished to specialize in what might be called the general or external environment, but it was felt that what has been presented is sufficient to introduce managers generally to a basic understanding of the general environment.

### **One Approach to Historical Interpretation**

This is a history book with both sociological and philosophical “under girding.” When I first really became interested in history some 60 years ago, I examined carefully the various approaches to historical interpretation being taken in the twentieth century. (A bit later, when I really became interested in philosophy as well, I did something similar with this discipline as well. That experience will be discussed a bit later in this volume.) In retrospect, however, there have been interpretations where historians, for example, treat the rise and fall of separate civilizations with an accompanying analysis of the rationale underlying such development in civilizations (e.g., Toynbee, Spengler). In similar fashion, but somewhat differently, Hegel and Marx sought to develop sets of rules or principles explaining the



continuous change that occurs in all civilizations. Other historians (e.g., F. J. Turner) uncovered hitherto uncovered factors that moved a society's development in one direction or another. Still others argued that historical research should (and could) be more objective and scientific (e.g., Ranke). A fifth approach was taken by historians who believed almost the opposite-that history could never obtain true objectivity and should therefore be as contemporaneous as possible.

Finally, there have been those who were pragmatic and pluralistic in their historical endeavors. These scholars typically believed that a multiplicity of causative factors underlay historical development. Accordingly, they assumed an intermediate position; they avoided dogmatic theories and agreed generally that perfect objectivity was not possible. In this last approach, there has been a tendency to employ ad hoc any general theory that appeared to explain a historical point or occurrence (Handlin, 1967, pp. 15-21).

One of the most interesting, insightful, and readable discussions about "ideas in history" came from Allan Nevins. In his *The Gateway to History* (1963), he stated that society has been controlled in the past by both practical and philosophical ideas. Practical ideas, as he explains it, express "immediate mundane aims" and are brought to fruition by certain human beings exerting their will upon others. Examples of this would be the idea of nationalism, the divine right of kings, the idea that a religious leader should have greater control than a temporal power over people's lives, or even the idea that the people should decide their own destiny at the ballot box. Philosophical ideas, conversely, are theoretical and may typically not be judged by any pragmatic test.

People in a society tend to believe or accept that a specific doctrine is true. The ancient Greeks, for example, believed that Fate (Moirai) ruled the destinies of both gods and men. With ideas of this type, however, there was no effort to validate the thought by practical results. Another example of this, Nevins explained, would be the devastating result that would occur if people (in the

Western world at least) gave up on the idea that there might be an afterlife. A further example of an important, relatively modern philosophical idea is that of progress as a concept or belief (pp. 261-262).

We can now begin to understand more clearly how complex philosophy of history is or can be. This is why there is good, bad, and indifferent history. This is also why students should read excellent, well-written history at all levels of their education and throughout their lives. The best history is more than the recounting of innumerable facts and events in sequential order. It is the interpretation and synthesis of the facts that are gathered that can make history vital or dull and almost useless. However, even if step one (fact-gathering) is well done, and step two (interpreting and synthesizing the data) is carried out by a discerning mind, it is still essential that the historian have the ability to write interestingly, well, and vividly.

It is both interesting and significant that only two of the principal philosophies of history were expounded before 1700—the Greek/Roman philosophy of history that Fate ultimately ruled all, and the Christian philosophy of history in which St. Augustine declared that there was a divine purpose for God's creatures. Thus, in modern times there has been a succession of philosophic interpretations of history beginning with Voltaire's belief that the past can be interpreted rationally. This was followed by Hegel's promulgation that an epoch is typically dominated by an idea (thesis) which is rebutted (antithesis), and after a "theoretical struggle" a new idea (synthesis) is formed.

Then, in the 1850s, Darwin announced his theory of natural selection, and the field of history has not been the same since. This is not to say that the concept of progress in the sense of some sort of evolution had not been thought of earlier, but there can be no denying that Darwin gave the idea more definite direction. This idea has been challenged, of course, by Marxist historians who may be said actually to be espousing a philosophic stance—that the theory and practice of economic production actually determines the other characteristics of the entire political

and social system. Others have subsequently carried this doctrine to the extreme, far beyond the designation of the means of production as the dominant factor in a society social condition. Nor did Marx and Engels deny the influence of ethical or spiritual factors on society, or the possible influence of great leaders; they simply argued that morality emanates from the "social engagement" of men and women, and that economic factors impact greatly upon all aspects of a culture (Nevins, pp. 261-275).

The 20th century witnessed the emergence of a variety of treatises in which the development of civilization has been characterized as being shaped by almost rhythmic phases. Without denying that evolutionary forces were involved, theoretic formulations have been postulated in which, to a greater or lesser extent, supernatural power may be directly or indirectly involved (e.g., Spengler, Toynbee, Sorokin, Pareto). What did the late Will and Ariel Durant (1961) think about all this: they said: "History smiles at all attempts to force its flow into theoretical patterns or logical grooves; it plays havoc with our generalizations, breaks all our rules; history is baroque." (p. 267)

#### *Toynbee's Philosophy of History*

Nevins (1963, p. 271) believed that "Toynbee's has been by far the most arresting and influential [force]." Without committing ourselves (the writer or the readers) to any particular philosophy of history, let us follow this recommendation about the work of the late, eminent British historian. Thus, the remainder of this chapter will offer a brief summary of Toynbee's historical analysis. Toynbee (1947) postulated that the story of humankind may be told through the life of 21 major "civilizations" (p. 34). We learn that five of these civilizations are still alive, but that only Western civilization is still relatively healthy (p. 8). The other four-Far Eastern, Hindu, Islamic, and Orthodox Christian (largely U.S.S.R.)-are weakening and are being incorporated into a "Great Society" with a Western shading (Zeigler, 1964, pp. 6-8).

#### Civilization's Pattern of Growth

Most civilizations seem to have gone through a fairly identical pattern of birth, growth, breakdown, and disintegration. A society

is but a group of individual humans with an infinite number of interrelationships. It could go on indefinitely, although none has to the present day. Toynbee parted company with Spengler, who believed that a civilization is an organism whose life path is predetermined. Toynbee denied also the theory that a superior race is necessary to found a civilization (p. 55), or that a civilization is created only by a most favorable environment (p. 57).

### Themes of Action

Toynbee endows history with the possession of certain "themes of action." They all seem to have a one-two rhythm such as "challenge-and-response" as the society develops, then "withdrawal-and-return" or "rout-and-rally" as it begins to disintegrate (p. 67). Humans answer the right challenge presented by the environment and thereby are started forward on the path to civilization. This does not mean that people have the help of a favorable or easy environment. Conversely, they are confronted with many difficulties that stimulate them (p. 87). Humans develop as they respond to the various stimuli. Subsequently, the developing society faces a number of other stern challenges such as war, unfavorable environmental conditions, and other conceivable moral or physical pressure.

### Breakdown of Civilization

If a civilization meets its challenges, it survives. Its life is measured by the number of challenges that are met successfully. Trouble comes when an incorrect response is made to a specific challenge or stimulus. Then the society is faced with what Toynbee calls a "Time of Troubles." This period in the civilization's development is not necessarily a catastrophic fall to oblivion; it may go on for hundreds of years. It does, however, usually result in a "Universal State" (p. 12). This occurs when the conflicting countries have order imposed on them by some stronger force. An example of this would be Rome's Augustan dictatorship. Such a Universal State may extend over what seems to be a very long period of time, such as the 2,400 years of Egypt's two empires.

### Characteristics of the Universal State

Actually, the beginning of the Universal State appears to some as the foundation of a stable society. In reality it is a symptom of the disintegration of the society, since the people no longer follow the rulers of their own accord. This period of decline is accompanied by a "wanderings of peoples," as occurred in Europe when the Roman Empire waned. One of the characteristics of such a period may be the adoption of a new religion by the proletariat. For example, consider the growth of the Christian Church, which developed into a Universal Church (p. 24). Subsequently, it served as a basis of a second or "affiliated" civilization. Thus we are told that western civilization grew out of the Greek/Roman society via the Universal Church of Christianity. In like manner, it may be reasoned that the Far Eastern civilization of China-Japan-Korea developed from earlier Sinic civilization via Buddhism. Toynbee states, in essence, that these are the broad outlines of the 21 civilizations that the world has seen. (This theory of the development of civilizations is obviously not agreed upon by all historians. Some feel that it does not fit all civilizations exactly, while others assert that it is defective because it is derived too exclusively from an analysis of the Greek/Roman civilization.)

### Progress of Civilizations

Although we are concerned primarily with an analysis of so-called civilization, it should not be forgotten that the mutation of sub man into man took place in a social environment more than 300,000 years ago. We should consider the idea that this transformation may well be a more significant amount of growth and development than has taken place yet under the banner of civilization. The concept of progress, as we think of it, is considered by most to be relatively new historically, although there are some who argue that the ancient Greeks thought of it in just about the same way as we do today. Similarly, the concept of civilization, indeed the word itself may have first been used by the Marquis of Mirabeau in 1757 in his work *L'Ami des Hommes ou Traite sur la Population*. Nef (1979) states that the term was used to describe "a condition of humane laws, customs, and manners, of relatively tender human relations, and of restraints on warfare

which the Europeans supposed had raised them and their kinsmen overseas . . . to a higher level of temporal purpose and of conduct than had been reached before on this planet." (p. 2)

Toynbee (1947) used the term less specifically almost 200 years later with his interesting metaphor of civilizations having arrived at various ledges on the way up a rocky mountainside (p. 49). Each civilization is depicted by a man of that particular society at some level. Most of these "men" are lying dead on a ledge situated at a fairly low level. These include the Egyptian, Sumeric, Hittite, Babylonian, Indic, Minoan, Hellenic, Syriac, Sinic, Andean, Mayan, Yucatec, and Mexic civilizations. Five other civilizations appear to have halted on nearby ledges. Of these five, the Spartan and Ottoman civilizations are dead. The remaining three-Polynesian, Nomadic, and Eskimo-are represented by individuals in a sitting position; they are the arrested civilizations (p. 16).

#### The Status of Western Civilization

As mentioned above, five civilizations are still climbing up the mountain, but only the Western civilization is relatively healthy. The other four-Far Eastern, Hindu, Islamic, and Orthodox Christian-appear to be "weakening" because of Western influences. To continue with the suggested metaphor, we may ask the question, "How much farther will the Western human climb?" Could it be that our "Time of Troubles" started during the religious wars of the 16th century? (p. 245). Proceeding from this premise, it might be argued that both Napoleon and Hitler failed to create a Universal State. It could be that another great power will be the conqueror that will begin the time of the Universal State (p. 239). Of course, futurologists or science fiction writers must now give full consideration to whether any country would be in a position to exert such influence if nuclear warfare were to begin.

In 1987. ABC Television presented a controversial show titled *Amerika* that depicted the onset of decay in the United States to such an extent that the Soviet Union merely stepped in and took over with the assistance of an international armed force

representing the United Nations. This appeared to be different from Toynbee's "schism of the body social" postulated as symptoms of such decline in which there were three parts known as the dominant minority, the internal proletariat, and the external proletariat. What he was describing basically was a situation in which there was "a failure of creative power in the minority, an answering withdrawal of mimesis {limitation) on the part of the majority, and a consequent loss of social unity in the society as a whole" (p. 26). This meant that often in the past a "creative minority" had degenerated into a "dominant minority," which then used force to rule because this group no longer merited respect. Certainly in our democratic society we do not find the internal proletariat becoming ascetic and ready to secede or "wander off" because a creative minority has degenerated into a dominant minority. Thus it would appear that our civilization is not very far advanced on its way to disintegration, based on Toynbee's theory.

#### *Postmodernism and History*

It would be nice to leave you here on this "semi-high note" about the future of humankind. However, before moving ahead, I should discuss the concept of 'postmodernism' briefly. This is an almost illusionary movement that began to gather strength after World War II in the second half of the 20th century. I appreciate that it is difficult to get involved in "the postmodernism discussion" without some definitions and landmarks. Also, I have found a rather unbelievable amount of jargon being spouted by people from various disciplines with seemingly little consensus emerging that makes for intelligent discussion.

What is postmodernism? While most philosophers have been "elsewhere engaged" for the past 50 years, what has been called postmodernism, a term which is still poorly defined that gradually became a substantive factor in broader intellectual circles. I freely admit to grumbling about the term "postmodern" for decades. I say this, because it has been used badly. This is the case, also, with other, once meaningful philosophic terms such as existentialism, pragmatism, idealism, realism, etc. They emerged

eventually as common parlance as well as philosophical terms used in scholarly circles.

Interestingly, Walter Truett Anderson (1996) identifies postmodernism as one of four prevailing world views. These four world views are (1) the postmodern-ironist, which sees truth as socially constructed; (2) the scientific-rational in which truth is 'found' through methodical, disciplined inquiry; (3) the social-traditional in which truth is found in the heritage of American and Western civilisation; and (4) the neo-romantic in which truth is found either through attaining harmony with nature and/or spiritual exploration of the inner self.

Because postmodernists view truth in this manner, it results that it is used by a minority to challenge prevailing historical knowledge. It can be argued, also, that it is employed considerably less by the few truly seeking to analyze what was the intent of those who coined the term originally. I am personally not suggesting, as some have, that scientific evidence and empirical reasoning are to be taken with a grain of salt based on someone's subjective reality. Further, if any thing is worth saying, I believe it must be said as carefully and understandably as possible. Accordingly, the terms being employed in discussion, or wherever, must be defined, at least tentatively. Otherwise one can't help but think that a speaker (or writer) is either deceitful, a confused person, or has an ax to grind.

If nothing is absolute, and one value is as good as another in a world increasingly threatened with collapse and impending doom, as some say postmodernists claim, then one idea is possibly as good as another in any search to cope with the planet's myriad problems. This is a caricature of a postmodern world, of course, as one in which we can seek to avoid dealing with the harsh realities of all types that are facing humankind is hardly what any rational person might suggest. How can humankind choose to avoid (1) looming environmental disaster, (2) ongoing war because of daily terrorist threats, and (3) hordes of displaced, starving people, many of whom are now victims of conflicts within their own civilizations? Further, as we occasionally



heard, what rational being would argue that one idea is really as good as another?

What then is humankind to do in the face of the present confusion and often conflicted assertions about postmodernism from several quarters that have been bandied about? First, I think we need to consider the world situation as carefully as we possibly can. Perhaps this will provide us with a snapshot of the milieu where we can at least see the need for a changing (or changed) perspective that would cause humankind to abandon the eventual, destructive elements of modernism that threaten us all. Some argue that Nietzsche's nihilistic philosophy of being, knowledge, and morality supports the basic dichotomy espoused by the philosophy of being in the post-modernistic position. I can understand at once, therefore, why this meets with strong opposition by those whose thought has been supported by traditional theocentrism.

It can be argued, also, that many in democracies under girded by the various rights being propounded (e.g., individual freedom, privacy) have come to believe that they require a supportive "liberal consensus" against those who challenge such freedoms whenever the opportunity arises (e.g., the War Against Terrorism). Yet, conservative, essentialist elements in society functioning in democratic political systems feel that the deeper foundation justifying this claim of a (required) liberal consensus has been never been fully rationalized (i.e., keeping their more authoritative orientations in mind, of course). The theoretical foundation supporting a more humanistic, pragmatic, liberal consensus, as I understand it, is what may be called postmodernism by some.

Post-modernists evidently subscribe to a humanistic, anthropocentric belief as opposed to the traditional theocentric position. If so, they would subscribe, also I believe, to what Berelson and Steiner in the mid-1960s postulated as a behavioral science image of man and woman. This view characterized the human as a creature continuously adapting reality to his or her own ends.

Thus, the authority of theological positions, dogmas, ideologies, and some "scientific infallibilism" is severely challenged. A moderate post-modernist--holding a position I feel able to subscribe to once I am able to bring it into focus--would at least listen to what the "authority" had written or postulated before automatically criticizing or rejecting it. A strong post-modernist would go his or her own way by early, almost automatic, rejection of tradition. Such a person appears to be relying on a personal interpretation and subsequent diagnosis to muster the authority to challenge any or all icons or "lesser gods" extant in society.

If the above is reasonably accurate, it would seem that a post-modernist might well feel more comfortable by seeking to achieve personal goals through a modified or semi-postmodernistic position as opposed to the traditional stifling position of essentialistic theological realists or idealists. Such a more pragmatic "value-is-that-which-is-proven-through-experience" orientation leaves the future open-ended.

The hope would be that postmodern scholars, realizing this increasingly evident rejection of what we might call the "modern ideals," would relate their postmodernism to the emergence of a new, distinct period in the developed countries of the world. The developing countries, seeing this increasingly global, decentralized world society as open, fluid, and emergent, would move to join in at every opportunity. This would become a world in which traditions are being overthrown as new structures emerge because of obvious economic and technological changes that are literally creating a new culture.

#### *Speculation About the Future*

The world continues its evolutionary processes. Those who have studied the past with high degrees of intelligence and diligence have offered us a variety of philosophies about humans' history on what we call Earth. It would seem inaccurate, or at least excessive narrowness of definition, to deny any degree of scientific status to the discipline of history. We can indeed argue

that with each succeeding generation the study of history, broadly defined, is becoming more of a science, as that term is generally understood.

We can't be sure about what the future holds, but-if the study of the past is credible-we can surmise that there will be continuing uncertainty. In defense of such a condition, we can argue that uncertainty is both dynamic and stimulating as it concomitantly provides a challenge to us all. What should concern us also is the amount of individual freedom we are permitted living within a type of political state known as a democracy. We still have to prove that democracy is possible over a period of centuries. The prevailing trend toward an increasing number of full-time politicians and an overwhelming percentage of indifferent citizens does not bode well for the future.

The various political communities in the Western world that are democratic political states must stress the concept of political involvement to their citizens and promote this ideal whenever and wherever possible to so-called Third World countries as they become ready to make a choice. In addition to reviving and reconstructing the challenge to people within these countries, we must continue to work for the common good-for freedom, justice, and equality-for people all over the world who aspire to better lives for themselves and their children.

If people learn to live with each other in relative peace, the world may not see devastating nuclear warfare with its inevitable results. As McNeill (1963) stated, "The sword of Damocles may therefore hang over humanity indefinitely" (p. 804). However, it could be that the West and the East will no longer be reacting to each other by C.E. 5000. Perhaps the world may be united into a single civilization through the agency of religion, although the prospects for such a future are remote at present. Toynbee suggests this in his belief that religions may be the "intelligible field" of historical study rather than the investigation of civilizations. A seemingly better approach could well be the search for consensual values, values that are delineated but free from the strictures of narrow and often dogmatic formalized

religions. McNeill looks for "worldwide cosmopolitanism" and "a vastly greater stability" (p. 806).

No matter what we may believe about these conjectures, there is every likelihood that the goal is still a long distance away—especially if a nuclear holocaust is avoided. After all, Earth is only about 4 billion years old. According to Sir James Jeans' calculation for the habitability of this planet, men and women, having survived at the rate of 21 civilizations in 6,000 years, still have 1,743 million civilizations ahead of them.

### **The Development of Philosophy in the West.**

On the basis of what has been stated to this point, you can see how difficult it was for humans to provide the answer to the many philosophical questions that arose about (1) the nature of the world, (2) the problem of good and evil, (3) the possibility of free will, (4) the existence of God, (5) the greater importance of some values as opposed to others, (6) the possibility of our really acquiring knowledge about the world, and (7) the nature of beauty—just to name a few of life's enigmas. It is safe to say that no one person or group has the answers organized in such form that anything close to universal acceptance would result.

As we progress in this presentation, an effort that is to serve as introduction to the analysis of the persistent historical problems of sport and related physical activity, it seems wise to undertake a brief review of the discipline of philosophy in the Western world. As we trace how (i.e., in what ways!) humans became involved with sport and related physical activity, we also need to inquire why they did what they did! It seems logical to hypothesize, therefore, that people "did what they did" either because they had to do so, or they chose to do so based on some criteria held. This is where applied philosophy enters the scene based on prevailing group or individual values held.

On this basis I believe personally that a study of philosophy is vital. I recommend this on the basis that it should help a person develop a systematic and coherent plan that will give him or her a

perspective about the world and those who inhabited it in the past and extending down to the present. It should help a man or woman determine what was, is, and could (should!) be truly important and significant. If philosophy has left the battlefield of everyday values and ideas-and it appears to have done so--and so much of organized religion has been seriously challenged in the past century as well--which is true--where can men and women turn looking to the future? These are really difficult and truly crucial questions. How did the Western world (at least) end up in this predicament where comedians, pentecostal preachers, politicians, and newspaper columnists are expounding practical philosophy? To understand the prevailing situation, we must first return to a study of the past.

#### *Historical Background.*

Philosophy had its beginnings in Greece more than 2,500 years ago. The word originally meant knowledge or love of wisdom. The first investigative method to be used by philosophers was speculation, an approach still employed by some and which, interestingly enough, became an integral part of scientific method first developed during the Renaissance. The ancients themselves in their search for a logical universe made a distinction between speculative knowledge and practical knowledge gained through experience and observation.

#### The Separation of Philosophy from Science.

In the 19th century, everything was interpreted in the terms of evolution by Darwin and Spencer. As a result of this theory, the road was paved for Charles Peirce and William James to propose and advance the pragmatic outlook. Before this, when the precise Arabic numerical system had been introduced, and the invention of instruments of measurement and investigation took place, it wasn't long until sciences such as physics, astronomy, and chemistry were developed. Philosophic thought thus became distinguished from these practical sciences. Philosophy had speculated about everything and all matters. Now it began to be crowded out of the material world with the result that ethical and moral principles appeared to be its entire remaining province. The

thought was that the true nature of things could now be analytically determined through accurate scientific measurements; thus, philosophy had only values left with which to concern itself. One's philosophy became a scheme of life accomplished by means of the guidance provided by certain values and ideas. Strangely enough, our civilization seems to find itself in an analogous position to that of the ancient Greeks. Science has advanced so rapidly that the greatest scientists seem to be writing philosophy as they try to explain what their discoveries or inventions mean.

#### Philosophical Tendencies in Western World.

Three leading philosophies emerged (i.e., idealism, realism, and pragmatism) as philosophic method developed in the Western world.

(Note: We should keep in mind that an under girding, naive naturalism had preceded certain subsequent refinements leading to realism and pragmatism.)

Of course, these philosophical "positions" or "stances" were not known under these names until the late 19th or 20th centuries. For various reasons (e.g., established religion), the influence of these schools of thought remains strong, but somehow the twentieth century eventually came to be known in the Western world at least as "the age of analysis, or a period in which "the analytic movement" in philosophy prevailed. An inroad was made, however, by the thrust of a highly individualistic "existentialism-phenomenology movement" emanating from the European continent. The four terms--idealism, realism, pragmatism, and existentialism--eventually became part of people's everyday vocabulary, but as used in each case now they are a far cry today from the precise philosophical meaning. For example, An "idealistic person" in current parlance means that the person holds high personal ideals, while a "realistic person" is presumably a down-to-earth individual, The following indented paragraphs offer a brief summary of each twentieth-century philosophical position as it became to be defined.

**Idealism, which can be traced through Plato, the Judeo-Christian tradition in religion, Descartes, Spinoza, Leibniz, Berkeley, and Kant to Hegel, postulates that a human is a real, existent being with a soul; that in each person is a spirit or mind that is basically real; that the essence of the entire universe is mind or spirit; and that "man is a son of God," the Absolute who created the universe.**

**Realism, which got its start with Aristotle and developed through the philosophical thought of Saint Thomas Aquinas, Descartes, Comenius, Spinoza, Locke, Kant, Herbart, James, and the various schools of the 20th century, implies that humans live in a world that is undoubtedly real; that things happen exactly the way they are experienced; that a human's experience does not change any knowledge that may enter into consciousness; that things remain just the same as they were before interaction occurred; and that reality "out there" is independent of the person's mind.**

**Pragmatism, which may be said (arguably) to have begun with the ancient Greek, Heraclitus, gathered momentum with Francis Bacon and John Locke; gained strength through the many early scientists of the 16th and 17th centuries; and blossomed into fruition with Comte, Peirce, James, and Dewey. Its position is that the world is constantly changing; that an idea is not true until it is tested through experience; that we can only learn what an idea really means by putting it into practice; and that we won't ever be able to discover the nature of the universe.**

Phenomenology/Existentialism, two terms that have been poorly understood over the years, had a strong influence on the European continent during the 20th century. More precisely, combined with the renewal of existentialism as its offshoot, the various emphases stressed by the amalgam of philosophers thinking along these lines were motivated by a deep desire to return to the classic philosophic tradition. Existentialism had started as a revolt against Hegel's overpowering idealism in which he sought to encompass all aspects of life through his reasoning abilities. One sector of those functioning loosely within this philosophic stance developed the position that the task of humans was to create their own ideals and values. This revolt was sparked by Nietzsche, who espoused the position that science had shown that the transcendent ideals of the Church were nonsense. If indeed "God is dead," as he postulated, men and women were left to give meaning and direction in a harsh, cruel world. The term "phenomenology" stems from its origination by Edmund Husserl (1858-1938) who called the conscious contents of our minds "phenomena" (after the Greek word for appearances). Thus, instead of looking outward at the world to philosophize about it and our ongoing problem as people within it, Husserl reasoned that we need to analyze introspectively the so-called "mental acts" of our experience (i.e., emotional feeling, intuiting, perceiving, reasoning, and deciding).

The Analytic Movement, as it has been called (or philosophical analysis or analytic



philosophy), slowly gathered momentum in the Western world starting about the beginning of the 20th century. It has also influenced scholarly philosophic endeavor throughout what has been known as the British Commonwealth. It answered the recurring question, "What is philosophical knowledge?", by arguing that philosophic endeavor did not result in new truths. Resultantly, if only scientific experimentation accomplished such a goal, the justification for philosophy rests in a sort of logico-linguistic analysis. This type of philosophizing, then, is a type of empiricism that relates truth and meaning to experience in what it considers to be the best way.

Historical perspective is often difficult to gain, but it is now apparent that the philosophical trends and developments described above (e.g., realism, idealism) have been attacked strongly and their "credibility" has suffered. Even before World War I, idealism had lost some of the prestige it had enjoyed in the late 1800s. The defense of scientific investigation by Spencer and Darwin was a tremendously powerful influence. Pragmatism continued to be influential, especially in the United States. It gathered considerable strength from naturalistic influences and the rise of scientific inquiry. Great emphasis was placed on the desirability of testing hypotheses through experience in order to gain "true" knowledge.

#### *The Branches of Philosophy*

There does seem to be some general agreement concerning the branches or subdivisions of philosophy, although there will probably never be anything like complete unanimity. Windelband (1901) explained the historical development of "the conception, the task, and the subject matter of philosophy" briefly as follows:

The oldest philosophy knew no division at all. In later antiquity a division of philosophy into logic, physics, and ethics was current. In the Middle Ages, and still more in modern times, the first two of these subjects were often comprised under the title, theoretical philosophy, and set over against practical philosophy. Since Kant a new threefold division into logical, ethical, and aesthetical philosophy is beginning to make its way. (Vol. 1, pp. 18-19.)

Shortly after the middle of the 20th century, Butler (1957) offered a division of the field of philosophy into four branches (metaphysics, epistemology, logic, and axiology) with which there appears to be considerable agreement still today. Metaphysics raises question about reality; epistemology is concerned with the acquisition of knowledge; logic treats the exact relating of ideas; and axiology is the study of the topic of values (pp. 48-54). Metaphysics and axiology are generally considered to form what may be called speculative philosophy, because they treat the postulation of first principles and the subsequent recognition of values. Epistemology and logic comprise what is often designated as critical philosophy. They attempt to explain how people acquire knowledge and how thought becomes verified.

*Methods Involved in Philosophizing.*

How do philosophers arrive at any conclusions about the problems they face. Historically, people solved problems by trial and error based on elementary reasoning. However, the early Greeks came to the point where they began to speculate in their effort to meet their religious needs. Knowledge, along with art, was thus pursued for its own sake independent of its use for survival (Windelband, 1899, p. 1). Along with speculation, imagination and intuition undoubtedly were employed extensively. Furthermore, it was generally accepted then that truth could be achieved through direct revelation. A later method employed was the acceptance of a priori principles. This type of reasoning dogmatically assumed certain self-evident principles initially, then blindly made subsequent deductions independent of experience.

Subsequently, and concurrently to a degree, problems were resolved by the application of principles that were taken as final truths. Deductive logic is the term usually applied to this type of thinking, and much reasoning of this nature still goes on in the world. Oddly enough, many people in the general population still accept feeling (intuition) as the criterion by which they determine their personal stance toward a controversial issue. In the best modern tradition, however, the method usually applied is reflective thought involving accurate analysis and synthesis of the best available data gathered according to a careful plan. Conclusions are arrived at only after all known facts are taken into consideration.

*Conflicting Views About Philosophy.*

Today there are many conflicting views on philosophy and philosophic thought. Some seem to think that philosophy no longer has a subject matter, and that its method is the employment of reason based on common sense. Others find truth in the idea that philosophy has to do with the rational, in much the same way as Plato conceived it. This idea of the rational has been interpreted in different fashions. One group is looking for the absolute, while another resolutely damns the absolute. A third group decided long ago to make philosophy "the science of sciences" by maintaining that its function is to unify the true concepts underlying all the special sciences. A fourth group wants philosophy to determine ends and values, to evaluate the findings and conclusions of science on the basis of these goals, and to formulate standards for the guidance of action and conduct. (I am personally inclined toward this fourth approach, but I feel that in a society such as ours, there will always be a variety of approaches to philosophizing resulting in pluralistic philosophic orientations.)

Because there have been so many ways of philosophizing, tracing the ideas and problems of philosophy historically demonstrates a number of approaches that have been tried. For example, the development of philosophical thought could be told as a chronological narrative that is blended with historical facts. A second approach might be to present each of a number of

recurring problems separately and chronologically (i.e., a so-called longitudinal approach). One such recurring problem could be the development of people's thought about the nature of God.

A third approach could be called comparative, since its objective would be to trace each of the major philosophic streams, stances, or schools of the Western world chronologically. These individual groups of thought could be compared with the aid of a chart, the reader being offered a series of comparisons or contrasts. A fourth idea or means of approach is sometimes called the great-man approach. Here the story of philosophy could be built around the leading philosophical figures of the ages, and their philosophical positions could be clarified by a listing of their main ideas. If these main ideas (or *Kerngedanken*) are traced progressively, it could be that this course of development approach would represent a fifth approach that has been taken to such historical analysis.

I will mention a sixth approach at this point, but keep in mind that its use makes an assumption about the history of philosophy. The stress here would be to show (if this were the belief of the scholar involved) that the tendency of the time influenced the philosophic thought of that particular era. It would seem logical that the opposite of the above assumption might also be true, but to a much lesser extent.

In the 20th century, the historian Boas (see Krikorian, 1944) believed that it is not possible to write of a single subject-matter called philosophy, because the methods and interests of philosophers have varied such a great deal. Secondly, he stressed that practically no philosopher has had a complete system of philosophy. Usually he has had a number of leading ideas determined both deductively and inductively, and influenced greatly by the then current historical trend. Finally, Boas explained that it would be dangerous and misleading to extract a philosophic idea and to examine it without considering also the remainder of the intellectual thought of that particular historical period. He concluded by stating that "histories of various philosophical ideas, taken singly, would be more fruitful than a

history which would attempt to synthesize all of them into a general history of philosophy" (pp. 152-153).

Returning to the scholarly efforts of just one philosopher, imagine that the task of philosophy is to afford a logical view of the world. Some philosophers still believe this to be the case. The only difficulty seems to be that the view of one person differs so completely from the view of another. One seems always to be looking back at the wonderful accomplishments of the past and the superior wisdom of his forerunners. Naturally, this person is anxious to preserve the status quo; change, if any, should be made very slowly and most carefully. The opposite extremist refers constantly to the view that traditions and mores are stifling any hope for the future; everything is so outmoded; and it is so difficult to shake this deadening influence. In between these two points of view we find a great many who wish to strike a happy medium.

However, this middle of the road position is not always the easiest path to follow--or even the safest one when we consider the future. This type of reasoning has had its effect on all aspects of social life, not the least of which is the school and its curriculum. The composition of the core curriculum at any or all levels--if indeed there ever was one acceptable to all--has been a perennial battleground, the effects of which influence all phases of social living, including the school.

### *Selected Comparisons*

#### Philosophy Contrasted with Science.

Philosophy earlier included all knowledge in recorded history. Men (and they were all males at that time) had no way or means other than their own thinking processes for determining accurately and precisely information about the stars, Earth, or people themselves. The remarkable thing is that often their deductions concerning many fields turned out to be close to accepted, modern scientific fact (with notable exceptions, of course). As scientific method gradually and progressively came to include many of the aspects of Earth that were originally under the domain of philosophy, the need for philosophic speculation obviously lessened a great deal.

One of the strange results of this development was that many continued to employ speculative thought without any apparent reference to known facts. One of the reasons for this was probably that these people doubted that the "facts" were facts. Many times they felt that their well-accepted values were superior to so-called facts.

#### The Decline of Philosophy.

Thus it was eventually that, in the Western world, philosophy was forced off the battlefield for all practical purposes. The late Will Durant, in his enormously popular (and admittedly incomplete) *The Story of Philosophy* (1938, but written originally in the 1920s) told how the sciences deserted philosophy by moving into the secular world. He deplored this situation and expressed further concern because he felt philosophy was becoming timid and should not hesitate to deal with the problems of people as they lived their lives. He concluded by stating that "Science gives us knowledge, but only philosophy can give us wisdom." (p. 3)

When Durant was discussing the developing science-philosophy dichotomy that had come about, he was not in a position to appreciate what an extremely important, influential approach that the entire analytic movement in philosophy (including its several philosophical techniques) was to become by mid-century and thereafter. This is not to say that philosophers had not been concerned with the analysis of concepts for many centuries; it is simply that such a sharp contrast between analytic philosophy and the more traditional approaches (e.g., idealism, realism) had not become that apparent.

There were, however, three developments early in the 20th century that encouraged philosophers to think anew about the methodology and techniques they might employ. These movements were (1) logical atomism, (2) logical positivism, and (3) ordinary language philosophy. Each of these approaches was characterized by a different view of analysis, with the last position held by those who assumed that the immediate goal of the philosopher was to explain the use, the function, and the actual workings of human language. Whatever the approach here, we

can understand that philosophy was (1) in a sense "leaving the battlefield of everyday ideas and problems," (2) that it was to a considerable degree relegating itself to the role of "servant" of science, and (3) that it presumably had a role in the exact formulation of scientific propositions. Kaplan (1961) believed that the major task of analytic philosophy was to provide "a rational reconstruction of the language of science" (p. 83). This purpose is in sharp contrast to what some regard as the "prospective" function of philosophy--that is, that philosophers should strive for tentative conclusions and synthesis, in some instances pointing the way for future scientific investigation.

#### Philosophy Contrasted with Art.

To help this discussion contrast philosophy by showing its relationship to the field of art, I will not discuss art in depth. It seems logical that art must be under girded by aesthetic theory. Aesthetics is the philosophy of art and traditionally has dealt with theory of the beautiful, our various doctrines of taste. It is a subdivision of that branch of philosophy known as axiology. To put this in a larger perspective, axiology as explained above is one of two areas within so-called speculative philosophy (the other area being so-called critical philosophy). Axiology is the study of values; it treats the general theory, nature, and kinds of value.

The artist and the philosopher are equally eager to understand and interpret both knowledge and experiences. The artist conveys feelings through the media of form, color, or sound, while the philosopher has typically offered a more inclusive but obviously theoretical approach. The artist finds certain aesthetic qualities in an experience and allows herself to be caught up in the emotion necessary to express those feelings adequately and accurately. The philosopher may seek to analyze such an experience in a number of ways (e.g., analysis of the language employed by the artist). A second philosopher may be concerned with the promotion of a plan that will enrich a person's total life experience through the inclusion of various aesthetic involvements.

It seems fair to argue that we need some knowledge of aesthetics if we wish to fully appreciate many of the great works

of art in the world. Here art proper is distinguished from craft, in that the latter "fits into the pattern of means and ends, usually through the transformation of some pre-existing material. . . ." (Ayer, 1984, p. 194). Feibleman (1973, p. 14) stressed that "a study of the philosophy of art leads to an intensification of the senses," and that such people "can feel more deeply than others." Thus, the use of philosophy to enrich our aesthetic capabilities is one part of the practical contribution that philosophy can make to the life of an individual.

#### Philosophy Contrasted with Religion.

At first glance it might seem that philosophy and religion are synonymous, or that one might be attempting to supplant the other. Both branches of knowledge seek the truth, although it might be stated that philosophy (and science, too, of course) are more intellectual in their quest. An organized religion in our Western world typically (1) seeks to provide a way for people to experience worship of God, (2) has a community of believers, and (3) offers some constructive program of service to humankind (such as missionary work or social reform). Comparing this with the discipline of philosophy, a philosopher might have an intellectual love of God (unless he or she was an atheist or an agnostic). Second a philosopher might be searching for what is right through speculative, normative, or analytic philosophizing. Third, some philosophers--but relatively few today in the Western world--are concerned with improving people's everyday lives.

Philosophy Contrasted with Education. "The history of education," according to educational historian Woody (1949, p. 3), "ranging from the blindly groping to the most highly purposive process, is the record of man's reconstruction of his ideals and institutions, and his efforts to mold each generation to them with such skill and insight as he could command. Philosophy has traditionally been that branch of learning (part of what has been called general education, of course) that evaluates and integrates knowledge as best as possible into a system embodying all available wisdom about the universe and its many facets. Feibleman (1973, p. 12) believed that the finest type of living is characterized by perpetual inquiry and that "a philosophy



is the working tool of inquisitive men." Thus, a philosophy helps a person formulate a life pattern, one in which progress can be measured and then evaluated. "By using his philosophical compass he can keep from going off course" (p. 12).

So it might be argued that philosophy is theoretical, and that education is practical. However, there is also such a sub discipline (or departmental philosophy) known as philosophy of education that is theoretical. There are others who feel that philosophy must "bake bread" to serve a practical purpose in people's lives. The relationship between the two comes into focus most sharply when we realize that philosophy has offered humankind a variety of world views that dictate or guide the path that education, according to one or the other of these positions, should follow. This is not a one-way street, however, since the education of each generation results in experiences philosophy must consider in planning.

#### *Selected Definitions of Terms Used*

As we now delve into the various branches of the general field of philosophy, some of the terms used need to be defined for ready reference.

#### Metaphysics.

This subdivision of philosophy treats questions about the nature of reality. One subdivision of this branch of philosophy is cosmology, which inquires into the orderliness and harmony (or extent thereof) of the universe. One view (evolutionism) is that the universe developed by itself, while a second view (creationism) accepts the role of God as the planner of an orderly system.

Second, cosmology treats the nature of the human; here an idealist, for example, believes that the person is a spiritual being. The physical realist conversely accepts the position that the self and the body are one and the same thing. Still further, the pragmatist has come to the conclusion that a human is a social-vocal phenomenon. A further subdivision of the individual's nature inquires into the nature of the relationship between body and mind.

Third, cosmology includes the problem of the individual's freedom. If a person is not free (determinism), all of his or her actions are determined by some power infinitely greater than the person. If, however, the individual is free (has free will), this means that a person has the power to choose all courses of action throughout life. A third position, peculiar to the pragmatist, takes an intermediate position between determinism and free will.

Fourth, cosmology inquires about the human's conception of God. If a person believes that there is no power or reality behind the cosmos (atheism), this sets him or her apart from deism, pantheism, polytheism, theism, etc. The deist believes that God exists but that He (She?) is apart from, and disinterested in, the universe as we know it. The pantheist takes an opposite approach, because to this person God is identical with the universe. The polytheist believes that there is more than one god, while the theist sees God as personal and immanent in the universe (as opposed to deism). A fifth conception accepts the belief that God is evolving with the physical universe.

Fifth, teleology asks whether there is purpose in the universe. If a philosophic position includes the belief that there is (and has been) purpose in the cosmos, that philosophy is called teleological. Non-teleological systems or positions assume that the universe is mechanistic and was created by chance. The pragmatist, for example, believes that humans are the ones who can put purpose in the world. Cosmologists also inquire whether reality is fixed (absolutism), while relativism means just the opposite--reality is constantly changing.

A sixth heading under cosmology considers the matter of quantity in ultimate reality. Monism stands for a unified reality; dualism sees two (sometimes antithetical) realities such as good and evil; and pluralism envisions a world made of many realities considered equally real, such as mind, energy, etc.

Finally, ontology inquires as to the sense of life as such. What does existence mean from the standpoint of time and space.

Are we all part of God or dependent upon Him (e.g., idealism)? The pragmatist, conversely, sees everything as part of change, a position that denies the validity of existence in any ultimate sense.

### Epistemology.

The second large subdivision of the field of philosophy to be discussed briefly has become known as epistemology. This branch is concerned with various theories about the nature and kinds of knowledge possible.

One of the first questions to be considered under this second subdivision is whether any knowledge of ultimate reality is possible. The agnostic does not believe it is possible for a human to have any real knowledge of what is behind the cosmos--even if there were a God. The skeptic is not quite so definite about this question; she is merely somewhat dubious about the possibility of ultimate knowledge. Another position is, of course, that a person can acquire some of the true facts about the nature of reality. Once again, the pragmatist takes a different stand; he believes that functional knowledge is possible, but that it comes to humans fractionally, never totally.

Second, epistemology consists of headings that treat the kind of knowledge possible. A priori knowledge comes from reasoning that deduces consequences from principles assumed to be true. A posteriori knowledge is just the opposite; it is the inference of causes from effects, or knowledge resulting from reasoning that arrives at generalizations after the facts are in, so to speak. The pragmatic outlook is again somewhat different from a posteriori knowledge; it may be described as induction (see below). The pragmatist puts knowledge into play to promote still greater and more meaningful experience.

Finally, epistemology investigates the instrument of knowledge. Knowledge gained empirically comes to us through the senses, while rationalism is the position that we acquire knowledge through our reason. Intuitionism describes the belief that the human gains knowledge of reality through immediate apprehension. Revelation means that God has disclosed His

intentions to humans, and authoritarianism, which is closely related, asserts that such an indisputable authority as the Church has guaranteed the validity of particular, important knowledge.

### Logic.

The third subdivision of philosophy, treats the exact relating of ideas as a science. It is concerned with distinguishing correct thinking from incorrect thinking. When we reason from certain particulars to a general conclusion, or from the individual to the universal, that is called induction. Deduction is an opposite type of reasoning; the process moves from general premises to their necessary conclusion, or from the universal to the individual. The syllogism, a form once used extensively for formal, deductive reasoning, is an analysis of a formal argument in which the conclusion necessarily results from the given premises. Modern scientific investigation now uses what may be called experimental reasoning or problem-solving. This thought process is largely inductive, but may revert to deduction as well. Then, after considering all related information, the method of research selected is that which is most applicable to the type of problem involved. Certain research techniques are for use at this point to gather data relating to the problem. Finally, after analysis and interpretation of results have been completed, some tenable conclusions are reached that may bear out or negate the original hypotheses. If it isn't possible to conduct detailed research as described above, then reflective thinking of the highest type of reason is used.

It is important to understand that the subject of logic had what might be called a "renaissance" in the 19th century. Other than the work of Aristotle and the occasional scholar during the Middle Ages (e.g., Abelard in 12th century Paris and Ockham and Duns Scotus in England in the 14th century), there had been different approaches to logic in both India and China. Leibniz in the 17th century, and Kant in the 18th, had also made personal contributions. However, the whole enterprise of logic became more scientific in the 19th century as efforts were made to formalize the logical structure of everyday language. The contributions of Mill in England and several German philosophers

were gradually leading to a blending of mathematics and logic. The philosopher Frege is now credited with helping logic move beyond so-called "propositional logic" to what today is called quantification logic colloquially. The stage was set for the introduction of the analytic movement in the 20th century.

### Axiology.

The fourth and last subdivision of philosophy, is most important; many believe it to be the true, end result of philosophizing. This involves the development of a set (or possibly a system) of values that is reasonably logical and consistent with a person's beliefs in the other three subdivisions just considered. The nature and theory of value is examined, as are the various kinds of values.

Some believe that values exist only because of the interest of the "valuer" (the interest theory). The existence theory, on the other hand, asserts that values exist independently, although they are important in a vacuum. They are essence added to existence. The pragmatist (pragmatic theory) views value somewhat differently. Values which yield practical results that have "cash value" in that way bring about the possibility of greater happiness through subsequent more effective values created in the future. One further theory, the part-whole theory, is explained by the idea that effective relating of parts to the whole brings about the highest values.

Lastly, the various domains of value may be examined under the subdivisions of axiology. First and foremost, we should consider ethics, which examines morality, conduct, good and evil, and ultimate objectives in life. There are several approaches to the problem of whether life, as we know it, is worthwhile. A person who goes around all the time with a smiling face looking hopefully toward the future is, of course, an optimist (optimism). Conversely, there is the individual who gets discouraged easily and soon wonders if life is worth the struggle (pessimism). In between these two extremes we find the (typically difficult) golden mean (meliorism), a position that would have us facing life and striving constantly to improve our situation. Presumably, this

position assumes that we can't make any final decisions about whether good or evil will prevail in the world.

A second important question to be considered under ethics is what is most important in life for the individual. This might be described as the ultimate end of our existence. Under this heading we encounter the belief that pleasure is the highest good (hedonism). A philosophy that has more or less distinct leanings in this direction is called hedonistic. One approach under hedonism that has developed in modern history is utilitarianism. Society becomes the focus, since the basic idea is to promote the greatest happiness for the greatest number in the community. Thus, although there are types of pleasure that range from intense, momentary, emotional pleasure to a pleasure that is reflected in a placid life of contentment, a hedonist believes that seeking one's own type of pleasure will result in the fulfillment of that person's moral duty. Another important way of looking at the summum bonum (or highest good) in life is called perfectionism. Here the individual is aiming for complete self-realization, and a society of the highest type is envisioned as well.

A logical progression following from an individual's decision about the greatest good in life is the standard of conduct that this person sets in his or her personal life. A confirmed holder of this philosophic stance, for example, would not have you do anything through which you might destroy yourself; self-preservation is a fundamentally basic principle of life. Kant, who spent all his days in or near Königsberg in the late 18th century, felt that a person should base actions upon what one would wish to become a universal law. Of course, orthodox religion tells us that we must obey God's wishes, because He has a purpose for us all. The pragmatist, however, suggests a trial run in our imaginations to discover the possible consequences of our actions.

Certain interests are apt to guide our conduct in life. If we are too self-centered, people say we are egotistical (egoism). Some people go the other way completely; they feel that an individual is best and most fulfilled when he or she plays down the realization of personal interests in order to serve society or some social

group therein (altruism). Once again, Aristotle's concept of the "golden mean" comes to the fore as perhaps a desirable aim for a person to fulfill within the span of life.

There are other areas of value under the axiology subdivision over and above ethics that treat moral conduct. One of these areas has to do with the "feeling" aspects of the human's conscious life (aesthetics). Aesthetics may be defined as the theory or philosophy of taste. Here the inquiry centers on whether there are principles that govern the search for the beautiful in life. Because there has been a need to define still further values in life, we now have such specialized philosophies as that of religion, education, and sport and related physical activity. We often refer to an individual's social philosophy. What is meant in this connection is that people make decisions about the kind, nature, and worth of values that are intrinsic to, say, the society in which we live.

#### *The Background Philosophy of Naturalism.*

Naturalism appears to be the oldest philosophy in the Western world. Thus, it seems logical at this point to examine the historical development of what has been called naive or unrefined naturalism. Such an examination will lead us subsequently to a comparative approach in which we consider idealism, realism, and pragmatism. Naturalism has often been called an elusive philosophy, perhaps because it crops up in other, often conflicting philosophies just as humanism appears frequently in theistic religions. To the philosophic naturalist, nature exhibits a dependable order. Both intuition and reason tell a person that nature must take its course.

This philosophy may be traced back to Thales, who lived in Asia Minor in the sixth century B.C.E. He, with several others, founded what has been called the Milesian school. His bold approach, which stamped him as a naturalist, emphasized that water was an essential element of all matter and that it was found throughout and within nature. Anaximander, one of his contemporaries who was also a philosopher and astronomer,

theorized that all animals were descendants from fish through some sort of successive transformation.

Naturalism also got its start, and perhaps a bit more strongly, from Leucippus and Democritus (early fifth century B.C.E.) who theorized that nature could be reduced to empty space and atoms. Atoms were conceived as the smallest possible indivisible units that moved around in empty space. Still further, nature evolved from these basic structures and not by chance. These men believed that it was important to live in harmony with nature in a practical and simple way. There should be a balance between work and the quiet pleasures of life. These beliefs were echoed to a large extent by Epicurus (342-270 B.C.E.) and Lucretius (95-54 B.C.E.). It has been said that Epicurus was less deterministic than Democritus, because he foresaw the possibility of chance operating when atoms mixed in space. He believed further that there were a number of superior creatures known as gods, but they did not create the world nor interfere with its processes. Lucretius is not thought to have added to the doctrines of Democritus and Epicurus, although he did proclaim them beautifully and enthusiastically.

The so-called "Golden Age of Greece" came to an end about 399 B.C.E., and during that century the Western world witnessed a decline of Greek freedom. Thereafter the warring city states could be said to have committed their own "suicide," and this period culminated with the conquest by Rome of a divided people with undisciplined troops. As a result, Greece to all intents and purposes had no significant place in political history for about 2,000 years. Hook, in referring to Murray's "Four Stages of Greek Religion," points out that Murray felt that for a period of 400 years there appeared a lack of character that might be designated as "failure of nerve" (Hook, in Krikorian, 1944, p. 40). At such times there is much greater emphasis on asceticism, mysticism and, for that matter, pessimism. A corresponding loss of self-confidence, "conversion of the soul to God" more readily, and loss of faith in the efforts of humans became evident to a considerable extent.



The years from 146 B.C.E to 192 C.E. are typically known as the period of the Roman Empire. Thereafter the gradual decline of Rome began. Historical investigation has shown that great civilizations have fallen only after serious internal problems have arisen. In this case, there is substantive evidence pointing out that there were indeed many causes for Rome's eventual fall. After the invasion of the barbarians and the subsequent collapse of the Empire, philosophy retreated into the monasteries. For this reason we see few traces of naturalism, because searches for truth were not welcomed during the Middle Ages. In the eighth century, however, the Arabs penetrated into Spain and established many universities. The name of Averroes (who lived in the 12th century and was an Aristotelian) should be mentioned as one who believed in the eternity of nature, and who indicated that the universe was evolving of its own initiative. In the 13th century, Roger Bacon (1214-1294), who is not to be confused with Francis Bacon born almost 200 years later, displayed certain naturalistic tendencies in his philosophy. He has been celebrated chiefly for his interest in natural science and experimentation through direct observation.

In the 16th century, after this period when the Church dominated religious thought overwhelmingly, traces of naturalism were present in at least several of the philosophers who wrote during this long period of history. Thomas Hobbes (1588-1679), for example, took up the thread of naturalism where some of the ancients had left off. He developed a natural philosophy that was concerned with the physical properties of "bodies" that are moving in space. He stressed that these bodies exist independently of humans. Occupying space, they move from one position to another as time elapses. Hobbes believed further that people acquire knowledge through their senses. In regard to freedom of will, he believed that a person could follow his or her inclination, within limits, but could not escape nature's framework of cause and effect. Finally, it must be noted that Hobbes was not a pure naturalist; he removed religion from the realm of philosophy arbitrarily--a religion that was actually theistic in its essence.

Rousseau (1717-1778), a product of the 18th century, proclaimed himself to be a deist (a position contrary to Christianity in that

God was a personality quite separate from His creation--the universe). However, much of the evidence indicates that we can safely call Rousseau a naturalist. In the first place, he believed strongly that a human should live a simple existence and should not deviate from a life that followed closely the ways of nature. In his classic of educational literature, he desired an education for Emile in which nature could bestow her many good ways on the child raised simply without "benefit" of society's many "opportunities." And so Emile eventually developed a natural religion wholly free from creed. This leads us to another main idea of Rousseau's that pointed up the evil and corruption of society in France of that time. His basic thought was that society was artificial and evil, while nature was completely reliable and free.

Moving into the 19th century, we encounter Herbert Spencer (1820-1903) who has been designated as the most important naturalist (albeit evidently a naive one) of this period in Europe. Whereas Rousseau had been extremely emotional about his naturalistic beliefs, Spencer continued vigorously with his writing over a 33-year period--despite being plagued by poor health--in a completely matter-of-fact manner. Admittedly, previous philosophers wrote in times when organized religion held a stranglehold on people's thoughts, but Spencer was evidently influenced by the many scientific discoveries of his day. He believed that reality was unknowable, but he did not deny an ultimate being. Yet, he felt that God was utterly incomprehensible to a mere mortal. Spencer gave himself the fantastically difficult task of describing all scientific knowledge in one gigantic scheme. He believed in human evolution and eventual, complete dissolution of the individual into the dust of earth. Feeling that he simply was incapable of understanding the make-up of God, he defined this evident power as force or energy.

To conclude this truncated discussion of the development of naturalistic thought, we will look at naturalism in the United States very briefly. Larrabee (in Krikorian, 1944, p. 319) told us that "the career of naturalism in America is the history of the slow growth of an attitude rather than a specific philosophical

doctrine." He explained further that the leading philosophy, which has been expressed both in institutions of higher learning and through various publications, has been idealistic with a very strong theological base. However, despite such speculation of a metaphysical nature, thought and life generally strayed from the beam of this light largely because of the rapid advancement of science and technology throughout the country--and the rest of the advanced nations for that matter.

This trend has been disconcerting, of course, and indeed most disturbing to many theologians and even some philosophers. These people often decried the trend of the American people toward what is called materialism. Furthermore, although many imbued in a heavy analytic tradition were in solid agreement, it has done untold damage to the former lofty position of the philosopher who may have assumed that he or she was exerting a certain amount of influence of American life. According to Larrabee (p. 324), therefore, we find a situation where the division between idealistic organized religion on the one hand and "realistic" business practice and applied science on the other has steadily widened. Such developments as industrialization, post-industrialization, and "hot and cold" wars have fostered this attitude increasingly in the interim. Thus, although there are cyclic swings back and forth, there is every reason to believe that a naturalistic attitude will continue to grow in the 21st century. We must keep in mind, however, that unrefined (naive) naturalism of the past has been confined to a very large extent to speculation within that branch of philosophy known as metaphysics. Interestingly, metaphysical speculation had gone into decline, but interest in it began to rise again starting in the late 1980s.

