Philosophy of Physical Activity Education
(Including Educational Sport)

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PHILOSOPHY OF PHYSICAL ACTIVITY EDUCATION
(INCLUDING EDUCATIONAL SPORT)

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(This version is as an e-book)
DEDICATION

This book is dedicated to the following men and women with whom I worked very closely in this aspect of our work at one time or another from 1956 on while employed at The University of Michigan, Ann Arbor; the University of Illinois, U-C; and The University of Western Ontario, London, Canada:

Susan Cooke, (Western Ontario, CA); John A. Daly (Illinois, U-C); Francis W. Keenan, (Illinois, U-C); Robert G. Osterhoudt (Illinois, U-C); George Patrick (Illinois, U-C); Kathleen Pearson (Illinois, U-C); Sean Seaman (Western Ontario, CA; Danny Rosenberg (Western Ontario, CA); Debra Shogan (Western Ontario, CA); Peter Spencer-Kraus (Illinois, UC)

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Dr. Joy DeSensi, University of Tennessee, and Dr. Danny Rosenberg, Brock University, Canada, 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.
# CONTENTS/CONCEPTUAL INDEX

<table>
<thead>
<tr>
<th>CONTENTS/CONCEPTUAL INDEX</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>DEDICATION</td>
<td>3</td>
</tr>
<tr>
<td>ACKNOWLEDGEMENTS</td>
<td>3</td>
</tr>
<tr>
<td>CONTENTS/CONCEPTUAL INDEX</td>
<td>4</td>
</tr>
<tr>
<td>PREFACE</td>
<td>11</td>
</tr>
<tr>
<td>PROLOGUE</td>
<td>17</td>
</tr>
<tr>
<td>The Decision to Enter the Field</td>
<td>17</td>
</tr>
<tr>
<td>The Role of the Counselor</td>
<td>17</td>
</tr>
<tr>
<td>Inadequate Philosophic Orientation</td>
<td>18</td>
</tr>
<tr>
<td>The Present Situation</td>
<td>19</td>
</tr>
<tr>
<td>The Need to Determine a Professional Philosophy</td>
<td>20</td>
</tr>
<tr>
<td>Where Do We Go from Here?</td>
<td>25</td>
</tr>
</tbody>
</table>

## CHAPTER

### PART I: INTRODUCTION

1. **ORIENTATION TO THE TWENTY-FIRST CENTURY**
   26
   - Questions and Answers
   28
   - Philosophy of History
   29
   - Toynbee’s Philosophy of History
   32
     - Civilization’s Pattern of Growth
     32
     - Themes of Action
     32
     - Breakdown of Civilization
     32
     - Characteristics of the Universal State
     33
     - Progress of Civilizations
     33
     - Western Civilization’s Status
     34
   - Speculation About the Future
   34

2. **PHYSICAL ACTIVITY EDUCATION:**
   **THE PRESENT SITUATION**
   36
   - The International Scene
   36
   - Findings and Discussion
   39
   - Recent Interesting Developments
   42
   - North America
   45
   - The Situation in Physical Activity Education and Educational Sport
   46
   - A Call for Reunification
   48
   - Steps to Be Taken
   50
   - Table 1.1 Developmental Physical Activity in Sport, Exercise and Related Expressive Movement
   52
PART II. PHILOSOPHIC ASPECTS

3. ORIENTATION TO PHILOSOPHY (Section A) 54

Role of the Philosopher 54
The Various Aims of Philosophy 55
The Branches of Philosophy 55
Historical Background 56
  *The Separation of Philosophy from Science* 56
  *Philosophical Tendencies in the Western World* 57
Methods Involved in Philosophizing 59
  *Conflicting Views about Philosophy* 59
Selected Comparisons 61
  *Philosophy Contrasted with Science* 61
  *The Decline of Philosophy* 61
  *Philosophy Contrasted with Art* 62
  *Philosophy Contrasted with Religion* 63
  *Philosophy Contrasted with Education* 63
Selected Definitions of Terms Used 64
  *Metaphysics* 64
  *Epistemology* 65
  *Logic* 66
  *Axiology* 67
Background of the Philosophy of Naturalism 68
Summary of (Naive)Naturalism in Philosophy 72
Idealism 72
  *Metaphysics* 72
    *The Nature of the Human* 73
    *The Nature of Being* 73
    *The Universe Is Basically Spiritual* 73
    *Monism or Pluralism* 74
    *The Problem of Evil* 74
    *Freedom of Will* 75
  *Epistemology* 75
    *Other Idealistic Theories of Knowledge* 75
    *Horne’s Idealistic Principles* 76
  *Logic* 77
    *Thinking Critically* 79
  *Axiology* 80
    *The World Has Moral Order* 80
Realism 82
  *Metaphysics* 82
    *A Pattern May Be Discerned* 83
4. ORIENTATION TO PHILOSOPHY (Section B)

Existentialism/Phenomenology
- Background and Status
- Metaphysics
- The Phenomenological Method
- Existentialism as a Philosophy
- The Present Situation

The Analytic Movement (Philosophical Analysis)
- Background and Status
- Logical Atomism
- Logical Positivism
- Ordinary Language Philosophy
- Ethics within the Analytic Tradition
- Summary

Communism (Marxism)
- Background
- Communism/Marxism in Perspective

An Emerging Postmodern Age
- (With Implications for the Discipline
<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The North American Situation</td>
<td>114</td>
</tr>
<tr>
<td>Significant Developments Have</td>
<td>114</td>
</tr>
<tr>
<td>Transformed Our Lives</td>
<td>115</td>
</tr>
<tr>
<td>The World Has Three Major Trading Blocks</td>
<td>116</td>
</tr>
<tr>
<td>The Impact of Negative Social Forces</td>
<td>118</td>
</tr>
<tr>
<td>Has Increased</td>
<td>118</td>
</tr>
<tr>
<td>The Problems of Megalopolis Living</td>
<td>118</td>
</tr>
<tr>
<td>Have Not Been Solved</td>
<td>118</td>
</tr>
<tr>
<td>What Character Do We Seek for People?</td>
<td>119</td>
</tr>
<tr>
<td>What Happened to the Original Enlightenment Idea?</td>
<td>120</td>
</tr>
<tr>
<td>Technology and Life Improvement</td>
<td>121</td>
</tr>
<tr>
<td>Postmodernism as an Influence</td>
<td>121</td>
</tr>
<tr>
<td>ORIENTATION TO PHILOSOPHY (Section C)</td>
<td>124</td>
</tr>
<tr>
<td>(Informal Logic/Critical Thinking)</td>
<td></td>
</tr>
<tr>
<td>Introduction</td>
<td>124</td>
</tr>
<tr>
<td>Outline of the Analysis</td>
<td>127</td>
</tr>
<tr>
<td>Brief Historical Background</td>
<td>127</td>
</tr>
<tr>
<td>Categorical Logic</td>
<td>130</td>
</tr>
<tr>
<td>A Syllogism Defined</td>
<td>130</td>
</tr>
<tr>
<td>Declarative Sentences</td>
<td>130</td>
</tr>
<tr>
<td>Four Possible Standard Sentences</td>
<td>130</td>
</tr>
<tr>
<td>Distribution</td>
<td>129</td>
</tr>
<tr>
<td>Syllogistic Analysis</td>
<td>131</td>
</tr>
<tr>
<td>Critical Thinking (Informal Logic)</td>
<td>134</td>
</tr>
<tr>
<td>Developing an Argument</td>
<td>136</td>
</tr>
<tr>
<td>Ambiguity</td>
<td>136</td>
</tr>
<tr>
<td>When Is an Argument Sound?</td>
<td>136</td>
</tr>
<tr>
<td>When Are Premises Acceptable?</td>
<td>138</td>
</tr>
<tr>
<td>When Are Premises Unacceptable?</td>
<td>139</td>
</tr>
<tr>
<td>When Is a Statement Relevant?</td>
<td>139</td>
</tr>
<tr>
<td>How to Assure Relevance</td>
<td>139</td>
</tr>
<tr>
<td>Fallacies/Inadequate Reasoning</td>
<td>143</td>
</tr>
<tr>
<td>Fallacies With Unacceptable Premises</td>
<td>144</td>
</tr>
<tr>
<td>Fallacies With Irrelevant Premises</td>
<td>145</td>
</tr>
<tr>
<td>Fallacies of Ambiguity</td>
<td>145</td>
</tr>
<tr>
<td>Material Non-Sequitur Fallacies</td>
<td>145</td>
</tr>
<tr>
<td>Fallacies With Insufficient Premises</td>
<td>146</td>
</tr>
<tr>
<td>Deductive Fallacies (Formal Fallacies)</td>
<td>146</td>
</tr>
<tr>
<td>Non-Deductive Fallacies (Inductive Fallacies)</td>
<td>147</td>
</tr>
<tr>
<td>(So-Called) Philosophical Fallacies</td>
<td>147</td>
</tr>
<tr>
<td>The “Naturalistic” Fallacy</td>
<td>147</td>
</tr>
<tr>
<td>The “Is” to “Ought” Fallacy</td>
<td>148</td>
</tr>
<tr>
<td>The “Confusing Relations With Things”</td>
<td></td>
</tr>
</tbody>
</table>
or Qualities” Fallacy 148
A “Category Mistakes” Fallacy 148

Examples of Common Fallacies 149
Argument from Authority 149
Argument Grossly Distorted 149
Argument Against the Person 150
Guilt by Association Fallacy 150
The Straw Person Fallacy 150
The Black or White Fallacy 151
The Too-Quick Generalization Fallacy 151
The Appeal to Emotions Category 151

References and Bibliography 152

PART III
APPLIED PHILOSOPHIC ASPECTS

6. PHILOSOPHY OF PHYSICAL ACTIVITY EDUCATION INCLUDING EDUCATIONAL SPORT 154

The Role of Developmental Physical Activity 155
How May Physical (Activity) Education Be Described? 155
The Six Meanings of the Term "Physical (Activity) Education" 156
A Plethora of Objectives 157
Eight Common Denominators 158
Where Did These Aims and Objectives Originate? 159
The Need to Construct a Consistent Philosophy 160
Science and Technology as a Persistent Problem 162
The Philosphic Task 162
Relating Philosophical Investigation to the Profession 165
The Term "Physical Education" Has Outlived Its Usefulness 166
An Age of Change or Transition 167
Presenting a “Blurred Image” to a “Bewildered Public” 168
Understanding One's Philosophic Stance Explicitly 170
A Final Word 175
7. SOCIAL FORCES AND PROFESSIONAL CONCERNS IMPACTING PHYSICAL ACTIVITY EDUCATION AND SPORT: Problem by Problem (As a Narrative) 177

Social Forces 178
- Values and Norms 178
- The Influence of Politics 181
- The Influence of Nationalism 184
- The Influence of Economics 185
- The Influence of Religion 186
- The Influence of Ecology 188

Professional Concerns 191
- Curriculum 191
- Methods of Instruction 192
- Professional Preparation 193
- The Healthy Body 193
- Women, Ethnic Minorities, People with Special Needs 194
- Dance in Physical Activity Education 195
- The Use of Leisure 196
- Amateur, Semiprofessional, Professional Athletes 198
- The Role of Management 199

Progress as a Concept (a social force and a professional concern) 200

8. THE USE AND ABUSE OF SPORT: AN ANALYSIS BASED ON HISTORY, CULTURAL CRITICISM, AND PHILOSOPHY 202

Historical Review of the Development of Physical Activity Education and Sport Philosophy 203
- A Common Sense/Rational Thought Approach (late 1880s through early 1920s) 204
- A Normative Approach to Philosophizing (mid-1920s to mid-1950s) 204
- A Philosophy of Education Systems (Implications?) Approach (Mid-1950s to Mid-1970s) 206
- A Theory-Building Approach 206
- A Phenomenological-Existentialistic Approach 206
- A Conceptual Analysis & Philosophy of Language Approach 207
A Philosophic Analysis Approach to Concepts, Constructs, and Meanings 207

The Use and Abuse of Sport:

Cultural and Philosophic Criticism 209

The Need for Sport to Be Challenged 209

Two Basic Approaches to Criticizing and/or Philosophizing 210

Need for a Theory of Sport 211

Conflicting Views on Philosophy and Philosophic Thought 212

Assessment--The Aftermath of an "Elitist Approach" 215

Present Inadequate Modeling of the Reality of Competitive Sport 216

What Is the Aim of Sport in Culture? 218

Recommended Approaches Looking to the Future Physical Activity Education Philosophy 218

Some Final Thoughts 221

References and Bibliography 222

PART IV. SUMMARY AND FUTURE ORIENTATION

9. BUILDING A PERSONAL PHILOSOPHY 227

Five Stages of Philosphic Development 228

Ostrich Stage 228

Cafeteria Stage 228

Fence-Sitter Stage 228

Stage of Early Maturity 228

Stage of Philosophical Maturity 229

Conclusion 229

10. LOOKING TO THE FUTURE 231

Forecasting the Future 231

What We Should Avoid 236

What We Should Do 238

A Sharper Image 239

Our Field’s Name 239

A Tenable Body of Knowledge 239

Our Own Professional Associations 239

Professional Certification/Accreditation 239

Harmony Within The Profession 240

Harmony Among The Allied Professions 240

The Relationship With Competitive Sport 240

The Relationship With Intramurals and Recreational Sports 240

Guaranteeing Equal Opportunity 240
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Physical Activity Education Identity</td>
<td>241</td>
</tr>
<tr>
<td>Applying a Competency Approach.</td>
<td>241</td>
</tr>
<tr>
<td>Managing the Enterprise</td>
<td>241</td>
</tr>
<tr>
<td>Ethics and Morality in Physical Activity Education</td>
<td>242</td>
</tr>
<tr>
<td>Reunifying the Field’s Integral Elements.</td>
<td>242</td>
</tr>
<tr>
<td>Cross-Cultural Comparison and International Understanding</td>
<td>242</td>
</tr>
<tr>
<td>Permanency and Change</td>
<td>244</td>
</tr>
<tr>
<td>Improving the Quality of Life</td>
<td>244</td>
</tr>
<tr>
<td>Reasserting Our &quot;Will to Win&quot;</td>
<td>244</td>
</tr>
<tr>
<td>Some Final Thoughts</td>
<td>244</td>
</tr>
<tr>
<td>GLOSSARY</td>
<td>246</td>
</tr>
<tr>
<td>REFERENCES &amp; BIBLIOGRAPHY</td>
<td>270</td>
</tr>
<tr>
<td>APPENDIX A: WHAT DO I BELIEVE?</td>
<td>287</td>
</tr>
<tr>
<td>(A self-evaluation checklist)</td>
<td></td>
</tr>
<tr>
<td>APPENDIX B: WHERE ARE YOU ON A SOCIO-POLITICAL SPECTRUM?</td>
<td>303</td>
</tr>
<tr>
<td>(A Self-Evaluation Questionnaire for North Americans)</td>
<td></td>
</tr>
<tr>
<td>APPENDIX C: EVALUATION OF PERFORMANCE</td>
<td>326</td>
</tr>
<tr>
<td>(A recommended format...)</td>
<td></td>
</tr>
</tbody>
</table>
PREFACE

This text is designed to help you, the reader, develop an early philosophic perspective of physical activity education (including educational sport). In the process you will also come to understand selected aspects of the field’s historical background as a developing academic field and discipline.

The field is called sport and physical education in the United States currently. However, as we move along in the 21st century, it is still designated as physical and health education in Canada. The term used most often to name the field worldwide is physical education and sport.

I was hesitant to use the terms "history" or "philosophy" at all. I say this because I want to encourage our profession and us as professionals to develop our own terminology as much as possible. You don't usually hear people referring to a history of chemistry (a discipline) or a philosophy of medicine (a profession).

Despite the obvious importance, there has been a gradual decline of physical activity education philosophy (including educational sport) within the professional curricula of physical activity educators/coaches. This appears to have taken place since the adoption in the 1970s of an almost pure (analytic) philosophical approach to the detriment of almost any applied philosophic endeavor.

As you develop an understanding about your chosen life work, I hope that you, as a prospective professional educator, in what I am calling physical activity education and (educational) sport, will be stimulated to examine yourself—your beliefs!—more carefully than ever before. If you will do this conscientiously, the result will be an under-girding personal philosophy that is sound, consistent, and logical. The resultant (life) philosophic stance should then be a position that is as consistent as possible with the part of your overall philosophy that relates to your chosen profession as an educator.

Almost 50 years ago I wrote similar words in expressing the thought about the need for a text such as this one. I still believe firmly that THERE IS A GREAT NEED FOR THIS BOOK. As was the case then, all around us we still find programs that are the results of inconsistent and illogical thinking. This criticism is not leveled only at “sport and physical education “ in the United States (or physical and health education as it is typically called in the schools in Canada). It is evident wherever we look within the entire educational system. Whichever way the wind blows, we are still apt to find the shaky educational reed inclining. For example, as these words are being written, we are in the midst of a great hue and cry for “higher testing standards” in the education of young people.
Unfortunately, any "return to essentials" typically means that the place of physical activity education and related health education will be placed lower on the “educational totem pole.” This usually means that art and music in the curriculum will also once again be challenged by well-intentioned people holding—in my opinion—restricted philosophy of life and education. (Interestingly, competitive (varsity) sport will typically not suffer because it has typically been considered extracurricular.)

Such a narrow stance is nothing new. This means, of course, that those in our field within education will undoubtedly have to continue their struggle to explain that a required, sound program of developmental physical activity in exercise, sport, and related expressive movement for normal, accelerated, and special populations of all ages should be included in life planning for all people. I am absolutely convinced that the quality of life can be enhanced in this way. Further, there is solid evidence that regular exercise may even help us to live longer.

How I came to this conclusion both personally and professionally is a long story. My thoughts about the “worthwhileness” of physical activity, along with those of many of my former mentors and colleagues and present colleagues, too, will emerge from the pages of this introductory text. Something new usually appears either because new sources demand that earlier books be updated, or they appear because changing times and new purposes demand that we look at our past and present differently because of altered systems or sets of values. This present volume fulfills both these purposes to a considerable degree. It is not a principles text resurrected from the 1950s, although this type of "philosophy text" served a worthwhile purpose for more than three decades. For this reason I believe strongly that certain established findings and principles should still be avowed. Nor is this book largely a systems analysis/implications text, although some of the basic aspects of this insightful late 1950s to early 1980s approach have been retained.

Further, there is no overemphasis on persistent historical problems (i.e., social forces and professional concerns), although the applied section of the text follows this novel, excellent, but unfortunately atypical approach introduced by the late Professor John S. Brubacher (Yale and Michigan) within educational philosophy, and related to physical activity education by me in a number of books and articles. (I was one of Brubacher’s graduate students in the 1940s.) Finally, the reader won’t find within these pages a wholesale adoption by me of one of the analytic philosophical approaches or an overly strong existentialistic-phenomenological orientation. However, the importance of these philosophic thrusts for our field within recent decades mandates that a careful explanation of them must be included.

Some concepts and statements in this volume remind us that, beginning in the 1960s in North America, scholars and research-minded
leaders in the field became truly concerned with the need to develop bodies of knowledge from related disciplines (so-called sub-disciplinary areas). The gradual and (we hope) steady accumulation of this knowledge may well enable the profession, within a reasonable period, to assume what many of us already believe is our rightful role in society. This will only happen, however, if the knowledge is made available as “ordered generalizations” for daily use by practicing professionals!

Philosophy is the related disciplines to which we must turn for guidance, as well as to one of its corresponding subdivisions, the philosophy of education. In the latter case, we should seek this guidance to the extent that our professional task occurs within the formal education structure. The field of physical activity education (including educational sport) must be aware of where it has been, how it developed, what its persistent problems are, and what it should do about them. Sound historical research and philosophical analysis, plus investigation of a descriptive nature related to management as a developing social science—not to mention socio-cultural and behavioral research—are the types of endeavor to which our best minds should be devoted in increasing numbers.

Basic scientific research is vitally important, of course, but we cannot afford to slight the humanities and social science aspects of sport and physical education research and scholarly endeavor. We do so in any of these sub-disciplinary areas at the great risk of our own elimination through subversion to established or emerging disciplines and/or professions. In addition, a steadily increasing amount of scientific truth will presumably create more tenable theory. Nevertheless, we can't forget that ultimately we act according to our own systems of ethical and/or religious values within the boundaries outlined (typically) by the society's values and norms.

In this volume, therefore, the meaning and significance of sport, exercise, and related expressive movement as aspects of our culture are treated at some length. After the Preface and Prologue, in Part I the opening chapter is an “orientation” to the 21st century. This is followed by a chapter that looks at the present situation in physical activity education and educational sport from an international standpoint.

In Part II titled “Philosophic Aspects,” I seek to introduce you through the inclusion of three chapters termed “Orientation to Philosophy” (Sections A, B, and C). Section A traces the background and development of philosophy in the Western world until well into the twentieth century. In Section B existentialism/phenomenology and the various stages of the analytic movement are introduced briefly. This is followed by a short introduction to communism (Marxism) as I strive to place this important social form in world perspective. After that I discuss what is called postmodernism typically seeking to explain this counterthrust to modernism in a world seemingly undergoing great strain as it enters the twenty-first century of recorded
Chapter 5, the third of three chapters in Part II “veers sharply” as I introduced you to what has become known as informal logic (or “critical thinking”). Students have been most enthusiastic about the usefulness of this information in all of their scholarly endeavors.

Part III of the text is titled “Applied Philosophic Aspects” and gets right to the heart of the matter insofar as the person is concerned. In Chapter 6, I explain the role of “developmental physical activity,” a term I prefer to “kinesiology” for the name of university departments. (Frankly, I believe that which we espouse does not need to hide behind a name that the public doesn’t understand.) I stress the need for the professional educator to construct a consistent philosophy, a stance that he/she needs to comprehend explicitly. This chapter is followed by Chapter 7 that treats the historical social forces and professional concerns that have impacted the field (i.e., values and norms as a “social force” and the curriculum as a “professional concern.”)

As author of this text, I was faced with a dilemma in Part IV of the text designated as “Summary and Future Orientation.” I finally decided to “let it all hang out” by offering my personal historical summary of the development of what I have titled physical activity education (including sport).

(Note: I have added the word “activity” to our title because I believe the term physical in connection with education is a misnomer, as are the terms “mental” or “spiritual” education. Secondly, I believe sport should be subsumed under physical activity education as one phase of the overall undertaking.)

With the above in mind, I included a chapter (Chapter 8) that I have titled “The Use and Abuse of Sport: An Analysis Based on History, Cultural Criticism, and Philosophy.” Here, after an historical review of the development of physical (activity) education and sport philosophy, I argue that sport needs to be challenged in an ongoing way because it has become a social force that has gone out of control in a variety of ways. I stress that at present the modeling of the reality of sport is inadequate and improper—and that sport urgently needs an underlying theory!

The final two chapters of Part IV are brief, but I felt them to be necessary. Chapter 9 explains my suggestion that there are five possible stages of development as the professional person considers the “building” of a personal philosophy. Then, lastly, in Chapter 10, I look to the future and offer some thoughts as to “what we should avoid” and “what we should do.” I emphasize that our professional task is truly daunting, but that what our field has to offer humankind is vital. I assert that it can be exciting to face such a challenge AND rewarding to work for gains no matter how slight. They can be cumulative!
Shortly after the course gets underway, you are asked in the tentative course outline proposed, to assess your present philosophic stance through self-evaluation in relation to a professional checklist in Appendix A. Such self-assessment is consistent with one of the primary purposes of this text. You will also be asked in Appendix B to “look inward” in regard to your socio-political stances. As I stated above, this course is designed to assist undergraduate students to gradually move from their own "philosophic sense of life" to the development of a more rationalized personal philosophy of life and education. All people, as part of general education, should form a philosophic stance toward the role of developmental physical activity in their lives through the media of sport, exercise, and related expressive movement. Over and above this, people aspiring to join one of the established professions should develop a professional philosophy of that aspect of the field in which they plan to work. Appendix C includes a proposed course outline that your instructor may find it desirable or necessary to modify to fit the local situation.

People who have used or read earlier texts of mine will discover much that may be familiar to them already here. Actually, I have plagiarized myself with abandon at many points of this latest text. I felt justified in doing this—and literally found it necessary—because my plan was to develop a culminating volume based on my understanding of the subject matter begun almost 65 years ago. The phrase, "Something old, something new, something borrowed, something blue," doesn't only apply to what a bride should wear at the wedding ceremony! In this case the "something blue" applies to the occasional bit of pessimism that may creep into my writing, not to mention certain sins of omission and commission in earlier works.

You may wish to refer to the glossary early on. It was included to help you with many terms that may be new. A word about the appendices seems in order. I have become convinced that certain teaching/learning techniques lend themselves admirably to this course experience. Thus, the possible use of debates, panels, and term papers is explained briefly in Appendix C as part of the explanation about how I typically have gone about evaluating performance in this course. This may be interesting and helpful to both the course instructor and students.

Earle F. Zeigler
The University of Western Ontario
PROLOGUE

Throughout a professional career of 69 years, it would be a rare week that went by when I did not talk to some young man or woman about his or her future in the profession of sport and physical education—whether he or she wanted to be a teacher, a coach, a teacher/coach, a fitness specialist, or a sport manager. When people would ask what the future held for them within the profession, I would typically reply that they held their future and that of the field in their own hands. I still believe, that—except for the unforeseen whims of fate—life is largely what we make it.

The Decision to Enter the Field

However, such a reply smacks of a (non-philosophic) idealism that we, in more pessimistic moments, view as out of date. Today the average student specializing in physical activity education generally, or in some area of specialization within it, is typically realistic (speaking non-philosophically again) and often quite materialistic as well. Most young people contemplating a future in the field probably made this decision on the basis of athletic experience with a high school or university coach. The young person admired the coach greatly, and from that point assessed his or her own personal athletic and intellectual ability, including a sociable nature and a liking of people. Then, often against the presumably better judgment of parents (especially if they are so-called middle class), a decision was made to be a coach and a physical educator, in that order—if there is indeed a difference. Even today, if a male, this young man sees himself coaching a successful high school football or basketball team, then possibly going on to presumably bigger and better things as a college or university coach. In Canada, the projection would be the subsequent assumption of an administrative responsibility.

The Role of the Counselor

As an academic counselor, my task was typically to explain to this young man or young woman in a few well-chosen words that the field of sport and physical education is much more than simply being an athletic coach, as important a task as that can be. This was difficult, and I was not always certain just how much to say. I didn't want to bore this young person with my experiences in the various aspects of the field, including 15 years of coaching. So much depended on the young man’s or woman’s prior experiences. I usually told them about the advantages and disadvantages, emphasizing the former more than the latter. I concluded by stating that, even though there is overcrowding in some areas within the profession, there always seems to be room for a well-qualified, conscientious, devoted professional person striving to improve the level of developmental physical activity within people's lives. As he or she left, I told this young person to keep in touch and not to hesitate
to contact me or my associates if a problem arose. Finally, I wished the young man or woman good luck.

But after the student left, I began to wonder if I had said and done the right things. Of course, perhaps nothing I could have said or done would have changed his or her thinking radically. I hoped sincerely that the university experience was such that the professional student would emerge upon graduation as a fine, competent teacher/coach of sport and physical education ready to assume professional leadership of the highest type.

What happens to this young person? Many influences affect his or her development, both good and bad. Eventually the student acquires certain knowledge, competencies, and skills. He may be a good student, a fair student, or a poor student. Rarely is this person, male or female, either an outstanding student or an outstanding athlete. The individual develops a set of attitudes. Only occasionally does this young man or woman show an inclination after graduation to be really active in at least one professional organization. I wonder where she or he went wrong—where we failed.

Inadequate Philosophical Orientation

A great many people have philosophical beliefs, but considering the present world situation they are terribly vague about them. Unfortunately the average person still thinks of philosophy as something that is beyond his or her capability—a most difficult intellectual activity. This may be true in the case of the trained professional philosopher who functions in the so-called analytic tradition, but it should not be true in the realm of applied philosophy where ordinary mortals must come to grips with daily life.

Having been frightened by the presumed complexity of all philosophical endeavor, the average person struggles along with an implicit philosophy based on personal experience. When problems arise, decisions are based on common sense. This isn’t necessarily bad, but it could be a lot better. The deliberate, conscious development of a philosophy would help people fashion a better world for the future, based on the past and the ongoing scientific discoveries of the present. Without philosophy we can never know if we have reasoned correctly about our goals in life.

Some may ask immediately whether science might achieve this for us by its everlasting probing into the unknown activated by an endless stream of hypotheses. The answer to this question rests with a correct understanding of the relationship between philosophy and science. My position is that philosophy should be infinitely more than a handmaiden to science, as important a function as this may be. Both are most interested in knowledge; they ask questions and want answers. Scientific investigators turn in facts; the philosopher must be cognizant of these advances. However, my ongoing belief is that the major function of philosophy starts where science leaves off.
by attempting to synthesize. What do all of these scientific findings mean? When you become concerned about the ultimate meaning of these facts, then you are attempting to philosophize in the best sense.

**The Present Situation**

The large majority of educators in physical activity education haven't had the opportunity, or haven't taken the time, to work out their personal philosophies. They arrive at an implicit philosophy of life naturally, but only rarely has such a philosophic stance been worked out rationally with care and concern. Granted, along the way there has been a great deal of discussion about aims and objectives, but it has usually been carried out in each and every course in such a helter-skelter fashion that they want no more of it. They are anxious to learn the much more tangible competencies and skills that they can use on the job. And so they leave us as graduates not really knowing why they are doing anything and where they are going.

Physical activity education undergraduates need exactly the same sort of progression in history, philosophy, and management of sport and physical education that they usually follow in anatomy and physiology and the subsequent applied aspects of these subjects. Individuals striving to function intelligently in society need an understanding of the historical foundations of our society. They will then be able to study and to appreciate fully the historical backgrounds of their field and the persistent problems that have been faced through the ages. Second, a professional person needs a philosophy of life and/or religion. Except for students majoring in sport and physical education in Catholic universities, our professional students rarely, if ever, take an introductory course in philosophy or in the philosophy of religion.

Furthermore, physical activity education professionals—whoever employed in the educational system or not—should have a philosophy of education in harmony with their philosophy of life. However, philosophy of education courses are often available as an elective, and our students "studiously" avoid them because this departmental philosophy eventually aped the esoteric analytic approach of the mother discipline (philosophy). The culmination of this recommended curricular sequence (prior to a theoretically based course in management) should be an outstanding core course experience in sport and physical education philosophy—a course in which the young professional begins to develop a personal philosophy relating to his or her specialized field. The hope (the goal!) is that the basic beliefs within the specialized field will be reasonably in harmony with the beliefs about life/religion/education. The achievement of a "total" philosophy may well become a lifelong task. The reflective thinking required to accomplish this task, however, is a cheap price to pay for a well-ordered life.
We have only to look at present programs with their shifting emphases to realize that we are, to quite a degree, vacillating practitioners. This is true for us in sport and physical education, and it is also true for most practitioners in our allied professions as well. Why is this happening? I believe this is so because most of our experienced leaders have not worked out personal philosophies that are consistent and logical in their various phases! So where does that leave the rest of us?

When a person becomes a member of an established profession (i.e., education), we assume that he or she will exert some leadership in this line of endeavor. We should be able to expect that this individual has at least some of the "basic building blocks" required to establish what might be called a life purpose. Is this too much to ask? But, strangely enough, even many of our leaders become hazy when asked to express a philosophy. To be sure, they have a lot of opinions, isolated and often basically contradictory. It's a little like saying, "I'm for good and against sin." The difficulty comes when we are asked to define what's good and what's bad, or what is right action and what would be wrong.

Where does physical activity education and related health considerations fit into life's picture today? Actually, I like to define our field of endeavor as "developmental physical activity in exercise, sport, and related expressive movement for normal, accelerated, and special populations throughout life." What does this consist of? Why is it needed? What does it do to a child, a young person, an adult, an older man or woman? To what extent can we prove that it does what we say it does? What will its future be? What could its future be? What should its future be?

The Need to Determine a Professional Philosophy

The time has most definitely arrived when the true educator in physical activity education should adopt a basic philosophy. Science and philosophy have complementary roles to play in aiding the field to find its proper place in society. For too long we have ignored the wisdom of both these branches of learning in carrying out our presumably professional endeavor. Lately, there has been a greatly increased interest in science with a corresponding loss of interest in philosophy.

Philosophy, approached normatively, can help us attack the basic problems of the physical activity education field in a systematic fashion. In the first place, philosophy will enable a developmental physical activity educator to view the profession as a whole. He or she will not see the professional task as that of an exercise teacher, an athletic coach, or a special education teacher. In this sense, philosophy would be a criticism of experience.
Philosophy will help the physical activity educator, for example, to fashion for himself or herself a mental image of what his field physical ought to be in the light of a personal philosophy of developmental physical activity with a life pattern. This mental image (or philosophic stance) will be prospective in the sense that it will form a vanguard leading practice in the field. It is true that there will be conflicting philosophies. However, at least people will be reasonably logical and consistent in their approaches no matter which philosophic stance they accept.

A professional educator’s philosophy of physical activity education—one adopted by consensus on the field’s values and norms—would eventually have to be practical, or it would soon become worthless in the eyes of many. An instrumental philosophy would necessarily imitate science in part, but it would serve only as an initial plan for action. What this means is that science can describe physical activity education as it is; philosophy can help to picture it as it should be. The same can be said for the allied fields—for any professional endeavor for that matter. In addition, philosophy can fill in for science temporarily, since its method and techniques are faster.

A philosophy of developmental physical activity as it relates to physical activity education undoubtedly has a relationship to the general field of philosophy. However, there are varied and conflicting views on this point. Most obvious is that which holds a philosophy of life basic and primary to any so-called departmental philosophy (e.g., educational philosophy, physical activity education philosophy). To the mother discipline—to the extent that one of several traditional positions is held (e.g., idealism, realism)—is assigned the establishment of fundamental principles. Pragmatism, of course, doesn’t start with immutable, fundamental principles; here a value is that fact which, when applied to a life situation, becomes useful. Thus, the ongoing dilemma for the pragmatist is to decide which value or values will help achieve life’s purposes in the best way. Both values and goals may well be held only temporarily as life evolves. An analytic philosophic approach or an existential/phenomenological orientation are other approaches that may be taken.

My position over the years has been one in which a "live and let live" attitude has been employed with students. In my opinion no effort should be made to indoctrinate a student in one direction or another. However, I believe strongly that a young professional educator ought to consider seriously and carefully that which is available. In other words, a student should determine whether he or she has a largely progressivist, essentialistic (traditional), existential/phenomenological, or analytic orientation. This can help the profession in several ways. At the least, physical activity educators will be able to determine for themselves under which “banner” they stand. At present many professionals are dilettantes and hence present no solid arguments for many of the beliefs they may hold. We should at least know which side of the fence we are on—or even whether we are sitting on the fence!
Whatever one's position may be, a decision can be made whether to stay there when dark clouds threaten.

Today there are many serious problems and conflicts dangerously splitting the physical activity education field. Some say there is no such thing as physical education. Others say physical fitness is our primary task, and that we should be about our business and forget the whole idea of concomitant learning. To what extent do we (or should we) have a responsibility for so-called special physical activity education programs?

It can be argued that the serious problems we are facing are only signs that the field is undergoing modification. By this I mean that we are now definitely tending to restrict, limit, or qualify what it is that we-in what I am terming physical activity education-should be doing professionally. This is an optimistic outlook, however; and it can be argued conversely that many of these problems or changes are being forced upon us because we have for too long sought to be "all things to all people" or "jacks of all trades, masters of none." Whatever the case may be, we have indubitably reached the point in our development as educators where we must sharpen our focus. My fear, however, is that this process of modification-from whichever direction the thrust toward change is coming-is occurring too slowly. In the meantime, additional social forces are crowding us, are limiting us in various undesirable ways, and in the process are often buffeting us unmercifully. The following, then, are some of the changes that are occurring:

1. Because in the past the field of physical activity education has sought to be "all things to all people," *we now don't know exactly what we stand for.* Soon we won't be certain whether push-ups and jogging still belong to us. What ever happened to Arthur Steinhaus's "principal principles" of physical education? Where does our major thrust lie?

2. *All sorts of name changes are occurring* to explain either what people think we are doing or should be doing, not to mention how they can camouflage the unsavory connotation of the term "physical education." Thus, we are becoming kinesiology, human kinetics, exercise science, ergonomics, sport management, sport studies, kinanthropology, or what have you?

3. The advent of Sputnik; the subsequent "race for the moon" and how this affected education, science, and technology; Conant's devastating criticism of the presumed academic content of our curricula; and the subsequent, almost frantic, drive for a body of knowledge for the field placed us in a curious position as *we really don't know where or what our body of knowledge is.*-type of society. Nowhere is it available to us in a series of ordered principles or generalizations based on an accepted taxonomy of sub-disciplinary and sub-professional specializations.
4. *We are not supporting our professional organizations anywhere nearly sufficiently* either at the state or provincial, district in the United States, or national levels in either the United States or Canada. As a result, they are struggling with insufficient funding and thereby are incapable of meeting the many demands being made by the practitioners.

5. A corollary of No.4 is that *an ever-widening gap is developing* between what might be called the related-discipline sport societies and the established field of physical education within education. For example, we find the North American Society for the Sociology of Sport, the International Association for the Philosophy of Sport (formerly the PSSS), The Association for the (Anthropological) Study of Play, the North American Society for Sport History, the American College of Sport Medicine, and many others who could care less, to put it bluntly, what happens to the field of physical activity education (as defined by the National Association for Sport and Physical Education (NASPE in the U.S.A.) and PHE Canada (formerly the Canadian Association for Health, Physical Education and Recreation or CAHPER in Canada). An interesting fact is that most of these latter-day societies and organizations might well flounder overnight if those people paid by physical education departments were to suddenly disappear from their membership rosters.

6. Despite the fact that the College Entrance Examination Board or CEEB in the United States in the early 1970s established a commission that eventually *recommended much greater weight and consideration in entrance requirements be allotted to certain important qualities and attributes over and above the traditional verbal factor and mathematical factor* (e.g., sensitivity and commitment to social responsibility, political and social leadership, ability to adapt to new situations), there is no evidence that we have stressed, or even understand to any degree, whether physical activity education/kinesiology majors possess originally or subsequently achieve knowledge, competence, or skill in any of the total of nine vital components as recommended by the CEEB. In Canada there never was any question in this regard: the academic average is still the one deciding factor in decision-making in regard to university entrance, and in Ontario (for example) there is talk of bringing back provincial-level examinations.

7. *Another unacceptable series of gaps* has developed among the people in physical activity education concerned with the bioscience aspects of the field; those investigating the social science and humanities aspects of the discipline; a third group concerned with the professional preparation of physical educators and with investigation concerning what might be call the sub-professional aspects of the field (e.g., curriculum, instructional methodology, supervision, management); and the professional practitioners in the field where divisions often exist among the physical activity educator, the coach, and the dance person.
8. A further disturbing development took place. For several reasons, at least one of which is our own fault, the highly influential and volatile area of competitive sport has become a playground for several of our allied professions, as well as for an increasing number of people in what we call our related disciplines. Here we are referring to the close identification of the recreation profession with highly competitive sport and fitness, the interest of health educators with exercise science, the involvement of physiotherapists in adaptive or special physical education, the developing relationship between business administration and intercollegiate sport, and, of course, the gradually awakening interest of historians, philosophers, sociologists, psychologists, anthropologists, physiologists, medical professors, biomechanics specialists, etc. in competitive sport.

9. Steadily, but surely, because physical activity education has been struggling to acquire an "academic image" since it was criticized so sharply by Conant way back in 1963, a larger wedge than ever has been driven between physical education and intercollegiate athletics. (Of course, that relatively small but highly visible segment of intercollegiate sport that may be called "big-time, commercial, intercollegiate athletics" has been subject to all sorts of abuses throughout this century.) This has been a highly unfortunate development for us and, I believe, for them too. A relatively small group of pressure-driven administrators and coaches has used us and many of their colleagues in other disciplines as well, not to mention the unethical way in which many so-called scholar-athletes have been sacrificed along the way (e.g., the very large percentage of black athletes who have not graduated). This has been most unfortunate for all concerned.

10. Finally, and it is odd that listing such as this always seem to include 10 items, I detect an uneasiness or malaise no doubt brought on by the developments of the past years. It is quite possible that the most crucial aspect of the modification that I claim we are undergoing is typified by so many people who seem ready and willing to write off physical activity education. There is evidence that many within the field are losing their will to win. In the final analysis this aspect of the modification I have been describing could be the most devastating of all the aspects of modification indicated above.

(Note: At this juncture I should indicate that I have been writing this Prologue largely from the perspective of the United States, but I have made occasional references to Canada on the North American scene too. We should begin to include Mexico, too in our considerations. Interestingly, I can relate from my vantage point that the field has some serious problems in Canada too, but they are of a somewhat different nature—and seemingly quite serious too. Why this is so deserves serious study and investigation. Of course, it is quite possible that I can’t see the forest for the trees in Canada, but can gain a perspective of the United States more easily.)
Where Do We Go from Here?

It is quite possible that there are other problems that are also preventing the profession from presenting a united, determined, and powerful front at a time when the worth of our programs in society generally, as well as within the educational picture, is being challenged continuously. The answers to the questions raised above, and the solutions to the problems, cannot be provided by the uninformed or the misinformed. The highest type of reflective thinking is needed. A personal stand can come only through the development of a consistent sport and physical education philosophy.

No matter which stage of philosophical development a young man or woman may have achieved presently—and I tentatively offer five progressive stages for consideration in Chapter 9—you may find it necessary through your experience with this volume to retrace your steps before you can truly build your personal philosophy logically, consistently, and systematically. Obviously there is no hard and fast progression to which you must adhere. At any rate, find out where you stand in the process of using this text, then take up a lifelong philosophic quest. You simply can't go wrong if you go about it honestly, sincerely, and diligently. People of all ages are searching for meaningful values in their lives. If you as a physical activity educator/coach can help them in just one area or aspect of their lives, you will have attained the highest of professional goals as an educator.
PART I

CHAPTER 1

ORIENTATION TO THE TWENTY-FIRST CENTURY

A professional in physical activity education and educational sport must start from the beginning to comprehend the place of this specialized field in society. For this reason we are taking a brief excursion into the area of philosophy of history. A philosophy of history can be defined as a systematic body of general conceptions about the sum total of past happenings in the world.

Living our lives from day to day we sometimes forget that the planet Earth originated some 4 billion years ago. Early man and woman, we are told, had their beginnings some 1 million years ago and have used crude tools for something less than half that time. Three hundred thousand years have elapsed since the mutation of sub-man into man. Although we now know that many tribes roamed and settled at various points in prehistoric Europe during a warming trend at the time of the Wurm Glaciation of the late Pleistocene Epoch from 35,000 to 25,000 years before the present, the beginnings of the first true civilizations as we know them are actually less than 10,000 years ago. (See, for example, Cooke et al., 1981.) The great religions are the product of the past 2,500 years. Democracy, as a type of political state, is the youngest of infants; its origins date back only several centuries to the late 18th century. Is it any wonder that perfection appears to be a long way off?

Even arguing that improvement in different areas took place during the second half of the 20th century presents us with a two-sided coin: On the one hand, a great variety of significant changes are occurring, and they are undoubtedly having a significant, positive effect on many parts of the world. In the so-called advanced nations, developments such as the use of electrical and nuclear energy, the increase in specialized weaponry, mechanization of the farm, technological advancement in production, the "exploding" cities, the extended life expectancy, and a higher standard of living can be substantiated. However, these developments are offset to a degree by the knowledge that the underdeveloped nations are experiencing a rising nationalism that is proving to be troublesome along with an increasing birth rate and accompanying rapid growth of population, poverty, and enormous debts to the more prosperous nations.

Nevertheless, it can be argued that the forces of good had gone steadfastly ahead despite the presence of much evil and inequality in the world. Civilization did actually survive the many wars of the 20th century. The United Nations has been created, has survived, and has grown in power and influence. Also, in addition to the end of Western colonialism, the more
prosperous nations were accepting considerable responsibility for the welfare of unfortunate countries.

Further, there has been vast progress in the natural sciences, the development of electronics, and the formidable advances in medical science. Still further, along with the rapid growth of Big Government—a boon or a "disaster" depending upon one's political philosophy—an unprecedented educational revolution is occurring. Finally, it truly noteworthy that there was increasing recognition of both intellectual and material equality among peoples, a development that may eventually destroy most of the artificial inequalities of color, race, and class that exist in the world.

There is no doubt still further but that additional, significant social changes have been occurring. The most advanced nations, after moving from the pre-industrial stage to the industrial stage, are now progressing (technologically at least) to what is being called the post-industrial stage. This has been considered as progress by some, but it appears to be causing a great deal of job dislocation.

However, another specter has appeared in addition to the ever-present threat of nuclear attack because of such destructive devices as nuclear warheads, has appeared that is casting strong shadows of gloom among many about the future. The stark fact is, however, that a large majority of people on Earth are conducting their lives in a manner that indicates clearly that they still don't appreciate the gravity of the human's plight on Earth. Here I am not only referring to the possibility of a nuclear holocaust brought on by the precipitous action of one of the superpowers. What I am alluding to is the very necessity for the rise of ecology as a discipline.

Ecology may be defined as the field of study that treats the relationships and interactions of people and other living organisms with each other and with the natural (or physical) environment in which they reside. For a variety of reasons, humans can no longer proceed on the assumption that their responsibility is to "multiply and replenish the earth" with little thought to the future. Now there are approximately 6 billion plus (six thousand million "and counting") people on earth, and the various nations are struggling to develop an economy to cope with the almost unbelievable demands surfacing daily.

When we take a hard look at the economic situation, therefore, it has become apparent that certain extremely difficult choices may well have to be made during the next few decades. Most of the world's countries are striving to create a continuous-growth economic system, but ecologists have been warning us increasingly that many countries may be forced to shift to no-growth economic models. The ecological argument is simply this: the quality of the planet is moving rapidly to the point where it will soon become precarious for life as we have known (or envisioned) it to continue. We are
surrounding ourselves—each one of us in the advanced nations to the extent that we can afford it—with an ever-larger shell of consumer technology and in the process the earth is being polluted to a dangerous point. If the ecological model postulated has a significant amount of validity, then it and the prevailing economic model typically being followed are on a collision course.

In summary, we have reached the point where the world's problems must be solved for its very survival. This can be explained as follows: Humans have achieved a level of mastery over Earth's flora and fauna, but the exponential increase in the number of people alive is placing intolerable pressure on the world's resources. However, we haven't asked ourselves the hard questions about the extent to which nature's self-renewing cycles have been disturbed. The answers that we will inevitably get, if and when we ask the right questions, will be extremely difficult to accept because they will imply that future "hardship" will be required to rectify Earth's plight. Unfortunately, we can't be certain that any such obvious "answers" will be accepted wholeheartedly and followed immediately by positive steps on the part of the majority of citizens. They are seemingly largely unaware and therefore somewhat recalcitrant about being asked to alleviate the destructive conditions with remedies that could conceivably renew Earth for its ongoing task. People are being faced with a number of threatening, stressful "ifs" and (accordingly) two types of global problems: those that are mostly understandable and those that are mostly uncertain. Those who are attempting to forecast the future are now referring to (a) the possible future, (b) the probable future, and (c) the preferable future (Melnick, 1984, p. 4).

Questions and Answers

All of these difficult questions raised have a relationship to philosophy of history that will become even more apparent as the years go by. As our thinking about this subject progresses, we begin to realize that there are a number of unanswered questions. As presumably enlightened human beings and as dedicated teachers and coaches (i.e., professional educators), we have an obligation to come up with satisfactory answers to these basic questions relating to survival and progress.

Attempting to put this discussion about the historical development of humankind in further perspective, we might ask the question, What is history? Is everything historic? Are we referring to the actual order of events as seen by an interpreter (the historian)? A student of history might ask whether the philosophy of history seems to approve or challenge one type of political state over another? If this were true, this would imply that there is just one way of looking at history or that there is simply one correct philosophy. If there are many philosophies of history, can we even argue that one is paramount?

"History is never above the melee," wrote Nevins, however. (1962, p. 23) To support this argument, Woody (1949), for example, deprecated the fact that
those who have written about education and its history—or even about all of
history have slighted "physical culture" perhaps through bias. Despite the fact
that lip service has been paid increasingly to the dictum "a sound mind in a
sound body," ever since western Europe began to revive the educational
concepts of the Graeco-Roman world, there is still a lack of balance between
physical and mental culture, both in school programs and among those who
write of education. This is evident in many quarters, even where a certain
universality of outlook ought to reign. Turn where one will, it is impossible to
find physical culture adequately presented in books dealing with the general
history of education. Written in keeping with a dominant rationalism, these
books have been concerned chiefly with intellectual movements and
institutions for mental improvement. (vii)

Written history appears to have begun with the ancient Greeks. It was
written also, but perhaps not quite as well, by the Romans. In these early
histories, we are often faced with a dilemma: can a disinterested observer
write history as effectively as someone who has lived through the passing
events. Of course, this introduces a further disturbing problem that is
difficult to answer. What constitutes acceptable history? Is a simple, factual,
chronological listing of events satisfactory? Some would argue that history
must show the connection between a series of events. Further, should it have
a broader scope and seek to place any such events in societal perspective over
a fairly long period of time?

And then we find some histories of the world with strong religious
overtones that would have us believe unequivocally that God's purpose is
gradually coming to pass. Whether one accepts one or more of these
accounts, we are all still faced with the question of possible moral evolution.
We know that history has often been destructive as well as cumulative. The
question arises whether the history of humankind shows strong (or even
probable) trends toward emergence. It may be wishful thinking, but we can't
help but hope that people will soon evolve a formula that will help all people
of the world live together in relative peace and harmony.

**Philosophy of History**

What, then, is philosophy of history? At this time we will not discuss
what may be called analytical or critical philosophy of history. This typically
treats the logical, conceptual, and epistemological description of what it is
that the historian actually does—that is, a philosophic analysis of the critical
and constructive intellectual processes by which history is written and the
subsequent results. This approach to philosophy of history also involves a
criticism of the sources employed and their development to form the base of
knowledge upon which the historian builds the historical narrative.

There is always a subjective element present when the historian
decides what facts, half-facts, and opinions he will weave into the subsequent
narrative developed after analysis and synthesis have occurred. Are the facts correct; are they wrong? Time may provide the answers to these questions. The larger interpretation given to the material is truly indeterminate, and "theories of interpretation are peculiarly dependent on the needs and values of the age which produces them." (Handlin, et al., 1967, p. 15.)

In the 20th century there was a number of approaches to historical interpretation. For example, there have been interpretations where historians treat the rise and fall of separate civilizations with an accompanying analysis of the rationale presumably 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) have 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 the pen of the late Allan Nevins came to my attention many years ago. 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, believe that Fate (Moira) ruled the destinies of both gods and men. With ideas of this type 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) that 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 has 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: that "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 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 use 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, Babylonic, Indic, Minoan, Hellenic, Syriac, Sinic, Andean,
Mayan, Yucatec, and Mexic civilizations. Five other civilizations appear to have been 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.

Interestingly, ABC Television's controversial presentation Amerika in 1987 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 (i.e., the majority) 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.

Speculation About the Future

The world continues its evolitional 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 another great historian, 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 A.D. 5000. Perhaps the world may be united into a single civilization through the agency of religion, although the prospects for such a future seem impossible 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 "world-wide cosmopolitanism" and "a vastly greater stability" (p. 806). We can only hope...

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.
CHAPTER 2

PHYSICAL EDUCATION AND EDUCATIONAL SPORT: THE PRESENT SITUATION

The International Scene

Looking at the international scene specifically at the end of the 20th century, as it applied to educators teaching physical activity education (including educational sport), was an interesting assignment for me. My impression prior to some detailed investigation was that physical activity education in educational institutions worldwide had deteriorated and would continue to do so in the years immediately ahead. This opinion was based on professional involvement of various types, the reading of many journals, and an extensive international correspondence carried on over the years.

This preliminary conclusion was made because all of education had been literally reeling for some time now because of increases in certain negative social forces (e.g., values, economics, religion) caused by a changing social environment. Paradoxically, however, because of what is now known scientifically about the potential beneficial effects that properly conceived developmental physical activity in exercise, sport, and related expressive movement can have on people of all ages and conditions, we should not--we dare not!--as a field within education become pessimistic about the wisdom of striving to create a social situation in which the salutary effects of appropriate developmental physical activity will be introduced into all people's lives. However, we must be fully aware of the fact that humankind's need for developmental physical activity will be met \textit{IF}--and only \textit{IF}--(1) public support for our efforts is earned and (2) highly trained leadership is made available to earn such public support and then to bring about these desirable educational and developmental outcomes.

As professional educators, we already have a good understanding of the effects of physical activity as demonstrated by the steadily improving quantitative and qualitative, natural-science type of investigation that has been carried out over the past 60 years. However, I firmly believe, also, that a full understanding of our endeavor as developmental physical activity specialists can only become possible through an ever-greater, improved understanding of how the social sciences and the humanities can also influence our work. Obviously, the bio-science aspects of developmental physical activity are highly important, but people need to understand also that in the final analysis a more balanced, across-the-board approach to scholarly investigation is required to help us achieve the field's true potential in the service of humankind. For example, the concept of "growth and development" has been well understood and applied for decades in the field of physical activity education and sport. This perception is accordingly transferable to the
process of growth and development that usually occurs throughout the life of a person working in the field as well.

My generation of “physical educator/coaches” was typically optimistic about the future despite the strong social forces and accompanying persistent professional problems that have influenced physical (activity) education and educational sport from decade to decade down through the 20th century. As I see it, my generation, and the "baby boomer" generation too, have an obligation to pass on as much as that optimism as possible to subsequent "generations" as men and women in this age group strive to become legitimate partners and leaders in our profession looking to the first quarter of the 21st century.

To determine to what degree optimism is, or is not, possible, my preliminary investigation about the status of our field in the world today was, therefore, an exploratory effort to discover something of what our professionals "out there" are experiencing firsthand in certain countries on the various continents of the world. One could theorize tentatively that current social forces (for example, (1) the various ongoing wars throughout the world, (2) the recent economic downturn with its inevitable influence on education at all levels; and (3) the periodic "return to essentials" in much of the educational thought), were effecting often debatable curricular changes in programs worldwide. Yet, in truth, how accurate was such conjecture? To get some feel for what was happening, I decided to contact individuals in the 33 countries represented in the turn-of-the–century membership list of the International Society for Comparative Physical Education and Sport.1

In essence, this investigation had two broad, main purposes: (1) to carry out a preliminary analysis of global trends in physical (activity) education and (educational) sport and (2) to make some recommendations regarding what the field should do in the immediate future. To accomplish this, it was decided to follow a sequence of sub-problems as follows: (1) to set the stage with a brief, general assessment of the international situation; (2) to obtain some specific reactions about what was happening in regard to physical education and educational sport in each of the 33 countries represented in the membership list of the ISCPES; (3) to consider the topic of futurology by offering one futuristic approach that has been recommended to cope with the "great transition" that the world has been undergoing; (4) to offer my personal observations and understanding about how the greatly strengthened undergirding knowledge available to the profession of physical education and educational sport around the world might help in addressing the field's future; (5) to make some recommendations to cope with the "modifications" that the field has been undergoing during the past 30 years to effect improved professional development as the field looks somewhat hesitantly looks to an indeterminate future; and (6) to delineate the basic considerations and strategy required to cope with the professional task ahead.
The investigation employed both historical method and broad descriptive methodology, as well as what may be called "philosophical assessment" as to field's current direction and immediate future. The broad-based historical analysis of the emerging international situation, based on second-hand literature, was followed by the employment of a descriptive questionnaire technique to gather the required data about the status of physical education and sport internationally. (A pre-tested questionnaire was specially designed for, and distributed to, one member selected from each of the 33 countries represented in the ISCPES membership.) Next, the greatly enlarged, under-girding body of knowledge available to the profession was reviewed to assess the field's "current strength" through a statement of 13 "principal principles" that support the field's professional endeavor. Then one futuristic approach to the "world situation" was used as a guide available to the profession for consideration as it faces an uncertain future. Next, a type of historical analysis was then carried out in regard to the numerous "modifications" that the field has undergone within education in the past 30 years. Finally, by employing one type of "philosophical analysis," the necessary steps required to accomplish the professional task immediately were delineated and offered as recommendations for strategic professional action in the first quarter of the 21st century.

The difficulty of developing scientific hypotheses for an analysis of this type was recognized. Strictly speaking, hypotheses are statements about the relationship between variables. They also embody an understanding as to how such a relationship may be established (i.e., substantive hypotheses are transposed to [null] hypotheses for statistical testing, for example). I had to be satisfied with a 60% response (20 out of 33 questionnaires sent were returned). Thus, "what I had" was quite simply the opinion about the status of "physical education and (educational) sport" from one professionally minded person in 20 of the 33 countries surveyed. Fortunately, the people who responded were representative of countries widely dispersed in all parts of the world, and they obviously had made a sincere effort to respond to the questions raised.2

Note: Simple descriptive statistics were used. The results were expressed in categories relating to percentage values determined. The data gathered were numerically tabulated, and the responses were summarized by percentage values based on the predetermined questions. The results from each question asked were followed immediately by related discussion to each question asked. With certain questions, because of the type and information sought, agreement was arbitrarily indicated as follows: **SUBSTANTIAL MAJORITY** (75%-100%), **MAJORITY** (50%-75%), **SUBSTANTIAL MINORITY** (25%-50%), and **UNSUBSTANTIAL MINORITY** (0%-25%).
Findings and Discussion.

First, interestingly, a MAJORITY (see "agreement" definition above, i.e., 13 or 65% of the total of 33 respondents) believed that the physical education program, generally speaking, had improved in the recent decade. (This was a surprising but encouraging finding to the investigator whose thinking was undoubtedly influenced by the North American scene. Of course, in some instances the status may have been quite low, and the status had simply improved to some degree.)

Second, a SUBSTANTIAL MINORITY (8 or 40% fits in the 25%-50% grouping above) believed the level of physical fitness had declined. Five or 25% believed that the level of physical fitness had improved, whereas 5 or 25% felt that it had stayed about the same. Two respondents were not able to form a judgment.

Third, a SUBSTANTIAL MAJORITY (20 or 100% = 75%-100% grouping) use the name physical education at the school level. Also, a MAJORITY have not made a name change at the university (13 or 65% = 60%-75% grouping). Name changes have been made at the university level during the past decade in those institutions where the units are striving for academic status in a competitive environment. In the U.S.A., at last count, upwards of two hundred different names have been introduced at the college & university level.

Fourth, physical education is required in a SUBSTANTIAL MAJORITY of countries (17 or 85% = 75%-100% grouping). The requirement ranges from a low of three (3) years to a high of 14 yrs. Only four (of the 20) countries that responded have no national requirement in physical education: Canada, India, Malawi, and the United States of America.

Fifth, competitive sport of varying "intensity" is considered to be part of the overall physical education program in a MAJORITY of the schools (11 or 55% = 50%-75% grouping). It is considered extra-curricular in a SUBSTANTIAL MINORITY of countries (9 or 45% = 25%-50% grouping). It is not clear in this instance to what extent competitive sport is regarded as an "educational experience" in the same way as what is typically called physical education. At any rate, this matter has not been resolved yet for a variety of reasons. It is certain, also, that in all countries competitive sport is available outside of school through private, semi-public, and public agencies.

Sixth, physical education comes under the jurisdiction of a national ministry in a MAJORITY of the countries surveyed (14 or 70% = 50%-75% grouping). Organized sport is considered sufficiently important in a MAJORITY of the countries to report to a national ministry (12 or 60% = 50%-75% grouping). In six countries physical education is considered an aspect of education, education being the responsibility of a state or province within a country. The location of organized sport within governmental frameworks
does not appear to follow any definite pattern. Physical education, on the other hand, is always located within the governmental bureau concerned with education of the populace.

Seventh, physical education does count for academic credit in a MAJORITY of the countries surveyed (14 or 70% = 50%-75% grouping). The results here are not clear, because there is a great range in the academic credit granted (i.e., from no credit in 7 countries to full acceptance as a tertiary entrance subject in a number of Australian states). Underlying this whole issue, of course, is the question of whether the physical education course experience and subsequent grade awarded--especially in those instances when there is no theoretical component included in the grade allotted for the course experience--should be averaged in with other course grades to determine a GPA (overall grade-point average).

Eighth--as to the basic areas or activities generally included--(e.g. fitness activities, sport skills, rhythmic activities in this subject matter at the ELEMENTARY, MIDDLE, HIGH SCHOOL, and UNIVERSITY levels excepting those included in the physical education degree or diploma program, of course), it was not possible to classify the responses given to this question by each of the 20 respondents. However, the following generalizations are possible:

a) Generally speaking, the curriculum and instructional methodology are fairly standardized from country to country.

Note: It is not possible without first-hand study to make any comparative assessment between or among countries.

b) Fundamental movement skills and games of low organization are standard at the elementary-school level

c) Sports skills instruction and fitness activities are introduced gradually at the middle-school level and continued on through the high school level on either a required or elective basis

d) A theoretical component in instructional programs is almost completely lacking (except in a few countries in specific states or provinces)

e) Lifetime sport and physical recreation instruction is often offered in the upper high-school years

f) Extramural competitive sport within education is offered only in Canada, Japan, Nigeria, and the U.S.A.
g) University programs, where offered, are largely elective and typically include voluntary sport and physical recreation and fitness-oriented activities. (A few countries [Israel, Philippines, Slovakia, and a relatively few universities in the U.S.A.] have a one- or two-year requirement.)

Ninth, as to whether there was any highly unusual or unique aspect in a particular country's physical education curriculum or instructional methodology, the respondents were almost unanimous in affirming that there was nothing "highly unusual or unique" in their countries' physical education curriculum or instructional methodology. This was a disturbing finding. For greater recognition within general education, it seems evident that the introduction of increasingly sound theoretical material is necessary to provide undergirding for the skills instructional program. Australia and Canada report that in certain states or provinces highly sophisticated theory courses using texts have been introduced in the upper-level, high-school courses, the results of which are fully credited for university entrance. Also, Japan has been making extensive use of video cameras to provide sport-skill feedback to students at the high-school level.

Tenth, in regard to their assessment of the present, overall STATUS of the subject of physical education in relation to other curricular subjects within the field of education in their country (i.e., higher, lower, about the same level), the PRESENT status of physical education was rated lower than other subjects in the curriculum by a SUBSTANTIAL MAJORITY (i.e., almost unanimously--18 or 90% = 75%-100% grouping). In two countries (Nigeria, Taiwan), the respondents believed that physical education's status was equal.

Finally, in response to a request for open-ended comments, selected responses to the survey instrument were as follows:

1. In six countries, the respondents believed that physical activity's contribution to health status would eventually help the field to gain more recognition for its contribution.

2. In three countries, the respondent felt that improved teacher preparation was needed.

3. In two countries (Canada and the U.S.A.), legislation had served to improve the level of adapted physical education significantly.

4. In one country (Australia) a recent national conference report about the prevailing situation has tended to bring improvement to the field.
Recent Interesting Developments

The results of the above survey carried out did not produce many "open-ended comments." So I decided to look for some interesting informational developments in four internationally oriented journals (the *International Journal of Physical Education*, the *Journal of Comparative Physical Education and Sport*, the *European Physical Education Review*, and the *Journal of the International Council for Health, Physical Education, Recreation, Sport, and Dance*). As usual, there is some "good news" and some "bad news"; so let's begin with the latter and conclude on a more positive note.

First, an excellent source for present trends globally in physical education has been provided by Ken Hardman (1995), now past-president of the International Society for Comparative Physical Education and Sport. The picture presented by Professor Hardman is well-documented and overall a bit depressing. While granting that his "various 'snap-shot' national scenarios presented may provide a somewhat distorted picture of physical education in schools," Hardman does nevertheless make a solid case for the urgent need "for redefining the parameters for 21st century conditions and needs, and for reshaping the physical education system to meet those needs" (p. 23).

Hardman's report includes brief statements about the status of physical education in Scandinavia (Sweden, Norway, and Finland), the Netherlands, Greece, Germany, Czech and Slovak Republics, Scotland, England & Wales, a number of African countries (e.g., Kenya), Malaysia, the United States, Canada, and Australia. "The news is not good," colloquially speaking again, even in England and Wales where a "government-sponsored national curriculum was imposed in 1989 with physical education introduced as a statutorily required school subject for children aged 5-16" (pp. 19-20). The problem here was that physical educators had no input into the deliberations prior to its announcement, and thus "economic viability" and not "educational desirability" appeared to determine the time allotment for physical education. As Hardman implied, the day for problem-solving, persuasion, and bargaining may have drawn to a close, and the "era of politicking" should begin.

Second, although not exactly on the same topic, a statement by John C. Andrews (1995), the World President of the International Federation of Physical Education (FIEP), asks the question, "Is there a need for a continuing differentiation between the terms physical education and sport?" In response to this query, President Andrews comes down strongly for the umbrella term "physical education and sport" (p. 26). (I personally couldn't agree more with his stand and note also that the usage of this longer term [i.e., rather than either sport or physical education] is still widely understood and used worldwide based on the findings of the limited survey reported above. Also, in the United States especially, I would be inclined to call it "physical education..."
and educational sport" to differentiate from overly stressed commercialized sport in both the public sector and a significant portion of higher education.)

Further, Andrews repeated an excellent series of concerns stressed by AAHPERD and PHE Canada in regard to:

1. decreasing curriculum time for physical education in schools,
2. "confusion of multiple aims and directions,"
3. a growing gap between the researcher and the practitioner,
4. inadequate public awareness and support,
5. a murky relationship among the so-called allied professions, and, finally,
6. a widening gap between physical educational and sport opportunities available in developed and underdeveloped nations (p. 28).

Third, a further statement by Cheffers (1996) titled "Sport versus education: The jury is still out" raised a highly interesting point (paraphrased loosely here): Required physical education has seemed more like work, while voluntary sport is more like play. Therefore, sport is more alluring, while physical education is viewed as "dour" and "funereal" (p. 107). With this as an introductory thought, Cheffers raises 19 penetrating "sport-education statements" and concludes with 10 excellent hypotheses for serious consideration by all who are concerned with the future of physical education and sport. For example, Sport-Education Statement No. 5 states that, "Sports invite the short-cut, cheating drugs, gross egos. Education invites the same, but celebrates less" (p. 107). One seemingly increasingly important hypothesis (No. 6 of the 10 hypotheses suggested) is that "The essential periphery (parents, press, business associates, and spectators) need also take responsibility for their part in the total enterprise" (p. 109).

Despite the utmost serious nature of the current state of school physical education worldwide stressed in the above articles by Hardman, Andrews, and Cheffers, several encouraging notes were sounded in a variety of other articles in the four above-noted journals. For example, Roberts (1996), writing about "the success of school and community sport provisions in Britain, reported that:

1. "in the years up to 1994 Britain's schools were improving their sports facilities,
2. young people were playing more sports in and out of school than in the past,
3. the drop-out rate on completion of statutory schooling had fallen dramatically,
4. social class and gender differences had
narrowed, and
(5) by the mid-1990s sports had higher youth participation and retention rates than any other structured forms of leisure" (p. 105).

He concluded with a plea that authorities not return to the earlier male-dominated, "traditional games regime" that never held much attraction for young women.

Moving to the east, Krawczyk (1996) explains that the "image of sport" in Eastern Europe had changed radically since the influence of communism has waned. There was still significant concern for a responsible system of physical activity and sport for children and young people and, interestingly, it was predicted that the promotion of elite sport will emerge again. In doing so, however, Krawczyk believes that the money expended would be more in line with a depressed economy (p. 9). Overall, because the situation was in a state of constant flux, he did not feel that evidence confirming a future "strong recovery" overall in the entire region was yet present.

Once again moving eastward, but also in a southerly direction to Australia, Saffici (1996) wrote interestingly about a successful initiative in physical education there called "Aussie Sport." The two main philosophic stances of this program for both boys and girls are "sport for all" and "fair play." "The hope is that people who find sport attractive will continue to have active lifestyles, and thus be able to decrease likelihood of suffering from cardiovascular disease and/or low back problems" (p. 52). A further objective of this program is to involve also an increasing number of elementary school teachers over and above the physical education specialist.

Julian Stein (1996), who as editor of the Journal of the International Council for Health, Physical Education, Recreation, Sport, and Dance, has strengthened this widely distributed publication immeasurably, offered an uplifting report of the (post-Olympic Games) Third Paralympic Congress and the Atlanta Declaration of People with Disabilities. The Declaration itself (p. 43) expresses a grand vision for the rights of "people with disabilities" in the future and should be enlarged and framed in the office of every physical educator worldwide. Programs of physical education and educational sport for normal, accelerated, and special populations must be ever cognizant of the need to strike a balance that recognizes the inborn rights of all.

In concluding this section, Penny and Kirk (1996) showed serious concern in their article comparing recent national curriculum developments in Australia and Britain. They explained that the evident trends in curriculum development appearing in "a climate of low morale among some sections of the physical education profession in the face of public criticism and amidst constrained and pressured contexts appear to be encouraging a tendency
toward backward-looking conservatism rather than forward-looking experimentation and risk taking" (pp. 35-36).

Finally, physical education and (educational) sport within educational boundaries as a subject-matter is confronted today with a paradox: At the very time when the evidence is available to make the case for a sound program of required and voluntary developmental physical activity, economic restraints and public criticism of many prevailing programs are making progress extremely difficult.

**North America**

North Americans, generally speaking, still do not fully comprehend that their seemingly unique position in the history of the world's development may well change radically in the 21st century. The years ahead could really be difficult ones. Indeed, although it is probably more true of the United States than Canada, history is going against them in several ways. This means that previous optimism must be tempered to shake people loose from delusions, some of which they may still have.

These are hard words, but they must be stated to help assess status of a diverse collectivity called the profession of sport and physical education in the United States. Then we need to place our status in broader perspective as well. Norman Cousins sounded just the right note when he stated a generation ago (1974) that perhaps "the most important factor in the complex equation of the future is the way the human mind responds to crisis" (pp. 6-7). The world culture as we know it must respond adequately to the many challenges with which it is being confronted. The various societies and nations must individually and collectively respond positively, intelligently, and strongly if humanity as we have known it is to survive.

Approaching the situation from a somewhat less broad perspective, it can be argued that much of the current problem stems from the fact that education is faced with almost insurmountable problems because other basic societal institutions (e.g., the church, the family) are floundering to a considerable degree. Consequently, the school's burden is being increased to fill the gaps--to remedy deficiencies that could be made up largely if we had the funds and the attitudinal support to implement a competency-based approach to the needed knowledge and skills required for adequacy in life mastery in the late twentieth century.

Of course, it is at this point that we in the profession should persist strongly with the idea that developmental physical activity in exercise, sport, and related expressive activities can make a vital contribution to the lives of all people everywhere through the improvement of both the "quantity and quality" of life. With a quality product and greatly improved marketing
techniques, we should be able to make a sound case for inclusion of our subject-matter as an integral part of any educational curriculum.

We have tended to let others browbeat us intellectually in what has been typically a theoretical, subject-matter curriculum in the schools. Resultantly, the general education curriculum at all levels has been characterized by grossly inadequate attention to the entire body. The stress has been traditionally on the development of "knowledge" in a vague entity characteristically known as mind. (Also, legislation passed has insured that the development of "spirit"--however that may be defined--belongs to the church as a private agency.)

Teachers of developmental physical activity designed for either normal, accelerated, or special populations simply have to become more "offensive" in their approach. The approach that has been characterized by often inarticulate defensive posturing in the past has no place in the 21st-century world. People in many other subject-matters (e.g., in the language skills and the computational skills) "know" that they are important--but even they are being criticized sharply. Why? This is occurring because the necessary attitudinal development is not sufficiently strong for students to overcome often inadequate instructional methodology and techniques (not to mention often insufficient content). Johnny can't read; Jane can't do math; Jimmy's grammar is atrocious, and Rose doesn't care whether she learns anything or not. We haven't seen any evidence that a "return to basics" is going to teach our children how to think and reason logically, how to develop a set of ethical values, or how to take care of their bodies--all presumably vital to the educational process and throughout people's lives.

The Situation in Physical Activity Education and Educational Sport

There is every evidence that the first quarter of the 21st century will be crucial for the field of physical activity education and educational sport. This is true because the field is not growing and developing as rapidly and strongly as it should be in a society where the idea of change must now become our watchword. View it as you will, it is impossible to refute the thought that change, like death and taxes, is here to stay.

Diagnosis of the present situation leads to the belief that the field of physical activity education (including sport)--as it has been known and promoted--is structurally deficient in what may be called the field's architecture. Many people recognize that something is wrong, but most of them don't appear to understand the extent of the malady that has gradually infected a still embryonic profession.

Fortunately, the American Association for Health, Physical Education, and Recreation earlier substituted the word "Alliance" in recognition of the
fact that health education (and safety education) and recreation (and park administration) are separate but allied "professions." Also, it was indeed timely that dance received similar recognition, and that its name was added to the overall title as well. Further, and this is especially important to physical (activity) educators/coaches, the emerging profession has witnessed the steady development of an entity called the National Association for Sport and Physical Education (NASPE) within the AAHPERD as presently constituted. And, of course, within AAHPERD we now also have the American Association for Physical Activity and Recreation--that is, physical education's one-two punch from "womb to tomb"!