Note: In 1987, Abraham Edel (pp. 823-840) dedicated the first Romanell Lecture to the memory of his former colleague, the late Yervant Krikorian, who pioneered naturalism in the 20th century. Edel felt it "appropriate to make some remarks about it [naturalism] to a generation that takes naturalism for granted in most of its everyday life and in its scientific as well as its practical operations" (p. 823).

In the twentieth century, the philosophies of realism and pragmatism borrowed heavily from naturalistic thought. On the other hand, despite (or possibly even because of) the effect of ongoing political unrest, open warfare, and the threat of nuclear disaster, interest in values and philosophy of idealistic religion seems to be growing. What this overall development of naturalistic thought will mean in the 21st century is impossible to predict, but it seems safe to state that no social institution has risen yet that is capable of replacing the church in regard to the functions it performs.

#### Summary of (Naive) Naturalism in Philosophy

Naive naturalism can be described quite accurately, but it tends to become either more pragmatic or realistic as it moves from questions about reality (metaphysics) into theory about the acquisition of knowledge (epistemology). For this reason many feel that its place was usurped in the 20th century by realism and pragmatism. And yet it represents an attitude that we cannot escape, just as the philosophy of idealism is ever present (possibly) to influence our thoughts and actions. Because of this, naturalism is still included separately here, but should be considered mainly as a pervasive influence.

Moving forward now to a brief summary of the three leading philosophic tendencies of the first half of the 20th century, my plan is to treat each philosophy in a fairly identical fashion. Accordingly, here with naturalism, and later with the three major philosophic schools or stances, we will first consider the metaphysics (questions about reality), epistemology (acquisition of knowledge), logic (exact relating of ideas), and axiology (system of values).

#### *Idealism*

Idealism is the first of the three leading philosophic positions in the Western world in the 20th century to be considered. As was the case with unrefined naturalism, and will be so with the subsequent two philosophic positions that follow (i.e., realism and pragmatism), the metaphysics, epistemology, logic, and axiology of idealism will be explained in that order.

### Metaphysics

Idealists believe generally that mind (or spirit) as experienced by all humans is basic or real, and that the entire universe is mind (God's) essentially. For them, mind is the only true reality. In early modern history, René Descartes described the first part of this position with his now famous statement, "I think, therefore I am." Here is a belief that one's self is the most immediate reality in conscious experience. For Descartes, also, the fact that we as individuals have an idea of a perfect being provides evidence that God is present in the universe. Not all idealists have believed this, but it does give us some insight that helps to understand the knowledge process of the idealist.

**The Nature of the Human.** A second metaphysical question has to do with the nature of the human. Is the human being a "son or daughter" of God, or are we all simply superior animals who have evolved in the natural process? In the idealistic tradition, the answer is definite: The human is more than just a body, more than many high-grade animals also living in a society. Each of us possesses a soul, and such possession elevates us to a distinctly higher order than all other creatures on Earth. This soul is a link to the spiritual nature of all reality--the only true reality (as already stressed).

**The Nature of Being.** H. H. Horne (1942), the great idealistic educational philosopher of the first half of the twentieth century, explained that the term "ontology" has been given to the subject that treats the problem of the nature of being. Somehow, we are told, "to be is to be experienced by an absolute self" (p. 139). At this point in his explanation, Horne asks a series of four short questions--the answers to which give us some insight into this important philosophic position:

First, to what is the order of the world due? The order of the world is the problem of cosmology. Idealism holds that the order of the world is due to the manifestation in space and time of an eternal and spiritual reality.

Second, what is knowledge? Knowledge is the problem of epistemology. Idealism holds that knowledge is the human thinking the thoughts and purposes of this eternal and spiritual reality as they are embodied in our world of fact.

Third, what is beauty? Beauty is the problem of aesthetics, and idealism says that the beauty of nature that the human enjoys and the beauty of art which he or she produces is the perfection of the infinite whole of reality expressing itself in finite forms.

Finally, and fourth, what is goodness? Goodness is the problem of ethics, and idealism holds that the goodness of the human's individual and social life is the conformity of the will with the moral administration of the universe (p. 140).

**The Universe Is Basically Spiritual.** For many people it is difficult to understand just what the idealist means by saying that the world is basically spiritually constituted. How does the universe "think in me?" It can evidently only happen because the individual is part of the whole, and it is the human's task to learn as much about the absolute as possible. Furthermore, if one finds it possible to interpret the world accurately, this would appear to be a positive indication that the universe is basically spiritual and not mechanical (as the philosophic naturalist or the critical naturalistic realist believes).

**Monism or Pluralism.** One of the more perplexing questions raised by the idealist is the problem of monism or pluralism. Is there just one God (or Spirit) of which all people's spirits are a part, or are there an infinite number of "individual finite minds" in existence? This matter may seem akin to the

purported medieval question, "How many angels can dance on the head of a pin?" But for the confirmed idealist the problem can be very real, and division of opinion forced a search for synthesis. Some idealistic philosophers object most strenuously to the unity concept because of the destruction of the conception of individuality within the world. Furthermore, they simply can't conceive of such a "dilution" taking place within the "matrix" of the Supreme Reality. In addition, Leighton (in Barrett, 1932, p. 150) argued that idealism's value concept as applied to the individual spirit would be destroyed if all spirits are, or become, part of the total Universal Mind.

These were the types of problems confronting idealists. Hoernle (1927, p. 306) distinguished among spiritualism pluralism, spiritual monism, critical (Kantian) idealism, and absolute idealism. Having discussed the first two of these positions immediately above, the latter two should be explained briefly. Kant's so-called critical idealism developed from his careful analysis of the human's acquisition of knowledge. He believed that each person's conscious experience gave the world a type of unity. Sensations were described as representative within each individual. Through the power of reason, he hypothesized that a human receives 12 conceptions, which may be categorized according to quantity, quality, relation, or modality. "Out there behind it all," Kant argued, is the "thing-in-itself" that cannot be known by a person. God (the Absolute Spirit) placed moral law in the universe. The fourth position, absolute idealism, appears to be a synthesis or combination of the first two (spiritual pluralism and spiritual monism). This permits each finite self to be unique, but nevertheless that are still part of a unified Ultimate Self.

**The Problem of Evil.** The problem of evil within the world is a distressing one for just about any "brand" of philosopher to explain--and this is especially true for the philosophic idealist. Consider the question, "How can the many be part of the One if they are evil, and He is perfectly good? The reply of the idealist might well be that evil is not self-sustaining; if in this world individuals have freedom to achieve good, then evil as an alternative must be a necessary possibility. The idealist

Hocking (1928, p. 178) viewed evil as the "seamy side" of good. When we sin, we miss the target of good. Butler (1957, p. 189) saw evil as the negation of value, not as a "real, existent value." Accordingly, the only reality is "Ultimate Mind" in which no evil exists. And so the argument went; evil has no "status" but is rather thought of as something that is past and gone--i.e., "immaturities sloughed off." But aren't there evils in the world that for which people are not responsible? If so, they are there to serve as spurs to people as they strive for genuine achievement.

Freedom of Will. Finally, under the metaphysics of idealism, the question arises as to whether a person has freedom of will. This same question will arise with each of the philosophic stances considered. To answer it we need to examine the particular definition of the term "free." The idealist would say that the human has the freedom to determine which way he or she shall go in life. This freedom is seen as existing to the extent that an individual is a part of the whole of reality--within this sphere there is freedom of choice and action.

#### Epistemology.

The theory of knowledge is vital to an understanding of the philosophy of idealism. It is obvious that we would like to have substantial evidence that our ideas about the universe are true. Idealists claim that understanding the nature of knowledge will clarify the nature of reality. Greene (1955, pp. 100102), who called himself a liberal Christian idealist, has explained how he views the "nature, limits, and criteria of human knowledge." Briefly, his reasoning is as follows: A person must experience something in order to truly know anything about it; yet, that "primary experience alone can never suffice either to give us knowledge or to validate our alleged insights into the real." This means that we must somehow interpret any primary data received through the senses.

Furthermore, intuition defined as immediate self-validating insight is not acceptable, although there are probably times when certain individuals combined their insight and experience in such a way that they suddenly become aware of certain truths not fully



realized until that time. There is a middle position between naive realism, a position that a person knows reality merely by encountering it, and "skeptical phenomenalism," a belief that the individual never actually encounters reality--only something that is constructed subjectively. This middle position, which Greene held and classified as critical realism, is one in which the human actually encounters reality and reconstructs it to the best of his or her ability. Finally, we must be able to test a theory of knowledge. Kant's idea of "correspondence" and "coherence" made sense to Greene. First, we can accept any interpretations of reality that are based on reliable data (correspondence); and, second, such interpretations would be valid if they show a significant relationship to other judgments emanating from varied types of experiences (coherence).

**Other Idealistic Theories of Knowledge.** We should examine briefly other idealistic theories of knowledge in addition to Greene's. Berkeley said that the world is meaningful to us only because our minds perceive it. Since, in our experience, the world has quality and meaning, the Universal Mind must have put the meaning there. Kant (see Zeigler, 1964, pp. 33-34), known as a critical idealist, analyzed the knowledge process without making a radical leap beyond our world to comprehend reality. He theorized that the mind receives chaotic sensory stimulations passively; that they are made orderly by perception (categorized by space and time) that in turn groups them into objects and events. Then a further unity of conception is gained by a mind that is capable of linking causes and effects. Kant believed that the human can identify himself with this phenomenal world (of daily experience), but he did not envision a "Mind" like Hegel and Fichte did in the noumenal world (i.e., the world, according to Kant, was beyond our ability to experience it).

**Horne's Idealistic Principles.** As had been indicated, if we are able to comprehend the nature of knowledge, we can then obtain a better understanding of the reality of nature. Nature is the medium by which God communicates to us. Basically knowledge comes only from the mind, a mind that must offer and receive ideas. Mind is the "explainer" of the real. As Horne (1942,

p. 145) pointed out, matter "is a concept of mind," but they are not "convertible terms." In explaining his grounds for accepting idealism, several of his basic principles should be included for the light that they may shed on idealistic theory of knowledge. The first of these ("mind is the principle of explanation") has been touched on in a roundabout fashion already. Second, Horne explained that "mind is not matter" (i.e., matter occupies space; mind does not). "The mind that thinks matter cannot itself be matter, and matter being unintelligent, cannot think itself" (p. 143). This would appear to make mind and matter qualitatively different.

His third premise is that "mind comes from mind." Because of their qualitative difference, therefore, a mind of an individual cannot be inherited from a body composed of matter. This leads to the belief that a finite mind emanates through heredity from another finite mind. Furthermore, it could be that all finite minds are "materializations" of an infinite mind--Universal Spirit. This belief does, of course, require a "leap of faith" because it is contrary to the theory of emergent evolution that looms so large in naturalistic and materialistic thought of today, the theory that mind does indeed originate from matter (pp. 143-144).

Horne's fourth principle is that "there can be no object without a subject." The basic premise here is that thought is the standard by which all else in the world is judged. Such thought serves as a unifying principle by which reality may be measured. This idea is explained as follows: "an object is always an object of thought. The subject is a thinker. The thinker thinks an object. . . . An alleged world of objects without a thinker to think them is a self-contradiction. . . . This line of argument is epistemological. It holds that the kind of world we know suggests that it is itself the expression of a universal intelligence in whose image our own intelligence is cast" (p. 146). Some may find it difficult to follow this line of reasoning, but it nevertheless is basic to the philosophy of idealism.

Although there are differences in degree when idealistic philosophers attempt to explain how a human achieves

knowledge, truth for idealists is orderly and systematic. A test for truth is its coherence with knowledge that has been previously established. An individual, therefore, attains truth by examining the wisdom of the past through his or her own mind. Everything that exists has a relationship to something else and is intertwined. Reality, viewed in this way, is a system of logic and order, a logic and order established by the Universal Mind. Experimental testing fits in nicely with this theory. because it helps us to determine what truth (as preordained by God) is (i.e., "the chips fall where they may.")

Logic. Idealists, as do realists, concur in the belief that formal logic is basic to philosophy. This formal logic has been expanded tremendously in the past century through the efforts of a number of philosophers from many countries. This topic has been mentioned briefly under a section on definitions above, and briefly also under the philosophy of naturalism above. Because of its importance, however, the discussion will be continued somewhat further immediately below.

Most people use what might be termed "commonsense" logic to get answers to their everyday problems. However, common sense is usually highly suspect and does not necessarily provide correct answers. Literature, radio, and television have entertained us with the exploits of Sherlock Holmes and the infallible reasoning that he presumably displays in every mystery he encounters as a detective. Yet, thinking about it, the deductive logic he displays was actually concocted in reverse by Sir Conan Doyle--although it is indeed a limited form of deductive logic. Before leaving the subject of common sense completely, however, consider it briefly. Ordinarily it might be argued that a conclusion that makes sense is right and "logical"--and one that doesn't make sense is "illogical" and wrong. This is how most people reason daily, because such an approach provides instant answers to the uninitiated, answers that they know are correct. Don't ask these folks for positive proof that coincides with established rules of logic. They are simply using what knowledge they have based on what they believe to be facts.

More formal logic, however, has historically been one of the major subdivisions of philosophy. It treats the exact relating of ideas as a science, and in its more advanced forms has become extremely complex. Basically, it is concerned with distinguishing correct thinking from incorrect thinking. When one reasons from certain particulars or instances to a general conclusion, or from the "individual to the universal," that is called induction.

Conversely, deduction follows the same manner of reasoning as other approaches to logic in that statements or premises are listed and considered prior to the establishment of a conclusion. Commonly it has been thought of as an "opposite" type of reasoning from induction since the deductive process moves from general premises to their necessary conclusions, or from the universal to the individual. The syllogism, a form once used much more extensively for deductive reasoning, is an analysis of a formal argument in which the conclusion necessarily results from the given premises. It uses only categorical statements\* and includes two premises and one conclusion (i.e., the exact formula for deductive logic).

Modern scientific investigation now uses what may be called experimental reasoning or problem-solving. This thought process is largely inductive, but may revert to deduction from time to time as well. The scientist starts with a problem about which she may have a hypothesis. Then, after considering all related information, the investigator decides upon the method and accompanying techniques of research that are most applicable to the type of problem involved (i.e., historical, descriptive, experimental group method [the latter ideally with a control group], and what some have called philosophical method). Each broad research method has now achieved a variety of specific techniques or approaches that are employed at this point to gather data relating to the problem. Finally, after analysis and interpretation of the results have been completed, the investigator arrives at some conclusions that may bear out or negate the original hypothesis. If it isn't possible to conduct detailed research as described above, then reflective thinking of the highest type is often used instead, an approach that employs a similar type of sequential reasoning.

Historically, the first great treatment of the process and technique of argumentation or reasoning was the "Organon," a name given after Aristotle's death to a series of treatises that he had written on the subject after 334 B.C.E. (i.e., before the common era). In that year he opened the Lyceum as a school of rhetoric and philosophy in ancient Athens, possibly with financial assistance from the youthful Alexander the Great whom he had tutored previously for four years. Aristotle, presumably the first great scientist in world history, was most anxious to think clearly; so, he went to great lengths to define the terms that he used in his lectures and writings. Accepting the senses as the only source of knowledge, Aristotle could well be called the "father of scientific method" because of the great emphasis he placed on careful observation and experimentation.

In the "Organon" (later also called the "Instrument"), he began to identify some of the basic principles of logic (e.g., the principle of contradiction--that is, it is "impossible for the same attribute at once to belong and not to belong to the same thing in the same relation"). He also sought to explain away many of the fallacies into which Sophists led men and women to trick them in argumentation. (Sophists were itinerant teachers in fifth-century Greece who received their name originally as a mark of respect. Subsequently, they were looked down on to a degree because their emphasis was more on teaching the political art of persuasion than on a pure pursuit of truth.)

Perhaps Aristotle's greatest contribution along these lines was the formulation of syllogistic (deductive) reasoning, a line of argument involving three propositions the third of which necessarily follows from the other two. He had the insight to see the formal relationships between certain terms such as "all," "none," "some are," and "some are not." Proceeding from this, he developed rules and inferences in categorical forms for relatively simple arguments. This contribution--one that is still valid today--involves deductive reasoning. However, Aristotle obviously placed great stock in induction as well. This is evident by virtue of the great number of specific observations required for his

monumental *History of Animals* (in which, interestingly, humans are also included) (*The Encyclopedia of Philosophy*, 1967, Vol. 4, p. 514).

The discipline of logic invented by Aristotle was extended somewhat by the Stoics. It was also studied by the Scholastics of the Middle Ages and developed further in the thought and writings of Leibniz (1646-1716). However, its development really blossomed in the late 19th century. Both of the great Western philosophic traditions, idealism and realism, placed basic emphasis on formal logic and its development because of the significance of mind and its various perceptions and conceptions. The mind was thought to employ (supposed) truths in support of other supposed truths.

Thinking Critically. All people throughout the course of their lives are involved in what might be called natural argumentation. Just about everyone thinks that he or she reasons clearly, but it is often obvious to relatives, friends, and associates in daily discussions that this is not necessarily the case. This is especially true when emotion is a factor in a problematic or contentious issue (Zeigler & Bowie, 1983). Thus, the ability to understand, criticize, and construct arguments should be part of the formal education program offered to all in a general education program. Why this has not been carried out in formal education is a mystery and will continue to be so. (*I feel the same way about the situation in education in which children and young people typically get off to a poor start in developmental physical activity and knowledge involving health, physical education, recreation, and dance.*)

Even though I believe the ability to understand, criticize, and construct arguments should be part of the formal education program offered to all children, such a course experience is usually not required. Nevertheless, it is encouraging that "philosophy for children is currently being taught in more than 5,000 schools in the United States and to thousands of teachers. It is a graduation requirement in the California state college and university system" (*The Globe and Mail* [Toronto], Nov. 13, 1991, A20). At the university and college level with the above exception,

however, unless one specializes in the discipline of philosophy courses in formal logic, informal logic or critical thinking, and argumentation are elective courses that are unfortunately chosen only by a relatively small percentage of students involved in higher education.

Of course, the larger task is to determine if education leaders can be of assistance in making an intellectual process such as critical thinking part of all general education programs from kindergarten through university level. Pointing the way toward the achievement of this goal, the College Board (1983) believed that "reasoning" (here called critical thinking) should be one of seven basic academic competencies resulting from formal education. This belief was echoed when the California State University system adopted "Executive Order 338" mandating that all students must pass a course experience in critical thinking as a graduation requirement.

Arguing that "education is confronted by post modern theory and multicultural reality," Weinstein (1991) also believed that critical thinking could serve an important function in the dialogue currently taking place between the traditional educational establishment and those who want to offer a "principled challenge to education business as usual." He suggested that "critical thinking, seen as the self-correcting application of skillful, responsible thinking based on explicit criteria and sensitive to the particulars of the context in which it is applied," can afford greater opportunity than ever before for worthwhile, meaningful discourse.

The above notwithstanding, the reader should understand, of course, that there are many different types of logic. So, assuming that people are not all the same, there is the possibility for an individual to find a particular type of logic that suits his or her ability. Any approach necessarily must be grounded in the principles of formal logic discussed briefly above. Since the use of what has been called critical thinking (or informal logic) has now been explored in many quarters recently. The reader should understand, also, that other approaches or types of logic are now

available, the hope being that one or more of these variations will strike a chord and possibly then become a useful tool that is more effective than the all-too-prevalent commonsense approach. (See, also, E. F. Zeigler, *Critical Thinking for the Professions: Health, Sport and Physical Education, Recreation, and Dance*, Champaign IL: Stipes Publishing L.L.C., 1994.).

### Axiology

The value system of idealism will be quite familiar to many readers of this text living in the Western world. This may be true because their religious and accompanying philosophic thought has often been said to have an idealistic superstructure, while their societies are functioning on a materialistic base. First, we will consider the question of idealistic values generally as expressed by authorities.

The World Has Moral Order. Greene (1955, p. 97), who stated that he had been "damned as a heretic both by Catholics and by fundamentalist Protestants," believes "in the reality, the discoverability, and the importance of man to objective values--of truth, beauty, and goodness as pure essences, and of truths, beauties, and concrete instances of goodness as finite embodiments of these absolute values." He saw values as being "embedded in reality itself." The human, to him, is a "purposive being" who "seeks to apprehend these values." He believed that "man's life is good in proportion as his search for the value dimension of reality is successful" (p. 105).

Another example of a credo that reflects a world in which there is moral order was supplied by Horne (1942, pp. 149-150). He believed "that no man can flout the moral law and that in the end there is a return of the deed on the doer." He argued that there is a law of cause and effect in this moral world, and that we see humanity's ethical convictions justified again and again. Believing that the nature of absolute reality is good, Horne asserted that a sinning person is actually opposing the very nature of reality. In the end, he felt, justice would be served, and nothing that we can do could destroy the moral order existing in the world.



Butler (1957, p. 206) concurred by listing three basic propositions to describe a general theory about the idealist's value structure. These values he saw as part of the context of existence. They are important also because people are able to comprehend and enjoy them. To realize value, however, a person must be able to relate parts and wholes. In this way one's experience can be broadened (and thereby one can enjoy more values already existent in the world) by trying to relate and understand all aspects of life with reality.

Ethically, Kant's representation of the idealistic position is one that has been accepted by many following in the same tradition. He saw the individual as a person and as an end in himself or herself. According to this belief, the human's potentialities are greater than any other type of existence known. Kant believed further that in each and every person there is an "innate imperative" that orders conduct toward the good. Thus, we as individuals should follow the universal moral laws, should work for the ideal society in which all are treated as ends, and should thereby gain immortality if we fulfill these same universal, moral laws.

Aesthetically, the idealism of the philosopher Arthur Schopenhauer (1946, p. 596) offered clear insight into the nature of beauty. For example, he analyzed art as "the flower of life." As he stated, "it repeats or reproduces the eternal Ideas, which are the direct and adequate objectivity of the thing-in-itself, the will." Its aim is to depict in tangible form "the knowledge of Ideas." Science never reaches a final goal, but true art is "everywhere at its goal."

Religiously, we shall examine certain of the beliefs of two 20th century philosophers—William F. Hocking and Theodore M. Greene. Greene (1955, pp. 53-54) identified himself as an "idealist, then, only in the sense that I am in general sympathy with the long tradition of objective idealism from Socrates, Plato, and Aristotle to Kant and the 19th- and 20th-century objective idealists in England, Europe, and America." As a "professing Christian in the Protestant tradition," he stated that he grounded his religious values "ultimately in that dynamic Being who is worshipped as

God in the Christian faith." He based his faith further in the human's search for the religious values of truth, beauty, and goodness.

Hocking's position (1928, pp. 360-420) was also that of objective, or absolute, idealism. He saw the Absolute as Intelligent Personal Self or Will. In keeping with this fundamental position, it is understandable why he saw axiology and religion as closely related. A person's religious convictions determines his or her values; in this connection Hocking believed that religion is as much a matter of ideas as of feelings. He saw two central values: (1) the experience of God in the self-consciousness; and (2) the experience of love for God. In the first, the worshiper has a kinship with God in working for a common purpose; in the second, it is an impulse or urge that propels the person toward God. An individual enters the realm of religious conviction by living according to the premise that his highest values are in harmony with the ultimate purpose of the world.

Socially, the philosophy of idealism finds itself in what has occasionally been considered a contradictory position. Butler (1957) deplored the criticism that idealism has received for its lack of social consciousness--that it could be more positive in its social theory. He explained that this may have arisen because both Soviet communism and Dewey's pragmatism are considered to be reactions against the idealism of Hegel. However, Butler stated that "it should be noted that this failure is not essential to the character of idealism because there are certain principles central in it which have necessary social bearings and others which offer great promise, if applied, for the positive realization of social value" (pp. 217-218). However, the individual is not subordinate to that society; both the individual and society are ends.

Greene (1955, pp. 111-113) spoke out about the "essential conditions of a liberal society." His definition of liberalism implied that the rights and freedoms of the individual will be respected. However, the focus does seem to be on the individual person than society. He spoke of "the development of man's highest social potentialities," and he also stated that "the truly liberal goal of

education can never be defined merely in terms of a society, actual or ideal; we must resist the temptation to make absolute any form of social organization and to make education merely a means to the furtherance of a social goal." Clearly, as Greene stated, "education and democracy are both institutional means for the achievement of more ultimate human ends."

Horne (1942, p. 54) also affirmed the "ultimate worth of the personality." There is "nothing higher or more valuable than selfhood, or personality." Civilizations, or societies, do develop personalities, but they are evidently not of the greatest importance. "No civilization or culture of a people surpasses that of its greatest leader." In other words, it is in a purposeful, spiritual environment that the individual personality develops. Society serves, therefore, as a means to a higher goal.

#### *Realism.*

Realism was the second of the three leading philosophical tendencies of the first half of the 20th century in the Western world. (Keep in mind that [naive] naturalism was included as an under girding philosophical position to both pragmatism and realism). Naturalistic belief holds that nature is reliable and dependable, and pragmatism (to be discussed next) stresses the importance of experience as the only means of discovering whether something is worthwhile. Realism, generally speaking, is the philosophical approach that accepts the world at face value. From the the viewpoint of a human, the world is exactly as it is experienced. It is as it seems to be, and our experiencing it changes it not one whit. Now the metaphysics, epistemology, and axiology of realism will be presented in order.

#### Metaphysics.

As indicated immediately above, the world is just what it seems to be to the realist. Wild (1955, p. 17) stated that "the world exists in itself, apart from our desires and knowledges." He continued with the following statement of realism's "Metaphysical Thesis":

The universe is made up of real, substantial entities, existing in themselves and ordered

to one another by extramental relations.  
These entities and relations really exist  
whether they are known or not. To be is not  
the same as to be known. We ourselves and  
the other entities around us actually exist,  
independent of our opinions and desires.  
This may be called the thesis of  
independence (p. 17).

Feibleman (1946, p. 46) stated that Whitehead saw "that realism in philosophy is demanded by the development of modern physics, particularly by the theory of relativity." He had argued "that there is only one reality; what appears, whatever is given in perception, is real" (p. 48). Whitehead here was placing great emphasis on ontology (explanation of the ultimate nature of being or existence) rather than continuing the stress on epistemology (theory of knowledge acquisition) that had actually taken philosophy far out on a limb in the late 19th and early 20th centuries.

A Pattern May Be Discerned. Actually, it is extremely difficult to explain the metaphysical beliefs of realists, because there is such extreme variance. Butler (1957, pp. 320-331), even though he agreed that the metaphysical beliefs of realists vary all the way from atheism to a distinctly theistic position, thought nevertheless that it may be possible to discern some pattern among these beliefs. To do this, he examined their beliefs in relation to pluralism, determinism, mind, the world, and God. With this first point, for example, if we were to ask realists what their position was in regard to the unity of the universe, we would find that many of them cannot agree that there is a basic unity present. They tend to hold dual or pluralistic positions--that is, a non-unified cosmos with two or more substances or processes at work. A particular dualist might argue that good and evil represent a basic conflict in the world.

On the second point, determinism, realists would generally, adhere to a form of determinism rather than any postulation about an open-ended world in which anything could happen. They

have a healthy respect for science and the exactness that it appears to bespeak. The implication is, of course, that things don't just happen; they happen because many interrelated forces make them occur in a particular way. We live within this world of cause and effect, and we simply cannot make things happen independent of it.

Mind Has Bodily Existence. Third, and a most important point, is the realist's attitude toward mind--the belief that a person's mental life has bodily existence as its basis. This implies that there is an extremely close relationship between mind and body. Other realists would carry this concept still further and explain that mind is a basic function of the organism that serves as the means of relating the individual to his or her environment. Others would say that the human's mind consists of those cerebral processes that take place in a highly developed animal that has increased its ability to cope with its environment greatly in the past 300,000 years or so. A less widely held belief sees mind as something new and unique in human evolutionary development--something that a conscious person uses to relate meaningfully to the environment, but which somehow appears to be above and beyond the physical organism.

Fourth, there is unity within realistic metaphysics on the point that the human lives in a world that is regular and orderly--one that is governed by the laws of physics. This, as you will recall, is quite similar to the belief of most naturalists. The one difficulty at this point is that many physicists now seem to view their field of expertise as a descriptive science--in other words, they describe what they find in outer space. Accordingly, there may not be only one set of physical laws throughout the universe, whatever the term "universe" might mean. This idea, therefore, may well imply the presence of a multiverse.

Fifth, and finally, perhaps the most difficult aspects of the metaphysics of realism to comprehend is the great variety of beliefs present in relation to the problem of God. There is a variance from one extreme (atheism) to the other (spiritual pantheism). Atheists see the world as being completely

naturalistic or mechanistic. Pantheists believe that everything in the universe is part of the essential nature of God. Polytheistic believers see more than one force or power at work in the world and therefore postulate the possibility of a limited God. Finally, there are a relatively few others who conceive that God is developing or emerging just as the world appears to be emerging. Spiritual pantheism is that belief ascribing purpose to the world that is part of God's essential nature.

#### Epistemology.

Undoubtedly the most distinctive phase of realism is its two distinct theories about how knowledge is acquired by humans. As Broudy (1961, p. 106) expressed it: ". . . the aim of knowledge is to bring into awareness the object as it really is." Similarly, Wild (1955, p. 18) stated that the thesis of direct realism is "to know something as to become relationally identified with an existent entity as it is." These men were both stating one of the two major epistemological theories of realism--the theory called epistemological monism by Butler (1957, pp. 316-318). This position views objects of the world outside the individual as being "presented" directly into his or her consciousness. When a person perceives an object, he is seeing exactly what is out there. In an attempt to make this theory understandable, Butler uses an analogy from the field of sport--a tennis racket. He describes the various qualities of a racket that might be your own and explains how some of your senses are involved in making an analysis of it and its possible effectiveness in helping you to hit a ball over the net to an opponent. The crux of his argument is that you are able to assess a racket made of physical materials correctly through your "awareness" or "consciousness."

Now, to look at the other side of the coin, we must consider epistemological dualism, which states that the person's consciousness and the actual tennis racket never intersect. When we look at an object there are really two objects. According to this belief, the object is represented in consciousness, not presented. It seems, therefore, that the neo-realists (the first position) believe that the mind is more than part of the brain and its nervous system and reaches out to establish a relationship with the world

that it is interpreting to the human organism, while to the epistemological dualists (the second position) there is no direct connection.

### Logic.

Realists, just as do idealists, concur in the belief that formal logic is basic to philosophy. This formal logic has been expanded tremendously in the 19th and early 20th century through the efforts of a number of philosophers from many countries, many of whom would have been classified as realists. They believed that the improved logic contained great potential as part of scientific method and techniques.

### Axiology.

There are two general theories in the ethical system of realism as follows: (1) when a person experiences something that is valuable, he or she knows it although it can't necessarily be defined; and (2) rational, experiencing humans develop attitudes on which value is dependent (Butler, 1957, pp. 334-335). Perry, one of the foremost realists of the 20th century, concurred with the latter of these two theories (1955, p. 331). He argued that a philosophy of life had to contain two major components. He called it "a theory concerning the nature of goodness or value, and a theory concerning the conditions and prospects of its realization." The first, he felt, lay primarily in the domain of ethics, while the latter he believed was central to a philosophy of religion. He also believed that values are "absolute in the sense that they are independent of opinion" (p. 335).

**Moral Law or Natural Law.** Realists believe generally in what is called moral law or natural law. This law, upon careful inspection, may be discovered in the very nature of the world. Obedience to it is required for the completion of human nature, as we know it. Saint Thomas Aquinas described eternal law, which becomes natural law to rational man. Wild (1953, p. 65) stated that it is "a universal pattern of action applicable to all men everywhere."

Ethically, the realist would be inclined to concur with John

Stuart Mill's belief that the greatest happiness for the greatest number is a most desirable ethic in a world such as ours. Wild (1955, pp. 18-20) referred to "The Ethical Thesis" of realism that follows directly from the knowledge that it is possible to acquire about man's human nature. The human possesses higher tendencies or traits than subhuman animals whose lives are guided by many inflexible instincts. Because of the flexibility of his tendencies and the knowledge that has been gained through the power of cognition, it is possible for a person to set up an individualized pattern of living. This "pattern of action" is, of course, social as well as individual. Down through the centuries it has become a moral law or natural law that the person must use as a helpful and reliable guide. Common sense, a realistic id, must be extended and improved upon through the means of philosophy as a civilization develops (Wild, 1953, pp. 357-363). The end result is a "moral imperative" that can work for people in the same way as the idealistic, categorical imperative of Kant.

Aesthetically, the realist is faced with the problem of whether personal preferences are individual, definite, and final. If a person rejects contemporary art by saying, "I don't like that stuff and that's that," it is quite possible that he or she hasn't taken the time to try to understand it. According to Roy Wood Sellars (1932, pp. 451-452), for example, there is much beauty in the world that is good. If a person would improve and refine the power to discern keenly, she would appreciate the worthwhileness of these qualities in a thing that can afford pleasure to the senses. It is quite possible, of course, that the most desirable state to achieve is a mingling of apprehension and physical sensation. The human's creative and aesthetic interests range through all aspects of the culture. People have communicative recreational interests, social recreational interests, learning recreational interests (e.g., educational hobbies), physical recreational interests, and aesthetic and creative recreational interests. Whether the individual is watching or actively taking part, there is always the possibility of objectification of a large variety of emotions as a person undertakes one or the other of these ventures.

Religiously, we find diverse possibilities within realism for



value achievement in life depending on whether or not the individual realist believes in a Divine Being. For believers, faith and hope would be religious values; for the agnostic or atheist, they would obviously hold little or no value. Wild (1955, p. 23) said that a person may violate the moral law because there is no determinism in that sense. However, we must realize that we really don't have complete freedom of choice if we want to lead good lives. This is true, we learn, because laws beyond our control determine thoughts and actions. Broudy said, ". . . to be morally right, therefore, an act must be intended to fill not any claim, but a claim to some good in life." (1961, p. 236) Religious phenomena are strange things. A great philosopher like Santayana (Durant, 1938, pp. 543-544) found beauty in the ceremony of the Roman Catholic Church, but he did not believe the dogma and denied the possibility of such phenomena. Such phenomena appear to occur universally "in the consciousness which individuals have of an intercourse between themselves and higher powers with which they feel themselves related" (James, 1929, p. 465). It would seem fair to say that realism generally takes a middle position (if we may exclude the realism of the Roman Catholic Church for the moment). Perry (1955, p. 347) felt that there was "nothing dispiriting in realism." He saw it as being "opposed equally to an idealistic anticipation of the victory of spirit, and to a naturalistic confession of the impotence of spirit."

Socially, the realist believes that the physical universe is more basic to life and thought than is society. In this regard there is considerable agreement with the position of under girding naturalism for which the physical world holds great importance, also. Realists are more concerned with the individual and his or her relationship to the universe than they are with society as a primary unit. What this adds up to, of course, is that the individual and the universe are the two primary units without which the social process resulting in society would not take place,

The entire position might be summarized by saying that the world is composed of actual, "substantial entities" related to each other by certain physical laws. Through a process of cognition, it is possible for humans to know some of these entities and their

relationships directly. Knowledge thus gained provides people with natural or moral law that includes set principles to guide all individual and social action. Humans functioning in this environment find common sense to be a great help in the determination of conduct.

### *Pragmatism.*

The third and final philosophical tendency to be discussed in Part One, over and above basic, unrefined naturalism, is pragmatism. As the situation developed, the (substitute) terms "instrumentalism," "experimentalism," and "pragmatic naturalism" have outlived their usefulness. Also, the terms "progressive" and "progressivism" will be used occasionally; they are definitely viewed more favorably at the beginning of the 21st century than the terms "liberal" or "liberalism."

Generally speaking, pragmatism proceeds on the assumption that it is only possible to find out if something is worthwhile through experience. This approach is not new in the Earth's history, but 19th- and 20th-century pragmatism organized this type of thinking into a philosophical position that is still accepted in many quarters, especially in scientific and educational circles.

Note: There are some who believe that pragmatism's theory about the acquisition of knowledge (epistemology) looms so large in the consideration of this position that this aspect of the philosophy must be discussed first. This may be true from one standpoint, but I will stay with the sequential pattern decided upon initially.

### Metaphysics.

It has often been said that this philosophical position has no interest in a general world view and that method is its only concern. This statement may be partially true; yet, the assertion that the pragmatist is so extremely narrow in this regard must be rejected. It is doubtful whether any rational being

ever goes through life without many, many times asking questions as to the basic "whys and wherefores" of the universe in which he or she lives.

The pragmatist has arrived at the stage where she realizes that it is beyond the human's power to do anything about the course of the physical universe. She believes further that a person is only deluding herself when she attempts to speculate about the infinite. Her problem, therefore, is to interpret what she finds. She looks at nature and, quite naturally, she asks questions about it: (1) How is it to be interpreted? (2) Is nature an inexorable process that is advancing according to a universal plan? (3) Is the onward surge of nature a kind of emergent evolution? To the question of interpretation of nature, the pragmatist says that she will take what she finds and function from there. To the question as to whether Nature is an inexorable process working according to a universal plan, she maintains that she doesn't actually know. At times she probably hopes so, because this would certainly afford a sense of security; but, for the greater part of the time she hopes not--individual freedom as possible is much too important a matter for her.

The pragmatist believes that scientific fact has proved that nature is indeed an emergent evolution; yet, this raises a further question in her mind--emerging toward what? This philosophic position limits our frame of reality to nature as it functions. If a person does make any assumptions about the nature of reality, they are only hypotheses to be held tentatively. The future is always to be considered, because situations are constantly changing. The belief is that the ongoing process cannot be dealt with finally at any one time. Activity must be related to past experience as well.

**The World Is Characterized by Activity and Change.**

Even these preceding statements cannot be considered entirely free from inferences regarding the nature of reality. It is argued that the world is characterized by activity and change. All that is known concerning the human response to nature can be known without first definitely making a final statement about the universe as a whole. Thus, experience or interaction with the

environment is all that the pragmatist has by which to lead her life. If her environment doesn't give her an accurate account of reality, then it would seem that humans are the victims of a fantastic hoax (by whomever or whatever invoked it).

**The World Is Still Incomplete.** The pragmatist believes further in organic evolution and that rational humans have developed in this process. The logical conclusion to draw from this assumption is that the world is still incomplete. This doesn't mean, of course, that everything is in a state of change, nor does it imply that it will ever be complete. Some elements and structures appear to be relatively stable. But this quality of stability is often deceiving; the pragmatist, consequently, looks upon the world as a mixture of things relatively stable and still incomplete. This makes all life a great experiment. At this point it is evidently the task of humans and their educational system to make this experiment as intelligent a one as possible.

**Theory of Emergent Novelty.** If reality is indeed constantly undergoing change, how, asks the pragmatist, could education remain essentially the same from one generation to the next? From the evidence on hand, the pragmatist will certainly not accept the idea that there is an end to progress. Progressive education as defined by the pragmatist, for example, is a process of continuous growth to meet the needs and interests of a changing person in a changing society in a changing world. Brubacher (1939, p. 35), in all four editions of his major philosophical text, offered an example of novelty that struck a strong blow against the opposing theorists who maintained that any emergence is merely the uncovering of some antecedent reality. He explained that each and every baby born "is inescapably unique since any given offspring of bisexual reproduction is the only one of its kind. Such a child commences and lives his life at a juncture of space and time which simply cannot be duplicated for anyone else." If this is indeed novelty, according to its definition, then the future must, of necessity, be uncertain in outcome. Thus, the physical and social environment of the pragmatist is characterized by the constant possibility of novelty, precariousness, and unpredictability, since life and

education are the interaction of humans and their environment.

**The Idea of Freedom of Will.** Many of the philosophical positions include statements about freedom of will. However, this is definitely one of the strong points of pragmatism over against the more traditional positions. The human's future must allow for freedom of will. Free will is not conceived of as a motiveless choice, and the pragmatist's position on this point certainly clashes with the essentialist (i.e., the idealist or realist) who allows for enough free will so the world can unfold properly. The pragmatist's contention is that all beings are in interaction with other "existences." She inquires about the quality of this interaction and asks further how great a role the individual can play in this process. She would urge investigation to determine the character of this process from within. As the pragmatist understands life, the individual truly learns from experience. Thus she is most anxious to guide, not control, the educative process for each individual. In this way the inclination to learn from activity and experience will be as gradually and fully developed as possible. Freedom developed in this manner is achieved through continuous and developmental learning from experience.

J. L. Childs (1931, p. 168), the strongly progressive philosopher of education, explained the problem of freedom and education in one of his early works as follows: "In a changing world the only person who can become free and who can maintain his freedom is the one who has 'learned to learn.' A democratic society can hope to succeed only if it is composed of individuals who have developed the responsibility for intelligent self-direction in cooperation with others." Obviously, if we learn what we practice, then schooling must be placed on an experience basis. Only in this way will people increase their ability to control their own experience--which is freedom!

### Epistemology.

Earlier in this section, I explained that some felt this aspect of pragmatism should be introduced before the others (e.g., axiology). The rationale for this belief was that pragmatism starts with a theory of knowledge-acquisition, not a metaphysical

statement of belief. A serious difficulty arises here immediately: An adequate definition of knowledge has tried the insight and ingenuity of learned men and women for many centuries right down to the present. If knowledge is fact, and fact is truth, then truth is knowledge. Knowledge has been described as a knowing-about-something, an awareness, a comprehension, or an understanding. Here it becomes a subjective matter, and it has to do with the inner workings of the mind. Still others believe in a type of knowledge called objective--knowledge existing in the world outside the conscious, perceiving individual. Such knowledge is there to be known, grasped, mastered by an intellect (a human one only?).

Up to this point, knowledge may be defined as something that is known or can be known. However, the difficulty does not end at this point. There are other problems about knowledge that have troubled many. (1) What does it consist of? (2) How does the person truly know what she believes she knows? (3) Can human knowledge comprehend all? (4) Is it possible for humans to have knowledge about the infinite? These questions could be legion.

Some Historical Background. After hundreds of years of speculation and, *finally*, experimentation, there gradually arose a body of evidence called the (social) science of psychology. This is a separate branch of study that examines the processes of the mind and the varied states of knowing in the individual mind. Locke said that all knowledge must come through experience--that is, it must be obtained by means of the senses. Kant maintained that there was also knowledge which has not been experienced; in fact, his theory of *der Ding an sich* (the thing-in-itself) asserted that there is a realm of reality that cannot be known by humans. Still later, Hegel considered this issue and argued that the real is in the mind--a manifestation of intelligence.

A New Theory of Mind. Modern scientific development, after Darwin's evolutionary theory, opened the way for a new theory of knowledge--the pragmatic idea of knowledge and truth. It seemed to make sense in a world where scientific method was influencing almost all thought, marching on with great rapidity.

William James took the lead in expounding this theory in which knowledge is a result of a process of thought with a useful purpose. Truth is not only to be tested by its correspondence with reality, but also by its practical results. This pragmatic treatment of knowledge lies between the extremes of reason and sense perception, with some ideas that are not included in either rationalism or empiricism. Truth, therefore, not only is true, but it becomes true. Knowledge is not present because it has been acquired through the years; it is there because it has been earned through experience. It must work. It is an instrument of verification. This type of knowledge, which is literally "wrought in action," should help in the battle for survival.

The Function of Mind. The pragmatist naturalizes mind by making it a normal part of nature. As Brubacher (1962, p. 60) explained, the pragmatist "adopts the evolutionary viewpoint that mind has evolved in the natural order as a more flexible means of adapting the organism to a changing environment." Thus, if the mind were not functioning, the human would lose control of Earth. This "mind," therefore, helps humans to form knowledge or truth by undergoing experience. It must be adaptable because of the possibility of novelty and the consequent precariousness of the human's relationship with the world.

The Relation of Body and Mind to the Learning Process. The pragmatic position, in connection with this problem, is more or less of an intermediate one. It does not coincide with the position of the behaviorist, who believes that the mind and the central nervous system are identical--that the mind is therefore only another bodily organ. Conversely, the pragmatist rejects the postulate that the mind is immaterial and entirely extraneous from the body. The experience of the mind must be taken into consideration in order to satisfy the pragmatist. That the mind and the body interact, she does not deny. It is precisely this interaction that concerns her. Mind, through evolution, has become that part of the whole of the human that enables her to cope with the surrounding world. Through experience, the human's many problems have been, are, and will be solved. An intelligent mind makes this possible.

**Dewey's Experimental Method.** This theory of knowledge led to John Dewey's experimental method for the solving of problems, which is characterized by the following steps:

1. Life is characterized by movement, the smoothness of whose flow may be interrupted by an obstacle.
2. This obstacle creates a problem; the resultant tension must be resolved to allow further movement to take place.
3. The human marshals all available and pertinent facts to help with the solution of the problem.
4. The data gathered fall into one or more patterns; subsequent analysis offers a working hypothesis.
5. This hypothesis must be tested to see if the problem may be solved through the application of the particular hypothesis chosen.

When the problem is solved, movement may begin again. A hypothesis that turns out to be true offers a frame of reference for organizing facts; subsequently, this results in a central meaning that may be called knowledge. The pragmatic theory of knowledge acquisition (epistemology) merges with its value theory at this point, as such knowledge frees the human to initiate subsequent action furthering the process of movement and change.

#### Logic.

There seems to be rather general agreement that logic is primarily concerned with the methods of reasoning that humans employ in their search to find answers for the problems that confront them. From this rather general definition, one could make a good case for the argument that logic is the most fundamental branch of philosophy. Thinking and reasoning are necessary for study of all aspects of this subject. Consequently the importance of correct thinking is self-evident.



**A Radical Departure from Traditional Logic.** As you might expect, pragmatism is a philosophy that represents a radical departure from traditional logic. Dewey (1938), as the recognized leader of this philosophical approach, decried the inadequacy of Aristotelian logic since he felt it to be out of place in the 20th century. He reasoned that a system of logic that regarded nature as a fixed system simply could not meet the challenge of a universe that seemed to be boundless and perhaps expanding. What Dewey desired was a revised system of logic: "a unified theory of inquiry through which the authentic pattern of experimental and operational inquiry in science shall become available for regulation of the habitual methods by which inquiries in the field of common sense are carried on" (p. 98).

**The Pattern of Logic.** How shall we interpret this seemingly difficult statement by Dewey? Obviously, the pattern of logic recommended bears a strong relationship to the learning theory described above under the epistemology of pragmatism. Dewey speaks first of the indeterminate situation which raises doubt in an individual's mind. The second stage is called institution of a problem and takes place when a person realizes the indeterminacy of the situation and the need for clarification of the issue or problem. Next in order is the determination of a problem-solution, which is basically the same as the establishment of a hypothesis in a scientific experiment.

At this point we find the introduction of ideas that may be instrumental in determining the solution to the problem-situation. The fourth stage as outlined by Dewey is called reasoning. Possible solutions may come to mind as answers, but they never seem to fit the problem-situation in exactly the same way as they may have done previously. Hence an adaptation with possible subsequent modifications takes place that must be reasoned through with extreme care. It is important to understand that Dewey treats facts as functional inasmuch as they contribute to the movement toward solution of the problem. This is referred to as the operational character of the facts-meaning. It is difficult for us to comprehend how meanings are closely related to operations, mainly because they are, in a sense, inseparable from it as they

give direction to any further observation as the problem-solution movement takes place.

This pattern of logic is fascinating largely because it sought to bridge the gap between traditional logic and 20th-century scientific inquiry. Butler (1957, p. 464), for example, emphasized how the pattern of logic available to science can be employed by the average person in daily, commonsense problem-situations. It creates a two-way street, because scientific inquiry now has a commonsense base.

Butler pointed out further four characterizations of the pattern that make it such an innovation (pp. 264-266). First, patterns of thought peculiar to induction and deduction cannot be applied to a problem-situation arbitrarily, This is so because each situation is unique. Second, there is a very close relationship between this pattern of logic and life as we know it: in other words, the human and Nature are continuous. Third, such a pattern of logic seems to fit human sociological development as well as human biological progress. Lastly, it is interesting to note that such an approach to logic has applications for individual as well as group and societal problems.

Note: As stated above under idealism, because of this topic's importance and the development of interest in critical thinking (or informal logic), this approach is described substantively in E. F. Zeigler's *Critical Thinking for the Professions: Health, Sport & Physical Education, Recreation, and Dance*. Champaign, IL: Stipes Publishing L.L.C., 1994. A second reason for mentioning it here is that pragmatism's approach to logic, as explained above, is distinctly different from that of idealism and realism. However, this fact does not invalidate the use of critical thinking (or informal logic).

**Axiology.** The system of values of the philosophy of pragmatism is necessarily consistent with the other aspects of this philosophical tendency. *A value is that fact which, when*

*applied to life, becomes useful.* An experience is adjudged as valuable by the human organism which is attempting to adapt itself to the environment in the best and most profitable manner. The comparison of values in order to determine the best ones is a problem of deciding which value or values will help achieve life's purposes in the best way. But it is important to understand that these goals may only be temporary.

What are the main values? For the pragmatist, that depends on the when, where, and how the individual is living. Innumerable attempts have been made to set various standards and value systems for people living in modern, complex society. The pragmatist, according to Geiger (1955, p. 142), believes that "values must be closely related to the world in which man finds himself." The human simply should choose which means and ends he or she will accept and which will be rejected. Progress depends upon critical examination of values before intelligent selection.

Ethically, the pragmatist is continually facing new situations in which wise judgment must be exercised in keeping with the apparent elements of the indeterminate situation. Pragmatism offers the possibility of what has been most troublesome in ethical behavior up to this time--how to resolve a situation where one's motives are good, but the individual's action violates currently acceptable standards. When the pragmatic steps of logic are employed, progressing from (1) the indeterminate situation through (2) the institution of a problem, to (3) the determination of a problem-solution, (4) to reasoning and, finally, to (5) the operational character of facts-meaning for further observation of the proposed course of action. It appears to be possible with this sequence to blend inner motives and outer behavior in planned, purposeful action to meet each new situation in a fresh, unbiased manner.

Aesthetically, we are concerned with experiences that convey beauty and meaning of an enduring nature. For the pragmatist, aesthetic appreciation is closely related to the nature of the experience. In life we fluctuate between tension and pleasure depending on whether indeterminate situations are resolved to our

satisfaction. When we find the answers to our problems, tensions are eased and enjoyment results. It is noted, however, that there is no permanent state of aesthetic pleasure for a human. This is so since life's rhythm of experience does not function in such a way as to make this possible. Thus, aesthetic satisfaction comes when close identification is maintained with the ebb and flow of life's indeterminate situations.

To continue, we are all anxious to preserve a state of enjoyment and release. However, if it is held too long and disturbs life's rhythm, troublesome difficulties arise. The psychological problems arising from life in a dream world are only too well known. Fortunately, various categories of artists help us to freeze many of these aesthetic values for subsequent enjoyment. The person who would achieve the greatest amount of aesthetic enjoyment must possess and continually develop those habits that promote keen insight. Finally, it must be mentioned that Dewey assigned a lesser role to values that are the opposite of beauty. For example, aesthetic experiences as tragedy and horror may be preserved as art forms. As we look back at these past experiences of our own, or of others, we can feel this experience in some perspective and accept it with calm mien as a form of beauty.

Religiously, the pragmatist assumes a completely naturalistic approach. Thus, it can be seen that religion would have to be defined in a considerably less orthodox fashion. Any worship of the supernatural is obviously not present. The "religious" pragmatist" would be a person who is most anxious to reach pragmatic values whenever and wherever possible by living purposefully. The human's task is to thrust himself or herself into life's many experiences, because only there will the pragmatist find the opportunity to give life true meaning.

Socially, we find that the pragmatist places great emphasis on this aspect of life. The achievement of social values is fundamental (don't mistake this for mere socializing at casual social functions, however), since life (or society) is "an organic process upon which individuals depend and by which they live" (Butler, 1957, p. 475). Any individual who would withdraw from

regular, significant relationship with others in order to work only for other than social values in life makes a drastic error. Recluses generally injure society by withdrawing from their responsibility to it, and it is quite possible that they do themselves still greater harm. Such social values are loyalty, cooperation, kindness, and generosity can hardly be achieved in a vacuum. The pragmatist sees the highest possible relationship between the individual and the society existing in a democracy. Pragmatic values are most in evidence when the individual has the opportunity to develop to the highest of his or her potentialities--so long as this development does not interfere with the good of the whole. It is impossible to develop many of the social values described above to the same extent in certain other types of society. The pragmatist finds a much better balance in a political state characterized by democracy.

### *Existentialism and Phenomenology*

#### Background and Status.

Writing about the background and status of what has been called Existentialism-Phenomenology is not a simple task. This position or stance has not been one of the long-standing, mainstay philosophic positions or "schools" replete with their typical ramifications. In fact, two philosophers--two who would admit to being existentialistic in their orientation, or who might be included in someone's historical summary of this approach to philosophizing, might well be in complete disagreement on a number of what might be called "main tenets" of this philosophical stance.

Thus, one self-described existentialist/phenomenologist is never a "direct descendant" of another. In fact, it is often almost impossible to place them anywhere in what might be identified as a "philosophical family tree." For example, in mid-twentieth century. Kaufmann (1976, p. 1) argued that "Existentialism is not a philosophy but a label for several widely different revolts against traditional philosophy." However one seeks to define this philosophic positions, therefore, existentialism had originally started as a revolt against Hegel's idealism, which was a philosophy stating that ethical and spiritual realities were

accessible to humans through reason.

Sören Kierkegaard, prior to 1850, had become concerned that so many influences within society were taking the human's individuality away. Since that time many others have felt a similar concern. Kierkegaard decided that religion would be next to useless if the individual could reason his or her way back to God. Then along came Nietzsche who wished to discard Christianity all together, since science had shown that the transcendent ideals of the Church were nonsense (i.e., non-sense). Our task as humans, therefore, was to create our own ideals and values because, after all, we are only responsible to ourselves. Interestingly, Heinemann (1958, p. 10) pointed out that--as he saw it-- "alienation from God is a religious problem, and estrangement from Nature is a metaphysical one." He argued also (p. 12) that existentialism arose because the solutions proposed by Hegel and Marx "proved ineffective for overcoming the facts of (man's) alienation."

#### Metaphysics.

Some of the beliefs that characterize modern existentialism involve a continuation of Cartesian dualism that split the world in two. (Note: There is some paraphrasing below here from William Barrett, 1959.) The world of material objects extended in mathematical space with only quantitative and measurable properties is not the world in which we live as human beings. Our world is a human world, not a world of science. From the context of the human world, all the abstractions of science derive their meaning ultimately. The human is first and foremost a concrete involvement within the world, and distinguishes the opposed poles of body and mind. Existence precedes essence; the human decides his or her fate. Men and women are part and parcel of this human world and our self-transcendence distinguishes us from any and all other animals. We cannot be understood in our totality by the natural sciences. The human's basic task is to blend the past, present, and future together so the human world assumes meaning and direction. In this way a human can be authentic. The individual can stand open to the future, and conversely the future stands open to the individual.

As stated above, there appeared to be several different kinds of truth, including that possible through scientific investigation. Holding this belief places existentialism in opposition to the stance that science will eventually answer man's questions and problems. It becomes a philosophy through which a person makes a valiant attempt to look at himself or herself objectively in a world in which "God may be dead." We must therefore ask ourselves what it all means. A human is a unique historical animal; now what does he do? Can men and women so direct and guide their own existence that responsible social action will result? Some say that we should begin a more intensive search for God; others are turning toward the development of a humanism that gives us much greater power of self-determination than we have ever had before.

#### The Phenomenological Method.

Although phenomenology is included in the major heading titled existentialism/ phenomenology above, we should not think of it as a philosophy. Despite its close association with existentialism over the years, we can say that various types of phenomenological method have been used to gain insight and knowledge about the world by a variety of philosophers since Edmond Husserl (1859-1938), its founder.

Here I am referring to such philosophers as Heidegger, Sartre, Merleau-Ponty, and Buber. Husserl contended that traditionally the empirical method of modern science had all but ignored the immediate phenomena given to us in our conscious stream of feeling, thinking, deciding, and remembering, to name some of our mental acts (Spiegelberg, Vol. II, 1960, p. 656). In fact, he argued, it is these phenomena, viewed directly and clearly without presuppositions, that provide us with everything that we know about our world. (Here Husserl was distinguishing his "transcendental phenomenology" from psychology; in fact, from all of the empirical sciences.) Thus, we "become aware" because we are constantly receiving data through the various sense organs of our bodies. Then, over and above this flood of information, our experience is deepened and enhanced through the multitudinous meanings and qualities that emerge from the basic reception of

the various stimuli.

Basically, therefore, the phenomenological method in its various forms seeks to explore the nature of human consciousness to the deepest possible extent and then to analyze this experience as best possible.

(Note: Edmund Husserl wrote in German, and there has been considerable difficulty with the translation of the various concepts that he developed. In 1982, F. Kersten made a new English translation of his basic ideas available that was considered by some to be an improvement over the 1931 Gibson translation of the original (1913). See Husserl (1982): "Ideas pertaining to a pure phenomenology and to a phenomenological philosophy," in General introduction to a pure phenomenology, Vol. II. The Hague: Martinus Nijhoff. See also Kneller, 1984, pp. 28-32.)

#### Existentialism as a Philosophy.

At various points in the tradition of social philosophy, one can find specific ideas in the writing of the great philosophers of the West that have been echoed by advocates of existential-phenomenology philosophy. However, the important precursors within the modern era have been men such as Pascal, Kierkegaard, and Ortega y Gasset. As Kaufman (1956, p. 11) indicated, "The three writers who appear invariably on every list of 'existentialists', Jaspers, Heidegger, and Sartre, are not in agreement on essentials." He also names others such as Rilke, Kafka, and Camus, explaining that the "one essential feature shared by all these men is their perfect individualism." How, therefore, can this approach be characterized as a philosophy?

White (1962), in seeking to answer this question for existentialism, chose Sartre as being representative of the movement, because he and others had consciously chosen the name "existentialism" (while both Heidegger and Jaspers had rejected it). Although he was an atheistic existentialist, we should understand that there are existentialists who are also Christian and agnostic. Kierkegaard was a theistic existentialist who argued



from the premise that "God is, and this must be accepted on faith and is not accessible to the human mind." Sartre conversely, stated that, "There is no human nature, because there is no God to have a conception of it. Man simply is. Man is nothing else but that which he makes of himself" (p. 537). Further on (p. 541), he quotes Ponge, who stated, "Man is the future of man." Finally, Sartre (p. 545) seeks to clarify this by explaining that, "Man is nothing else but what he purposes, he exists only in so far as he realises himself; he is therefore nothing else but the sum of his actions, nothing else but what his life is."

Depending upon one's philosophic or religious stance, such a statement as Sartre's above can indeed be either frightening or exhilarating. MacIntyre (1967, pp. 147-148) provided a highly interesting answer to this rhetorical question (i.e., How can existentialism be considered a philosophy?) by relating all of these people on the same family tree, so to speak. He was able to identify *six recurrent themes* that are typically associated in a number of different ways. First, reality for the existentialist cannot be comprehended within a conceptual system. A second theme is that of a "doctrine of intentionality"--the idea that "the object of belief or emotion is internal to the belief or emotion" and cannot be explained in the naturalistic terms of the associationist psychologist. Third, one encounters time and again the thought that human existence is fundamentally absurd in a flawed universe that seems to be lacking basic purpose. It is true, however, that such a flaw does guarantee freedom of action to each individual. A fourth theme is that "the possibility of choice is the central fact of human nature," and that man makes choices through action or inaction (p. 149). Further, such choices are often controlled by irrationally selected criteria. Fifth, in our existence the concepts of anxiety, dread, and death loom very large because of this freedom and the "fragility" of our existence in the universe. Last, dialogue and communication involving argument between reader and author that involves deductive logic serves no purpose unless there is agreement on basic premises. For this reason, plays and novels are often best employed as viable forms of expression by existentially oriented philosophers or authors.

### The Present Situation.

As helpful as knowledge and comprehension of these six recurrent themes may be, you will still find it necessary to remain exceptionally alert whenever this term is employed in an article or conversation. Unfortunately the term "existentialism"—not "phenomenology"—seems to have gone in the same direction as other unfortunate philosophical terms such as "idealism," "realism," pragmatism," "naturalism," etc. In other words, it, like they, has been the victim of “bastardization,” so that wherever it appears in popular literature care should be taken to examine the source and usage for authenticity. As DeMott (1969, p. 4) said, "a foreign entry, heavy, hard to pronounce, fast in the forties, faded in the fifties . . . Despite its handicaps, though, 'existential' is breaking through. Improving its place steadily unfazed by cheapening, inflation, or technical correction, it's closing once again on high fashion . . ."

As insightful as DeMott may have been, however, a cartoon strip titled "Eureka" (*The Globe and Mail* [Toronto], June 27, 1987) displayed two existentialists seated in appropriate demimonde garb in one segment, along with quadraphonic record collectors, owners of bean bag chairs, and subscribers to the "Hoola Hoop News" in the other 3 sections, as four types of "Living Fossils: Humans Once Thought to Be Extinct." As true as this may be, or not, in the eyes of the average person, there are still philosophers with this orientation “here and there”, or at least many who have "leanings" in this direction, functioning in departments of philosophy on the continent. However, because of the strength of the analytic movement, their ranks have been thinned drastically. Therefore, even though there has been a significant decline in its influence, in North America at least in the early 21st century, existentialists of varying types are still striving to further this tradition through a variety of approaches.

Nevertheless, those persistent and devastating problems of humankind represented by “The Four Horsemen of the Apocalypse” (i.e., Christ, war, famine, and death) are still present strongly in the world, despite the high hopes expressed early in the 20th century by those who encouraged involvement in the "war to

end all wars." A "Fifth Horseman" now plaguing most nations in the world, unless we decide to give the advent of AIDs that designation, may be titled "economic inequality," especially as underdeveloped nations seek to pay back their debts to the leading economic nations. We know that we can't reverse the direction of the clock on the wall, but billions of people on Earth are really not ready to face the future in these uncertain times.

During the difficult last quarter of the 20th century, there has been an uneasy mood prevailing. The revolutionary mood of the 1960s finally subsided into the relatively placid, "cud-chewing contentment" of the 1970s and the 1980s. This continued largely into the 1990s for the young, with the exception of a minority of socially conscious souls who once again are expressing serious concern about (1) the various environmental crises, (2) the plight of the disenfranchised, and (3) the threat of a nuclear holocaust. However, most students today (i.e., those who don't check out of the system prematurely) seem imbued with a sense of urgency regarding the rapid transmission of a variety of types of professional and trade knowledge that will bring them quick and profitable assimilation into the work force and the community. Such a progression, except for the percentage of unemployed young people who may or may not want work, will presumably result in the "high standard" of living that a postindustrial society in North America is expected to make readily available. (One is tempted to call it "a high standard of low living.")

The West has displayed an increasing emphasis on political democracy of a participatory mode within this sector (not to mention the perhaps too-vigorous efforts of the United States to export it in a variety of ways worldwide). Such political philosophy is concurrently struggling for its existence and future against large world cultures in which the schools are providing a type of historic dynamism based on dictatorial and didactic, materialistic philosophy and/or fanatic religious thought. These ideologies prescribe the exact route and all of the signposts to the establishment of a broad, integrative culture that in due time could literally rule the world.

Recall, however, that Kaplan, back in 1961, in the face of these political juggernauts with authoritarian ideologies (e.g., China), countered at that point by stating that he was able to discover certain recurring "themes" of rationality, activism, humanism, and preoccupation with values in the leading world philosophies (pp. 7-10). This may well be true, but in the past 50 years it has become increasingly difficult to make a case for a strong, vital, integrating ideological unity in the West, a condition noted 50 years ago by Wild (1948, pp. 180-181) that still prevails today. Citizens of the West make great claims about the individual freedom possessed by their countries, but they will need to devise effective methods and techniques consistent with democracy's way of life that will result in marked improvement of the inculcation of such a value orientation in the minds and hearts of youth. One has to be willing to "become involved" if the best type of democracy is to prevail.

This raises an interesting problem: Could the challenge of existential philosophy ever serve to engender increased concern about the preservation of a high level of individual freedom within our society? Would it be possible to provide some guarantee of a resultant ideal societal mix providing just the right amount of opportunity for self-realization along with the necessary social constraints of our democratic political state? Also, would it ever be possible to plan systematically to overcome the problem of "the uncommitted" and the ever-present alienation of a substantive percentage of intellectual youth, an issue that has been the object of investigation by social scientists for some time? Formal education, however, has never been the testing ground for the serious introduction of this type of social planning. Typically, the educational system has reflected the status quo orientation arising from the cultural heritage. Far too often, therefore, change has been forced upon education from the outside.

Admittedly, the problem of serious alienation does not apply to the majority of youth in North America who have had fair success in adapting to the values, norms, and other constraints of society. Nevertheless, who would not agree that only a very small percentage of youth has a deep commitment to work faithfully-

and even sacrifice--for the realization of the prevailing values and norms of the Western political system and culture? As a matter of fact, most intelligent people would have considerable difficulty in identifying the major values and norms. So, where does that leave the majority?

Despite the above difficulties--ones that any such words from philosophy seem to encounter when they become jargon--it is relatively simple to explain a few basic "truths" about existential philosophy to teachers and to reasonably intelligent lay people. Many people recognize quite fully the long list of unanswered questions of the day. Also, churchmen have had increasing difficulty in answering many of these questions satisfactorily. Further, most college students have discovered during the past few decades that many philosophy professors have not been trying to answer these troubling questions either in any sort of acceptable, interesting, and understandable ways. Thus, at the beginning of the 21st century, the words of William Barrett (1959, p. 126) are still important:

Existentialism is a philosophy that confronts the human situation in its totality to ask what the basic conditions of human existence are, and how humans can individually establish their own meaning out of these conditions. Here philosophy itself--no longer a mere game for technicians or an obsolete discipline superseded by science--becomes a fundamental dimension of human existence. For the human is the one animal who not only can, but must ask himself or herself what life means.

This approach quite obviously makes this type of philosophizing potentially vital for a because the individual is offered a way of life. This is in contrast to other leading philosophic positions where we face either a depersonalized Nature, a transcendent Deity, or a State seemingly possessing both of these qualities. As Kaplan explained it, "The meaning of life lies in the values which we can find in it, and values are the

product of choice" (1961, p. 105). Thus the movement among selected concepts is from existence to choice to freedom!

Unfortunately, however (or fortunately, depending upon one's perspective), such seemingly wonderful freedom is not what it might appear to be at first glance. This opportunity for choice and freedom resultantly places an awesome responsibility upon an individual: He or she is ultimately responsible for what happens to others, too. In a sense, "I am determining through my choice what all mankind everywhere is forever to become" (Kaplan, 1961, p. 108). In describing Sartre's position, this means that there are two kinds of people in the world, other than true existentialists, of course, "those who try to escape from freedom and those who try to deny responsibility--cowards and stinkers" (p. 109).

Such an outlook or life philosophy postulates no bed of roses for those who subscribe to it fully. Accordingly, a person should choose his or her life pattern freely and with integrity. Then the human can become an "authentic" person only by accepting full responsibility for the choices made. The beatnik blunder of the 1960s was to think that authenticity required freakish individuality that was unique. There are some still today who seem to follow such a "theory." Actually, what is being offered is (1) that human beings should choose one world or another for tomorrow; (2) that they will have to be shaped (and shape themselves) so that such a world will be manageable; and (3) that each of us adhering to this life process defines his own being and humanity. This, then, is the only way that this absurd world can acquire meaning!

#### The Analytic Movement (Philosophical Analysis).

##### Background and Present Status.

The analysis of concepts undoubtedly started before Socrates, but it wasn't until the 20th century that there was such a sharp contrast drawn between so-called "analysis" and other approaches to philosophical endeavor. To the uninitiated, at least, it can all be most confusing. Despite the fact that various scholars of the Western world have been engaged in philosophical thought for more than 2,500 years, there is still controversy over the exact

nature of philosophy. Early Greek philosophers thought that philosophy should serve a function not unlike that which we attribute today to contemporary science. However, now scientific method and with its many accompanying techniques are employed to uncover new knowledge. This involves reflective thought and hypotheses, long-term observation, and experimentation before subsequent generalization and theory-building are possible. If this is how new knowledge is obtained, therefore, exactly what is it that philosophers do? Thus, it became increasingly apparent as the 20th century progressed that philosophers could no longer claim that their scholarship resulted in any knowledge at all. So the obvious question asked was whether there could be any justification for philosophers spending their lives attempting to philosophize?

The response to this question came slowly but surely during the first three quarters of the 20th century, largely in the English-speaking world at first but subsequently in the European countries and even in Japan after World War II. The term "analytic movement in philosophy" or "analytic philosophy" seems appropriate because Kaplan (1961) stated that such a designation was representative of the aims and methods of this movement within philosophy generally. ". . . that philosophy is essentially a kind of logico-linguistic analysis, not a set of super-scientific truths about man and nature, not a sustained exhortation to live one's life in a particular way" (p. 55). As specific philosophers, or small clusters of like-minded thinkers, began to move in this direction away from the world's everyday problems as reflected in, say, politics, morality, religion, or art, they reinforced the embryonic idea that philosophy's primary function was to look carefully and clearly at the endeavors on which the scientists were working in the various disciplines. In so doing, the philosopher "must say whatever he has to say as clearly and as carefully as the scientist. This is the first principle of analytic philosophy, and perhaps contains in itself all the rest." (p. 57)

To carry out these ideas during the first half of the 20th century, then, there were three developments within philosophy that have sought to answer the basic question as to the

justification for the "philosophizing enterprise": (1) logical atomism, (2) logical positivism, and (3) ordinary language philosophy. The main idea behind these approaches was that philosophy's function was analysis. The difficulty, however, was that each approach looked at analysis differently. At least there was agreement that philosophy had to be approached through the medium of language analysis to a greater or lesser extent.

### Logical Atomism.

Logical atomism involved a new approach to logic called mathematical logic as devised by Bertrand Russell (1872-1970) and Alfred North Whitehead (1861-1947). It had been thought that Aristotle had said the final word on this subject, but these two great philosophers developed a logic that was much broader in scope. This logic dealt more with propositions than only with classes. Thus, in addition to saying something like, "All cats are vertebrates; all vertebrates are animals;" and therefore "all cats are animals." Russell showed the implication between these two statements by simply saying, "If an apple falls from the tree, it will land on the ground." This doesn't sound startling to us today, but in the early 20th century it did open a much broader logical system for investigation.

Furthermore, Russell demonstrated that mathematics had a relationship to logic. His next plan was to show that a language such as English had essentially the same basic structure as mathematics. Because our language was not exact enough, he reasoned that mathematical logic would help explain the components of language in a similar way to sentences that give us "world facts." Carried through to its logical conclusion, the philosopher would then be in a position to find out everything about the structure of the world by using philosophical analysis to rearrange our ambiguous language so the new logically arranged sentences would become crystal clear. This approach, which flourished for 20 or more years in some quarters, was thought to offer us a new metaphysical system. However, it was subsequently superseded by logical positivism which carried mathematical logic a step further.



### Logical Positivism.

In the 1920s a group subsequently known as the Vienna Circle came to believe it was not possible for logical atomism to provide the world with a valid system of metaphysics. Their answer instead was logical positivism that presented philosophy as an activity—not as theories about the universe. They felt that philosophy's task was to analyze and explain what statements meant. Some statements would be able to "withstand being subjected" to the verifiability principle. This means that a sentence might be factually significant to a given person if that person understands those observations that would enable him or her to accept or reject the propositions therein contained. Thus, some sentences may be significant factually, others are not directly applicable to the world, and a third group are actually nonsensical or non significant.

This approach to philosophic activity was devastating to many of the traditional philosophic approaches. The usual philosophic statement was definitely not empirically verifiable at that time, which meant that the various traditional approaches were mere conjecture and therefore really not as important to humans as had been thought. Also, this new approach gave philosophy a distinctly new role: analysis of ordinary language statements into logical, consistent form. In this way it could be told whether a problematic question could be answered either through mathematical reasoning or scientific investigation. Accordingly, the philosopher does not give the answers; he analyzes the questions to see what they mean.

Wittgenstein's book (oddly enough) entitled *Tractatus Logico-Philosophicus* was of tremendous importance to analytic philosophy. In this publication he described his belief that analysis would enable philosophers to reduce complex statements into their elementary components—i.e., a statement should explain clearly the reality it purports to describe. This would seem self-evident, but there was considerable disagreement over many of Wittgenstein's basic doctrines. Some felt that philosophy should be responsible for what can--and also for what cannot--be said, and that therefore analysis should help to clarify both kinds of

statements. At any rate, analysis of this type went into decline relatively soon because many felt that its point had been made, and it was time to move on in other directions. The term "analysis" was retained, however, and it was applied to a concern with the use, not the meaning, of many concepts and terms. This newer approach signaled the entry into the field of what has been called "ordinary language philosophy," "linguistic analysis," or "philosophy of language."

#### Ordinary Language Philosophy.

Ordinary language philosophy was the third approach to philosophy that involved language analysis, but once again it did so in a slightly different way. It, too, was started in the 1930s by the late Ludwig Wittgenstein, whose efforts in another direction were described above. During the period from the 1930s to 1952 (when Wittgenstein died), he decided that it would not be possible to devise a language so perfect that the world would be more accurately reflected. Accordingly, he came to believe that much of the confusion and disagreement over philosophy emanated from misuse of language in various ways. With this so-called linguistic therapy, the task of the philosopher was not to transpose the problems of philosophy into certain language terms; rather, it was to decide what the basic philosophic terms were, and then to use them correctly and clearly so that all might understand. Although this almost seemed to be something like semantics (the science of meanings), the two disciplines should not be confused. (General semantics seeks to apply certain of the results of logical analysis research to communication problems within professions.)

Wittgenstein was more eager to learn exactly how the term was used than he was to discover how people defined it. With this approach he felt that it would be possible for philosophy to solve some problems through clarification of the meaning of selected terms which have been used synonymously--albeit often incorrectly. He wanted ideas to be stated clearly. This was in contrast to the European, and later American, development of artificial languages through which it was felt that philosophic problems and issues could be best posed. Both camps were in agreement, however, that through a linguistic approach (i.e., the

medium of ordinary language philosophy [of varying types unfortunately]) people might at least achieve certain specific knowledge at least about this world. This was truly a new variation of what was increasingly being called "philosophical analysis." With this approach, philosophy became a sort of logicolinguistic analysis--not a set of scientific truths or moral exhortations about the good life.

One variation lending credence to the statement that we should not regard the "Age of Analysis" as a homogeneous school of thought (White, 1962) was that proposed by John Langshaw Austin, a classical scholar who turned to philosophy after taking a degree in classics at Oxford. He was undoubtedly influenced by G. E. Moore indirectly (see above) and more directly by Pritchard (Hampshire, 1959-60, xii). "Doing" philosophy for Moore in the early 20th century had definitely moved in the direction of analysis.

For Austin, however, the question of classifying distinctions within language was uppermost. With this process, called "linguistic phenomenology," Austin became what might be called a "team man," since he believed in the necessity of working in groups to define distinctions among the language expressions employed by those whose language was being "purified." In Austin's (1961) "A Plea for Excuses" in *Philosophical Papers*, he sought to present a complete, clear, and accurate account of the expression of some language, or variation of that language. It didn't matter whether the language was English, German, Russian, or Japanese. The basic concern was for the analysis of the words, phrases, sentences, or other grammatical forms that have become common to those who use a particular language (presumably their mother tongue) on a daily basis. Obviously, it would not be possible to investigate an entire language in one session, or even 10 sessions for that matter. Thus, it was recommended that some particular aspect or facet of life where certain specific language terms were employed regularly be investigated with great care and thoroughness. For example, that aspect of the language's usage chosen by Spencer-Kraus (1969) had to do with the whole range of terms and idioms involved in a person's fitness activities.

### Ethics Within the Analytic Tradition.

The problems of ethics, as the analytic philosopher sees it, should also be resolved quite differently than they have throughout most of history. Ethics cannot be resolved completely through the application of scientific method, although an ethical dispute must be on a factual level: i.e., factual statements must be distinguished from value statements. Ethics should be normative in the sense that we have moral standards. However, as we have seen, this is a difficult task because the term "good" appears to be indefinable. In this approach, however, which has come to be known as emotivism, the terms used to define or explain ethical standards or norms should be analyzed logically and carefully. Social scientists should be then enlisted to help in the determination of the validity of factual statements, as well as in the analysis of conflicting attitudes as progress is determined. As a "philosophical emotivist" saw it, therefore, ethical dilemmas in modern life can be resolved through the combined efforts of the philosophical moralist and the scientist. The resultant beliefs may in time change people's attitudes. Basically, the task is to establish a hierarchy of reasons with a moral basis.

### Summary.

To summarize, the analytically oriented philosopher believes that the metaphysical and normative types of philosophizing lost their basis for justification in the world of 20th century. The presumed wisdom from these approaches has simply not been able to withstand the rigor of careful analysis. Despite their valiant efforts to pull things together and also to make sense out of the whole affair while relating to the various aspects of people's everyday experience, the converts to the modern analytic approach say that the traditional philosophies have failed. Such failure is true because their methods and the materials with which they dealt have simply never been sufficiently reliable. Sound theory has now become available to humankind, they argue, through the application of scientific method to problem-solving. Thus, it is at this level that the philosopher can (and should) make an entry by providing service to the sciences in the ways that he or she knows best.

Despite the above, there is still ongoing discussion and confrontation about the exact nature of philosophy--perhaps this will always be the case. Who is in a position to answer the ultimate questions about the nature of reality? The scientist is, of course, and the philosopher must become the servant of science through conceptual and construct analysis and the rational reconstruction of language. Accordingly, the philosopher must resign himself or herself to dealing with important, but lesser, questions than the origin of the universe and the nature of the human being and what implications this might have for everyday conduct. Finally, then, as stated repeatedly above, a philosophic statement always needs to be oriented and arranged conceptually; it is not empirical in the sense that it results in knowledge. Analytic philosophers seek to interpret words and statements. In this way they strive to contribute to further understanding by serving science--and perhaps also, but indirectly, the pursuit of subsequent implications based on their interpretive results.

### *Communism (Marxism)*

#### Background.

Dialectical materialism is the name applied to the official theoretical or philosophical position of the former Soviet bloc, and presumably to the background position of China as well. "Dialectical" in the term applies to communism's approach to the analysis of nature's phenomena; "materialism" relates to the materialistic conception of these phenomena. The word "dialectics" originated with the Greek "dialego"--that is, to hold discourse or to debate. The dialectical method was borrowed from the philosopher Hegel initially and advanced in a more scientific way. As opposed to Hegel's idealistic metaphysics, the communistic dialectical method rejects the universe's development as a harmonious unfolding of natural phenomena in favor of a situation where inherent contradictions and phenomena of an opposite nature must somehow be resolved in all of life. This means that social developments in the world cannot be evaluated in the light of "God's plan for humans," but more in the sense of what social conditions prevailed in the past as human social systems have developed on Earth, and how the present

situation may be accurately characterized.

With such an approach it becomes clear, communist doctrine asserts, that no social system is unchanging and immutable in a world where constant development is taking place. Taking the long view, therefore, it can be argued that the world has moved in many instances from a primitive communal system to a slave system and then to feudalism. This occurred in Europe, for example, in the space of 3,000 years, and then the West seemingly inevitably, moved inevitably to the next phase. This was a relatively short step to the bourgeois system and subsequent capitalism. The theory is that, as in the earlier periods, we have resultantly witnessed the exploitation of the worker by the capitalist no matter what corrective legislation the government has been able to bring to bear to ameliorate what has developed as a basically unfair situation. Over time it has become apparent to the best communistic theorists that presumably the only way to correct this terrible inequity is through revolution, not evolution.

The Marxist-Leninist position is, therefore, a rebellion against the overarching type of idealistic world view propounded by Hegel, one which denied the possibility of humans ever knowing the universe and its laws. Here, it is argued, is not a situation where there are "things-in-themselves" that can never be known by scientific investigation. Instead we have the materialist thesis that things still unknown will some day be known through the efforts of scientists and as a result of daily social practice. These principles of philosophical materialism should indeed be steadily and increasingly applied to societal history and social living today. The result will be the development of adequate societal laws. To this inevitable [?] result communists have given the name "socialism." Here, then, is an approach to human social life on Earth that is based on an analysis of the actual conditions of societal life or material living--not on some theorist's abstract "principles of human reason." When this truer theory is fully developed and implemented, as the argument goes, it will accordingly become a strong force when, and only when, it is understood and truly appreciated by the masses.

Proceeding from this point, the question is asked: What force determines the character of the social system? The answer to this query, according to historical materialism, is quite simple when historical development is carefully analyzed and fully understood. It is the means whereby people procure or obtain the various means of living necessary and desirable for their existence. Here reference is being made to all of those elements that are somehow combined to make up the "productive forces of society." These productive forces, however, cannot be considered adequately in isolation. We need to know further how people relate to each other socially in the production of materialistic values for all people.

It is at this very point that socialistic (communistic) theory challenges so-called democratic capitalism most strongly. Communists argue that capitalism under a laissez-faire democratic system permits the continuation of an unfair imbalance between productive forces and the relations of production--or, expressed most simplistically, "the rich get richer and the poor get poorer." Their response to what they perceive to be capitalism's failure is social ownership of the means of production in a way that is fully consonant with what should be the social character of the process of production. Thus, socialism will in due time produce ideal communism. Capitalism, it is believed, can only exist in a state of "irreconcilable contradictions" and simply cannot succeed in the long run because of the class struggle that inevitably develops between those who exploit and those who are exploited.

This is all very interesting, but what we are discovering today is that neither "pure" capitalism nor "pure" socialism can provide the answer. The poet, Robert Frost, once explained that he viewed the United States and the (now former) Soviet Union as "two great ships steaming toward each other in the night." His hope was that they wouldn't "pass each other" and fail to recognize the "passage." *For now, I personally will accept that social system which permits me the greatest amount of individual freedom in an evolving social system and culture.*

### Communism/Marxism in Perspective.

I have included the above discussion because I am convinced that we should know more, not less, about the communist position or ideology. This stand is opposed to the position of a sizable minority in North America (especially in the United States) who typically designate any adherents of communism (including philosophic neo-Marxists) as present or potential “Godless” members of a worldwide "evil empire." This conflict between systems, as I see it, is going to be one of the leading battlegrounds of the 21st century figuratively and hopefully not literally—that is, a communistic type of state, with a steadily increasing level of economic capitalism versus a democratic type of state that has employed economic capitalism of one type or another for a “long time” now.

There is no question about it: Marxism is operating today as a political ideology for a very large segment of Earth's population. Karl Marx's original intentions were good; he wanted to improve the lot of all people on Earth. He believed that certain societal changes were necessary before his ideal could be realized. What he was offering humankind was what could be a golden mean between a situation where extreme egoism of the individual prevails on the one hand and a social system where extreme subjugation of the individual to the state is the case. If we wish to see the democratic type of social system prevail, we in the West need to know firsthand what Marxists aspire to accomplish. Then we need to ascertain by constant monitoring what it is actually accomplishing. We need to understand, also, why it has such an appeal to so many millions (billions?) of humans.

In addition to the fact that many individual freedoms are typically denied to people under the communistic societies presently operative, we have all heard arguments that the laws of Marxism are basically not good economic theory. We have heard other arguments (1) that our economic system is better, (2) that workers in the West are relatively prosperous, and (3) that cyclical economic crises, the Achilles heel of democratic capitalism, have at least been brought under some control (because of Keynesian and other regulatory theory?).



Nevertheless, the communist system and ideology exists at present in societies where approximately 40+ percent of the world's population lives. Granting (1) that many of these people are living in countries not truly modernized; (2) that others are groups of displaced people in advanced countries; and (3) that some intellectuals and some segments of youth everywhere are caught up with the avowed goals of the communist ideology, we need to understand why these ideas appeal to so many--and yet why others say that Marxism is a myth based on poor economic and social theory.

In retrospect, it is important to understand that Marx's Europe of the mid-1800s was indeed a social structure in the process of transition because of the influence of steadily increasing industrialization and science. The conservatives, who wanted to return to pre industrial Europe, were lined up against the liberals, who were ready to "move into the future" where improved science and greater industrialization would bring about better living and higher educational standards. Marx, however, saw the prevailing seesaw between the struggling forces of conservatism and liberalism going on indefinitely, and he was impatient. His theory of economic determinism regarded capitalism as a transitory state in the world's development. Hence, backed by burgeoning industrialization and developing science, Marx envisioned a newer type of nation-state where the results of people's work and efforts would be more evenly divided for the benefit of all than otherwise would be the case.

The philosopher, Abraham Kaplan, agreed that we should consider communism as a philosophy, broadly speaking (1961, pp. 161-198). Brubacher argued this way, also, in regard to its educational philosophy (1969, pp. 360-362). Neither felt that we should be fearful of examining the foundations of either communism or democracy. In discussing communism here, we are treating it as a living ideology, a social philosophy, and presumably also as a social science. Thus, the leaders of communistic society are viewed as the representatives of this type of social system and are expected to be even more an embodiment

of that philosophy by which the communistic system is explained and justified in the eyes of the millions who are devoted to it.

We have to be careful, however, not to fall into a trap—i.e., the proverbial judging of a book by its cover or viewing two conflicting elements as "black and white." If we espouse it in the West, we are all "white," of course, and anything that emanates from communism is automatically "black." I point this out because there is an ever-present tendency in North America to foolishly refer to the former Soviet Union as that "godless, materialistic" culture. Kaplan cautioned us about this very clearly when he explained that communism is not materialistic in the sense that the good for humans is definable in terms of physical well-being only. "Moral materialism" deals with the nature of values-materialistic ones. Communism states officially that it aims at "emancipation of the spirit" from what it calls "wage slavery." "These values . . . are virtually indistinguishable from those of our own democratic tradition" (p. 166).

Obviously, it can easily become very confusing to people in other lands (Third World countries especially) based upon what they see, hear, and read. Upon consideration, it can be readily understood why they often ask which system is it that (1) really is materialistic, (2) espouses noble ideals, (3) urges the independence of colonial peoples, (4) preaches the equality of races, and (5) places stress on the promotion of the arts and science. We must never forget that what it adds up to finally is what a social system produces "in the context of political and social action" that truly lives up to those espoused ideals for humankind.

With conflicting political systems, in this case with communism, we are eventually forced to ask whether the peace and freedom of ideal communism can ever be achieved after the initial imposition of violence and slavery on people within its borders. Communism must be careful not to make the way its political values are enforced so absolute that goodness and truth in the present are abnegated or destroyed as they make promises about what will be a wonderful future (i.e., an ideal communist state) that may actually never be achieved. Let's face it: "It is not

absolute ends that will give substance to our lives, nor the apocalyptic moment of the revolution, but the unending struggle for the relative good which alone provides meaning and direction for present action on behalf of a good that is yet to come" (Kaplan, p. 169).

The social democratic values that our two systems share must be an integral part of everyday thought and practice; our culture and theirs (i.e., if we would both live up to our ideals. Our societies must be indelibly impregnated with them for all people at all times in society. Neither they nor we should subjugate these values at present looking to a utopian future that is only dimly and vaguely within their or our vision. Utopia, as we know, is an idealistic end of action, a promised land that can't be reached from here, if the word is interpreted literally. Communists seem to be foregoing many of the social democratic values they espouse as they tirelessly await the "withering away of the state."

Further, Communism must be careful with the truth, as should we in the West. It now appears to be whatever serves the cause of communism best. We make mistakes and go against our ideals in the West, but at least our system is typically open enough to have such skullduggery regularly exposed. This was not the case in the former Soviet Union, nor are today's evident misdeeds exposed in the present Chinese communistic climate. Also, revisionism in historical writing should not be so structured by the government to conform to prevailing communist ideology. Further, it would appear that communism is espousing an "unhealthy," incorrect definition of pragmatism [the same one that the general public has accepted in North America, I might add]. That definition is: If it works in a practical way, it's good and (for the communists) it appears to be virtuous as well.

With such destructive weapons in the hands of the leaders of both types of political states, youth and adults alike are rightly worried about the future; I don't blame them. Society is indeed very complex, and the ills of the world cannot be cured with readily available brews, potions, or patent medicines. Are humans basically good, but corrupt when they band together in societies?

As we move ahead in what has been called the "postindustrial or postmodern age," we have the ever-present "evils" of the military-industrial complex, onrushing science and technology, the "establishment," and the enemy in the many wars of the modern era (25 to 50 or whatever?) currently in process around the world. Terrorism is rampant worldwide.

Is the desire for individual freedom and human fulfillment sufficiently strong in the hearts and minds of people everywhere to bring about improved conditions for all, regardless of the names attached to their political systems? We can only hope that this will be the case. Admittedly, democracy cannot be the "winner" by an effort to imbue all with the same type of faith that communism demands of its adherents. We can never accept a situation where the prevailing doctrine cannot be safely challenged. The one principle that is vital is the concept of "to provide the maximum of individual freedom possible within an evolving democratic system." This outstanding principle must shine like a beacon in theory and practice for all in the world to see and understand. We should seek to relate to communists in such a way that they, too, appreciate that this ideal can never be sacrificed in the name of a possible future utopia.

#### Implications for the Discipline of Philosophy in an Emerging Postmodern Age

Recently, in connection with another project, I had the occasion to carry out a review of selected world, European, North American, regional, and local developments occurring in the final quarter of the 20th century. Then, as I returned to this historical/philosophical analysis, I asked myself whether this has a relationship to the development of the field of philosophy. My response to myself with this question was both a "No" and a "Yes." The negative response is probably correct if the large majority of those functioning in the field of philosophy in the English-speaking world intend to continue with their present approach to their discipline. The affirmative answer is correct if we listen to the voices of those in the minority within philosophy who are seeking to promote their discipline by practicing it professionally. These truly wise scholars, as I see them, believe

that philosophy should have some connection to the world as I too have discovered it.

I am thinking here, for example, to a philosopher like the late Richard Rorty (1997). He, as a so-called Neo-pragmatist, exhorted the presently “doomed Left” in North America to join the fray again. Their presumed shame, he felt, should not be bolstered by a mistaken belief that only those who agree with the Marxist position that capitalism must be eradicated are “true Lefts.” Rorty was truly concerned that philosophy once again return to the “battlefield” and again become characterized as a “search for wisdom,” a search that seeks conscientiously and capably to answer the myriad of questions looming before humankind worldwide.

While most philosophers have been “elsewhere engaged,” what has been called postmodernism, as mentioned earlier, was considered carefully by some within the fold. For example, I recall working my way through *Crossing the postmodern divide* by Albert Borgman (Chicago: The Univ. of Chicago Press, 1992). I was so pleased to find this assessment, because time and again I have encountered what I immediately characterize as gobbledygook (i.e., planned obfuscation?). This effort by Borgman was solid, down-to-earth, and comprehensible in my opinion up to the final two pages. At the point he veers to Roman Catholicism as the answer to the plight of moderns. It is his right, of course, to state his personal opinion after describing the current situation so accurately. However, if he could have brought himself to it, or if he had thought it might be possible, I would have preferred it if he had spelled out several alternative, possibly desirable directions for humankind to go in the 21st century.

Has the modern epoch or era come to an end? An epoch approaches closure when many of the fundamental convictions of its advocates are challenged by a substantive minority of the populace. It can be argued that indeed the world is moving into a new epoch as the proponents of postmodernism have been affirming over recent decades. Within such a milieu there are strong indications that all professions are going to have great

difficulty crossing this so-called, postmodern gap (chasm, divide, whatever). Scholars argue that many in democracies, under girded by the various rights being propounded (e.g., individual freedom, privacy), have come to believe that they require a supportive "liberal consensus" within their respective societies.

Post-modernists now form a substantive minority that supports a more humanistic, pragmatic, liberal consensus in society. Within such a milieu there are strong indications that present-day society is going to have difficulty crossing the so-called, postmodern divide. Traditionalists in democratically oriented political systems may not like everything they see in front of them today, but as they look elsewhere they flinch even more. After reviewing where society has been, and where it is now, two more questions need to be answered. Where is society heading, and--most importantly--where should it be heading?

Some argue that Nietzsche's philosophy of being, knowledge, and morality supports the basic dichotomy espoused by the philosophy of being in the post-modernistic position. I can understand at once, therefore, why it meets with opposition by those whose thought has been supported by traditional theocentrism. It can be argued, also, that many in democracies under girded by the various rights being propounded (e.g., individual freedom, privacy) have come to believe--as stated above--that they require a supportive "liberal consensus." However, conservative, essentialist elements functioning in such political systems feel that the deeper foundation justifying this claim of a (required) liberal consensus has been never been fully rationalized--keeping their more authoritative orientations in mind, of course. The foundation supporting the more humanistic, pragmatic, liberal consensus, as I think I understand it, is what postmodernism is seen as by some.

Post-modernists evidently subscribe to a humanistic, anthropocentric belief as opposed to the traditional theocentric position. They would subscribe, therefore, I think, to what Berelson and Steiner (1964) postulated as a behavioral science image of man and woman. This view characterized the human as a creature continuously adapting reality to his or her

own ends. Thus, the authority of theological positions, dogmas, ideologies, and some "scientific infallibilism" is severely challenged. A moderate post-modernist--holding a position I feel able to subscribe to once I am able to bring it all into focus--would at least listen to what the "authority" had written or said before criticizing or rejecting it. A strong post-modernist goes his or her own way by early, almost automatic, rejection of tradition. Then this person presumably relies on a personal interpretation and subsequent diagnosis to muster the authority to challenge any or all icons or "lesser gods" extant in society.

If the above is reasonably accurate, it would seem that a post-modernist might well feel more comfortable by seeking to achieve personal goals through a modified or semi-postmodernistic position as opposed to the traditional stifling position of essentialistic theological realists or idealists. A more pragmatic "value-is-that-which-is-proven-through-experience" orientation leaves the future open-ended.

**PART TWO:  
HOW HUMANS VIEWED  
THE PERSISTENT PROBLEMS FACED  
THROUGHOUT HISTORY**

**Preamble to Persistent Problems Analysis**

Part Two includes basically:

- (1) an historical analysis of the social forces and professional concerns impacting sport and physical activity education **“persistent problem by problem as a narrative,”** and
- (2), **in capsule form,** an historical analysis( of these same problems (i.e., social forces and professional concerns) **“from primitive society to the twentieth century sequentially, period by period”**.

Prior to these two presentations, however, the author decided to include a short summary of the way such material is presented typically in historical works. This historical summary starts out “globally” and then, in the so-called Middle Ages, it “veers to the West.”

*Primitive and Preliterate Societies.*

In primitive society, starting back about 50,000 years ago, there was probably very little organized purposive instruction in sport, exercise, and related expressive movement. Any incidental education was usually a byproduct of daily experience. The usual activities of labor, searching for food, rhythmic activities, and games were essential to the development of superior bodies. Physical education activities, in addition to promoting physical efficiency, helped to strengthen membership in the society and served also as a means of recreation. Mimetic games were undoubtedly drawn from life’s daily activities. Sporting activities were playful and yet competitive requiring skillful movement in the pursuit of excellence. Such activity served as the precursor for



later team ball games and individual activities demonstrating physical skill and endurance. Interestingly, sporting activities were often held in conjunction with religious ceremonies (often with dance movement involved as well).

#### *China.*

In the ancient Chinese civilization, formal physical training and organized sport had little if any place in a culture whose major aim was to preserve and perpetuate a traditional social order. At first no strong military motive existed, although physical training was used sporadically when it did become necessary to increase military efficiency. Subsequently, in a world where Confucianism and military activity assumed greater importance, physical activity assumed greater importance. Sport and education were available to the upper classes primarily. As a type of classical education grew and various religious influences were felt, even less emphasis was placed on formal physical development, and health standards were poor indeed. In later ancient Chinese history (circa 1500 B.C.E.), the fighting arts emerged from former skills acquired in hunting. The value of training to bear arms was appreciated much more because of the changing nature of the type of combat in which the men engaged. (Interestingly, these same fighting arts became “systems” of exercise in later eras.) A great variety of team games and individual activities were carried out as well as an activity that could be termed “medical gymnastics.”

#### *India.*

In ancient India, the climate and religious philosophy forced a relative rejection of physical training for all save the ever-present dancing girls of the ancient world. The caste system in vogue influence sport greatly as it did all communal life. Further, those men in the military caste were trained physically to bear arms in defense of their society and were accordingly involved in sporting activities. Dancing and hatha yoga were widely practiced as well. Hatha yoga was considered to be an early stage of physical purification involving posture and breathing exercises that made the body fit for the practice of higher meditation) Harmony was sought by the freeing of “the spirit” from the material world. Typically, various

hygienic rules and ritualistic dances were common to the Hindus, but were connected with religious ceremonies.

*Egypt.*

In early Egypt also, physical training was not part of the typical educational system, although as in the other early cultures the average person, male or female, did receive a greater or lesser amount of exercise depending upon his or her daily work regimen. As the social life grew in complexity and a class structure developed, the upper class received a level of education that was not available to the great majority of people. Sports, games, and dancing were popular with the nobility, the latter activity being included in religious life for common people as well.

*Sumeria (Babylon and Assyria)*

The Tigris-Euphrates civilization did not seem to give physical education much status either, except for the perennial warrior class and for those occupations that demanded varying levels of physical fitness for their adequate execution. People in this culture were committed to the practical, mercantile pursuits of daily life and evidently this used up most of the energy they had to expend in their daily lives. Hittite sport evidently didn't digress much from that of the Assyrians (i.e., largely military in nature and competitive). Sporting involvement evidently wasn't necessary for human fulfillment in either culture.

*Israel.*

The Hebrews promoted certain physical activities and hygienic practices mainly because of the influence of their religious heritage and their desire to preserve their national unity, but it may not be assumed that they valued highly sporting activities and physical education for all. For those men involved with military affairs, it was a different story with a great variety of related activities. However, Hebrews were concerned with the health and related hygiene of all of their citizens. Later, under the influence of the Greeks and then the Romans, their attitude changed in certain locales. However, sports were never popular among *all* Hebrews of the ancient world.

### *Persia.*

In contrast, the Persians rivaled ancient Greece in many of its methods of physical training. Physical fitness was very valuable to them because it served to produce the stamina needed for great armies. They went to extremes in developing excellent hunters, horsemen, and warriors. Fencing, archery, and discus and javelin throwing were popular, and a type of polo developed because of their ability at horse riding. However, their concept of physical education was very narrow because of their desire for military supremacy.

### *Greece.*

Physical education and athletic games were valued very highly in ancient Greek society. The Minoan culture on Crete, and the Mycenaean culture on the mainland, older proto-Greek cultures, undoubtedly were strong influence in Greece's early development. The Dorian migration circa 1200 B.C.E. brought the Greeks to this peninsula. From 1100 to 700 B.C.E., the Homeric Age, athletic games held a prominent place. Local athletic festivals sprung up around markets, theaters and temples. The most notable of these was the Panathenea in Athens honoring the goddess that included similar events to the national festival that featured musical, dancing, and sporting activities that developed originally from religious ceremonies. There were several national athletic festivals, notably the Olympic Games. The aim of physical education was to produce a man of action, and great concern was shown for individual excellence. The well-rounded man-citizen-soldier was the ideal, a person who steadily increased in wisdom as well. The *Spartan* Greeks were almost completely concerned with the development of devoted citizens and outstanding soldiers or warriors. They placed great stress upon almost unbelievably difficult physical training and hardship as part of the training at arms; the end product was an almost invincible soldier in single combat. Athletics were not considered important unless they contributed directly to soldierly prowess.

### Athenian Greeks

The free citizens of Athens valued a well-round physical education program most highly for its contribution to the

development of the ideal individual. However, the harmonious development of body and soul (mind) was of paramount concern. Although such overall development was available only to free men in a society where slaves were ordinarily obtained and then kept because of military victories, there has probably never been another culture--if this city-state may be so designated--in which the development of the all-round citizen was more cherished. Greek education, religion, and art influenced sport, as did sport in return influence these basic aspects of the culture. Classical Greek sport was in accord with the ideal of Hellenism, a stance that has been striven for since. Yet there were concerns about excesses creeping into the programs. In later Athenian Greece, as the society became more complex and then was conquered by Rome, gradually increasing emphasis was placed on intellectual excellence. The majority of youth lost interest in excellent physical development, and eventually extreme professionalism in athletics grew to such an extent that the former ideal was lost forever.

#### *Rome.*

The Romans were much more utilitarian in their attitude toward physical training; they simply did not grasp the concept of the Greek ideal. They valued physical training for very basic reasons: it developed a man's knowledge in the skills of war, and it kept him healthy because of the strict regimen required. It helped to give a man strength and endurance and made him courageous in the process. Roman boys became involved in military camps at an early age and then remained in military service until middle age. Later in Roman history as the army became more specialized, the value of physical training for all became less apparent, although it was still practiced by most citizens to a degree for the maintenance of health and for recreational pursuits. Adults had the benefits of physical recreation through the communal baths (*thermae*) that evolved in Roman life providing a variety of features (e.g., exercise rooms and pools, eating facilities, and even art galleries and libraries). Athletic festivals, both those inherited from Greece and those developed on their own, thrived, but the emphasis was less on sporting events than those that provided entertainment. Fierce games in the arena, often of a highly barbaric nature involving

combat with animals, were held regularly for the entertainment of the masses in order to gain political support for the various, extant office holders. In later Roman history the Olympic Games were abolished, as were the festivals and many gymnasia because of excesses that occurred.

*Visigoths.*

The Visigoths ["visi" means east] began their successful invasions to the south about 376 C.E., and the end of the Roman Empire has usually been designated as 100 years later (476 C.E.). The period following has been commonly called, but now seemingly incorrectly thought of as, the "Dark Ages," a time when most literature and learning came to a standstill and might have been completely lost save for the newly organized monasteries. "Ill blows the wind that profits nobody" is a proverb that applies to this era. The Visigoths did possess abundant energy and splendid bodies and are presumed to have helped the virility of the civilized world of the West at that time. The Moslem leader Tarik ended the Visigothic kingdom in 711 C.E. in the battle at Guadalete.

As the immoral society of the declining Romans became a mere memory, Christianity continued to spread because of the energy, enthusiasm, and high moral standards of its followers. The Church somehow managed to survive the invasion of the barbarians and gradually became an important influence in the culture. Its continued growth seemed a certainty. Although the historic Jesus Christ in many ways was said to be anything but an ascetic, the early Christians perverted history to a degree as they envisioned the humankind's moral regeneration as the highest goal. In the process they became most concerned with their "souls" and the question of possible eternal happiness. (It should be pointed out that with the Greeks it was a mind (soul) and body dichotomy, but then St. Thomas Aquinas later added the dimension of soul or spirit to the mind and body dichotomy and made the human a "tripartite creature.") Matters of the body were presumed to be of this world, and consequently of Satan; affairs of the soul were of God.

The belief has prevailed that most churchmen were opposed to the idea of physical training, but this was subsequently called "The Great Protestant Legend" (Ballou, 1965). On balance it seems more logical that these Christians would not be opposed to the idea of hard work and strenuous physical activity, but that they would indeed be violently opposed to all types of sports, games, and athletic festivals associated with earlier pagan religions and the horrible excesses of the Roman arena and hippodrome.

And so it was that for hundreds of years during the period known as the Early Middle Ages, physical education, as known today, found almost no place within the meager educational pattern that prevailed. It was a very sterile period indeed for those interested in the promulgation of sport and physical activity of the finest type. Eventually even much of the physical labor in the fields and around the grounds of the monasteries was transferred to non-clerics. Thus, even this basic physical fitness was lost to this group as more intellectual pursuits became the rule. As is so often the case, the pendulum had swung too far in the other direction.

#### *The Early Middle Ages (in the West)*

Physical training was revived to a degree in the period known as The Early Middle Ages (or The Age of Chivalry). Feudal society was divided into three classes: (1) the masses, who had to work to support the other classes and to eke out a bare subsistence for themselves; (2) the clergy, who carried on the affairs of the Church; and (3) the nobles, who were responsible for the government of certain lands and territories under a king, and who also performed military duties.

During this time a physical and military education of a most strenuous type was necessary along with a required training in social conduct for the knight who was pledged to serve (1) his feudal lord, (2) the Church, and, presumably, (3) all women as well as his own lady in particular. Such an ideal was undoubtedly better in theory than in practice, but it did serve to set standards higher than those which existed previously. The aim of physical training was certainly narrow according to today's ideal, and understandably health standards were typically very poor. The

Greek ideal had been forgotten, and physical education once again served a most practical objective: to produce a well-trained individual in the art of hand-to-hand combat with all of the necessary physical attributes such as strength, endurance, agility, and coordination. With the subsequent invention of machinery of war, the enemy was not always met at close range. As a result, death in battle became to a larger extent accidental and was not necessarily the result of physical weakness and ineptitude in warfare techniques. Naturally, some divergence took place in the aims and methods of military training and allied physical training.

Sporting and physical-recreational activities was limited to that which took place in schools located in palaces, monastic schools, and cathedrals—and in tournaments associated with chivalry. Some festivals encouraged sport (e.g., the Tailteann Games and the Fair of Carman in Ireland). Various ball games (e.g. several similar to field hockey and rugby) were played.

In the educational system of the Early Middle Ages prior to the Renaissance period of the later Middle Ages, there were four approaches designated as (1) monasticism, (2) scholasticism, (3) chivalry, and (4) the guild system (Van Dalen, Mitchell, and Bennett, 1953). Chivalry can be classified as social education of an aristocratic nature (as opposed to democratic) nature that included military, physical, and religious-moral training. Physical education was not included in the Seven Liberal Arts of what was called higher education.

To summarize the training that occurred in sporting, military, and basic physical activity of the Early Middle Ages, the following points may be made: (1) the presumed negative outlook of the Church against *all* physical activity has been overemphasized; (2) there is some evidence that physical fitness was maintained in Western monasteries through manual labor; (3) physical training was revived strongly during the Age of Chivalry; (4) the physical fitness of farmers (according to the military standards of the time at any rate) was not very high, and their physical recreation patterns were inadequate because of their low social status, and (5) the educational system of the burghers in the developing towns

and cities did not provide regular physical training, but did develop a pattern of modified physical recreation--characterized by space limitations--that contributed to overall social goals of the time.

The “Middle-Ages’ approach” followed by Van Dalen et al. for their analysis of “physical education for the medieval disciplines” divided the entire medieval period of the Middle Ages into four chronologically overlapping “approaches” to physical education: (1) physical education for early Christian education, (2) physical education for moral discipline, (3) physical education for social discipline (in feudal society), and (4) physical education for vocational discipline of the new middle class. Just before the Renaissance a transitional period occurred, accompanied by a decline of feudalism and a rise in nationalism. With more vigorous trade and community growth, a stronger middle class gradually arose, with a resultant demand for an improved educational system designed to prepare the young male for his lifetime occupation. Informal physical exercise and games contributed to the social and recreational goals of the young townspeople. Such physical activity also enhanced military training. It is interesting to note, also, that games and informal sports were accompanying features of the frequent religious holidays.

#### *The Later Middle Ages (in the West)*

The period that followed feudalism was known as The Later Middle Ages (or The Renaissance). At this time it was natural that learned people should begin to look back to the periods in history that were characterized by even roughly similar societies. The Church was solidly entrenched, and there was much enthusiasm for scholarship in the fields of law, theology, and medicine. Understandably this scholasticism and emphasis on intellectual discipline found little if any room for physical education. Unorganized sports and games were the only activities of this nature in either the cathedral schools or in the universities that had been established relatively recently.