Use of the term "sport and physical education" as our profession's official name in NASPE may need a word of explanation. It could be argued that this should be a "holding-pattern" term, since it is true that the field of sport and physical education--or whatever it may eventually be called--is still searching for an appropriate name well over 100 years after the founding of the Association for the Advancement of Physical Education. Of course, as explained immediately above, it is now called the American Alliance for Health, Physical Education, Recreation, and Dance in the United States (and PHE Canada in Canada). What has happened "along the way" is that a number of newer fields (professions?) have been spawned by the parent field of physical education, and now they are all typically called the allied professions. (In Canada only physical & health education and parks & recreation have separate identities used in this context.)

Here, however, the term "physical activity education (including educational sport)" will be used primarily to describe the entity within education in the United States, although the terms "physical education and sport" and "sport" [alone!] are now more popular in certain other countries that identify with the Western world including the European continent, respectively. However, the term "developmental physical activity in exercise, sport, and related expressive movement" will be used here typically when the field's disciplinary aspects are being discussed. In the latter instance, even more technically, the reference is to the theory of human motor performance in developmental physical activity that is being based increasingly on scholarly and research endeavor of a high order. People, both professionals and the general public, need to understand such linguistic usage. (Note, also, that the term kinesiology [i.e., the study of human movement] is being used increasingly in higher education in conjunction with the term "physical education" in the United States.)

These terms too may change in the course of time, but for now they seem to be acceptable ones for those people specifically concerned. Interestingly, many other disciplines and professions seem to be able to "divide and subdivide" and still (somehow!) call themselves by one name basically (e.g., anthropology, medicine), but unfortunately the field of physical (activity) education can't boast of a similar achievement. Whether it is called
human kinetics, ergonomics, exercise science, sport studies, sport science, movement arts and sciences, kinesiology, etc., no euphemism is going to protect the field if it isn't doing the job in the field that is needed! (As Shakespeare stated in Romeo and Juliet, "that which we call a rose by any other name would smell as sweet.")

A Call for Reunification

The placing of increased emphasis on their own profession is an important point for physical activity educators (including coaches) today, because it is symptomatic of the many divisions that have developed in the past fifty or sixty years. Physical activity educators now recognize full well that there are indeed allied professions represented to a greater or lesser extent in the Alliance. It is not a question of attempting to bring these other professions back into the “sport and physical education fold” again--they are gone forever. However, in their own interest and that of physical activity education, 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 (including educational 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. Our educational field must figure out the ways and means of unifying the various aspects of its own field 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.

So, to this point my argument is that "we are not dead or even dying," because death implies complete inactivity and cessation of all vital functions. 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. The United States of America is a federal constitutional republic comprising 50 states and a federal district. Canada is a commonwealths with ten provinces and three territories. Mexico is excluded in this discussion--as we are prone to do typically--when thinking on a continental basis, because we simply cannot speak with authority as to the present state of what is called physical education generally there, much less offer a specific, detailed analysis on a state-by-state or province-by-province basis.
Therefore, I suggest that we take a different tack and listen for a moment to one of our severest critics, Harold VanderZwaag of The University of Massachusetts, Amherst. 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 approximately 250 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 activity education (including educational sport) should retain its place and identity!)

This argument of VanderZwaag’s challenges physical activity education including educational 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 koerperlicher 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 education and educational sport has its own plight that should be resolved very soon!

VanderZwaag’s criticism and recommendation is 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 (this has already happened, of course). For the past thirty years at least higher education has been in unusual difficulty financially. The extent of this hardship has varied greatly from state to state and region to region. (The same problem came to Canada, a bit later as it has turned out. Professionals in educational institutions often buy their own paperclips, staples, and stamps.)

When university administrators have their backs to the wall financially, they obviously begin to look around for places to cut back. They argue 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 if (2) the undergraduate enrollment of this unit
has been falling off, and, in addition, (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 our physical educators and coaches." In addition, the
quality of research in such units has often been questioned because they have
been located within schools or colleges 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. With these extra-curricular activities (as they are unfortunately
designated), it is now often the case that they are usually self supporting and
can't be expected to provide a great amount of backing for 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 (including
[NCAA Division III!] educational sport in a college or university setting. Our
educational field 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 our field is
unique, and that no other unit purports to have as its primary aim doing what
it claims to do.

Further, men and women must move in a great variety of ways in order
to survive as they seek a desirable quality of life. It is essential to study this
phenomenon in order to help people of all ages, whether they are 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 To Be Taken

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 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 the field of physical activity education (including educational sport).

Second, 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 desirable as completely separate, multi-purpose division or unit within higher education. This is 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, disciplinary-based programs, a relationship to professional education, intramurals and recreational sports programs, intercollegiate athletic programs, and programs in allied fields (e.g., health education) are harder to get at typically. There are so many functional cross-appointments.

Third, 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 students 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 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).

Fourth, this brings up another important point that was touched on briefly above: professors of physical activity 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 physiology of exercise, they are simply asking for future problems. (At the very least, our own name should come first [i.e., sport sociology].) 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 must use the names of other disciplines in describing their specific scholarly interests, they must 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."

(See Table 2.1 below that appeared earlier, but this time is shown specifically for a description of possibly desirable terms.)
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<thead>
<tr>
<th>Areas of Scholarly Study &amp; Research</th>
<th>Sub–disciplinary Aspects</th>
<th>Sub–professional Aspects</th>
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<td><strong>I. BACKGROUND, MEANING &amp; SIGNIFICANCE</strong></td>
<td>- History</td>
<td>- International Relations</td>
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<td>- Philosophy</td>
<td>- Professional Ethics</td>
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<td>- International &amp; Comparative Study</td>
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<td><strong>II. FUNCTIONAL EFFECTS OF PHYSICAL ACTIVITY</strong></td>
<td>- Exercise Physiology</td>
<td>- Fitness &amp; Health</td>
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<td>- Anthropometry &amp; Body Composition</td>
<td>- Appraisal</td>
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<td>- Exercise Therapy</td>
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<td><strong>III. SOCIO-CULTURAL &amp; BEHAVIORAL ASPECTS</strong></td>
<td>- Sociology</td>
<td>- Application of Theory to Practice</td>
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<td>- Economics</td>
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<td>- Psychology (individ. &amp; social)</td>
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<td>- Geography</td>
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<td><strong>IV. MOTOR LEARNING &amp; CONTROL</strong></td>
<td>- Psycho-motor Learning</td>
<td>- Application of Theory to Practice</td>
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<td>- Physical Growth &amp; Development</td>
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<td><strong>V. MECHANICAL &amp; MUSCULAR ANALYSIS OF MOTOR SKILLS</strong></td>
<td>- Biomechanics</td>
<td>- Application of Theory to Practice</td>
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<td>- Neuro-Musculature</td>
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<td><strong>VI. MANAGEMENT THEORY &amp; PRACTICE</strong></td>
<td>- Management Science</td>
<td>- Application of Theory to Practice</td>
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<tr>
<td><strong>VII. PROGRAM DEVELOPMENT</strong></td>
<td>- Curriculum Studies</td>
<td>- Application of Theory to Practice</td>
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<tr>
<td><strong>VIII. EVALUATION &amp; MEASUREMENT</strong></td>
<td>- Measurement Theory</td>
<td>- Application of Theory to Practice</td>
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(General education; professional preparation; intramural sports and physical recreation; intercollegiate athletics; programs for special populations--e.g., handicapped--including both curriculum & instructional methodology)
Five, 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. (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"!)

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 state-wide 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.
PART II. PHILOSOPHIC ASPECTS

CHAPTER 3

ORIENTATION TO PHILOSOPHY (Section A)

"Shall I show you the muscular training of a philosopher?" "What muscles are those?"
"A will undisappointed; evils avoided;
powers daily exercised; careful resolutions;
unerring decisions." Epictetus, 60 A.D.

Very few have the "muscular training of a philosopher," but everyone has some sort of philosophy, an inbred "sense of life" by which they conduct their daily lives (Rand, 1960). People have philosophic beliefs of one type or another, but they are generally quite vague when asked to explain such thoughts in any detail. However, a person could conceivably be pinned down and asked to reflect and then express what she regards as basic and important in life. Nevertheless, such a statement of beliefs and principles for which she stands is often contradictory and illogical. If this person has (what we might think are) a lot of odd ideas, we might say that she has a warped philosophy of life. Yet another friend that we have might always take a long-range approach when a problem arises. We would ordinarily call such a person philosophical.

Role of the Philosopher

Although the term "philosophy" may be used quite often in everyday conversation, the average person still thinks of the subject-matter of philosophy as a very difficult intellectual activity. People make jokes about philosophizing. "He's the sort of guy who spends his time in a dark room looking for a black hat that isn't there." Or there's the story about the farmer who wanted to buy a talking parrot for his son and discovered that the pet shop owner wanted $500 for the bird. Well, that was too much money for the bird, the farmer thought, so he went home and brought back a turkey which he tried to sell to the shopkeeper for $200. "You must be crazy," the man said, "my parrot can talk; what can that stupid bird do?" "Oh," said the farmer, "my bird is a philosopher; he thinks!"

The professional philosopher in the eyes of the average person, therefore, is a mental giant who lives only to ponder abstractions that really aren't of any immediate practical value. More highly educated people, on the other hand, might have a somewhat better image of philosophers, but they, too, in the final analysis might raise questions about the "worthwhileness" of the philosophic enterprise as it is practiced typically today. Businessmen, for example, would readily agree that philosophy bakes no bread. It was not always this way, however; and the time may come again when people may
rightfully say that the philosopher tries to evaluate what we know and believe about the universe in general and our sphere of human affairs specifically.

The Various Aims of Philosophy

On the basis of what has been stated, you can see how difficult it is to provide the answer to the many philosophical questions 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.

I believe personally that a study of philosophy should help a person develop a systematic and coherent plan that will give him a perspective about the world and those who inhabit it. It should help a man or woman determine what is truly important and significant. If philosophy has left the battlefield of everyday values and ideas--and it has--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, 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.

The Branches of Philosophy

There does seem to be some general agreement concerning the branches 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 still appears to be considerable agreement. 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.

No Prescribed Progression for the Novice  There does not appear to be a definitely prescribed progression by which the beginning student may approach this subject. It is sometimes suggested that epistemology be approached before metaphysics. We could study various histories of philosophy that usually consist of a chronological treatment of the development of certain theories regarding the branches of the field. Often such books are built around the biographies of outstanding philosophers. Another approach might be to read progressively, and probably chronologically, from the translated works of the world’s greatest thinkers. A third means of entry might be to investigate the major recurring questions of philosophy chronologically, but one at a time. In this way each chapter of a book could start and finish with present-day interests. This seems to be a good idea, because it is possible that beginning students would get discouraged wading through a long historical review before they arrived at the 21st century. Brubacher (1969) followed this method in writing about the departmental or specialized philosophy of education. Realizing how effective it was, his persistent problems approach has been used here in this text.

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.* In the course of this dialogue on philosophic method in the Western world, three leading philosophic tendencies eventually emerged—idealism, realism, and pragmatism. (We should keep in mind that an undergirding, naive naturalism had preceded certain subsequent refinements leading to realism and pragmatism.) Of course, they 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 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" 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 are a far cry 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 paragraphs offer a brief summary of each philosophical position as it developed:

*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 problem as people within it, Husserl reasoned that we need to analyze introspectively the 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.

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 damn s 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 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 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. It may help this discussion to contrast philosophy with the field of art. We will not discuss art in depth, but we need to say that art must be under girded by some 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 (see Figure 11.1). To put this in a larger framework, then, axiology as explained above is one of two areas within what has been 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 his 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 you now delve into the various branches of the general field of philosophy, some of the terms used will be new and seemingly complex (as indeed they often are). Yet, there is every reason to believe that you will find the quest a most rewarding and enlightening experience. The technical terms that are used as narrative in the remainder of this section appear in greater detail individually in the Glossary.

*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 seventh 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 Koenigsberg 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 physical education and sport (the last of which will be discussed in Chapter 13). 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.

Background of the 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 humans' efforts were 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 subsequently called 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 a so-called 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 have 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 some philosophers. These people have 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 designated 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. 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.

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, 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. How this overall development of naturalistic thought will be viewed
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, the plan is to treat each philosophy in a fairly identical fashion. Subsequently, the implications for (general) education and, even more specifically, for the field of physical education and sport will be postulated. 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, Rene 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. 100-102), 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, 1999, pp. 39 et al., 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; it helps us to determine what truth (as preordained by God) is with the chips falling 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 "common-sense" 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 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. Here 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. Interestingly, 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.

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. The use of what has been called critical thinking (or informal logic) has been explored in many quarters recently. It should be helpful to the reader to understand that certain other approaches or types of logic are now available, the hope being that one or more of these
variations will strike a chord and become a useful tool that is more effective than a typical common-sense approach. For example, (The essence of critical thinking [or informal logic] is presented in the Appendix (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 again 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 will now be discussed as 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 undergirding 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 was 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 knowledge." 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 process 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 appear to be 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: "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 the possibility of objectification of a large variety of emotions in 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 this chapter, over and above basic, unrefined naturalism, is pragmatism. As the situation has developed, the terms "instrumentalism," "experimentalism," and "pragmatic naturalism" now seem to 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.

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 we will remain with the sequential pattern decided upon initially at the outset of this chapter.

*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 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 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 educational philosopher, 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, we 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 day. 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 as follows:

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, 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 is a mind, therefore, that 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, inasmuch 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, p. 98), 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."
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 appears 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, common-sense problem-situations. It creates a two-way street, because scientific inquiry now has a common-sense 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, since 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. Last, 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 the importance of this topic and the recent 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 resolving 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,
3. to the determination of a problem-solution,
4. to reasoning, and
5. to the operational character of facts-meaning for further observation of the proposed course of action, it is possible 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, 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. We are all anxious to preserve a state of enjoyment and release.

However, if such a “state” 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, 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; 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), 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.
Summary.

It can be stated that there are still proponents of idealism, realism, and pragmatism (notably the latter in philosophic circles), and especially in the departmental philosophies--not to mention those who believe that the worsening world condition demands an existential/phenomenological orientation. The pendulum swings to and fro, and never seems to stop permanently at any one spot in its arc. I will continue in Chapter 12 with brief summaries and analyses of existentialism (phenomenology), analytic philosophy, communism (Marxism), as well as brief statements about selected other philosophic stances (e.g., feminism in philosophy and postmodern theory) that have come to the fore in the final quarter of the 20th century.
Note:

1. Professor Brubacher's approach is most interesting. I adapted it to a limited extent initially to the field of physical education and sport in the mid 1950s and have used it to a greater or lesser extent ever since I first studied with Professor Brubacher in the late 1940s at Yale University. Initially, I used this approach as a culminating feature of my first text in this area (Zeigler, 1964). Up to that time in the combined field of health, physical education, and recreation, scholars had written texts, for example, about the principles of physical education, or the principles of health and safety education, or the principles of recreation. While these efforts were significant and noteworthy aids in the development of our field, they did not give the prospective teacher/coach, or the mature professional for that matter, the opportunity to fully comprehend the source and derivation of these "principles."

For this reason, and because it seemed much more logical and challenging, I recommended that students should "start at the beginning" (insofar as the discipline of philosophy and the departmental philosophy of education were concerned). They were then able to work their way through to those beliefs that they felt they could accept in the light of their educational background and life experience. Building on this base of fundamental beliefs and opinions, a student was able to think through his or her philosophic stance as it related to physical education and sport--not to mention what all of this might mean for the allied professions (e.g., health and safety education, recreation). After that, although I did find this "structural analysis" or "implications" approach most interesting and useful, I nevertheless did return at the end of the 1964 text to Brubacher's persistent (or perennial) problems approach because of the effectiveness of this way of assessing problems and issues (e.g., the influence of economics, the use of leisure). In essence, this is the approach that, with a variety of modifications, is being followed here once again.
CHAPTER 4

ORIENTATION TO PHILOSOPHY
(PART II)

Existentialism and Phenomenology

Background and Status. Writing about the background and present status of what has been called Existentialism-Phenomenology is not a simple task. This position or stance has not been one of the longstanding, 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 so-called existentialist/phenomenologist is never a "direct descendant" of another, and 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 (1956, 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 it, 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.

Soren 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 (The Nature of Reality). Some of the beliefs that characterize modern existentialism involve a continuation of Cartesian dualism that split the world in two. (There is some paraphrasing 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 that 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.
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, but 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 Rifka, 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 also Christian and agnostic existentialists as well. 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 (p. 537), 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." 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 can indeed be either frightening or exhilarating.

Macintyre (1967, pp. 147-148) provided a highly interesting answer to this rhetorical question (i.e., about how existentialism can 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, demi-monde 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 is still a fair number of philosophers with this orientation--or at least many who have "leanings" in this direction--functioning in philosophy departments on the continent. However, because of the strength of the analytic movement, their ranks have been thinned. Therefore, even though there has been a significant decline in its influence--in North America at least--in the early 21st century existentialists are 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 quite 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 was an uneasy mood prevailing. The revolutionary mood of the 1960s finally subsided into the relatively placid, "cud-chewing contentment" of the 1970s. 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 the various environmental crises, the plight of the disenfranchised, and the threat of a nuclear holocaust. However, most students today, for example, 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 state, except for the relatively large percentage of unemployed young people, will presumably result in the "acceptable," high standard of living that a post-industrial society in North America is expected to make readily available.

The West has displayed an increasing emphasis on political democracy of a participatory mode within this sector (not to mention the 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.

Nevertheless, Kaplan (1961, pp. 7-10), 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. This may be true, but in the past 25 years it has become increasingly difficult to make a case for a strong, vital, integrating ideological unity in the West, a condition noted over 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 merely 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 haven't 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).

Summary. 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 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 analysis and other methods and techniques of 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 2,000 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 to contemporary science. Today scientific method and many accompanying techniques are employed to uncover new knowledge, of course. This involves reflective thought and hypotheses, long-term observation, and experimentation before subsequent generalization and possible theory-building. If this is how new knowledge is obtained, therefore, what do philosophers do? It became increasingly apparent as the 20th century progressed that philosophers could no longer claim that their scholarship
resulted in any knowledge after all. Thus, the obvious question asked was, could be any justification for philosophers attempting to philosophize?

The response to this question came slowly but surely during the course 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 this 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": (a) logical atomism, (b) logical positivism, and (c) ordinary language philosophy. The main idea behind these approaches was that philosophy's function was analysis. The difficulty was, however, that they 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.** This 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 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 really devastating to many of the traditional philosophic approaches. The usual philosophic statement was definitely not empirically verifiable at that time, which means 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 as to 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
sighaled 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. In 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 with 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--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 logico-linguistic 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, however, while for Austin the question of classifying distinctions within language was uppermost. With this approach or process, called "linguistic phenomenology," (an odd name, to be sure), 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, this is a difficult task because the term "good" appears to be indefinable. In this approach, 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 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 to make sense out of the whole while relating to the various aspects of people's everyday experience, the traditional philosophies have failed, they say, because their methods and the materials with which they dealt have never been sufficiently reliable. Sound theory has now become available to humankind, of course, through the application of scientific method to problem-solving. Thus, it is at this level that the philosopher can (and should) make an entry through 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 moved ahead inevitably to the next phase. This was a relatively short step to the bourgeois system and 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 thought 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 theorists's abstract "principles of human reason." When this truer theory is fully developed and implemented, 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.

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 in this text 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 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—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 as long as one can remember—and has run into "deep economic trouble" with it!

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 strongly that certain societal changes were necessary before his ideal could be realized. What he was offering humankind was what he felt 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 also to understand why it appears to have 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 that our economic system is better, that workers in the West are relatively prosperous, and 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?). The world economic crisis of 2008 has re-opened this discussion with a bang!

However, 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 to understand better 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 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.

When Abraham Kaplan considered this philosophical conflict, he felt 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 not to fall into the 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 was an ever-present tendency in North America to somewhat 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, and in this case with communism, we are forced to ask whether the peace and freedom of ideal communism can ever be achieved by the imposition of violence and slavery on people within its borders. Communism must be careful not to make its political values so absolute that goodness and truth in the present are abnegated or destroyed as they make promises about a wonderful future (i.e., the ideal communist state) that may 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— 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."

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 communist 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 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 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 "post-industrial 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 (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.

**An Emerging Postmodern Age: Implications for the Discipline of Philosophy**

*The North American Situation.* North Americans, for example, do not fully comprehend that their unique position in the history of the world's development will in all probability change radically in the 21st century. The years ahead are really going to be difficult ones for all of the world's citizens. The United States, as the one major nuclear power, will have the ongoing, overriding problem of maintaining large-scale peace. Of course, a variety of countries, both large and small, may or may not have nuclear arms capability as well. That is what is so worrisome.

Additionally, all of the world will be having increasingly severe ecological problems, not to mention the ebbs and flows of an energy crisis. Generally, also, there is a worldwide nutritional problem, and an ongoing situation where the rising expectations of the underdeveloped nations, including their staggering debt (and ours!), will somehow have to be met. These are just a few of the major concerns looming on the horizon.

Indeed, although it is seemingly more true of the United States than Canada, history is going against them in several ways. This means that their previous optimism must be tempered to shake them loose from delusions, some of which they still have. For example, despite the presence of the United Nations, the United States has persisted in envisioning itself--as *the* world superpower--as almost being endowed by "the Creator" to make all crucial political decisions. Such decisions, often to act unilaterally with the hoped-for
belated sanction of the United Nations, have resulted in United States-led incursions in the Middle East in the two wars and into Somalia for very different reasons. And there are other similar situations on the recent horizon (e.g., Afghanistan, the former Yugoslavia, Rwanda, Sudan, and Haiti, respectively).

Nevertheless, there is reason to expect selected U.S. retrenchment brought on by its excessive world involvement and enormous debt. Of course, any such retrenchment would inevitably lead to a decline in the economic and military influence of the United States. We must face it! Who can argue logically that the present uneasy balance of power is a healthy situation looking to the future? Norman Cousins appeared to have sounded just the right note more than a generation ago when he stated that "the most important factor in the complex equation of the future is the way the human mind responds to crisis" (1974, 6-7). The world culture as we know it must respond adequately to the many challenges with which it is being confronted. The societies and nations must individually and collectively respond positively, intelligently, and strongly if humanity as we have known it is to survive.

**Significant Developments Have "Transformed Our Lives."** In this discussion of international developments and the possible achievement of historical perspective on the subject, we should also keep in mind the significant developments of the decades immediately preceding the 1990s. For example, Naisbitt (1982) outlined the "ten new directions that are transforming our lives," 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,
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 as we begin the 21st century.

Moving ahead in time slightly beyond Naisbitt’s first set of Megatrends, a second list of 10 issues facing political leaders was highlighted in the *Utne Reader* titled "Ten events that shook the world between 1984 and 1994" (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) religion and racial tension,
7) the concept of "West meets East" and resultant implications,
8) the "Baby Boomers" came of age and "Generation X" has started to worry and complain because of declining expectation levels,
9) the whole idea of “globalism” and international markets, and
10) the computer revolution and the spectre of INTERNET.

*The World Has Three Major Trading Blocks* Concurrent with above developments, to help cope with such change the world’s "economic 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 (3) 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." In the place of these Samuel P. Huntington, of Harvard’s Institute for Strategic Studies, 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).

These clashes, Huntington states, represent a distinct shift away from viewing the world as being composed of first, second, and third worlds as was the case during the cold war. Thus, Huntington is arguing 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.
Interestingly, this is exactly what was postulated by the late Arnold Toynbee in his earlier famous theory of history development.

Thus, 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 showing signs of potential break-ups (e.g., Yugoslavia(!), China, Canada). Further, the evidence points to the strong possibility that the developing nations are becoming ever poorer and more destitute with burgeoning populations and widespread starvation setting in.

Further, Western Europe is facing 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 further 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.

Still further, there is some evidence that Radical Islam, along with Communist China, may well become increasingly aggressive toward the Western culture of Europe and North America. At present, Islam gives evidence of 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 earlier to provide a buffer zone against Arab aggressors. (Also, China has been arming certain Arab nations, but how can we be too critical in this regard when we recall that the U.S.A. has also armed selected countries in the past (and present?) when such support was deemed in its interest.)

As Hong Kong is absorbed into Communist China, further political problems seem inevitable in the Far East as well. Although North Korea is facing agricultural problems, there is the possibility (probability?) of the building of nuclear bombs there. (Further, there is the ever-present fear worldwide that small nations and terrorists will somehow get nuclear weapons too.) A growing Japanese assertiveness in Asian and world affairs also seems inevitable because of its typically very strong financial position. Yet the flow of foreign capital from Japan into North America has slowed down somewhat because Japan is being confronted with its own 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, still further, the famed Japanese work ethic has become somewhat 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) experienced extremely bad economic performance in the past two decades. This social influence has 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 the pressures brought to bear by the financial institutions of the Western world that have been underwriting much of the development that had taken place. The poor are therefore getting poorer, and health and education standards have in many instances deteriorated even lower than they were previously.

The Impact of Negative Social Forces Has Increased. Now, shifting the focus of this discussion from the problems of an unsettled "Global Village" back to the problem of "living the good life" in the twenty-first century in North America, we are finding that the human recreational experience will have to be earned typically within a society whose very structure has been modified. For example, (1) the concept of the traditional family structure has been strongly challenged by a variety of social forces (e.g., economics, divorce rate); (2) many single people are finding that they must work longer hours; and (3) many families need more than one breadwinner just to make ends meet. Also, the idea of a steady surplus economy may have vanished, temporarily it is hoped, in the presence of a substantive drive to reduce a budgetary deficit by introducing major cutbacks in so-called non-essentials.

The Problems of Megalopolis Living Have Not Yet Been Solved. Additionally, many of the same problems of megalopolis living described in the 1960s still prevail and are even increasing (e.g., declining infrastructure, rising crime rates, transportation gridlocks, overcrowded schools). Interestingly, in that same year of 1967, Prime Minister Lester Pearson asked Canadians to improve "the quality of Canadian life" as Canada celebrated her 100th anniversary as a confederation. And still today, despite all of Canada's current identity problems, she can take some pride in the fact that Canada was recently proclaimed as the best place on earth to live (with the United States not very far behind). Nevertheless, we can't escape the fact that the work week is not getting shorter and shorter, and that Michael's' prediction about four different types of leisure class still seems a distant dream for the large majority of people.

Further, the situation has developed in such a way that the presently maturing generation, so-called Generation X, is finding that fewer good-paying jobs are available and the average annual income is declining (especially if we keep a steadily rising cost of living in mind). What caused this to happen? This is not a simple question to answer. For one thing, despite the rosy picture envisioned a generation ago, one in which we were supposedly entering a new stage for humankind, we are unable today to cope adequately with the multitude of problems that have developed. This situation is true whether inner city, suburbia, exurbia, or small-town living are concerned.
Transportation jams and gridlock, for example, are occurring daily as public transportation struggles to meet rising demand for economical transport within the framework of developing megalopolises.

Certainly, megalopolis living trends have not abated and will probably not do so in the predictable future. More and more families, where that unit is still present, need two breadwinners just to survive. Interest rates, although minor cuts are made when economic slow-downs occur, remain quite high. This discourages many people from home ownership. Pollution of air and water continues despite efforts of many to change the present course of development. High-wage industries seem to be "heading south" in search of places where lower wages can be paid. Also, all sorts of crime are still present in our society, a goodly portion of it seemingly brought about by unemployment and rising debt at all levels from the individual to the federal government. The rise in youth crime is especially disturbing. In this respect, it is fortunate in North America that municipal, private-agency, and public recreation has received continuing financial support from the increasingly burdened taxpayer. Even here, however, there has been a definite trend toward user fees for many services.

What Character Do We Seek for People? Still further, functioning in a world that is steadily becoming a "Global Village," we need to think more seriously than ever before about the character and traits for which we should seek to develop in people. The so-called developed nations can only continue to lead or strive for the proverbial good life if children and young people develop the right attitudes (psychologically speaking) toward education, work, use of leisure, participation in government, various types of consumption, and concern for world stability and peace. Make no mistake about it. If we truly desire "the good life," education for the creative and constructive use of leisure--as a significant part of ongoing general education--should have a unique role to play from here on into the indeterminate future.

What are called the Old World countries all seem to have a "character"; it is almost something that they take for granted. However, it is questionable whether there is anything that can be called a character in North America (i.e., in the United States, in Canada)? Americans were thought earlier to be heterogeneous and individualistic as a people, as opposed to Canadians. But the Canadian culture--whatever that may be today!--has changed quite a bit in recent decades toward multiculturalism (not to mention French-speaking Quebec, of course, as people arrived from many different lands. Of course, Canada was founded by two distinct cultures, the English and the French.

Shortly after the middle of the twentieth century, Commager (1966), the noted historian, enumerated what he believed were some common denominators in American (i.e., U.S.) character. These, he said, were (1) carelessness; (2) openhandedness, generosity, and hospitality; (3) self-indulgence; (4) sentimentality, and even romanticism; (5) gregariousness; (6)
materialism; (7) confidence and self-confidence; (8) complacency, bordering occasionally on arrogance; (9) cultivation of the competitive spirit; (10) indifference to, and exasperation with laws, rules, and regulations; (11) equalitarianism; and (12) resourcefulness (pp. 246-254).

What about Canadian character as opposed to what Commager stated above? To help us in this regard, A generation ago, Lipset (1973) made a perceptive comparison between the two countries. After stating that they probably resemble each other more than any other two countries in the world, he asserted that there seemed to be a rather "consistent pattern of differences between them" (p. 4). He found that certain "special differences" did exist and may be singled out as follows:

Varying origins in their political systems and national identities, varying religious traditions, and varying frontier experiences. In general terms, the value orientations of Canada stem from a counterrevolutionary past, a need to differentiate itself from the United States, the influence of Monarchical institutions, a dominant Anglican religious tradition, and a less individualistic and more governmentally controlled expansion of the Canadian than of the American frontier (p. 5).

Lipset's findings tended to sharpen the focus on opinions commonly held earlier that, even though there is considerable sharing of values, they are held more tentatively in Canada. Also, he believed that Canada had consistently settled on "the middle ground" between positions arrived at in the United States and England. However, Lipset argued that, although the twin values of equalitarianism and achievement have been paramount in American life, but somewhat less important in Canada, there was now consistent movement in this direction in Canada as well (p. 6)

*What Happened to the Original Enlightenment Ideal?* The achievement of "the good life" for a majority of citizens in the developed nations, a good life that involves a creative and constructive use of leisure as a key part of general education, necessarily implies that a certain type of progress has been made in society. However, we should understand that the chief criterion of progress has undergone a subtle but decisive change since the founding of the United States republic, for example. This development has had a definite influence on Canada and Mexico as well. Such change has been at once a cause and a reflection of our current disenchantment with technology. Recall that the late 18th century was a time of political revolution when monarchies, aristocracies, and the ecclesiastical structure were being challenged on a number of fronts in the Western world. Also, the factory system was undergoing significant change at that time. Such industrial development with its greatly improved machinery "coincided with the formulation and diffusion of the modern Enlightenment idea of history as a record of progress. . . ." (Marx, 1990, p. 5).
Thus, this "new scientific knowledge and accompanying technological power was expected to make possible a comprehensive improvement in all of the conditions of life--social, political, moral, and intellectual as well as material." This idea did indeed slowly take hold and eventually "became the fulcrum of the dominant American world view" (Marx, p. 5). By 1850, however, with the rapid growth of the United States especially, the idea of progress was already being dissociated from the Enlightenment vision of political and social liberation.

Technology and Life Improvement. By the turn of the twentieth century, "the technocratic idea of progress [had become] a belief in the sufficiency of scientific and technological innovation as the basis for general progress" (Marx, p. 9). This came to mean that if scientific-based technologies were permitted to develop in an unconstrained manner, there would be an automatic improvement in all other aspects of life! What happened--because this theory became coupled with onrushing, unbridled capitalism--was that the ideal envisioned by Thomas Jefferson in the United States had been turned upside down. Instead of social progress being guided by such values as justice, freedom, and self-fulfillment for all people, rich or poor, these goals of vital interest in a democracy were subjugated to a burgeoning society dominated by supposedly more important instrumental values (i.e., useful or practical ones for advancing a capitalistic system).

So the fundamental question still today is, "which type of values will win out in the long run?" In North America, for example, it seems that a gradually prevailing concept of cultural relativism was increasingly discredited as the 1990s witnessed 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 fundamental religions and sects--either those present historically or those recently imported--characterized typically by decisive right/wrong morality.

Postmodernism as an Influence. The orientation and review of selected world, European, North American, regional, and local developments occurring in the final quarter of the 20th century might seem a bit out of place to some of the readers of this text. After all, it could be asked whether this has a relationship to the development of the field of philosophy. My response to this question is a resounding "No" and "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 practice their profession, or promote their discipline, as if it had some connection to the world as it was described in the orientation pages above. I am referring here, for example to a philosopher like Richard Rorty (1997). He, as a so-called Neo-pragmatist, exhorts the presently “doomed Left” in North America to join the
fray again. Their presumed shame 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 seems truly concerned that philosophy once again become characterized as a "search for wisdom," a search that seeks conscientiously and capably to answer the myriad of questions looming before humankind all over the world.

While most philosophers have been "elsewhere engaged," what has been called postmodernism has become a substantive factor in intellectual circles. I must confess up front that I’ve been grumbling about--and seeking to grapple with--the term “postmodern” for years. Somehow it has now become as bad (i.e., misunderstood or garbled) as existentialism, pragmatism, idealism, etc.). I confess, also, that I have now acquired a small library on the topic. At any rate, I recently worked my way through the entire length of *Crossing the postmodern divide* by Albert Borgman (Chicago: The Univ. of Chicago Press, 1992). For the first time, I was so pleased to find something like this assessment. I say this, because time and again I have encountered what I would characterize as gobbledygook. By that I mean that what I encountered time and again was technical jargon, almost seemingly deliberate obfuscation by people trying to “fool the public” on this topic. As I see it, if it’s worth saying, it must be said carefully and understandably. Otherwise one can’t help but think that the writer is a somewhat confused person.

At any rate, in my opinion this effort by Borgman is solid, down-to-earth, and comprehensible 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, yet desirable directions for humankind to go in the 21st century.

Is this modern epoch or era coming 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, post-modern gap (chasm, divide, whatever). Scholars argue that many in democracies, undergirded 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, post-modern 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, therefore, why it meets with opposition by with a traditional theocentric stance. It can be argued, also, that many in democracies undergirded by the various rights being propounded (e.g., individual freedom, privacy) have come to believe 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 understand it, is what may be called post-modernism by some.

Post-modernists evidently subscribe to a humanistic, anthropocentric belief as opposed to the traditional theocentric position. They would subscribe, therefore, 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. Hence, 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.

Finally, it would seem that a post-modernist might well feel more comfortable by seeking to achieve personal goals through a modified or semi-post-modernistic 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.
5. ORIENTATION TO PHILOSOPHY (Section C) (Informal Logic/Critical Thinking)

Introduction

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 and Bowie, 2007). 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 thousands of schools in the United States and to thousands of teachers. It is even a graduation requirement in the California state college and university system. 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 we 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 believes 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 believes that critical thinking can 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 suggests 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.

It can be argued further that the basic elements of critical thinking based on informal logic should also be introduced to students specializing in sport and physical activity management. The future of the profession of sport and physical education and the profession of recreation management will depend on the way programs of a public, semipublic, semiprivate, and private nature are administered in the years ahead. Along the way highly competent managers are needed at all levels in the sport and physical education profession to insure (1) that sound exercise and fitness programs are implemented; (2) that excellent opportunities for highly competitive sport are provided; (3) that special programs of an adaptive nature are made available for those with remedial or permanent physical defects; and (4) that well-planned, effective professional preparation in the various specialties under physical education/kinesiology is carried out.

Where recreation administration is involved, staff organization typically involves the policy level, the executive level, the supervisory level, and the leadership level. The administrator/manager himself or herself needs competency in planning, organizing, staffing, directing, and controlling. (Controlling is conceived as the processes established to evaluate whether the program and its various entities are proceeding as planned.)

Prospective administrators/managers should be evaluated in this regard also, especially if a course experience in critical thinking and argumentation is not required or elected in the undergraduate or graduate professional training experience. It is for this reason, therefore, that this elementary monograph on the subject of critical thinking based on informal logic was developed. Here we do not get into the use of symbols in formal logic, nor do we introduce Venn (analytic overlapping circles) diagrams to analyze arguments. (It may be that professional students who use this monograph will become interested enough in the deeper study of logic and will elect a course in the department of philosophy at their respective colleges or universities.) We can be grateful, however, for assistance from philosophers such as Govier (1985), Ennis (from 1962-1991), and McPeck (1981, 1991) who produced excellent works on argumentation, informal logic, and critical thinking.

Ennis (1991, pp. 5-24), who has contributed significantly to this subject-matter, defines critical thinking as "reasonable reflective thinking that is focused on deciding what to believe or do" (p. 6). After clarifying the difference between a concept and a conception, his recent "streamlined conception" of critical thinking offers an excellent point of departure for what follows in this monograph. He stressed the need for a conception that is "balanced, sufficiently specific, comprehensive, and relevant." Also, he
believes that the cumulative experience of the past 30 years has provided a conception that "is better organized, is more readily grasped, and has fewer redundancies and omissions." This experience has also shown the importance of cultivating "critical thinking dispositions," as well as "critical thinking abilities." Further, there are now "criteria for making judgments" available (pp. 5-6).