In the late 14th and in the 15th century, however, a type of humanism developed that stressed the worth of the individual--



and once again the physical side of the person was considered. Most of the humanistic educators appreciated the earlier Greek ideal and emphasized the care and proper development of the body. Vittorino da Feltre set an example for others in his school at the court of the Prince of Mantua in northern Italy. One of his aims was to discipline the body so hardship might be endured with the least possible hazard. His pupils were some day to bear arms and had to know the art of warfare. Individual and group sports and games were included because of the recreative nature of such activity. Da Feltre believed that the ability of a youth to learn in the classroom depended to a considerable extent upon the physical condition of the individual, a belief for which there is some evidence today.

A significant advancement in the eyes of many was the restoration of the ideal that there should be a balance among the various aspects of the educational curriculum. The Renaissance world eventually realized that the world had indeed known a much better type of education at the height of the Greek and Roman civilizations. To glean the best from the literature of these cultures, however, meant that scholars had to comprehend purer Latin and a knowledge of Greek as well. Thus began a most diligent effort to regain these "fabled treasures," an enterprise that very soon gave Latin and Greek, the classics, a central place in a largely humanities curriculum. Interestingly, the growth of a leisure class at this point meant that there would be increased time for an increased number to benefit from such knowledge and skills. Also, the interests of many of these people were of this world, not of some intangible realm.

This new *humanistic* curriculum included intellectual, esthetic, moral, and physical-activity aspects. Humans were once again presented with ideal that stressed a well-balanced education, one that even included aspects of the etiquette of the former era. It must be noted, however, that there was a variety of emphases with this "new" approach. The esthetic aspects were stressed more in southern Europe, while moral education received greater attention in the north. Stylistic elegance counted for more in Italy than in Germany. In the latter instance educators placed

greater emphasis on what they felt was a more "discriminating" mind.

One famous humanist school in Italy was led by Vittorino da Feltre at the court of the Duke of Mantua. The Dutch humanist, Erasmus, sought change from within the Catholic church and had a strong influence on European education after 1500. Although the humanistic ideal was eventually debased, it did have an enormous influence on the education of the elite during the Renaissance period. The classics became firmly entrenched in the school curriculum and had to be mastered prior to university education. Further, to a degree, the educational aim was broadened to the extent that preparation for service in life, whether as a nobleman, priest, merchant, or politician, received due emphasis.

*Sport, physical education, and games.* In retrospect, it was natural that learned people during the Renaissance should begin to look back to the periods in history that were characterized by even roughly similar societies. The Church was still solidly entrenched, of course, and there was much enthusiasm for scholarship in the fields of law, theology, and medicine. Understandably this scholasticism with its emphasis on intellectual discipline found little if any room for physical education. Unorganized sports and games were the only activities of this nature in the cathedral schools and in the universities that had been established relatively recently.

#### *Early Modern Period.*

In what has been called the Early Modern Period, there followed a decline in liberal education as the schools lost their original aim and began the study of the languages of Greece and Rome exclusively while unfortunately neglecting the other aspects of these civilizations. The importance of physical training for youth again declined, even as preparation for life work was crowded out for many by preparation for university education. Thus, when the spirit of Italian humanistic education reached into Europe, the Greek ideal of physical education and sporting activity was realized by only a relatively few individuals. Those involved with the Protestant Reformation did practically nothing to

encourage physical education activities with the possible exception of Martin Luther himself, who had an interest in wrestling and who evidently realized a need for the physical training of youth. Some educators rebelled against the narrow type of education that had come into vogue, but they were the exception rather than the rule.

For example, Rabelais satirized the education of the time in his depiction of the poor results of the typical Latin grammar school graduate. His Gargantua was a "dolt and blockhead," but subsequently became a worthwhile person when his education became more well-rounded. Also, Michel de Montaigne, the great French essayist of the 16th century, believed that the education of the person should not be dichotomized into the typical mind-body approach. Further, other educators such as Locke, Mulcaster, and Comenius recognized the value of physical exercise. Some educational leaders in the 17th century stressed character development as the primary educational aim, but a number of them believed in the underlying need for health and physical fitness. John Locke, for example, even stressed the importance of recreation for youth. However, his ideas were far from being accepted as the ideal for all in a society characterized by a variety of social classes.

### *The Age of Enlightenment*

The 18th century in Europe was a period of change as to what might be called more modern political, social, and educational ideals. In France, Voltaire denounced both the Church and the state. Rousseau decried the state of society also, as well as the condition of education in this period. He appeared to desire equality for all and blamed the civilization of the time for the unhappiness in the world. He urged the adoption of a "back to nature" movement, because it seemed to him that everything had degenerated under the influence of what we have come to call organized society.

In his heralded educational treatise *Emile*, he described what he considered to be the ideal education for a boy. From the age of one to five, he stressed, the only concern should be for the growth and

physical welfare of the young person. From five to 12 years of age, the idea of *natural* growth was to be continued as the strong, healthy youngster learned about the different aspects of his environment. Rousseau did consider the person to be an indivisible entity and was firmly convinced of the need to devote attention to the developmental growth of the *entire* organism. For him it was not possible to know when an activity lost its "physical" value and began to possess so-called "intellectual" worth.

At this point in Europe's history, many strong social forces, with the opinions of such men as Voltaire and Rousseau, led to the ruination of the existing political and social structure. The reconstruction developed gradually in the 19th century concurrent with many changes, educational and otherwise, that influenced physical education directly and indirectly. For example, Johann Basedow started a naturalistic school in Dessau based on the fundamental ideas of Rousseau. This school, called the Philanthropinum, was the first in modern Europe to admit children from all social classes and to give physical education a place in the daily curriculum. A number of other prominent educators during this period expressed what they felt to be the proper place of physical training in the curriculum, thereby helping to mold public opinion to a degree. Outstanding among these men were Guts Muths, Pestalozzi, and (philosopher) Immanuel Kant. Friedrich Froebel, who ranks along with Pestalozzi as a founder of modern pedagogy, offered the first planned program of education through play.

#### *Emerging Nationalism.*

As it turned out, the rise of nationalism had a direct relationship to the development of physical training in modern Europe. Both the French and American revolutions sparked feelings of strong loyalty to country in many parts of the world. Gradually, politicians recognized education as a vital means of promoting the progress of developing nations. Education for citizenship, therefore, stressed the obligation of youth to develop itself fully for the glory of the nation. Historians have pointed out that nationalistic education is probably a necessary step toward subsequent internationalism, but it must be stated that still today

this assertion remains to be proved “solidly.” Even if so, it has often brought grief to many in the process.

*Germany.*

The *Turnvereine* (gymnastic societies) in Germany originated during the first decade of the 19th century. Friedrich L. Jahn, a staunch patriot of the time, is considered the father of this movement. He wished fervently that his people would become strong enough to throw off the yoke of the French conquerors. Jahn believed that exercise was a vital means to employ in the ideal plan of growth and development for the individual. He held also that there was a certain mental and moral training to be derived from experience at the *Turnplatz* (the site where exercises were performed). The War of Liberation for Prussia was waged successfully in 1813, and his work undoubtedly helped the cause. *Turnen* (German gymnastics) underwent periods of popularity and disfavor during the next 40 years. Later the *Turnen* societies cautiously accepted the various games and sports of the sport movement.

Adolph Spiess did a great amount of work in planning and developing school gymnastics as he strove to have physical training included as an important part of the child's education. In 1849 he established normal classes in this type of gymnastics at Darmstadt. Since 1860 Germany has fully recognized the importance of school gymnastics, and this subject has continually grown in prominence for the pre-university years. However, what is included in the curriculum has changed markedly, even to a name change (i.e., Sport).

The military motive was very influential in shaping the development of physical training in a number of other European countries, also, with certain individual variations. Scientific advances have gradually brought about the inauguration of new theories in keeping with the advancing times.

*Great Britain.*

Great Britain's isolated position in relation to the European continent made rigorous training for warfare and

national defense less necessary and tended to foster the continuance of interest in outdoor sports. In feudal England archery was the most popular sport, but in the 15th century golf rivaled it until the king banned it by proclamation because of the disturbance it was creating. A bit later, however, golf was accepted by nobles, and the ban was lifted. Field hockey, cricket, bowling, quoits, tennis, rugby, hammer throwing, and pole vaulting had their origins in the British Isles.

Many of the other traditional sports originated elsewhere but were soon adopted by the people in England too. In the early 19th century an urgent need was felt for some type of systematized physical training. Clias, Ehrenhoff, Georgii, and Maclaren were some of the men who introduced specialized methods of physical training and culture to the British people. Any stress on systematized school gymnastics and the movement for improved health did not, however, discourage after-school sport participation in any way. Down through years since then, Great Britain has encouraged active participation by all schoolchildren and avoided the overtraining of the few.

#### *The Modern Olympic Games.*

The revival of the Olympic Games in 1896 was brought about largely through the efforts of Baron Pierre de Coubertin of France. Certainly much interest has been created with the successive holding of these Games every four years in countries all over the world (except in wartime). Although some are concerned about the media's preoccupation with team scores and the accompanying nationalistic flag-raising and the playing of national anthems, it probably can be argued successfully that international goodwill has been fostered by this highly competitive international sport.

The cynic would counter by declaring that all of this "goodwill" resulted in two worldwide wars and innumerable sectional wars being fought since the advent of the Modern Games. Assuredly, however, we must give some credence to the optimist's position that it has been worthwhile to promote such athletic competition in the hope that such "friendly strife" might have some

constructive influence on the development of peace and international goodwill. Throughout the 20th century, therefore, sport and games for men, and then increasingly for women, too, have become ever more popular throughout Europe and in most other parts of the world as well.

### *The Twentieth Century.*

Now that we have looked at a synopsis of the values that people have held (or haven't held!) for sport and physical education throughout history, in the context of this book it would serve no significant purpose to review the history of this subject at length for the entire world. Histories of sport and/or physical education have been made available. As it happened, the significance of play and its possibilities in the educative process were really not comprehended in any significant way anywhere until well up in the 1800s. Typically the many educational systems were opposed to the entire idea of what would be included in a fine program of sport and physical activity education today.

The United States of America. According to Norma Schwendener (1942), the history of physical education in the United States could be divided into four distinct periods: (1) The Colonial Period (1609-1781); (2) The Provincial Period (1781-1885); (3) The Period of the Waning of European Influence (1885-1918); and (4) The Period of American Physical Education (1918- ). Although this classification will not be followed here, the reader can get some perspective from Schwendener's earlier outline. However, a similar "longitudinal approach" is followed here as opposed to the "horizontal" or "vertical" one that will be followed in the bulk of Part Two.

### The Colonial Period

Living conditions in the American colonies in the 17th and 18th centuries were harsh, the finer elements of then civilized life being possible for only a relatively few wealthy individuals. The culture itself had been transported from Europe with its built-in class distinctions. The rules of primogeniture and entail served to strengthen such status. Slavery, and near-slavery, were general practice, especially in the South, and the right to vote was typically

restricted to property owners. Cultural contrasts were marked. Religion was established legally. Geography, differences between the environment in the North and South, had a great deal to do with many differences that were evident. Actually, there was even considerable feeling against democratic principles both from a political and social standpoints. Any consideration of educational practice must, therefore, be viewed in the light of these conditions.

Most of the American colonies established between 1607 and 1682 were guided in their educational outlook and activities by England's contemporary practices, the influence of other European countries being negligible at first. Education was thought to be a function of the Church, not the State. By today's standards, the provisions made for education were extremely inadequate. In a pioneer country characterized by a hazardous physical environment, the settlers were engaged in a daily struggle for their very existence. Early colonists migrated into different regions relatively close to the eastern coastline almost by chance. These differing environments undoubtedly influenced the social order of the North and the South; yet, for several generations there were many points of similarity in the traditions and experiences of the people as a whole. They all possessed a common desire for freedom and security, hopes that were to be realized only after a desperate struggle.

The church was the institution through which the religious heritage, and also much of the educational heritage, was preserved and advanced. The first schools can actually be regarded as the fruits of the Protestant revolts in Europe. The settlers wanted religious freedom, but the traditionalists among them insisted that a knowledge of the Gospel was required for personal salvation. The natural outcome was the creation of schools to help children learn to read; thus, it was the dominant Protestant churches that brought about the establishment of the elementary schools.

Three types of attitude developed toward education. The first was the compulsory-maintenance attitude of the New England Puritans, who established schools by colony legislation of 1642



and 1647. The second attitude was that of the parochial school, and this was best represented by Pennsylvania where private schools were made available for those who could afford it. The pauper-school, non-State-interference attitude was the third; it was best exemplified by Virginia and the southern colonies. Many of these people had come to America for profit rather than religious freedom, the result being that they tended to continue school practice as it had existed in England. In all these schools, discipline was harsh and sometimes actually brutal. The curriculum consisted of the three R's and spelling, but the books were few and the teachers were generally unprepared.

The pattern of secondary education had been inherited from England too. In most of the colonies, and especially in New England, so-called Latin grammar schools appeared. Also, higher education was not neglected. Nine colleges were founded mainly through the philanthropy of special individuals or groups. In all of these institutions, theology formed an important part of the curriculum. A notable exception that began a bit later was the Academy and College of Philadelphia where Benjamin Franklin exerted a strong influence.

#### Early Games, Contests, and Exercise

What about physical training and play for the young? What were the objectives for which people strove historically in what later was called physical education in the United States? We will now take a look at the different roles that such development physical activity played (or didn't play!) in the educational pattern of the States over a period of several centuries down to the present day. This entire time period covering the history of physical education in the United States could be divided logically into four distinct periods: the Colonial Period (1609-1781); the Provincial Period (1781-1885); the Period of the Waning of European Influence (1885-1918); and the Period of American Physical Education (1918- ).

Because the population of the colonial United States was mostly rural, one could not expect organized gymnastics and sports to find a place in the daily lives of the settlers. Most of the colonies, with the possible exception of the Puritans, engaged in the games

and contests of their motherlands to the extent that they had free time. Even less than today, the significance of play and its possibilities in the educative process were not really comprehended; in fact, the entire educational system was opposed to the idea of what would be included in a fine program of sport and physical education today.

### The 18th Century

With the advent of the 18th century, the former religious interest began to slacken. The government gradually developed more of a civil character with an accompanying tendency to create schools with a native vein or character. This was accompanied by a breakdown in some of the former aristocratic practices followed by a minority. The settled frontier expanded, new interests in trade and shipping grew, and the population increased. An evident trend toward individualism characterized this period as well. Several American industries date back to this time, the establishment of iron mills being most noteworthy.

Although the colonists were typically restricted by the financial practices placed by the English on the use of money, there was sufficient prosperity to bring about a change in the appearance of the established communities. An embryonic class structure began to form, with some colonials achieving a certain amount of social status by the holding of land and office. However, there were other concerns such as a series of small wars with the Spanish and the French extending from 1733 to 1763. These struggles were interspersed by period of cold war maneuvering. What was called the Seven Years' War (1755-1763) ended with the colonies as a fairly solid political and economic unit. However, the British method of governance over the colony was a constant source of annoyance and serious concern with the result that a strong nationalistic, separatist feeling emerging about 1775.

Beginning in the third decade of the eighteenth century, a revival of religious interest was apparent. This occasioned a recurring strong emphasis on religious education in the elementary schools. However, with the stirring of economic, political, and nationalistic forces from approximately 1750 onward, a period of relative

religious tolerance resulted. This was accompanied by a broader interest in national affairs by many. The result was a lesser emphasis on the earlier religious domination of the elementary curriculum.

Secondary education was still provided by the grammar schools. These schools, generally located in every large town, were supported by the local government and by private tuition. The curricula were non-utilitarian and were designed to prepare boys for college entrance. Insofar as higher education was concerned, the pattern had been established from the beginning (Harvard College in 1636) after the European university type of liberal arts education with a strong emphasis on mental discipline and theology.

Despite the above, the reader should keep in mind that there were still very few heavily populated centers. In the main, frontier life especially, but also life in small villages, was still most rigorous. Such conditions were simply not conducive to intellectual life with high educational standards. Educational theorists had visions of a fine educational system, of course, but state constitutional provisions regarding education were very limited, and the federal constitution didn't say anything about educational standards at all. The many new social forces at work offered some promise, but with the outbreak of the War of Independence formal education came to almost a complete standstill.

The last 25 years of the 18th century saw a great many changes in the life of the United States. In the first place, many of the revolutionaries who started the war lived to tell about it and to help in the sound reconstruction of the young nation. State and federal constitutions had to be planned, written, and approved. Also, it was very important to the early success of the country that commerce be revived, a process that was accomplished sooner by the South because of the nature of the commodities they produced. New lines of business and trade were established with Russia, Sweden, and the Orient. The Federal Convention of 1787 managed to complete what has turned out to be possibly the most successful document in all of history, the Constitution of the

United States of America. Then George Washington's administration began, and it was considered successful both at home and abroad. Interestingly, the concurrent French Revolution became an issue in American politics, but Washington persuaded his government to declare a position of neutrality (although he was hard pressed to maintain it).

As soon as the War of Independence in the U.S.A. was over, considerable attention was turned to education with the result that higher and secondary education improved. The colleges of the North took longer to recover from the War than those in the South where soon an imposing list of both private, religiously endowed, and state-sponsored institutions were founded.

#### Early Advocates of "Physical Training"

At the secondary level, the institutions that succeeded the Latin grammar schools became known as the academies. Their aim was to prepare youth to meet life and its many problems, a reflection of the main influences of the Enlightenment in America. With such an emphasis, it is natural that the physical welfare of youths gradually was considered to be more important than it had been previously. Some of the early academies, such as Dummer, Andover, Exeter, and Leicester, were founded and incorporated before 1790. This movement reached its height around 1830 when there was said to be approximately 800 such schools throughout the country.

Many of the early American educators and statesmen supported the idea that both the body and the mind needed attention in our educational system. Included among this number were Benjamin Franklin, Noah Webster, Thomas Jefferson, Horace Mann, and Henry Barnard. Further support came from Captain Alden Partridge, one of the early superintendents of the United States Military Academy at West Point, who crusaded for the reform of institutions of higher education. He deplored the entire neglect of physical culture.

#### The 19th Century

With the stage set for the United States to enter a most important

period in her history, the 19th century witnessed steady growth along with a marked increase in nationalism. There was a second war with Great Britain, the War of 1812. In the ensuing nationalist era, many political changes or "adjustments" were carried out in relations with Britain and other nations where necessary. The Monroe Doctrine declared to the world that countries in this hemisphere should be left alone to develop as they saw fit and were not to be used by outside powers for colonization. However, at home dissent was growing as the North and the South were being divided. The North was being changed by virtue of the Industrial Revolution taking place, along with many educational and humanitarian movements. The South, conversely, continued to nurture a different type of society regulated by what has been called a slave and cotton economy.

In the realm of education, the first 50 years of the new national life was a period of transition from the control of the church to that of the State. State control and support gradually seemed more feasible, although the change was seemingly slow in coming. Political equality and religious freedom, along with changing economic conditions, finally made education for all a necessity. By 1825, therefore, a tremendous struggle for the creation of the American State School was underway. In the field of public education, the years from 1830 to 1860 have been regarded by some educational historians "The Architectural Period."

#### North American Turners.

In the early 19th century German gymnastics (Turnen) came to the United States through the influx of such men as Charles Beck, Charles Follen, and Francis Lieber. However, the majority of the people were simply not ready to recognize the possible values of these activities imported from foreign lands. The Turnverein movement (in the late 1840s) before the Civil War was very important for the advancement of physical training. The Turners advocated that mental and physical education should proceed hand in hand in the public schools. As it developed, they were leaders in the early physical education movement around 1850 in such cities as Boston, St. Louis, and Cincinnati.

In the United States, for example, it was the organized German-American Turners primarily, among certain others, who came from their native Germany and advocated that mental and physical education should proceed hand in hand in the public schools. The Turners' opposition to military training as a substitute for physical education contributed to the extremely differentiated pattern of physical education in the post-Civil War era. Their influence offset the stress on military drill in the land-grant colleges created by Congress passing the Morrill Act in the United States in 1862. The beginning of U.S.A. sport as we know it also dates to this period and, from the outset, college faculties took the position that games and sport were not a part of the basic educational program. The colleges and universities, the YMCAs, the Turners, and the proponents of the various foreign systems of gymnastics all made contributions during the last quarter of the 19th century.

Other leaders in this period were George Barker Win(d)ship and Dioclesian Lewis. Windship was an advocate of heavy gymnastics and did much to convey the mistaken idea that great strength should be the goal of all gymnastics, as well as the notion that strength and health were completely synonymous. Lewis, who actually began the first teacher training program in physical education in the country in 1861, was a crusader in every sense of the word; he had ambitions to improve the health of all Americans through his system of light calisthenics--an approach that he felt would develop and maintain flexibility, grace, and agility as well. His stirring addresses to many professional and lay groups did much to popularize this type of gymnastics, and to convey the idea that such exercise could serve a desirable role in the lives of those who were weaker and perhaps even sickly (as well as those who were naturally stronger).

The Civil War between the North and the South wrought a tremendous change in the lives of the people. In the field of education, the idea of equality of educational opportunity had made great strides; the "educational ladder" was gradually extending upward with increasing opportunity for ever more young people. For example, the number of high schools increased

fivefold between 1870 and 1890. The state was gradually assuming a position of prime importance in public education. In this process, state universities were helpful as they turned their attention to advancing the welfare of the individual states. The Southern states lagged behind the rest of the country due to the ravages of War with subsequent reconstruction, racial conflict, and continuing fairly "aristocratic theory" of education. In the North, however, President Eliot of Harvard called for education reform in 1888. One of his main points was the need for greatly improved teacher training.

After the Civil War, the Turners through their societies continued to stress the benefits of physical education within public education. Through their efforts it was possible to reach literally hundreds of thousands of people either directly or indirectly. The Turners have always opposed military training as a substitute for physical education. Further, the modern playground movement found the Turners among its strongest supporters. The Civil War had demonstrated clearly the need for a concerted effort in the areas of health, physical education, and physical recreation (not to mention competitive sports and games). The Morrill Act passed by Congress in 1862 helped create the land-grant colleges. At first, the field of physical education was not aided significantly by this development because of the stress on military drill in these institutions. All in all, the best that can be said is that an extremely differentiated pattern of physical education was present in the post-Civil War of the country.

#### Beginning of Organized Sport

The beginning of organized sport in the United States as we now know it dates back approximately to the Civil War period. Baseball and tennis were introduced in that order during this period and soon became very popular. Golf, bowling, swimming, basketball, and a multitude of other so-called minor sports made their appearance in the latter half of the nineteenth century. American football also started its rise to popularity at this time. The Amateur Athletic Union was organized in 1888 to provide governance for amateur sport. Unfortunately, controversy about amateurism has surrounded this organization almost constantly

ever since. Nevertheless, it has given invaluable service to the promotion of that changing and often evanescent phenomenon that this group has designated as "legitimate amateur sport."

#### **The Young Men's Christian Association**

The YMCA traces its origins back to 1844 in London, England, when George Williams organized the first religious group. This organization has always stressed as one of its basic principles that physical welfare and recreation were helpful to the moral well-being of the individual. Some of the early outstanding physical education leaders in the YMCA in the United States were Robert J. Roberts, Luther Halsey Gulick, and James Huff McCurdy.

#### **Early Physical Activity in Higher Education**

It was toward the middle of the 19th century that the colleges and universities began to think seriously about the health of their students. The University of Virginia had the first real gymnasium, and Amherst College followed in 1860 with a two-story structure devoted to physical education. President Stearns urged the governing body to begin a department of physical culture in which the primary aim was to keep the student in good physical condition. Dr. Edward Hitchcock headed this department for an unprecedented period of fifty years until his death in 1911. Yale and Harvard erected gymnasiums for similar purposes in the late 1800s, but their programs were not supported adequately until the warly 1900s. These early facilities were soon followed elsewhere by the development of a variety of "exercise buildings" built along similar lines.

Harvard University was fortunate in the appointment of Dr. Dudley Allen Sargent to head its now-famous Hemenway Gymnasium. This dedicated physical educator and physician led the university to a preeminent position in the field, and his program became a model for many other colleges and universities. He stressed physical education for the individual. His goal was the attainment of a perfect structure--harmony in a well-balanced development of mind and body.



From the outset, college faculties had taken the position that games and sports were not necessarily a part of the basic educational program. Interest in them was so intense, however, that the wishes of the students, while being denied, could not be thwarted. Young college men evidently strongly desired to demonstrate their abilities in the various sports against presumed rivals from other institutions. Thus, from 1850 to 1880 the rise of interest in intercollegiate sports was phenomenal. Rowing, baseball, track and field, football, and later basketball were the major sports. Unfortunately, college representatives soon found that these athletic sports needed control as evils began to creep in and partially destroy the values originally intended as goals.

#### An Important Decade for Physical Education

The years from 1880 to 1890 undoubtedly form one of the most important decades in the history of physical education in the United States. The colleges and universities, the YMCAs, the Turners, and the proponents of the various foreign systems of gymnastics all made contributions during this brief period. The Association for the Advancement of Physical Education (now AAHPERD) was founded in 1885, with the word "American" being added the next year. This professional organization was the first of its kind in the field and undoubtedly stimulated teacher education markedly. An important early project was the plan for developing a series of experiences in physical activity--physical education--the objectives of which would be in accord with the existing pattern of general education. The struggle to bring about widespread adoption of such a program followed. Early legislation implementing physical education was enacted in five states before the turn of the 20th century.

The late 19th century saw the development also of the first efforts in organized recreation and camping for children living in underdeveloped areas in large cities. The first playground was begun in Boston in 1885. New York and Chicago followed suit shortly thereafter, no doubt to a certain degree as a result of the ill effects of the Industrial Revolution. This was actually the meager beginning of the present tremendous recreation movement in our country. Camping, both that begun by private individuals and

organizational camping, started before the turn of the century as well; it has flourished similarly since that time and has been an important supplement to the entire movement.

Although criticism of the educational system as a whole was present between 1870 and 1890, it really assumed large scale proportions in the last decade of the 19th century. All sorts of innovations and reforms were being recommended from a variety of quarters. The social movement in education undoubtedly had a relationship to a rise in political progressivism. Even in the universities, the formalism present in psychology, philosophy, and the social sciences was coming under severe attack. Out in the public schools, a different sort of conflict was raging. Citizens were demanding that the promise of American life should be reflected through change and a broadening of the school's purposes. However, although the seeds of this educational revolution were sown in the 19th century, the story of its accomplishment belongs to the present century.

#### The 20th Century

In the early 20th century Americans began to do some earnest thinking about their educational aims and values. Whereas the earliest aim in U.S.A. educational history had been religious in nature, this was eventually supplanted by a political aim consistent with emerging nationalism. But then an overwhelming utilitarian, economic aim seemed to overshadow the political aim. It was at this time also that the beginnings of a scientific approach to educational problems forced educators to take stock of the development based on a rationale other than the sheer increase in student enrollment.

Then there followed an effort to consider aims and objectives from a sociological orientation. For the first time, education was conceived in terms of *complete* living as a citizen in an evolving democracy. The influence of John Dewey and others encouraged the viewing of the curriculum as child-centered rather than subject-centered. Great emphasis was placed on individualistic aims with a subsequent counter demand for a theory stressing more of a social welfare orientation.

The relationship between health and physical education and the entire system of education strengthened during the first quarter of the 20th century. Many states passed legislation requiring physical education in the curriculum, especially after the damning evidence of the draft statistics in World War I (Van Dalen et al., 1953, p. 432). Simultaneous with physical education's achievement of a type of maturity through such legislation, the struggle between the inflexibility of the various foreign systems of gymnastics and the individualistic freedom of the so-called "natural movement" was being waged with increasing vigor. Actually the rising interest in sports and games soon made the conflict unequal, especially when the concept of athletics for all really began to take hold in the second and third decades of the century.

The natural movement was undoubtedly strengthened further by much of the evidence gathered by many natural and social scientists (p. 423). A certain amount of the spirit of Dewey's philosophy took hold within the educational environment, and this new philosophy and accompanying methodology and techniques began to be effective in the light of the changing ideals of the evolving democracy. Despite this pragmatic influence, however, the influence of philosophic idealism remained strong with its emphasis on the development of individual personality and the possible inculcation of moral and spiritual values through the transfer of training theory applied to sports and games.

The tempo of life in the United States seemed to increase in the 20th century. The times were indeed changing as evidenced, for example, by one devastating war after another. In retrospect there were so many wars--World War I, World War II, the Korean War, the Vietnam War, and the seemingly ever-present "cold war" after the global conflict of the 1940s. They had an inescapable, powerful influence on society along with the worldwide depression of the 1930s. Looking back on 20th century history is a frightening experience. So much has happened, and it has happened so quickly. The phenomenon of change is as ubiquitous today at the start of the 21st century as are the historic nemeses of death and taxes.

In the public realm, social legislation and political reform made truly significant changes in the lives of people despite the leavening, ever-present struggle between conservative and liberal forces. Industry and business assumed gigantic proportions, as did the regulatory controls of the federal government. The greatest experiment in political democracy in the history of the world was grinding ahead with deliberate speed, but with occasional stopping-off sessions while "breath was caught." The idealism behind such a plan that amounted to "democratic socialism" was at times being challenged from all quarters. Also, wars and financial booms and depressions (or later recessions) weren't the types of developments that made planning and execution simple matters. All of these developments mentioned above have had their influence on the subject at hand--education (and, of course, physical education and sport).

In the early 20th century, United States citizens began to do some serious thinking about their educational aims or values. The earliest aim in U.S.A. educational history had been religious in nature, an approach that was eventually supplanted by a political aim consistent with emerging nationalism. But then an overwhelming utilitarian, economic aim seemed to overshadow the political aim. The tremendous increase in high school enrollment forced a reconsideration of the aims of education at all levels of the system. Training for the elite was supplanted by an educational program to be mastered by the many. It was at this time also that the beginnings of a scientific approach to educational problems forced educators to take stock of the development based on theory and a scholarly rationale other than one forced on the school simply because of a sheer increase in numbers.

Then there followed an effort on the part of many people to consider aims and objectives from a sociological orientation. For the first time, education was conceived in terms of complete living as a citizen of an evolving democracy. The influence of John Dewey and others encouraged the viewing of the curriculum as child-centered rather than subject-centered--a rather startling attempt to alter the long-standing basic orientation that involved

the rote mastery of an amalgam of educational source material. The Progressive Education Movement placed great emphasis on individualistic aims. This was subsequently countered by a demand for a theory stressing a social welfare orientation rather than one so heavily pointed to individual development.

The relationship between school health education and physical education grew extensively during the first quarter of the 20th century, and this included their liaison with the entire system of education. Health education in all its aspects was viewed seriously, especially after the evidence surfaced from the draft statistics of World War I. Many states passed legislation requiring varying amounts of time in the curriculum devoted to the teaching of physical education. National interest in sports and games grew at a phenomenal rate in an era when economic prosperity prevailed. The basis for school and community recreation was being well-laid.

Simultaneously with physical education's achievement of a type of maturity brought about legislation designed to promote physical fitness and healthy bodies, the struggle between the inflexibility of the various foreign systems of gymnastics and the individual freedom of the so-called "natural movement" was being waged with increasing vigor. Actually the rising interest in sports and games soon made the conflict unequal, especially when the concept of "athletics for all" really began to take hold in the second and third decades of the century.

#### Conflicting Educational Philosophies

Even today the significance of play and its possibilities in the educative process have not really been comprehended. In fact, until well up in the 1800s in the United States, the entire educational system was opposed to the entire idea of what would be included in a fine program of sport and physical education today. It was the organized German-American Turners primarily, among certain others, who came to this continent from their native Germany and advocated that mental and physical education should proceed hand in hand in the public schools. The Turners' opposition to military training as a substitute for physical

education contributed to the extremely differentiated pattern of physical education in the post-Civil War era. Their influence offset the stress on military drill in the land-grant colleges created by Congress passing the Morrill Act in the United States in 1862. The beginning of U.S.A. sport as we know it also dates to this period and, from the outset, college faculties took the position that games and sport were not a part of the basic educational program. The colleges and universities, the YMCAs, the Turners, and the proponents of the various foreign systems of gymnastics all made contributions during the last quarter of the 19th century.

In the early 20th century Americans began to do some earnest thinking about their educational aims and values. Whereas the earliest aim in U.S.A. educational history had been religious in nature, this was eventually supplanted by a political aim consistent with emerging nationalism. But then an overwhelming utilitarian, economic aim seemed to overshadow the political aim. It was at this time also that the beginnings of a scientific approach to educational problems forced educators to take stock of the development based on a rationale other than the sheer increase in student enrollment.

Then there followed an effort to consider aims and objectives from a sociological orientation. For the first time, education was conceived in terms of complete living as a citizen in an evolving democracy. The influence of John Dewey and others encouraged the viewing of the curriculum as child-centered rather than subject-centered. Great emphasis was placed on individualistic aims with a subsequent counter demand for a theory stressing more of a social welfare orientation.

The relationship between health and physical education and the entire system of education strengthened during the first quarter of the 20th century. Many states passed legislation requiring physical education in the curriculum, especially after the damning evidence of the draft statistics in World War I (Van Dalen, Bennett, and Mitchell, 1953, p. 432). Simultaneous with physical education's achievement of a type of maturity through such legislation, the struggle between the inflexibility of the various foreign systems of

gymnastics and the individualistic freedom of the so-called "natural movement" was being waged with increasing vigor. Actually the rising interest in sports and games soon made the conflict unequal, especially when the concept of athletics for all really began to take hold in the second and third decades of the century.

The natural movement was undoubtedly strengthened further by much of the evidence gathered by many natural and social scientists. A certain amount of the spirit of Dewey's philosophy took hold within the educational environment, and this new philosophy and accompanying methodology and techniques did appear to be more effective in the light of the changing ideals of an evolving democracy. Despite this pragmatic influence, however, the influence of idealism remained strong also, with its emphasis on the development of individual personality and the possible inculcation of moral and spiritual values through the transfer of training theory applied to sports and games.

#### Emergence of the Allied Professions

School health education was developed greatly during the period also. The scope of school hygiene increased, and a required medical examination for all became more important. Leaders were urged to conceive of school health education as including three major divisions: health services, health instruction, and healthful school living. The value of expansion in this area was gradually accepted by educator and citizen alike. For example, many physical educators began to show a concern for a broadening of the field's aims and objectives, the evidence of which could be seen by the increasing amount of time spent by many on coaching duties. Conversely, the expansion of health instruction through the medium of many public and private agencies tended to draw those more directly interested in the goals of health education away from physical education.

Progress in the recreation field was significant as well. The values inherent in well-conducted playground activities for children and youths were increasingly recognized; the Playground Association of America was organized in 1906. At this time there

was still an extremely close relationship between physical education and recreation, a link that remained strong because of the keen interest in the aims of recreation by a number of outstanding physical educators. Many municipal recreation centers were constructed, and it was at this time that the use of some--relatively few, actually--of the schools for "after-hour" recreation began. People began to recognize that recreational activities served an important purpose in a society undergoing basic changes. Some recreation programs developed under local boards of education; others were formed by the joint sponsorship of school boards and municipal governments; and a large number of communities placed recreation under the direct control of the municipal government and either rented school facilities when possible, or gradually developed recreational facilities of their own.

#### Professional Associations Form Alliance

The American Alliance for Health, Physical Education, Recreation, and Dance) has accomplished a great deal in a strong united effort to coordinate the various allied professions largely within the framework of public and private education. Despite membership losses during the 1970s, the AAHPERD has been a success story promoting those functions which properly belong within the educational sphere. The Alliance should in time through the development of its several national associations also gradually increase its influence on those seeking those services and opportunities that we can provide at the various other age levels as well.

Of course, for better or worse, there are many other health agencies and groups, recreational associations and enterprises, physical education associations and "splinter" disciplinary groups, and athletics associations and organizations moving in a variety of directions. One example of these is the North American Society for Sport Management that began in the mid-1980s that has grown significantly since. Each of these is presumably functioning with the system of values and norms prevailing in the country (or culture, etc.) and the resultant pluralistic educational philosophies extant within such a milieu.



We have also seen teacher education generally, under which physical education has been bracketed, and professional preparation for recreational leadership as well, strengthened through self-evaluation and accreditation. The dance movement has been a significant development within the educational field, and those concerned are still determining the place for this movement within the educational program at all levels. A great deal of progress has been made in physical education, sport, and (more recently) in kinesiology research since 1960.

#### Achieving Some Historical Perspective

It is now possible to achieve some historical perspective about the second and third quarters of the 20th century as they have affected sport and physical activity education, as well as the allied professions of health education, recreation, and dance education. The Depression of the 1930s, World War II, the Korean War, the Vietnam War, and the subsequent cold war with the many frictions among countries have been strong social forces directly influencing physical education, educational health education, recreation, and dance in any form and in any country to the end of the 20th century. Conversely, to what extent these various fields and their professional concerns have in turn influenced the many cultures, societies, and social systems remains yet to be determined accurately.

It would be simplistic to say (1) that physical activity educators want more and better physical activity education and intramural-recreational sport programs, (2) that athletics-oriented coaches and administrators want more and better athletic competition, (3) that health and safety educators want more and better health and safety education, (4) that recreation personnel want more and better recreation, and (5) that dance educators want more and better dance instruction--and yet, this would probably be a correct assessment of their wishes and probably represents what has occurred to a greater or lesser degree.

As these words are being written, there is still a continuing value struggle going on in the United States that results in distinct

swings of the educational pendulum to and fro. It seems most important that a continuing search for a consensus be carried out. Fortunately, the theoretical struggle fades a bit when actual educational practice is carried out. If this were not so, very little progress would be possible. To continue to strive for improved educational standards for all this should result in the foreseeable future in greater understanding and wisdom on the part of the majority of North American citizens. In this regard science and philosophy can and indeed must make ever-greater contributions.

All concerned members of the allied professions in both the United States and Canada (AAHPERD and PHE Canada) need to be fully informed as they strive for a voice in shaping the future development of their respective countries and professions. It is essential that there be careful and continuing study and analysis of the question of values as they relate to sport, exercise, dance, and play. Such study and analysis is, of course, basic as well to the implications that societal values and norms have for the allied fields of health and safety education, recreation, dance, and sport management.

Note: The information about the United States has been adapted from several sources, sections or parts of reports or books written earlier by the author. See Zeigler, 1951, 1962, 1975, 1977, 1979, 1988a, 1988b, 1990, 2003.

### **Social Forces and Professional Concerns Impacting Sport and Physical Activity Education** ***Problem by Problem As a Narrative***

After reading the above historical narrative, the focus of this study now shifts to the “persistent” or “recurring” problems approach for the remainder of this historical analysis in Part 2. It is true that, in the large majority of history books available, the reader will find a unilateral historical narrative in which the author takes the reader through a chronological treatment of the subject with relatively little effort at interpretation. This approach was followed here briefly above. Now I am recommending a second,

supplementary approach to the understanding of the field's history, one that I believe will be more insightful and interpretive for the mature student.

Here, then, the subject is placed into a different historical perspective. The unilateral historical narrative has been recast into an approach to the teaching of physical activity education and sport history that delineates the persistent, recurring problems that have emerged throughout recorded history in sufficient quantity for intelligible *qualitative* analysis. Within this more pragmatic approach, an inquiry is conducted to ascertain, for example, what influence a type of political system in a culture had on the structure and function of the culture's educational system--and perhaps concurrently on the program of physical activity and educational sport offered.

Here all history can be viewed with an eye to the persistent or perennial problems (*social forces or professional concerns*) that seem to reveal themselves as a result of a searching, in-depth analysis. (In a sense, this historical technique is similar to that followed descriptively in the well-known *Megatrends* volume where issues that appeared more regularly in the literature were carefully assembled over a period of years. This approach has been employed by the author with physical activity education and sport literature for several decades. Thus, no matter which of a number of historical theories or approaches is employed, such a "persistent problems" approach almost directs the reader (1) to search for the interpretive criterion, (2) to seek out underlying hypotheses, (3) to ask how a particular historical approach aids in the analysis of past problems, and (4) to inquire whether new insight has been afforded in the search for solutions to perennial problems that people will perhaps always face. (Or, at least, problems that they will face until they learn how to cope with them!)

Delineation and description of these problems as they might relate to this field has been one of my more important investigative goals. How this idea came to me may be traced to a period of study at Yale University in the 1940s with John S. Brubacher,

eminent, longtime professor of the history and philosophy of education at Yale and Michigan to whom credit for this unique approach in educational history must go. However, many of the ideas for specific problems in the field of physical activity education originated with me (and some of my colleagues and graduate students). In this way Brubacher's approach has been adapted to this specialized field (Brubacher, 1966; Zeigler, 2003). Such an approach as this does not really represent a radically different approach to history. The typical major processes are involved in applying historical method to investigation relating to sport and physical education as follows: (1) the data are collected from primary and secondary sources; (2) the collected data are criticized and analyzed; and (3) an integrated narrative is presented, with every effort made to present the material interestingly and yet based solidly upon tentative hypotheses established at the outset.

This approach does differ markedly, however, in the organization of the collected data: it is based completely on a presentation of individual problem areas--persistent, perennial, recurring problems of the present day that have been of concern to people over the centuries. The idea in this instance, of course, is to illuminate these problems for the student of physical activity education. A conscious effort is made to keep the reader from thinking that history is of antiquarian interest only. Thus, the student finds himself or herself in an excellent position to move back and forth from early times to the present as different aspects of a particular subject (persistent problem) are treated. A "problem" used in this sense (based on its early Greek derivation) would be "something thrown forward" for people to understand or resolve. This technique of "doing" history may be called a "vertical" approach as opposed to the traditional "horizontal" approach--a "longitudinal" treatment of history in contradistinction to a strictly chronological one.

These persistent problems (or influences) of the past and the present will in all probability continue into the future either as *social forces* that influence all aspects of the society or as different sets of *professional concerns* that have a strong effect on a specific

profession or aspect of the culture. Thus here we are concerned with influences that have affected the developmental physical activity in sport, dance, exercise, and play of the various societies. Further, we must keep in mind that there are other persistent problems that may appear in a society or culture from time to time (e.g., the current environmental crisis that has been added to the list because of the development of a science of ecology).

*The Social Forces*  
Values and Norms.

The persistent problem of value and norms is the first social force or influence that we will discuss. It seems to possess a "watershed quality" in that an understanding of those objects and/or qualities desired by people through the ages can provide significant insight into this particular problem--and also into most if not all of the other recurring problems (social forces or professional concerns) that will be discussed. (A problem used in this sense is based on the Greek derivation that means "something thrown forward" for people to understand and to resolve if and when possible.)

Now that we have a historical overview of the question of values in relation to sport, exercise, dance, and play, we should next ask ourselves if we believe values are objective or subjective. Do values exist whether a person is present to realize them or not? (This is *not* the same question as whether a falling tree makes a noise when no one is there to hear it!) Or is it people who ascribe value to their various relationships with others--and possibly also with their physical environment as well? If the physical education and sport program fulfills objectives leading to long-range aim--and is thus inherently valuable to people--should it then should be included in formal and informal education offerings throughout their lives-- *perhaps whether people of all ages recognize this value or not?*

Another facet of the question of values refers to their qualitative aspects. Some things in life are desired by the individual, whereas others may be desirable mainly because society has indicated its approval of them. Actually, a continuous appraisal of values and norms occurs. (Keep in mind what sociology tells us about the

difference between values and norms. Norms relate to values, but they also result in the establishment of laws. For example, in a democracy personal security is valued very highly. So the norm established is that the individual shall be protected from harm, and laws are created to see to it that such laws are upheld.)

If a value exists in and for itself, it is said to be an *intrinsic* value. One that serves as a means to an end, however, has become known as an *instrumental* value. When intense emotion and appreciation are involved, this gradation of values is called aesthetic. Physical education and sport offers many opportunities to realize aesthetic values, although many well-educated people--according to our society's *norms*--view the entire field far too narrowly and thereby confine aesthetic values to experiences in the fine arts and literature. Every culture seeks to develop its own hierarchy of values, and our profession's responsibility, along with its related disciplines, is to discover through scholarly endeavor and research what it has to offer society. If the profession is able to truly prove its worth based on sound scholarship, then it will also have to work to help in the development of people's affirmative attitudes toward the inclusion of developmental physical activities in their life pattern.

In a world with an uncertain future, there has been an ever-present demand for an improved level of physical fitness for citizens of all ages and conditions. The North American interest in all types of competitive sport has continued to grow unabated, and this interest has been matched worldwide. Despite financial stringencies, overemphases in certain areas, and deficiencies in others, there is room for reasonable optimism. There is obviously a value struggle going on that may well increase unless a continuing search for consensus is carried out. Such understanding at home and abroad will come only through greater understanding and wisdom applied in an atmosphere of international goodwill. Both science and philosophy will have to make their contributions. It is absolutely essential that there be careful study and analysis of the question of values as they relate to developmental physical activity in sport, exercise, and related expressive activities, a program that should be readily available to

citizens of all ages and conditions across the world.

Some believe that values exist only because of the interest of the "valuer" (*the interest theory*). *The existence theory*, on the other hand, asserts that values exist independently--that they would be important in a vacuum, so to speak. They are essence added to existence. Pragmatic theory (*the experimentalist theory*) views value quite differently. Values that yield practical results have "cash value" thereby bringing about the possibility of greater happiness through the creation of more effective values. One further theory, *the part-whole theory*, studies the effective relating of parts to the whole bring about the highest values.

There are various domains of value that must be examined under the subdivision of axiology. First and foremost, we must be concerned with *ethics* which considers morality, conduct, good and evil, and ultimate aims in life. There are several approaches to the problem of whether life as we know it is worthwhile. A person who goes around all the time with a smile looking hopefully toward the future is, of course, an optimist (*optimism*). On the other side of the fence is the individual who gets discouraged easily and soon decides that life is probably not worth the struggle (*pessimism*). In between these two extremes we find the (not always easily achieved) golden mean (*meliorism*), which would have us facing life squarely and striving to improve our situation.

There is, of course, much more to the subject of axiology than is mentioned here (e.g., what is most important in life). Also, there are other areas of value over and above ethics that treat moral conduct. One has to do with the "feeling" aspects of the individual's conscious life (*aesthetics*). Aesthetics may be defined as the theory or philosophy of taste that has been studied down through the ages as to whether there are principles that govern the search for the beautiful in life.

Over time, a need has developed gradually for people to define additional, more discrete values in the life of man and woman. Thus, we now have specialized philosophies of education and religion--and, more recently, even a philosophy of physical activity

education and sport. Also, speaking somewhat more generally, we often refer to a person's social philosophy. What is meant here is that people make decisions about the kind, nature, and worth of values that are intrinsic to, say, the political process, the educational process, or whatever is deemed important to them.

Naturally, there have been innumerable statements of social and educational values or aims throughout history. Further, such declarations have been quite often directly related to the hierarchy of explicit and/or implicit values and norms present in the society being considered. Keeping the above ideas in mind about some of the ways in which values and norms have been viewed from different perspectives, value determinations have undoubtedly also influenced developmental physical activity historically in those activities that today we call exercise, sport, dance, and play.

Here, then, what we have called "persistent historical problems" (the social forces and the professional concerns) will each be treated briefly. Based on the many statements of aims and objectives down through the centuries from earliest recorded history, physical culture within formal education has been roughly classified as either curricular, co-curricular, or extracurricular. By this is meant that physical activity, either in informal education, in the schools or in social life generally was considered to be of greater or lesser value to humankind based on the needs, interests, and level of development of the culture in question. Thus, each culture developed its own hierarchy of educational values to be transmitted to the young either implicitly or explicitly.

A study of history indicates that there has been a complete range of physical culture activities available from the stringent physical training of the Spartan male in ancient Greece to a situation such as that "enjoyed" by many youngsters today where the need for vigorous physical activity is really not understood by most and literally deplored by some students and parents alike. Or another extreme viewed in today's context might be the (in some ways) glorious period when a balance or harmony of body and mind was sought in ancient Athens. The opposite of this might be that period in the early Middle Ages when asceticism (or subduing the



desires of the flesh) was looked upon by many early Christians as the type of life people should seek to emulate.

In between these two sets of opposites, there were all kinds and levels of games, sports, self-testing activities, dancing, exercise routines, remedial gymnastics, and combat training either recommended or implemented for youth in the various societies about which we know. In most instances until recently, these activities have been provided largely for boys and young men, since women in what we call civilized countries have been considered historically to be the weaker sex. How women managed to survive the rigorous labor enforced upon them in the less civilized cultures seems to have rarely crossed the minds of males down through the centuries. What has been explained here briefly is that throughout history people have made decisions about the kind, nature, and worth of values and norms that are intrinsic to the process of involvement in exercise, sport, games, and all types of expressive physical activity.

#### The Influence of Politics.

The second social force or influence to be considered is that of politics. The word "politics" is used in its best sense-as the theory and practice of managing public affairs. When we speak of a politician, therefore, the intent is to describe a person interested in politics as a most important profession, and not one who through maneuverings might attempt to amass personal power, influence, and possessions.

Political government may be defined as a form of social organization in which the politician functions. This organization became necessary as a means of social control to regulate the actions of individuals and groups. Throughout history, every known society has developed some measure of formal control. The group as a whole has been termed the state, and the members known as citizens. Thus, the state is made up of territory, people, and government. If the people eventually unified through common cultural tradition, they were classified as a nation. The pattern of living they developed was called its social structure. Of course, political organization was but one phase of this structure, but it

exercised a powerful influence upon the other phases. A governmental form is usually a conservative force that is slow to change. Inextricably related to the rest of the social structure, the political regime found it necessary to adapt to changing social organization; if it didn't, anarchy resulted. The three major types of political state in the history of the various world civilizations have been (1) the monarchy, (2) the aristocratic oligarchy, and (3) the democracy or republic.

Aristotle's classification of the three types of political states, mentioned above, holds today largely as it did then. The kind and amount of education offered to young people has indeed varied throughout history depending upon the type of political state extant. In a society where one person ruled, for example, it would seem logical to assume that he or she should have the best education so as to rule wisely. The difficulty with this situation is that there is no guarantee that a hereditary ruler is the best-equipped person in the entire society to fulfill this purpose.

Where the few ruled, *they* usually received the best education. These people normally rose to power by demonstrating various types of ability. That they were clever cannot be doubted; it is doubtful, however, that the wisest and most ethical people always became rulers in any oligarchy that developed.

If the many rule through the power of their votes in democratic elections, as has been the case in some states in the past few hundred years, it is imperative that the general level of education be raised to the highest degree possible. It soon becomes part of the ethic of society, to a greater or lesser extent, to consider the worth of human personality and to give each individual the opportunity to develop his or her potential to the fullest. In return, to ensure smooth functioning of the democracy, the individual is asked to subjugate extraordinary personal interests to the common good. Since democratic states are relative newcomers on the world scene, harmony between these two antithetical ideals will undoubtedly require a delicate balance in the years ahead.

All of this raises a very interesting question: Which agency, the

school, the family, or the church, should have control? In a totalitarian state there is but one philosophy of education permitted, whereas other types of government, once again to a greater or lesser degree, allow pluralistic philosophies of education to flourish. Under the latter arrangement, the state could conceivably exercise no control of education whatsoever, or it could take a greater or lesser interest in the education of its citizens. When the state does take an interest, the question arises as to whether the state (through its agency the school), or the family, or the church shall exert the greatest amount of influence on the child. When the leaders of the church feel strongly that the central purpose of education is religious, they may decide to take over the education of the child themselves. In a society where there are many different religious affiliations, it is quite possible that the best arrangement is for the church and the state to remain separate.

The implications of state involvement in education concerns both the person who would call himself an educational progressivist, as well as the person who could be classified as an educational essentialist. The progressivist, who has typically been concerned with social reform, has favored a democratically oriented state in which the individual could choose social goals on a trial-and-error basis. The basic question mentioned above has remained. Which agency--the school, the family, or the church--should exert the greatest amount of influence on the child?

In a totalitarian state the answer is obvious because the government automatically exerts the strongest influence. Thus physical training is often an important part of the curriculum up to and including the university level (e.g., Russia). When the church has been able to educate the child, and has decided to do so because it believed the central purpose of education was primarily religious, the role of physical activity education, sport, health education, and dance has tended to decline for both philosophic and economic reasons. Matters of the spirit and the mind take precedence over the body and, where funding is limited, money is spent for that which is essential. In a totalitarian state, the church has typically been restrained in the achievement of its objective,

except that today the role of competitive sport has not been denied. In societies where pluralistic philosophies existed, and where the federal government has perhaps adopted a laissez-faire attitude, the resultant physical activity educational product in our specialized area has been quite uneven. The matter is that simple and yet that complex!

### The Influence of Nationalism.

In the English language the word "nation" is generally used synonymously with country or state, and we think of human beings who are united with a type of governmental rule. These individuals, members of a political community, are usually considered to possess a certain "nationality" within a definable period of time. The word "people," having a broader and somewhat more ambiguous connotation, normally refers to the inhabitants of several nations or states as a particular ethnological unit,

The word "nationalism" itself might apply to a feeling, attitude, or consciousness that persons might have as citizens of a nation-citizens who hold a strong attitude about the welfare of their nation, about its status in regard to strength or prosperity. Carlton J. Hayes in *Nationalism: A Religion* (1961) refers to patriotism as "love of country," and nationalism as a "fusion of patriotism with a consciousness of nationality." Nationalism might be defined as a political philosophy in which the good of the nation is supreme. The word is often used incorrectly as a synonym for chauvinism.

Thus defined, nationalism (the third social force discussed here) has been evident throughout the history of civilization from the relatively simple organization of the tribe to the complex nation-states of the modern world. Some scholars regard nationalism as a term of relatively recent origin (i.e., since the French and American revolutions). They argue that until the modern period no nations were sufficiently unified to permit the existence of such a feeling. However, it could also be argued that the European heritage reveals many examples of "nationalism." We have only to think of the Greek and Roman cultures with their citizenship

ideals and desires to perpetuate their culture. Then, too, the Hebrews believed that they were a people selected by God for a unique role in history, and the Roman Catholic Church developed great power within certain states over a significant period of time, often creating far-reaching loyalties.

At various times throughout history, "city-statism" (e.g., ancient Sparta) and/or nationalism (e.g., Hitler's Germany) have undoubtedly had a strong influence on the developmental physical activity pattern of the citizens, and especially on the young people who were eligible to fight in the many wars and battles. In the United States and Canada, we find a "mixed bag," so to speak. As VanderZwaag (1965) pointed out, for example, in examining the historical background of the United States, people did eventually call for and accept an "American system" of physical education and sport. From an overall standpoint, he came to the conclusion, however, that physical education had not been cultivated as greatly for nationalistic purposes in the United States as it has been in many other countries.

#### The Influence of Economics.

Broadly interpreted, economics as a field is concerned with what people produce and the formal and informal arrangements that are made concerning the usage of these products. Economists want to know about the consumption of the goods that are produced and who takes part in the actual process of production. They ask where the power lies, whether the goods are used fully, and to what ends a society's resources are brought to bear on the matter at hand.

For thousands of years people lived in small, relatively isolated groups, and their survival depended on a subsistence economy. Early civilizations had to learn how to create surplus economies before any class within the society could have leisure for formal education or anything else that might be related to "the good life."

Educational aims tended to vary depending upon how people made their money and created surplus economies. There was not much time for "schoolin" in the typical agrarian society. When

commerce was added to the agrarian base, education advanced as people asked more from it to meet the needs of the various classes involved. Modern industrial economy has made still further demands on education and has produced the moneys whereby it might be obtained.

In summary, therefore, education has prospered when there was a surplus economy and declined when the economic structure weakened. Thus, it may be said that "educational cycles" of rise and decline seemed to have coincided with economic cycles. Despite these developments, formal education has traditionally regarded vocational areas of study with less esteem than the liberal arts or humanities. However, in recent years the esteem in which these two aspects of the educational system are held seems to have completely reversed in the eyes of the general public at least.

Professionals in physical activity education and educational sport rarely give much consideration to the influence of economics until they begin to feel the pinch of "economy moves" at certain times. Then they find--and have found in the past--that some segments of the society considered their subject matter area to be less important than others. When people in positions of power decide that school physical activity education, or "varsity athletics," should be eliminated or at least sharply curtailed, such a move often comes as a distinct shock. Interestingly, even though athletics is typically regarded as being extracurricular, this aspect of our program is often used as a lever to force more funds from a pleasure-seeking public that tends to view competitive sport as a "cultural maximizer." Also, people do not wish to see their "spectacles" discontinued!

Physical activity education, especially as it connotes education *of* the physical--as opposed to the concept of education *through* the physical--has a good chance for recognition and improvement under any type of economic system. In largely agrarian societies of the past, physical fitness resulted automatically through hard work. An industrial society, on the other hand, has often had to prescribe programs to ensure a minimum level of physical fitness

for all, either through manual labor or some other type of recommended physical activity. When the distribution of wealth has been markedly uneven, the more prosperous groups have achieved their desired level of physical fitness through a variety of means, artificial or natural. In a welfare state, where people typically enjoy a relatively longer period of educational opportunity, society has had to decide to what extent it can or should demand physical fitness of all its citizens and how to achieve this end. Thus the value structure of the society dictates what rank is accorded to sport and physical education within the educational hierarchy.

#### The Influence of Religion.

Religion, the fifth social force to be discussed, may be defined very broadly as "the pursuit of whatever a man [person] considers to be most worthy or demanding of his devotion" (Williams, 1952). To be completely religious, therefore, a person would have to devote himself or herself completely to the attainment of that person's highest aim in life. The more usual definition of religion in the Western world explains it as a belief in a Supreme Creator who has imparted a spiritual nature and a soul to a person and who may possibly guard and guide that person's destiny. Because there are so many types of religion in the world, and these are in various stages of development, it is well nigh impossible to present a definition that would be meaningful and acceptable to all.

In all probability the nature of the universe has not changed at any time in the past and will not change in the predictable future. Nevertheless, people's attitudes toward the world in which they live have changed, albeit gradually, a number of times. Theology has occasionally forged somewhat ahead of the political institutions, however, and we may theorize that there is a definite relationship between these two sets of phenomena. Originally, primitives were filled with fear and apprehension about the world. They did not understand adverse natural phenomena and attributed their woes to devils and evil spirits. Somewhat later, people looked upon "God" as a type of all-powerful king, potentially benevolent, yet also to be feared. About 3,000 years

ago the concept of "God, The Heavenly Father looking after his children" began to develop. We were to obey His laws, or else we would be punished. Orthodox religions today hold this position.

Now we find that a fourth position has emerged clearly. People look at reality (which they may call God) and conceive that some sort of partnership is in process. Some consider God to be a friendly partner, if we proceed according to His physical laws. As a result of this belief, many churchmen, and some scientists, too, are expressing a relatively new theological approach, offering us the concept of a democratic, cooperative God as a foundation for a new and improved world order. Religious liberals are finding considerable difficulty reaching common agreement on this fourth position. While recognizing--in the Western world--their debt to Judaism and Christianity, they appear to be uniting on a "free-mind principle" instead of any common creed. The ideal of the liberal is, therefore, a free spirit who gives allegiance to the truth as he or she sees it (Zeigler, 1965, based on Champion & Short, 1951).

Certain others have taken another interesting position, an existential approach, which has emerged as a somewhat significant force during the past 100 years or so. Kierkegaard, prior to 1850, had become concerned about the number of influences within society that were taking away one's individuality. Originally, existentialism probably started as a revolt against Hegel's idealism, a philosophy affirming that ethical and spiritual realities were accessible to one through reason. Kierkegaard decided that religion would be next to useless if one could simply reason one's way back to God. Then along came Nietzsche who wished to discard Christianity completely since science had presumably shown that the transcendent ideals of the Church were "non-sense." A person's task was, therefore, to create his or her own ideals and values. After all, in the final analysis, one was only responsible to oneself. Later twentieth-century existentialists, such as Sartre, furthered such individuality, and these efforts have met with a fair amount of acceptance both abroad and in North America.



The Christian contribution to the history of education in the western world has been most significant. Actually, the basis for universal education was laid with the promulgation of Christian principles emphasizing the worth of the individual. The all-powerful position of the Catholic Church was challenged successfully by the Protestant Reformation in that the authority of the Bible was substituted for that of the Church. Accordingly, individual judgment was to be used in the interpretation of the Scriptures and Christian duty. This outlook required the education of the many for the purposes of reading and interpreting God's word. Thus the groundwork was paid for democratic universal education. However, in the mid-19th century in the United States the educational ladder extended upward and religious education was removed from school curricula because of many conflicts. Catholics began their own system of education, whereas Protestants typically went along with the secularization of the schools. This was a great boon for the country if not for the Protestant religion. The home has done reasonably well in the inculcation of morals, but with ever-rising materialism and the steady decline of the traditional family as an institution, a number of problems have arisen. And so discussion continues to revolve around two questions: (1) which agency shall educate the individual--the home, the church, the state, or some private agency; and (2) whether any agency is capable of performing the task alone. An argument can be made that in a democracy each of the agencies mentioned above has a specific function to perform in completing the entire task.

Although the historical influence of religion on physical activity education and sport (or developmental physical activity in sport, exercise, and related expressive activities such as dance) has been significant, relatively few studies have been conducted within our field relative to this matter. It is true that in the early cultures the so-called physical and mental education of the people could not really have been viewed separately. For example, many ancient rituals and ceremonies included various types of dance and physical exercise that may well have contributed to physical endurance and skill.

However, a number of early religions placed great stress on a life of quiet contemplation, and such a "life philosophy" appears to have contributed to the denigration of certain bodily activities. Continuing emphasis on intellectual attainment for certain classes in various societies must have strengthened this attitude. Yet the harmonious ideal of the Athenians had aesthetic and religious connotations that cannot be denied, and physical education and highly competitive sport ranked high in this scheme. The same cannot be said for the Romans, however, whose "sound mind in a sound body" concept attributed to Seneca meant that the body was to be well-trained for warlike pursuits and similar activities.

Many have argued that the Christian church was responsible historically for the low status of physical education and sport in the Western world, but some evidence has indicated that the criticism of the church applied more to the pagan sporting rituals and the barbarity of the arena in early times. The fact still remains, however, that physical culture and "the physical" generally did fall into disrepute until certain humanistic educators strove to revive the earlier Greek ideal during the Renaissance. Once again, though, this improvement was not general, and in most cases was short-lived. Considering everything up to the present, it seems reasonable to say that Christianity had undoubtedly hampered the fullest development of sport, exercise, and related expressive movement in the past, but it appears that the situation has changed to a considerable degree. There has evidently been some revamping of earlier positions as church leaders belatedly realized the potential of these activities as educational and spiritual forces in our lives. Many church leaders now envision the family both "praying and playing together!"

#### The Influence of Ecology.

The six and last of what are claimed to be the major or pivotal social forces is that of ecology.

(Note: Keep in mind that the influence of the concept of progress is treated *both* as a social force *and* a professional concern in this chapter, but its presentation has been delayed to the end of this

chapter because it is also regarded as a type of persistent problem that I have categorized as a professional concern. Other persistent problems to add to this category that I have classified as social forces or influences are now looming on the horizon for analysis in the near future. For example, the influence of science and technology has become very strong, and the influence of a concern for world peace is gathering strength at the present.)

Ecology is usually defined as the field of study that treats the relationships and interactions of human beings and other living organisms with each other and with their natural environment. As a matter of fact, the influence of ecology--called "conservation of natural resources" earlier--was only felt significantly by a relatively few cognoscenti 30+ years ago. Since 1975 interest in this vital subject has increased steadily and markedly with each passing year. Nevertheless, the "say-do" gap in relation to truly doing something about Earth's plight in this regard is enormous and seems to be increasing.

What, then, is the extent of the environmental crisis in modern society? Very simply, we have achieved a certain mastery over the world because of our scientific and technological achievement. We are at the top of the food chain because of our mastery of much of Earth's flora and fauna. However, because of the explosion of the human population, increasingly greater pressures "will be placed on our lands to provide shelter, food, recreation, and waste disposal areas. This will cause a greater pollution of the atmosphere, the rivers, the lakes, the land, and the oceans" (Mergen, 1970). This bleak picture that was stated 38 years ago (!) could be expanded greatly today. Perhaps the tide will soon turn. Certainly the gravity of prevailing patterns of human conduct is recognized by many, but a great many more people must develop attitudes (psychologically speaking) that will lead them to take positive action in the immediate future. It is definitely time for concerted global action, action that seems slow to come. We can only hope that it is not too late to reverse the effects of a most grave situation.

We can all appreciate the difficulty of moving from a scientific "is" to an ethical "ought" in the realm of human affairs. There are obviously many scientific findings within the environmental sciences that should be made available to people of all ages whether or not they are enrolled in an educational institution. Simply making the facts available, of course, will not be any guarantee that strong and positive attitudes will develop on the subject. It is a well-established fact, however, that the passing of legislation in difficult and sensitive areas must take place through responsible political leadership, and that attitude changes often follow behind, albeit at what may seem to be a snail's pace. The field of education should play a vital role now, **as it has never done before**, in the development of what might be called an "ecological awareness."

It can be readily understood why it is impossible to state that this problem has been a *historical* persistent problem. Never before has the overwhelming magnitude of poor ecological practices been even partially understood, much less fully comprehended. Now some realize the urgency of the matter, but others are telling those alerting us that more study is needed, that they are exaggerating, and that they are simply pessimistic by nature. This problem is obviously much broader than it was earlier in the conservation movement within forestry and closely related fields. Now ecology places all of the individual "entities" of Earth in a total context in which the interrelationship of all parts must be understood.

If the field of education has a strong obligation to present the various issues revolving about the newly understood need for the development of "ecological awareness," this duty obviously includes physical activity & health educators and sport coaches. It must also include all men and women in other fields, who also happen to be employed within the educational system. They have a general education responsibility to all participants in their classes or programs as well. Moreover, people serving outside of schools in society as professionals in some aspect of developmental physical activity in sport, exercise, dance, and play are also directly concerned with our relationship with our fellow human beings, other living organisms, and the physical environment.

We must keep in mind that ecologists are concerned with the relationships and interactions of human organisms with themselves and with their environment. As matters stand now, therefore, the "relationships and interactions of human organisms with their environment" has not resulted in a fit population. Our "army" of experts in human motor performance (physical activity educators) are confronted daily with the fact that, for a variety of reasons, modern, urbanized, technologically advanced life in North America has created a population with a very low level of *physical* fitness, with a resultant decrease in overall *total* fitness. We have somehow created a ridiculous situation in which people on this continent are to a large extent overfed and poorly exercised. It is the profession of sport and physical activity education that is *uniquely* responsible for the exercise programs that will enable men and women to withstand the excessive wear and tear that life's informal and formal activities may demand (Zeigler, 1964). The profession must see to it that people *of all ages* have the opportunity to "get involved."

In addition, people at all stages of life show evidence of a variety of remediable physical defects, but there is an unwillingness on the part of the public to make exercise therapy programs readily available through both public and private agencies. Often physiotherapy programs are available after operations or accidents, but they are typically not continued until full recovery has been achieved. Our concern here is with the unavailability of exercise therapy programs in the schools and certain private agencies under the supervision of specially qualified physical activity educators *after* the physiotherapist has served his or her function, and the physician prescribes further maintenance exercise. This should include a program in which the circulo-respiratory condition is raised to a desirable level, along with stretching and strengthening exercises.

### *The Professional Concerns*

#### The Curriculum.

The seventh persistent historical problem, and the first problem designated as a "*professional concern*," is the curriculum in physical activity education. In primitive and preliterate society,

physical activity education, as with all other education was typically incidental, a byproduct of daily experience. Nor was physical culture in early Egypt part of a formal educational system. Sports and dancing were popular with the nobility, but the masses simply had to master the many physical skills necessary to earn their living. As was often the case throughout history, fishing, hunting, and fowling were engaged in for pleasure by some and as business by a great many.

Much the same can be said about the other early civilizations. Soldiers trained to fight in a variety of ways, and the masses had occasional opportunities for dancing, music, informal games, and rudimentary hunting and fishing activities. Thus any informal educational curriculum, of physical culture activity, has been and still is influenced by a variety of political, economic, philosophical, religious, scientific, and technological factors. Those areas included for the education of youth are selected because of their recurring interest and use among educators and the public.

The persistent problem here, therefore, is: On what basis is the formal or informal curriculum to be selected? The Cretans were surrounded by water; so, they learned to swim. The Spartan Greeks emphasized severe physical training, but they only stressed it and competitive sport as they related to warfare. The Athenians, on the other hand, believed that harmonious development of body and mind was most important, but also need to be ready to engage in warfare as well. The Roman ideal was based on the preparation of a citizen to bear arms for his nation, and so on up through the various ages.

Basically, the values that are held in a society will be reflected directly and indirectly in the curriculum (informal or formal). Thus the task of the physical activity educator and sport coach within educational circles today is to ascertain the values that are uppermost in the society and to attempt to implement them to the greatest possible extent through the medium of sport, exercise, dance, and play. In the wider society, the goals of the professional in developmental physical activity should be essentially the same for people of all ages whether they be categorized as accelerated,

normal, or special populations. To accomplish this aim effectively and efficiently based on high professional standards, principles, and rules is obviously a most important professional concern (and, in a larger sense, a persistent problem also as defined here).

#### Methods of Instruction.

The second "professional concern," and the eighth persistent historical problem, is that of methods of instruction in physical activity education. Keeping in mind that curriculum and methods should go hand in hand, as they usually have in the past if effective education is a desired end product, it is quite logical to consider methods at this point.

Primitive and preliterate people undoubtedly learned through imitation and through trial and error. When writing was invented in the early civilizations, memorization played a large part in the educational process. Tradition and custom were highly regarded, and precept and proper example were significant aspects of both physical and mental culture. In the Near East we are told that Jesus, for example, was a very fine teacher, and undoubtedly the same might be said about other great religious leaders who originated their specific religions. The religious leaders who followed these initiators may have often employed less exciting teaching methods with an emphasis on formality and dogmatism. Toward the end of the Middle Ages (c. 1400-1500), educational methodology is said to have improved considerably, however. For example, with the onset of the Renaissance, there was greater recognition of individual differences, and the whole spirit of the period is said to have gradually become more humanistic.

Physical activity education professionals need to understand that the concept of a mind-body dualism has prevailed in many quarters down to the present day. A physical activity educator and coach should determine what influence that content has on method, and whether they go hand in hand on all occasions. Shall physical activity education and sport be taught formally, semi formally, or informally? The persistent problem remains: How can the student participant in physical activity be so motivated (1) that learning will occur most easily, (2) that it will be remembered

and retained, and (3) that it will change attitudes and produce beneficial change in all who become involved?

#### Professional Preparation.

Preparation for professional service is the third *professional* concern to be considered. Although professional preparation had its origins in antiquity, professional preparation of teachers of teachers is a relatively recent innovation. In early times the most important qualification for the teacher was a sound knowledge of the subject (and it's still that way typically in the colleges and universities of North America, but not always in the public schools). In the Middle Ages there was no such thing as professional education (through departments of education) to be a teacher, as least in the sense that certification is needed today to teach in most public institutions.

In Germany's Prussia, much headway was made in improving teacher education in the late 18th and early 19th centuries, and this system was subsequently copied extensively elsewhere. Significant advances in the theory of pedagogy occurred through the influence of Pestalozzi. In the United States, for example, the "normal school" became a well-established part of the educational system in the 19th century. In the 20th century, this type of school progressed to college or even university status. Professional education eventually achieved status at the college and university level as a subject to be taught, but it has not been regarded as highly as it might be in educational circles or with the public.

Generally speaking throughout the world, professional preparation for physical activity education and sport has been offered at the normal and/or technical school level. Despite what was said immediately above, university recognition was achieved at many institutions in the United States with the first doctoral degree (Ph.D.) being awarded in 1924 (Columbia Teachers College). The first two Ph.D., degree recipients were granted in Canada at the University of Alberta in 1969. Developments at this highest level existed briefly in Germany in the 1920s, but did not start up again until the early 1970s (as was the case in England also). Japan has made significant progress in the field of physical



education, and the doctoral degree became available first through the University of Tsukuba.

### The Healthy Body.

The concept of "the healthy body" is the fourth professional concern (and the 10th persistent problem overall). The condition of our bodies has undoubtedly always been of concern to men and women throughout history, although presumably for different reasons at different stages of people's lives. Early peoples found that a certain type of basic fitness was necessary for life. Physical fitness was absolutely essential for survival. Interestingly, a study of past civilizations indicates that the states of war or peace have had a direct bearing on the emphases placed on personal and/or community health. Strength, endurance, and freedom from disqualifying defects are always important to people who want to win wars. When a war has ended, however, a society is then able to again focus greater attention on a healthful environment at home.

Modern people in the developed countries have been more successful than their forebears in making an adjustment to their environment, and consequently they live significantly longer on the average. Their success is dependent on complicated procedures, however, and it is profoundly disturbing that so many people in the world are not able to profit from the outstanding progress that has been made in public health science. The big problem with those who are living longer is finding ways to occupy these older men and women who still have the ability and the desire to serve their communities.

Much of the disagreement over the role of health educate in the schools, or outside in the community, stems from different educational philosophies and the various resultant concepts of health. There is the ever-present question as to which agency--the home, the school, or the community agency--should play the greatest role in this area. Early in the 20th century Jesse Feiring Williams offered a broadened concept of health in which he define it as "the quality of life which enables the individual to live most and serve best." According to this interesting definition, the

ultimate test of health is the use to which it is put for individual and social service.

**Women, Ethnic Minorities, and  
People with Special Needs.**

The place of sport, exercise, and related expressive activity in the lives of women, ethnic minorities, and the handicapped or special populations is the fifth so-called professional concern and the 11th persistent problem. It may seem odd to list these three segments of the population under one heading, but it has been done because each--for one reason or another--have been denied equal opportunity to the benefits that may be accrued from full participation in sport and physical education. Throughout history, these groups have been hampered not only by people's ideas of the place of such physical activity in a particular society, but also by the place that the members of these groups themselves have held in most societies.

It has been believed by both sexes, for example, that a woman had severe limitations because of her anatomical structure and because of her role in the reproductive process. Aristotle felt that women were generally weaker, less courageous, and less complete than men; therefore, they had been fitted by nature for subjection to the male. (He didn't have anthropologist, Ashley Montague, or some of our modern-day feminists to take strong issue with him!) Conversely, Plato believed that women should have all types of education similar to the pattern that he prescribed for men (including the highest type of liberation, and even preparation for warfare). Throughout history, with notable exceptions in the cases of Crete, Sparta, later ancient Rome, and certain other individual instances, practically all women were considered inferior. (Space does not permit a discussion of this professional concern in regard to either ethnic minorities or the handicapped, but they, too, have--and are still having--ongoing problems becoming what we might call "full members" of the society as the meaning of this term might apply to the work of our profession.)

However, it is now fully apparent that one of the significant social trends of the 20th century was women's "emancipation." Women

are now more likely to be evaluated in terms of intellectual function and individual qualifications, even though there is still a struggle going on in regard to the "equal pay for equal work" concept. However, both the democratic and socialistic theories of state have fostered "equalitarianism".. As a result, many people now feel that men's and women's physical activity education programs and sport should more nearly approximate each other. There is still much to be done in regard to the norm projected by society for women (e.g., excessive concern about external appearance). Thus if the profession of physical activity education has advantages to offer to women (and also to ethnic minorities and the handicapped), society should see to it that they receive these opportunities to the greatest extent possible and desirable.

#### Dance in Physical Activity Education

The sixth professional concern, and the 12th persistent historical problem, is the role of dance within programs of physical activity and health education. In all ages people have danced for personal pleasure, for religious and social purposes, for expression of the gamut of emotions, and for the pleasure of others. An analysis of the dance forms of a civilization can frequently tell a qualified observer much about the total life pattern therein. In primitive societies, various types of rhythmic expression were "instinctive satisfiers" of people. Dance was most often serious in nature and only incidentally served as physical fitness, health, or recreation.

Dance served a purpose in Roman civilization, also, but its status was below that accorded to it by the Athenian Greeks. During the Middle Ages, dance and some other fine arts had very low status, probably because of their corruption in the later Roman era and their subsequent rejection by the Catholic Church in the West. However, the place of dance began to rise again during the Renaissance.

Different types and forms of dance have waxed and waned over the centuries in Europe, England, and North America. The 20th century witnessed truly remarkable development in dance, the body gradually being rediscovered as a means of communication through the dance medium. Yet there is still much room for

development and progress (keeping in mind the difficulty of defining the latter term adequately). For example, a significant body of scholarly research organized in the form of ordered principles or generalizations is not yet available. Furthermore, better interaction between dance within educational circles and dance within professional circles has added, and is continuing to add, further strength to the overall development of the field.

Certainly a more accurate and open-minded view of the role of dance within the overall curriculum at the various educational levels is needed. For example, on the North American continent so-called modern dance did gradually receive acceptance with the majority of male physical education teachers and coaches, but it is definitely an uphill struggle. The result is that many negative attitudes are still conveyed--directly or indirectly--to the boys and young men in their classes. However, such opinions and attitudes can change, and they should change if adequate support and accurate understanding comes from both people in dance and those in physical activity education and sport.

In the late 1970s dance was added as the fourth "allied profession" within the AAHPER, and it is now AAHPERD. This change came about in Canada as well with the Canadian Association for Health, Physical Education and Recreation. (Yet, as we enter the 21st century, a need is being felt to place emphasis primarily on physical and health education. (In a number of universities, the people concerned with dance have made efforts to be switched from the physical education unit to that of fine arts. Some universities (e.g., the University of Wisconsin) have resisted this trend.

There is some justification for efforts to separate dance from physical activity education, particularly when it loses its significance as an "art" form. However, it seems that dance somehow should maintain close relationships with three units on campus--fine arts, physical activity education, and (professional) education. Thus dance should probably be located where it is wanted and best received on any particular campus. It may be the attitudes of physical activity educators that determine if dance

should be able to function best within programs of health education, physical activity education, recreation, and dance. Finally, beyond the struggle of determining the best home for dance in education, dance will probably always be with us as both an art and a social function. Also, it will undoubtedly reflect the dominant influences of the age in which it is taking place.

#### The Use of Leisure.

The use of leisure has been designated as the seventh professional concern (and the 13th persistent historical problem). Citizens in the industrialized world (and now the *postindustrial* world) are said to have more leisure than ever before in history, but the promotion of the concept of "education for leisure" depends a great deal on whether the prevailing educational philosophy will support such programs. As we can appreciate, there has been a continuing hue and cry recently about the failures of public education and a demand for a "return to essentials." Thus it remains to be seen how this swing toward educational essentialism will influence the time spent on avocational living. An unfortunate development in many ways also is that economic inflation has forced many men to take second or part-time jobs, and has forced many women out of the home to seek employment (whether they wanted to have this opportunity or not). Such pressures have undoubtedly affected leisure patterns significantly.

We can all appreciate that there are about five different types of recreational activity: (1) *physical* recreational interests, (2) *social* recreational interests, (3) *communicative* recreational interests, (4) *aesthetic and creative* recreational interests, and (5) so-called *learning* recreational interests (e.g., educational hobbies). When people do earn leisure, how should they spend this time? Obviously, in a free society there can be no such thing as recreational *standards*--norms but not standards. Thus the choice of recreational pursuits by a person is a highly individual matter. Where developmental physical activity in sport, exercise, and related expressive movement fits into the life pattern of a person (i.e., how much time should be spent on which pursuits) cannot be mandated in this society. This means that the profession of physical activity education and educational sport is confronted

with a challenge to get its message across adequately to people of all ages.

Throughout history the use of leisure has been strongly influenced by the economic status of society. Both education and recreation have prospered in times when there was a surplus economy. However, in most past and present civilizations the average man has had to work very hard to earn a meager living. Certain classes--rulers, priests, and nobles--were the first to enjoy anything like extended leisure. Even in the Middle Ages life still held many inequalities for the masses, although recreation did begin to take on a broader significance. Persistent war-making, the fact that times change slowly, and the power of the Church prevented political democracy and socialistic influences from taking hold. Then, too, the natural sciences had to be advanced sufficiently so developing technology could direct humankind to what was called the Industrial Revolution, a development that in time has lowered people's working hours markedly.

Now we hear about increased automation and the possibility of cybernation, and this reminds us that "education for leisure" remains a serious responsibility that we can't shunt to the side for long. The term "recreation" has assumed a broader meaning than that of "play," although many people use both interchangeably. We need to articulate within our concept of leisure a definition of recreation that embodies all those types of recreational/educational experiences indicated above. We used to talk about "the good life," but now improvement of the "quality of life" seems to have supplanted this earlier idea. Sound, diverse recreational experiences in their leisure can provide people of all ages with pleasure, satisfaction, and an even more rewarding life. Healthful physical activity deserves serious consideration in the lifestyles of all as they choose from the recreational kaleidoscope that North American is now providing for citizens of all ages.

#### Amateur, Semiprofessional, and Professional Sport.

The eighth professional concern, and the 14th persistent historical problem, is the matter of amateur, semiprofessional, and professional sport. The relationship of these three subdivisions

within competitive sport to one another, to the educational system, and to the entire culture must be fully understood before improvements can be made in the light of changing circumstances. The motivation for people to participate in sports and games through the ages has been so complex that there is really no general agreement on the matter. People have taken part for fun, for *re*-creation, for self-expression, for self-arousal and adventure, for health, for exercise, for competition, for money, and probably for still other reasons not readily discernible. There was an important early relationship of sporting competition to religious observances. Even in the earlier days the aspect of overspecialization because of the desire to win, and presumably the desire for material reward, has tended to "tarnish the luster" of what was known as "the amateur ideal."

There are so many different definitions of an amateur that it is next to impossible for one person to comprehend them fully. We are steadily but surely re-evaluating some of the treasured, basic assumptions about the amateur code in sport, a position that categorizes the matter on the basis of polarities (i.e., if you "take a nickel," you're a "dirty pro"). There is an urgent need for the full recognition of a semiprofessional category in which the athlete will not be viewed as a "dirty and degraded" person as was the case with the older amateur sport authorities. Somehow Olympic authorities, even though they have loosened regulations tremendously regarding an athlete receiving financial rewards, they along with various governments persist in using the term "amateur."

There is a further need for professional athletes (at times called "sportsmen") to comprehend that a truly professional person in this culture presumably devotes his or her life to a social ideal--that is, to serve their fellow human beings through their contributions to the many phases of sports' development. The assumption is that all types of sport can hold value for people under the finest auspices with the best professional leadership (i.e., that which develops a fine set of professional ethics *not* dominated primarily by the thought of financial gain). The theory is that competitive sport can (and should!) be employed as a

socially useful servant. If it doesn't fulfill this function, it should either be made to do so or abandoned as an activity!

### The Role of Management.

The role of management or administration is the ninth professional concern and the 15th persistent historical problem. As society continues to grow in complexity, amazing social changes are taking place. The continuing Industrial Revolution, and now with the advent of a so-called postindustrial society, has placed our most modern cultures in a highly difficult situation. Because of these factors, along with the exploding population, the resultant development of immense urban and suburban areas, and the fantastic advances in science and technology, a steadily growing percentage of available human resources has been necessary to manage the efforts of a large majority of the people. Eventually this development became known as the "Administrative Revolution."

Social organizations of one type or another are inextricably related to people's history as human and social animals. Superior-subordinate relationships evolved according to the very nature of things as people produced goods, fought wars, organized society politically, formed churches, and developed a great variety of formal and informal associations. As societies became more complex, role differentiation increased greatly. A central theme seems to have been that of *change*, such change being made presumably to strengthen the organization administratively. As Gross (1964) stated, however, it was in the second half of the 20th century that "administrative thought emerged as a differentiated field of sustained writing, conscious observation, abstract theory, and specialized terminology" (p. 91).

The management of physical activity education and educational sport is needed in society generally in many different types of public and private organizations. Education, for example, has become a vast public and private enterprise demanding wise management based upon sound administrative theory. The "organizational revolution" meant that educational administrators were forced to create a greater amount of bureaucracy. In this



setting, educational traditionalists tended to believe that there are valid theoretical principles of administration that should not be violated. Many others with a more pragmatic orientation view management as a developing social science. If and when a truly *definitive* inventory of administrative theory and practice arranged as ordered generalizations or principles becomes available, such knowledge could then be of great use to all administrators and managers.

In many educational institutions the administration of physical education and athletics is now big business within big education. When a university athletic budget exceeds 115 million, and when a football coach at another university is paid well over two million dollars annually as a salary, you know this can be correctly classified as “big business.” And, of course, the same goes without repeating for the management of professional sport and private exercise establishments. Unfortunately, there is practically no tenable theory or ongoing research about the administrative task taking place. For example, the professional preparation of physical activity education and athletics administrators for educational institutions is being carried out by physical educators and sport management programs almost universally in only a fairly well articulated fashion. The people responsible for these programs at the university level should all be engaged in pure and applied research themselves, but only a very few are fulfilling this function. Athletics administrators, where possible, and seemingly when necessary, are receiving token assistance from seminars in which knowledgeable people from other disciplines are recruited as ad hoc leaders.

Change in professional preparation for administrative leadership is coming about slowly. The North American Society for Sport Management was inaugurated in 1986 and has given significant hope for the future of this field, although there is concern whether it will offer the results of research and scholarly endeavor in all aspects of sport and physical activity management. By that is meant that there is an ongoing need for a balanced approach that serves the needs of the administrator in educational, recreational, and private enterprise settings, as well as those of sport as a

commercial enterprise. The hope that this and other developments will enable administrative practice in this field to be based on knowledge available from sound research and scholarship.

*Progress as a Concept (both a social force and a professional concern).*

The idea of progress is offered as both the 10th professional concern and the 16th persistent historical problem. As a matter of fact, this topic can be viewed from two standpoints: first, it does seem to be a persistent problem that relates closely to the values that a society holds for itself and, therefore, can be a greater or lesser influence; second, it can also be introduced as a professional concern for every professional in physical activity education and educational sport.

Any study of history inevitably forces a person to conjecture about human progress. Certainly there has been progression, but can this be called "progress"? To ascertain if change may be called progress, it is necessary to measure, for example, whether advancement has been made from worse to better. Thus a criterion must be recommended by which progress may be judged. It is true, of course, that humans have made progress in adaptability and can cope with a variety of environments. It is probably safe to assume that the human being on the whole is the pinnacle of evolutionary progress *on this Earth*.

Throughout the course of history until the Golden Age of Greece, a good education has been based on the transmission of the cultural heritage. During the Roman Empire and the Middle Ages such an educational pattern continued, despite the fact that from time to time certain educational theorists offered proposals, both radical and reactionary. Thus, when a society declined, those involved in the educational system had relatively few useful ideas about social rejuvenation. Despite the awakening forces of the Renaissance and accompanying humanism, followed by the gradual introduction of science into the curriculum, the same traditional educational pattern appears to have kept the school from becoming an agent of social reconstructionism. It must be granted further, of course, that support for public education

expenditures rests with the public purse and its possible generosity. Inasmuch as traditions are slow to change, educators with too novel ideas have often found their operating budgets sharply reduced. Because of reasons such as these, radical innovation in educational practice--if it does occur--would typically be found in private institutions.

The field of physical activity education and educational sport within education has often been buffeted by prevailing social sources, and unfortunately we have rarely witnessed significant change from within. Today we have reached a point where we would be well-advised to search most diligently for some consensus among the conflicting philosophical stances and positions extant today. The profession has been proceeding amoeba-like for far too long considering the body of knowledge that is amassing.

### **Social Forces and Professional Concerns Impacting Sport and Physical Activity Education:**

#### ***From Primitive Society to the Twentieth Century In Capsule Form***

Note: These historical capsules have been adapted and updated from those gleaned by **Dr. Danny Rosenberg**, then a graduate student studying with the author in the late 1970s. *The original source for this material was the historical writing of the present author.*

#### ***Primitive Society***

##### **Values in Physical Education and Sport:**

Activities of everyday life involving human movement either evolved instinctively or were taught to the young as a means for survival. Dancing and games were probably a part of primitive life to provide recreation and preserve strong healthy bodies. There would typically be a social element involved with such physical activity.

#### **Influence of Politics:**

Politics as we know it did not exist in primitive society; yet tribal leaders and their clans developed a crude form of social organization. Acquiring physical prowess meant one could protect his family or clan from attack. Territorial infringement may have set off agreements between tribes in some form of primitive diplomacy. All in all, human nature dictated the control of territory and of others in the social group.

#### **Influence of Nationalism:**

The feelings of unity and dependence within a primitive tribe may be designated as a form of nationalism. Perhaps certain tribal dances or rituals were unique to a particular group. Distinct activities within a group would serve to give a tribe its own identity and concurrent pride.

#### **Influence of Economics:**

Because primitive man lived in tribally, survival of the group dictated the type of economy that could develop. "For many thousands of years people lived in small, relatively isolated groups, and their survival depended on their own subsistence economies." (Zeigler, 1977: 77) Physical activity education was necessarily an integral part of man's life if he was to survive in primitive times.

#### **Influence of Religion:**

The religion found in primitive society is now called animism. It is "...primitive people's realization that there were many natural occurrences in the world over which they had no control." (Zeigler, 1977: 83) As a way of pleasing these spirits, specific dances and rituals were devised and performed.

#### **Influence of Ecology:**

It is quite probably that the large majority of humans in primitive society did not conceive of such an idea as ecology or "preservation of natural resources." Primitive man lived as part of the ecological system and saw nature as a means for survival. There was no need to worry about manmade shortages of food and water, but only to search and find them. The idea of

reproduction was part of the ecological system to maintain the survival of the human species.

**Curriculum:**

"The daily activities of labor searching for food, as well as the physical energy needed for dancing and games were essential to the development of superior bodies and thus to survival." (Zeigler, 1977: 112) These types of activities promoted a social cohesiveness within the group and provided forms of recreation.

**Methods of Instruction:** "Primitive and preliterate peoples undoubtedly learned through imitation and through trial and error." (Zeigler, 1977: 137) This was the most practical method in which primitive man could learn in order to survive.

**Professional Preparation:** There were no teachers who required professional preparation in primitive society. Life itself prepared man for the struggle he was to encounter to survive. The grownups of the tribe taught the young the ways of attaining food, and building shelter. Later rudimentary farming techniques evolved from their own life experiences.

**The Healthy Body:**

Because humans struggled in a harsh environment, they knew instinctively that to survive they must maintain healthy bodies. Not only from the elements of nature, but from other human predators as well, hardy individuals struggled to protect their families. Normal activities required that people's bodies possess strength, endurance and flexibility.

**Women in Physical Education and Sport:**

"In primitive and preliterate societies, education took place largely in the home, where the mother nurtured the young boys and girls until a division of labor took place." (Zeigler, 1977: 167) Women began the educational process with their own children, presumably (?) teaching the girls domestic chores and the boys more physically demanding skills. There is also evidence that women engaged in frivolous activities and games.

### **Dance in Physical Education:**

In primitive societies, dance began as a rhythmic expression, but later took on a primary role in religious rituals. Dancing was performed to enhance the "good" found in nature and to ward off the "evil" seen in the world. Therefore, for the most part, "...dance was most often serious in nature and only incidentally served physical fitness, health, and recreation purposes." (Zeigler, 1977: 182)

### **The Use of Leisure:**

Leisure, in the sense of the word as used today, did not exist. There was probably little distinction between work and play. Survival activities took up most of one's time. "Such leisure as a particular family or tribe was able to earn was probably used for play activity of an aimless nature, conjecturally quite similar to that of animals." (Zeigler, 1977: 194)

### **Amateur, Semiprofessional and Professional Athletes:**

The concept "athlete" did not exist in primitive times. The primitive human undoubtedly felt an inherent need to play. "The urge to play is in probably older than any so-called human culture, since animals play in the same ways that humans do." (Zeigler, 1977: 202) Play in a practical sense gave humans an opportunity to perform their skills needed for survival for pleasure in a more relaxed and non-purposive way.

### **The Role of Administration:**

The term "administration," applied loosely can be found in primitive societies if one looks at the hierarchal system of the clan or tribe. A mother tells a daughter to help her with food preparation, for example. But as far as physical activity education is concerned, the parents taught the young about this and others means of survival in an informal yet practical manner.

### **Progress as a Concept**

Consideration of the term "progress" immediately raises the question of whether it means that mere change occurred or whether actual improvement took place. Progress in primitive society could perhaps be characterized as such by the transition

from “nomadic man” to agrarian man.” As humans settled in one locale, they were able to cultivate the land and grow food. Life was still a most difficult struggle; yet, as it became more localized, socialization must have resulted in great cooperative effort. This arrangement occasioned the first possibility of what might be called leisure.

### *Early Societies*

#### **Values in Physical Education and Sport:**

Physical activity education was taught by elders to the extent that the young person could carry out normal daily activities. Men prepared physically for militaristic reasons and perhaps to perform in some sporting games, but to a limited extent. Women’s physical activity probably came from daily “living demands.” Religious rituals demanded that certain physical activities be performed such as dancing.

#### **Influence of Politics:**

The monarchism found in early civilizations required that those who were in high authority received the best education. This would include physical activity education. The elite of society had more leisure time to play games and sports, the functions of which were often of a more serious nature. For the general populous of early societies, limited forms of games were probably played because of growing surplus economies.

#### **Influence of Nationalism:**

The establishment of distinct cultures and civilizations lent itself for people to take pride in their homelands. The Egyptian way of life contrasted the Babylonian lifestyle with resultant differences perhaps expressed through nationalistic feelings. Patriotism undoubtedly was called upon during wartime.

#### **Influence of Economics:**

"Early civilizations had to learn how to create surplus economies before any class within the society could have leisure for formal education or anything else that might be related to "the good life"." (Zeigler, 1977: 77) The importance of physical activity

education probably increased because of the increasing range of opportunities for the use of skills acquired as a result of a surplus economy.

#### **Influence of Religion:**

Religious influence on physical activity education in ancient times resulted in the way people viewed the world. "It is true that in the early cultures the so-called physical and mental education of the people could not be viewed separately." (Zeigler, 1977: 89) Religious rituals and ceremonies required dancing or other forms of physical activity in order to fulfill their spiritual beliefs and ideas.

#### **Influence of Ecology:**

Early civilizations began to cultivate the land and travel on waterways more extensively without realizing the harm they might be doing to the environment. As life began to center around ports and cities, new technology was needed in housing, transportation and so on. At the same time humans were taking from nature in a beneficial way, they were also unknowingly or "uncaringly" abusing their natural environment.

#### **Curriculum:**

Physical activity education was not formally a part of education in early societies. Physical activities were taught to the young in order that they carry out their everyday involvements with as little difficulty as possible. Men prepared physically for the army and perhaps to some extent for sport and games. Religious teachings may have encouraged that worshipful dancing. Other specialized physical activities were included with general education scheme of the society involved.

#### **Methods of Instruction:**

The types of writing that developed in early civilizations gave cause for memorization to be a part of the teaching method. "Tradition and custom were highly regarded, and the importance of precept and proper example were very real aspects of both physical and mental culture." (Zeigler, 1977: 137). Education was then handed down from one generation to the next. The family



was expected to abide to traditional teachings and thoughts.

#### **Professional Preparation:**

In early civilizations "...the idea of professions and rudimentary preparation..." evolved gradually (Zeigler,1977:145) The priest was perhaps seen as a professional involvement, and he obviously had to struggle through a rigorous training regime. Those of the nobility had "special training" with their associates so that they could carry out civil duties. Army commanders were perhaps best educated in combat and developed the physical prowess that made them "professionals'?

#### **The Healthy Body:**

The Egyptian culture conceived a health concept as did the ancient Hebrews, " also. The Egyptians tried to curtail the spread of communicable disease through land drainage and also developed some primitive pharmaceutical knowledge. "(Zeigler, 1977:162) The Hebrews developed their health concept to include many more techniques to remain healthy, and most of these elements were based on religious strictures.

#### **Women in Physical Activity Education and Sport:**

In the early civilizations, some cultures found it acceptable that women take part in physical activity and others did not. In Egypt and Crete, women did take an active role in games and sport, but in China and India few women engaged in such activities. Where women were most seen to be physically active was during religious dancing and ceremonies.

#### **Dance in Physical Education:**

In early societies, dancing primarily played a religious role. However, "In Egypt, for example, dance developed both as an art and as a profession."(Zeigler,1977: 182) Dance served such purposes as depicting folklore, mimicking military achievements, warding off evil, accompanying music, and perhaps as a part of sport. Despite conflicting opinions, dance in early societies became diversified and served a critical function in the unique cultures of the day.

**The Use of Leisure:** A division of labor developed in early civilizations which resulted in greater leisure time for some. "The social developments came about through favourable environments and humans' correct responses to certain stimuli." (Zeigler, 1977: 194) Some used this excess time to gain new knowledge, to acquire new skills, and even to indulge in sport and similar recreational activities.

**Amateur, SemiProfessional and Professional Athlete:**  
Many participants entered sporting contests in early societies and, consequently, the concept of the "athlete" began its development. The nobility were more apt to do better in sport for they had the time and wealth to perfect their sporting skills. Those involved in the army on a professional basis were also much more likely to succeed in sporting contests. As competition became part of games and play, sport developed; along with it, and greater athletic proficiency was resultantly "required and admired."

**The Role of Administration:**  
Education, and thus physical activity education to the extent it was deemed part of the educational process, was not available to the masses. Only the offspring of the aristocracy received higher education which was probably supervised by an educated tutor. The informal education of the masses came from the home or from an apprenticeship with a craftsman or tradesman who administered such specialized learning.

**Progress as a Concept**  
Education became more formalized in early societies as a result of primarily economic and political reasons. After passing through the primitive stage, the human was learning how to control the environment's destructive effects slightly. As new technology was developed, life became a bit easier. Any free time could thus be employed for informal education. Physical activity education and early sport was viewed as distinct from work in aristocratic circles at least. In this way it was gradually becoming recognized as necessary, a social force that helped humans to progress a bit in their harsh existences.

## *Greece*

### **Values in Physical Education and Sport:**

Physical (activity) education was highly regarded in ancient Greece and held a prominent place in Greek culture. The development of a healthy body as well as intellectual growth were both part of the Grecian ideal. Physical training for the army in Sparta was an integral part of a young Spartan's education. For the Athenians a balance and (accompanying) harmony between "mind and body" was an important goal in life. The games and festivals in Greek life gave young athletes opportunities to compete and exhibit their physical skills.

### **Influence of Politics:**

The unique form democracy in ancient Greece was one that allowed that education and sport and physical activity education to flourish. The idealistic thoughts of Plato also stressed that the "physical aspects" education be a significant factor in a child's education. The Greeks realized the benefits of developing so-called physical attributes and mental ones in a democratic state that contained what to that date were unique views.

### **Influence of Nationalism:**

A type of patriotism was felt in the Greek city states which was perpetuated by the ideal citizen. Zeigler only to think of the desire to become the states that, "We have Greek and Roman cultures with their citizenship ideals and desires to perpetuate their culture". (Zeigler, 1977: 71) Unique Greek sports and games could be identified in national forms and thus gave the people a sense of unity.

### **Influence of Economics:**

The Greek economy was certainly a surplus one in which commerce and trade thrived (to a large degree aided by its slave population. "Athens, for example, did not have a 'golden age' until it became a relatively large commercial and cosmopolitan center." (Zeigler, 1977: 77) A greater amount of leisure became available, and as a result physical activities could usefully and enjoyably occupy one's spare time.

### **Influence of Religion:**

Greek philosophers such as Plato and Aristotle proposed that a supernatural deity of immense power did exist. For Plato, God had to keep man in check and, for Aristotle, God was "the first cause". Greek mythology depicted many gods of supernatural power, but they seemed more human in nature. Despite the varying beliefs, religion at the time did not disparage physical activity education as being important to life. Instead, "...the harmonious ideals of the Athenian had esthetic and religious connotations that cannot be denied, and physical (activity) education and sport ranked high in this scheme." (Zeigler,1977: 89)

### **Influence of Ecology:**

As much as ancient Greece was the golden age of culture and of man, the Greeks took their environment for granted. Where at one time land was fertile and water abundant, many areas showed that land was misused and had eroded to wastelands. When such an economy thrived, as did ancient Greece, ecological concerns tend to be ignored or forgotten temporarily.

### **Curriculum:**

There was a distinction between Spartan and Athenian physical (activity) education. The Spartans were physically trained in a strict disciplinary manner, whereas the Athenians devoted their time equally between "mental" and "physical" development. Functional activities were stressed as well as the popular sports and games of the times. The curriculum catered to the goal of producing the ideal citizen in all respects

### **Methods of Instruction:**

In Spartan education strict discipline was employed as a method of instruction along with the traditional methods of the past: imitation and repetition. The Athenians were not as strict as the Spartans in their teaching methods. However to encourage excellence, "...there were, evidently careful matching for the various contests that were sponsored regularly." (Zeigler, 1977:137) The element of rivalry was introduced to develop further competency and excellence.

#### **Professional Preparation:**

Zeigler writes that, "...centers for a type of professional instruction were developed in Greece and Rome as [limited] bodies of knowledge became available. "(1977:162) There were various schools for scholarly learning in which students could prepare themselves for the future, and perhaps then later become teachers.

#### **The Healthy Body:**

The concept of health was very much valued in Greek society. "The Greeks regarded hygiene, the science of preserving health, as a positive goal." (Zeigler, 1977:162) Health was part of the educational aims, and gymnastics were performed for health reasons as well. It was Hippocrates who saw that medicine could be a preventive force, thus ensuring health to a greater degree than previously.

#### **Women in Physical Education and Sport:**

In Sparta, the most warlike city state, young women played an active role in preparing themselves in all ways for adult life. It was thought that rugged women would produce healthy offspring. "They took part in many of the activities of the boys and young men and developed a concept of good health and their place in life." (Zeigler, 1977:169) On the other hand, Athenian women played a minor role in cultivating the culture for they were taught mostly domestic chores as girls and young women.

#### **Dance in Physical Education:**

Spartan women and men were involved in dancing as part of their physical activity education. Their dancing represented their patriotic feelings, as many dances were related to their culture. In Athens, dancing was also an integral part of education but mostly of the wealthier families. In comparing Athenian and Spartan ideals of dance, the Athenians were more dance conscious, "...because their whole conception of education was pointed toward the harmonious development of all aspects of human nature..." (Zeigler, 1977:184)

#### **The Use of Leisure:**

In Greece, there was a high standard of living and this gave freemen of Greece much leisure time. Education became foremost in filling this time despite the class divisions which existed in society. The education of freemen, however, encouraged all facets of life, "...involving training of the mental, moral, physical and esthetic aspects of human nature..." (Zeigler,1977:194).

#### **Amateur, Semiprofessional and Professional Athletics:**

Spartans were the better physically trained warriors of the time despite their government's disapproval of specialization in various athletics events that might detract from "warrior status." The Athenians were somewhat "frantic" in their physical activity education endeavors; yet, training in the gymnasia was strenuous and vigorous. The ancient games were the epitome of sporting events for they brought together the best athletes from all over Greece. However, as the importance of the games increased, overspecialization of athletes occurred which led to the decline of games in years to come.

#### **The Role of Administration:**

The physical education programs of ancient Greece were highly structured and organized. Young lads were taken away from their homes to train at the palaestra under the guidance of a paidotribe. In Sparta this served more of a militaristic purpose, while in Athens this was part of the harmonious, overall development of the young male. There were public gymnasia and so we see that the city states felt some responsibility for the well being of their citizens.

**Progress as a Concept:** Because of the surplus economy of Grecian times, we might say that the golden age of Greece illustrated the most progressive era of man. Progress in technology, science, philosophy, and other areas of life was truly significant for the "free citizen" in this period of history. Greek ideals were, and still are, held supreme even in the thought of today. Yet their ideals of the balanced, harmonious individual of sound mind and body seems to have eluded us today.

## *Rome*

### **Values in Physical Education and Sport:**

Physical activity education in the Roman period was encouraged as one way to reach the Roman ideal to become an upstanding citizen willing to serve his nation. Physical training was part of a child's upbringing to prepare for military service. In Rome's "later period," physical activity education played a minor role in Roman education because it was seen as a degenerate. Toward the end of the Roman period it too crumbled with the concurrent political and social decay.

### **Influence of Politics:**

There were two major political forces in Roman history. One existed while Rome was a republic, and the other occurred during the period when it was an empire. As a political republic, physical activity education was highly regarded. As an empire, however, the state supported physical training as a means of preparing for war and similar military involvements. As political and social strife set in later, the role that physical activity education played lost whatever status it had previously enjoyed in society.

### **Influence of Nationalism:**

Roman nationalism is illustrated by the desire individuals had to become ideal Roman citizens. This was an important part of the Roman civilization and contributed importantly to its flourishing as a dynamic culture. Patriotism was exhibited by the legions of soldiers who devoted their lives to the state. A part of being a good soldier required that the individual be fit and, therefore, physical training was a significant part the soldier's education.

### **Influence of Economics:**

Despite the enormous wealth of Rome and the education system that was developed, "...their education remained basically of instrumental, rather than intrinsic, value to that culture." (Zeigler,1977:77) Again, when the Empire declined politically and economically, funds for education were not made available, and

the emperors subsidized education from the state coffers.

#### **Influence of Religion:**

The Romans had no basic religion to follow, although they were polytheistic in many ways. Unlike the harmonious concept of “mind and body” held by the Athenians, “(T)he same cannot be said for the practical minded Romans. However, Seneca’s “sound mind in a sound body” concept meant simply that the body was to be well trained for warlike pursuits and other activities of a similar nature.” (Zeigler,1977:89)

#### **Influence of Ecology:**

The span of the Roman Empire covered nearly all of the known world, and in each new conquered land aspects of Roman culture were left. The technological and mechanical advances the Romans made served to establish the Roman way of life in many nations. However, at the same time, land was being “used,” misused and destroyed. “An example of such was an area in North Africa, which was once exploited by the Romans. Here, valuable topsoil was eroded by poor farming techniques, incorrect grazing of livestock, and flagrant abuse of timberland.”(Zeigler, 1977:95)

#### **Curriculum:**

Physical education for the Romans included many of the activities the Greeks had. Zeigler writes that, “...they ran, jumped, hunted, boxed, wrestled, rode horseback, and learned to use the tools of war.” (Zeigler,1977:118) Although play and recreation were popular, much of the Roman's physical activity education curriculum was to prepare for war. Its disciplinary nature served to develop the ideal citizen as conceived at that time.

#### **Methods of Instruction:**

“Roman education was extremely utilitarian in nature.” (Zeigler,1977:137) In early Rome, education was given primarily in the home where obedience and discipline set the learning environment. There was little cultural emphasis in education as aesthetic goals were not an important part of learning. Romans



employed traditional methods of instruction to coincide with the development of great military strength.

#### **Professional Preparation:**

The Romans, unlike the Greeks, developed schools in which the teachers received a formal education. However, intellectual pursuits were not an integral part of the Roman way of life as much as were practical endeavors. Schools of rhetoric and oratory were popular, and these became the centers where pupils became teachers.

#### **The Healthy Body:**

The early Roman concept of health was similar to that of the Greeks; yet, the Romans advanced in the area of public health. "The city of Rome had a well-organized sewer system and a tremendous aqueduct (as did many other cities in the empire)." (Zeigler, 1977:162) In later times, Rome developed serious health problems as epidemics occurred, people became sedentary, eating habits became atrocious, and medical health science was no longer supported.

#### **Women in Physical Education and Sport:**

In early Rome, the status of women was very low. As a child a woman's education included reading and writing, performing domestic chores, and learning about her place in life. Her education ended abruptly when she married. During the Roman era, "...women achieved a greater amount of independence, including social and moral equality as well as the opportunity to gain a divorce and to own property." (Zeigler, 1977:170) Women did play ball games, exercised a little, were involved in dance and music, but it may be said that on the whole they were not very active other than with daily chores.

#### **Dance in Physical Education:**

In the earlier Roman period, dance performed both a religious and a warlike function. But in the later period dance transformed; "...it became a matter of tricks, acrobatics and feats of juggling often performed by slaves to provide entertainment. "(Zeigler, 1977:184) Dance eventually degenerated to a base form of activity performed by the lower classes. Therefore it can be

concluded that the Romans brought little progress in the art of dance.