As one who has written on managerial decision-making, including adding an ethical dimension to such analysis, I find myself agreeing with Ennis when he explains that "critical thinking, frequently compared with problem solving, is by this definition [see above] an important part of the process of problem solving" (p. 6). It is not possible here to include Ennis' entire explanation titled "A Characterization of the Ideal Critical Thinker," but some of the highlights of his "critical thinking content outline" will be listed (pp. 8-9). Keep in mind that Ennis above refers to both dispositions and abilities that should be possessed by the "ideal critical thinker." ("Dispositions" is probably a better term than "attitudes" here, but the term "abilities" should perhaps be subdivided into "knowledge," "competencies," and "skills."

In regard to the "dispositions", therefore, it would seem that the ideal critical thinker should possess an underlying basic attitude as to how he or she goes about thinking critically. Thus, the ideal critical thinker should (1) be a person who has carefully formed his or her own basic beliefs, (2) take into account the whole situation, (3) be a typically open-minded individual who is well informed, (4) employ his or her critical thinking abilities while "seeking to be clear about the intended meaning of what is said, written, or otherwise communicated," (5) "determine and maintain focus on the conclusion or question" to be answered, (6) "seek and offer reasons" with "as much precision as the situation requires," (7) "take a position" while "looking for alternatives" "when the evidence and reasons are sufficient to do so," and be prepared (8) "to withhold judgment when the evidence and reasons are insufficient" (adapted from Ennis, p. 8).

An assessment of Ennis' abilities of the ideal critical thinker was most helpful, also. In this instance, however, the identification of "abilities" has been ordered more sequentially than was the case with the "ideal dispositions" adapted above. The abilities are categorized as being related to (1) clarification of the arguments, issues, or conclusions; (2) the basis for the decision; (3) the making of inferences; (4) and the use of so-called meta-cognitive abilities employing supposition and integration. A final four abilities are called auxiliary critical thinking abilities, but somehow they are not considered to be "constitutive" of being a critical thinker. They relate to carrying out the entire process in a rational, sensitive, strategic, and insightful manner (p. 9). (Each of these dispositions and abilities are briefly discussed subsequently and sequentially in the paper (pp. 10-24).
A further insight as to how critical thinking may be employed is offered by Hole (1991, pp. 295-303). Hole believes "Critical thinking, with elaboration, helps students articulate, inquire into, and assess the value and validity of philosophical ideas." To achieve this goal, he recommends an exercise for students titled "An Experiment: To Make Your Life More Meaningful." This exercise embodies a "structure for thinking" paradigm about philosophic thought concerning a plan for a life change also attempts to "nudge" the student into attempting any plan outlined. The following basic steps embody the outline proposed for the plan: (1) identify basic questions, (2) clarify meanings, (3) uncover assumptions, (4) consider alternative points of view, (5) evaluate reasons and arguments, and (6) draw warranted conclusions.

Outline of the Analysis.

In this analysis, after a brief historical background of the subject of logic, the elements of more formal, categorical logic will be outlined, also most briefly, with an emphasis on practical examples. Keeping in mind that any argument should be placed in reasonably standard argument format, the bulk of the monograph follows with a more detailed treatment of informal logic or critical thinking as applied to the managerial task of the two professions. The discussion includes such topics as (1) developing an argument, (2) sound arguments, (3) relevant statements, (4) and fallacies (e.g., black or white fallacy, too-quick generalization fallacy). In addition to a list of helpful references and a glossary, the monograph concludes with useful laboratory experiences designed to help the student put theory into practice.

I believe that throughout their professional lives sport management professionals and recreation professionals, for example, will be called upon continually to justify and rationalize the place or status of developmental physical activity in people’s lives, as well as the desirability of all other potential aspects of recreational living (i.e., social, communicative, esthetic and creative, and "learning"). Thus, this presentation on critical thinking (or informal logic as some call it) is being offered to the allied “professions” at this time for consideration as an integral part of their professional curricula.

Brief Historical Background

Logic, historically one of the major subdivisions of philosophy, treats the exact relating of ideas as a semi-science. In its more advanced forms it has become extremely complex. Basically, 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 where the 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.

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. We start with a problem about which we may have a hypothesis. Then, after considering all related information, we decide upon the method of research that is most applicable to the type of problem involved. Certain research techniques are employed at this point to gather data relating to the problem. Finally, after analysis and interpretation of the results have been completed, we arrive 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. 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 somewhat because their emphasis was more on teaching the political art of persuasion more than the 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. Here 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. Interestingly, 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 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 great 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.

**Categorical Logic**

Categorical logic seeks to relate natural language to categorical forms in the most precise manner possible. Logic is understood as the study of various forms of statement, but it does not include their specific content". Here we encounter such terms as (a) The Universal Affirmative: A; (b) The Universal Negative: E; (c) The Particular Affirmative: I; and (d) The Particular Negative: O. These can be employed as the four possible types of standard sentences within what has been called categorical logic. The explanation of standard sentences here will be followed by a brief discussion of topics and concepts such as (a) rules of immediate inference: conversion, contraposition, obversion, contradictories; (b) contrary and contradictory predicates and false dichotomies; and (c) the syllogism, including related rules and their application. Although entire volumes have been written on argumentation and informal logic in which there have been treatments of the elements of categorical logic, the treatment here will be necessarily brief.

All students could undoubtedly profit from a well-taught course in categorical (formal) logic, but most people are unwilling to spend the time and energy necessary to master this subject. Realizing the importance of the topic, and yet appreciating that people must be interested in a subject before they will get fully involved, it was decided to include only a bare minimum of the elements of formal logic here prior to a discussion of informal logic, argumentation, and critical thinking. These will receive the major emphasis because the greater (immediate) practicality of these latter topics should stimulate people's interest more readily. However, it should be understood that *some* elementary formal logic must be presented as well, mainly because natural argumentation typically uses forms that are logically valid. The concept of deductive entailment, for example, is essential for correct analysis and interpretation of arguments. So-called informal fallacies are included later in the monograph, also, but are introduced only tangentially as part of an overall understanding of effective argument.
A Syllogism Defined

A fairly exact definition of a syllogism is as follows: an argument that contains two premises and a conclusion. When the arguments contained in the premises are true, they infer a conclusion that is true as well. A syllogistic sentence contains four elements: (1) a quantifier, (2) a subject, (3) a copula that relates the subject to its predicate, and (4) the predicate itself.

Declarative Sentences

There are many different kinds of sentences in the English language, but formal logic includes declarative sentences only, sentences that make either true or false assertions about some phase of the world as we know it. Such declarative sentences may be either true or false, and it is important to know the difference. A sentence is negative when the word no or not modifies the verb (or copula). The sentence "All sport managers are gentlemen (or ladies)" is affirmative, while "Recreation directors are not ambitious" is definitely negative. Here we are speaking about the quality of the sentences.

When we become concerned with the quantity of a sentence, then we encounter another basic classification of declarative sentences: those that are universal, particular, and singular. A universal sentence is one in which the subject refers to each and every entity in that classification: "All sport coaches are intelligent" (a so-called A sentence; see immediately below). A universal sentence’s subject is qualified: "Some sport coaches are intelligent" (an E sentence). The third type is called a singular sentence: (1) "Joe Jones is industrious" (an I sentence), or (2) "Mary Brennan is not industrious" (an O sentence). A further distinction in syllogistic theory for purposes of simplification states that singular propositions are always to be interpreted as universal.

Four Possible Standard Sentences

The A-E-I-O types of sentences in this logical system are the only four possible standard sentences. A declarative sentence is either affirmative, negative, universal, or particular. For purposes of discussion, universal affirmative sentences are called A sentences; universal negative sentences are designated as E sentences; particular affirmative sentences are known as I sentences; and particular negative sentences are called O sentences.

Distribution

As we proceed along the way to an elementary understanding of syllogistic argument through the development of certain rules regarding the validity of a statement, it is important to understand the concept of distribution. The terms of all A, E, I, and O sentences are distributed in one
way or another whether we are referring to the subject term or to the predicate term. For example, in the sentence, "All recreation directors have red hair," the term recreation directors is considered to be distributed. It refers to all members of the class denoted by term. If we were to say, "Some sport managers have poor memories," the term sport managers is described as undistributed. This is so because only certain sport managers are being considered. Predicate terms are analyzed in the same way. The following rules summarize the distribution possibilities:

1. Universal affirmative sentences (A) may have distributed subject terms, but the predicate term is always undistributed.

   \[ \text{D} \quad \text{U} \]

   Example: All health educators are philosophers.

2. Universal negative sentences (E) may have distributed subject terms as well as distributed predicate terms.

   \[ \text{D} \quad \text{D} \]

   Example: No dance professors are overpaid.

3. Particular affirmative sentences (I) do not distribute the subject term or the predicate term.

   \[ \text{U} \quad \text{U} \]

   Example: Some recreation directors are born leaders.

4. Particular negative sentences (O) do not distribute the subject term, but do distribute the predicate term.

   \[ \text{U} \quad \text{D} \]

   Example: Some sport managers are not accounting experts.

Syllogistic Analysis

There are a few more terms that must be understood before we will be ready to determine the validity of any particular syllogism. As stated earlier, a syllogism contains two premises and a conclusion. Furthermore, both premises must be true in order to get a valid conclusion. The terms major term, middle term, and minor term are used to give more exactness to premises and conclusions. Keep in mind that the two premises and the conclusion have a total of three subject terms and three predicate terms. Now consider the syllogism:

All sport managers are intelligent,
All weightlifters are sport managers,
Therefore, all weightlifters are intelligent.
Notice that the *categorical logic* is correct here, but that the conclusion is false (or highly debatable unless proven). Why? First, it is true that of the total of *six* subject and predicate terms in this syllogism *three* are different. Second, each of these different terms does occur twice--i.e., sport managers (M), weightlifters (S), and intelligent (P). Third, the middle term (M) is that term that appears in both premises, but *not* in the conclusion. Fourth, the major term (P) appears in the predicate of the conclusion and also in the first premise. Fifth, the predicate of the conclusion is called the *major term* because it refers to the *largest class*. Sixth, the minor term (S) is in the subject of the conclusion and is present once in the premises. Seventh, the major term contains the major premise, and the minor term contains the minor premise. So what's wrong? Why is this syllogism not valid? The answer is that *both premises must be true* to obtain a valid conclusion.

It is now possible to list the various rules to which a valid syllogism must conform. At the same time it must be kept in mind that these rules hold *only when* syllogistic arguments are being considered. Several of these rules are known as *rules of quantity*, because they apply to the distribution of the subject and predicate terms. The remainder refer to whether the sentence is affirmative or negative and are known as *rules of quality* (The Encyclopedia of Philosophy, Vol. 5, p. 39). Each rule is illustrated with an example below that *violates* the rule:

1. Two negative premises yield no valid conclusion.

   *Example:*
   
   - No sport managers are finned.
   - No finned things are capable of walking.
   - Therefore, no sport managers are capable of walking.

   *Explanation:* In this situation no suitable connection is made between the premises of the argument. There would have to be an affirmative premise showing that sport managers are indeed finned before a conclusion could follow logically.

2. If both premises are positive, the conclusion must be positive.

   *Example:*
   
   - All recreation directors are mortal.
   - All mortals have muscles.
   - Therefore, some muscled things are not recreation directors.

   *Explanation:* The difficulty in this example is that the conclusion is false, because it assumes information that has not been provided in the premises. We do know that mortals have muscles, but we are not in a position to
conclude either that some muscled things are not recreation directors, or that there are not some muscled things that are not recreation directors.

3. If one premise is negative, the conclusion must be negative.

   Example:
   All sport managers are honest.
   Some North Americans are not honest.
   Therefore, some North Americans are sport managers.

   Explanation: Here again, some of the principles or rules of syllogisms are present. Even though both premises may be true, the conclusion is false. Just because some are excluded from a particular group (i.e., honest North Americans), we cannot infer that some must belong. In this case, some North Americans may not be sport managers.

4. The middle term must be distributed at least once.

   Example:
   All male recreation directors are baseball players.
   All female recreation directors are baseball players.
   Therefore, all male recreation directors are female recreation directors.

   Explanation: Keep in mind one of the earlier rules discussed. In this example the middle term is baseball players, and it appears in the predicate term of both premises. However, in universal affirmative sentences (A) the predicate term is undistributed and here it is not. This syllogism is not constructed so that the two premises are connected by an undistributed middle term. Remember that valid reasoning has to go hand in hand with true premises to get a correct conclusion that makes sense. Keep in mind the fallacy of the undistributed middle.

5. The major (and/or minor) term cannot be distributed in the conclusion unless it is distributed when it appears earlier in the premises.

   Example:
   All sport managers are well paid.
   Some managers are not sport managers.
   Therefore, some managers are not well paid.

   Explanation: Here is what may be called an illicit process. The predicate is undistributed in a positive proposition, and it is distributed in a negative one. The conclusion here is an O sentence which typically distributes its predicate term. As a result we find a conclusion which provides more information than is given in the premises.
Note: Please read pages immediately below carefully. In concluding these rules for the presentation of a valid syllogism, keep in mind that a syllogism cannot have more than three terms, and that the conclusion cannot be particular unless one premise is particular as well (adapted from Zeigler, 1989, pp. 83-87).

It should be clearly understood further that it would take careful study to apply these rules to the conversation and written statements that we hear and read in everyday life. Unfortunately, ordinary English would have to be transposed into the language of logic. This is undoubtedly one of the reasons why so-called argumentation and/or informal logic have only gradually received greater attention. More recently the term "critical thinking" has come into vogue as well, and it has "caught on" more rapidly.

Critical Thinking (Informal Logic)

To put these terms in some perspective, keep in mind that critical thinking is not negative thinking in the sense that some person might always tend to "be critical of" or criticize fellow workers. As used here, it is more a question of an approach to thought in which ideas are analyzed and evaluated carefully (and skeptically). A sport manager might state, for example, that a marketing plan has been formulated whereby his or her program would show greater profitability in the upcoming budget year. Thus, we might state that "Critical thinking is the process of forming an opinion through careful analysis and judgment" (Agnew, 1985, p. 1).

Agnew's definition is a simplified one, of course. McPeck was much more precise on the subject when he stated that "the core meaning of critical thinking is the propensity and skill to engage in an activity with reflective skepticism" (1981, p. 8). He then explained what he meant even more precisely by describing reflective skepticism as "the disposition and skill to do X in such a way that E (the available evidence from a field) is suspended (or temporarily rejected) as sufficient to establish the truth or viability of P (some proposition or action within X)" (p. 13).

Interestingly, McPeck (1991) had some doubts subsequently about the applicability of critical thinking to lifelike situations. Based on an earlier distinction by Soltis (1970) among three types of learning--that is, learning that, learning to, and learning how--McPeck concluded (p. 34) that "there is a large gap between the rhetoric and promotional material for informal logic and what it can actually deliver." He began to question whether informal logic teaches students how to argue effectively. (Kaplan [1991] also had misgivings about whether critical thinking teaches intellectual autonomy; her inclination was that it teaches conformity more than autonomy [p. 361]). Conversely, Blair and Johnson (1991) believed that McPeck's "arguments do not support their conclusions" (p. 35). They argue that "informal logic is not formal logic
without the symbolic apparatus, nor is it applied formal logic." It does deal with the "criteria of probity" (p. 38). Blair and Johnson insist further:

What informal logic courses can and do teach, among other things, are the following:

a) skill in argument recognition,
b) skill in argument pattern or scheme identification, including the recognition of argument patterns used in specialized fields (e.g., statistical arguments, various kinds of causal arguments, arguments relying on authority, arguments supporting policy proposals,
c) skill in context sensitivity in the identification of arguments and their schemes,
d) skill in identifying problematic premises and inferences in such arguments,
e) skill in drawing on general knowledge in assessing arguments,
f) skill in recognizing the sorts of additional information needed to settle questions about the premises and inferences of arguments (p. 49).

In conclusion, Blair and Johnson believed that critical thinking does indeed teach students "how to" formulate more effective arguments.

Continuing with the matter of arguing effectively, Govier sought to "combine some elementary formal logic with an informal approach to natural argument" (p. ix). To explain this, we will begin here with an explanation of what an argument is (and what it is not). It will not be possible, of course, to discuss argumentation fully, but we will present concisely some of the absolutely necessary ideas that are required in elementary argumentation. Additionally, we will offer further a format that may be followed in several basic argumentation laboratory experiences.

From the reference to categorical logic earlier, we already have a good idea of what an argument is, and what it is not. A number of terms such as deductive entailment, declarative sentence, premise, syllogism, standard sentence, and distribution were defined. Therefore, it can readily be understood that an argument is similar to, but not the same thing as, an explanation. An explanation merely explains how something happened or came to be as it is. An argument, however, is much more precise and exact; it includes premises that serve as grounds to justify a conclusion. In argumentation, an explanation that presents an account of an occurrence and its causes is usually what is called a non-argument. A non-argument is, therefore, really only a description.
Developing an Argument. It is important to understand that informal logic and argumentation do not represent a way to avoid thinking a problem through to its conclusion carefully and critically. An argument must still be placed in reasonably standard argument format, and techniques for standardizing argument formats must be applied. It is vitally important, for example, to identify the conclusion of the argument—even more so initially than determining the premises of the argument. It is an unfortunate fact of life that the conclusion of another person’s argument, for example, is not always readily apparent. There may be an unstated conclusion or it may not have a strong degree of certainty or commitment. A sound argument states a conclusion and provides supporting reasons.

Another reason for standardizing arguments is that sometimes some of the argument’s premises are missing. As we listen to another person’s argument (or even as we prepare our own arguments), we may suddenly sense that something seems to be lacking. There is a gap in the argument either for or against that needs to be filled--filled, that is, with sufficient justification for the conclusion being drawn, and not merely supplemented with verbiage that adds up to nothing concrete or conclusive.

Ambiguity. In addition to what has just been stated, there are other problems that may be encountered because of the nature of the actual language that is used (i.e., its precision or imprecision). What is stated may often be ambiguous in the sense that it is difficult to comprehend exactly what is meant because of imprecise conclusions and possible missing premises present. Also, increasingly the words or terms that are used today have many and varied meanings because people have tended to use them in different ways. For example, the word "play" is used approximately 72 different ways in an unabridged dictionary. In a study carried out more than 40 years ago (1975, pp. 418-435), this author explained how the term "physical education" was actually employed in six different ways. Both of these illustrations can only be characterized as vague in the sense that the identical words are used in different contexts.

Still further, we occasionally hear the statement, "He raised his voice when he should have reinforced his argument." What is meant here is simply that the person in question in discussing a situation tended to get emotionally involved to the extent that his language became emotionally "overlaid." We run into this sort of situation daily: someone castigates a person he or she dislikes by the use of an emotional word or phrase instead of presenting a rational argument for such downgrading. This person is using his or her emotion as a substitute for reason.
When Is an Argument Sound? If we want to know whether an argument is sound, it is necessary to determine that two considerations have been met: (a) the premises of the argument are acceptable, and (b) the premises used must be connected to the conclusion in a proper way (Govier, 1985, p. 53). Govier continues with a concise statement by explaining correct and incorrect connections between the premises and the conclusion in a valid argument. This illustrates how absolutely essential it is in an argument for the premises used to logically entail the conclusion that is drawn (i.e., the establishment of a "proper connection"): Arguments can have unacceptable premises not properly related to the conclusion; unacceptable premises properly related to the conclusion; acceptable premises not properly related to the conclusion; and acceptable premises properly related to the conclusion. There are four different possibilities here, and only the last case is a sound argument (p. 56).

The elements of a sound argument must first be Acceptable in the sense that there is at least fairly good evidence that the premises are sound or true. Secondly, these presumably correct premises are presented in such a way that they are Relevant to the conclusion being drawn. Further, these acceptable premises seem to offer "Adequate Grounds" (i.e., sufficient reason) for the person presenting the argument to believe that the conclusion should be accepted (p. 61). For ease of remembrance, they are called the necessary ARG Conditions.

As simple, or as complex, as a situation may be, so-called logical (deductive) entailment is not the sole way to satisfy the latter two conditions or elements of a sound argument (i.e., relevance and adequacy of grounds). Another way, for example, is a situation where inductive reasoning is employed--i.e., generalization based on past and present experience. Also, we often encounter a case where an analogy is drawn to prove a point (e.g., "everyone is doing it, why not you?"). Further, people often present a cumulative list of factors to back the drawing of a certain conclusion, but in the process "conveniently" omit one very great deterrent factor.

We need to keep in mind that there are strong inductive arguments and weak inductive arguments. The distinction here rests with the quantity of evidence provided to support the conclusion drawn. The more evidence (i.e., cases examined that lend support) that one provides, the stronger the argument is for the conclusion that is being drawn. However, we also need to understand that quantity only is not sufficient. The cases examined must also be representative of all possible cases. What is evident here is the importance of a "representative sampling of all possible cases."

(In passing, the term "conductive argument" should be explained briefly. If there are separate premises, each of which seemingly entails the same conclusion, the support for the conclusion in this instance is not
cumulative as much as it is convergent. We might argue that a sport manager is really capable with personal computers because [1] she passed a computer course with a high grade, [2] she has a computer on her desk at work and at home, and [3] she buys books on the subject regularly. These premises do not cumulative add up to the conclusion drawn [she is capable]; they "converge" on it, so to speak. Thus, if one of the separate premises turns out to be false, this does not necessarily deny the conclusion. See Agnew, 1985, pp. 259-261.)

Despite what has just been stated, it is important to understand that, conversely, we don't prove a conclusion is wrong simply because it can somehow be shown that the arguments (premises) offered do not adequately support the conclusion drawn. Further, it is extremely important to be as flexible and open-minded as possible. Being reasonable when defending one's viewpoint, or when one is criticizing other people's arguments effectively, is a goal for which we should all strive. Most important in the present discussion, of course, is that people learn to argue logically and effectively.

When Are Premises Acceptable? If a person hopes to argue logically and effectively, the premises of arguments offered to prove a point must be acceptable. One of the major branches of philosophy is epistemology that relates to the theory of knowledge (i.e., how do we know that we know?). Here we will merely consider several of the leading standards that are accepted by people as providing adequate substantiation for the inclusion of a premise in an argument.

"Common knowledge" is one term that is used daily by people as "proof" of a point that is being made. This involves an (arguably) important statement or assertion that is readily accepted by all--at least in the culture where the argument has been presented. However, it must be recognized that so-called common knowledge is not as strong in an argument as a 'necessary truth.' In the latter case, there can be absolutely no question about the truth of the statement. A necessary truth is so strong, for example, that a person would find himself or herself in a contradiction if a denial of such a truth were made (McPeck, 1981, pp. 136-137).

From this point on, assessment of the acceptability of the premise becomes more difficult. The criterion in question here is that of testimony. So-and-so testifies (perhaps under oath) that such-and-such took place. Now two questions arise: (a) is the testimony appropriate in relation to the premise involved, and (b) does the person offering the testimony have credibility in the eyes of those to whom such evidence is being presented? Here the question of the knowledge or expertise of the person offering testimony may come into question as well. This individual may (or may not) be an authority on the subject. Another technique that is employed often is a variation of direct testimony from an authority: An authority is quoted so as to strengthen a point being made. Such vicarious "testimony" must be scrutinized carefully, however, to determine (a) whether the person is being quoted out of context,
or (b) whether the authority may have a bias in connection with the subject under discussion.

When Are Premises Unacceptable? Turning the coin over, so to speak, when are premises unacceptable? Briefly, a premise in an argument that is false negates the subsequent conclusion. Secondly, if two premises are true but they contradict each other, then the whole argument becomes inconsistent. A third problem arises when a premise is based upon a false assumption. This is why occasionally the underlying or background assumption must be considered carefully. A fourth weakness arises when a person "begs the question" in his or her argument. This is a common situation where an individual actually avoids the question at hand by employing a premise that already grants the conclusion. This problem can be avoided if the premises used in an argument are stronger and more certain than the conclusion.

When Is a Statement Relevant? In this section we move from consideration of acceptability (A) to that of relevance (R). To be sure the reasoning employed in the premises of an argument must be acceptable, but they must also be relevant. Here it is a question of a statement counting positively toward the strength of the assertion proffered. Obviously, a negatively relevant statement would count against the argument included in the premises. If, however, the statement did neither, it is considered an irrelevant statement (i.e., it has no bearing whatsoever on the argument being made).

How to Assure Relevance. Simply stated--to the extent that it is possible not to be vague--you can assure relevance by making certain that the premises employed in an argument contribute positively to the conclusion that you wish to support. This may be done in a number of ways that will be discussed here briefly. Here the terms "induction" and "deduction" are again encountered, and it is important to reiterate their meanings specifically. Generally speaking, in deduction the reasoning proceeds from the general to the specific, whereas the opposite is the case with induction. A more formal definition of deduction is that it is a method of reasoning and/or problem solving that involves the drawing of inferences from the general to the specific. Induction, conversely, involves the forming of generalizations from specific instances. However, it is often puzzling in scientific research--or in the solving of a murder (!)--where one leaves off and the other begins.

Often in life we encounter a number and variety of seemingly unrelated occurrences, and then at some point we find that it is possible to draw a (tentative) conclusion about what has been happening. This is inductive thought. If, however, we are confronted with an accomplished fact or occurrence, a fait accompli, then we may be faced with the necessity of retracing or investigating the occurrences or phenomena that led up to the present state of affairs. Here we have an instance of deduction. If a Sherlock
Holmes episode began with a corpse in one of his mysteries, he then typically sought to discover the cause of death through deduction. Conversely, if in the course of events he discovered a number of specific circumstances that led his thinking that a murder might have occurred, he might have expected eventually to discover a corpse before the day was through. His thought processes were being led *inductively* to that conclusion.

In such a situation with informal logic, we encounter the term "deductive entailment." This means that the premisses of the argument being presented logically entail the conclusion. If the premises are true, they logically entail that the conclusion is true because they are relevant. Keep in mind some of the various rules about the construction of a valid syllogism: (1) if all the premises are true, then the conclusion must also be true, and (2) in a deductive argument the truth of its premisses is sufficient to establish the truth of its conclusions if the premisses do logically entail the conclusion (Harrison, 1969, p. 12).

Consider a situation where a wrestling coach speaks to the director of athletics about a problem that he has been having because of wrestling headgear that had been ordered by the business manager after bids had been taken the previous year. Evidently the coach had recommended one brand of headgear, but cheaper ones had been ordered because the bid was lower. An example of deductive entailment presented to the sport manager was as follows:

1. Unless wrestlers' ears are not well-protected at all times during practices and competition, the ears are apt to become painful and swollen, a condition that requires aspiration of fluid from them by a physician.

2. Also, when wrestlers use ill-fitting headgear and/or are careless in the use of properly fitting equipment, the result is that painful, swollen ears may soon result.

3. Therefore, there is a strong probability that some of our wrestlers haven't been protecting their ears with properly fitting headgear, or they have been careless in their use. It has turned out that five of our wrestlers have developed the beginning condition that may lead to cauliflower ears unless (a) the best (by test) headgear are purchased, (b) they are used carefully, or (c) they stop wrestling for a period of time.

   Premises #1 and #2 provide at least *some* significant reason to believe that wrestlers have problems keeping their ears from injury. Thus, there seem to be adequate grounds (i.e., provable statements of fact) (G) and
relevant premises or arguments (R) to warrant the acceptance of the argument (A) as sound.

As mentioned above, a second way of showing relevance is through the use of induction (or inductive reasoning). There is no claim that the truth of an argument follows only from the verity of the premisses (Harrison, 1969, p. 12). Keep in mind that here the reasoning process moves more from the specific to the general. A conclusion is reached or a hypothesis is confirmed on the basis of circumstances or occurrences that lead in the direction of a conclusion. These regularities of experience give every indication that such-and-such will be the eventual result.

An example of inductive reasoning might proceed as follows:

When wrestling with another team member, a wrestler occasionally uses a hold (i.e., a headlock) where pressure on either side of the skin of his opponent's ear rubs it against the ear's cartilage. Despite the use of protective headgear, this type of external pressure, as well as the rubbing of the opponent's ear against the mat when he is in the bottom position, cause further abrasion with the result that protective fluid enters the space created between the skin and the ear's cartilage. This same wrestler discovers that a similar swelling and soreness results when his opponent executes a similar hold on him. The wrestler discovers further that, even after being most careful in the use of his headgear, but not having the resultant fluid aspirated regularly, the result was still that his ear was becoming "cauliflowered" (i.e., that permanent hardening of that portion of the ear was occurring).

There are two other means of ensuring relevance that will now be discussed. The first is called "normative relevance," and this has to do with understanding of the existing values and norms of the society--and therefore what should be done. Here, for example, we might argue for continuation and/or expansion of the intramural sports program in a school (a) because it had a tradition, (b) because it provided healthful physical activity for all interested persons--activity that people generally accepted as necessary, and (c) because it provided a necessary recreational outlet to let off steam after a busy day (catharsis). These ideas and others can be linked to make a case for the ongoing support of the program (adapted from Govier, 1985, pp. 101-124).

Finally, a fourth very important way of demonstrating relevance is that of analogy, or showing that two items or approaches have a number of similarities. On this basis it might then be argued relevantly that still other or further similarities can be demonstrated. Applying this to the field of developmental physical activity might be carried out through an analogy of
the effects of certain types of physical activity on laboratory animals. The analogy would be that because certain results were observed on such animals after rigorous exercise that the results might be similar if humans were also active in a strenuous manner.

A further word about analogies seems desirable. Many people employ analogies loosely, leading some people to downgrade their use, claiming they are simply rhetorical devices. Nevertheless, we cannot escape the fact that analogies are used frequently in everyday life to influence people toward the acceptance of a variety of important policies. One type of analogy is known as the a priori analogy in which we are urged to make a similar decision in a case because cases had been treated in such-and-such a way in the past. (In law, of course, the discovery of a precedent either by the prosecution or defense [an earlier legal decision] is most important and often changes the outcome of a court case being carried out.)

Another important type of analogy is known as an inductive analogy. This is a common way of reasoning by humans that, when used properly, can be most influential. For example, it can be argued that strict amateurism in sport simply has not worked in the past: witness the downfall of the ancient Olympic Games. Thus, the answer to this problem should be to deny any experimentation with professionalism throughout the jurisdiction of what has been called amateur sport. However, this appears to be too simple a treatment of the problem. We need to know ever so much more about the factual background of the situation before an intelligent decision can be made. Permitting semiprofessionals to play in the Olympic Games may or may not be a better solution because of the difficulties of maintaining strict amateurism. Nevertheless, permitting this to happen without careful examination of evidence from the past and consideration of future eventualities could well bring about the ruin of a glorious series of international competitions. (Now, of course, professional basketball players who have multimillion dollar contracts are being permitted to play in Olympic competition!) What is vitally important here is that one should evaluate the logic of an analogy by looking for the differences between the primary subject and the analogue. A key idea that should help in determining the argument's validity is to check the acceptability of the premises being used. The similarities between the two situations may be highly superficial, for example. Also, people will often argue that "two wrongs make a right!" All of this simply points out that analogies can be both loose and misleading! You must be alert to recognize such deficiencies in argument (The Encyclopedia of Philosophy, Vol. 5, p. 41, 57).

In all of these ways of demonstrating relevance, the question should be asked, "Would the truth of my argument be strengthened by the use of this presumably relevant information?" A negative answer settles the question. Obviously, someone who is building his or her argument on irrelevant premises is in difficulty if his or her opponent can convince the audience that
such is the case. The Latin phrase here is non sequitur, which simply means that the person's conclusion doesn't follow from the irrelevant premises used. A non sequitur can itself be considered a fallacy, which is the next subheading to be discussed. From this point, therefore, we can move ahead to specific examples of ways that people "invoke irrelevance" through the employment of obvious fallacies.

Fallacies/Inadequate Reasoning. Courses in critical thinking usually include a consideration of fallacies. Any mistaken belief might be called a fallacy, but that definition is too wide for this discussion. Here we will consider mistakes in reasoning; so, a fallacy may be defined as a misleading or unsound argument. It may also be defined as a defective argument that appears to have true premises and a sound conclusion. Fallacies may be deceptive because some are often convincing and are therefore persuasive. Here we will consider mainly arguments where the conclusions are unsound--but where they seem sound.

As individuals in an increasingly complex society, it is most important for us to be aware of at least the types of mistaken reasoning that might be encountered daily. When a coach, sport manager, recreation administrator, or other colleague uses a fallacy in arguing with you, it is up to you to expose (to yourself at least) the reasoning error that is being employed. (Of course, conversely the colleague may discover the same weakness in the your arguments whether you recognize such weakness or not.) Sometimes a fallacy is simply a weak argument that is relevant; at other times a fallacy is simply irrelevant.

Several different classificatory schemes have been used over the years to make any discussion of fallacies more easily understandable. Nevertheless, Schlecht (1991) believes that, unfortunately,

"fallacies are often assigned to categories that seem to be neither exhaustive nor exclusive, or that reflect a mixture of logical and psychological considerations, or that are given no justification other than in terms of some presumed pedagogical convenience" (p. 53).

For this reason, building on the foundation provided by colleagues recently (e.g., Govier, 1985), he devised what he believes is a satisfactory logical classification of fallacies, one that will also be helpful in the teaching/learning process. His scheme is based on the acceptability, of lack of same, of premises in the arguments in which they are included. Thus, he offers a new classification based on whether the premises in the argument are unacceptable, irrelevant, or insufficient.

It was decided to follow this recommended approach because Schlecht's plan is persuasive and also correlates with the way fallacies are
introduced elsewhere. A fairly complete listing of typical fallacies that are encountered daily will be presented (some taken from Zeigler, 1989, pp. 94-97; from Govier, 1985, pp. 351-356; from Black, 1952, Chap. 12; and from The Encyclopedia of Philosophy, 1967, 5, 64).

Note: If the term used formerly to describe a fallacy is in Latin, to the greatest possible extent that term will be translated into English--unless the resulting English phrase is too awkward.

Fallacies With Unacceptable Premises.

"Begging the Question Fallacy" (Circular Reasoning): an argument that assumes as part of the premises the conclusion that is supposed to be proved.

"Complex Question Fallacy": a fallacy that occurs when a question is asked in such a way that it assumes an answer to a further question and that assumption does not hold.

"Post Hoc Fallacy": here it is reasoned that, because one thing precedes another, the former must have caused the latter to occur.

"Inconsistent Premises Fallacy": a fallacy in which a position is asserted as sound despite incompatibility in certain of its statements.

"Questionable Statistics Fallacy": a fallacy, for example, in which a causal connection is directly inferred from a positive statistical correlation.

"Hasty Inductive Generalization Fallacy": this fallacy is committed when a person seeks to generalize from one or several instances of an occurrence to a conclusion. Before such generalization can legitimately occur, a representative sampling must be used.

"Suppressed Evidence Fallacy": here the person deliberately or accidentally omits or deletes evidence that seemingly would have an influence on the consequent.
Fallacies With Irrelevant Premises.

Fallacies of Ambiguity

"Equivocation Fallacy": an argument where an ambiguous word or expression is used in one sense in a premise, but then is used in a different sense in the other premise or the conclusion.

"Amphibole (Ambiguity) Fallacy": an argument when the words or language used by a speaker or writer could naturally be taken to have two different meanings.

"Composition Fallacy": a fallacy in which what is true of a part is therefore asserted to be true of the whole.

"Division Fallacy" (the reverse of the above): what is true of the whole is asserted, as above, to be true of one of its parts.

“Material Non–Sequitur Fallacies”\n(sometimes called Fallacies of Circumstance)

"Ad Hominem Fallacy": an argument directed against the individual, not the position that he or she is defending.

"Ad Vericundiam Fallacy": an argument in which an authority is appealed to on subjects in which the person is not an authority.

"Argument from Authority": an argument where the person arguing expects the listener to accept a premise simply because the person quoted is in favor of the conclusion being drawn.

"Ad Ignoratium Fallacy": an argument that a proposition is true because it has not been shown to be false.

"Ad Misericordiam Fallacy": an argument that appeals to one's pity to get a conclusion accepted.

"Ad Baculum Fallacy": an argument that threatens force to get its conclusion accepted.

"Ad Populum Fallacy": an argument that appeals to the common beliefs of the crowd.

The Appeal to Emotions Fallacy: people are often convinced of the rightness of an argument because
they truly want to believe that such-and-such is the case.

"Guilt by Association Fallacy": this is a variation of “Argument from Authority” above. Instead of attacking the individual specifically, he or she is attacked indirectly (for example) by lumping the person in with a group of malcontents.

"Two Wrongs Make a Right Fallacy": this is a misplaced appeal for consistency; e.g., a person is urged to condone a wrong action because something similar, also wrong, has been condoned.