#### **The Use of Leisure:**

Materialism emerged as the "religion" of the Roman civilization along with selfish individualism. Rome's great wealth led to enormous amounts of leisure time for Roman freemen. City life flourished and with it crime, unemployment, and masses of idle people. "The state fed and entertained these people with great exhibitions, and a passion for the games and the circus grew."(Zeigler, 1977:194) During the decline political and social upheaval saw a one time rich and prosperous nation crumble.

#### **Amateur, Semiprofessional and Professional Athlete:**

The ancient Olympics continued in Greece while being occupied by the Romans; however, by this time professionalism had developed. Slowly, material prizes were offered at the games. Athletes became specialized as they began to train and develop just in a particular sport. As this specialization became popular, athletes began to hire trainers and coaches. "Materialistic influence won out over the earlier idealism of a social ideal..."(Zeigler, 1977 :206) Despite athletes being exploited and forming guilds and associations to protect their rights, social conditions "brought about the downfall of the professional athlete. "(Ibid., 1977:206)

#### **The Role of Administration:**

Much of Roman education came out of private funds, the wealthy people being in a better position to receive an education. However, the state built and supported many of the gymnasiums, palaestras, public baths, and enormous stadia found throughout the empire. Initially, the organization of these establishments was excellent, but in later times there was a decline in their maintenance. Also, during the later periods, education was subsidized and administered by the state.

#### **Progress as a Concept:**

History reveals that Rome was one of the most dynamic civilizations and cultures the world has seen. Progress in

technology, citizenship, and other aspects of life can all be found in the Roman period. Yet, despite its advancements it declined dramatically. Why this happened is still debated today. Physical activity education programs were dependent on prevailing political and social conditions. Zeigler states that, "(T)he type and extent of physical activity education programs were dependent on the political system, and changing political and social conditions produced a culture that could not cope with its leisure" (Zeigler,1977:119) Our own society today reflects much of the turmoil felt by the progress achieved in the Roman culture.

### *Early Middle Ages*

#### **Values in Physical Education and Sport:**

After the fall of the Roman Empire, Christianity spread rapidly in the West and became a predominant force for the next thousand years. Christianity sought moral, religious and intellectual pursuits more so than it did the physical. As a result, the ascetic way of life prevailed in theory, and the body was denounced because of its "sinful urges." A revival of general education and, to a degree, of physical training during what has been called the Age of Chivalry. Knights were prepared to endure physical and subsequent militaristic stress as well as pay homage to their lord, the Church, and women,

#### **Influence of Politics:**

A rigid hierarchic system was characteristic of feudal society. There were (1) the serfs whose provided sustenance for the other classes, (2) the Church that set moral and religious standards, and (3) the government headed by a king, not to mention an embryonic mercantile class. Only those involved with the military and others who farmed and did so-called menial work were involved with strenuous physical activity on a daily basis. Because the Church and state were one, and the Church's policies had great influence, physical activity education received little support in feudal society.

#### **Influence of Nationalism:**

Because the Roman Catholic Church played such a

significant role in the early Middle Ages, a religious form of patriotism resulted. The Church–state axis was a single body in thought and in action, and nationalism rested upon this powerful institution. As Zeigler states, "...the Roman Catholic Church developed far-reaching loyalties over a significant period of time." (Zeigler, 1977:72) The Church was opposed to seeking physical pleasures in games and sport, and it controlled the actions of many people.

#### **Influence of Economics:**

"During the early Middle Ages, education suffered as the economy again became agrarian" (Zeigler, 1977 :77) The masses farmed the land to support the upper classes and the economy was one of subsistence. Education was organized by the Church and was available to very few people. As education suffered, so, too, did physical activity education for the masses.

#### **Influence of Religion:**

Christianity, in the early Middle Ages, had an effect on physical education that was negative in nature. "It is seemingly true that Christian idealism furthered the dualism of mind and body, a concept whose effects have been detrimental to physical activity ever since." (Zeigler, 1977:89) The asceticism of feudal society did little to encourage physical activity other than when people were doing manual labor.

#### **Influence of Ecology:**

Because of the economy in the early Middle Ages, most people tilled the soil to earn their living, thus, once again, people reverted back to the land. Ecology in a broad sense was not a concern in that age for people thought that resources were plentiful. The meager rewards received by the vassals were accepted gratefully for they realized the bleak social position they were in. The masses performed many physically active duties in order to provide for their lords and families.

#### **Curriculum:**

Physical activity education was not part of the curriculum of education in the early Middle Ages. Life was serious, and frivolous

activity could not help man gain salvation. Physical activity was expected from the lowest class of people in order for them to provide for the rest of society. Intellectual and religious growth were advocated by the Church; yet, only a handful did receive this education. Only with the Age of Chivalry did physical training gain greater recognition for those who defended the realm.

#### **Methods of Instruction:**

The ascetic lifestyle of the Church advanced the idea that education could only take place in a disciplinary and strict environment. "Many less capable Church leaders in the early Middle Ages ...evidently employed a great deal of formality and dogmatism in their teaching." (Zeigler, 1977:138) Zeigler continues to say that, "...educational methods generally seem to have been dominated by asceticism and severe discipline." (Zeigler, 1977:138)

#### **Professional Preparation:**

Most schools in feudal society were affiliated with the Church and religious teachers were educated there. "In medieval times universities were organized when the various professional faculties banded together for convenience, power, and protection. The degree granted at that time was in itself a license to practice what ever it was that the graduate 'professed'." (Zeigler, 1977:146) Formal education was part of the requirements to become a professional teacher.

#### **The Healthy Body:**

During the early Middle Ages, Greek and Roman culture disappeared including their concepts of public health and medical services. It was during this time that many diseases and epidemics spread across Europe. "The subsequent recognition that the various communicable diseases were spread by contact with infected persons was an important step taken in preventative medicine." (Zeigler, 1977:163) The Church, at the time, established the first hospitals in much the same way as we know today.

#### **Women in Physical Education and Sport:**

Little is known about the role of women in the early Middle Ages. "During the feudal period, 'well-bred' girls received training

in the courtly graces in schools conducted at the various castles. "(Zeigler, 1977 :171) Women vassals performed household duties as well as probably educating their children in a rudimentary way. During the Age of Chivalry, great respect was given to aristocratic women who had their role and function to perform in society.

#### **Dance in Physical Education:**

"During the period dance had very low status, probably due to the corruption of dancing in the Roman era."(Zeigler, 1977:185) The Church accepted dance as a part of religious expression but later banned the dance because of its pagan nature. Folk dancing was still popular with the masses, but the Church still maintained that dance involved questionable bodily movements and therefore was evil.

#### **The Use of Leisure:**

The aristocratic class made use of their leisure in a gentlemanly and "courtly fashion," while the masses still conducted their fairs, festivals, and celebrations in a "common manner." The Church was opposed to both of the groups in the way they sought recreational activities. "Thus, any types of recreation gratifying the bodily senses were to be put aside because of the resulting harm to the individual seeking salvation." (Zeigler, 1977 :195)

#### **Amateur, Semiprofessional and Professional Athlete:**

Sport and athletics were almost non existent during the early Middle Ages. Asceticism and scholasticism upheld by the Church made it difficult to pursue physical activity in an enjoyable way. "A barren intellectual and philosophical life dominated by Christian dogmatism, along with tribe like political conditions and rude mariners and customs, did much to suppress creativity, aesthetic expression , and sporting activity of even a fairly high type."(Zeigler,1977:207)

#### **The Role of Administration:**

The Church was the organizational and administrative body of education in the early Middle Ages. Education was mainly of an intellectual and religious nature and very few could be admitted to

**schools. The Church maintained strict policies over curriculum and teaching methods and held strong arm over the entire educational system.**

**Progress as a Concept: The Roman Catholic Church in its supreme social position controlled almost every aspect of life in the early Middle Ages. Progress as we know it today was very much suppressed. Economic life was difficult, and few people were in a position to become educated. "Thus, when a society declined, those involved in the educational system had no ideas about societal rejuvenation and were in no position to be of significant assistance." (Zeigler, 1977:231)**

### *Later Middle Ages*

#### **Values in Physical Education:**

**The Church's overpowering role in society was still felt greatly during the later Middle Ages. As a result, there was little room for formal physical activity education. There were, however, some unorganized sports and games played within the confines of cathedrals and universities. With the rise of humanism, individual concerns were emphasized and proper care and development of the body became more important. Sport and games were used to prepare a boy for war as well as provide some recreative outlet.**

#### **Influence of Politics:**

**The bond between the Church and state was quite strong and influential; yet, after the Reformation this union was growing weaker. Religious unity was still essential to political unity. Citizens accepted that the Christian state regulated and controlled education and so education was religious in nature. The humanistic movement, mainly a secular trend, sought to free the creative drive of humans and to develop their sense experience.**

#### **Influence of Nationalism:**

**With the Church dominating both the political and religious aspects of life, patriotism or loyalty was limited to one institution. Languages and regional differences were slowly causing a feeling of nationalism, but the authority of the Church kept most of**

Europe under an umbrella of Christianity. Physical training was invoked when nations prepared to war against each other, but other than this physical activity and health education was of little importance.

#### **Influence of Economics:**

"The gradual intellectual awakening and the accompanying rise of a spirit of scientific inquiry during the Renaissance, coupled with more profitable commerce and industry, served to revive education... "(Zeigler, 1977:77) Economic prosperity was gradually allowing more people to be educated. Those who studied in the humanistic schools gained an appreciation for the body and physical activity education was part of the curriculum.

#### **Influence of Religion:**

The influence of the Church left a notable impact on education and this continued to influence the type of physical activity education. "The Protestant Reformation influenced education greatly while lessening to a considerable degree the all powerful position of the Catholic Church." (Zeigler, 1977:86) The Protestant movement emphasized that the individual could discover the truth in the Bible without turning to Church authority. In contrast the humanistic approach sought individual awareness, and together the embryonic movements influenced education and physical education for the better.

#### **Influence of Ecology:**

As economic conditions improved, the use of various modes of transportation for trade increased. The excursions into new lands meant that new waterways and land routes were being discovered. Man saw his world as ever abundant and largely showed little concern for the "health" of the seas and the land. Greater economic prosperity brought increasing misuses of farmland and exploitation of natural resources.

#### **Curriculum:**

Because the Church controlled much of the educational system, the curriculum of schools emphasized religious pursuits. The curriculum stressed the development of the intellect in the



areas of medicine, law, and theology with little support for physical activity education. However, the humanism of the Renaissance period marked a turning point for the revival of Greek and Roman ideals in education. Once again the physical well being of the individual was gradually being considered a basic component of the education system by a minority of educators.

#### **Methods of Instruction:**

During the Renaissance, "... lectures and disputations were still the most frequent teaching methods at the university level, and the students at the lower level were largely involved in memorization and emulation." (Zeigler, 1977:138-139) The humanistic approach was very much individually oriented and perhaps innovative teaching methods were employed to develop greater interest in certain subjects.

#### **Professional Preparation:**

Those who received higher education at a university and were granted a degree became accepted as qualified teachers. In the early Middle Ages, this was strictly a religious education. By the Renaissance period, higher education was becoming more secularized. This was carried out by the humanist schools which emphasized "the aesthetic and the literary" curriculum in education to a greater extent.

#### **The Healthy Body:**

Despite the awakening of scientific inquiry and other creative pursuits during the Renaissance, "(I)ndependent research and thought was greatly hampered by the status-quo attitude of both the Church and state." (Zeigler, 1977:163) The widespread epidemics and plagues that preceded the Renaissance "predicted" that progress would be made in medicine and public health. Also, attempts were being made to show concern for a healthy outlook on life through the humanistic schools.

#### **Women in Physical Education and Sport:**

During the Renaissance, "(T)here does not appear to be evidence that the concept of all-round development was generally recognized, however, and this certainly held true in the education

of girls and young ladies." (Zeigler, 1977:171) The humanist movement included physical activity education, however, in addition to intellectual training; yet, the question remains as to what extent they were available generally. Women's role in physical activity education remained minimal, but they probably enjoyed some leisurely games and physical activities.

#### **Dance in Physical Education:**

Dance during the Renaissance was revived as part of the creative expression voiced in other forms of art. "In this period we see the beginning of dance theory, albeit at an elementary level." (Zeigler, 1977:185) Folk dances were very popular and were socially acceptable. Court dances were enjoyed by both couples and small groups. It may be postulated that dance was a part of a student's educational training.

#### **The Use of Leisure:**

Economic, political, and religious changes were occurring in the later Middle Ages. The Reformation was a religious protest that influenced the politics of the period. Growing trade and commerce brought better economic conditions. This social force led to a new way of life in which knowledge and inquiry served to discredit dogmatic thought to a greater degree than previously. "A number of humanists of this time made a strong effort to renew the: earlier concept of [Seneca's] 'a sound mind in a sound body...'" (Zeigler, 1977:195) Consequently, leisure activities were revitalized.

#### **Amateur, Semiprofessional, and Professional Athlete:**

"During the Renaissance and the Reformation the attitude toward participation in sport was gradually changing." (Zeigler, 1977:207) Wider acceptance was gained to the playing of games and the pursuit of sporting activities as a release from intellectual duties. Sport became a means to exhibit and develop one's manliness, and courage. However, these activities were performed primarily by people of the upper classes.

#### **The Role of Administration:**

Administrative controls and regulations were carried out

mainly by the Church in the Later Middle Ages. Financial support, educational values, and many other organizational considerations were all under Church supervision. A gradual trend towards secularism was developing with the rise of humanistic schools. These schools were not part of the church–state educational system and were administered as private organizations.

#### Progress as a Concept:

The Renaissance and subsequent Reformation were periods of transition and change. Zeigler writes that, "...new ideas and practices developed outside of the traditional educational pattern. "(1977: 231) As revisions were being developed in education theory, there were still many obstacles to overcome to implement these new ideas. The burgeoning spirit of humanism encouraged greater scientific inquiry that resulted in new knowledge. These changes could not help but bring an impact on education and physical activity education within it, some of which are still felt at present. Change in this case did indeed appear to represent progress that brought hope to humankind in this region of the world.

#### *Early Modern Period*

##### Values in Physical Education and Sport:

After the humanistic movement gained widespread recognition over Europe, a shift in educational aims led to a decline of physical education in the early Modern Period. The Reformation did little to revive physical activity within education, but a minority of educators maintained physical training in their curriculum. In education during the early Modern Period, the study of classical languages and ancient civilizations were increasingly emphasized.

##### Influence of Politics:

The prominent political system of the Early Modern Period was still the monarchy. The state was still closely associated with the Church, but more and more its ties with the Church were weakening. Education was still mostly religious in nature, and so physical activity education played a minor role in the schools. The state realized the need to support education; so, it was not solely

left to the Church to organize and fund education. ..

#### **Influence of Nationalism:**

Strong national feelings developed in the Early Modern Period as countries took greater pride in their own languages and traditions. "Eventually people began to think of themselves as German, or French, or English." (Zeigler, 1977:72) In some countries, middle-class patriotism and loyalty became evident. Physical training was necessarily upgraded when countries prepared for war or planned expeditions to new parts of the world.

#### **Influence of Economics:**

Although there was economic prosperity to some degree, "...only a very small portion of the population ever had enough wealth to gain leisure necessary for education and cultural pursuits." (Zeigler, 1977:77) A new middle class emerged which gave the *nouveau riche* more opportunity to receive better education, but the practical knowledge of trade and commerce was generally speaking more valuable than classical studies.

#### **Influence of Religion:**

A wave of materialism spread over Europe as a result of better economic conditions. Consequently, the Church faced more critical challenges in preserving its dogmatic and traditional teachings. Education was primarily in the hands of the Church, but radical changes in society affected the Church's position. Scientific inquiry had begun to question the Church on several issues, but the Church still had the power to silence such heretical protest.

#### **Influence of Ecology:**

The issue of ecology was not a primary concern during the Early Modern Period. Humans were just beginning to explore the rest of the world and exploit its riches. An urban movement developed, and there had to be accommodations made for water supplies and sewer treatment. This era marked many new discoveries, but nevertheless had to, as well, feel some gratitude for the things nature provided.

### **Curriculum:**

Physical activity education lost some of its importance as part of the education system in the Early Modern Period. A small number of educators maintained that physical training was beneficial to a well-rounded education. "The importance of physical education also declined, as preparation for lifework was crowded out of the curriculum by preparation solely for university education." (Zeigler, 1977:122) Education had become narrow again in its curriculum, and this meant that physical activity education was mainly excluded.

### **Methods of Instruction:**

The type of instruction provided by the schools depended heavily on their views about "mind and body." "Michel de Montaigne, the great French essayist of the sixteenth century, believed that education should not be divided into two parts that of the mind and that of the body." (Zeigler, 1977:122) However, Montaigne was the exception not the rule, as many schools of his time sought intellectual development and not an "enriched" curriculum.

### **Professional Preparation:**

The Early Modern Period did not produce many good teachers at the secondary level. With the rising middle class, education was provided for more people. The difficulty of obtaining better teachers can probably be attributed to a considerable degree to lack at development of what might be called the "science" of education." The progressive thoughts of many educators in this period were short lived and suppressed by harsh social pressures

### **The Healthy Body:**

Scientific inquiry gave humans a whole new dimension in which to view the body. Understanding the workings of the physical makeup of the human began in the Early Modern Period. Advancements in the area of health were made by observing and performing simple experiments on the body. Medicine and public health knowledge grew in scope and provided the early foundation our health awareness today.

### **Women in Physical Education and Sport:**

"Very little attention appears to have been given to education of girls during this era."(Zeigler, 1977:171) The majority of so-called "realist educators" all supported physical activity education as part of the education process, but for various reasons there were a few who rejected this notion. Most suggestions for educational reform, those where physical training was to be included, were directed toward the program for boys and young men.

### **Dance in Physical Education:**

Dance gradually became one of the only forms of physical activity to become refined into an art. "The minuet started as a peasant dance and achieved great popularity as it was gradually refined into a "dance of courtship" in polite society."(Zeigler, 1977:185) The only dancers in the ballet were originally men, and they wore masks to depict feminine roles. Dance was a part of every class of society, but only as a refined and cultural activity by the wealthy.

### **The Use of Leisure:**

Education was gradually designed more for character building in the Early Modern Period. Liberal education had declined and the naturalistic emphasis of the Renaissance had dwindled. The stronger middle class perhaps found greater leisure time, but typically did not consider physical activity as an alternative to their work. An evolving spirit of inquiry aroused the curiosity of man and this spurred his venturing into new areas of life.

### **Amateur, Semiprofessional and Professional Athlete:**

After the Reformation, a new movement called Puritanism erupted in England. "During the Puritan rule and that of Charles II to 1685, interest in sporting competition dropped off very sharply."(Zeigler, 1977: 207) The Puritans, for example, led a very solemn, religious life in which asceticism played a major role. As a result, physical activity was not highly regarded. Sporting activities were mostly upper-class forms of leisure were of a type which the common man did not have their wherewithal to enjoy.

#### **The Role of Administration:**

In the early Modern Period, the state played a ever greater part in providing education. Most education was still controlled by the Church, but the middle class could now fund private educational institutions. Education theorists had little impact on changing educational values, and many traditional standards remained. Physical activity education maintained a low status in education generally because of the conservative role of the governing administration.

#### **Progress as a Concept:**

Formal education during the Early Modern Period after the Renaissance was in a transitional period. As a result, it was typically secondary in importance to other areas of life. A "science of education" had not been developed and no direction for education was clearly initiated. Physical training, accordingly, was lower in status. Scientists were having difficulty in proving that their work was essential to education, and thus educational progress did not come as rapidly as some hoped it would do.

#### *Age of Enlightenment*

#### **Values in Physical Education:**

Abrupt changes occurred socially, politically, and in education during the Age of Enlightenment. Naturalism was once again revived which meant that physical activity education was to grow in importance. The Church and state drifted further apart in the control of education. Many new educational theorists were contributing in an effort to develop a more sound philosophy of education. As education became relatively stable in theory, new ideas for physical activity education were included.

#### **Influence of Politics:**

Physical activity education can "adapt itself" to various political systems and in the eighteenth century this became apparent. A secular movement for the control of society was brewing in this age when many countries sought independence. The Church's influence in government lessened as the masses

gained greater recognition in society The parliamentary system became a stronger governmental body and was gradually displacing the absolute power of the monarchy.

#### **Influence of Nationalism:**

Nationalistic feelings heightened to a level in which clear differences stood out between countries. Mostly brought on by war or internal strife, patriotism grew and influenced the social and political situations. Governments catered more to the needs of the people as public demands increased. Pride in one's heritage and culture were prompted by the nationalism felt by many in the Age of Enlightenment.

#### **Influence of Economics:**

Trade and commerce were rapidly expanding to include an increasing amount of transatlantic movement of goods during the Enlightenment. People were becoming specialized in their trades, and cities were growing larger. This century which preceded the Industrial Age gradually became a prosperous one economically. Consequently, more middle-class people received an education; physical activity education was largely an extracurricular component of education. Life for the most part, of course, was still very much agrarian.

#### **Influence of Religion:**

The Church had to face the criticisms and challenges by the naturalist movement in the eighteenth century. The laws of nature began to govern humans more so than did the inherited powers of the aristocracy or the church. In the midst of such protest, the church was losing much of its overwhelming power and influence. The effects of differing church and secular ideals were easily recognized when attitudes over physical activity education were raised.

#### **Influence of Ecology:**

On the whole, economic life was agrarian despite increasing urbanization and trade during the Age of Enlightenment. The naturalism which many proclaimed emphasized respect for one's environment. The physical laws of nature were the universals in



which all men face. Perhaps, too, ecological concerns were expressed in light of this naturalistic attitude to life. As people were encouraged to realize their physical world, he also came to grips with existence.

#### **Curriculum:**

"The opinions of both Rousseau and Voltaire, combined with other social influences, led to the ruination of the existing social order and helped to bring about its reconstruction in the next century." (Zeigler, 1977 :123) Educational naturalism urged that children develop their natural awareness in their environment. Physical activity and health education became significant components in a child's education. Naturalistic physical activity was thought to provide a child with adequate skills, worthy recreation, and a strong body.

#### **Methods of Instruction:**

Naturalism in education stressed that no longer was the child required to meet the strict standards of the school, but that the education system would try to meet the needs of the child. Naturalism encouraged attention to the individual. Educational reform gained increasing support in the late eighteenth century. Johann Basedow started a naturalistic school during this period. " This school, called the Philanthropinum, was the first school in modern Europe to admit children of all social classes and give physical activity education a place in the daily curriculum." (Zeigler, 1977: 117?)

#### **Professional Preparation:**

Teacher preparation became an important area of education especially in the later eighteenth century. This was particularly true in Prussia where, "(T)he government gave strong support to this development under Frederick the Great. "(Zeigler, 1977:17) Teachers were gaining a little better status in society, since there was a strong movement towards public education.

#### **The Healthy Body:**

Naturalism in education sought to develop a healthy body. The physical training which children received would make their

sense awareness more acute and responsive. Public health was a growing concern, also, as people turned to governments to aid in maintaining minimal health standards. The knowledge in medicine and health sciences was increasing and provided some help to encourage a concept of sound health.

#### **Women in Physical Education and Sport:**

Much of the educational reform found in the eighteenth century may be attributed to Jean Jacques Rousseau and his naturalistic views of education. "Unfortunately for the women of his time, he did not appreciate the possibility that a woman might possess an individuality of her own." (Zeigler, 1977:172) Women should be healthy to bear children, to give their children their moral education, and to be proficient in their domestic duties. A woman's education included singing and dancing which were obviously natural physical activities.

#### **Dance in Physical Education:**

"Changing social conditions appear to have caused a decline in the popularity of the minuet toward the end of the eighteenth century." (Zeigler, 1977:185) The German waltz became a popular European dance, as French prominence in the dancing world declined. Perhaps naturalism helped realize the beauty and grace given to the dance during the era known as the Romantic period. The ballet was still a refined and artistic form of dance enjoyed by the wealthy.

#### **The Use of Leisure:**

Educational naturalism developed in the eighteenth century taught people how to use their leisure more effectively and thus to improve their "recreative capacity." Physical activity was encouraged to meet individual needs and provide a useful alternative to other aspects of life. By incorporating naturalism in education, students appreciated their overall environment and thereby made better use of leisure.

#### **Amateur, Semiprofessional and Professional Athlete:**

We might say that sport in the eighteenth century was mostly at the amateur level as we know. Although there were

annual sporting events between rival towns in football or running races, these formally held contests were played for glory and honor. Rules were loosely applied to games and were difficult to regulate in games. Sports and games were enjoyed for their social and inherent qualities in a play environment.

#### **The Role of Administration:**

Education was gaining more government support, and the idea of public education for all was being pursued by educational reformers. The naturalistic movement in education contrasted much of the traditional thoughts in education proposed by the church. In striving for the achievement of more naturalistic aims and objectives, educational administrators of education sought to meet the needs of the child in a broader sense that included appreciation of the natural environment.

**Progress as a Concept:** The Age of Enlightenment was a definite period of transition in political, economic, and social spheres. It was a reactionary period contrasting the realism of the sixteenth and seventeenth centuries. Physical activity education was greatly affected by this movement as well as all of education. The educational theorists of the eighteenth century ultimately have had a profound impact on education today.

#### *Industrial Age*

#### **Values in Physical Education and Sport:**

During the nineteenth century, physical education emerged as a unique product of the heritage and culture within each nation. For example, in Germany, Friedrich Jahn started the Turnverein movement which emphasized physical training as part of one's education. Values within physical education grew in parallel with social, political, and economic changes and this trend was mostly directed as an outcome of nationalistic feelings.

#### **Influence of Politics:**

Each European country developed its own system of education by the nineteenth century, and governmental support was fully granted. Education was used as a unifying force to

promote the ideals of the state and develop patriotic citizens. A monarch was still head of state in some countries, but other civil bodies in government had powers too. Most countries were forward looking in their views, and this carried over to education and, thus, to a degree to physical education as well.

#### **Influence of Economics:**

The rise of capitalism and free enterprise in the nineteenth century gave hope for favourable economic conditions. Education became an important area on this development looking to the continuance of human progress. Industry, automation, and technology were becoming the new economic tools that required more people to become educated. As education flourished, physical activity education flourished to a degree as well.

#### **Influence of Nationalism:**

"The Industrial Revolution stimulated nationalism through economic doctrines of mercantilism. "(Zeigler, 1977;72) State goals became primary objectives of education as nations sought to prove their superiority over other nations. However, individuals were subjugated to varying degrees as mass allegiance to the state was foremost in importance. A blind acceptance of what governments had to say became the norm because of prevailing nationalistic feelings.

#### **Influence of Religion:**

As public education became firmly rooted in the nineteenth century, the Church's involvement in education shifted. Religious education, in order to survive, had to become separate from secular education. Despite the movement away from providing total education, much of religious and moral education could still be found in public schools. The nineteenth century was the first period since the founding of the Church that realized permanent separation between Church and state.

#### **Influence of Ecology:**

Because of the widespread development in technology which prompted The Industrial Age, critical ecological changes occurred. Humans controlling their environment to mass produce and make

life more comfortable also began to result in exploitation of the earth. Resources were plentiful and either extracted or cultivated from the land. Ecology (typically called “conservation of natural resources”) became a growing concern to some. Humans were in a position to dictate environmental usage to a greater degree.

#### **Curriculum:**

In the nineteenth century: "...education was recognized as a vital means for promoting citizenship and thus, indirectly, economic and political stability." (Zeigler, 1977:123) Physical activity education became an important part of the movement to develop upstanding, patriotic citizens and thereby contributed to emerging nationalism within many countries.

#### **Methods of Instruction:**

New methods of instruction in education were brought about in The Industrial Age. The “naturalistic schools” sought to provide a balance between the “body and mind.” Physical instruction in games and sports was becoming accepted and seen by some as an important aspect of education. The instructional methodology was basically essentialistic in nature, because pupils were often harshly disciplined. Physical activity education was often militaristic in form.

#### **Professional Preparation:**

In the United States, "(T)he advancement that was made in the nineteenth century came in the type of professional education offered to elementary school teachers through the rise and growth of the normal school idea." (Zeigler, 1977:147) A state system of education was successful in the United States because state normal schools provided reasonably qualified teachers for the general education of the populace. In Europe, teacher education encouraged the ideals of the state in training submissive citizens prepared to be economically efficient.

#### **The Healthy Body:**

During the Industrial Revolution, cities were slowly overcrowding and a sound health plan was needed. "Fortunately, the changing political atmosphere encouraged government

responsibility and made possible the advancement of humanitarian ideals. "(Zeigler, 1977; 164) With physical training becoming essential for proper growth and development, so too was a favourable attitude toward the promotion of health. Progress in medicine and the health field is evidence that the human's physical well being was becoming a major concern.

#### **Women in Physical Education and Sport:**

With the rise of nationalism and national education systems, women began to share increasingly in this growth of public education. "In any national school system, physical training designed to maintain and improve the fitness of the populace will invariably find an important place, and it will usually include girls and women as well as boys and men." (Zeigler, 1977:172) Women's physical training was not as strenuous and rugged as the men's; so, they were exposed to other types of activities.

#### **Dance in Physical Education:**

Radical social changes affected the style of dance to be found in the nineteenth century. "Changes were taking place in the traditional ballet, which began to become a theater art in its own right." (Zeigler, 1977 :186) Individual attention was given in the ballet, and solo performances were contributed by both men and women. Historical as well as recent social developments were portrayed through dance in The Industrial age.

#### **The Use of Leisure:**

"The movement toward urbanization gave commercialized recreation the opportunity to develop unrestrained; yet we might say that recreation as an organized structure of the democratic way of life was only in its infancy in the late nineteenth century." (Zeigler, 1977:197) This development was occurring in the United States as it was in unique ways in other countries as well. Industrialization brought about more leisure time for people and, as this growth continued, recreational activities became increasingly important.

#### **Amateur, Semiprofessional and Professional Athlete:**

People's lifestyles were changing dramatically due to

changing economic and social conditions. Many sports were now played in Europe and in North America under three types of sport categorized. Professional sports were least prominent, and the amateur ideal was still held in high esteem. By the end of the nineteenth century, international sports were becoming popular, and the modern Olympic Games were revived in 1896. Intercollegiate athletics began at the university and college level and set off many rivalries extending to the present day.

#### **The Role of Administration:**

Humans strove to become more efficient in providing goods which they needed and wanted. However, to do so a better administrative process had to be developed. People's values were changing, also, and this in turn led to varying decisions that had to meet these new demands. Public education became a foremost concern and required governmental standards designed to direct education. The field of educational administration grew as the education system developed in a formal public organization.

#### **Progress as a Concept:**

Early in the nineteenth century, naturalism was the dominant philosophy, but later, as industry and commerce grew, materialism became the prevailing way of life. Radical social changes coupled with economic prosperity led to ever-increasing involvement with sport. The prevailing educational philosophy gave lip service to the idea that the physical well being of the pupil was important. However, the "follow-through" rarely lived up to expectation.

#### *20th Century*

#### **Values in Physical Education and Sport:**

In the present century governments have tried to ensure that all those who receive an education are also given some physical activity education. The profession's goal is that "The field of physical education and sport and the allied professions of health education and recreation should strive to fulfill a significant role in the general educational pattern of the arts, social sciences and natural sciences." (Zeigler, 1977:63) However, the philosophic

stances in regard to the importance of physical activity education vary from essentialistic to progressivistic depending on a variety of social factors.

#### **Influence of Politics:**

Today's world encompasses a range of political systems, each having an effect of physical education. To a progressivist, a democratic way of life is ideal to fulfill individual goals in education. In a totalitarian state, the objectives of the state are realized through education. A pluralistic society tries to accommodate many philosophies, whereas an authoritarian state enforces only one philosophy. The effects of this on the type of physical activity education offered are obvious.

#### **Influence of Nationalism:**

"Obviously, the more totalitarian a state is, the better nationalism thrives; conversely, it is quite difficult for strong nationalism to develop in a pluralistic state." (Zeigler, 1977:73)  
Given this statement, in a democracy it is ultimately the choice of the people the extent of which nationalism is present in physical activity education offerings. In contrast, in a more authoritarian state the government promotes nationalism in physical training despite the desire of its citizens. National prestige in sport has also been a significant social force in the world.

#### **Influence of Economics:**

This century has witnessed a variety of economic conditions, but on the whole certain nations have enjoyed great economic prosperity. Where the economic situation is strong, education has been of primary concern. As to the state of physical activity education, in a surplus economy a sound health concept has developed in addition to physical recreational activities. Sports and games are widely recognized and supported by many.

#### **Influence of Religion:**

Christianity has become more receptive to the idea of physical activity education and physical recreation as an important aspect of a broadly based education. "It seems reasonable to conclude that organized religion, and certainly



specific denominations within the major organized religions, are becoming increasingly aware of the role that physical education can play in the promulgation of the Christian idealistic way of life. "(Zeigler, 1977:90) For example, the Fellowship of Christian Athletes promotes sports. Even the Vatican supports physical training and sporting activity,

#### **Influence of Ecology:**

Concern for ecology grew gradually in the second half of the 20th century as humans began to understand the effects of their actions on the natural environment. Humans have the knowledge to employ their skills in regard to conservation of resources, but they have nevertheless abused their environment to a great extent in this century as population growth continued unabated. "The physical activity educator and coach should also understand how continuous-growth economic theories contradict basic ecological theories." (Zeigler, 1977:103) Total physical fitness includes an awareness and respect for one's natural surroundings.

#### **Curriculum:**

"In general educational philosophy during the twentieth century, there have been two major viewpoints on educational values: they are either subjective or objective." (Zeigler, 1977:132) To the progressivist, total fitness seems to be the most important objective for self development. For social awareness, intramural and interscholastic sport are both beneficial. An educational essentialist views physical activity education as important to develop strength, health, and vigor in the process of becoming responsible citizens anxious for responsible social interaction.

#### **Methods of Instruction:**

Teaching methods in the twentieth century have typically been employed according to one's philosophical approach. "Thinking about the entire field of physical, health and recreation education... the experimentalist will see it as curricular; the realist as extracurricular, with the possible exception of a daily physical training period; and the idealist, as co-curricular." (Zeigler, 1977:139) The hope is that, in any form of instruction, the student is encouraged so that knowledge and true learning is attained.

### **Professional Preparation:**

**"In the twentieth century many leaders have urged that a stronger "socio-cultural education be provided for prospective physical education teachers." (Zeigler, 1977:149) As demands for physical activity and health education grew, higher standards in teacher education were instigated. Improvement in professional preparation came from responsible leaders in physical activity and education striving for a standard of excellence.**

### **The Healthy Body:**

**There has been great progress to ensure that most people have the opportunity to receive health benefits and care in this century. Medical and public health advancements have served to combat many diseases. Yet much remains to be done to ensure that the needs of all segments of society are met. At the same time preventive health measures have been promoted through physical activity and health education. Proper eating habits, hygiene, sex education, and physical fitness are all part of the movement that began with physical education to ensure a healthy society.**

### **Women in Physical Education and Sport:**

**The status of woman has grown significantly in the twentieth century, and the field of physical activity and health education has helped to influence such change. Women's competitive sport was not accepted widely in North America in the first half of the century. "Women physical educators have continued to emphasize the need for a broad program of health, physical education and recreation." (Zeigler, 1977:175) As a result, physical activity and health education programs for girls and women have improved enormously. Nevertheless, overemphasis in the competitive sport programs for both sexes became a problem in the latter decades of the century.**

### **Dance in Physical Education:**

**"Many would say that the body has been rediscovered as a means of communication through the medium of dance." (Zeigler, 1977: 187) This notion is what the twentieth century brought to dance. Dance is seen in many ways ranging, from ballet, modern**

dance, social dance and “fad” dances. Dance has become widely accepted within physical activity education and has become a significant part of the curriculum.

#### **The Use of Leisure:**

Leisure became a major concern in the 20th century because the surplus economy in “good times” gave more leisure than ever before to the population generally. "Education for leisure would seem to warrant serious consideration..."(Zeigler, 1977:198) People need to be educated in leisure and physical activity education to fulfill this opportunity in either good or bad times. Recreation and health education has grown rapidly and affected attitudes strongly as to how to spend one's leisure.

#### **Amateur, Semiprofessional and Professional Athlete:**

The twentieth century seems to be accepting the ideals of amateurism, semi professionalism, and professionalism in sport. Yet the distinction between who is an amateur athlete and professional athlete has increasingly become blurred. Competitive sport with school physical activity and health education programs have maintained an amateur status for the athlete. In the United States, the acceptance of semi professionalism has gradually applied to the college athletes in certain colleges and universities. The question of amateurism and professionalism requires better resolution, but, as of now, there remains a strong need for a clearer understanding of their implications on the development of youth.

#### **The Role of Administration:**

"The phenomenon of organized physical activity and health education, including competitive sport, that has taken place on this continent within the past hundred years has today become a vast enterprise which demands wise and skillful management."(Zeigler, 1977:221) The planning, directing and organization of all aspects of the program requires that professional training of physical activity and sport managers be given in administration. A body of knowledge must be developed in order to provide administrative theory so its practical application be employed.

**Progress as a Concept: Although the matter is rarely discussed in such terms at the end of the 20th century, There is still a struggle between progressivists and essentialists in physical education. Such differences may well always be with us, but in our society today we have the freedom to decide on what path we wish to follow. "The potentialities for pure and applied research in physical, health and recreation education (including sport and competitive athletics) are limitless." (Zeigler, 1977 :235) Physical activity and health education can continue to thrive in our society so long as we develop a sound, overall educational philosophy to follow assiduously.**

**PART THREE:  
LOOKING TO THE FUTURE:  
(THE 21ST CENTURY AND THEREAFTER)**

**The "Great Transition"**

*Changes To Be Made Worldwide.*

Melnick and associates, in *Visions of the future* (1984), discuss a further aspect of futuristics--the question of "levels of certainty." They explain that the late Herman Kahn, an expert in this area, often used the term "Scotch Verdict" when he was concerned about the level of certainty available prior to making a decision. This idea was borrowed from the Scottish system of justice in which a person charged with the commission of a crime can be found "guilty," "not guilty," or "not been proven guilty." This "not been proven guilty" (or "Scotch" verdict) implies there is enough evidence to demonstrate that the person charged is guilty, but that insufficient evidence has been presented to end all reasonable doubt about the matter. Hence a continuum has been developed at one end of which we can state we are 100% sure that such-and-such is not true. Accordingly, at the other end of the continuum we can state we are 100% sure that such-and-such is the case (pp. 6-7). Obviously, in between these two extremes are gradations of the level of certainty. From here this idea has been carried over to the realm of future forecasting.

Next we are exhorted to consider the "Great Transition" that humankind has been experiencing, how there has been a pre industrial stage, an industrial stage and, finally, a postindustrial stage that some argue is arriving in North America first. Each of the stages has its characteristics that must be recognized. For example, in pre-industrial society there was slow population growth, people lived simply with very little money, and the forces of nature made life very difficult. When the industrial stage or so-called modernization entered the picture, population growth was rapid, wealth increased enormously, and people became increasingly less vulnerable to the destructive forces of nature. The assumption here is that comprehension of the transition that is occurring can give us some insight as to what the future might

hold--not that we can be "100% sure," but at least we might be able to achieve a "Scotch Verdict" (p. 47).

If North America is that part of the world that is the most economically and technologically advanced, a debatable assumption, and as a result will complete the Great Transition by becoming a postindustrial culture, then we must be aware of what this will mean to our society. Melnick explains that we have probably already entered a "super-industrial period" of the Industrial Stage in which "projects will be very large scale; services will be readily available, efficient and sophisticated; people will have vastly increased leisure time; and many new technologies will be created" (pp. 35-37).

It is important that we understand what is happening as we move further forward into what presumably is the final or third stage of the Great Transition. First, it should be made clear that the level of certainty here in regard to predictions is at Kahn's "Scotch Verdict" point on the continuum. The world has never faced this situation before, so we don't know exactly how to date the beginning of such a stage. Nevertheless, it seems to be taking place right now (the super-industrial period arguably having started after World War II). As predicted, those developments mentioned above (e.g., services readily available) appear to be continuing. It is postulated that population growth is slower than it was 20 years ago; yet, it is understood that people are living longer. Next it is estimated that a greater interdependence among nations and the steady development of new technologies will probably contribute to a steadily improving economic climate for underdeveloped nations. Finally, it is forecast that advances in science and accompanying technology will bring almost innumerable technologies to the fore that will affect life styles immeasurably all over the world.

The important points to be made here are emerging rapidly. First, we need a different way of looking at the subject of so-called natural resources. In this interdependent world, this "global village" if you will, natural resources are more than just the sum of raw materials. They include also (1) the application of

technology, (2) the organizational bureaucracy to cope with the materials, and (3) the resultant usefulness of the resource that creates supply and demand (p. 74). The point seems to be that the total resource picture (as explained here) is still fairly optimistic if correct decisions are made about raw materials, energy, food production, and use of the environment. These are admittedly rather large "IFS" (pp. 73-97). (The situation today is, of course, not so rosy. Have you bought a gallon of gas lately?) Kennedy (1993) also points out the difficulty "of international reform" in this connection as he writes of the "apparent inevitability of overall demographic and environmental trends" that the world is facing (p. 335).

This globalization paradigm has turned out to be very convenient for politicians. It allows them to blame foreigners for economic woes. It allows them to pretend that by rewriting trade deals, they can assuage economic anxiety. It allows them to treat economic and social change as a great mercantilist competition, with various teams competing for global supremacy, and with politicians starring as the commanding generals. But there's a problem with the way the globalization paradigm has evolved. It doesn't really explain most of what is happening in the world.

We now know in 2009 that globalization is real and important. It's just not the central force driving economic change. Many Americans have seen their jobs shipped overseas or "down south," but global competition has accounted for a small share of job creation and destruction over the past few decades. Capital does indeed flow around the world. But as Pankaj Ghemawat of the Harvard Business School has observed, ninety percent of fixed investment around the world is domestic. Companies open plants overseas, but that's mainly so their production facilities can be close to local markets.

Nor is the globalization paradigm even accurate when applied to manufacturing. Instead of fleeing to Asia, U.S.A. manufacturing output is up over recent decades. As Thomas Duesterberg of Manufacturers Alliance/MAPI, a research firm, has pointed out, the U.S.A's share of global manufacturing output

has actually increased slightly since 1980. The chief force reshaping manufacturing is technological change (hastened by competition with other companies in Canada, Germany or down the street). Thanks to innovation, manufacturing productivity has doubled over two decades. Employers now require fewer but more highly skilled workers. Technological change affects China just as it does the America. William Overholt of the RAND Corporation has noted that between 1994 and 2004 the Chinese shed 25 million manufacturing jobs, ten times more than the U.S.A. during that period.

The central process driving this is not globalization. It's the skills revolution. We're moving into a more demanding cognitive age. In order to thrive, people are compelled to become better at absorbing, processing, and combining information. This is happening in localized and globalized sectors, and it would be happening even if you tore up every free-trade deal ever inked.

The globalization paradigm emphasizes the fact that information can now travel 15,000 miles in an instant. But the most important part of information's journey is the last few inches, the space between a person's eyes or ears and the various regions of the brain. Does the individual have the capacity to understand the information? Does he or she have the training to exploit it? Are there cultural assumptions that distort the way it is perceived?

The globalization paradigm also leads people to see economic development as a form of foreign policy, as a grand competition between nations and civilizations. These abstractions, called "the Chinese" or "the Indians," are doing this or that. But the cognitive age paradigm emphasizes psychology, culture, and pedagogy, the specific processes that foster learning. It emphasizes that different societies are being stressed in similar ways by increased demands on human capital. If you understand that you are living at the beginning of a cognitive age, you're focusing on the real source of prosperity and understand that your anxiety is not being caused by a foreigner. However, it's not that globalization and the skills revolution are contradictory processes. Which paradigm



you embrace determines which facts and remedies you emphasize. Politicians, especially Democratic ones, have fallen in love with the globalization paradigm. It may be time to move beyond it.

Finally in this "forecasting the future" section, the need to understand global problems of two types is stressed. One group is called "mostly understandable problems," and they are solvable. Here reference is made to (1) population growth, (2) natural resource issues, (3) acceptable environmental health, (4) shift in society's economic base to service occupations, and (5) effect of advanced technology.

However, it is the second group classified as "mostly uncertain problems," and these are the problems that could bring on disaster. First, the Great Transition is affecting the entire world, and the eventual outcome of this new type of cultural change is uncertain. Thus we must be ready for these developments attitudinally. Second, in this period of changing values and attitudes, people in the various countries and cultures have much to learn, and they will have to make great adjustments as well. Third, there is the danger that society will, possibly unwittingly, stumble into some irreversible environmental catastrophe (e.g., upper-atmosphere ozone depletion). Fourth, the whole problem of weapons, wars, and terrorism, and whether the world will be able to stave off all-out nuclear warfare. Fifth, and finally, whether bad luck and bad management will somehow block the entire world from undergoing the Great Transition successfully (pp. 124-129), obviously a great argument for the development of management art and science .

## **Global Trends in Sport and Physical Activity Education**

### *The International Situation.*

Before reporting some limited findings about the status of physical activity education and educational sport in selected world countries, the present international scene merits a brief summary. What do we find 60 plus years after Pearl Harbor and the devastation of World War II? For one thing, humankind's rapid

progress in science and technology in the 20th century, and people's retrogression, or dubious progress at best, in the realm of social affairs, have forced intelligent men and women everywhere to take stock. It may well be impossible to gain objectivity or true historical perspective on the rapid change that is taking place. Today, a seemingly unprecedented burden has been imposed on people's understanding of themselves and their world. Many leaders must certainly be wondering whether "the whole affair can be managed."

### Issues Facing Political Leaders

The issues facing political leaders were highlighted in the *Utne Reader* titled "Ten events that shook the world between 1984 and 1994" (pp. 58-74). Consider the following:

- (1) the fall of communism and the continuing rise of nationalism,
- (2) the environmental crisis and the green movement,
- (3) the AIDS epidemic and the "gay response,"
- (4) continuing wars (29 in 1993) and the peace movement,
- (5) the gender war,
- (6) religious and racial tension,
- (7) the concept of "West meets East" and resulting implications,
- (8) the "Baby Boomers" came of age and "Generation X" has started to worry and complain because of declining expectations levels,
- (9) the whole idea of globalism and international markets, and
- (10) the computer revolution and the spectre of Internet.

Economically, the world's "manageability" may have been helped by its division into three major trading blocs: (1) the Pacific Rim dominated by Japan, (2) the European Community very heavily influenced by Germany, and North America dominated by

the United States of America. While this appears to be true to some observers, interestingly perhaps something even more fundamental has occurred. Succinctly put, world politics seems to be "entering a new phase in which the fundamental source of conflict will be neither ideological nor economic." So stated Samuel P. Huntington, of Harvard's Institute for Strategic Studies, who believes that now the major conflicts in the world will actually be clashes between different groups of civilizations espousing fundamentally different cultures (*The New York Times*, June 6, 1993, E19). This represents a distinct shift away from viewing the world as being composed of first, second, and third worlds, the case during the cold war. Thus, Huntington argues that in the 21st century the world will return to a pattern of development evident several hundred years ago in which civilizations will actually rise and fall. (This is, of course exactly the argument made by the late Arnold Toynbee in his famous theory of history.)

Internationally, with the dissolution of the Union of Soviet Socialist Republics (USSR), Russia and the remaining communist regimes are being severely challenged as they seek to convert to more of a capitalistic economic system. Additionally, a number of other multinational countries are periodically showing signs of potential break-ups. Further, the evidence points to the developing nations becoming ever poorer and more destitute with burgeoning populations and widespread starvation setting in.

Western Europe continues to face a demographic time bomb even more than the United States because of the influx of refugees from African and Islamic countries, not to mention refugees from countries of the former Soviet Union and Africa. It appears that the European Community will be inclined to appease Islam's demands. However, the multinational nature of the European Community will tend to bring on economic protectionism to insulate its economy against the rising costs of prevailing socialist legislation.

China and Radical Islam may well become increasingly aggressive toward the Western culture of Europe and North

America. At present, Islam is evidently replacing Marxism as the world's main ideology of confrontation. For example, Islam is dedicated to regaining control of Jerusalem and to force Israel to give up control of land occupied to provide protection. (China has been arming certain Arab nations, also, but it is difficult to be too critical in this regard when we recall that the U.S.A. has also been arming selected countries when this was deemed in its interest.)

As Hong Kong is absorbed into Communist China, political problems seem inevitable in the Far East as well. The probability of North Korea building nuclear bombs exacerbates the Pacific Rim situation greatly. (Further, there is the ever-present fear worldwide that small nations (e.g., Iran) and terrorists will somehow get nuclear weapons too.) A growing Japanese assertiveness in Asian and world affairs seems inevitable because of its extremely strong financial position. Yet the flow of foreign capital from Japan into North America has slowed down somewhat because Japan has its own ongoing financial crisis caused by inflated real estate and market values. There would obviously be a strong reaction to any fall in living standards in this tightly knit society. Interestingly, the famed Japanese work ethic is being tarnished by the growing attraction of leisure opportunities.

The situation in Africa has become increasingly grim because the countries south of the Sahara Desert (that is, the dividing line between black Africa and the Arab world) are typically experiencing extremely bad economic performances. (And the inability (or unwillingness) they have shown to act to correct unlawful situations is disturbing [e.g., Zimbabwe].) This poor economic performance brought to a halt much of the continental effort leading to political liberalization while at the same time exacerbating traditional ethnic rivalries. This economic problem has accordingly forced governmental cutbacks in many of the countries because of pressures brought to bear by the financial institutions of the Western world that have been underwriting much of the development taking place. The poor are getting poorer, and health and education standards have in many instances deteriorated even lower than they were previously.

Despite the United Nations, United States-led incursions in the Middle East in the Gulf War, into Somalia, Afghanistan, and Iraq again for very different reasons and other similar situations on the horizon (e.g., Yugoslavia, Rwanda, Sudan, Haiti, Darfur, respectively), there is reason, not considering Iran's "posturing", to expect U.S.A. retrenchment brought on by its excessive world involvement and enormous debt will inevitably lead to a decline in the economic and military influence of the United States.

In North America, it seems that a prevailing concept of cultural relativism will be increasingly discredited as the 21st century witnesses a sharp clash between (1) those who uphold so-called Western cultural values and (2) those who by their presence are dividing the West along a multitude of ethnic and racial lines. This is occasioning strong efforts to promote fundamentalistic religions and sects characterized typically by decisive right/wrong morality.

#### Economics

The economic situation in North America is creating a great many problems as well. Massive budget deficits at the national and state levels are creating a taxation crisis. Tax burdens on consumption tend to increase tax revolts throughout North America as debts mount and household wealth declines. As the United States seeks "endlessly" to elevate its healthcare standards, citizens will undoubtedly face higher taxes of varying types in an effort pay the healthcare bill and to reduce the national debt at the same time. Canada is also facing serious financial problems with its ballooning national debt and its level of social benefits that are higher than the United States.

Despite agreements on the subject of what is being called "free trade"—the North American Free Trade Agreement does appear to be needed in the final analysis—unemployment is proving most difficult to bring under control. Protectionism will undoubtedly retard economic free trade. In Canada there isn't even free trade among the various provinces! When NAFTA was finally approved, the need for job creation at the governmental level will grow as the seemingly necessary "free trade concept"

initially moves from north to south proceeding from Canada to Mexico. Social entitlements to citizens (e.g., social security, Medicare, Medicaid), including the "welfare state concept" will be challenged severely.

These developments all have import for older citizens. The idea of retirement at age 65, especially "the freedom-55 dream," may still be available (e.g., the "Golden Handshake"), but government, businesses, and people themselves will probably find it necessary to keep people working longer to pay the requisite taxes to pay all of the bills. *And yet (!) the rich are getting richer, and the poor are getting poorer!* "Workfare" seems destined for implementation. However, for those who can escape the moves to "planned density," the migration away from the big cities, despite arguments for "increased density," will continue as city infrastructures continue to deteriorate along with rising terrorism and crime rates.

### Summary

In summarizing this discussion of international developments, we should keep in mind the earthshaking developments of the decades immediately preceding the turn of the new century because of the impact on sport, physical activity, and recreation generally of the "ten new directions that are transforming our lives" (Naisbitt, 1982), as well as the "megatrends" insofar as women's evolving role in societal structure (Aburdene & Naisbitt, 1992). Here I am referring to (1) the concepts of the information society and Internet; (2) "high tech/high touch"; (3) the shift to world economy and "outsourcing"; (4) the need to shift to long-term thinking in regard to ecology; (5) the move toward organizational decentralization; (6) the trend toward self-help; (7) the ongoing discussion of the wisdom of participatory democracy as opposed to representative democracy; (8) a shift toward networking; (9) a reconsideration of the "north-south" orientation; and (10) the viewing of decisions as "multiple option" instead of "either/or". Add to this the ever-increasing, lifelong involvement of women in the workplace, politics, sports, organized religion, and social activism, and we begin to understand that a new world order has descended upon us.

Why have I reviewed the international scene at this point? I have done so because education at all levels, and physical activity education and educational sport in turn, are facing crises from without and within to a considerable extent because of the influence of economics as a vital social force. The level of support for education is diminishing, relatively speaking, and yet at the same time the pressure is on to maintain high academic test scores in comparison with youth from other lands. There is a thrust toward school privatization caused by declining test scores and people's desire to provide safer environments for their children as the breakdown of public order continues. All of this has occasioned a traditionalist or essentialistic philosophy of education to surface more strongly. A "return to essentials" approach is prevailing, especially insofar as the hard sciences and mathematics are concerned. (It's now more fashionable to become a "geek" than a "nerd")

The reader will recall that, at the beginning of this discussion about social affairs, I told how I understood that the field of physical activity education and educational sport was fighting an uphill struggle when I entered the field some 68 years ago. Well, as we understand from the work of scholars in several disciplines, progress is never a straight-line affair. The pendulum does indeed swing to the right and the left and never seems to stop in the middle. So now, as I am of necessity winding down my years in the field, physical (activity) education--and art and music too--are still facing a severe, uphill struggle. Where physical activity education, for example, was once a required subject in North America (even in higher education!; (e.g., for three and one-half years when I went to college in the late 1930s), it has now either vanished or is fighting to remain as an elective offering at many schools, colleges, and universities in various states and provinces in North America. Additionally, where physical activity education may actually be scheduled, the important aspects of health education (e.g., AIDS, drugs, and smoking) are encroaching on the already limited time given over to physical activity within the class period. (Fortunately, for them, a physical education requirement is at least present in 16 of the countries included in the author's limited survey.

To single out the United States specifically, the NASPE News of AAHPERD's National Association for Sport and Physical Education, in its "Shape of the Nation Report" explained that "three years after our federal government established daily physical education for all students in kindergarten through grade 12 as a physical activity and fitness goal of Healthy People 2000, Illinois remained the only state requiring daily physical education for all students, K-12" (Winter 1994, 1, 14). In this same issue, another article titled "Experts Release New Recommendations to Fight America's Epidemic of Physical Inactivity" highlights a new updated recommendation from the American College of Sports Medicine (p. 7). It is interesting that the publication of this information was necessary just at the time that we now have the evidence that, in addition to enabling a person to live life more fully, steady involvement in the right kind of developmental physical activity throughout life will also help a person to live longer.

### **Assessing the Profession's Present Body of Knowledge**

Keeping in mind what has just been reported as to the worldwide status of physical activity education and educational sport around the turn of the century, and before discussing the changes or modifications that have occurred in recent decades in the field of sport and physical activity education, permit me to offer a succinct assessment of the significant increase that has taken place in the body of knowledge under girding our professional task. First, I will refer to a now interesting historical statement made on December 28, 1951. Speaking at the general session of the former College Physical Education Association in Chicago, Illinois, the late, eminent Arthur H. Steinhaus, M.D. of George Williams College, Chicago, with "many misgivings," offered to the profession what he called the four "principal principles" of physical education (1952). As he explained, the term "principal principles can and does mean the most important or chief fundamental theories, ideas, or generalizations" (p. 5).

This effort preceded the subsequent approach taken in "The Contributions of Physical Activity to Human Well-Being," a



supplement to the *Research Quarterly* of the AAHPERD in May, 1960. There, as explained by Dr. Raymond Weiss, a highly regarded professor at New York University, a joint effort was made by scholars in the allied professions to present evidence that physical activity can indeed contribute to human well-being. These scholarly professionals were stating to the best of their ability *what we really knew* and *what we were close to knowing* at that time.

As we in physical (activity) education and sport move along past what was envisioned as an almost mythical year 2000, we can affirm with considerable assurance that our steadily growing body of knowledge has provided our profession with a more substantive knowledge base than existed at the middle of the 20th century. In addition to the "principal principles" listed by Professor Steinhaus, with reasonable assurance resulting from consistent data analysis over the years, I am now suggesting that physical activity education's "principal principles" have increased in number from four to thirteen! Building on the work of Steinhaus and others since that time, these recommended principles will be listed below.

Granting the great contribution to this increase made by the profession's natural science scholars, it is important to recognize, also, the results of the efforts made more recently by social science and humanities scholars in the field. Also, we must not forget the contributions emanating steadily from our allied professions and related disciplines. That there is some overlap in "what we believe we now know" seems obvious, but this increase in the number of "principal principles" points to the wisdom of searching for evidence wherever it is to be found from whatever discipline.

In concluding his now "historical proclamation" in 1951, Steinhaus had summarized as follows:

The principle of overload charters physical education as a unique force in the growth and development of man;

**The principle of reversibility discloses the fleeting effect and dictates its practice at every age;**

**The principle of integration and integrity raises physical education to the human level and governs its contribution to mental strength and morality; and**

**The principle of the priority of man makes of physical education a socially useful servant, possessed of capacity to produce a better generation (p. 10).**

Now this appears to be the situation today:

### *13 Principal Principles of Physical Activity Education*

**Note: In the 13 principal principles formulated below, Steinhaus' principles are included; note, however, that his "principle of integration and integrity" has been divided in two thereby creating two separate principles. (In passing, we should all express deep appreciation to the many scientists and scholars whose efforts have made the following statement of these 13 principal principles possible at this time.)**

**Principle 1: The "Reversibility Principle". The first principle affirms that circulo-respiratory (often called cardiovascular) conditioning is inherently reversible in the human body; a male, for example, typically reaches his peak at age 19 and goes downhill gradually thereafter until eventual death. This means that you must achieve and maintain at least an "irreducible level" of such conditioning to live normally.**

**Principle 2: The "Overload Principle". The principle here is that a muscle or muscle group must be taxed beyond that to which it is**

accustomed, or it won't develop; in fact, it will probably retrogress. Thus, a human must maintain reasonable muscular strength in his/her body to carry out life's normal duties and responsibilities and to protect the body from deterioration.

**Principle 3: The "Flexibility Principle".** This principle states that a human must put the body's various joints through the range of motion for which they are intended. Inactive joints become increasingly inflexible until immobility sets in. If inflexibility is a sign of old age, the evidence shows that most people are becoming old about age 27! Maintenance of flexibility in body's joint must not be neglected.

**Principle 4: The "Bone Density Principle".** This principles asserts that developmental physical activity throughout life preserves the density of a human's bones. The density of human bones after maturity is not fixed or permanent, and the decline after age 35 could be more rapid than is the case with fat and muscle. After prolonged inactivity, adequate calcium in your diet and weight-bearing physical activity is absolutely essential for the preservation of your bones. Remember that prevention of bone loss is much more effective than later efforts to repair any bone damage that might have been incurred.

**Principle 5: The "Gravity Principle".** This principle explains that maintaining muscle-group strength throughout life, while standing or sitting, helps the human fight against the force of gravity that is working continually to break down the body's structure. Maintaining muscle group strength and tonus and the best possible structural alignment of one's bones through

the development of a proper "body consciousness" will help a person to fight off gravity's potentially devastating effects as long as possible.

**Principle 6: The "Relaxation Principle".** Principle 6 states that the skill of relaxation is one that people must acquire in today's increasingly complex world. Oddly enough, people often need to be taught how to relax in today's typically stressful environment. Part of any "total fitness" package should, therefore, be the development of an understanding as to how an individual can avoid chronic or abnormal fatigue in a social and physical environment that is often overly taxing.

**Principle 7: The "Aesthetic Principle".** This principle explains that a person has either an innate or culturally determined need to "look good" to himself/herself and to others. Socrates is purported to have decried "growing old without appreciating the beauty of which the body is capable." There is evidently a "need" to make a good appearance to one's family, friends, and those who one meets daily at work or during leisure. Billions of dollars are spent annually by people striving to "make themselves look like something they are not" naturally. Why do people do this? Quite probably, they go through these "body rituals" to please themselves and because of various social pressures. Thus, if one is physically active, while following the above six principles, one's appearance can be improved normally, naturally, and inexpensively.

**Principle 8: The "Integration Principle".** Principle 8 asserts that developmental physical activity provides an opportunity for the individual to get

"fully involved" as a living organism. So many of life's activities only challenge a person fractionally in that only part of the individual's sensory equipment and even less of the motor mechanism are involved. By their very nature, physical activities in exercise, sport, play, and expressive movement demand full attention from the organism--often in the face of opposition--and therefore involve complete psycho physical integration.

Principle 9: The "Integrity Principle". The "integrity principle" goes hand in hand with desirable integration of the human's various aspects [so-called unity of body and mind in the organism explained in Principle 8 immediately above]. The idea of integrity implies that a completely integrated psycho-physical activity should correspond **ethically** with the avowed ideals and standards of society. Fair play, honesty, and concern for others should be uppermost in one's individual pattern of developmental physical activity.

Principle 10: The "Priority of the Person Principle". Principle 10 affirms that any physical activity in sport, play, and exercise sponsored through public or private agencies should be conducted in such a way that the welfare of the individual comes first. Situations arise daily in all aspects of social living where this principle--stressing the sanctity of the individual--is often forgotten. In a democratic society, a man or woman, or boy or girl, should never be forced or encouraged to take part in some type of developmental physical activity where this principle is negated because of the desire of others to win. The wholeness of one's personal life is more important than any sport in which an

individual may take part. Sport must serve as a "social servant."

**Principle 11: The "Live Life to Its Fullest Principle".** This principle explains that, viewed in one sense, human movement is what distinguishes the individual from the rock on the ground. Unless the body is moved with reasonable vigor according to principles 1-6 above, it will not serve a person best throughout life by helping a person to meet the normal daily tasks and the unexpected sudden demands that may be required to take advantage of life's many opportunities or to protect a person from harm.

**Principle 12: The "Fun and Pleasure Principle".** This principle states that the human is normally a "seeker of fun and pleasure," and that a great deal of the opportunity for such enjoyment can be derived from full, active bodily movement. The physical education profession stresses that the opportunity for such fun and pleasure will be missing from life if a person does not maintain at least an "irreducible minimum" level of physical fitness.

**Principle 13: The "Longevity Principle".** This final principle affirms that regular developmental physical activity throughout life can help a person live longer. The statistical evidence is mounting that demonstrates the wisdom of maintaining an active lifestyle throughout one's years. Succinctly put, all things being equal, if a human is physically active, he or she will live longer (Zeigler, 1994)

Today the field of physical education/kinesiology can affirm that its steadily growing body of knowledge has provided the world with a more substantive knowledge base than that which existed at the middle of the present century. We can now affirm with reasonable assurance that our "principal principles" have increased in number to thirteen! It is perhaps pointless to attempt to determine precisely to what extent this increase can be attributed more to the efforts of the profession's natural science scholars than to those of the more recently added social science and humanities scholars, not to forget the important contributions emanating from our allied professions and related disciplines. That there is some overlap in these 13 principles seems obvious, but this increase enumerated here points to the wisdom of searching for evidence wherever it is to be found.

### **The Profession in the 21st Century**

#### *What Should the Profession Avoid?*

Note: Before recommending what we should do in the 21st century, we should also consider what we should avoid (adapted from Zeigler in Welsh, 1977, pp. 58-59).

First, there is evidence to suggest that the profession must avoid rigidity in its philosophical approach. This will be difficult for some who have worked out definite, explicit philosophic stances for themselves. For those who are struggling along with an implicit sense of life (as defined by Rand, 1960), having philosophic flexibility may be even more difficult--they don't fully understand where they are "coming from!" All of us know people for whom Toffler's concepts of 'future shock' and 'third wave world' have become a reality. Life has indeed become stressful for these individuals.

Second, I believe that we as individuals must avoid what might be called "naive optimism" or "despairing pessimism" in the years ahead. What we should assume, I believe, is a philosophical stance that may be called "positive meliorism"--a

position that assumes that we should strive consciously to bring about a steady improvement in the quality of our lives. This second “what to avoid” item is closely related to the recommendation above concerning flexibility in philosophical approach, of course. We can't forget, however, how easy it is to fall into the seemingly “attractive traps” of either blind pessimism or optimism.

Third, I believe the professional in sport and physical education should continue to strive for “just the right amount” of freedom in his or her life generally and in professional affairs as well. Freedom for the individual is a fundamental characteristic of a democratic state, but it must never be forgotten that such freedom as may prevail in all countries today had to be won “inch by inch.” It is evidently in the nature of the human animal that there are always those in our midst who “know what is best for us,” and who seem anxious to take hard-won freedoms away. This seems to be true whether crises exist or not. Of course, the concept of 'individual freedom' cannot be stretched to include anarchy; however, the freedom to teach responsibly what we will in sport and physical education, or conversely the freedom to learn what one will in such a process, must be guarded almost fanatically.

A fourth pitfall in this matter of avoidance along the way is the possibility of the development of undue influence of certain negative aspects inherent in the various social forces capable of influencing our culture and everything within it (including, of course, sport and physical education). Consider the phenomenon of nationalism and how an overemphasis in this direction can soon destroy a desirable world posture or even bring about unconscionable isolationism. Another example of a "negative" social force that is not understood generally is the seeming clash between capitalistic economic theory and the environmental crisis that has developed. "Bigger" is not necessarily "better" in the final analysis.

Fifth, moving back to the realm of education, we must be careful that our field doesn't contribute to what has consistently



been identified as a fundamental anti-intellectualism in the United States. On the other hand, "intelligence or intellectualism for its own sake" is far being being the answer to our problems. As long ago as 1961, Brubacher asked for the "golden mean" between the cultivation of the intellect and the cultivation of a high degree of intelligence because it is need as "an instrument of survival" in the Deweyan sense (pp. 7-9).

Sixth, and finally, despite the cry for a "return to essentials"--and I am not for a moment suggesting that Johnny or Mary shouldn't know how to read and calculate mathematically--we should avoid imposing a narrow academic approach on students in a misguided effort to promote the pursuit of excellence. I am continually both amazed and discouraged by decisions concerning admission to undergraduate sport and physical activity education programs made solely on the basis of numerical grades, in essence a narrowly define academic proficiency. Don't throw out academic proficiency testing, of course, but by all means broaden the evaluation made of candidates by assessing other dimensions of excellence they may have! Here, in addition to ability in human motor performance, I include such aspects as "sensitivity and commitment to social responsibility, ability to adapt to new situations, characteristics of temperament and work habit under varying conditions of demand," and other such characteristics and traits as recommended as long ago as 1970 by the Commission on Tests of the College Entrance Examination Board (*The New York Times*, Nov. 2, 1970)

#### *What Should the Profession Do?*

What should the profession do--perhaps what must we do--to ensure that the profession will move more decisively and rapidly in the direction of what might be called true professional status? Granting that the various social forces will impact upon us willy nilly, what can we do collectively in the years immediately ahead? These positive steps should be actions that will effect a workable consolidation of purposeful accomplishments on the part of those men and women who have a concern for the future of developmental physical activity as a valuable component of human life from birth to death. The following represent a number

of categories joined with action principles that are related insofar as possible to the modifications that have been taking place in our field. We should seek a North American consensus on the steps spelled out below. Then we, as dedicated professionals, should take as rapid and strong action as we can muster through our professional associations in the United States and Canada (of course, not forgetting any assistance we can obtain from our allied professions and related disciplines). These recommended steps are as follows:

1. **A Sharper Image.** Because in the past the field of physical education has tried to be “all things to all people,” and now doesn't know exactly what it does stand for, we should now sharpen our image and improve the quality of our efforts by focusing primarily on developmental physical activity—specifically, human motor performance in sport, exercise, and related expressive movement. As we sharpen our image, we should make a strong effort to include those who are working in the private agency and commercial sectors. This implies further that we will extend our efforts to promote the finest type of developmental physical activity for people of all ages whether they be members of what are considered to be “normal, accelerated, or special” populations.

2. **Our Profession's Name.** Because all sorts of name changes have been implemented (1) to explain either what people think we are doing or should be doing, or (2) to camouflage the presumed “unsavory” connotation of the term “physical education” that evidently conjures up the notion of a “dumb jocks working with the lesser part of a tripartite human body, we should continue to focus primarily on developmental physical activity as defined immediately above while moving toward an acceptable working term for our profession. In so doing, we should keep in mind the profession's

bifurcated nature in that it has both theoretical and practical (or disciplinary and professional) aspects. At the moment we are called sport and physical activity education within the Alliance professionally and physical activity and health education in a significant number of elementary and secondary schools in Canada. A desirable name might be developmental physical activity at the university level and we could delineate this by our inclusion of sport, exercise, and expressive movement. Physical activity education and sport would make sense for our name at the lower educational levels. (As this is being written, the terms "kinesiology" and "human kinetics" [from the Greek word kinesis] are looming ever larger in both the United States and Canada as a name for the undergraduate degree program in our field. However, it is most difficult to see this word catching on in the public schools.)

3. A Tenable Body of Knowledge. Inasmuch as various social forces and professional concerns have placed the profession in a position where we don't know where or what our body of knowledge is, we will strongly support the idea of disciplinary definition and the continuing development of a body of knowledge based on such a consensual definition. From this should come a merging of tenable scientific theory in keeping with societal values and computer technology. The end result should see the field gradually, steadily, and increasingly providing its members with the knowledge needed to perform as a topflight profession. As professionals we simply must possess the requisite knowledge, competencies, and skills necessary to provide developmental physical activity services of a high quality to the public.

4. Our Own Professional Associations. Inasmuch as there is insufficient support of our own professional

associations for a variety of reasons, we need to develop voluntary and mandatory mechanisms that relate membership in professional organizations both directly and indirectly to stature within the field. We simply must now commit ourselves to work tirelessly and continually to promote the welfare of professional practitioners who are serving the public in areas that we represent. Incidentally, it may be necessary to exert any available pressures to encourage people to give first priority to our own groups (as opposed to those of related disciplines and/or allied professions). The logic behind this dictum is that our own survival comes first for us!

5. Professional Licensing. Although most teachers and coaches in the schools, colleges, and universities are seemingly protected indefinitely by the shelter of the all-embracing teaching profession, we should now move rapidly and strongly through professional licensing to seek outside official recognition of our endeavors in public, semipublic, and private-agency work and in commercial organizations relating to developmental physical activity at the state or provincial level. Further, we should encourage individuals to apply for voluntary registration as qualified practitioners at the federal level in both the United States and Canada.

6. Harmony Within The Profession. Because an unacceptable series of gaps and misunderstandings has developed among those in our field concerned primarily with the bioscientific aspects of human motor performance, those concerned with the social-science and humanities aspects, those concerned with the general education of all students, and those concerned with the professional preparation of physical educators/coaches--all at the college or university level--we will strive to work for

a greater balance and improved understanding among these essential entities within the profession.

7. **Harmony Among The Allied Professions.** Keeping in mind that the field of physical education has spawned a number of allied professions down through the years of the 20th century, we should strive to comprehend what they claim that they do professionally, and where there may be a possible overlap with what we claim that we do. Where disagreements prevail, they should be ironed out to the greatest extent possible at the national level within the Alliance in the United States and within Physical and Health Education Canada (formerly CAHPERD).

8. **The Relationship With Intercollegiate Athletics/Sport.** Because for several reasons an ever-larger wedge has been driven between units of physical education and interscholastic and intercollegiate athletics in educational institutions where gate receipts are a strong and basic factor, and such a rift serves no good purpose and is counter to the best interests of both groups, we will work for greater understanding and harmony with those people who are primarily interested in the promotion of highly organized, often commercialized athletics. At the same time it is imperative that we do all in our power to maintain athletics in a sound educational perspective within our schools, colleges, and universities.

9. **The Relationship with Intramurals and Recreational Sports.** Intramurals and recreational sports is in a transitional state at present in that it has proved that it is "here to stay" at the college and university level. Nevertheless, intramurals hasn't really taken hold yet, generally speaking, at the high school level, despite the fact that it has a great deal

to offer the large majority of students in what may truly be called recreational (educational?) sport. Also, there are a minority of administrators functioning at the college level who would like to adopt the term "campus recreation" as their official designation, but there is not consensus on whether this is appropriate or whether an effort should be made to encompass all recreational activities on campus within the sphere of what is now typically intramurals and recreational sports only. Everything considered, I believe (1) that--both philosophically and practically--intramurals and recreational sports ought to remain within the sphere of the sport and physical activity education profession; (2) that it is impractical and inadvisable to attempt to subsume all non-curricular activities on campus under one department or division; and (3) that departments and divisions of physical activity education and sport ought to work for consensus on the idea that intramurals and recreational sports are co-curricular in nature and deserve regular funding as laboratory experience in the same manner that general education course experiences in physical activity education and sport receive their funding for instructional purposes.

10. **Guaranteeing Equal Opportunity.** Because "life, liberty, and the pursuit of happiness" are guaranteed to all in North American society, as a profession we should move positively and strongly to see to it that equal opportunity is indeed provided to the greatest possible extent to women, to minority groups, and to special populations (e.g., the handicapped) as they seek to improve the quality of their lives through the finest type of experience in the many activities of our field.

11. **The Sport and Physical Activity Education Identity.** In addition to the development of the allied professions (e.g., school health education) in the second quarter of the twentieth century, we witnessed the advent of a disciplinary thrust in the 1960s that was followed by a splintering of many of the various "knowledge components" and subsequent formation of many different societies. These developments have undoubtedly weakened the field of physical activity education and sport (now NASPE within AAHPERD). Thus, it is today more important than ever that we hold high the sport and physical activity education identity as we continue to promote vigorously the scholarly academies that have been formed within the AAHPERD (and the similar scholarly interest groups [SIGS] within what is now called Physical and Health Education Canada). Additionally we should re-affirm and delineate even more carefully our relationship with our allied professions.

12. **Applying the Competency Approach.** Whereas the failures and inconsistencies of the established educational process have become increasingly apparent, we will as a profession explore the educational possibilities of the competency approach as it might apply to general education, to professional preparation, and to all aspects of our professional endeavor in public, semipublic, private, and commercial agency endeavors

13. **Managing the Enterprise.** All professionals in the unique field of physical activity education and sport are managers--but to varying degrees. The "one course in administration or management" approach with no laboratory or internship experience of earlier times is simply not sufficient for the future. There is an urgent need to apply a competency approach in the preparation (as well as in the

continuing education) of those who will serve as managers either within educational circles or elsewhere in the society at large.

14. **Ethics and Morality in Sport and Physical Activity Education.** In the course of the development of the best professions, the various, embryonic professional groups have gradually become conscious of the need for a set of professional ethics--that is, a set of professional obligations that are established as norms for practitioners in good standing to follow. Our profession needs both a creed and a detailed code of ethics that is approved and implemented right now as we move ahead in our development. Such a move is important because, generally speaking, ethical confusion prevails in North American society. Development of a sound code of ethics, combined with steady improvement in the three essentials of a fine profession (i.e., an extensive period of training, a significant intellectual component that must be mastered before the profession is practiced, and a recognition by society that the trained person can provide a basic, important service to its citizens) would relatively soon place us in a much firmer position to claim that we are indeed members of a fine profession. (Zeigler, 1984).

15. **Reunifying the Profession's Integral Elements.** Because there now appears to be reasonable agreement that what is now called the field of sport and physical education (within NASPE) is concerned primarily with developmental physical activity as manifested in human motor performance in sport, exercise, and related expressive movement, we will now work for the reunification of those elements of our profession that should be uniquely ours within our disciplinary definition.



**16. Cross-Cultural Comparison and International Understanding.** We have done reasonably well in the area of international relations within the Western world due to the solid efforts of many dedicated people over a considerable period of time, but now we need to redouble our efforts to make cross-cultural comparisons of sport and physical education while reaching out for international understanding and cooperation in both the so-called western and eastern blocs. Much greater understanding on the part of all of the concepts of “communication,” “diversity,” and “cooperation” is required for the creation of a better life for all in a peaceful world. Our profession can contribute significantly toward this long range objective.

**17. Permanency and Change.** Inasmuch as the four “principal principles” espoused for physical education and sport by the late Arthur Steinhaus of George Williams College can now be expanded to thirteen (!) as applied to our professional endeavors, we are now able to re-emphasize and enlarge upon significantly that which is timeless in our work, while at the same time accepting the inevitability of certain societal change.

**18. Improving the Quality of Life.** Since our field is truly unique within education and in society, and since fine living and professional success involve so much more than the important verbal and mathematical skills, we will emphasize strongly that education is a lifelong enterprise. Further, we will stress that the quality of life can be improved significantly through the achievement of a higher degree of kinetic awareness and through heightened experiences in sport, exercise, and related expressive movement.

19. Reasserting Our “Will to Win.” Although the developments of the past 50 years have undoubtedly created an uneasiness within the profession, and have raised doubts on the part of some as to our possession of a “will to win” through the achievement of the highest type of professional status, we pledge ourselves to make still greater efforts to become vibrant and stirring through absolute dedication and commitment in our professional endeavors. Ours is a high calling as we seek to improve the quality of life for all through the finest type of human motor performance in sport, exercise, and related expressive movement.

*What Is The Professional Task Ahead?*

What, then, is the professional task ahead? First, we should truly understand why we have chosen this profession as we rededicate ourselves anew to the study and dissemination of knowledge, competencies, and skills in human motor performance in sport, exercise, and related expressive movement. Concurrently, of course, we need to determine more exactly what it is that we are professing.

Second, as either practitioners or instructors involved in professional preparation, we should search for young people of high quality in all the attributes needed for success in the field, and then help them to develop lifelong commitments so that our profession can achieve its democratically agreed-upon goals. We should also prepare young people to serve in the many alternative careers in sport, exercise, dance, and recreative play that are becoming increasingly available in our society.

Third, we must place quality as the first priority of our professional endeavors. Our personal involvement and specialization should include a high level of competency and skill under girded by solid knowledge about the profession. It can certainly be argued that our professional task is as important as any in society. Thus, the present is no time for indecision, halfhearted commitment, imprecise knowledge, and general

unwillingness to stand up and be counted in debate with colleagues within our field and in allied professions and related disciplines, not to mention the general public.

Fourth, the obligation is ours. If we hope to reach our potential, we must sharpen our focus and improve the quality of our professional effort. Only in this way will we be able to guide the modification process that the profession is currently undergoing toward the achievement of our highest professional goals. This is the time--right now--to employ sport, exercise, dance, and play to make our reality more healthful, more pleasant, more vital, and more life-enriching. By “living fully in one's body,” behavioral science men and women will be adapting and shaping that phase of reality to their own ends.

Finally, such improvement will not come easily; it can only come through the efforts of professional people making quality decisions, through the motivation of people to change their sedentary lifestyles, and through our professional assistance in guiding people as they strive to fulfill such motivation in their movement patterns.

*Four Major Processes to Achieve  
Desired Objectives and Goals*

Without attempting to enumerate specifically where any stumbling blocks might loom in our path, the field of sport and physical activity education should keep in mind the four major processes proposed by March and Simon (1958, pp. 129-131) that could be employed chronologically, as it seeks to realize its desired immediate objectives and long-range goal:

1. **Problem-solving:** Basically, what is being proposed here is a problem for the profession of sport and physical activity education to solve or resolve. It must move as soon as possible to convince others of the worthwhileness of this proposal. Part of the approach includes assurance that the objectives are indeed operational (i.e., that their presence or absence can be tested empirically

as the field progresses). In this way, even if sufficient funding were not available--and it well might not be--the various parties who are vital or necessary to the success of the venture would at least have agreed-upon objectives. However, with a professional task of this magnitude, it is quite possible, even probable that such consensus will not be achieved initially. But it can be instituted--one step at a time!

2. Persuasion: For the sake of argument, then, let us assume that the objectives on the way toward the achievement of long-range aims are not shared by the others whom the profession needs to convince, people who are either directly or indirectly related to our own profession or are in allied professions or related disciplines. On the assumption that the stance of the others is not absolutely fixed or intractable, then this second step of persuasion can (should) be employed on the assumption that at some level our objectives will be shared, and that disagreement over sub-goals can be mediated by reference to larger common goals. (Here the profession should keep in mind that influencing specific leaders in each of the various "other" associations and societies with which it is seeking to cooperate can be a most effective technique for bringing about attitude change within the larger membership of our profession everywhere.)

Note: If persuasion works, then the parties concerned can obviously return to the problem-solving level (#1).

3. Bargaining: We will now move along to the third stage of a theoretical plan on the assumption that the second step (persuasion) didn't fully work. This means obviously that there is still disagreement over the operational goals proposed at the problem-

solving level (the first stage). Now the profession has a difficult decision to make: does it attempt to strike a bargain, or do we decide that we simply must "go it alone?"

The problem with the first alternative is that bargaining implies compromise, and compromise means that each group involved will have to surrender a portion of its claim, request, or argument. The second alternative may seem more desirable, but following it may also mean eventual failure in achieving the final, most important objective.

Note: We can appreciate, of course, that the necessity of proceeding to this stage, and then selecting either of the two alternatives, is obviously much less desirable than settling the matter at either the first or second stages.

**4. Politicking:** The implementation of the fourth stage (or plan of attack) is based on the fact that the proposed action of the first three stages has failed. The participants in the discussion cannot agree in any way about the main issue. It is at this point that the recognized profession has to somehow expand the number of parties or groups involved in consideration of the proposed project. The goal, of course, is to attempt to include potential allies so as to improve the chance of achieving the desired final objective. Employing so-called "power politics" is usually tricky, however, and it may indeed backfire upon the group bringing such a maneuver into play. However, this is the way the world (or society) works, and the goal may be well worth the risk or danger involved.

Note: Obviously, the hope that it will not be necessary to operate at this fourth stage continually in connection with the development

of the profession. It would be most divisive in many instances and time consuming as well. Therefore, the profession would be faced with the decision as to whether this type of operation would do more harm than good (in the immediate future at least).

Finally, the recommendations for worldwide improvement of the status of the professional of sport and physical activity education will not come easily. It can only come (1) through the efforts of professional people making quality decisions, (2) through the motivation of people to change their sedentary lifestyles, and (3) through dedicated professional assistance in guiding people as they strive to fulfill such motivation in their movement patterns. The mission in the years ahead is to place a special quality--a quality bespeaking excellence and dedication--in all of its professional endeavors.

### **Kateb's Delineation of "The Good Life"**

#### *A Progression of Possibilities or Definitions*

To help us answer the question about ways to improve the quality of life, as well as how this might be accomplished joyfully, I return to the possibilities for "Utopia and the Good Life" outlined by Kateb (1965, pp. 454-473). He recommended a progression of possibilities or definitions of the good life as (1) *laissez faire*, (2) the greatest amount of pleasure, (3) play, (4) craft, (5) political action, and (6) the life of the mind. His conclusion was that the life of the mind offers the greatest potential as we know the world now or as we may know it in the future.

As we put these possibilities in historical perspective, it is immediately obvious that only a very small percentage of people throughout recorded history have had sufficient freedom and wherewithal to choose and carry out those purposes they might have chosen initially. For example, *laissez faire* (No. 1 above), the greatest amount of pleasure (2), and play (3) could only be chosen (i.e., were available) as life patterns by a minute percentage of earlier humans in any search for flow experiences.

If by craft (4) is meant pursuit of an art or manual skill, then the number of those people for whom such was possible and who were probably involved in the development and use of craft in the past for survival and/or recreation rises significantly.

Undoubtedly, depending on their freedom to pursue such endeavor, flow experiences could well have been one outcome of this involvement. Number 5, political action, as a possible pursuit in the search for a good life presents a significantly lesser opportunity, numerically speaking, for flow experiences because of the station in life inherited, not to mention the freedom, temperament, and constitutional vigor required for such involvement.

Kateb's final possibility as an approach to a search for the good life was titled "the life of the mind." He felt that "the man (sic) possessed of the higher faculties in their perfection is the model for utopia and already exists outside it . . ." (p. 472). This is an interesting conclusion that might be anticipated, of course, from a university scholar. Also, it can be argued that pursuit of the so-named life of the mind should increasingly be part and parcel of the life of each person in enlightened societies of the future.

#### **“Universal Civilization” or “the Clash of Civilizations”?**

Naipaul (1990) theorized that we are developing a “universal civilization” characterized by (1) the sharing of certain basic values, (2) what their societies have in common (e.g., cities and literacy, (3) certain of the attributes of Western civilization (e.g., market economies and political democracy), and (4) consumption patterns (e.g., fads) of Western civilization. Samuel Huntington (1998), the eminent political scientist, doesn't see this happening yet, however, although he does see some merit in these arguments. He grants that Western civilization is different than any other civilization that has ever existed because of its marked impact on the entire world since 1500. However, he doesn't know whether the West will be able to reverse the signs of decay already present and thus renew itself.

Sadly, there have been innumerable wars throughout history with very little if any let-up to the present. Nothing is so devastating to a country's economy as war. Now, whether one likes it or not, the world is gradually sliding into what Huntington has designated as "the clash of civilizations." It appears that the American government in power seized upon his analysis as a justification to move still further in the War on Terrorism by the installation of what has (euphemistically) been called a "modernized regime" in Iraq. This "accomplishment," it is argued, would help toward the gradual achievement of worldwide democratic values along with global capitalism and so-called free markets.

*The Misreading of Huntington's Thought.*

This misreading of Huntington's thought, however, needs to be corrected. As it stands, he asserts, "Western belief in the universality of Western culture suffers three problems. . . . It is false; it is immoral; and it is dangerous" (p. 310). He believes strongly that these religion-based cultures, such as the Islamic and the Chinese, should be permitted to find their own way in the 21st century. In fact, they will probably do so anyhow, no matter what the West does. Then individually (hopefully not together!), they will probably each become superpowers themselves. The "unknown quality" of their future goals will undoubtedly fuel the desires of those anxious for the United States to maintain overwhelming military superiority along with continually expanding technological capability.

While this is going on, however, the United States needs to be more aware of its own internal difficulties. It has never solved its "inner-city problem," along with increases in antisocial behavior generally (i.e., crime, drugs, and violence). Certainly the decay of the traditional family (i.e., husband, wife, two children) could have long-term implications as well. Huntington refers further to a "general weakening of the work ethic and rise of a cult of personal indulgence (p. 304). Still further, there is a definite decline in learning and intellectual activity as indicated by lower levels of academic achievement creating a need for course grade "aggrandizement" (i.e., the gentleman's "C" is "history"). Finally,



there has been a marked lessening of “social capital” (the amount of “volunteering” including personal trust in others to meet individual needs).

*Schlesinger’s Analysis of America.*

These conflicting postulations by Huntington and Naipaul are stated here merely to warn that the present “missionary culture” of the United States is, in many ways, not really a true culture anyhow. So stated the late Arthur Schlesinger, Jr. (1998), the distinguished historian. He pointed out that in recent years the U.S.A. has gradually acquired an ever-increasing multi-ethnicity. In *The Disuniting of America*, he decried the present schisms occurring in the United States. He is most concerned that the melting-pot concept formerly so prominent in the States is becoming a “Tower of Babel” concept--“just like Canada!” he says. He opines, however, that “Canadians have never developed a strong sense of what it is to be a Canadian” by virtue of their dual heritage (p. 17).

Huntington explains further that an attempt to export democratic and capitalistic values vigorously to the world’s other cultures may be exactly the wrong approach. He believes that they may well be looking mainly for stability in their own traditions and identity. Japan, for example, has shown the world that it is possible to become “rich and modern” without giving up their illiberal “core identity.” Struggle as all cultures do for renewal when internal decay sets in, no civilization has proven that it is invincible indefinitely. This is exactly why Herbert Muller characterized t history as somehow being imbued with a “tragic sense.”

## **Sport’s Role in the Postmodern World**

*Characterizations of Competitive Sport*

Having stated that "sport" has become a strong social institution, it is true also that there has been some ambiguity about what such a simple word as sport means. The word “sport” is used in many different ways as a noun. The number of definitions is now 14 in the *Encarta World English Dictionary* (1999,

p. 1730). In essence, what is being described here in this book is an athletic activity requiring skill or physical prowess. It is typically of a competitive nature as in racing, wrestling, baseball, tennis, or cricket. For the people involved, sport is often serious, and participants may even advance to a stage where competitive sport becomes a career choice as either a semiprofessional or a professional athlete. For most others, however, sport is seen more as a diversion, recreational in nature, and a pleasant pastime.

*A Social Institution Without a Theory.*

Viewed collectively, my argument here is that at present the “totality” of sport appears to have become a strong social institution--but one that is without a well-defined theory. This assertion may have been recognized by others too. Yet, at this point the general public, including most politicians, seems to believe that “the more competitive sport we have, the merrier!” However, those who seek to promote sport ought right now to be able to answer such questions as (1) what purposes competitive sport has served in the past, (2) what functions it is fulfilling now, (3) where it seems to be heading, and (4) how it should be employed to serve all humankind.

*How Sport Serves Society .*

In response to these questions, without careful delineation or any priority at this point, I can state that sport as presently operative can be subsumed in a non-inclusive list as possibly serving in the following ways:

1. As an organized religion (for those with or without another similar competing affiliation)
2. As an exercise medium (often a sporadic one)
3. As a life-enhancer or “arouser” (puts excitement in life)
4. As a trade or profession (depending upon one’s involvement with it)
5. As an avocation, perhaps as a “leisure-filler” (at either a passive, vicarious, or active level)
6. As a training ground for war (used throughout history for this purpose)

7. As a “socializing activity” (an activity where one can meet and enjoy friends)
8. As an educational means (i.e., the development of positive character traits, however described)

In retrospect, I find it most interesting that I didn’t list sport “as a developer of positive character traits” until last! Now I wonder why. . . .

This listing could undoubtedly be larger. It could have included such terms as (1) sport “the destroyer,” (2) sport “the redeemer,” (3) sport “the social institution being tempted by science and technology,” (4) sport “the social phenomenon by which heroes and villains are created,” or, finally, (5) sport “the social institution that has survived within an era characterized by a vacuum of belief for many.” However, I must stop. believing this listing is sufficient to make the necessary point here.

The hope is that you, the reader, will agree that those people involved in the sport enterprise truly need to understand what competitive sport has become in society. Frankly, I don’t believe that a great many of its promoters know they are confronted with a stark dilemma. My argument here is that sport too--as is true for all other social institutions--is inevitably being confronted by the postmodern divide. In crossing this frontier, many troubling and difficult decisions, often ethical in nature, will have to be made by those related to commercialized sport in one of several ways. For example, what sort of professional preparation should prospective sport managers and coaches have, those men and women who will guide sport into becoming a responsible social institution? The fundamental question facing the profession is: “What kind of sport does this presently “amorphous enterprise” want to promote to help shape what sort of world we will be living in for the rest of the 21st century?”

### **Is Sport Fulfilling Its Presumed Educational and Recreational Roles Adequately?**

Specifically, what implications arise from this dilemma for

sport? As I view it, there are strong indications that sport's presumed educational and recreational roles in the "adventure" of civilization are not being fulfilled adequately. Frankly, the way commercialized, overemphasized sport has been operated, I believe it can be added to the list of symptoms of American internal decay enumerated above (e.g., drugs, violence, decline of intellectual interest, dishonesty, greed). If true, this inadequacy inevitably throws a burden on sport management as a profession to try to do something about it. Sport, along with all of humankind, is simply facing the postmodern divide.

Reviewing this claim in some detail, Depauw (*Quest*, 1997) argues that society should demonstrate more concern for those who have traditionally been marginalized in society by the sport establishment (i.e., those excluded because of sex or "physicality"). She speaks of "The (In)Visibility of DisAbility" in our culture. Depauw's position is backed substantively by what Blinde and McCallister (1999) call "The Intersection of Gender and Disability Dynamics."

A second point of contention about sport's contribution relates to the actual "sport experience." The way much sport has been conducted, the public has every right to ask, "Does sport build character or 'characters'?" Kavussannu & Roberts (2001) recently showed that, even though "sport participation is widely regarded as an important opportunity for character development," it is also true that sport "occurs in a context that values ego orientation (e.g. winning IS the most important thing)."

#### *Sport's Contribution Today.*

What is competitive sport's contribution today? Delving into this matter might produce a surprise--or perhaps not. It may well be that sport is contributing significantly in the development of what are regarded as social values (i.e., the values of teamwork, loyalty, self-sacrifice, and perseverance consonant with prevailing corporate capitalism in democracy and other political systems as well. Conversely, however, it may also be that there is now a growing evidence that sport is developing an ideal that opposes fundamental moral virtues of honesty, fairness, and

responsibility in the innumerable competitive experiences provided (Lumpkin, Stoll, and Beller, 1999).

Significant to this discussion are the results of investigations carried out by Hahm, Stoll, Beller, Rudd, and others in the late 1980s and 1990s. The Hahm-Beller Choice Inventory (HBVCI) has now been administered to athletes at different levels in a variety of venues. It demonstrates conclusively that athletes will not support what is considered “the moral ideal” in competition. As the argument goes, an athlete with moral character should demonstrate the moral character traits of honesty, fair play, respect, and responsibility whether an official is present to enforce the rules or not. This finding was substantiated by Priest, Krause, and Beach (1999) who reported that their findings in the four-year changes occurring in college athletes’ ethical value choices were consistent with other investigations. They showed decreases in “sportsmanship orientation” and an increase in “professional” attitudes associated with sport.

On the other hand, even though dictionaries define social character similarly, sport practitioners, including participants, coaches, parents, and officials, have come to believe that character is defined properly by such values as self-sacrifice, teamwork, loyalty, and perseverance (Rudd, et al., 1999). The common expression in competitive sport is: “He/she showed character”-meaning “He/she ‘hung in there’ to the bitter end!” [or whatever]. Rudd confirmed also that coaches explained character as “work ethic and commitment.” This coincides with what sport sociologists have found, also, Sage (1988, p. 634) explained that “Mottoes and slogans such as ‘sports builds character’ must be seen in the light of their ideological issues” In other words, competitive sport is typically structured by the nature of the society in which it occurs. This would appear to mean that over-commercialization, drug-taking, cheating, bribe-taking by officials, violence, etc. at all levels of sport are simply reflections of the culture in which we live.

Thus, we are left with sport’s presumed relationship with moral character development that has been misinterpreted. And

so, despite its early 20th-century claims to be “the last best hope on earth” for immigrants, American culture--where this “redefinition” of the term character has occurred--appears to be facing what Berman (2000) calls “spiritual death” (p. 52). He makes this claim because of “its crumbling school systems and widespread functional illiteracy, violent crime and gross economic inequality, and apathy and cynicism.”

At this point, one can't help but recall that the ancient Olympic Games became so excessive with ills that the event was abolished. The Games were begun again only by the spark provided in the late 19th century by Baron de Coubertin's “noble amateur ideal.” The way things are going today, it is not unthinkable that the steadily increasing excesses of the present Olympic Games Movement could well bring about its demise again. However, they could well be only symptomatic of a larger problem confronting world culture.

This discussion about whether sport's presumed educational and recreational roles have justification in fact could go on indefinitely. So many negative incidents have occurred that one hardly knows where to turn to avoid further negative examples. On the one hand we read the almost unbelievably high standards set in the Code of Conduct developed by the Coaches Council of the National Association for Sport and Physical Education (NASPE, 2001). Conversely, however, we learn that today athletes' concern for the presence of moral values in sport declines over the course of a university career (Priest, Krause, and Beach, 1999).

*Sedentary Living Has Caught Up With America.*

With this as a backdrop, we learn further that Americans are, for example, concurrently increasingly facing the cost and consequences of sedentary living (Booth & Chakravarthy, 2002). Additionally, Malina (2001) tells us there is a need to track people's physical activity across their life spans. North America hasn't yet been able to devise and accept a uniform definition of wellness for all people. The one thought that emerges from these various assessments is as follows: Many people give every evidence of wanting their “sport spectaculars” for the few--much

more than they want all people of all ages and all conditions to have meaningful sport, exercise, and physical recreation involvements throughout their lives!

In Canada, conversely, Tibbetts (2002), for example, described a most recent Environics survey that explained that “65% of Canadians would like more government money spent on local arenas, playgrounds, and swimming pools, as well as on sports for women, the poor, the disabled, and aboriginals.” This is not to argue that Canada does not face problems of its own in this area (e.g., professional hockey).

#### *Official Sport’s Response to the Prevailing Situation*

How does what is often called the “sport officialdom” respond to this situation? Answers to this question are just about everywhere as we think, for example, of the various types of scandals tied to both the summer and winter versions of the Olympic Games. For example, the *Vancouver Province* (2000) reported that the former “drug czar” of the U.S.A. Olympic Team, Dr. Wade Exum, charged that half of the team used performance-enhancing drugs to prepare for the 1996 Games. After making this statement, the response was rapid: he was forced to resign! He then sued the United States Olympic Committee for racial discrimination and harassment.

Viewed in a different perspective, as reported by Wallis (2002), Dr. Vince Zuaro, a longtime rules interpreter for Olympic wrestling, said recently: “Sports are so political. If you think what happened with Enron is political, [try] Olympic officiating. . . . Every time there’s judging involved, there’s going to be a payoff.” Further, writing about the credibility of the International Olympic Committee, Feschuk (2002) stated in an article titled “Night of the Olympic Dead”: “The IOC has for so long been inflicting upon itself such severe ethical trauma that its survival can only be explained by the fact that it has passed over into the undead. Its lifeless members shuffle across the globe in a zombie-like stupor, one hand extended to receive gratuities, the other held up in exaggerated outrage to deny any accusations of corruption.”

At the same time, Dr. Ayotte, director of the only International Olympic Committee-accredited testing laboratory in Canada, explained that young athletes have come believe they must take drugs to compete successfully. “People have no faith in hard work and food now,” she says, to achieve success in sport (Long, 2001).

*Dick Pound’s Reward for Distinguished Service.*

Closing out reference to the Olympic Games Movement, recall the case of Dick Pound, the Canadian lawyer from Montreal, who had faithfully and loyally striven most successfully to bolster the Games’ finances in recent decades. He had also taken on the assignment of monitoring the situation with drugs and doping, as well as the bribery scandal associated with the Games held in Salt Lake City. In the election to succeed retiring President Samaranch, Pound unbelievably finished in third place immediately behind a man caught in a bribery scandal just a short time earlier (and since removed from office).

Finally, in the realm of international sport, Dr. Hans B. Skaset (2002), a Norwegian professor, in response to a query about a prediction he made at a conference on drugs in sport in November, 2002 e-mailed me a statement he made as a conference keynote speaker:

Top international sport will cut itself free from its historical values and norms. After working with a clear moral basis for many years, sport by 2008-2010 will continue to be accepted as a leading genre within popular culture--but not, as it was formerly, a model for health, fairness, and honorable conduct. . . .

Switching venues back to North America, you don’t see hockey promoters doing anything to really curb the neanderthal antics of professional hockey players. Considering professional sport generally, also, note the view of sport sociologist, Steven Ortiz, who has found in his study that “there clearly seems to be a ‘fast-food sex’ mentality among professional athletes” (Cryderman, 2001).



In addition, in the realm of higher education, Canadian universities are gradually moving toward the athletic-scholarship approach that certain universities in the East and Midwest sections of Canada have been following illegally for years (Naylor, 2002)! In September, 2001, a Halifax, Nova Scotia university team, the St. Mary Huskies, beat Mount Allison, a Sackville, New Brunswick university football team in the same conference, by a score of 105-0. In this article, one of a series sponsored by The Globe and Mail (Toronto), various aspects of this lopsided development were considered. Interestingly, funding for recruited athletes is just “penny-ante” compared to the support provided for the scholarship programs of various upper-division university conferences in the United States .

*How to Reclaim Sport (Weiner)*

In writing about how society’s obsession with sport has “ruined the game,” Weiner (2000), an insightful sport critic with the *Minneapolis Star-Tribune*, asked the question: “How far back must we go to remember that sports matter?” Recalling the time when “sports had meaning,” and “sports were accessible,” he recommends that society can only “reclaim sports from the corporate entertainment behemoth” if it does the following:

1. Deprofessionalize college and high school sports,
2. Allow some form of public ownership of professional sports teams,
3. Make sports affordable again, and
4. Be conscious of the message sport is sending.

To summarize, it is evident that the leaders of the “sport industry” have quite simply been conducting themselves in keeping with the prevailing political environment and ethos of the general public. They have presumably not understood, and accordingly not accepted, the contention that there is an urgent need for sport to serve as a beneficent social institution with an underlying theory looking to humankind’s betterment (a necessary “if ‘this,’ then ‘that’ will result” type of approach).

Of course, it can be argued that society does indeed believe that competitive sport is doing what it is intended to do--i.e., provide both non-moral and moral values to those involved in one way or another. (The non-moral values could be listed as recognition, money, and a certain type of power, whereas the moral values could be of a nature designed to help the team achieve victory--dedication, loyalty, self-sacrifice.) If this assessment is accurate, the following question must be asked: Does the prevailing ethos in sport competition need to be altered so that this activity truly helps boys and girls, and men and women too, to learn honesty fair play, justice, responsibility, and beneficence (i.e., doing good)?

Seemingly the only conclusion to be drawn today is that the sport industry is “charging ahead” driven by the prevailing capitalistic, “global village” image of the future. Increasingly in competitive sport, such theory is embraced ever more strongly, an approach in which winning is overemphasized with resulting higher profits to the promoters through increased gate receipts. This same sport industry is aided and abetted by a society in which the majority do not recognize sufficiently the need for sport to serve as a social institution that results in a substantive amount of individual and social good. On the one hand there are scholars who argue that democratic states, under girded by the various human rights legislated (e.g., equal opportunity), urgently need a supportive “liberal consensus” to maintain a social system that is fair to all. Yet, conservative, essentialist elements functioning in the same social system evidently do not see this need for a more humanistic, pragmatic consensus about the steadily mounting evidence showing a need for ALL people to be active physically throughout their lives.

This is the substantive aspect of the basis for the argument that commercialized sport will have great difficulty “crossing the postmodern divide.” Zeigler (1996b) pointed out that almost every approach to “the good life” stresses a need for an individual’s relationship to developmental physical activity such as sport and fitness. Question: Should not governments and professional associations worldwide be assessing the social institution of sport

to determine whether the way sport is presented to students and young people is resulting in their becoming imbued with a desire to promote the concept of “sport for all” to foster overall human betterment?

*Functioning With an Indeterminate, Muddled Theory.*

Before considering future societal scenarios that world culture is facing, the argument should be made again that today sport is functioning vigorously with an indeterminate, muddled theory implying that sport competition builds both “moral” and “social” character traits consonant with democracy and capitalism. Crossing the postmodern divide means basically also that sport management educators, for example, should see through the false front and chicanery of the developing economic and technological facade of the global hegemony being promoted. They should be certain that their students understand this shaky development as it might affect their future. Face it: Sport is simply being promoted because it is indeed a powerful institution in this “Brave New World” of the 21st century.

*Crossing the Postmodern Divide.*

Whether we all recognize it or not, similar to all other professions today, the burgeoning sport management profession is presently striving to cross what has been termed the postmodern divide. An epoch in civilization approaches closure when many of the fundamental convictions of its advocates are challenged by a substantive minority of the populace. It can be argued that indeed the world is moving into a new epoch as the proponents of postmodernism have been affirming over recent decades. Within such a milieu there are strong indications that sport management is going to have great difficulty crossing this chasm, this so-called, postmodern divide.

A diverse group of postmodern scholars argues that many in democracies, under girded by the various rights being propounded (e.g., individual freedom, privacy), have come to believe that now they too require--and deserve!--a supportive "liberal consensus" within their respective societies. Conservative, essentialist elements prevail at present and are functioning strongly in many

Western political systems. With their more authoritative orientation in mind, conservatives believe the deeper foundation justifying this claim of a need for a more liberal consensus has never been fully rationalized. However, it can be argued that postmodernists now form a substantive minority supporting a more humanistic, pragmatic, liberal consensus in which highly competitive sport is viewed as an increasingly negative influence on society (Borgman, 1993, p. 78). If this statement has merit--there are strong indications that the present sport management profession--as known today--will have difficulty crossing this postmodern divide that has been postulated.

### **What Are Sound Principles and Criteria for the Profession?**

As long ago as the 1950s, what is now called) the American Alliance for Health, Physical Education, Recreation, and Dance recommended the following broad principles and criteria for implementation in connection with games and sports programs:

1. Programs of games and sports should be based upon the developmental level of children.
2. These program should provide a variety of activities for all children throughout the year.
3. Competition is inherent in the growth and development of the child and, depending upon a variety of factors, will be harmful or beneficial to the child.
4. Adequate competitive programs organized on neighborhood and community levels will meet the needs of children. Regional tournaments are not recommended for children under 12 years of age.
5. Education and recreation authorities and other community youth-serving agencies have a definite responsibility for the development of neighborhood and community programs of sports, and to provide competent leadership for them.

## **A Response to the Present Situation in Physical Activity Education and Sport**

Here I am seeking to make the case here that educationally sound physical activity education and competitive sport is good for both boys and girls. However, we can't discuss this question intelligently unless the growth and development pattern of the child is fully understood. It is argued that boys and girls today are simply not rugged enough, that a considerable number of them are obese, and that they are mistakenly being allowed to lead "soft and easy" lives. Although parents should be careful not to employ undue pressures to influence the young person, nevertheless the child's basic needs must be met if a desirable result is anticipated. It should be understood that there is much more to life than sport. In this section, in an effort to convince my reader that youth should be guaranteed the best type of sport experience, I offer a recommended "formula" for the average town or city to follow with their youth. A list of sound principles and criteria for program evaluation is included.

Some people seem to think that a normal, healthy youngster should be playing tiddlywinks most of the time, while others go so far as to encourage regional and national sport tournaments for elementary school boys and girls. Now they even have elementary school children running the marathon! One of the quickest ways to start an argument in Canada, for example, is to suggest that boys (and girls too!) shouldn't be involved in overly organized competition at such a tender age. In most of these arguments, the antagonists are generally raising their voices when they should be reinforcing their arguments!

It is simply not possible to discuss organized sport for children and youth intelligently unless we are fully aware of the entire pattern of child growth and development. For example, what is the physical growth and developmental pattern of a ten-year old? What are the characteristics of this age? Or to put it another way, what are his or her needs? What follows will help you answer these questions for yourself.

*Questions Parents Might Ask to Improve the Situation*  
What Do You Want for Your Child?

Your child and mine are of the utmost importance to you and me. We want to be certain that we are "doing right by them." It's all right if we have made mistakes ourselves and have been hurt by our errors. It isn't even too bad, if we continue to commit these bad habits in later life. But when it comes to our own children, that's a "horse of another color." If you want to find out what a person really thinks, take a look at what he or she is encouraging his or her own sons and daughters to do, and why.

Are Boys and Girls Rugged Enough?

I believe that boys and girls today are simply not rugged enough. Our way of life has changed to such a marked degree that we are actually depriving our children of experiences that heretofore were commonplace. Time and again, children on the North American continent have demonstrated conclusively that their muscular strength and endurance is low. Translated into simplest terms, we are mistakenly "coddling" our children! Over 60 years ago, Dr. McCloy, arguably the top physical educator/scientist in the world for the first 50 years of the 20th century, warned that only one-fifth of the physical education classes in the schools at that time included enough exercise of a vigorous nature to contribute materially to an significant organic stimulation. (The situation probably hasn't improved down to the present for a number of reasons!) As far back as 1907, Dr. J. M. Tyler stressed that rigorous exercise of the fundamental trunk and limb muscles was absolutely necessary for the normal growth and development of the entire body. Despite these warnings, we have repeatedly ignored such advice, thereby demonstrating conclusively our forgetfulness of the fact that the human organism is far more body than "mind" (if it's even possible to consider them separately).