"Red Herring Fallacy": in this instance the person arguing introduces an argument that has no real relevance to the matter under consideration in an effort to make a point.

"Straw Man Fallacy": here the person arguing misrepresents the other person's claim or theory.

Facilities With Insufficient Premises

Deductive Fallacies (Formal Fallacies)

"Affirming the Consequent Fallacy": an argument proceeding from the truth of a hypothetical statement and the truth of the consequent to the truth of the antecedent. (If p then q, and q, therefore p.)

"Denying the Antecedent Fallacy": an argument in which one infers the falsity of the consequent from the truth of a hypothetical proposition and the falsity of its antecedent. (If p then q, and not p, therefore p.)

"Undistributed Middle Fallacy": a syllogistic argument in which the middle term is not distributed in at least one of the premises it is meant to connect.

"Illicit Major Fallacy": an argument where the major term, the predicate of the conclusion, is distributed in the conclusion but not in the premises.

"Illicit Minor Fallacy": an argument where the minor term, the subject of the conclusion, is distributed in the conclusion but not in its premise.
Non-Deductive Fallacies (Inductive Fallacies)

"Hasty Generalization Fallacy" (partially relevant): in this instance the person arguing seeks to move from an insufficient sample to generalization about an entire class of subjects.

"Accident Fallacy": here a general rule is applied to a special case to which the rule is not intended to apply.

"Faulty Analogy Fallacy": some analogies seem stronger than others, but all arguments from analogy are not deductively valid; hence they are fallacious.

"False Cause Fallacy" (also known as Objectionable Cause Fallacy): here a person attributes causality to a series of events, but does not investigate possible alternative causes.

"Slippery Assimilation Fallacy": in this instance it is argued that, because there are only slight differences in separate cases, they are both the same.

"Slippery Precedent Fallacy": it is argued here that an argument or case may be sound considered individually, but is rejected because acceptance would set an example for less deserving cases.

So-Called Philosophical Fallacies

The “Naturalistic” Fallacy.

In addition to the fallacies explained above, in passing we should mention also what have been called "philosophical fallacies" (i.e., fallacies that crop up in the very nature of philosophic analysis or discussion). For example, there is a fallacy that occurs that is quite common, a concept and term postulated by G. E. Moore at the turn of the 20th century that has become known as "the naturalistic fallacy." Because we often tend to commit this fallacy, it may be difficult to understand and/or accept. It occurs when we equate goodness with a natural characteristic such as, for example, a state of physical fitness. Moore argued that the term "good" is indefinable, that it is a property of things the presence of which cannot be determined through the empirical analysis of scientific method.

Moore's theory has been helpful to those who were puzzled by the contradiction of calling a natural characteristic good. The theory affirms that goodness is goodness, that it is unique and not a natural property.
However, such a non-naturalist would agree that one might say, "This is a good tennis racket" (meaning that it is well constructed for the purpose of its use), but then would argue that it's not all right to state that the person using the racket made a good (or moral) gesture when he conceded a point to his opponent. Later in the twentieth century, so-called emotivists picked up on this theory by explaining that ethical terms have both cognitive and emotive meanings. They argued further that the emotive meaning is the determinant when we use an ethical term in a particular sentence.

**Note:** Emotivism is the philosophic stance of the proponents of analytic philosophy stating that ethics is normative (i.e., moral standards) and therefore cannot be a science. Thus, the term "good" appears to be indefinable. Ethical naturalists, conversely, were ready to grant that an ethical term might have considerable emotive meaning, but they parted company with the emotivists in that they believe that the cognitive component of an ethical term can be translated into non-ethical terms.

**The "Is" to "Ought" Fallacy.**

The second fallacy to be discussed under philosophical fallacies is what has been called the "is to ought" fallacy. This fallacy occurs most frequently in daily discourse when a person suggests descriptive premises along with the copula "is" that are followed with an "ought" in the conclusion. For example, a person today might say that Brazil is cutting down its rain forests rapidly, and that the government ought to stop such activity immediately. Strictly speaking, even though you might agree with such a conclusion, it is a fallacy to make a leap from such description of forest removal to a conclusion that this action ought to be stopped.

**The “Confusing Relations with Things or Qualities” Fallacy.**

Another widespread and often harmful philosophical error occurs when a quality is identified with a relation. For example, it is incorrect to use a relation as a basic quality of one of the relation's terms. A term may not stand for both a quality (or a thing) and also for a relation. To do this makes the total construction ambiguous and seemingly requires some further synthetic connection.

**A "Category Mistakes" Fallacy.**

Here care must be taken to avoid confusing an issue by using a term from one category as if it belonged in another one. For example, we should not mistakenly confuse one kind of distinction by a speaker with another distinction that has been made.
Finally, a last point to be made here is presumably an obvious one: *To refute someone's argument, you must come up with a series of solid counter arguments that are free from fallacies of the types explained above.*

**Examples of Common Fallacies**

In a monograph such as this, it did not seem advisable to do more than include a detailed, categorized listing of defined fallacies (as explained above). However, it was decided to at least include at this point some examples of common fallacies that are committed daily. The following are examples of typical fallacies that are encountered frequently in everyday living (Zeigler, 1989, pp. 94-97):

"Argument from Authority" Fallacy (relevant).

Here the person arguing expects the listener to accept a premise simply because the person quoted is in favor of the conclusion being drawn.

Thus, the argument is as follows:

1. Bear Bryant was a great United States football coach.
2. Bryant insisted that his players sleep eight hours nightly.
3. Therefore, all players should follow this practice.

"Argument Grossly Distorted" Fallacy (relevant).

Even though an argument presented is relevant to the conclusion, its effectiveness can be negated if gross distortion occurs to the extent that "relevance becomes irrelevant".

1. Girls' and women's sport was downgraded in importance in the United States for decades because of the strong political activity of well-intentioned women physical educators who managed to maintain control of the situation in schools, colleges, and universities. It is obvious to the profession now that their concerns were unfounded and, in fact, were actually ridiculous. In the process, women's sport in the United States was set back for half a century. These professional women did the field a great disservice and deserve condemnation for their actions.

2. Therefore, we should make every effort to make certain that history texts place blame where it is due, and we should also keep women from control and administrative involvement with women's sport at the present.

**Note:** The author does not believe the conclusion of this argument, although it is true that it has turned out that women
physical educators of this era were somewhat strong in their condemnation of intercollegiate sport competition for young women. However, their intentions were of a high order, and it has indeed turned out that the development in women's sport has become a sort of "Catch-22" situation. Further, it does seem most important that women have a greater voice in what is taking place in this area.

“Argument Against the Person” Fallacy (irrelevant).

In this situation the argument is direct against the individual, not the position that he or she is defending:

(1) The city engineer said that the recreation department's budget is insufficient.

(2) Everyone knows that the city engineer doesn't know what's going on any more.

(3) Therefore, the recreation department probably has a sufficient budget.

“Guilt by Association” Fallacy (irrelevant).

This is a variation of fallacy #3. Instead of attacking the individual specifically, he or she is attacked indirectly (for example) by lumping the person in with a group of malcontents:

(1) Coach A said that the hockey team's budget is insufficient.

(2) Coach A belongs to a group of hockey coaches in Canada who are irrational about the importance of their sport, and are also malcontents who would deny other teams sufficient support.

(3) Therefore, the hockey team has an adequate budget.

“The Straw Person” Fallacy (irrelevant).

Here the person arguing misrepresents the other person's claim or theory:

(1) The chairperson of the United States Olympic Committee has consistently maintained that he believes in the retention of strict amateurism in international sport.

(2) It should be obvious to all, however, that he has made
many speeches in favor of the admission of a number of rules and regulations that signify semiprofessionalism.

(3) Semi–professionalism in international sport will, in the final analysis, bring about full professionalism that in ancient times brought about the demise of the Olympic Games.

(4) Therefore, if you wish to retain amateurism in international sport, the only answer is to vote the chair out of office.

The “Black or White” Fallacy (partially relevant)

The assumption is made here that there are only two choices or courses of action open to the listener. One of these choices is rejected. Accordingly, the listener is obligated to choose the other course of action (even though further consideration could demonstrate still further alternatives):

(1) Women's ice hockey has a right to receive as large an appropriation in the recreation budget as men's ice hockey, or else no program should be offered.

(2) However, it is a new sport for women, and a comparable amount of money is not available for this season.

(3) Therefore, there should be no women's ice hockey this year.

The “Too-Quick Generalization” Fallacy (partially relevant)

In this instance the person arguing seeks to move from an insufficient sample to generalization about an entire class of subjects:

(1) A is an outstanding forward in basketball; he can shoot well with either hand.

(2) B is also an outstanding forward, and he hooks well with either hand, too.

(3) C, a forward, can only shoot well with his right hand. He will never become an outstanding forward.

The “Appeal to Emotions” Fallacy (irrelevant).

People are often convinced of the rightness of an argument because they truly want to believe that such-and-such is the case:
(1) Good, old Coach McNamara at his retirement banquet said, "Baseball is a sport that belongs in every high school; Sutton High should always field a team."

(2) Even though we have to travel miles to find a good field on which to practice and play home games, and even though no other school in our league has a team because the spring season is so short, nevertheless, because of our love for, and loyalty to, the late Coach McNamara, we should always sponsor a baseball team here at Sutton.

Note: Applicable here is the concept of a non-sequitur. Sometimes a series of arguments (premises) are offered to prove a point. Some of these may be weak, but others may simply have no application to the question at hand. Argument #3 in a series of five premises may have no relevance to the topic at hand whatsoever. Thus, it "does not follow" (non-sequitur) from #3 that such-and-such a conclusion is warranted.

References and Bibliography

361-370.

**Note:** The reader is also referred to the Critical Thinking Community on his Google website for further information on the subject.
PART III

APPLIED PHILOSOPHIC ASPECTS

6. PHILOSOPHY OF PHYSICAL ACTIVITY EDUCATION
(INCLUDING EDUCATIONAL SPORT)

What meaning and significance does developmental physical activity in exercise, sport, and related expressive movement have for individual and social living? Depending on how this question is answered means a great deal to the potential future development of what we are here calling the field of physical activity education and (educational) sport.1

Placing this question in historical perspective, we must grant that modern people have been much more successful than their uncivilized, prehistoric ancestors in adjusting to their environment. We have the experiences of our predecessors upon which to base judgments underlying our actions. Our adjustment is dependent, however, upon increasingly complicated procedures. Our teeth depend upon the services of competent dentists. Our eyes must be aided very often through the efforts of highly trained oculists, optometrists, and opticians. Highly qualified medical doctors and surgeons preserve the health of the individual's heart, lungs, and other vital organs (even with transplants when necessary). Protruding neck, round shoulders, sagging abdomen, weakened back, pronated ankles, and foot problems are the results of modern society with its advanced technology.

Muscles become weak, and the constant force of gravity exacts a toll upon vertical man and woman throughout their lives. A sedentary person's heart pounds wildly when running for a departing bus, or even if a flight of stairs is climbed fairly rapidly.

Still further, modern people often have difficulty adjusting their elemental emotions to the habit pattern of "do's and don'ts" that increasingly represent today's civilization. When frustration and sharp conflict occur, people often crack under the strain. They are referred to general hospitals, and perhaps even to varying types of specialized hospitals. It has been estimated that at least 50 percent of hospital beds are occupied by people with ailments caused by psychosomatic difficulties.

My task here is to examine the field of physical activity education and sport insofar as its potential meaning and significance are concerned from a more philosophical standpoint. We should keep in mind that for most of the first half of the 20th century, the term "physical education"—despite the early, steady growth of what are now called "the allied professions"—was generally employed by those in the field in the schools at least as a broad, inclusive term. It comprised what are now the fields of physical education; school health education; safety education; recreation; adapted, adaptive, or remedial
physical education; intramural-recreational sport and athletics; dance education; and even interscholastic and intercollegiate athletics.

The Role of Developmental Physical Activity

Those of us actively involved in the field today firmly believe that physical activity of a developmental nature in exercise, sport, and related expressive movement can have an important role to fulfill in the lives of people of all ages year in and year out. The sad fact is, of course, that so many people either don't appreciate this knowledge, or they don't feel strongly enough to act on it. Additionally, all of our closely related (allied) fields can provide the health and safety knowledge, experience in how to move one's body expressively in dance, and information and practice in wholesome physical recreational outlets whereby the boy and girl—and people of all ages—will learn how to take care of their bodies, how to use them effectively, and how to provide themselves with healthful recreational activities.

Nevertheless, whether what was then called physical education belonged within the regular educational curriculum was an important question about which there were innumerable discussions down through the early decades of the 20th century. For example, in the early 1940s, after an extensive study of the literature, Cobb (1943) stated that there were four basic beliefs about the place of physical education within the educational system: (1) there is no place for physical education in education; (2) physical education is for the maintenance of health so students may carry on their intellectual work with the least strain; (3) physical education should develop students physically, mentally, and morally (mind-body dichotomy implied); and (4) physical education should contribute to the growth of the individual as an integrated personality by discovering the health, recreation, and personality needs of each student, and helping him or her to meet those needs through the program of instruction.

(Note: With beliefs No.3 and No.4 above, a concept of total fitness is implied, whereas No.2 definitely implies a mind-body dichotomy as does No.1.)

How May Physical Activity Education Be Described?

How then may such a program of developmental physical activity within the scope of our field in education be described from the standpoint of a person's actual involvement? It can be exemplified by a child bouncing a ball on a school playground, an overweight youth doing a sit-up to strengthen his abdominals as part of a planned exercise program, or a high school girl taking part in rhythmic gymnastics. From another standpoint it could be explained by a halfback scampering for the goal line in a football game, boys and girls playing coeducational volleyball in an intramural sport program, or a high school boy pinning his opponent in an interscholastic wrestling match.
Further, it might involve an injured person taking remedial exercise in an exercise therapy program, or a permanently handicapped person playing wheelchair basketball as a competitive sport. Even further, a doctor of philosophy candidate in physical (activity) education/kinesiology might be collecting a runner's expired air in a Douglas gas bag in a physical fitness laboratory in a department of kinesiology and physical activity education, or a student might be involved with a program of rhythmic, aerobic exercises with a fitness group in a middle school--any or all of these activities described could well be designated as aspects of a program of physical activity education (including sport).

The Six Meanings of the Term "Physical (Activity) Education"

Note: What follows immediately here was conceived earlier before the author sought to define the term “physical education” without the word “activity” in the middle. Now the word “activity” has been included.

Why it is necessary for us to be precise about what it is that we do and what it is that we call what we do? That such precision is needed can be readily understood when we understand the ambiguity of the term "physical education." Such "fuzziness" may possibly be clarified by approaching it from another direction. An extension of Frankena's categorization (1965), transposed from an analysis of the meanings of the term "education," indicated that physical activity education may actually have any one of six meanings as follows:

1. The subject matter, or a part of it, e.g., tennis or some other sport or active game; some type of physical activity involving exercise such as jogging or push-ups; a type of dance movement or activity; movement with purpose in a gymnasium, swimming pool, or outdoor field relating to these type of activities;

2. The educating through physical activity carried on by teachers, coaches, schools, parents, or even by oneself;

3. The process of being educated through physical activity (or learning) that goes on within the makeup of the pupil or child, or person of any age);

4. The result, actual or intended, of (2) and (3) taking place through the employment of that which comprises (1);

5. The field of inquiry (with the term developmental physical activity recommended for the university level) in which people study and reflect on all aspects of (1), (2), (3), and (4) above; that which is taught (the body
of knowledge--now often with the term “kinesiology” added--emanating from scholarly investigation in the social sciences, humanities, and natural science aspects of physical education, sport, and related expressive activities) in departments, schools, and colleges of physical education, human kinetics, kinesiology, exercise science (or whatever); and

6. The larger field or subject matter within the profession of education whose members employ (1) above; practice it (2); try to observe (3) taking place; attempt to measure and evaluate whether (4) has taken place; and base their professional practice on the body of knowledge developed by those undertaking scholarly and research effort in the discipline of kinesiology (?) (developmental physical activity?) (5) (Zeigler, 1975, p. 425). This categorization was adapted originally from Frankena, 1965, p. 6 and extended from four to six definitions or meanings. The reader should see also Zeigler and VanderZwaag, 1968, p. 8 for an earlier version.)

This type of analysis could be carried out with the term "sport" also, the meaning of which has been expanded enormously in Europe to encompass, along with the term "sport sciences," just about anything we do in our field. I find, however, that I have two objections to this "expansion of meaning" as follows: (1) the exercise and rhythmic components of developmental physical activity are downgraded in importance by this extreme expansion of the meaning of the word "sport," and (2) in North America at least the term "sport sciences" should really be sport arts and sciences (or exercise arts and sciences) to be accurate. For these reasons I believe use of the term “sport” is too narrow, and also because I discovered through a mid-1990s survey that the term "physical education and sport" is still the most commonly used term worldwide.

**A Plethora of Objectives**

However the field is currently designated or defined, there can be no argument but that the field’s leaders in the United States in the 20th century made a great many, well-intentioned, but often unverified educational claims over the years. Notable among these leaders who defined a variety of objectives, starting in the early 1920s and extending into the early 1950s, were Hetherington (1922), Bowen and Mitchell (1923), Wood and Cassidy (1927), Williams (1927), Hughes, with Williams (1930), Nash (1931), Sharman (1937), Wayman (1938), Esslinger (1938), Staley (1939), McCloy (1940), Clark (1943), Cobb (1943), Lynn (1944), Brownell and Hagman (1951), Scott (1951), Oberteuffer (1951), and Bucher (1952). (Note: The year 1952 was been taken arbitrarily as a convenient stopping point.)

Hess (1959) assessed the objectives of American physical education from 1900 to 1957 in the light of certain historical events. These were: (1) the hygiene or health objectives (1900-1919); (2) the socio-educational objectives (1920-1928); (3) the socio-recreative objectives, including the worthy use of
leisure (1929-1938); (4) the physical fitness and health objectives (1939-1945); and (5) a total fitness objective, including the broader objective of international understanding (1946-1957).

It seems logical that the established field within education in both the United States and Canada should now plan and organize their efforts looking to the achievement of a significant amount of consensus during the opening decades of this century among the various philosophical positions within the field of physical activity education that are extant in the Western world. (This may be one technique that would be useful in helping us reach agreement about a name for the field as well.) Further, we should work for the gradual development of a similar type of consensus concerning aims and objectives (and a name) with the countries of the Eastern world as well.

Eight Common Denominators

At present I feel that it is possible to propose certain "common denominators" of human motor performance within what is being called "developmental physical activity" in sport, exercise, dance, and play upon which there might be considerable agreement all over the civilized world as follows:

1. That regular physical activity education periods be required for all children and young people (who are presumably still in school) up to and including 16 years of age.

2. That human movement fundamentals through various expressive activities are basic in the elementary, middle, and high school curricula.

3. That physical vigor and endurance are important for people of all ages. Progressive standards should be developed from prevailing norms.

4. That remediable defects should be corrected through exercise therapy at all school levels. Where required, adapted sport and physical recreation experiences should be stressed.

5. That a young person should develop certain positive attitudes toward his or her own health in particular and toward community hygiene in general. Basic health knowledge should be an integral part of the school curriculum. (Please note that this "common denominator" should be a specific objective of the field of physical education and sport only as it relates to developmental physical activity.)
6. That sport, exercise, and expressive movement can make a most important contribution throughout life toward the worthy use of leisure.

7. That boys and girls (and young men and women) should have an experience in competitive sport at some stage of their development.

8. That character and/or personality development is vitally important to the development of the young person. Therefore it is especially important that all human movement experience in sport, exercise, and expressive movement at the various educational levels be guided by men and women with high professional standards and ethics. (See Zeigler, 2002, and also Zeigler, 1999, p. 10.)

Where Did These Aims and Objectives Originate?

It is certainly legitimate and reasonable to ask where these various aims and objectives come from. For the first ten years that I was in the profession of education, I was studying physical activity education at both the undergraduate and graduate levels at several institutions because my background up through the master's level had been in other subject-matter areas. In various courses that I was required to take along the way, I came across a variety of books that were called principles texts (many of which are listed according to the author's name). So it might be said that these objectives "came from" or originated with a Williams, or a McCloy, or a Nash, or an Oberteuffer based on each one's assessment of the field within this society.

However, as time passed, that type of answer wasn't quite good enough—for me (or others such as Richard Morland, Elwood Craig Davis, and Eleanor Metheny), especially since I had also specialized in the history and philosophy of education at the doctoral level as well. This was still the era of the “great systems” of philosophy, an approach carried on in the departmental philosophy of education as well. Thus I soon appreciated that these people (e.g., J. F. Williams) had taken their orientation implicitly (and possibly explicitly too) from both their social and professional environments. This meant that presumably Williams had been influenced by the strongly progressivistic spirit that prevailed at Columbia Teachers College where he worked.

Interestingly, however, the human animal being what it is, much of his educational philosophy as practiced could well be designated as being quite essentialistic (from what I have read and have been told about his personality and professional dealings with his colleagues). Of course, I do not mean to denigrate the eminent Dr. Williams by this statement, because he certainly
was far from being alone in this regard. People have a right to choose the educational philosophy under which they operate, as well as the administrative style that they adopt! This is simply one of the facts of life that all of us face in the field (and in life) sooner or later. Thus the task for us personally is to do our very best to live up to the philosophical ideas and values that we espouse, appreciating that in the final analysis we may fall short of this ideal whatever it may be. In fact, in many cases it could be argued that people may not even *basically* believe that which they have been "preaching."

There are those, of course, who may argue that value-free, scientific investigation may in time tell us how to bring about such-and-such a desired effect. Then we will presumably know how to live and will conduct ourselves accordingly. This may become true, but I do not believe that science will ever tell us whether it is *desirable* as a professional person to function in a certain way in a particular situation. (The only possible exception to this statement seems to be in connection with the pragmatic philosophic position originally postulated by Peirce, James, and Dewey--but more about this later.) It is at this point that individual and group values come into the picture--a condition from which we can't, and probably shouldn't wish to, escape. Thus, my considered position over the years has been that each professional person has a responsibility to examine himself or herself most carefully and then to construct an orderly, consistent set of personal and professional beliefs. In this way he or she may become a better person and a more effective practitioner.

At first glance, a physical activity educator may not see the need for such a disciplined approach. The person may well argue that there isn't time in a busy existence to be bothered with any sort of a detailed self-analysis. This professional may believe that he or she is already practicing the profession quite effectively. The argument to support such belief quite often is that the individual possesses a certain amount of common sense, and that this has proved quite satisfactory. This is a fairly difficult argument to overcome, especially if the person has achieved considerable success. Such an individual is actually operating on the basis of certain underlying opinion-a sort of "theoretical group bias." This *is* his or her philosophy of life, of physical activity education, of religion, of education, of whatever. . . .

**The Need to Construct a Consistent Philosophy**

Is it enough to be operating with a common-sense approach (i.e., a theoretical "group bias," if you will)? The rebuttal to such an approach is that the common-sense system of planning and defining problems breaks down when long-range policymaking and planning becomes necessary. The premise being stated here is that a common-sense professional practitioner may actually increase his or her influence and effectiveness markedly by the achievement of a unified personal and professional philosophy-one that is as
logical and consistent as possible in keeping with that person’s background and experience. Certainly no one will argue that planning is not important as we look ahead toward the possible resolution of the field’s many persistent and recurring problems facing at the start of the 21st century.

We might through analogy liken the individual using the common-sense approach to an automobile traveling in second or third gear with the attendant stresses caused by continual progress in such a manner. In fact, a careful analysis of such "progress" might even indicate that the car is wandering all over the road! The question is, how we (as individuals) can get the auto into high gear, or possibly into overdrive—and resultantly follow a reasonably straight, purposeful course. At this point a basic hypothesis might be ventured that the field of physical activity education needs a great many more people who are truly operating in high gear on a reasonably straight course rather than second or third, or even—as too often appears to be the case—in low.

Thus, the difference between a philosophical approach as compared with a common-sense approach is one of degree. That the field has made progress in the past one hundred years or so is evident. But there are too many signs that many of the persistent problems (i.e., the social forces and the professional concerns discussed earlier) that have emerged are being handled in the same old way. If this assumption is true, the question then is, how can we improve on common sense? The scientist, for example, improves on common sense by all kinds of experimentation. The task is to select a particular problem that can be defined narrowly and precisely. Then, after precise problem definition has been accomplished, he or she begins experimentation, striving for as much reliability and objectivity as is possible under the circumstances.

Conversely, I would argue that the best and most useful philosophic method (not the only one, of course) for conscientious professional educators in our field may be to move in a quite different direction. Instead of refining and delimiting, we as amateur philosophers dealing with our own lives should use an all-inclusive method by drawing from a wide variety of sources available to achieve the best possible synthesis for ourselves. In such a situation the plan is to bring one’s own common sense and the societal tradition (its values and norms) into alignment with the results of available scientific experimentation so that this recommended philosophic process may be furthered as best possible.

You, the reader, still may ask whether such a concern with philosophy is required for all professional educators, whether it might not be best simply to come by one’s philosophic stance implicitly (or by "osmosis," so to speak). To this question I must answer that I believe very strongly that explicit attention and concern is necessary simply because we are living in the midst of turmoil and misunderstanding at all levels of our lives. On the one hand we
see rapid progress in science and technology, but conversely we find retrogression or relatively little progress in the realm of social affairs. Unfortunately, it is next to impossible to gain historical perspective on the rapid change that is taking place. This failure places a seemingly unprecedented burden on our understanding of ourselves and our world. The 20th century was called a transitional one; change appears to be the watchword now in the 21st century--and the actual tempo of living seems to be increasing.

**Science and Technology as a Persistent Problem**

Everywhere we see a need for research and more research. With all of this endeavor taking place, the rate of scientific and technological development accelerates, soon becoming an exciting but vicious circle. (In fact, I have decided to identify "science and technology" as the seventh social force or persistent historical problem and have gathered a fair amount of data on the topic already.) One wonders how the pace of life created by onrushing science and technology can continue, because research has a way of multiplying questions much faster than we can ever hope to answer them. We have already exceeded our ability to assimilate the research findings that are being reported daily from various points around the globe. Maybe we will eventually have to rely on "fifth-generation computers" employing artificial intelligence and stored knowledge to help us with such an enormous task.

As mentioned above, it is true that our knowledge of the physical-science fields and the biological processes has vastly exceeded the development of fundamental knowledge about human behavior. Eventually someone, or some group, or some political entity, will decide for us to what extent further research in particular directions can (or should!) be supported financially. Indeed can we manage this whole affair in such a way that wise and intelligent decisions will be made in the light of the many scientific findings? Further, can it be done in such a way that the good life, whatever that may be, will be available to everyone on Earth? Certainly we must learn to employ and direct science more quickly in the best possible way to serve humanity, to improve the quality of living for as many as possible in all parts of the world. In the final analysis, we encounter the question of the values by which we live. Science and technology--even computers with artificial intelligence involving a certain amount of empathy with humans--cannot be permitted to choose our values for us. *We must do that ourselves.*

**The Philosophic Task**

What, then, is the philosophic task? Philosophy had its beginning in Greece more than 2,500 years ago, where the word originally meant knowledge or love of wisdom. The first method to be used by philosophers was speculation, a method some professional philosophers still employ to a degree today and which, interestingly enough, is an integral part of the
scientific method (the origins of which appeared during the Renaissance). The earlier ancients themselves in their search for a logical universe made a distinction between speculative knowledge and practical knowledge gained through experience and observation. In the course of this ongoing, historical dialogue on method, three leading philosophic tendencies finally emerged in the Western world--idealism, realism, and pragmatism. Of course, they were not known under those titles until the late 19th and early 20th centuries. The influence of these same schools of thought is still strong today, but perhaps more from the direction of religion and science than from professional philosophers in North America. Philosophic analysis, including its many variations, has taken over the lead in this regard, and we can't neglect to mention the "stalwart few" who follow an existentialistic-phenomenological tradition. Today there are probably as many definitions of the philosophic task as there are philosophers; hence, no effort will be made to be all-inclusive. Furthermore, any attempt to gain consensus on this point is automatically doomed to failure.

Nevertheless, philosophers have been viewed traditionally as scholars dedicated to, and perhaps ultimately responsible for, the outlook and values of the various societies and cultures in which they live. (I should state parenthetically that, in the past 100 years, a large percentage of people functioning as philosophers in Western culture have gradually begun to explain their role much more narrowly.) Still further, however, philosophers had traditionally sought to evaluate what we know and believe about the universe and our own sphere of human affairs. Subsequently, they hoped to evolve a systematic and coherent plan by which a human being may live. Following this, they attempted to justify their position in various ways against other competing philosophical approaches. In the process they analyze these other positions carefully; they made comparisons; and they sought to show what they believe to be their deficiencies. It is conceivable that these some of these "comparativists" might gradually, or even suddenly, change their own position because of cumulative scientific evidence and/or scholarly reasoning that appears to refute what was previously held to be true. Finally, they may even abandon the traditional or "scientific" approaches to philosophizing completely--if they become convinced that up to that point it had not been possible "to be clear about exactly what (they) are saying or even exactly what the question is that (they) are asking."

Up to this point, therefore, professional philosophers have said that philosophers (and philosophers of education) may approach their work speculatively, normatively, or analytically--or with some combination of one or more of these approaches (Frankena, 1965). They may speculate about what we know and believe about the universe and our own sphere of human affairs within this framework. They may approach these questions normatively and evolve a systematic and coherent plan whereby a human may live. They may seek to analyze other philosophical approaches critically and to make
comparisons. In this latter approach they will probably attempt to clarify concepts and to present evidence that seems to bear out one position or the other. Finally, they may go so far with critical analysis that language analysis and semantics will seem to be their primary task.

The difference between the traditional philosophic method and the scientific method should be made clear. Rather than aiming at a solution to a problem based on the use of experimental method with a limited number of factors and variables that are rigidly controlled, the classical philosophic method attempts instead to include every factor or variable that is either directly or remotely relevant to the problem. In this way an effort is made to arrive at "a synthesis which is not only consistent with the best current data but also with the best experience drawn from the past." As Brubacher (1962), the eminent educational historian and philosopher, made clear, "... philosophy itself uncovers no new facts. It processes the facts of other disciplines but owns none of its own."

Second, physical activity education philosophy, the search for meaning and significance in developmental physical activity in sport, exercise, and related expressive activities, could be considered a departmental philosophy of the mother discipline of philosophy. When it relates to the role of physical activity education within the educational system, it should presumably be a concern of educational philosophy (another departmental philosophy of the mother discipline). *For some reason, however, educational philosophy during the 20th century and down to this day has never concerned itself with physical activity education (including sport).* The same assertion can be made for ninety-nine and forty-four-one hundredths percent—or more!—of the mainstream philosophers. (Why this is so deserves careful analysis...)

For this reason it makes sense for a segment of the scholars who identify with physical activity education to concern itself primarily with philosophizing about the meaning and significance of what it is that this field does, purports that it does, and should do. My contention has been, and still is, that we must do this for ourselves, because the established disciplines are not really interested in the task. The safest approach for a physical activity education philosopher today is to be reasonably well-prepared in the discipline of philosophy, and perhaps also in educational philosophy. (In my case with the highest degree in the history and philosophy of education, and the auditing of a number of philosophy courses since the awarding of the degree, I can only state that my opinions about the philosophic task have been developed from continual background reading and experience, and also from association with others of like interest with training either in philosophy, educational philosophy, or physical activity education philosophy.)

To the reader it may now be obvious that professional philosophizing is a highly complex discipline that may be practiced adequately only by a highly intelligent trained scholar. (This is not to say that any person, and especially a
teacher/coach, does not have the right, or indeed a responsibility, to develop his or her own philosophy of life, religion, education, and so on.) Physical activity educators who are philosophically oriented and scholarly may well ask if they have a place at all in determining the ongoing meaning and significance of their field. The answer seems to be self-evident--yes! But it stands to reason that the assumption of such a role should not be taken lightly, certainly not as lightly as it has been taken in the past.

Still further, unless graduate students in physical activity education have adequate backgrounds in the philosophy of physical activity education, as well as in the related disciplines of philosophy and philosophy of education (if the latter area is pertinent to the student’s area of interest), they should not be encouraged or allowed to select thesis topics relating philosophically to the meaning and significance of sport, exercise, and related movement activities.

In summary, therefore, adequately prepared students specializing in physical education and sport at the graduate level ought to be able to cope with physical education and sport philosophy normatively and analytically and should do so increasingly in the future. The era in which the scholarly contributions to physical education and sport philosophy were made by administrators and other physical education leaders with possibly inadequate philosophic backgrounds was probably over in the 1960s. This is not to say that their sound "philosophic statements" will not be welcome and often insightful as well. However, well-informed professionals in the field will be forced to take into consideration the sources and the theoretical backgrounds from which these individuals speak. In any case, there is certainly a continuing need to train professionals in physical activity education and sport philosophy systematically and thoroughly so that they may undertake normative or analytical research endeavor of high quality.

Relating Philosophic Investigation to the Profession

The field of physical activity education within the education profession in North America is continually being affected by strong social forces. These influences are often so strong that we are simply swept along almost out of control by the fast-moving current (e.g., the physical fitness emphasis when a declaration of war is imminent). On the one hand, we are still groping toward an understanding of the concept of "internationalism" in a shrinking world; in sharp contrast, there are also strong forces of a nationalistic nature at work in many of the world’s countries driving our field into a position where for them it could well be called "physical fitness."

Also, some countries in Europe has evidently so felt the influence of competitive sport that people there are determined to subsume all aspects of our program under the term "sport." When the Germans had a popular poster showing Snoopy jogging or jumping up and down with the slogan "Trimm dich durch Sport!" (Get yourself fit through sport!), you knew that the
term *Koerperliche Erziehung* (physical education) was on the way out. *Leibesuebungen* (bodily exercises) was of course cast aside even earlier.

Acceptance of terms such as this for the main goal (or primary function) of the field in North America could well maintain the subject matter's secondary status in the educational system, and perhaps in the hierarchy of values in our society. This doesn't seem to be bothering some physical activity educators with an essentialistic orientation who believe fitness is important but "automatically" secondary to "intellectual" development. However, this concerns me greatly because of the potential that our field--developmental physical activity in sport, exercise, and related expressive movement--has for enriching both the quality and the length of life. It is on this basis that I feel we can make a case for rightful inclusion as an integral subject within general education.

The typical physical fitness advocate believes that young people (and adults) are deficient in bodily musculature and endurance anyhow. Thus here is a way to start children early in life, exercise them vigorously, discipline them thoroughly, and thereby give them a sound physical base upon which intellectual competence can be superimposed. There is one major difficulty with the approach of those who would raise physical fitness (or education of the physical) to such a paramount position in the physical activity education program. Rightly or wrongly, a considerable percentage of the male physical activity educators and coaches, and a still larger percentage of the women in the field, are not ready to accept all that such a physical fitness emphasis implies. This latter group still believes that physical activity education is really education *through* the medium of the physical. They argue that there is no such thing as education *of* the physical *per se*--that the mind-body dichotomy is something from the past, long ago disproved by psychologists and other investigators. The term "total fitness" means something to these people. They see health education, safety education, physical activity education, leisure sport, highly competitive athletics, dance education, and recreation education as integral phases of the educational curriculum to be made available to all children and youth.

The Term "Physical Education" Has Outlived Its Usefulness

In this transitional period--as you have learned by reading this book--I have concluded somewhat sadly despite my great loyalty to my profession--that the term "physical education" has outlived its usefulness and should be changed to physical activity education. (It should not give way to the term "sport" only.) There are several good reasons for my opinion on this delicate subject. *First*, there has been an opprobrium about the term "physical education" that we just can't seem to erase. Although the pendulum may swing back again, many of the relatively younger members of the profession are literally ashamed of it. *Second*, it does indeed imply a mind-body
dichotomy--no matter how carefully we try to explain the concept of physical education being education *through* the medium of the physical. Third, people invariably associate the term "physical education" with something that happens in the schools only *and not also on a lifelong basis*. Unfortunately many hated it during their school days. As a result, they don't want to continue with “PE” in their leisure when their formal education is over. 

*Finally*, and I regret the necessity of making this statement (especially since I hold a doctorate in the history and philosophy of education), it does perpetuate our identity with the professional education establishment that somehow needs to improve its “scholarly image” on college and university campuses. (What to do about that problem is a matter to discuss at another time, as is the problem where physical education/kinesiology departments in the United States especially have been forced to sever just about all of their relationships with intercollegiate athletics in those universities where extensive commercialization of sport has occurred.)

Continuing with consideration of the plight of physical (activity) education per se in the United States and Canada, in the early 1960s the pendulum swung sharply to the right in the direction of what might be called a traditional or essentialistic educational philosophy. The result was that many physical activity educators (i.e., those functioning at the graduate level especially) began to search frantically for a disciplinary approach involving a body of knowledge that would bring, they hoped, improved academic respectability to the field. It can safely be said that a large group of the young graduate students of the 1960s and 1970s who earned doctorates in our field (typically designated as physical education in university catalogues) have taken the lead in this regard. They typically did not want to call themselves "physical educators" any more. As a result, we had a multitude of professors with doctoral degrees in physical education calling themselves sport sociologists, exercise physiologists, sport psychologists, kinesiologists, sport philosophers, sport historians, etc. In the process they are unwittingly and sometimes "wittingly" prejudicing the oncoming generation of majors or specialists in the field. It is still such a big problem because it has widened the gap between those teaching at the university level and those "laboring in the vineyards" at the secondary and elementary levels.

**An Age of Change or Transition**

The 1970s were not good years for higher education, and people in the field of physical education suffered along with their colleagues in other disciplines. The decades of the 1980s and 1990s witnessed financial recovery of a sort, but the job market in higher education still remained tight. Nevertheless, impending shortages are now predicted at all educational levels and notably in the mathematics and natural sciences. Cutbacks at the federal government level have continued, however, and there is every evidence that additional federal support to education will be required to maintain so-called normal development--this in the face of what has been designated perennially
as "necessary" defense expenditures. Expenditures for health care are skyrocketing in both the United States and Canada, and, although the matter is currently being resolved differently in both countries, dissatisfaction prevails on either side of the border—but mostly in the U.S.A. Further, funds for research seem always to be in short supply, and this is especially true in Canada.

Continuing social change today is obviously an ever-present factor whether we are considering the impact of high technology or the current administration's desire to combat the spread of war, or communism, or terrorism, or whatever. There are: (1) changes within higher education (e.g., increase in stress on administration and faculty due to various factors caused largely by inadequate funding to improve salary levels while yet maintaining pressure to do writing and research); (2) changes at the elementary-, middle– and high-school levels (e.g., increase in stress due to inadequate funding, a "back to basics" mandate emanating from the highest level, and a demand for more stringent evaluation of teacher and administrator performance); (3) changes in the physical (activity) education curriculum (e.g., decline of liberal education, declining enrollment in some programs because of the development in sport management curricula, continued expansion of non-teaching programs, concern for greater teaching effectiveness); and, finally, (4) changes in instructional methodology (e.g., larger lecture sessions; "re-tooling" of faculty members to increase knowledge and competencies).

As described above, these current trends in our educational field are undoubtedly caused to a great degree by social forces emanating from the general external environment of the larger North American society. They are caused to a much lesser degree by changing professional concerns within the field of education and, specifically, within the field of physical activity education. Thus, because there are in North America (the U.S.A. and Canada, not Mexico) more than 62 political entities involved (states, provinces, territories, and commonwealths), these current trends in physical activity education philosophy are typically the result of the conflicting philosophies of education resulting at all levels for people of all ages.

Presenting a "Blurred Image to a "Bewildered Public"

Further, I have been maintaining for years that our field within education has somehow perpetuated such a blurred image that professional practitioners themselves have typically been quite confused. This confusion is often unconsciously transmitted to students in education units preparing young people to be physical activity educator/coaches. They in turn typically find themselves at a loss when faced with a need to explain to bewildered parents and the general public what our field can and should do with both children and young people in the recommended daily program in the schools and universities. The situation is so dire in regard to long-term health and fitness of the upcoming generations it should be obvious to a well-informed
person that there should be required, daily physical activity experience for all children and youth up through grade 12. (I envision this best as a MWF physical activity education period accompanied by a TT intramural sport experience for all children and youth.) The prevailing confusion is even more evident when the lifelong (i.e., "womb to tomb") responsibility of the field for the accelerated, the normal, and the special populations becomes the topic of conversation.

To understand how physical activity education (including educational sport)--and, for that matter, the entire educational structure--got itself into the present situation, we must look intensively to our philosophical foundations, to our values and accompanying societal norms. For the first time in the history of our field, a relatively small group of scholars in the field have become truly aware of the need to examine most carefully the meaning and significance of what we seek to do. To do this, we should probably do this by turning to the related discipline of philosophy and--oddly enough--only occasionally to its departmental subdivision known as educational philosophy. Educational philosophy, a departmental philosophy that was most helpful in the early days of "physical education and sport" philosophizing, has, since the late 1960s, seemingly tried to outdo the mother discipline with its overwhelming reliance on so-called analytical technique [as opposed to normative and speculative approaches or techniques]. As a result, I believe that it has declined in importance within schools of education and has often been subsumed under titles such as "educational foundations" or "educational policy studies."

Scholars interested in physical activity education philosophy have also begun to apply some types of an analytic approach to concepts and constructs related to developmental physical activity in sport, exercise, and related expressive activities. A much smaller number of "others" have striven to maintain more of a normative approach with some attention to metaphysics (i.e., inquiry about the nature of reality). Still others, an even smaller group, stressed the need for an existentialistic-phenomenological orientation of a highly individualistic nature. Finally, a fourth group, seemingly hardly aware of the struggle going on, continued on with the older "common-sense, principles" approach. This experiment with physical activity education--my recommended term--is actually still in "swaddling clothes."

In my opinion we in this field will increasingly have to stand on our own feet as we continue into the 21st century begins. In the first place, people from other disciplines are not going to do our work for us forever. If we wait for them to do it, it will be done belatedly and in a piecemeal fashion. For example, an examination of the literature of educational philosophy gives absolutely no indication that health, physical education, and recreation occurs in the schools! There is the extremely rare article about athletic excesses. Second, most philosophers at present don't see the necessity for their field to "bake bread" in the realm of sport. The idea of their deigning to analyze
physical activity education in the schools philosophically is completely anathema!

However, there is no question but that physical education and sport needs the benefits to be derived from applied philosophical endeavor right now! Philosophy may have been around long enough to survive in a changing environment, although there are some who are beginning to question the validity of that statement. Our field within education, of course, is still fighting an ongoing struggle for a solid spot in the curriculum at any educational level.

Actually, people use the word "philosophy" quite often, but such usage is often superficial. There does seem to be an awareness of the question of values in our lives, but the large majority of people lack any sort of an adequate philosophical background. Even if people were more knowledgeable and verbal about their beliefs, that would be no guarantee that conduct would improve generally. It's an interesting fact that one can undoubtedly learn more about a person's value system by observing conduct than by listening to him or her describe a philosophical position, no matter how eloquent he or she may be.

For those involved in teacher/coach professional education, the task is to help the prospective professional educator understand his or her philosophical stance. Because individuals' backgrounds are so varied, very few, if any, can accept any one school or pattern of beliefs in its entirety. Most people seem to develop a type of "patterned eclecticism" that they feel works for them. The physical activity education professor (kinesiologist?) who has the responsibility of imparting knowledge about the field's meaning and significance really has the age-old task of inducing self-examination more than imparting a batch of specific knowledge. The aim, of course, is to encourage the person to work toward a goal of a reasonable amount of internal consistency in this "process of becoming." As matters stand right now, this is a mighty challenge. My hope is that you who are reading these words will work steadily toward this goal for yourselves and that, further, some of you will make this a “contagious affair” either by getting involved in professional preparation yourselves, or by sharing this ideal with your students in the schools (or possibly “clients of a profession” in the public sector) as they seek to live their lives more fully.

Understanding One's Philosophic Stance Explicitly

How should we go about helping the prospective professional person to understand his or her philosophic stance explicitly? I was faced with this dilemma just about 60 years ago when I was first assigned the responsibility of teaching what was then called the "principles of physical education" course. I soon realized that this approach had its deficiencies primarily because of the questions that students raised. They and I too felt it was absolutely necessary
to understand where these "principles" came from--that is, what was their source, from what were they derived?

It was then that I drew on my graduate work in educational philosophy, appreciating at the same time that I had to learn much more about the mother discipline of philosophy. As I saw it, my task as an instructor in this specialized area was to understand as best I could the various philosophic positions extant in Western culture at that time. Accordingly, I proceeded to study those implications that could possibly be drawn from these position or stances held by educational philosophers as they sought to give meaning to curriculum content and the teaching/learning process. Finally, it seemed appropriate to take this delineation or interpretation one step further (i.e., to draw tentative implications for health, physical education, and recreation (as the latter was part of the physical recreation program in the schools).

Then several developments of the 1960s and 1970s forced those of us with this orientation to reconsider our approach to so-called "physical education and sport philosophy." First, the people specializing in educational philosophy, appreciating the very strong thrust of what was called "philosophical analysis" then emanating within the mother discipline, began to discard their earlier approach and emphasis with almost unseemly haste. Hence, the approaches of theories upon which many of us had leaned for several decades began to disappear into thin air, almost as if they had never existed. For example, in his book tracing "movements of thought in modern education," Kneller (1984), a respected, senior educational philosopher, provided us with a careful analysis of the then-prevailing "intellectual indigestion" within educational philosophy--if we can believe the review of Morris (1985, pp. 54-55) who stated "the brain is clogged with multiple, disparate, and essentially incompatible theories of how the world works and how the young should come to understand" (p. 54).

Second, with the strong "disciplinary emphasis" of my own field of the early 1960s and thereafter, the advent of Sputnik, and the stinging criticism of Conant directed toward our professional training programs, those of us guiding master's and doctoral students specializing in physical education philosophy increasingly recommended course experiences for them in the mother discipline, as well as in educational philosophy. Third, concurrently, some of the people in physical education became aware of the permeating influence of the existentialistic-phenomenological position, an approach or stance that came over originally from the European continent and was diametrically opposed to that adopted increasingly by the cold, calculating, emotionally uninvolved analysis proponents.

The end result was that I found myself in a dilemma because of these conflicting influences. I could appreciate the rationale behind the analytic position, and yet I still felt there was great value for my students in having a "more personal type of guidance" as they sought to make their implicit,
typically eclectic positions more explicit. What could be my response to the charge that I was urging my students to infer deductively from metaphysical or axiological principles specific recommendations for their actions as specialists in physical education within education? My retort here is simply this: I agree that it is unwarranted to claim that professional action can logically be deduced from specific philosophical systems of though. Nevertheless, I am absolutely convinced that physical (activity) educator/coaches should examine their actions most carefully to see on what, if any, philosophical presuppositions they rest.

Further, even in my own case with my strong philosophic pragmatic leanings, I was moved by the insightful, intensely personal, existentialistic orientation. My decision, therefore, was to make room for all of these approaches, stances, or influences both within my undergraduate and graduate courses and the texts I was writing. I continued to see the problem for each aspiring young person in our field--not to forget the older practicing professionals--as one requiring in-depth cogitation and a highly personal decision. Further, I decided not to permit myself to be stampeded one way or the other by people quite evidently striving for what they felt to be "academic respectability" with their "superior" approach to doing philosophy. I agreed with Professor Frankena (Michigan, Ann Arbor) that there was room for each of these approaches to "doing philosophy" (i.e., metaphysical, normative, analytical).

In addition, I was convinced that we truly needed both pure and applied philosophic endeavor (a "balance," if you will). Today I still hold this belief strongly, and I believe that time will prove that this is the correct course to follow. Accordingly, I encouraged my graduate students to follow their personal bent or inclination with the selection of their thesis topics--and I followed my own ideas and feelings as well both in my personal life and in my scholarly and professional writing. I could do it no other way personally, and my own philosophical position--a pragmatic stance with a "tinge" of existentialistic angst--"required" that I allow students to "do their own thing" too.

In bringing this section on meaning and significance to a close, I have thought it best to bring my readers' attention the latest version of a professional self-evaluation checklist that I developed originally in the 1950s. This checklist has been revised and updated regularly over the years to reflect all of the positions, tendencies, and stances described above. By employing this instructional device carefully and honestly--even appreciating the subjectivity of an instrument such as this--aspiring professionals will be able to determine quite accurately their philosophy of life (including an ethical position), their philosophy of education, and their philosophy of physical education and sport insofar as its possible meaning and significance in people's lives are concerned.
Before examining himself or herself, I suggest that each person study briefly the Freedom-Constraint Spectrum below (Figure 6.1). (You will be asked to do this again after you have completed the professional, self-evaluation, philosophic checklist and evaluated your personal position. Please see APPENDIX A as soon as convenient. Keep in mind that the primary criterion on which this is based is the concept of personal freedom in contrast with personal constraint. Herbert J. Muller's definition of freedom (1954) calls it "the condition of being able to choose and to carry out purposes" in one's personal living pattern.

Within our educational environment, the words "progressive" or "liberal" and "traditional" or "conservative" have historically been related to policies favoring greater individual freedom and policies stressing adherence to tradition, respectively. For this reason, the more traditional positions or stances are shown to the right on the spectrum, and the more progressive ones are shown to the left. The analytic approach to doing philosophy is included in the checklist, but it is not shown on the spectrum because it has indeed become "philosophy in a new key." The earlier, mainstream positions in educational philosophy are indicated in parentheses on the figure. Other pertinent definitions of positions on the freedom-constraint spectrum are also offered.

(Please proceed to the next page.)
Figure 6.1
A Freedom-Constraint Spectrum
(based on Mid-20th Century Educational Philosophy)

Eclecticism*

Existentialism**
(atheistic, agnostic, or theistic)

Traditional
(Idealism)

Somewhat Progressive
(Reconstructionism)

Traditional
(Naturalistic Realism)

Progressive
(Pragmatic Naturalism)

Traditional
(Rational Humanism)

Strongly Progressive
(Romantic Naturalism)

Strongly Traditional
(Scholastic Realism)

ANARCHY

"the left"

DICTATORSHIP

"the right"

* The so-called eclectic approach is placed in the center because it
assumes that the person evaluating himself or herself has selected
several positions on opposite sides of the spectrum. Most would argue
that eclecticism is philosophically indefensible, while some believe that
"patterned eclecticism" (or "reasoned incoherence" as this position has
been called) represents a stance which most of us hold.

** Existentialistic—a permeating influence rather than a full-blown
philosophical position. Keep in mind that there are those holding this
position with either an atheistic, agnostic, or theistic orientation. This
position has been shown somewhat to the left of center because within
this stance(tendency) there is a strong emphasis on individual freedom
of choice.

Note: Analytic Philosophy—a philosophic outlook,
actually with ancient origins, that can’t be shown on a
spectrum such as that above. This approach moved
ahead strongly in the final three quarters of the
twentieth century, but has been challenged and
modified by many since. The assumption here has been
that our ordinary language has many defects that need
to be corrected. There is concern also with conceptual
analysis. Another objective is "the rational
reconstruction of the language of science" (Abraham
Kaplan). Basically, the preoccupation is with analysis as
opposed to philosophical system-building.
A Final Word

What has happened, and is now happening, will subsequently require historical analysis and interpretation. I have striven to do my own philosophizing on all fronts, employing what I considered to be the best techniques to carry out the particular tasks I had assigned myself. Interestingly, because I have maintained a strong identity with the field of physical (activity) education as defined by NASPE & AAPAR within AAHPERD and by PHE Canada, a good number of the young Turks have categorized me as a "philosopher of physical education" rather than a "philosopher of sport."

Frankly, I don't really call myself a philosopher of anything even though by training I have a right to--at least within professional education. Also, I have been a “card-carrying Fellow” in both the American Philosophical Association and the Philosophy of Education Society for 45 years. I simply state here and now that I have been interested over the years as a scholarly physical (activity) educator/coach in the philosophical, historical, comparative and international, management theory and practice, and professional preparation aspects of our field. Some of those “ersatz philosophers,” many of whom actually have their final degree in physical education/kinesiology, seem to have forgotten also my 25-year experience either as a participant or coach in three different competitive sports--experiences that most of them have never had! I do believe one can philosophize about an activity better if there has been deep involvement in the subject!

The large majority of the younger specialists who came along in what they are calling "philosophy of sport" have pursued an analytic approach diligently (or occasionally an existentialistic-phenomenological one). They have typically avoided any normative philosophizing whatsoever, not to mention any (horrors!) metaphysical speculation except (quite probably) during quiet personal contemplation! I feel that their neglect of normative philosophizing has been a mistake. They should be doing both pure and applied scholarly endeavor relating to the meaning and significance of physical (activity) education (including sport). I base my argument on the fact that--in North America at any rate--these often self-proclaimed philosophers receive their salaries, and hold their academic ranks, in what are essentially physical education-kinesiology and athletics units on their respective campuses. Therefore I believe that during the past 40 years they really did have a responsibility and a moral obligation to provide service to the practicing “physical educator/coach” within the education profession.

Frankly, I am more worried about the fact that our present students and practitioners in the field are not getting opportunities for serious discussion about aims, objectives, ethics “on the firing line”, etc. I could care less whether our so-called "philosophers of sport" are seeking to consolidate their affiliations with departments of philosophy. Interestingly, rarely do they
seem to be involved with "educational theorists" in schools of education. Whatever the ultimate outcome of these restless, conflicting urges most of these good people seem to have, we can rest assured that, as with so many aspects of life, the swinging pendulum of “life understanding” very rarely seems to come to rest in the center of its arc.
Chapter 7

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

The focus of this introductory text now shifts to the “persistent” or “recurring” problems approach for the remainder of this analysis in Part 3. In the large majority of history books available, the reader typically finds 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 in Chapter 1. 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.

Now the reader will find the subject placed into a different historical perspective. The unilateral historical narrative approach 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.

Hence, 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, these are 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).

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, over-emphases 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.
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.*

(Note: Ecology is the sixth and last of what are claimed to be the major or pivotal social forces. 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 and sport coaches) 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 education 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 understood before improvements can be made in light of changing circumstances. The motivation for people to participate in sports and games through the ages has been complex. 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 then 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 many definitions of an amateur that it is next to impossible for one person to comprehend them fully. We are steadily but re-evaluating some of the 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, along with various governments still use 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 reconstruction. 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.
CHAPTER 8

THE USE AND ABUSE OF SPORT:
AN ANALYSIS BASED ON HISTORY,
CULTURAL CRITICISM, AND PHILOSOPHY

With appreciation to Nietzsche and Barzun for the term "use and abuse of" as applied to history and art, respectively, this analysis examines:

(1) from a historical perspective how scholars in the past 100 years, variously related to the profession of physical education and (educational) sport, general philosophy, and educational theory (or philosophy of education) have sought to carry out their function as philosophic analysts of human physical activity in sport, exercise, and related expressive activities;

(2) from a "cultural criticism" perspective the use and abuse of an increasingly important social institution known as sport that functions alongside a concomitant professional movement known worldwide as physical education and sport designed to promote sound health, fitness, and lifetime sports; and

(3) from a philosophical perspective the status of so-called sport philosophy as it looks to its future in the 21st century while struggling in the Philosophic Society for the Study of Sport. In this third part of this paper several recommendations are advanced that may have the potential to raise again the status of departmental philosophy in the eyes of the physical education/kinesiology field and the public.

I wish to emphasize up front that this paper is not intended as an attack on, nor is it a defense of, sport and concomitant physical activity. It is initially more of an exploration of the advantages and disadvantages of sport and related physical activity for present life. I state boldly first as a given that sport has obviously become an extremely powerful social force in society. If we grant that it indeed has such power in our culture--a power that appears to be growing steadily--we can also recognize that any such social force affecting society can be dangerous if perverted (e.g., positive nationalism to blind chauvinism, normal commercialism to excessive commercialism). Accepting the possible (apparent?) truth of these assertions, I believe that, while sport has grown as an important social force, it now also appears to have become a societal institution with an inadequately defined theory. Society, especially television producers, seems to be
proceeding generally on the assumption that "sport is good, and more sport is better!"

Within this presently muddled situation in regard to sport’s role in society, I feel that most people—including the writer as a physical activity educator and sport philosopher hopefully to a significantly lesser degree—are like the proverbial blind person attempting to describe an elephant using the sense of touch only (i.e., here a trunk, there a tusk, next four leathery pillars, etc.). Even though we humans have sight we are akin to a person attempting to assemble a jigsaw puzzle without first seeing the complete picture on the cover of the box. This had led us into developing warped or truncated ideas about the big picture of sport we should be assembling in a presumably forward-looking society. Resultantly, this causes us to ignore concomitant benefits attained from participation in competitive activities.

This "head in the sand" approach is exactly what I wish to criticize. Thus, my primary concern is to state my belief that many of those who call themselves sport philosophers (or sport and physical activity philosophers, or whatever) are presently functioning to a degree like the proverbial lemmings marching off the cliff to extinction. Their philosophical approach and endeavor may be sound for what they think they should be doing, but they are suffering from the same malady besetting general philosophy and educational theory or policy (formerly called educational philosophy): they are making good to excellent theoretical analyses, but they simply aren't "baking bread" in a world where competitive sport—whether it knows it or not—is "starving for educational and ethical nourishment!" Also, at a time when physical education and (educational?) sport in North America really needs guidance, many key sport philosophers have deserted the field of physical activity education and educational sport. Further, in the “new North American world” of (1) kinesiology and (2) sport management, physical activity educators with a philosophical bent aren’t even "reproducing ourselves" adequately any more. Thus, our status and space in the educational firmament is declining sharply, and positions simply "ain’t out there!" How we came to be in this dilemma; why competitive sport needs educational and ethical nourishment; and what we could do about this are the topics I will discuss.

**Historical Review of the Development of Physical Activity Education Philosophy (Including Sport)**

In the historical review of the development of physical activity education philosophy (including sport), therefore, I will initially look backward briefly to refresh ourselves as to how those functioning in what I am now calling physical activity education philosophy (including sport) have approached their task over the past 100 years. This brief excursion away from the realms of general philosophy and departmental educational policy (i.e., philosophy of education) to what has been happening historically within the
field of physical education (or whichever name you like of the more than 150 terms that are in use presently to designate the units in which most of us are employed). To do so I have roughly divided the period of a century more or less into a number of discrete (yet in several cases overlapping) periods—and will mention at least one example of "philosophizing" from each period—as follows:

(1) A commonsense/rational thought approach;
(2) a normative approach to philosophizing;
(3) a philosophy of education systems/implications approach;
(4) a theory-building approach;
(5) a phenomenological-existentialistic approach;
(6) a conceptual/language analysis approach; and
(7) an analytic approach to concepts and constructs.

A Common Sense/Rational Thought Approach
(late 1880s through early 1920s)

Early physical education philosophers, if we may call them that in today's "analytic or post-analytic environment," believed that they had the answers to most of the day's perplexing problems being faced. During the late 1800s and early 1900s, there was typically a combined "common sense and rational thought approach" to this aspect of our field. The report of the Boston Conference on Physical Training included didactic pronouncements by 33 men and women representing what is now known as "the battle of the systems" as propounded by the authorities of the time (Barrows, ed., 1899). Some of the people who philosophized about the importance of "physical training" and their work in it are still recognized today: William G. Anderson, Pierre de Coubertin, Luther Halsey Gulick, Edward Hitchcock, Heinrich Metzner, Nils Posse, and Dudley A. Sargent.

A Normative Approach to Philosophizing
(mid-1920s to mid-1950s)

This first period of amateur philosophizing about developmental physical activity in what might be called organized U.S. physical education was followed in the 20th century by what might be identified as a "normative philosophizing approach." Use of this second approach extended roughly from the mid-1920s to the mid-1950s at least—and for some down to the present day. This was the period when all sorts of principles texts appeared, an approach undoubtedly influenced strongly by similar scholarly endeavor emanating from both philosophy itself to a degree, but primarily from schools of education where the great philosophic traditions of Idealism, Realism, and Pragmatism were in vogue. Some influential names from professional

Professors in what was a more unified profession of health, physical education, and recreation caught the flavor of the several philosophic traditions extant, but their analysis was not philosophical in today's scholarly, analytic way. In the late 1940s and early 1950s, here were some "great debates" by such outstanding earlier leaders such as McCloy, Nash, Oberteuffer, and Williams. Additionally, we recall the enunciation of principles during this quite long period by leaders like Clifford L. Brownell, Rosalind Cassidy, Ray Duncan, Arthur Esslinger, Clark Hetherington, William L. Hughes, Mabel Lee, R. Tait McKenzie, Elmer D. Mitchell, N.P. Neilson, Jackson Sharman, Natalie Shepard, Seward C. Staley, Arthur Steinhaus, Agnes Wayman, Thomas D. Wood, and others (names listed alphabetically).

(Editorial Note: Schrag (1994), in his review of Kaminsky (1993), pointed out correctly that "prewar philosophers of education in the United States wrote for school teachers and administrators, among others" (p. 365). Beginning in the early 1950s, also, educational philosophers were caught in a situation where more academic respectability was desired, and they wittingly fell into a trap probably set unwittingly by a growing multitude of professors in general philosophy that barely knew such "philosophers of education" were alive. Schrag states further that "When the analysts began work in the late 1950s and 1960s they were writing primarily for each other" <p. 365>. Subsequently, in the late 1960s, I believe that a segment of those professors functioning in physical education and sport philosophy also "wittingly fell into the same sort of trap set for us quite unwittingly" by our colleagues in education--but initially, of course, by philosophers in the mother discipline. "Credit" for "laying of the bait" for physical education professors should go also to selected, interested professors from general philosophy anxious to "show the light" to physical education professors. Examination of the proceedings of the annual meetings of the Philosophy of Education Society demonstrates with overwhelming conclusiveness that present "educational policy" professors, then known as educational philosophers, hadn't the slightest academic interest in physical education and educational sport.)
A Philosophy of Education Systems Approach
(Mid-1950s to Mid-1960s)

In the early to mid-1950s, a few physical educators seemed to "key in" on what might correctly be called the "philosophy of education systems approach" and sought to employ more strictly its so-called "structural analysis or implications technique" for the analysis of different philosophies of physical education. Between 1954 and 1958, for example, Richard B. Morland carried out his monumental doctoral study at New York University in which he employed this newer approach--to a degree at least--that sought to draw reasonable implications from metaphysical analysis to a specific philosophy of education with resultant inferences for health, physical education, and recreation. A main point of Morland's approach emphasized careful examination of a leader's writings to discover possible recurrent themes that accordingly displayed their basic beliefs as they might relate to the major systems of educational philosophy extant.

Both Davis (1961) and Zeigler (1964) used the so-called Systems/Implications Approach in their texts that exerted considerable influence on professional preparation in the 1960s. Davis's Philosophies fashion physical education (1963), with contributions from Burke, Oberteuffer, Holbrook, and Van Dalen, made a helpful contribution to professionals at the time. Because of criticism within educational philosophy--that it was impossible to draw conclusions without adequate evidence--Zeigler felt constrained to add a step to this technique by gathering available scientific knowledge to lend support to any implications drawn from a specific philosophical position (see note with Zeigler, 1975).

A Theory-Building Approach (Mid-1950s)

A diversion from this "Systems or Implications Approach," with what may be called a "theory-building approach" was begun with some success by Lois Ellfeldt and Eleanor Metheny in the mid-1950s. This was an effort to develop a tentative general theory about the meaning of human movement-kinesthesia. Such movement was defined as "a somatic-sensory experience which can be conceptualized by the human mind" The theory was developed "within the context of the basic assumptions of the philosophy of symbolic transformation as they relate to the nature of the process which enables human being to find meaning in their sensory perceptions" (1958, p. 264). For this purpose, the investigators developed "a vocabulary to refer to these elements in their most general form" (p. 264).

A Phenomenological-Existentialistic Approach

Another interesting approach occurred when Metheny, through her own work and that of a number of her graduate students and others that began in the early 1960s, spearheaded the introduction of a movement that may be
called broadly a "Phenomenological-Existentialistic Approach" (or series of techniques) to philosophical endeavor related to sport, exercise, and related human movement (see, for example, Kleinman, 1964; Thomson, 1967; Slusher, 1967; Stone, 1969). In retrospect, because those espousing existentialism and phenomenological method in our field seem to have gone "thataway," it seems worthwhile to recall that existentialism, according to Barrett (1959, p. 126), is a philosophy that:

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

Such an approach quite obviously makes this type of philosophizing potentially vital in the life of the individual because he or she is offered a way of life, of living, if you will. This is in contrast to other leading philosophic positions or approaches in which we are confronted with 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 direction of movement within selected concepts is from existence to choice to freedom!

_A Conceptual Analysis & Philosophy of Language Approach_  
(Mid-1960s to ___)

However, just as the systems/implications approach to physical education and sport philosophy and an existentialistic, phenomenological approach were gathering some momentum in the mid-1960s, it became generally apparent that the field of educational philosophy had veered sharply in the direction of the analytic tradition being employed largely in general philosophy in the English-speaking world. One of the first indications of this that deserves mention was the influence of several papers and articles James Keating (1964) in regard to conceptual analysis and sport ethics in the mid-1960s. Immediately after that, other studies exploring aspects of subsequent philosophy of language/analytic approaches or techniques to doing sport philosophy may be noted as well (Paddick, 1967; Spencer-Kraus, 1969; Patrick, 1971; Pearson, 1971; Zeigler, 1974).

(Notes: For those who wish to review sport and physical education literature up to 1970, the monumental study employing what he called "metaphilosophic analysis" was completed by Osterhoudt (1971). This study, which won the
Carl Diem Prize in 1972, provides a wealth of material based on Pearson's (1968) "Inquiry Into Inquiry" taxonomy involving construct analysis, system analysis, and concept analysis.

*A Philosophic Analysis Approach to Concepts, Constructs, and Meanings*

Finally, the Yale philosopher, Paul Weiss, ushered in what became a strong trend toward "philosophic purism" in the highly interesting 1970s decade with the publication of *Sport: A Philosophic Inquiry* (1969), a work that ushered in the significant decade of the 1970s for sport philosophy. A so-called philosophic analysis approach to concepts, constructs, and meanings steadily gained momentum in the field in the 1970s and is still largely in vogue down to the present day. I believe that Sparkes (1991) has defined "analytical philosophy" well as "a wide variety of philosophical movements and tendencies" within the English-speaking world that are dissatisfied with any philosophizing that "attempts to construct large-scale theories of 'reality as a whole,'" and that stress instead "the task of critically elucidating already existing ideas and beliefs" (p. 192).

The organization of the Philosophic Society for the Study of Sport in late 1972, with Paul Weiss as President and Warren Fraleigh as the President-Elect, represented a significant step forward in the development of the sub-disciplinary area. Although this area was not always represented in the many "disciplinary diagrams" being formulated between 1965 and 1975, one nevertheless had the idea that prospective professionals would now increasingly receive significant help both in philosophic self-analysis and analysis of sport and physical education in society.

What did happen is not quite what I had expected--or at least what I had hoped for. I had hoped for a balance between pure and applied sport and physical education philosophy to develop within the profession. Already in 1975, in a presidential address to the PSSS (now the IAPS), I stated that sport and physical activity philosophy was "standing at a clear and definite crossroad situation" (Zeigler, 1976). (Note that already I was not using the term "physical education" in my remarks to the group, because it had become out of vogue and was regarded as a bit unscholarly to do so.) I went on to decry the paucity of material in sport philosophy that related to the subject of man's nature. "Considering the many problems of a highly serious nature extant in sport today," I said, "this paucity of material almost constitutes 'dereliction of duty,' and at the very best may be classified as copying of and fearful, blind allegiance to the mother discipline's presumed correct 'research technique'" (1976, p. 125).

What I was saying--in a polite way--was that many scholars involved with the (then) PSSS needed to communicate more effectively with the field of
physical education and (educational) sport and with the public by spending a reasonable amount of their time turning out work of an applied nature. Further, it had become obvious to me that the continuing, wholesale adoption of a negative attitude by the large majority of the scholars within the mother discipline of philosophy, and also within educational theory (or “policy” or “philosophy”), toward applied endeavor was a most serious mistake for which they would eventually pay in various ways. These scholars don’t seem to want to recognize that there is such a subject as physical (activity) education within school, and this does appear to be a gross omission by the educational philosophers at least considering the crisis that exists in the educational establishment in this regard. However, as Barzun (1974, p. 7) explains in referring to the contemporary artist in the mid-1970s on the basis of Daumier's slogan: "One must be of one's own time." Thus, I believe this is the explanation why sport philosophy felt the need to go "that-a-way" in the early seventies in a plausible, understandable effort to do what was right--so to speak--for the subject-matter of sport philosophy.

In 1982, the Canadian Association for Sport Sciences commissioned a paper on sport and physical activity philosophy for inclusion in The Sport Sciences edited by J. J. Jackson and H. A. Wanger. In this paper, Zeigler (1982) sought to trace the development of the area and to assess its status at that time. Such terms as analytic philosophy, existentialism, normative philosophy, speculative philosophy, systems analysis, construct analysis, concept analysis, and meta-philosophic analysis were defined. An attempt was made to list the "leading contributors" of the time--always a "dangerous" undertaking--because in review one notable omission at least was discovered later (the name of rapidly rising Scott Kretchmar). At that time I also paid tribute to the contributions of the eminent Hans Lenk (of the FRG) to sport philosophy. He has since departed from the ranks of PSSS and sport philosophy for several reasons best left unexplained. Also, I believe it is relevant at this point to mention the more "balanced" philosophic endeavors of our European and Asian colleagues. I think, for example, of the efforts of our Japanese associates, Shinobu Abe and Akio Kataoka.

Now, in 2010, thirty-five years after I made a plea for a "balanced approach" between pure and applied philosophizing, I am asking parenthetically what all of this "pure" endeavor has indeed added to society as of today as we approach the end of the first decade of the twenty-first century. Everything considered, I believe that during the last quarter of the twentieth century, we really needed a broader, more encompassing orientation. I'm not suggesting that we ought to have row upon row of “ordered generalizations” of the type recommended by Berelson and Steiner (1964). We didn’t get them from our “scientific brethren” either unfortunately. It is time, however, to have that scholarly literature available in some sort of a disciplinary base (e.g., abstracts). So, I recommend that we should get on with it at this point, armed with improved techniques, to find at least some tentative answers to the very basic questions that were actually being asked as
far back as at the end of the 19th century! Of course, whether we can or will do this is another matter...

The Use and Abuse of Sport:
An Analysis Based on Philosophic,
Cultural, and Philosophic Criticism

The Need for Sport to Be Challenged

In the second phase of this analysis, I am reaffirming my belief that sport must be challenged on an ongoing basis by various categories of people in society in a variety of ways. The hope is that sport will continue to be conducted in its various settings now and in the future, both generally and specifically, in a manner that will encourage its proper educational and recreational uses. If this were to be the case, in addition to providing a living for professional athletes and “entertainment for the masses,” sport might possibly retain those aspects that can contribute value to individual and social living. To do this, however, we must first define our terms accurately so that we are fully aware of that which we are critiquing. Based on both everyday usage and dictionary definition, the term "sport" still exhibits radical ambiguity, and this adds to the present confusion. For my purpose here, therefore, when the word "sport" is used it refers unless indicated otherwise to "an athletic activity requiring skill or physical prowess and often of a competitive nature, as racing, baseball, tennis, bowling, golf, wrestling, boxing, hunting, fishing, etc." (The Random House Dictionary of the English Language, 1987, p. 1944).

Two Basic Approaches to Criticizing and/or Philosophizing

In any effort to critique the use and abuse of sport, it is necessary to explain one's approach to such analysis. It can be argued that there are at least two basic ways to criticize and/or philosophize and thereby translate theory into practice: one would involve narrowing an issue down and examining it in great detail to refine possible ways to effect ends. The second would be to consider all possible ramifications of an issue in order to arrive at a synthesis and/or conclusion with the greatest possible application to life in the eyes of the majority. A triangular figure, either in its normal position or upside down with the narrow or pointed end on the bottom, can be used to explain how a philosopher could approach his or her task in one way or the other. In this paper I am obviously inclined strongly toward arriving at a synthesis and conclusion that will lend itself toward application of sport and developmental physical activity to life.

In this process of critiquing competitive sport, we should also maintain an effort to keep its drawbacks in check to the greatest possible extent. In recent decades we have witnessed the rise of sport throughout the land to the status of a fundamentalist religion. In this case sport is being called upon to
serve as a redeemer of wayward youth, for example, but, in the process, is becoming a destroyer of certain fundamental values of individual and social life. Concurrently, onrushing science and technology have also become the tempters of many coaches and athletes and added another dimension to the personal and professional conduct of those people who are unduly anxious for recognition and financial gain. Beliefs such as these have created a vacuum of positive belief for others like me who would view "educational" competitive sport as a life-enhancer (e.g., intercollegiate sports that are not sustained through gate receipts--golf, tennis, gymnastics, soccer, and all of women's sport).

In this second part of the analysis, therefore, I am simply stating what I believe to be the obvious: sport has become an extremely powerful social force in society. Secondly, if we grant that sport now has such power in our North American culture and around the world for that matter--a power indeed that appears to be growing--we should also recognize that any such social force affecting society can be dangerous if perverted (e.g., nationalism, commercialism). Thus, I believe that sport, albeit a powerful social force, has somehow become an active societal institution without an adequately defined underlying theory. Somehow, most of society seems to be proceeding generally on the previously stated assumption that "sport is a good thing for society to encourage, and more sport is even better!" (Also, and this adds to this confusion, the term "sport" still exhibits radical ambiguity based on both everyday usage and dictionary definition, thereby adding to the present problem and accompanying confusion.)