Why Must the Child's Basic Needs Be Met?

Generally speaking, we all appreciate that the child (boy or girl!) at the age of 10 has certain basic needs which must be met to insure normal development. S/he needs an assured position in a social group. There should be adequate opportunity to develop bodily

control, strength, and endurance. He needs organized games for a "team experience." He gains self-confidence, if he can excel at something. We should encourage good follower ship and cooperation as well as good leadership and competition. The child should be encouraged to exercise creativity in rhythms. Sufficient rest is imperative as are good food and plenty of fresh air. Although it seems to be especially difficult, we should impress upon this youngster that good posture through correct movement and sitting patterns is actually the most comfortable posture.

#### Why Is Adequate Physical Development Important?

From the mental hygiene standpoint as well, a child (or an adult) who is physically underdeveloped tends to develop a sense of inferiority, a fact that could affect his or her social responses in several different ways. From a completely practical standpoint, for example, a person without what should be considered a normal amount of muscle is more susceptible to fatigue than an individual with adequate musculature. A fatigued organism is simply not up to the burden of everyday life. Such a person is more apt to catch a cold or develop a minor infection. Much more serious is the fact that the flabby child or adult usually usually has a heart that is weak and not ready for emergencies. Here I am not necessarily thinking of the strain of a street attack or fight. It is more a question of the possible need to "battle" some infection like pneumonia. The late Dr. C. H. McCloy stated quite simply, "Adequate strength is good life insurance!"

#### What Environment Should a Child Have?

What should parents do? This was the question my wife and I had in mind when we decided to move away from the city to the country. We wanted our children to grow up in an environment where they would have every opportunity to grow and develop normally. They roamed the fields. In the summer they swam in our dammed-up creek. They swung from the barn rafters and climbed the apple trees. Also, they played all sorts of sports and games without undue pressure.

At the same time we were most concerned that our children would profit from a well-rounded experience. They took music

lessons and listened to good music. They took part in discussions and had various hobbies in which they collected coins, stamps, and what have you. From a physical recreational standpoint, our boy played various ball games and dabbled in archery, badminton, and table tennis. He fished in the creek, and he wrestled and boxed with his peers (and his Dad!) on a fairly regular basis.

A similar pattern was followed with our daughter. Once when she came home from summer camp, she had swum 100 miles, paddled 100 miles, and jogged 100 miles in 7 weeks! (Today she is in her late fifties and still has the motivation to stay fit through a planned exercise and endurance program.) Just recently she placed first in her age group in a cross-harbor swim!

When our son was 10 years old, I encouraged him to join a YMCA swimming team. (We followed the same pattern with our daughter, having started them both on swimming prior to entry into kindergarten.) He was definitely ready for a team experience, as long as the practices were not held too often. They were not so strenuous that his daily living pattern was disturbed. The amount of actual competition in meets should be carefully regulated as well. I knew that these principles were being followed by the team coaches (whose leadership in this YMCA was outstanding).

Lest you, the reader, think that I am trying to paint too rosy a picture, I want to reassure you that this boy was quite normal in all respects. He was noisy when eating; he was careless and sloppy with his personal belongings; he never remembered to brush his teeth unless reminded; he occasionally wet the bed when over-tired; and he seemed to revel in casual and slovenly attire!

#### Why Certain External Pressures Should Be Avoided?

The point to be made here is that this was a child whose growth and development was following a certain pattern. His increase in height and weight was fairly steady. He needed plenty of nutritious food to encourage ossification of his skeletal structure in a normal manner. Permanent dentition was continuing. The small muscles were developing, and his manipulative skill was increasing. His posture had to be watched at this stage. His heart was developing



less rapidly than the rest of his body, and its work was being increased. Fortunately, however, damage to the heart of a child (or at any age, for that matter) through exercise is typically avoided, because the skeletal muscles fatigue first. It is for this reason, obviously, that undue external pressures should not be brought to bear which would encourage a youngster to "fight on" indefinitely even though exhausted.

The boy of eight, nine, or 10 years of age has certain characteristics. He may well be sturdy, although he is often long-legged and rangy in appearance. He appears to have boundless energy and enjoys good health. He is developing a wider range of interests and a longer attention span. His goals are immediate, but he is learning to cooperate better. He is beginning to be interested in teams, and he is definitely more interested in prestige. This is the stage where sex antagonism appears, and girls are "vile creatures" to be avoided whenever possible. Although there are frequent lapses, the youth at this age is willing to assume certain responsibilities often begrudgingly.

#### Where Do Organized Sports Fit In?

The short statement above covers only the growth and development pattern, with accompanying characteristics and needs, of one particular age group--the pre-adolescent boy. Naturally, there are many age groups in both sexes that the recreation director and the school sport and physical activity education professional should provide for at all times. There is no doubt but that competitive sport is playing an increasingly important role in our lives. Our problem, therefore, is to decide where organized sports fit into the total life style of people of all ages.

On the North American continent a definite pattern is readily discernible, one that can be analyzed by any reasonably intelligent, concerned individual. Our children and youth, not to mention a large percentage of adults, are fascinated (perhaps too much so!) by the idea of competitive sport. The anthropologist, the late Dr. Jules Henry, termed it accurately. People use sport as their "cultural maximizer (our community is better than your

community, etc.). As a result, programs of organized competitive sport at all ages, which is usually for the few not the majority, appears at all levels of the educational system as well as in community recreational enterprises. This development is, of course, more true for boys and men, but sports and games for girls and women are now being offered similarly.

#### Why Competitive Sport Offers an Ideal Setting for Teaching and Learning?

The late Harry Scott, of Columbia Teachers College, gave us much to think about in discussing the program of instruction in sport skills. He pointed out that the highly emotionalized situations in athletics, those "white-hot" moments when a decision to "do the right thing" should be made--offer the ideal setting for the teaching and learning of desirable social behavior to occur. However, he stressed that there is nothing inherent in such activity which guarantees that positive social learning will necessarily take place. He asserted that we must so organize our programs that this real-life drama of athletics will actually become a part of the general education of youth.

#### Why Should We Not Introduce Contact/Collision Sports Before Maturity?

Up to now I haven't dealt with the matter of contact/collision sports for immature youth. From long personal experience, study, and observation, I can state unequivocally that I believe it is unwise (often indeed foolish and stupid!) to encourage violent, dangerous, "collision" sport to youth prior to physical maturity at, say, 14-15 years of age. (Even then I have my doubts about such sports as boxing, kickboxing, tackle football, and overly aggressive ice hockey.) For that matter I would never encourage boxing or kickboxing competition, although properly supervised and outfitted boxing instruction might be desirable in an educational setting. On the other hand, carefully supervised, amateur wrestling can be profitably introduced in the late elementary and early high school days. I seriously question further whether today we can afford to equip adequately, to care for properly from a medical and physiotherapy standpoint, and to insure fully many of the high school tackle football teams that are

sponsored in North America. (Interestingly, injuries seem to be considerably less in the vigorous sport of rugby despite the fact that expensive equipment is not needed.)

Where we often miss out as well in providing proper activities for youth also is in the matter of sound leadership and sportsmanship education. Since actions are conditioned by understandings and appreciations, it is necessary that all players be provided with guidance and instruction in personal conduct both as participants in, and spectators at, athletic contests.

Why Should a Child Not Specialize  
Unduly at an Early Age?

My firm belief is that we should never encourage a boy or girl to become too narrow a specialist early in his or her sports career. I know this contradicts the current wisdom that only through early, intensive specialization can we hope to create the international gold-medal winner. Nevertheless, I contend that no athletic program for any school, community, state, province, or nation should exploit the young athlete. "Sport was made for people, not people for sport," asserted Arthur Steinhaus rightfully in mid-twentieth century. Conversely, we shouldn't encourage a young person to be a dilettante either, because the degree of organic vigor accruing to the individual is lessened when the purpose behind the participation is social recreation--and accordingly increased when the element of serious competition is introduced.

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Why Should We Offer Youth More in Life Than Sport?

Despite this steady increase in competitive sport offerings, just about all of us would admit readily that there is, and should always be, more to life than sport. We are quick to criticize the

young person who doesn't appear to be rounding into normal maturity. At a certain age we typically expect youth to become interested in the opposite sex, occasionally a mistaken expectation today--and develop heterosexual social recreational interests. We like to think also that young people are developing in other areas of recreational interest--in communicative interests such as conversation and discussion, as well as in writing; in learning interests that indicate a desire to know more about many aspects of the world that interest them; and in creative and aesthetic interests where the opportunity is afforded to create beauty according to individual appreciation of what constitutes artistic expression of form, color, sound, or movement.

However, I must state candidly that we can't state absolutely or precisely that such-and-such a program should be followed. Living one's life will always be (we hope) an art rather than a science. Nevertheless, we should proceed basically on the best available theory based on scientific findings. The opinions of educators, of medical scientists, and of social scientists point in a certain direction, of course, but often these conclusions are still based on inadequate evidence.

Why Should We Guarantee the Best Type  
of Sport and Physical Activity Experience to Youth?

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#### Under What Circumstances Should We Criticize Those Who Sponsors Sports for Youth Too Quickly

If indeed adequate personnel, facilities, and programs are needed and, if "John Q. Citizen" doesn't fully appreciate this fact and is unwilling to see that these services are available, I believe it is grossly unfair and mildly despicable for anyone to automatically criticize those who would sponsor a variety of leagues and tournaments for youth. I would like to point out, however, that parents and school authorities should "either put up or shut up!" If parents want fine programs of sport, exercise, dance, and play for children and youth in the schools, the schools definitely have a prior claim to children for such programs during the school year! If the "enlightened citizenry" don't want these programs offered through the schools, they have a responsibility to provide these activities on an equal-opportunity basis through community recreation programs when the schools are not in session. If the public doesn't want to make these activities available either through the schools or the community recreation programs, it (the public) is simply stupid and ignorant and should somehow be enlightened. It is that simple, and yet that complex.

#### What Is a Suggested Formula for the Average Village, Town, or City

At this point let us be optimistic and prospective about this important matter. Accordingly, I would like to offer a "formula" that could well be tried out in communities of all sizes- and indeed is functioning in enlightened centers already. What I am recommending is steadily increasing cooperation between the recreation director and the physical educator/coach already.

Basically, we know that boys and girls from eight to, say, 13 years of age are an interesting and challenging group with which to work. They are typically eager and anxious to try almost everything and anything. They respond readily to suggestion, and it makes us happy to see them at play (and occasionally "at work" too!).

As parents and enlightened citizens, we should encourage recreation directors to work more closely with school principals, the physical education supervisors (if your community is fortunate enough to have such people), and the high school physical activity educators and coaches. You may say that your community is already doing this to a degree. Nevertheless, I'll wager that not many communities have come up with the idea of encouraging the high school physical activity education men and women to suggest coaches for your teams form a leaders corps, young coaches of both sexes who would receive planned recognition and small honoraria for devoted, capable assistance. These young people might even join the profession eventually.

Here, I feel, is our greatest potential for coaching leadership. I am certain that in most communities we are not making the best possible use of such an excellent source for leadership. Incidentally, along the way we could be running clinics for these young people to develop their leadership potential even further. Also, most of these young people are going to stay right in your community, and it would be useful to them and the community to encourage this idea of community service through an internship experience. Some of them might even go on to follow this type of endeavor as a profession.

*Let's Ask Ourselves a Few Questions  
About Our Approach to Sport Sponsorship*

Now, let's ask ourselves a few questions when we are contemplating the sponsorship of competitive sports programs for youth as follows:

1. Are we planning cooperatively with all concerned (the participant, the parents, the

- recreation director, the principal, the physical educator/coach, and local agencies)?
2. What values are we seeking for youth through the medium of competitive sports programming?
  3. Are we placing sufficient emphasis upon the achievement of skills, cooperation, sportsmanship, and the enjoyment of the game?
  4. Will the promotion of this activity result in the neglect of other boys and girls not sufficiently skilled to participate at this level?

*What Is the Challenge of Competitive Sport?*

Finally, here is the situation that all parents and community leaders face. The great challenge is--not to eliminate athletic competition for children--but to so employ the competitive sport experience that those inherent values for which we are all working will become a reality. I am not against competition for youth; I am against certain types of negative experiences in sport. We must work to achieve the available positive values through the agency of properly led, adequately equipped and housed, school and community sport programs. Sport is only worthwhile if it serves youth as a socially useful servant.

**The Olympic Games:  
A Question of Values**

Down through the years since their 1896 revival, there has been a steady increase in the amount and type of complaints lodged against the "modern" Olympic Games. In 1988 (p. 79 et ff.) Sir David Rees-Mogg, actually 20 years ago as these words are being written, listed 15 reasons why he would not be attending the Games any more. Basically, he argued that the disvalues had significantly exceeded the social and individual values resulting from the whole enterprise. In the present analysis I considered the question briefly from the standpoint of both the social values and the individual values. My conclusion is that a country should make every effort to answer four basic questions before it supports any

or all competitive sport, as well as deciding to send a team to the Games..

There's a vocal minority who believe the Olympic Games should be abolished. There's another minority, including the Games officials and the athletes, who presumably feel the enterprise is doing just fine with just a few minor problems. There's a larger minority undoubtedly solidly behind the commercial aspects of the undertaking. They have a good thing going; they like the Games the way they are developing--the bigger, the better! Finally, there's the vast majority to whom the Olympics are either interesting, somewhat interesting, or a bore. This "vast majority," if the Games weren't there every four years, would probably agree that the world would go on just the same, and some other social phenomenon would take up their leisure time.

The people, no doubt, love a spectacle. The 2000 Olympic Games held in Sydney, Australia, for example, were a spectacle, from start to finish. Sydney, Australia evidently wanted worldwide recognition. Without doubt, Sydney got recognition! The world's outstanding athletes wanted the opportunity to demonstrate their excellence. From all reports they had such an occasion to their heart's and ability's content. The International Olympic Committee, along with their counterparts in each of the 200 participating nations (plus!), earnestly desired the show to go on; it went on with a bang! Obviously, Sydney spent an enormous amount of money and energy to finance and otherwise support this extravaganza and surrounding competition. The IOC and its affiliates presumably remained solvent for another four years, while Sydney contemplates its involvement with this enormous event and its aftermath. "Problem, what problem?" most people in the public sector would assuredly ask if they were confronted with such a question.

### *The Problem*

This analysis revolves around the criticisms of the "abolish the Games group," including Sir Rees-Mogg, as mentioned above, one of the Olympic Movement's most vituperative opponents. He



believes the problem is of enormous magnitude. In fact, he lists fifteen sub problems in no particular order of importance except for the first criticism that sets the tone for the remainder: “The Olympic Games have become a grotesque jamboree of international hypocrisy. Whatever idealism they once had has been lost. The Games now stand for some of the things which are most rotten and corrupt in the modern world, for prestige, nationalism, publicity, prejudice, bureaucracy, and the exploitation of talent” (p. 7).

It would not be appropriate to enumerate here in great detail the remaining 14 problems and issues brought forward by Rees-Mogg. Simply put, however, he states that “The Games have been taken over by a vulgar nationalism, in place of the spirit of internationalism for which they were revived” (p.7). He decries also that, in addition to promoting racial intolerance, “the objectives of many national Olympic programs is the glorification and self-assertion of totalitarian state regimes,” often “vile regimes guilty of many of the crimes which the Olympic Games are supposed to outlaw” (p. 7).

Rees-Mogg decries still further “The administration of the Olympic Games [that] is politically influenced and morally bankrupt” (p. 7). Additionally, at this point, he asserts that “the international bureaucracies of several sports have become among the most odious of the world.” In this respect he lashes out especially at tennis, chess, cricket, and track and field. Still further, he charges that threats by countries to boycott the Olympics have time and again made it a political arena akin to the United Nations.

The messenger has not yet completed his message. Rees-Mogg condemns “the worship of professionally abnormal muscular development,” and states that it is “a form of idolatry to which ordinary life is often sacrificed” (p. 7). Since these words were written in 1988, these problems have assuredly not been corrected. They have actually worsened (e.g., ever-more drugs to enhance performance, bribery of officials assigned to site selection). The entire problem of drug ingestion to promote bodily

development for enhanced performance has now become legendary. Couple this with over-training begun at early ages in selected sports for both boys and girls, and it can be argued safely that natural, all-round development has been thwarted for a great many young people. This is not to mention the fact that only a minute number makes it through to "Olympic glory." More could be said, but the point has been made. Basically, Rees-Mogg has claimed that it has become a world "in which good values are taken by dishonest men and put to shameful uses" (p. 8).

#### *Social Forces as Value Determinants*

In this discussion about the Olympic Games, it may be worthwhile to first take a brief look at the "Olympic Games Problem" from the standpoint of the discipline of sociology. This is because in an analysis such as this, the investigator soon realizes the importance of the major social forces (e.g., values, economics, religion) as determinants of the direction a society may take at any given moment. Sociology can indeed help with the question of values. For example, Parsons' complex theory of social action can be used to place any theory of social or individual values in perspective. His general action system is composed of four major analytically separable subsystems: (1) the cultural system, (2) the social system, (3) the psychological system, and (4) the system of the behavioral organism. The theory explains how these subsystems compose a hierarchy of societal control and conditioning (See p. 74 et ff. above; also, see Johnson, 1969, pp. 46-58; Johnson, 1994, pp. 57 et ff.).

As explained earlier in more detail (see pp. 45-53), the cultural system at the top in the action-theory hierarchy provides the basic structure and its components, in a sense, thereby, programming the complete action system. The social system is next in descending order; it has to be more or less harmoniously related to the functional problems of social systems. The same holds for the structure and functional problems of the third level, the psychological system (personality), and the fourth level, the system of the behavioral organism. Further, the subsystem of culture exercises "control" over the social system, and so on up and down the scale. Legitimization is provided to the level below

or “pressure to conform” if there is inconsistency. Thus, there is a “strain toward consistency” among the system levels, led and controlled from above downwards.

What is immediately important to keep in mind is that there are four levels of structure within the social system itself (e.g., Hong Kong as a social system within Southeast Asia and, more recently, in its developing relationship with Mainland China’s culture). Proceeding from the highest to the lowest level, i.e., from the general to the more specific, we again find four levels that are designated as (1) values, (2) norms, (3) the structure of collectivities, and (4) the structure of roles. All of these levels are normative in that the social structure is composed of sanctioned cultural limits within which certain types of behavior are mandatory or acceptable. Keep in mind for the present discussion that values are at the top --the highest level--and that there are many categories of values (scientific, artistic, sport, and values for personalities, etc.). These social values--including sport values too, of course--are assessments of the ideal general character for the social system in question. Finally, the basic point to keep in mind here is that individual values about sport will inevitably be “conditioned” by the social values prevailing in any given culture. In other words, there will be very strong pressure to conform.

#### *Use of the Term “Value” in Philosophy*

Moving from the discipline of sociology to that of philosophy, the investigator will use the term “value” as equivalent to the concepts of “worth” and “goodness.” The opposite of these terms (i.e., “evil”) will be referred to as “disvalue.” It is possible, also, to draw a distinction between two kinds of value; namely, intrinsic value and extrinsic value. When a human experience has intrinsic value, therefore, it is good or valuable in itself--i.e., an end in itself. An experience that has extrinsic value is one that brings about goodness or value also, but such goodness or value serves as a means to the achievement of something or some gain in life.

One of the four major subdivisions of philosophy has been called axiology (or the study of values). [This was discussed

earlier on pp. 82-84] Until philosophy's so-called "Age of Analysis" became so strongly entrenched in the Western world at least, it was argued typically that the study of values was the end result of philosophizing as a process. It was argued that a person should develop a system of values consistent with his/her beliefs in the subdivisions of metaphysics (questions about reality), epistemology (acquisition of knowledge), and logic (exact relating of ideas). Some believed that values existed only because of the interest of the "valuer" (the interest theory). The existence theory, conversely, held that values exist independently in the universe, although they are important in a vacuum, so to speak. They could be considered as essence added to existence, so to speak. A pragmatist (e.g., an experimentalist) views value in a significantly different manner (the experimentalist theory). Here values that yield practical results that have "cash value" bring about the possibility of greater happiness through more effective values in the future. One further theory, the part-whole theory, is explained by the idea that effective relating of parts to the whole brings about the highest values (Zeigler, 1989, pp. 29-31).

#### *Domains of Value Under Axiology*

The study of ethics under axiology considers morality, conduct, good and evil, and ultimate objectives in life. There are a number of approaches to the problem of whether life, as humans know it, is worthwhile. Some people are eternally hopeful (optimism), while others wonder whether life is worth the struggle (pessimism). In between these two extremes there is the golden mean (meliorism) that would have humans facing life boldly while striving constantly to improve one's situation. In the latter instance it is not possible to make final decisions about whether good or evil will prevail in the world.

A second most important question under ethics is what is most important in life for the individual. This is a fundamental question, of course, in this discussion about human values in relation to the Olympic Games. What is the ultimate end of a person's existence? Some would argue that pleasure is the highest good (hedonism). One position or approach under hedonism in modern history is known as utilitarianism. Here society becomes the focus, not the

individual. The basic idea is to promote the greatest happiness for the greatest number in the community. Another important way of looking at the summum bonum (or highest good) in life is called perfectionism. With such an approach the individual is aiming for complete self-realization, and a similar goal is envisioned for society as well.

A logical progression following from an individual's decision about the greatest good in life is the standard of conduct that he or she sets for the "practice of living." A naturalistic approach would not have a person do anything that leads to self-destruction; self-preservation is basic. In the late 18th century in Germany, Immanuel Kant, known as an idealist, felt that a person should act on only what should be considered a universal law. Similarly, orthodox religion decrees that humans must obey God's wishes that have been decreed with a purpose for all humankind. Pragmatism, defined loosely, suggests a trial run in a person's imagination to discover the possible consequences of planned actions.

Continuing with this line of philosophic thought a bit further because of the obvious relationship it has to involvement of some sort with the Olympic Games (i.e., as participant, official, coach, governing body member, advertiser, governmental official, what have you?), certain interests we develop are apt to guide people's conduct in life. Those who are too self-centered are egotistical (egoism), while those feel their life purpose is to serve others are called altruistic (altruism). Many would argue, however, that Aristotle's concept of the "golden mean" should be deemed best, a desirable aim for a person to fulfill with his or her life span.

There are, of course other areas of value under the axiology subdivision of philosophy over and above ethics that treats moral conduct (e.g., aesthetics, that has to do with the "feelings")

aspects of a human's conscious life). Further, because there has been a need to define still further values in the life of humans, specialized philosophies of education and religion have developed, for example. This applies further to a sub department of the mother discipline of philosophy that has become known as sport philosophy. In sport philosophy, people would presumably make decisions about the kind, nature, and worth of values that are intrinsic to, say, the involvement of people in sport however defined.

#### *An Assessment of the Problem*

The problem, the author believes, is this: opportunities for participation in all competitive sport, not just Olympic sport, moved historically from amateurism to semi-professionalism, and then on to full-blown professionalism. The Olympic Movement, because of a variety of social pressures, followed suit in both ancient times and in the present. When the International Olympic Committee gave that final push to the pendulum and openly admitted professional athletes to play in the Games, they may have pleased most of the spectators and all of the advertising and media representatives. But in so doing the floodgates were opened completely, and the original ideals upon which the Games were reactivated were completely abandoned. This is what caused Sir Rees-Mogg to state that crass commercialism had won the day. This final abandonment of any semblance of what was the original Olympic ideal was the proverbial "straw that broke the camel's back." This ultimate decision regarding eligibility for participation has indeed been devastating to those people who earnestly believe that money and sport are like oil and water; they simply do not mix! Their response has been to abandon any further interest in, or support for, the entire Olympic Movement.

The question must, therefore, be asked: "What should rampant professionalism in competitive sport at the Olympic Games mean to any given country out of the 200+ nations involved?" This is not a simple question to answer responsibly. In this relatively brief statement, it should be made clear that the professed social values of a country should ultimately prevail, and we can only hope that they will prevail in the final analysis.

However, this ultimate determination will not take place overnight. The fundamental social values of a social system will eventually have a strong influence on the individual values held by most citizens in that country, also. If a country is moving toward the most important twin values of "equalitarianism". and achievement, for example, what implications does that have for competitive sport in that political entity under consideration? The following are some questions that should be asked before a strong continuing commitment is made to sponsor such involvement through governmental and/or private funding:

1. Can it be shown that involvement in competitive sport at one or the other of the three levels (i.e., amateur, semiprofessional, professional) brings about desirable social values (i.e., more value than disvalue)?
2. Can it be shown that involvement in competitive sport at one or the other of the three levels (i.e., amateur, semiprofessional, or professional) brings about desirable individual values of both an intrinsic and extrinsic nature (i.e., creates more value than disvalue)?
3. If the answers to Questions #1 and #2 immediately are both affirmative (i.e., that involvement in competitive sport at any or all of the three levels postulated [i.e., amateur, semiprofessional, and professional sport] provides a sufficient amount of social and individual value to warrant such promotion), can sufficient funds be made available to support or permit this promotion at any or all of the three levels listed?
4. If funding to support participation in competitive sport at any or all of the three levels (amateur, semiprofessional, professional) is not available (or such participation is not deemed advisable), should priorities--as determined by the expressed will of the people--be established about the

importance of each level to the country based on careful analysis of the potential social and individual values that may accrue to the society and its citizens from such competitive sport participation at one or more

### *Summary*

In this analysis using Hong Kong as an example, I simply asked whether a country should be involved with, or continue involvement with, the ongoing Olympic Movement--as well as all competitive sport--unless the people in that country first answer some basic questions. These questions offered here ask directly to what extent such involvement can be related to the social and individual values that the country holds as important for all of its citizens. I argued that, initially, study will be needed to determine whether sport competition at either or all of the three levels (i.e., amateur, semiprofessional, and professional) does indeed provide positive social and individual value (i.e., more value than disvalue) in the country concerned.

Then careful assessment--through the efforts of qualified social scientists and philosophers--should be made of the populace's opinions and basic beliefs about such involvement. If participation in competitive sport at each of the three levels can make this claim to being a social institution that provides positive value to the country, these efforts should be supported to the extent possible--including the sending of a team to future Olympic Games. If sufficient funding for the support of all three levels of participation is not available, from either governmental or private sources, the expressed will of the people should be established to determine what priorities will be invoked.

### **A Call for Professional Reunification**

The placing of increased emphasis on their own profession is an important point for the physical activity educators/sport coaches today, because it is symptomatic of the many divisions that have developed in the past 50-60 years. Physical activity educators in the United States, for example, now recognize full



well that there are indeed allied professions represented to a greater or lesser extent in the Alliance (AAHPERD). It is no longer a question of bringing these other professions back into the physical activity education fold; they are gone forever. However, in their own interest and that of physical activity education and sport, they must be kept as closely allied as possible.

What is really crucial at the moment is that physical activity educators seek to bring about a recognizable state of **REUNIFICATION** within what is here being called the physical activity education and sport. If the present splintering process taking place is not reversed, both in the United States and in Canada, prospects for the future may be bleak indeed.

The profession must figure out the ways and means of unifying the various aspects of its own profession to at least a reasonable degree. Here the reference is to human movement, human motor performance, or developmental physical activity--however it is eventually defined--in exercise, sport, and related expressive movement for those who are qualified and officially recognized and officially certified in the theory and practice of such human movement--be they performers, teachers/coaches, teachers of teachers/coaches, scholars and researchers, practitioners in alternative careers, or other professional practitioners not yet envisioned.

To this point my position is that "we are not dead or even dying," because death implies complete inactivity. It could be argued that the field is presently quiescent, in that many seem to be following a "business as usual" approach characterized by (1) unimaginative programs, (2) routine drill with inadequate motivation, (3) too much free play even though inadequate skill levels prevail, and (4) teacher pedantry. With fifty states and commonwealths and ten provinces and three territories in Canada, and excluding Mexico (as we are prone to do typically) to consider on a continental basis, we simply cannot speak with authority as to the present state of what is called physical (activity) education generally, much less offer a specific, detailed analysis on a state-by-state or province-by-province basis.

Therefore, we will take a different tack and listen for a moment to one of our severest critics, Harold VanderZwaag of The University of Massachusetts, Amherst. For years he argued vigorously that physical education has become an anachronism, that what it's all about is sport, dance, play, and exercise, all functioning quite separately within education and in society at large. What he suggested is "elimination of the field as such" (VanderZwaag, in Zeigler, 1982, p. 54). Where "it's at," he says, is "sport management!"

(Note: Interestingly since Dr. VanderZwaag made that statement, there are now more than 200 academic programs in sport management in North America. However, as significant as this development has been in the provision of management personnel for competitive, commercialized sport, the emphasis accordingly has not been on developmental physical activity for normal, special, and accelerated populations. This is where the profession of physical education and sport should retain its place and identity!)

VanderZwaag's argument challenges physical activity education and sport to define more carefully (or redefine) the very core of what it is all about when it requests space and time in the general education curriculum. Frankly, this is more than just a debate about terminology (e.g., the Germans have substituted the terms "sport" and "sport science" (*Sport und Sportwissenschaft*) for the former "physical education" (or körperlicher Erziehung). What knowledge, competencies, and skills are achieved through the medium of what has been called the physical education program for more than a century? It is useless to argue that other subject-matters haven't been this precise in making their case for inclusion in the curriculum. That's their problem; physical activity education and sport has its own that must be resolved very soon.

VanderZwaag's criticism and recommendation was not a completely isolated case. For example, consider the hypothetical case of a program called the department of kinesiology (or human kinetics) being eliminated from the leading university in a

particular state or province. (Without singling out the state by name, this already happened, of course). For the past 30 years at least higher education has been in unusual difficulty financially. The extent of this hardship has varied from state to state and region to region. (The same problem came to Canada, but a bit later. Professionals in educational institutions often buy their own paperclips, staples, and stamps to do their own professional work.)

When university administrators have their backs to the wall financially, they obviously begin to look around for places to cut back arguing that only those programs central to the university mission can remain. If their glance happens to fall (1) on a department, unit, or division called "human kinetics," "kinesiology," or "sport studies" (formerly known as the physical education department), and (2) the undergraduate enrollment of this unit has been falling off, and (3) the many other arguments that can be mustered typically prevail, it is understandable that the rather desperate president or vice-president (academic) is going to think that human kinetics is one place where a considerable saving can be effected. "After all," he or she may argue, "there are six--or eight or 10 or 36!--other colleges and universities in the state turning out physical educators and coaches." Also, the quality of research in such units has often been questioned, arguably because they have been located in professional schools of education.

Further, this newly named department may also be "easy pickins," since it has relatively few tenured members, being completely separate from intercollegiate athletics and (possibly) intramural and recreational sports as well. In these activities (unfortunately typically designated as extracurricular), it is often the case that they are self supporting and can't be expected to provide much support to an academic unit that has not regarded them as being part of the department's basic structure.

Let us follow this hypothetical situation along a bit further because it gets to the heart of the problem of physical activity education and educational sport in a college or university setting.

Members of the profession should be able to present a strong case for the support of a discipline that purports to examine "human motor performance in developmental physical activity in sport, exercise, and related expressive activities" within the academic program of the leading university in every state or province on the continent. It can be argued, also, that the field is unique, and that no other unit purports to have as its primary aim doing what it claims to do.

Further, since men and women must move in a great variety of ways in order to survive and to experience a desirable quality of life, it can be stated that it is essential to study this phenomenon in order to help people of all ages, be they normal, accelerated, or special-population individuals, to move with the greatest possible efficiency and with the maximum amount of pleasure and reward that comes from such movement. Additionally, it can now be argued successfully that lifetime involvement in developmental physical activity will actually help people live longer!

#### *Steps That Could Well Be Taken*

1. Problem situations such as those described above remind us that, first, if it is decided to change the name of a department (at whatever level of education), the basic terms offered for use should be fully understandable to people. (For example, there is the contested tale of a physics professor's reply to a plan to change a departmental name to "human kinetics." He stated, "Well, I suppose I shouldn't object too much if you want to call yourself by a term that is a subdivision of my field.") Interestingly, however, the word "kinesiology" has been in the dictionary for many years--but it never seemed to be used very much. However, the word "kinesiology" relates to all human movement, and there are many applied kinesiologists today in alternative medicine. As a result, the term requires delimitation for the purpose of physical education and educational sport.

2. The disciplinary unit in college and university circles is certainly best advised to strive for independent status (i.e., not under a school of education, perhaps under an arts and science division, but most desirably as completely separate, multipurpose division or unit within higher education. This is definitely better than following the "splintering pattern" that seems to be occurring so frequently at present. In such cases "small splinters are easier to excise," whereas units with basic physical-education instructional programs, professional education, and disciplinary-based programs, intramurals and recreational sports programs, intercollegiate programs, and programs in allied fields (e.g., health education) are harder to get at typically. There are so many *functional* cross-appointments.
3. The field is unwise to fight the idea that it has a hybrid status within higher education. By that is meant that it is not only a professional unit such as law is. It can also argue that it is a basic general education unit for all on campus (such as the subject-matter English), as well as being a department or division that can be regarded as a discipline because faculty members are seeking to add to the body of knowledge about human motor performance in developmental physical activity in exercise, sport, and related expressive activities. Because of this last very important point, the field must continue to insist that all teachers/coaches in higher education be *scholarly* people. A university professor should be expected to generate and disseminate his or her knowledge in *either* so-called scholarly and/or professional journals (or clinics, textbooks, and monographs).
4. This brings up another important point that was touched on briefly above: professors of physical education and--say--kinesiology in universities

would be well advised to *use their own terms* to describe what it is they are offering in our courses for students. If they persist in using course names like sociology of sport and exercise physiology, they are simply asking for future problems. Additionally, they have on their rosters typically a substantive block of professors who do not possess advanced degrees in these other disciplines, but who persist in identifying themselves as psychologists, physiologists, sociologists, historians, etc. If they feel that they *must* use the names of other disciplines, they should always put words like "sport" or "exercise" first. Better yet, use phrases like "functional effects of physical exercise" or "socio-cultural aspects of sport and exercise."

5. The field should publicize its willingness to serve the total community, including citizens of all ages within the political constituency that it has a responsibility for jurisdictionally. (In this connection, reflect on the incident of a track and field coach who was denied tenure by his dean because his publications were not refereed. Nevertheless, the outcry from the community and surrounding counties can still be heard. He received his tenure from a "higher level"!
6. Finally, on this important point of status, as true professionals in a field that has the potential to become an important profession (or series of allied professions), the field of physical activity education and sport has a responsibility to press for statewide or province-wide rationalization of its various program offerings so that equal opportunity will prevail for qualified citizens of all ages, abilities, colors, and creeds. To accomplish this, the field will have to join with colleagues and like-minded people wherever they may be found to implement lobbying techniques with legislators and other groups at all levels of society (Zeigler, 1990, pp. 9-10).

## Looking to the Future: A Futuristic Approach

So "what is the problem," you might say. "If we indeed have made so much headway in the development of our body of knowledge, admittedly with significant help also from the efforts of those in our allied professions and related disciplines, why can't we just 'get on with it'?" This is a good question, but it also reflects our collective naiveté. As a profession we simply have not been able to "get in league with the future." We haven't even as a profession begun to officially recognize what the scholarly and scientific advances as explained above in the past three decades, much less what must be done to rescue us from the present doldrums in which we are reclining because of changing social conditions.

First, I believe that we must make a concerted effort to understand what futuristics or futurology is all about. The next step should be to apply these findings to one aspect of our lives--in this case, the possible future of the profession of physical education and educational sport. In Melnick's *Visions of the Future*, a 1984 publication of the Hudson Institute, three ways of looking at the future are suggested: (1) the possible future, (2) the probable future, and (3) the preferable future (p. 4).

As one might imagine, the *possible* future includes everything that *could* happen, and thus perceptions of the future must be formed by us individually and collectively. The *probable* future refers to occurrences that are likely to happen, and so here the range of alternatives must be considered. Finally, the *preferable* future relates to an approach whereby people make choices, thereby indicating how they would like things to happen. Underlying all of this are certain basic assumptions or premises such as (1) that the future hasn't been predetermined by some force or power; (2) that the future cannot be accurately predicted because we don't understand the process of change that fully; and (3) that the future will undoubtedly be influenced by choices that people make, but won't necessarily turn out the way they want it to be (Amara, 1981).

A variety of people have been predicting the future for thousands of years, undoubtedly with a limited degree of success.

Considerable headway has been made, of course, since the time when animal entrails were examined to provide insight about the future (one of the techniques of so-called divination). Nowadays, for example, methods of prediction include forecasting by the use of trends and statistics. One of the most recent approaches along these these lines has been of great interest to me because I have been using a variation of this technique for more than 30 years with a persistent problems approach (originated by John S. Brubacher, 1947) leading to the analysis of our field (Zeigler, 1964, 1968, 1977a, 1977b, 1979, 1989, 2003). I am referring to the work of John Naisbitt and The Naisbitt Group as described in *Megatrends* (1982) and *Megatrends 2000* (1990). These people believe that "the most reliable way to anticipate the future is by understanding the present" (p. 2). Hence they monitor occurrences all over the world through a technique of descriptive method known as *content analysis*. They actually keep track of the amount of space given to various topics in newspapers--an approach they feel is valid because "the news-reporting process is forced choice in a closed system" (p. 4).

One of the "millennial megatrends" delineated by the work of the Naisbitt Group that appears to have significant implications for physical education and sport has been designated as the "Age of Biology" (1990, pp. 241-269). Explaining that biotechnology is rapidly becoming a powerful influence in our lives, Naisbitt and Aburdene stress that people should not be "somewhat put off by technology, and the confusing ethical component of biotechnology" because "the issues of biotechnology will not got away" (p. 242). The possibility of ultimately being able to manipulate inherited characteristics will have tremendous implications for the future as humans get involved in developmental physical activity in exercise and sport.

Melnick and associates, in *Visions of the Future* (1984), discuss a further aspect of futuristics--the question of "levels of certainty." They explain that the late Herman Kahn, an expert in this area, often used the term "Scotch Verdict" when he was concerned



about the level of certainty available prior to making a decision. This idea was borrowed from the Scottish system of justice in which a person charged with the commission of a crime can be found "guilty," "not guilty," or "not been proven guilty." This "not been proven guilty" (or "Scotch") verdict implies there is enough evidence to demonstrate that the person charged is guilty, but that insufficient evidence has been presented to end all reasonable doubt about the matter. Hence a continuum has been developed at one end of which we can state we are 100% sure that such-and-such is not true. Accordingly, at the other end of the continuum we can state we are 100% sure that such-and-such is the case (pp. 6-7). Obviously, in between these two extremes are gradations of the level of certainty. From here this idea has been carried over to the realm of future forecasting.

Next, as mentioned earlier (p 256 et ff.), we have been exhorted to consider the "Great Transition" that humankind has been experiencing, how there has been a pre-industrial stage, an industrial stage and, finally, a postindustrial stage that appears to be arriving in North America first. Each of the stages has its characteristics that must be recognized. For example, in pre-industrial society there was slow population growth, people lived simply with very little money, and the forces of nature made life very difficult. When the industrial stage ("modernization") entered the picture, population growth was rapid, wealth increased enormously, and people became increasingly less vulnerable to the destructive forces of nature. The assumption is that the comprehension of the transition occurring can give us some insight as to what the future might hold--not that we can be "100% sure." Yet at least we might be able to achieve a "Scotch Verdict" (p. 47). If North America is arguably that part of the world that is the most economically and technologically advanced, and will complete the Great Transition by becoming a postindustrial culture, than we must be aware of what this all means for our society. Melnick explains that we may have already entered a "super-industrial period" of the Industrial Stage in which "projects will be very large scale, services will be readily available, efficient and sophisticated, people will have vastly increased leisure time, and many new technologies will be created" (pp. 35-37).

It is important that we understand what is happening as we move further forward into what presumably is the final or third stage of the Great Transition. First, it should be made clear that the level of certainty here in regard to predictions is at Kahn's "Scotch Verdict" point on the continuum. The world has never faced this situation before, so we don't know exactly how to date the beginning of such a stage. Nevertheless, it seems to be taking place right now (the super-industrial period having started after World War II). As predicted, those developments mentioned above (e.g., services readily available) appear to be continuing. It is postulated that population growth is slower than it was 20 years ago; yet, it is true that people are living longer. Next it is estimated that a greater interdependence among nations and the steady development of new technologies will contribute to a steadily improving economic climate for underdeveloped nations. Finally, it is forecast that advances in science and accompanying technology will bring almost innumerable technologies to the fore that will affect life styles immeasurably all over the world.

The important points to be made here are emerging rapidly. First, we need a different way of looking at the subject of so-called natural resources. In this interdependent world, this "global village" if you will, natural resources are more than just the sum of raw materials. They include also the application of technology, the organizational bureaucracy to cope with the materials, and the resultant usefulness of the resource that creates supply and demand (p. 74). The point seems to be that the total resource picture (as explained here) is reasonably optimistic *if correct decisions are made* about raw materials, energy, food production, and use of the environment. These are admittedly rather large "IFS" (pp. 73-97). Kennedy (1993) also points out the difficulty "of international reform" in this connection as he writes of the "apparent inevitability of overall demographic and environmental trends" that the world is facing (p. 335).

Finally in this "forecasting the future" section, the need to understand global problems of two types is stressed. One group is called "mostly understandable problems," *and they are solvable*. Here reference is made to (1) population growth, (2) natural

resource issues, (3) acceptable environmental health, (4) shift in society's economic base to service occupations, and (5) effect of advanced technology. However, it is the second group classified as "mostly uncertain problems," and *these are the problems that could bring on disaster*. First, the Great Transition is affecting the entire world, and the eventual outcome of this new type of cultural change is uncertain. Thus we must be ready for these developments attitudinally. Second, in this period of changing values and attitudes, people in the various countries and cultures have much to learn, and they will have to make great adjustments as well. Third, there is the danger that society will--possibly unwittingly--stumble into some irreversible environmental catastrophe (e.g., upper-atmosphere ozone depletion). Fourth, the whole problem of weapons, wars, and terrorism, and whether the world will be able to stave off all-out nuclear warfare. Fifth, and finally, whether bad luck and bad management will somehow block the entire world from undergoing the Great Transition successfully (pp. 124-129)--obviously a great argument for the development of management art and science .

#### *What to Avoid in the Near Future*

Transposing this approach to the future to the present situation of physical activity education and sport, and thereby to recommend what we *should do* in the years immediately ahead, we should undoubtedly give brief consideration to the question of *what to avoid* along this path (adapted from Zeigler in Welsh, 1977, pp. 58-59). First, there is evidence to suggest that we must maintain a certain flexibility in philosophical approach. This will be difficult for some who have worked out definite, explicit philosophic stances for themselves--especially those people who have positions that are extreme either to the right or left. For those who are struggling along with only *an implicit sense of life* (as defined by Rand, 1960), having philosophic flexibility may be even more difficult--they don't fully understand where they are "coming from!" All of us know people for whom Toffler's concepts of "future shock" (1970) and "third wave world" (1980) have become a reality. Life has indeed become stressful for these individuals.

Second, I believe that we as individuals must avoid what might be called "naive optimism" or "despairing pessimism" in the years ahead. What we should assume, I believe, is a philosophical stance that may be called "positive meliorism"--a position that assumes that we should strive consciously to bring about a steady improvement in the quality of our lives. This second "what to avoid" item is closely related to the recommendation above concerning flexibility in philosophical approach, of course. We can't forget, however, how easy it is to fall into the seemingly attractive traps of either blind pessimism or optimism.

Third, I believe the professional in physical activity education and sport should continue to strive for "just the right amount" of freedom in his or her life generally and in professional affairs as well. Freedom for the individual is a fundamental characteristic of a democratic state, but it must never be forgotten that such freedom as may prevail in all countries today had to be won "inch by inch." It is evidently in the nature of the human animal that there are always those in our midst who "know what is best for us," and who seem anxious to take hard-won freedoms away. This seems to be true whether crises exist or not. Of course, the concept of "individual freedom" cannot be stretched to include anarchy; however, the freedom to teach responsibly what we will in physical activity education and sport, or conversely the freedom to *learn* what one will in such a process, must be guarded almost fanatically.

A fourth pitfall in this matter of avoidance along the way is the possibility of the development of undue influence of certain *negative* aspects inherent in the various social forces capable of influencing our culture and everything within it (including, of course, physical education and sport itself). Consider the phenomenon of nationalism, how an overemphasis in this direction can destroy a desirable world posture or even bring about unconscionable isolationism. Another example of a "negative" social force that is not understood generally is the clash between capitalistic economic theory and the environmental crisis that has developed. The world must not proceed indefinitely with the idea that "bigger" is necessarily "better."

Fifth, moving back to the realm of education, we should be careful that our field doesn't contribute to what has consistently been identified as a fundamental anti-intellectualism (e.g., a coach mouthing ungrammatical platitudes). On the other hand, "intelligence or intellectualism for its own sake" is far from being the answer to our problems. As long ago as 1961, Brubacher asked for the "golden mean" between the cultivation of the intellect and the cultivation of a high degree of intelligence because it is needed as "an instrument of survival" in the Deweyan sense (pp. 7-9).

Sixth, and finally, despite the ongoing and seemingly everlasting cry for a "return to essentials," and I am not for a moment suggesting that Johnny or Mary shouldn't know how to read or calculate mathematically, we should avoid imposing a narrow academic approach on students in a misguided effort to promote the pursuit of excellence. I am continually both amazed and discouraged by decisions concerning admission to undergraduate physical activity education programs made *solely* on the basis of numerical grades, in essence a narrowly defined academic proficiency. Don't throw out academic proficiency testing, of course, but by all means broaden the evaluation made of candidates by assessing other dimensions of excellence they may have! Here, in addition to actual ability in human motor performance, I include such aspects as "sensitivity and commitment to social responsibility, ability to adapt to new situations, characteristics of temperament and work habit under varying conditions of demand," and other such characteristics and traits as recommended as long ago as 1970 by the Commission on Tests of the College Entrance Examination Board (*The New York Times*, Nov. 2, 1970)

#### *Two Approaches to Consider.*

What can this analysis possibly mean to members of the sport management profession worldwide? Actually there are several choices. One choice is to do nothing, meaning that organized sport continues in the same vein as at present. This would require no great effort. In the process, "business as usual" will be supported one way or the other--by hook or by crook. What people are doing unfortunately is devoting themselves to the type

of sport that in the final analysis means least to our society and ignoring that which could mean the most! Society should be seeking the answers to such questions as (1) what is sport's prevailing drift?; (2) what are the advantages and disadvantages of sport involvement for life?; and (3) what is sport's residual impact on society?

I was personally involved in sport competitively throughout high school and college. Then, as a physical education professor, I coached university football, wrestling, and/or swimming over a period of 15 years. Finally I served in administrative capacities in university units of physical education/kinesiology in which inter-university athletics was housed. Despite this involvement, and also personally encouraging my son and daughter to become involved as participants in competitive sport, I finally decided to conduct an informal boycott of the NFL, NBA, and NFL, and professional hockey in Canada where I live!, and of all other *overly commercialized* university sport. I have been doing this for a number of years now. Frankly, to me it has become disgusting, because it is basically almost amoral. It certainly is not characterized by honesty and sportsmanship. I hate to even mention the “good foul,” “trash talk,” excessive violence, overly dangerous physical activity, illegal scouting, **drugs** (!), or other “deviational maneuvers” to “foil the enemy”! Commercialized sport also involves too much passive spectatoritis for the general public. Frankly, as presently conducted, I believe it is actually subversive to the higher purposes of democracy.

### *The Olympic Games*

Further, as explained in detail above (see pp. 310-319), I am convinced that the overly commercialized Olympic Movement with its drugs, officiating, free-loading officials, and bribery problems--not to mention its millionaire basketball, hockey, and tennis performers etc.--will eventually suffer the same fate as the ancient Games did in 336 C.E. unless radical change takes place soon. The late Baron de Coubertin and Avery Brundage must indeed be “whirling in their graves” at a rate to soon exceed the sound barrier!

## Future Societal Scenarios

### *“One World. Many Universes”?*

Walter Truett Anderson sketched *four* different scenarios as postulations for the future of earthlings in the ongoing adventure of civilization. In this essay “Futures of the Self,” taken from *The Future of the Self: Inventing the Postmodern Person* (1997), Anderson argues convincingly that current trends are adding up to an identity crisis for humankind. The creation of the present “modern self,” he explains, began with Plato, Aristotle, and with the rights of humans in Roman legal codes.

The developing conception of self bogged down in the Middle Ages, but fortunately was resurrected in the Renaissance Period described by many historians as the second half of The Middle Ages. Since then the human “self” has been advancing like “a house afire” as the Western world has gone through an almost unbelievable transformation. It appears to have started when scientists like Galileo and Copernicus influenced philosophers such as Descartes and Locke to foresee a world in which the self was invested with human rights.

Of the four different types of civilizations postulated *by* Anderson, his “One World, Many Universes” version is the most likely to occur. This is a scenario characterized by (1) high economic growth, (2) steadily increasing technological progress, and (3) globalization combined with high psychological development. Such psychological maturity, he predicts, will be possible for a certain segment of the world's population because “active life spans will be gradually lengthened through various advances in health maintenance and medicine” (pp. 251-253).

Nevertheless, a problem has developed with this dream of individual achievement of inalienable rights and privileges, one that looms large at the beginning of the 21st century. The *modern self* envisioned by Descartes, a rational, integrated self that Anderson likens to Captain Kirk at the command post of the original Starship Enterprise, appears to be having an identity crisis. The image of this bold leader (he or she!) taking us

fearlessly into the great unknown has begun to fade as alternate scenarios for the future of life on Earth are envisioned. In a world where globalization and economic “progress” seemingly *must be rejected* because of accompanying catastrophic environmental concerns or “demands,” the bold-future image could well “be replaced by a postmodern self: decentered, multidimensional, and changeable” (p. 50).

Captain Kirk, or “George W. Bush” (during his two terms) as he “boldly went where no man had gone before”, this time presumably to rid the world of terrorists and evil leaders, also faced a second crucial change. As he, and subsequent elected officials, seek to shape the world of the 21st century based on Anderson's analysis, there is another force--*the systemic-change force mentioned above*--that is shaping the future. This all-powerful force gives every reason for humankind to comprehend that it may well exceed the Earth's ability to cope.

As gratifying as such factors (i.e., terms used by Anderson) as “globalization along with economic growth” and “psychological development” may seem to the folks in a coming “One-World, Many Universes” scenario, there is a flip side to this prognosis. Anderson identifies this image as “The Dysfunctional Family” scenario. All of these benefits of so-called progress are highly expensive and available now only to relatively few of the six billion *plus* people on earth. Anderson foresees this as (1) “a world of modern people happily doing their thing; of modern people still obsessed with progress, economic gain, and organizational bigness; *and of postmodern people being trampled and getting angry*” [italics added by this author] (p. 51). As people get angrier, who dare deny that the extent of present-day terrorism in North America and elsewhere will seem like child's play.

### “The Future as History”

Concluding in a broader vein, more than a generation ago, Heilbroner (1960) showed foresight as he explained his “future as history” concept. This was a theory that America's belief in a personal “deity of history” may be short-lived in the 21st century.



He emphasized the need to search for a greatly improved "common denominator of values" (p. 170) in the face of technological, political, and economic forces that are "bringing about a closing of our historic future." As the world turns today, some may scoff at this prediction.

Yet, looking at the situation from a starkly different perspective even earlier, Toynbee (1947) came to a quite similar conclusion in his monumental *A Study of History*, but from another standpoint. He theorized that humankind must return to the one true God from whom it has gradually but steadily fallen away. You can challenge him on this opinion, as the author (an agnostic) most assuredly does. Yet, no matter--the way things are going at present--we on the Earth had best try to use our heads as intelligently and wisely as possible. As we get on with striving to make the world as effective, efficient, and humane as possible, we need to make life for all humans on Earth as replete with good, as opposed to evil, as we possibly can.

### **Concluding Statement**

However, those worldwide who are truly concerned about the future of "value-laden," competitive sport, wherever you may be, are strongly urged to get involved now with the reforms that seem so necessary (e.g., the institution, generally, and public ownership of professional sport).

In the immediate future, please seek the answer to two fundamental questions. The response to the first question might well cause action to be taken in the future to answer question #2. These questions are: (1) in what ways can we assess the present status of sport and related physical activity accurately to learn if it is--or is not--fulfilling its role as a presumably beneficent social institution? and (2)--depending on whether the answer to #1 is positive or negative, will you then have the motivation and professional zeal to do your utmost to help sport and related physical activity (and related health education) achieve what should be its rightful place in society?

The author's stance is obviously that:

*Sport and related physical activity, broadly interpreted and experienced under wise educational or recreational conditions, can indeed be a worthwhile social institution contributing vitally to the well being, ongoing health and longevity of humankind?*

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EARLE F. ZEIGLER

In *Sport as a form of human fulfillment: An organic philosophy of sport history* (Trafford.2006), Robert G. Osterhoudt concluded that sport as a social force was typically not bringing about the type of human fulfillment worldwide that it could (or should)! As I pondered this vital issue, I came to believe that the history, philosophy, and social significance of sport should be brought to the attention of the world in another interesting and important way as well. Question: Why should it be so?

Typically the reader finds a historical narrative of some aspect of sport and related physical activity that takes him or her through a chronological treatment of the subject with relatively little effort at interpretation (e.g., The Lou Gehrig Story). However, here I have followed a different approach. I did this by placing (1) selected social forces (e.g., the influence of economics on sport) and (2) selected professional concerns (e.g., the role of management on sport) in a broad socio-cultural perspective. The interested reader will find this approach to be ultimately more insightful and interpretive in the search to understand sport and physical activity's impact on society more deeply.

This historical technique is similar to that followed in the well-known *Megatrends* volumes where societal issues that appeared more regularly in the literature were carefully grouped over a period of years. I believe that the persistent (recurring) problems of sport and related physical activity should also be discussed and understood as the social forces and professional problems they engender. In this way people might fully comprehend the scope of each "persistent problem" throughout human history. *Whether competitive sport truly contributes to "the good life" has yet to be determined...*