Need for a Theory of Sport

I believe further that governmental agencies (especially!) sponsoring "amateur" sport competition should be able to state in their relationship to sport that, if such-and-such is done with reasonable efficiency and effectiveness within sporting activities, then such-and-such will (in all probability) result. Accordingly, we should by now be able to argue, also, that sport is a "relatively homogeneous substance" that can serve at least reasonably well as an indispensable balm or aid to human fulfillment within an individual life (Barzun, 1974, p. 12). Further, we might argue logically that--through the process of total psycho-physical involvement--sport provides "flow experiences" (Csikszentmihalyi, 1993, p. 183).

However, Wilcox (1991), for example, in his empirical analysis, challenges "the widely held notion that sport can fulfill an important role in the development of national character." He states: "the assumption that sport is conducive to the development of positive human values, or the 'building of character,' should be viewed more as a belief rather than as a fact." He concluded that his study did "provide some evidence to support a relationship between participation in sport and the ranking of human values" (pp. 3, 17, 18, respectively).
Assuming Wilcox's view has reasonable validity, those involved in any way in the institution of sport—if they all together may be considered a collectivity—should contribute a quantity of redeeming social value to our North American culture, not to mention the overall world culture (i.e., a quantity of good leading to improved societal wellbeing). On the basis of this argument, the following questions are postulated initially for possible subsequent response by concerned agencies and individuals (e.g., federal governments, state and provincial officials, philosophers in the discipline and related professions):

(1) Can, does, or should a great (i.e., leading) nation produce great sport?

(2) With the world being threatened environmentally in a variety of ways, should we now be considering an "ecology" of sport in which the beneficial and disadvantageous aspects of a particular sporting activity are studied through the endeavors of scholars in other disciplines?

(3) If it is indeed the case that the guardian of the "functional satisfaction" resulting from sport is (a) the sportsperson, (b) the spectator, (c) the businessperson who gains monetarily and, in some instances, (d) educational administrators and their respective governing boards, who in society should be in a position to be the most knowledgeable about the immediate objectives and long range aims of sport?

(4) Additionally, if the answer to question No.3 above is that this person should be the trained sport and physical activity professor, is it too much of a leap to also expect that this group of persons should work to achieve consensus about what sport should accomplish and then also should have some responsibility as the guardians (or at least the assessors) of whether those aims and objectives are being approximated to a greater or lesser degree?

This initial listing of several questions that need answers brings us to the second broad section of the paper. Arguably, if there could be affirmative agreement about the answers to the final two questions immediately above, sport and physical education philosophers should be about their business of determining more accurately what the aims and objectives of such human physical activity are at point when the world gets ready to enter the 21st century of the common era (C.E.). Also, it can be argued reasonably that we
should attain a consensus of how (and IF!) sport, exercise, and similar physical activity, considered collectively, is currently being used to help in the fulfillment of these aims and objectives.

Following this argument a bit further, we might postulate that sport philosophers by virtue of their background and training could also be taking the lead in analyzing and promoting ethical behavior in sport. The time is past due when sport philosophers should be looking more vigorously for at least tentative answers to the questions No.1 and No.2 raised above. (How these vital questions that need answers may be approached through an improved variety of philosophic approaches, including analytic techniques, along with substantively greater production of scholarly and professional literature directed to the achievement of these ends, is an issue that will be discussed later in Part 3.)

**Conflicting Views on Philosophy and Philosophic Thought**

The pendulum swings back and forth, or the merry-go-round goes round and round. Take your pick, because we are indeed once again finding sharply conflicting views on the subject of philosophy and philosophic thought. For example, Hartshorne (1975), in arguing that philosophy concerns itself with problems more general than those functioning in the sciences, argues that:

philosophers investigate not only facts and ideas but also values and ideals, and not only actualities but possibilities, and not only possibilities as determined by the actual constitution of our world (i.e., as determined by scientists), but also possibilities transcending the actual world, that is to say the possibility of natural laws other than those which in fact obtain. . . . (p. 8).

Hartshorne's recommendations about the proper concerns of the discipline of philosophy were part of an excellent issue of *Philosophy in Context* in which a solid effort was made to define the nature and role of philosophy. (This fine journal as cited immediately above is no longer published by the Department of Philosophy, Cleveland State University, OH.) Other insightful recommendations as to our function, approaches that could be readily adapted to departmental sport philosophy, were made by R. Fox, F.E. Sparshott, E. Shmueli, G.J. Massey, L.F. Werth, L. Armour, K. Nielsen, and H. Butler. Butler (1975), for example, to select only one other recommendation in addition to that of Hartshorne above, explained that "history demonstrates that confrontation with reality is at best difficult for man" (p. 113). He asserted further:

For philosophers to offer any meaningful help, the concept of an academic philosophy must be abandoned. There are
at least two compelling reasons for this. First, social practice occurs in the real world. For philosophers, this means that they must abandon the armchair to become participant observers since to do otherwise is to develop a theory without action. Since social practice is action, this is not possible. A theory of action must be grounded in action and becoming an actor involves risk. To take risks, philosophers must develop commitment.

Butler's second reason for urging "abandonment of academic philosophy" for philosophers in some of their efforts at least is that, to be of any assistance to the social world, a philosophy must be empirically grounded. Arguing that "concepts must emerge from action, and confirmation must occur in action," he offered as an example to prove his point the contrast between the theories of Dewey and the distortions that occurred within the progressive education movement when the practitioners subsequently attempted to do the theoretical grounding (p. 113).

Since these broadly encompassing statements were made, it has become ever more apparent that there is indeed a "need for a recovery of philosophy." This belief has come to our attention increasingly from a variety of sources over these past 30 years. One such statement was made as a presidential address before the American Philosophical Association by John E. Smith in 1981. Smith believed that three beliefs have prevented the discipline of philosophy from having the impact on society that it might have had. The first relates to the belief that it is possible to attain certainty; the second is the belief that to engage a philosophical issue our intellectual apparatus must be ordered appropriately; and the third belief is that philosophy can be made "scientific" by reducing it to irrefutable logic and certifiable scientific solutions (p. 8). In his effort to counteract these questionable beliefs, Smith spells out four conditions that, if met, would "contribute greatly to the recovery of philosophy as a significant force in American society."

Further evidence of the changing philosophical environment comes from a "minicourse" offered to senior citizens by Steven Ross (1990), a Hunter College philosophy professor, in the American Association of Retired Persons publication Modern Maturity (can you believe a "self-respecting" philosopher analyzing philosophy here?). Tracing developments within the discipline of philosophy, he states: "It came to seem ridiculous that philosophy could have nothing to say about ongoing moral controversies when American political life was forcing all of us to thinker harder about such things than we ever had before" (p. 57). He concluded his interesting analysis by stating:

Philosophy will always be special in its willingness to work out abstract answers to abstract puzzles. But today philosophers interested in saying something insightful about such questions will find themselves also taking a
more active, aggressive interest in those bits of everyday life that lie just behind these questions. And this great shift in orientation is no mere change in intellectual fashion: It is rather the direct result of powerful arguments made within recent philosophy itself.

Additionally, to cite another effort to analyze the situation as it applies to the departmental philosophy of education, Pratte (1992) believed that analytic philosophy had simply neglected to focus sufficiently on substantive questions. He explained that "the underlying assumptions of analytic philosophers have been challenged by a number of competing views, including postmodernism, poststructuralism, feminism, and neo-Marxism" (pp. x-xi). Thus, we are finding considerable divergence of interests along with an increasing pluralism of philosophical methods employed to confront the many normative considerations arising in contemporary society.

Finally, still further evidence of the changing philosophical environment, for example, came from the insightful work of Borradori in *The American Philosopher* (1994). Here she discussed her hopes for a breaching of the "Atlantic Wall" in a period of post-analytic philosophy (pp. 3-4; see, also, Rajchman & West, 1985). While agreeing that analytic philosophy has provided "an essential means of intellectual progress," she believes that by understanding its intent a "mainly unexplored channel" has been created to narrow the philosophical gap that has developed between North America and Europe (p. 3). Also, the ultimate result of the programmatic anthology by Rajchman & West (1985) suggests consideration of the composite term "post-analytic philosophy" to describe some of the directions that American philosophy seems to be taking after the analysis era--i.e., "the emergence of a new 'public engagedness' in philosophy, a general tendency toward 'de-disciplinization' . . . , and a renewed interest in historical perspective, completely removed from the scientific basis of the analytic genre" (p. 4). What this means, therefore, is that there has developed a move toward making American philosophy something more of a "socially engaged interdisciplinary enterprise" instead of a highly specialized occupation.

Assessment--The Aftermath of an "Elitist Approach"

In my opinion we--individually as professors and collectively as the IAPS--have "paid dearly at the box office" for this scholarly elitism exhibited by some of us and a minute number of our erstwhile colleagues from the mother discipline who have since almost all parted from our midst. I said then, and I reiterate today that, because of conflicting approaches to "doing" philosophy, most of the members of the International Association for the Philosophy of Sport are not communicating as well with each other as they should be, much less communicating with their colleagues in the discipline in which they were primarily educated (as might be expected). I am referring here to people holding, or working toward doctoral degrees in physical
education/kinesiology. By this I mean that (a) annual meetings are poorly attended based on the small total membership of the Association, and a NASPE "sport and physical education presence" is barely noticeable even though at one time 2800 members listed philosophy as their primary scholarly interest; (b) newsletters, although well done, have been scarce; (c) appearances of a journal are irregular each year; (d) proceedings of annual meetings are non-existent; (e) attendance at the few sessions scheduled unofficially in the past at annual meetings of the American Philosophical Association was almost non-existent (albeit true that a few curious philosophers did wander into the room often by mistake when such sessions were arranged); and (f) there have been no articles on either physical education or sport philosophy in either the annual proceedings of the Philosophy of Education Society or in their journal titled *Educational Theory* in the 40+ years I have carried a nominal membership in this society (except one by me!).

Based on all of the above and other observations, I must conclude that the Association is having absolutely no impact on (a) the public generally; (b) the people active in amateur, semiprofessional, and professional sport; (c) the overwhelming majority of professors who function in the discipline of philosophy; (d) the professors teaching in educational philosophy; (e) the large majority of professors who teach in this area generally in our professional preparation programs in physical education/kinesiology; and, finally, (f) the entire field of “sport and physical education” within the Alliance in the USA and in PHE Canada! Have I forgotten any group that the Association is not influencing?

**Present Inadequate Modeling of the Reality of Competitive Sport**

To recapitulate: because there seems always to be an ever-changing pecking order among and within subject-matters in academic circles, so-called pure analytic philosophers gradually over the decades steadily assumed a more lofty position than those in their academic units struggling with other philosophic approaches, not to mention philosophy’s possible application to specialized subject-matter fields (i.e., educational philosophy, physical education philosophy). As a result, analytic philosophers were accordingly (beginning to be) aped by educational philosophers starting in the mid-1950s. Then, I believe that those scholars emerging from early physical education and sport philosophy into the "true" sport philosophy of the early 1970s and thereafter have arguably become poor windows for the assessment of true reality in sport. This occurred inevitably, I believe, because those scholars attempting to function as disciplinarians alongside those laboring in the traditional academic disciplines are seemingly forced by their very specialization to avoid large, broader areas of knowledge, areas that are often much more important when the big picture is considered.

The result, I believe is that the present overall reality of competitive sport in world culture is improperly modeled through the purely disciplinary
approach of a relatively small group of sport philosophers. Similarly, I believe also that most scholars in the mother discipline are doing something quite similar with their own issues, as are policy theoreticians in professional education who have merged with others in a socio-cultural area seeking to analyze the plight of the field of education as it timidly struggles along in the 21st century. (A very close associate of ours is now functioning in a campus unit known as "cultural studies in education," and another close associate of mine is excited about the term "cultural kinesiology" to describe our field's socio-cultural aspects.)

My strong belief is that we in the field of physical activity education (including educational sport) still need scholars who take a more holistic approach to doing philosophy about sport, physical activity, and expressive movement so that this aspect of professional preparation can begin to assist its POTENTIAL publics to appreciate what the finest type of sport and physical activity can contribute to the improvement of individuals functioning in society, as well as to the actual improvement of that society as a whole.

What has happened, I believe, is that scientists and scholars functioning in the many disciplines and sub-disciplines of the modern world--and this includes those presently functioning within kinesiology and human kinetics units on North American campuses--are presenting to society fragmented images of reality daily through their research reports. The attempts at trans-disciplinary, cross-disciplinary, and inter-disciplinary endeavor appear futile and are failing to offer people a reasonably consensual understanding of overall reality. Here is where philosophers, and interested sport philosophers if they only choose to do so diligently, are in a position to model reality for people of all ages conjecturing about the purposes of sport and physical activity in their lives. There are indeed systemic relationships that need to be clarified. We have the real life stage, the actors, the plot, the action, and the time. As Brady (1994) suggested in connection with the overall educational curriculum, we in sport philosophy with the above categories related systemically are in a position to create the picture on the lid of the jigsaw puzzle box that models sport.

At the same time those sport philosophers who follow a more specialized approach are needed to identify the inaccuracies and inconsistencies that may be apparent in the larger picture presented by the sport philosophers (presumably) seeking to help people of the present and future generations to move toward understanding of the role that sport and developmental physical activity can play in their human experience.

Religion, both organized and natural, and other “wisdom traditions” at least provide their adherents and potential recruits with an orienting image (however dubious that may be). We of the modern age have become imbued with the tenets of science and accompanying technology, but in the process have become so specialized in our endeavors that we don’t see the big picture
or even any orienting image. Or, if we do postulate a "big picture," it is useful only on Sunday or special occasions and not during our workaday week.

**What Is the Aim of Sport in Culture?**

By the way, what is the aim of sport and how is sport being used to help in the fulfillment of such an aim? Can we argue that sport is better than life (a truer reality)? Or do we recommend that sport be used as a means to living a better life--i.e. serve a transformational function? Or should sport involvement provide a human with a more natural life because of its spontaneity? Can we make the case in one or more of the following ways for sport participation as a sanctuary from life, as a "life-enhancer," or as a detergent that cleanses away life's many impurities? Whichever purpose is adopted, in the final analysis the guardian of the "functional satisfaction" resulting from the sport enterprise should be the sports participant and the spectator.

I ask further why we, as sport philosophers, should not understand what constitutes ethical behavior in sport? (See Zeigler, 2007.) Moreover, should not the guardian of the ethics of sport be the sport philosopher? Everything considered, I believe that the time has arrived when sport philosophers should be providing at least tentative answers to these questions through a variety of approaches (including the prevailing analytic techniques).

**Recommended Approaches Looking to the Future of Physical Activity Education Philosophy**

In the third part of this chapter, I offer some ideas as to how we might strengthen our approaches to doing physical activity education philosophy in the 21st century. I point out that the "need for a recovery of philosophy" to a position of even relative eminence in society (compared to former years, that is) has come to our attention from a variety of sources for the past 40 years at least. If we consider the question "Who should do what to whom in this world?", it can be argued that politicians should save the cities, while do-gooders should help the disadvantaged. Accordingly, we might say that preachers should save souls, and that businessmen should make money for their stockholders. Leaping quickly to our realm, what should physical sport philosophers, physical educators, and coaches do? Arguably, physical educators should develop attitudes and skills that lead to healthy bodies through lifelong involvement in exercise and sport. Coaches, we might say, should help in the development of fine young people and adults through the development of skills that can be used in competitive sport. Finally, what should sport philosophers do? To answer "philosophize about sport" takes us right back to square one again.

So, after first looking backward to refresh ourselves as to where so-called sport philosophy has been over the past 100 years, we still need to
actively and creatively seek some of the answers to questions that were being asked toward the end of the 19th century (and indeed as far back as the end of the Archaic Period in early Greek history).

One approach, in addition to what is presently being done and that actually was suggested by this author in 1975 (see pages 124-160 and especially pp. 139-154) to improve the current situation, would be to examine the results of the extraordinary range of social scientific inquiries available from the past century down to this day from history, psychology, sociology, and anthropology. Interestingly, this is exactly what Wilson (1993) recommended for the mother discipline of philosophy and which was "seconded" by MacIntyre (1993). As Wilson stated, "The truth, if it exists, is in the details." This could be supplemented in currently designated kinesiology units in universities, of course, by the ever-mounting body of evidence becoming available from the efforts of our scientists (and those in related disciplines). Let us grant, however, that we shouldn't enthrone the sciences--both the social sciences and the natural sciences--by affirming that anything that can't be quantified should be regarded as useless.

A second counterbalancing approach, if we are indeed in or approaching "the postmodern age," would be to help humankind "create a passage beyond the failed assumptions of modernity and a radical reorientation that preserves the positive advantages of the liberal tradition and its technological capacities...." Such a "passage" and such a "reorientation" should be "rooted in ecological sanity and meaningful human participation in the unfolding story of the Earth community and the universe" (Spretnak, 1991). Those who might be called "deconstructive postmodernists" argue basically that modernity and modern technology fled from the insights of the so-called wisdom traditions (e.g., God, Marxism, science and technology). Spretnak, who describes her position as "ecological postmodernism," critiques the deconstructive-postmodern orientation from four perspectives: ecological/cosmological, spiritual, activist-political, and feminist. Another interesting treatment titled postmodern realism is recommended by Borgmann (1992) in Crossing the postmodern divide. There can be little doubt but that there is a need for the development of individual and societal attitudes (psychologically speaking) toward the mounting ecological crisis (as recommended by Zeigler, 1978).

(Note: However, although I believe we should listen to them, we must be careful about involvement with the obfuscating language of the deconstructionists and postmodernists. For example, I am not certain what the former mean when they call for a "critical pedagogy" based on a critique of our culture. After they "deconstruct," they need to "reconstruct!" Also, while I must agree that with the postmodernists claim that "broad social and political movements invariably suppress certain points of view," I must agree with Kneller (1994) that "Groups cannot coalesce unless some are promoted
over others" (p. 184). Yet, it should be obvious to all that micro-politics should be encouraged so that specific causes seeking reform are given adequate hearings. For an insightful discussion of this topic, see McGowan (1991) whose Postmodernism and its critics explains postmodernism's precursors (e.g., Marx, Nietzsche) and the problem of freedom in postmodern theory, yet concludes with a redeeming approach to positive freedom within the political scene.

A third approach, one that builds on earlier work in the 1950s by Metheny and subsequently by Kleinman, Thomson, Stone, Kretchmar and others, was that recommended by Fahlberg and Fahlberg (1994) in which investigation was based on what is termed a "realities-based framework." Titling their article "A human science for the study of movement: An integration of multiple ways of knowing," the investigators urge the use of "multiple epistemologies" in an integrated framework. They argue that, in this age of postpositivism, research questions about human movement should be viewed in relation to one integrated reality with two different levels of meaning: (1) the material world of objects moving in space that may be analyzed empirically, and (2) a human world of meaning in which the experience of the mover is determined by either psychological phenomenology and/or psychosocial hermeneutics (pp. 101-102).

A fourth obvious approach with the increased emphasis on applied ethics in the mother discipline is for sport/kinesiology philosophers to place greater emphasis on the topic of applied or practical philosophy and ethics. Kretchmar's Practical philosophy of sport represented a needed, recent contribution in this direction, as were earlier texts by McIntosh (1979), Fraleigh (1984), and Zeigler (1989). Zeigler's application of a scientific ethics to sport decisions is another effort of this type (1989a). Additionally his Applied ethics for sport and physical activity professionals (2007) offered a much-needed text for undergraduate professionals in physical activity education. Another fine text is that by DeSensi and Rosenberg titled Ethics in sport management (1996). Still further, The Center for Sport Ethics at Idaho developed by Sharon Stoll and colleagues offers hope for the future.

A fifth not-so-obvious approach would be for some sport and physical education philosopher with a historical bent, or several people if need be, to undertake an intellectual history of the subject similar to the approach of Bronowski and Mazlish (1975) that traced the Western intellectual tradition from "Leonardo to Hegel." In this case, the lives of selected scholars and leaders who spoke or wrote cogently throughout history on competitive sport and physical education could be integrated with the intellectual, political, and social developments of the period (e.g., from Plato to Weiss).

A notable example of such an approach appeared with the groundbreaking effort of Robert G. Osterhoudt titled Sport as a form of human
fulfillment: An organic philosophy of sport history (2006). Going back to Whitehead, Hegel, and others, Osterhoudt traces an organic interpretation of reality, as opposed to mechanistic and skeptical ones. He argues that in this way sport can be related to human fulfillment.

A sixth approach, similar to that adopted by the several societies within the American Philosophical Association, might be for the International Association for the Philosophy of Sport to establish a permanent section where papers could be presented annually looking to the possible contribution that competitive sport and physical education might make toward the goal of world peace. This idea urging the sport and physical education field to contribute meaningfully toward a patterned search for world peace was stressed by Zeigler (1994).

A seventh feasible approach, one that Zeigler (1964, 1977, 1989b, 2003) introduced to the field is called a "persistent problems approach." This could be most useful to sport and physical educational professionals today if it were employed wisely in professional preparation programs. The idea is to examine the various social forces (e.g., values, economics, ecology) and the many professional concerns (e.g., defining amateurism, semi–professionalism, and professionalism, the role of management, coaching ethics) as they impact upon the professional practitioner (1989b, pp. 205-358).

Some Final Thoughts

In “optimistic” defense of the scholarly output of the IAPS, I am prepared to argue that in the long run we will discover that its scholarly output through its journal is helpful in ways other than procuring publications, some travel money, and possible tenure of employment for the relatively few involved. However, the public, people active in all levels of sport, and the members of the field of physical activity education (including sport) need so much more assistance with their understanding of the aims and objectives of competitive sport and developmental physical activity.

What happened during the turmoil of the 1960s and early 1970s is that many of us professing in this area "threw out the baby with the bath water." In so many instances the principles of physical education course in the professional curriculum was eliminated except in those universities where the faculty members concerned with philosophy were out of touch with the academic world of philosophy. What was substituted for the old "principles" course was typically buffeted about in the curricular struggle of the time because staff members in other sub–disciplines, having themselves as students taken "useful" courses could not understand the possible value of the newer analytic approach. Soon (what came to be known as) sport philosophy was typically relegated to elective status, and in my opinion it has never filled the bill for physical activity education students. Of course, I am not advocating a return to exactly the same sort of unsophisticated principles
course today that was taught formerly. I am recommending, however, an approach that includes a required course in this area in every curriculum that introduces people to applied physical activity education philosophy, an approach that urges students to take their first philosophy course in the philosophy department, and that then goes on in our unit to give them a working understanding of applied ethics as related to our own field.

This curricular idea can--and should--be carried out most effectively by physical activity educators with solid interests in philosophy and by those associated with the History, Philosophy, and Sociology Academy of NASPE within the Alliance. (I would hope that the Executive Committee of the IAPS might be asked to lend support to this recommendation, and that be the recommendation of all of the members of the Association--not just the Executive.) No group other than NASPE, with the possible exception of the National Association for Kinesiology and Physical Education in Higher Education (NAKPEHE), seems ready and willing and is reasonably capable of using its influence to restore a required, applied philosophy of physical activity education philosophy course for the benefit of the field of physical activity education.

And so, in conclusion, I urge my readers to give this recommendation top priority right now. I believe the basic and applied knowledge and possible subsequent "ethical competency" that would accrue to our students in the professional curriculum--and eventually to all with whom they come in contact--are vital for the field in the years immediately ahead. Our struggle as a field for true status in the education profession is far from won yet. A sound understanding of our philosophic base--the meaning and significance of what the profession stands for--must undergird our development at all times.

Finally, all of this leads to the thought that, if we as physical activity education philosophers are truly to make a contribution to humankind, we should be examining the ways in which purposeful physical activity as a social institution can contribute positively and increasingly to our culture's development. In addition, we should be experimenting with new approaches to philosophizing that can truly serve humankind. In this sense we would be affirming the thesis that the part of the physical activity education program known as sport must be carried out properly (i.e., "sport was made for man, and not man for sport"; Steinhaus, 1952), as well as the idea that the men and women involved in their various sport and related physical activity undertakings should in no way defile the earth as a result of human thoughtlessness.
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PART V. SUMMARY AND FUTURE ORIENTATION

CHAPTER 9

BUILDING A PERSONAL PHILOSOPHY

Building a personal philosophy can be adventurous and extremely exciting. It can also be very rewarding despite the fact that it will be time-consuming and will require some painstaking effort now and in the future. Much care has been taken in the preceding pages to avoid bias and prejudice in presenting the various aspects of the major philosophical tendencies to you. At this point some might feel that the author should use, or at least is entitled to use, a few pages to tell you what he really believes. It is possible that you may feel you know already.

It would be relatively simple for me to build a strong case for a particular approach at this time. You might even forgive me for doing it. I well remember a retired philosophy of education professor who was engaged to teach a course as a "distinguished visiting professor" at Michigan, Ann Arbor. He knew that he wouldn't be around too much longer, and he just knew his particular philosophic stance was right. So he used his own text explaining his own approach and required no other contradictory readings whatsoever.

Frankly, I don't believe he was being fair to his students--unless he made crystal-clear exactly what he was doing. If he were to do that, the ethical thing for him to do was to permit his students to register for a different course if they decided to make such a move. Whatever, the really important issue right now, however, is for you to continue the development of your own philosophy based upon your own experience and reflection.

May I suggest, also, that you consider Theodore Greene's warning given more than four decades ago:

No philosopher worthy of the name is a pure exemplification of any school or type, the wholly appropriate recipient of any handy philosophical label. He may prefer, and merit, some one label in reference to any other presently available, but if he actually functions as a philosopher he is devoting his life to the development and articulation of his own more or less distinctive beliefs, even if these fall primarily, or even wholly, within the confines of a historical school or tradition (1955, p. 91).
Five Stages of Philosphic Development

Ostrich Stage. You may find that you have been in the ostrich stage up to now. You may have buried your head in the sand (as this bird is reported to do periodically) and refused to allow yourself to become aware of the conflicting philosophies that exist in the world, in your culture, or within your specialized field of physical activity education.

Cafeteria Stage. Or perhaps you may have climbed the ladder (in this instance a five-rung stepladder) a bit further and are at the cafeteria stage. This involves selecting “some of this and some of that” which looks appetizing for your philosophical fare. This eclectic approach has a great deal of appeal initially, but there appears to be strong evidence that it is generally regarded as philosophically indefensible. It may, of course, merely be one stage in an individual’s development, but it is to be hoped that the devoted professional will soon make his or her way higher on the ladder.

In assessing eclecticism, Wegener saw it as "a mosaic of diverse conceptions rather than a genuine integration of thought." He called it a "mixture" which he hoped would become a compound (1957, p. 31). As I see it, there is every reason to believe that a person will be attracted by certain elements of the various approaches. The fear I have is that a person may lift something out of context and insert it somewhere else where it simply does not belong. Thus I see this second stage simply as a resting place along the way up the ladder. If a person does not proceed higher into more rarefied air, I think he or she risks not achieving one’s professional potential in the final analysis. (This goes back to my longstanding argument that a fine professional person should become a "missionary" for the promotion of the profession.)

Fence-Sitter Stage. The third rung of the ladder is a popular place. This rung has to be a strong one to hold all the people who have gotten this far and no further. I have designated this as the fence-sitter stage or level. Here we find people who have matured a bit more and have found, perhaps unconsciously to a degree, that they are inclining in one philosophic direction or another (e.g, to the left rather than the right; perhaps toward an existential-phenomenological orientation as opposed to a group-oriented position). But beyond that they are unwilling to go. Why? Maybe they're too lazy intellectually, if such a distinction may be made. Perhaps they're vaguely afraid of the consequences of a determined stand. We are told that all too many people are still inclined to be "organization men or women" who don't wish to rock the boat for fear of the possible consequences. Then again, there are often other reasons not disclosed. The late Princeton philosopher, Kaufmann (1973, Chap. 1), coined the term decidophobia for a person's fear of autonomy and/or decision-making.

Stage of Early Maturity. In time I fervently hope that you will at least rise to the fourth rung on this proposed philosophical ladder. This I call the
stage of early maturity. At this point the individual professional has wrestled with herself or himself and the immediate social environment. This person has achieved a quality of unity or harmony that is characteristic of a philosophical position or stance that is reasonably logical or consistent in its various departments. She, if this is the case, is able to justify her convictions (which may earlier have been only tentative persuasions) intellectually to the extent that scientific knowledge, and perhaps faith, can assist her. As a result she has developed strong attitudes that are reflected in the moral ardor of her personal and professional life. It is probably not necessary to say that there is plenty of room on this rung of the ladder. Beware of the strong possibility of intolerance and fanaticism at this point!

Stage of Philosophical Maturity. As you mature still further, I hope that you will gradually achieve wisdom as well as mere knowledge. If you do, you may arrive at the stage of philosophical maturity. This level of personal and professional development can come from a broad and sound experience, diligent study, and ordered reflection. It is at this point that we as individuals realize the supreme importance and need for a certain amount of agreement or consensus on a nation-wide, indeed on a worldwide, basis.

Our world has reached a stage where the need for "peaceful strife" is infinitely greater than the types of struggles that have taken place in the past, and which are continuing in the present with seemingly little hope of resolution. At this level on the ladder, we most certainly realize the unique aspects of our own considered position and the importance of a continuing search for truth, however it may be best defined. And yet we should be tolerant of others and their beliefs, realizing that a most sincere effort should be made to increase the boundaries of any level of consensus that has been achieved. After all, it is quite possible, and seemingly quite probable, that only one position is truly right in the final analysis.

Conclusion

No matter which stage of philosophical development you may be at presently, you may find it necessary to retrace the various steps that have been recommended to assist you to build a personal philosophy that is logical, consistent, and systematic. Obviously, there is no hard and fast progression to which you must adhere. The steps that have been suggested should at least serve as a point of departure. It is with this in mind that I have included here an appendix that should help you understand a bit better where you stand right now.

Keep in mind that the philosophic quest is a never-ending one! You won't suddenly, at some later stage of your development, find all the answers to the problems and issues that confront you right now. But you will be leading a greatly enriched life that may truly be an "adventure of ideas," as Whitehead has so aptly expressed it.
Each of you should *earn the right* to be an influential person in your chosen field or research specialty relating to the profession--at least within your own sphere of operation, and hopefully much further. Physical activity education, based the knowledge available from developmental physical activity in sport, exercise, and related expressive activities has a truly unique contribution to make in the lives of all people everywhere whatever their age or condition may be. Hence, whatever your philosophical position may be, understand it as fully as possible. If you do, it may enable you to live up to the highest standards of your profession. Ours can become a proud field within education, if each of us strives to help people realize all the values that life has to offer.
CHAPTER 10

LOOKING TO THE FUTURE

In this final chapter what I say will be offered in a more general social perspective, and also possibly in a more normatively philosophical manner than what you have encountered here previously. There is no doubt that what many people in many countries call "physical education and sport" has been undergoing modification—if we want to use such a neutral term. For example, there are now four allied “professions” within the American Alliance for Health, Physical Education, Recreation, and Dance. PHE Canada has not designated four separate but allied professions similarly.

A close colleague told me some years ago now that he felt that we had become "so splintered" that he felt we were simply spinning off centripetally in the direction of eventual "nothingness." I do hope that such a prediction doesn’t turn out to be true! The modification of the past 50 years or so occurred to a certain extent because of the impact of the various social forces that we have discussed, but also because of our many sins of omission and commission.

After these words of orientation, I now plan to consider the following topics phrased as questions: (1) to what extent is it possible to forecast the future? (2) what should we avoid in the 21st century? (3) what should we try to do this next 100-year period? and, finally, (4), what do all of these interpretations and assertions mean for the professional task that lies ahead of us?

Forecasting the Future

As we begin, I must state initially that I believe that the earlier optimism for the future, an optimism that seemed to presume automatic progress, has blinded us to a considerable extent. Accordingly, we have not been able to truly comprehend how such unrealistic expectations came about. Within the presently prevailing vortex of social forces and professional concerns, I have been searching for some guidance as we in the Western world look to the future.

I'm old enough to recall the words of Heilbroner (1960, p. 178) when he postulated that, "The problem then...is to respond to the technological, political, and economic forces which are bringing about a closing of our historic future". He was arguing that we could only cope with this most difficult, present period by changing our "structure of power" and also the very "common denominator of values"—two developments for which he did not hold out much hope in the immediate future. He was correct in his assessment. We had all realized after the troublesome 1960s that the 1970s and
thereafter were going to be difficult years. There were great ecological problems to be overcome. There was a worldwide nutritional problem. The energy situation had lulled us in relation to a crisis of enormous proportions that will continue to develop into the foreseeable future. Finally, the tide of rising expectations of the underdeveloped nations would somehow need to be met.

However, and this is the crucial point, we in North America had still not fully awakened to the fact that history was actually going against us and will probably continue to do so for some time. In fact, even after the events in New York City of Sept. 11, 2001, we still do not recognize it today. Naturally, it would not make sense to expect our presidents and prime ministers in North America to be pessimists, but on the other hand Heilbroner (1960, p. 178) warned us that "optimism as a philosophy of historic expectations can no longer be considered a national virtue. It has become a dangerous national delusion." We simply have not learned that the unique quality of the North American experience can't be adapted to all historic experience--now and in the future.

If the tide is turning against the United States--a difficult concept to comprehend since it is the world's only superpower at present--we must ask ourselves a disturbing question: "What happened?" Then, as responsible citizens, we must search for the missing attributes or characteristics that have somehow been lacking in recent decades. Heilbroner's analysis offers three missing attributes for consideration. The first is history's inertia, a fact that is typically overlooked as a determining "force" in history because it is so dull and unobtrusive. Humans have a very long history of being almost unbelievably resistant to change--whether it be for good or bad.

Second, we find that the philosophy of optimism has another missing attribute that has caused difficulty down through the ages. This we may characterize as the human's seeming inherent unwillingness to assess present status in a truly realistic manner--and then to make a positive effort to improve the situation! And, if our society is not willing to act now to rectify life's innumerable injustices at home and abroad, it can only be hoped that others less privileged here and elsewhere will be willing to bide their time as the "haves" move ever so slowly to help the "have-nots." But to hope that slow steps toward improvement will be taken without violence and great suffering is not realistic. We can only feel some sense of sorrow for life's tragic victims who are seemingly selected at random.

Finally, the third aspect of history that seemingly works to confound a philosophy of optimism is the "ambiguity of events" (pp. 201-204). Heilbroner stresses here the sociological dictum that "progress is never a straight-line affair upward." Somehow progress in any aspect of life has never been a simple matter of heaping one success upon another until "utopia" soon becomes within our grasp. (Recall that a definition of utopia is "that desired
place or state of affairs, the next step toward which we cannot presently envision. This dialectic of history, as it was designated by Marx and Hegel, would not cease even when an ideal state of communism is achieved.

The "grand dynamic of history" as it is occurring today makes it almost presumptuous to speak about the dignity of the individual, but we simply can't give up hope that such a state may be realizable in the future after a difficult period ahead. We in North America, for example, can't retreat to a state of defiant isolation in regard to the rest of the world and thereby lose our capacity to serve as resource persons and helpers. In the process we must recognize further that we won't be "calling the shots" as some of our leaders still think we are entitled to do. The question is whether we will have the patience and the good will to live within history, to be fully aware of it, to bear somewhat more than our fair share of the burden ("Aye, there's the rub"), and to maintain our integrity as we strive for the ideal, long-range goals of human freedom and dignity that we cherish.

What I have been writing about relates actually to getting in league with the future, so to speak. This can initially be carried out best, I presume, by making a sincere, solid effort to understand what "futuristics" or futurology is all about. From there one could take the next step and apply these findings to one aspect of our lives--in this case, the possible future of the profession of physical education and sport. Here, then, I will turn first for some guidance to Visions of the Future, a publication of the well-known Hudson Institute.

Initially, we are urged to tailor our thinking to three ways of looking at the future: (a) the possible future, (b) the probable future, and (c) the preferable future (Melnick, 1984, p. 4).

As you 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 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).

As we all appreciate, 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 divination). Nowadays, for example, methods of prediction include forecasting by the use of trends and statistics. One of the most recent approaches along these lines has been of great interest to me. I have been
using a variation of this technique for more than 30 years with a persistent
problems approach (originated by John S. Brubacher) leading to the analysis of
am referring to the work of John Naisbitt and The Naisbitt Group as described in
Megatrends. These people believe that "the most reliable way to anticipate
the future is by understanding the present" (1982, p. 2). Hence they monitor
occurrences all over the world through a technique of descriptive method
known as content analysis. They actually monitor 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).

Melnick and associates, in Visions of the Future (1984), discussed 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
before 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
percent sure that such-and-such is not true. Accordingly, at the other end of
the continuum we can state we are 100 percent 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 post-industrial 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 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 percent sure," but at least we might be
able to achieve a "Scotch Verdict" (p. 47).

If North America is indeed that part of the world that is the most
economically and technologically advanced, and as a result will complete the
Great Transition by becoming a post-industrial culture, than we must be
aware of what this will mean to society. Melnick explains that North America
has 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 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 lifestyles immeasurably all over the world.

This discussion could continue almost indefinitely, but 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 reasonably optimistic if correct decisions are made about raw materials, energy, food production, and use of the environment. These are admittedly rather large "IFS" (Melnick, pp. 73-97).

Finally in any attempt to forecast the future, 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, there is a 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 world faces the whole problem of weapons, wars, and terrorism, and whether the United Nations 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--obviously a great argument for the development of management art and science (pp. 124-129).

Keeping in mind all that has been said above, Homer-Dixon (2001) in *The ingenuity gap* points out how difficult it has been for humankind to recognize how profound and sweeping the incremental changes of the 20th century has been. They have, he asserts, "accumulated to create a qualitatively new world." As he explains:

> In combination, these changes have sharply increased the density, intensity, and pace of our interactions with each other; they have greatly increased the burden we have placed on our natural environment; and they have helped shift power from national and international institutions to individuals and subgroups, such as political special interests and ethnic factions.

What this means ultimately--and this is the important point to remember--is that leaders in all walks of life are being forced to cope with immediate, urgent, often complex problems in circumstances where the outcomes are unpredictable. Accordingly, he believes that this "brave, new world" requires "ever-increasing amounts of social and technical ingenuity" (pp. 3-4).

**What Should We Avoid?**

Aware of Homer-Dixon's appeal for humankind to close "the ingenuity gap," I ask the professional educators involved with physical activity education to don their "ingenuity cap" at this crucial juncture of the field’s history. Before recommending what I believe we should do in the 21st century, I will 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. 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 educator in physical activity 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 presumably 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 about developmental physical activity in the physical activity education program, 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 activity 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, but far too many political leaders haven't grasped this idea.

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. 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 need as "an instrument of survival" in the Deweyan sense (pp. 7-9).

Sixth, and finally, despite the cry for a "return to essentials" from so many different quarters--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 physical education/kinesiology professional 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--because we do need more selective admission than at present--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," along with similar characteristics and traits 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 We Do?

What should we 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 bring about 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 listing of "modifications" discussed above--i.e., the changes that have been occurring in recent decades. We should seek a high degree of 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, not forgetting any assistance we can obtain from our sub disciplinary societies (e.g., NASSM, NASSH) and the allied professions and related disciplines). These recommended steps are as follows:

1. *A Sharper Image.* Because in the past the field of physical (activity) 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 Field’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 in some minds the notion of a "dumb jock" working with the lesser part of a tri-partite 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 field'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 education within the Alliance professionally and physical and health education by PHE Canada and in a significant number of elementary and secondary schools in Canada. A desirable name could be physical activity education with a knowledge base termed developmental physical activity, and we could delineate the latter by our inclusion of sport, exercise, and expressive movement.

3. **A Tenable Body of Knowledge.** Inasmuch as various social forces and professional concerns have placed us in a position where we don't know where or what our body of knowledge is, we will strongly support the idea of a disciplinary definition and the continuing development of a body of knowledge based on such a consensual definition. From this must come a merging of tenable scientific theory in keeping with societal values and computer technology so that we will gradually, steadily, and increasingly provide our members with the knowledge that they need to perform as top-flight professional educators. 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 commit ourselves at this time 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 must come first for us.

5. **Professional Certification/Accreditation.** Although most teachers/coaches in the public schools, colleges, and universities are seemingly protected indefinitely by the shelter of the all-embracing teaching profession, we should now move rapidly and strongly to seek official recognition of our endeavors in public, semi-public, and private agency work.
and in commercial organizations relating to developmental physical activity through professional certification at the state or provincial level. Further, we should encourage individuals to apply for voluntary accreditation as qualified practitioners at the federal level in the various countries. These recommendations are fully consonant with the spirit and letter of recommendations made by Bradley (2002, 1). In Insights, a publication of The John Dewey Society for the Study of Education and Culture, he reiterates Dewey’s 1913 plea for teachers to adopt "a thoroughly professional spirit" that would be followed by their strong move to achieve professional legality.

6. Harmony Within The Profession. Because an unacceptable series of gaps and misunderstandings has developed among those in our field concerned primarily with the bio–scientific aspects of human motor performance, those concerned with the social-science and humanities aspects, those concerned with the general physical 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 (activity) 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 possible extent at the national level in the countries concerned.

8. The Relationship With Competitive Sport. For several reasons an ever-larger wedge has been driven between units of physical activity education (/kinesiology?) and interscholastic and intercollegiate athletics in educational institutions where gate receipts are a strong and basic factor. Such a rift serves no good purpose and works against the best interests of both groups as well as the entire educational process. Hence, we will work for greater understanding and harmony with those people who are primarily interested in the promotion of highly organized, often commercialized athletics. It is imperative that we do all in our power to maintain athletics in a sound educational perspective within our schools, colleges, and universities. Where this is not possible, we should dissociate ourselves to the extent possible from such programs!

9. The Relationship With Intramurals and Recreational Sports. Intramurals and recreational sports is in a transitional state at present. It has proved that it is "here to stay" at the college and university level. Nevertheless, intramurals & physical recreation activities haven't really taken hold yet, generally speaking, at the high school or middle-school levels. This is true despite the fact that such involvement has a great deal to offer the large
majority of students in what may truly be called educational (or recreational) sport. Also, a number of administrators functioning at the college level would like to adopt the term "campus recreation" as their official designation. However, there is no consensus on whether this is appropriate—especially since the proponents of this approach make no recognized effort 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 physical activity education field; (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 education/kinesiology 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 education receive their funding for instructional purposes.

10. Guaranteeing Equal Opportunity. Because "life, liberty, and the pursuit of happiness" are guaranteed to all in democratic societies, as a professional educators 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 developmentally challenged) as they seek to improve the quality of their lives through the finest type of experience in the many activities available through our field.

11. The Physical Activity Education Identity. In addition to the development of the allied fields (e.g., school health education) in the second quarter of the 20th century, we then witnessed the advent of a disciplinary thrust in the 1960s that was followed by a splintering of many of the various "knowledge components" with resultant subsequent formation of many different scholarly societies. These developments have undoubtedly weakened the field of physical activity education. Thus, it is now more important than ever that we hold high the physical activity education identity as we continue to promote vigorously the scholarly academies that have been formed within the professional associations. Additionally we should reaffirm and delineate even more carefully our relationship with our allied fields.

12. Applying a Competency Approach. Whereas the failures and inconsistencies of the established educational process have become increasingly apparent, as professional educators we will explore the educational possibilities of a competency approach as it might apply to general physical education, to professional preparation, and to all aspects of our professional endeavor in public, semi-public, private, and commercial agency endeavors.
13. Managing the Enterprise. All professional educators in the unique field of physical activity education are managers--but to varying degrees. The "one course in administration" approach with no laboratory or internship experience of earlier times is simply not sufficient today or 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 when and where such identity is established).

14. Ethics and Morality in 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 field within the education profession needs both a creed and a detailed code of ethics right now. Such a move is important because, generally speaking, ethical confusion prevails in Western world societies at present. Development of a sound code of ethics, combined with steady improvement in the three essentials of a fine profession--i.e., (1) an extensive period of training, (2) a significant intellectual component that must be mastered before the profession is practiced, and (3) a recognition by society that the trained person can provide a basic, important service to its citizens) would place us relatively soon in a much firmer position to claim that we are indeed members of a fine field within education (Zeigler, 1984).

15. Reunifying the Field’s Integral Elements. Because there now appears to be reasonable agreement that the field of physical activity education 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 field 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. However, now we need to redouble our efforts to make cross-cultural comparisons of physical activity 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 field can contribute significantly toward this long-range objective.

As we approach this "new world," this world of the 21st century, we must ask ourselves what this "Third Wave" world is going to mean to us in the profession. We are people who are interested in human motor performance in sport, exercise, dance, and play primarily within our own
countries, but also--yet to a lesser degree--within our own continents, our own hemispheres, and on a worldwide basis. We are not looking at this topic only from the standpoint of comparative education at some level of the educational system, but even more broadly in the sense that our professional educators have a responsibility to serve people of all ages in all cultures on a lifelong basis--pre-school, school, college or university, and adult life from the 20s through the 80s or longer. Our role is to so guide general education that all people, whether accelerated, normal, or special populations, will truly comprehend the need for rigorous yet enjoyable physical activity to promote (1) circulo-respiratory efficiency, (2) joint flexibility, (3) adequate muscular strength, and (4) the development and maintenance of correct and functional segmental alignment of bodily parts to foster health, functional efficiency, and aesthetic movement.

Those of us in the profession who are concerned in a scholarly way with the comparative and international aspects of physical activity education have, therefore, a challenging problem to resolve: how to devise and execute a step-by-step approach for the description, interpretation, comparison, and evaluation of prevailing patterns of human movement from a cross-cultural standpoint. As matters stand now, many travelers' tales have been told, but very little educational borrowing has been carried out in our field, for example, in a country that tends to think the best answers to problems are found at home (the United States). Canadians are much more cosmopolitan in this regard, as have been a number of other countries. Hence their progress in certain areas has often been significant. It is true, of course, that a certain amount of international educational cooperation has occurred, but language barriers, economic shortages, new variations of nationalism, and other "hurdles" have hampered such development. For example, many have come to North America to learn, but very few from here have the desire or opportunity to go elsewhere, much less the language capability or necessary funding.

I certainly do not wish to convey the impression that progress has not been made in the area of international relations within the International Council for Health, Physical Education, Recreation, Sport, and Dance within the Western world, far from it. Nor do I wish to say that the International Society for Comparative Physical Education and Sport has not served a purpose and made contributions. Many solid interrelationships and friendships have been developed and maintained over the decades since World War II. However, so-called comparative physical education and sport--the scholarly study of specific programs of ours in various countries and continents of the world and their comparison on a social scientific basis has unfortunately not yet reached a stage of "early maturity" even at the end of the first decade of the 21st century. Even though the International Society for Comparative Physical Education and Sport is making an effort along these lines, this point becomes immediately apparent as we observe what
“comparativists” in the field of professional education have been able to accomplish (for example).

17. *Permanency and Change.* The "principal principles" espoused for (what was then called) physical education by the late Arthur Steinhaus of George Williams College) still apply most aptly to our professional endeavors (i.e., the overload principle, the principle of reversibility, the principle of integration and integrity, and the principle of the priority of man and woman), we will emphasize 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 unique within education and 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 both the quality of life--and the length 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.

**The Professional Task Ahead**

What, then, is the professional task ahead for physical activity educators? *First,* we should truly understand why we have chosen this field within education 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 in the field or as instructors involved in professional preparation, we should search for young people of high quality in all the attributes needed for success in the field, then help them develop lifelong commitments so 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, half-hearted 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 educative 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," the behavioral science-oriented man and woman will be adapting and shaping that phase of reality to their own ends.

Fifth, we need a greater number of professional leaders who will demonstrate leadership in the areas of comparative and international physical education and sport. These men and women will need to possess specific personality and character traits that will evidence care and concern for people everywhere. These people will be able to comprehend and work for the long-range goals that will take us down the correct paths leading to world peace and international cooperation. Concurrently, we will need scholars who will carry out both broadly based and narrowly defined comparative investigations that will provide us with sound knowledge and theory upon which to base our professional endeavor in the world's various societies and cultures.

Sixth, and finally, such improvement will not come easily; it can only come through (1) the efforts of professional people making quality decisions, (2) through the motivation of people to change their sedentary lifestyles, and (3) through our professional assistance in guiding people as they strive to fulfill such motivation in their movement patterns. Our mission in the years ahead is to place special quality of dedication in all of our professional endeavors.
GLOSSARY

(Note: This glossary contains those philosophic terms and definitions that have been adapted and repeated here from descriptions and definitions that appear in the several glossaries that appeared in earlier volumes by the author. A number of these terms have been adapted as well from other philosophical dictionaries and encyclopedias. This is not an all-inclusive glossary, because certain terms employed purely in formal logic have been purposely omitted.)

A: An abbreviation for a positive universal proposition.

a posteriori: A type of reasoning that arrives at principles by generalizing from facts; hence, this describes knowledge that is derived through a person's sense experience.

a priori statement: A statement of truth or fact the justification of which is independent of empirical observation or scientific experimentation.

Absolute: The term used to denote that which is final and complete within itself; it is frequently used as another term for God.

absolutism: The doctrine that fundamental reality is fixed and unchanging; it refers also to the existence of power that is unconditional.

abstract: A term that has no application to a particular, concrete object.

absurd: A term often used in relation to an outlook on life in philosophic existentialism (i.e., life if basically lacking in coherence and reasonableness).

accident, fallacy of: A fallacy where a generalization is applied to a case to which it does not relate.

ad baculum fallacy: An argument in which force is threatened to get its conclusion accepted.

ad hominem fallacy (argument against the person fallacy): A fallacy created when an argument is directed to (or appeals to) the person's prejudices or convictions rather than the issue at hand.

ad ignoratium fallacy: An argument asserting that a proposition is true simply because it has not been shown to be false.

ad misericordiam fallacy: An argument that appeals to one's pity to get a conclusion accepted.

ad populum fallacy: An argument that appeals to the commonly accepted beliefs of the crowd.

ad vericundiam fallacy: An argument in which an authority is appealed to on subjects in which the person is not an authority.

aesthetics: See esthetics.

affirming the consequent fallacy: An argument proceeding from the truth of a hypothetical statement and the truth of the consequent to the truth of the antecedent. (If p then q, also q; therefore p; see denying the antecedent fallacy below.)
agape: God's love (or Christian love) is an absolute norm; so what is fitting in any problematic situation is based on the application of agapeic love.

agnosticism: The belief that knowledge of the ultimate origin of the universe is impossible.

altruism: The belief that a person is best fulfilled on earth by devoting himself or herself to the best interests of others.

ambiguity (amphiboly), fallacy of: A fallacy where the meaning of a word used more than once in an argument is changed more or less from the first meaning expressed.

analysis: In philosophy, a procedure whereby an effort is made to come to some conclusions and to solve problems by reflective thought involving resolution to fundamental issues or parts.

analysis, philosophical: In philosophy, a development that began early in the 20th century to "join the battle" with the ethical objectivists and the ethical subjectivists by questioning the very nature of the activity in which they were engaged. This has also been called the analytic movement or analytic philosophy.

analytic proposition: a "trivial" proposition that relies on definitions or linguistic rules and their logical implications in the determination of truth or falsity rather than the actual state of affairs.

animism: The belief that all living things have souls; in some instances plants and stones, etc., are said to contain souls existing in a separate state.

antecedent: A proposition A is the antecedent in a conditional proposition having the form: If A then B.

antecedent cause: an event that precedes and causes another to happen.

anthropomorphism: The attribution of human characteristics to animals or objects. Specifically the position that the conception that God as a Being possessing human qualities.

antinomianism: An approach to ethics the underlying proposition of which is that good and bad, and rightness and wrongness, are relative and vary according to the situation or culture involved.

appeal to emotions fallacy: An argument in which people are convinced of its rightness because they truly want to believe that the argument is true.

a priori reasoning: A type of reasoning that asserts certain self-evident principles initially and then makes subsequent deductions independent of experience.

argument: One or more statements made by a person to provide a rationale for the acceptance of another statement. In a sound argument acceptable premises are properly related to the conclusion. An indirect argument is one where a proposition (P) is proved by demonstrating that if its opposite (not-P) is not true, the proposition (P) is true. An inconsistent argument is one where no interpretation of the set of premises would result in them being considered true. In a deductive argument the conclusion follows
directly from the premises. The argument is called inductive if the conclusion is claimed to probably follow from the premises.

**argument from authority fallacy**: An argument where the person arguing expects the listener to accept a premise simply because the person quoted is in favor of the conclusion being drawn.

**assumption**: An unexamined proposition accepted as true prior to consideration of the proposition at hand.

**asceticism**: A practice of self-denial by means of which an individual hopes to discipline himself or herself in order to reach higher spiritual levels.

**atheism**: Disbelief in a God or supreme power underlying the cosmos.

**atomism**: An early theory that nature is composed of minute, indivisible, and indestructible particles. *Logical atomists* sought to rearrange our ambiguous language so that more logically arranged sentences would become very clear.

**attribute**: An adjectival characteristic of a thing.

**authoritarianism**: The theory that advocates obedience to indisputable authority, such as the Church or the State, which certifies basic knowledge and/or principles to people. In ethics it is an approach presupposing that absolute good and rightness are either present in the world, or have been determined by custom, law, or code. (See *legalism*, also.)

**authority**: A person proposed as being qualified to speak on a subject or topic.

**autonomy in applied ethics**: If a person is autonomous, speaking ethically, he or she has the capacity to make decisions that indicate the capacity to be self-determining in all respects concerning actions in life.

**axiological ethics**: That aspects of ethics that treats values specifically.

**axiology**: The branch of philosophy that treats the general theory, nature, and kinds of value.

**axiom**: In logic, an axiom is a statement of a self-evident truth that has universal recognition. In formal logic, an initial line assumed in a deductive system.

**basic belief**: A belief held with no supporting reasons; contrast with *derived belief* below.

**begging the question, fallacy of**: An argument that assumes as part of the premises the conclusion that is supposed to be proved. Also known as *circular reasoning*.

**beauty**: A term used to describe one or more characteristics in a person or thing that gives pleasure and appeal to the esthetic sense of the beholder.

**behaviorism**: The doctrine that generalizations about human behavior should be based completely on observation of external behavior.

**benevolence**: A quality possessed by a person who desires to work for the common good. People who are benevolent may be said to be
kind and generous. Such an emotional connotation differentiates the
term somewhat from that of the term justice where reason should
prevail in a consideration of the welfare of others.

Bioethics: The study of the morality of scientific advancements in
the biological sciences.

Business ethics: One aspect of applied ethics that considers the
morality of the theory and practice of business affairs at all
levels.

care, ethics of: A movement within applied ethics in which those concerned
reflect about past neglect and lack of present concern with
the lack of sympathy for the sorry plight of others in the world.

Cartesian: The name of René Descartes used as an adjective in
reference to his views.

Categorical imperative: A term used by Kant to describe the nature of
moral law as he interpreted it; people should act in such ways as
their reason indicates in order to arrive at universal laws of
conduct.

Categorical statement: A statement affirming that a certain relation
does, or does not, hold between two classes, collections, or sets.

Categorical syllogism: An argument involving deduction in which a
sequence of three, and only three, categorical statements appear
sequentially; each term must appear in exactly two statements.

Categories mistake fallacy: A fallacy in which an issue is confused
by using a term from one category as if it belonged in another
category.

category: The arrangement and classification into a system of the
objects of knowledge and thought; hence, a category becomes a
fundamental concept or principle.

Causation: Those positive and/or negative conditions that produce an
effect or event.

Cause: A thing or event that answers the question "Why?" The term
"efficient cause" refers to the agent or agency whose activity makes
an event occur.

Chain argument: A serial argument employing conditional propositions
as premises, the consequent of each premise necessarily agrees with
the antecedent of the next premise. Also known as hypothetical
syllogism.

Chance occurrence: An inexplicable event, or an event that has no final
cause or purpose. Used in the first sense this means that so-called
determinism is false, whereas in the second sense it negates a
teleological explanation (but not a mechanistic one).

Circular reasoning: See begging the question, fallacy of above.

Class: A set of things designated by the same name or title and/or
having a common property.

Code letters: The symbols, A, E, I, and O, employed to
indicate the four types of subject-predicate propositions.
coherence theory of truth: A view in epistemology that an idea is true if it is consistent with other true ideas or a priori principles. Thus, such an idea is coherent with other true ideas.
compatibilism: The belief about the free-will problem that human freedom and mechanistic determinism are compatible (i.e., both can be true at once).
complex question fallacy: A fallacy that occurs when a question is asked in such a way that it assumes an answer to a further question—and that assumption does not hold.
composition, fallacy of: A fallacy in which what is true of a part is therefore asserted to be true of the whole.
concept: A mental image (idea) of a unifying nature that is formed by generalizing from particulars (i.e., percepts) to universals.
conceptualism: The view that the universe exists only as concepts in the human mind. This implies that, for example, that a human has only an idea of what is believed to be a concrete entity.
conclusion: A statement presumably established as true on the basis of certain other conditional statements included in an argument.
confusing relations with things or qualities fallacy: An argument in which a quality is fallaciously identified with a relation within the argument.
consistent: An argument where a complete set of statements has at least one interpretation that makes each statement appear to be true.
construct: A name applied to a concept or term to which nothing in reality applies and is used to summarize or include theories or facts.
content: The essence of the intent of the ordered elements within the form of an argument.
context: The surrounding circumstances that necessarily accompany an argument.
contextual meaning: In contradistinction to a word's dictionary meaning, this is the word's meaning in a particular context.
contextualist ethical theory: The position that facts can be relevant to ethical judgments, although such judgments are more than just factual statements.
contingent statement: Not necessary. A statement the validity of which must ultimately be determined by empirical investigation and not just its logical form.
contradictory statement: A statement that because of its logical form is always false. Used in the plural, it would mean that each statement contradicts the other.
contrary statements: Opposing statements that might also be false.
converse: As used with syllogistic theory in informal logic, this means that the order, direction, or relationship of a statement is reversed.
copula: The copula is the word (or words--e.g., "are" or "are not") that connects the subject and predicate in a categorical statement.
that follows the standard form.

correspondence theory of truth: The belief that an idea is true when the
interrelationship among its parts corresponds with reality.

cosmology: A subdivision of that branch of philosophy known as
metaphysics that treats theories about the origin, nature, and
development of the cosmos. This is different than "non-spatial souls"
of psychology and the "God" of theology.

cosmological argument for God's existence: This argument is based on the
premise that any contingent thing can be explained. The existence of
the entire universe does not have such an explanation. To find an
answer to this dilemma, it is necessary to postulate some entity that
does not need to be explained (i.e., "God").

creationism: A theory concerning the origin of the universe that
states a Creative Cause was and is at work; hence, a category
under cosmology (a subdivision of metaphysics).

critical idealism: The view of Kant distinguishing between the
phenomenal world (that which we experience) and the noumenal
world (the world as it actually is). This means that the human's
noumenal word is accepted on faith,

critical thinking: The process of understanding, constructing, and
criticizing arguments. See logic informal, as well as logic
formal or logic, categorical.

cynicism: A type of philosophy founded in Greece about 400 B.C. that
was characterized by the holder's exaltation of independence from
the material world, its pleasures and conventions; hence, there was
a strong tendency toward asceticism. (Today we describe a person
as cynical who finds fault in a derisive manner and who denies the
goodness of people's motives.)

D: An abbreviation for the term that is distributed in a
distribution pattern.

deduction: A method of reasoning and/or problem-solving that involves
the drawing of inferences from the general to the specific. The
reasoning process (or result of same) that may result in a valid
conclusion (i.e., one which may be inferred from the truth of the
premises employed). (Induction would be just the opposite; scientific
investigation is largely an inductive process.)

deductive argument: A logically consistent argument established not
by empirical investigation, but because the premises employed in
standard form entail the truth of the conclusion.

deductive entailment: See immediately above.

definition: The words (or symbols) and/or the process used to explain
the meaning of a word, phrase, or formula.

deism: A belief in God as the Personality who originally established
natural and moral laws, but who is quite separate from the workings
of our universe. (This is contrary to the position of Christianity.)

denying the antecedent fallacy: An argument in which one infers the
falsity of the consequent from the truth of a hypothetical statement and the falsity of its antecedent. (If p then q, also not p, therefore not q; contrast with affirming the consequent fallacy above.)

deontological ethics: An aspect of ethics in which philosophizing is carried out concerning which acts of an ethical nature must or must not be done. It is in opposition to teleological or consequentialist theory. It is the motive that counts when a moral evaluation is made.
derived belief: A belief that has supporting reasons.
descriptive inquiry: Descriptive inquiry describes how things are, not how they were or will be.
determinism: A belief that individual behavior and natural events are predetermined because of antecedents; hence, a human does not have complete freedom of will. Changes can be explained as specific cases of universal rules of change. (Note differentiation with fatalism below.)
dialectic: A subdivision of logic; the process of reasoning (e.g., "talking back and forth") that involves systematic analysis of conceptions that conflict in order to arrive at the truth (i.e., thesis, antithesis, resolution).
dialectical materialism: The belief that human societal development exhibits a pattern of conflict as production moves historically from one mode of production to another.
dichotomy: A division of a class into two subheadings (e.g., mind and body).
dictionary meaning: The standard meaning that a word has based on current language conventions; contrast with contextual meaning.
dilemma: A situation where two or more alternatives presented for a decision seem plausible.
dilettantism: A superficial approach to some branch of knowledge or phase of life.
disconfirmatory instance: A situation where a generalization based on a number of identical occurrences is disconfirmed by one instance.
distributed term: A subject or predicate term in a proposition or an argument that refers to every member of the set or class concerned.
divine command ethics: A theory stating that all moral strictures emanate from the wishes of the Creator.
division, fallacy of: What is true of the whole is asserted to be true of its parts. See composition fallacy.
dogma: A doctrine that has been laid down authoritatively in a formalized manner.
dogmatic authority: An authority that asserts his/her/its positions in a way that brooks no challenge except perhaps by person or group within the hierarchy concerned.
dualism: Typically, one refers to a dualism as a twofold division. It is also the theory that the universe was founded on the basis of
two irreducible elements such as good and evil, which are in opposition to each other. Another example is the mind-matter dualism. A third example would be the fact-value dualism.

E: A letter used an abbreviation for a negative universal proposition.

eclecticism: The practice of combining a variety of theories from different philosophical schools or stances into a body of fairly compatible beliefs. (The question arises as to the defensibility of such a position.)

egoism: The belief that only one's welfare is important, and that furtherance of the individual's own interests is an acceptable approach for moral action; this motivation of conduct is one of a number of categories under ethics. Also, "psychological egoism" as a theory maintains that the individual is always motivated to be self interested even when being benevolent.

elimination, proof by: A situation in which, usually by indirect argument, one of a number of evidently confirmatory propositions is shown to be true; the other propositions are presumably thereby shown to be false.

emergence theory: The theory that mind is a relative newcomer on the world scene and will undoubtedly develop further in the eons that lie ahead.

emotive language: Words employed in a statement that are suited to and/or for the communication of personal feelings.

emotive theory of ethics (emotivism): The position that the underlying emotive element has to be employed when appraising a moral act because reason alone cannot provide the answer.

emotivism: The response of proponents of analytic philosophy stating that ethics is normative (i.e., moral standards) and therefore cannot be a science; the term "good" appears to be indefinable.

empirical statement: A statement in which truth or falsity is determined by means of experimentation and sensory observations.

empirically verifiable: A statement that can be validated through scientific investigation (or mathematic reasoning).

empiricism: The theory that the human's knowledge originates in sense experience and not from theories about presumed facts; hence, knowledge is a posteriori and comes from verified sense experience. It relates to "the principle of verification."

enumerative induction: A simple method of induction in which case after case of confirmatory instances is cumulated without effort being made to discover whether disconfirmation is also possible.

environmental ethics: An effort by those concerned to include the earth itself, including its flora and fauna, within the domain of ethical consideration.

epicureanism: A hedonistic approach to living whereby humans seek to satisfy their desires for a variety of sensual pleasures.
epiphenomenalism: The theory that the mind functions as part of the brain, but that it does not influence occurrences outside; hence, it accompanies bodily activity.

epistemology: The branch of philosophy that treats the nature and possibility of the acquisition of knowledge (i.e., its sources and limits).

equivocation, fallacy of: An argument where an ambiguous word or expression is used in one sense in a premise, but then is used in a different sense in the other premise or conclusion.

essence: The core of what a thing possesses that determines what it is.

essentialism (in education): The educational position that there is a fundamental core of knowledge and ideals that should be transmitted to all students while maintaining high achievement standards; individual freedom is seen as a goal rather than a means; educational values are objective and intrinsic in the universe.

esthetics: The subdivision of that branch of philosophy known as axiology (theory of value), which treats the essential character of the beautiful. Also referred to as "philosophy of art."

eternity: A never-ending state of time such as implied by the concept of immortality.

ethical code: May be defined as "a systematic collections of rules and regulations (i.e., what's right and what's wrong, and good and bad) determined in relation to the values espoused in a given society." (Values expressed as norms are often converted to laws as well.)

ethical creed: A creed is similar to a code, but is typically shorter. It can be defined as a short idealistic (in the non-philosophic sense) statement of belief, while a code is a longer set of detailed regulations.

ethical naturalism: a position in which it is argued that ethical sentences can be translated into non-ethical ones without losing their meaning (usually a difficult accomplishment).

ethical non-cognitivism: a position in which it is argued that ethical sentences do not express any propositions at all.

ethical non-naturalism: a position in which it is argued that at least some ethical sentences cannot be translated into any other kinds of sentences (i.e., an autonomous class).

ethical relativism: see "relativism."

ethics: The aspect of philosophy under the branch of axiology (the study of values) that investigates the norms (i.e., generally acceptable societal practices and correct patterns of conduct). Interest in applied ethics--as opposed to metaethical analysis (i.e., analyzing the meaning of moral terms largely)--began to develop again starting in the 1980s. Defined, also, as "a pattern or way of life," "a listing of rules of conduct or a moral code," or "an inquiry about rules of conduct in a society or culture."

ethics, normative: Normative ethics involves the analysis or
development of a set of moral norms that explains the practices deemed as good or evil in a given society.

**ethics of belief:** Any rules that are used to assess states of mind such as beliefs and doubts as opposed to the assessment of such acts as violence, injury, and murder.

**eudaemonism:** an ethical position affirming that happiness will follow from development of a person's various talent & abilities. This varies from hedoniam that is regarded as "shallow."

**evil:** Anything, including moral badness, that negates the human's happiness or welfare, the opposite of good.

**evolutionary ethics:** That aspect of the study of ethics in which adherents seek to discover grounds for moral considerations within the evolution of humans on earth.

**evolutionism:** The metaphysical theory that the cosmos evolved and is evolving of itself toward some end.

**existence:** The fact of being something animate or inanimate as part of a space-time universe

**existentialism:** An approach to philosophy that is said to have started as a revolt against Hegel's idealism in the latter half of the nineteenth century. It includes the postulate that ethical realities are accessible to humans through reason. Basically, the human's task is to create his/her own essence (i.e., ideals and values).

**existential role of the syllogism:** The conclusion in a valid syllogism cannot be particular unless one of the premises in the argument is particular (i.e., one of the propositions has the quantifier "some" in it). (Note that universal propositions are regarded as being non-existential.)

**experimental reasoning:** A scientific problem-solving approach used to answer "unknowns"; after a hypothesis is postulated, primarily inductive (but usually also deductive to a degree), reasoning is used to gather and test data before arriving at conclusions. (Experimental group method uses a control group as part of the total experiment.)

**experimentalism:** A term used synonymously with pragmatic naturalism and instrumentalism during the 20th century to describe the progressive educational philosophy initiated by John Dewey and others. It is characterized by naturalistic education based on change and novelty using a problem-solving approach to educational problems.

**fallacy:** Reasoning that is illogical, inconsistent, or incomplete.

**false cause fallacy:** An argument where a person attributes causality to a series of events, but does not investigate possible alternative causes.

**fascism:** A political theory that calls for a society to be under the control of a strong group of individuals competing on the world scene ruthlessly as a nationalistic form of government

**fatalism:** The theory that all events are predetermined as are the acts
of humans; hence, volition on the part of people is negated. This doctrine is not completely synonymous with determinism. (For example, a fatalist might argue that an ill person is fated to die whether a physician is called or not; a determinist could envision a cure occurring in this instance.)

faulty analogy fallacy: Some analogies seem stronger than others, but all arguments from analogy are not deductively valid; hence, they are fallacious.

feminist ethics: An area of study within ethics in which attempts are being made to rectify past inadequacies within the field of study because of male domination. It is argued that a complete re-evaluation should be carried out to determine what ideal sexual equality should be.

figure: The figure of a syllogism describes the arrangement of terms in a syllogism that is in standard form.

final cause: the end result or objective sought that explains the "something" that happened to expedite to achieve that goal.

form: A pattern of grammatical arrangement of a pattern of reasoning in an argument. This term may also be used synonymously with the term "universal".

form, logical: The term "logical form" describes the pattern or arrangement of parts in a correct syllogism.

formal fallacy: A fallacy in which the truth of the premises in a deductive argument having such a form does not guarantee the truth of the argument's conclusion.

free will: The belief that the human is capable of true initiative in a world that offers him or her freedom of choice insofar as actions are concerned.

generalization: A principle (or law or proposition) that covers all or some instances of the items or phenomena being considered.

gestalt: A German word (capitalized!) meaning form or shape. The term is used in psychology to describe the theory that formed patterns of sensations or reflexes are responsible, through interrelation, for the occurrence of events. The whole is therefore greater than the sum of its parts, and the parts receive their character because of the total configuration.

God: A term interpreted in various ways; in philosophy and religion, it usually means a Supreme Being, the infinite Spirit, or the Creator of the universe. There are various arguments and beliefs about the existence of God. Some religions believe that there is more than one god (note the "g" is not capitalized).

good: That which is considered to be beneficial to humans, and which is right and fitting in the moral order of the universe (however conceived). Pragmatism, for example, denies built-in moral order that decrees good for humans. A "good" is a term used frequently in ethics.
"good reasons" approach: An approach in ethics that argues (implies) that ethical action should be supported by best reasons (good reasons--facts superior to others; moral reasons superior to other types).
guilt by association fallacy: An argument in which an individual is attacked indirectly--for example, by including that person in with a group of malcontents.

hasty (inductive) generalization fallacy: A fallacy where a person seeks to generalize from one or several instances of an occurrence to a conclusion.

hedonism: An ethical doctrine that states humans should guide their ethical conduct on the basis of the personal pleasure such conduct will bring. It should be kept in mind that there are many different conceptions of pleasure.

heuristic: An adjective (or noun?) relating to a problem-solving approach leading to an objective through incremental investigation. Often used in the term "heuristic model." hypothesizing the results of an investigation.

humanism: A non-theistic position that "begins with humans not God, nature not deity." A basic tenet is that "science affirms that the human species is an emergence from natural evolutionary forces." Humanists argue further that "ethics is autonomous and situational, needing no theological or ideological sanction." (Quoted statements are from the Humanist Manifesto II.) Religious humanism emphasizes such virtues as reverence for such human values as love and justice. Classical humanism relates to concern for social science, the arts, and philosophy.

hypothesis: Typically a tentative solution proposed to solve a problem; in informal logic, an hypothesis is a true or untrue proposition held up for examination to determine what conclusion might follow if it is true.

hypothesetical syllogism: See chain argument.

I: A capital letter used to abbreviate a positive particular proposition.

idea: A concept or percept existing in the mind as the result of comprehension.

ideal: A model or standard of perfection or excellence serving as a goal; often conceived, however, in relationship to ideal(ism).

idealism: A term which describes a philosophical position of long standing that envisions a rational order in the universe on the premise that all reality is basically spirit or idea. G. W. F. Hegel thought that everything was "a thought in the mind of God" (the Being that depends on nothing else for its existence or nature. Idealism is the opposite of materialism. It is sometimes used to connote an ideal system or doctrine. There has also been an
idealistic philosophy of education.

*ignoratio elenchi*: See irrelevant conclusion, fallacy of.

*illicit process, fallacy of*: In a syllogism, the fallacy of illicit process is committed when a term is distributed in the conclusion but was undistributed in the premise where it first appeared. (This fallacy has been subdivided by some into a major or minor one [i.e., the term *major* as predicate of the conclusion is used when the term is distributed in the conclusion but not where it appeared first, and the term *minor* is employed when the term *minor* as subject of the conclusion is distributed in the conclusion but not where it was included in a premise].)

*illusion*: A condition in which a human's senses do not react in typical fashion (i.e., a false perception).

*Immanent*: When applied to God, this means that He functions within or is actually present in the cosmos.

*immortality*: The belief that a human's soul will exist after death throughout eternity.

*imperative*: A command that may not be evaded. (See categorical imperative.)

*incompatibilism*: the position that humans cannot have free will in a universe where mechanistic determinism prevails.

*inconsistent premises fallacy*: A fallacy in which a position is asserted as sound despite incompatibility evident in certain of its statements.

*indefiniteness*: A proposition may be considered indefinite when details that could be supplied to shed further knowledge on the subject at hand are omitted.

*indeterminism*: A position asserting that determinism is contradicted by certain changes occurring that are not universally applicable.

*individualism*: A theory that the freedom of an individual should not be curtailed, as such freedom is most important to society's development. Some would go so far as to state that the individual's welfare should be the chief aim of the state or society.

*induction*: A method of reasoning and/or problem-solving that involves the gradual forming of generalizations or principles from specific instances; hence, the opposite of deduction. (This is sometimes called *enumerative induction*.

*inductive argument*: An inductive argument is one in which evidence is presented concerning some members of a set or class to support an assertion about more of all members of the set. Thus, in an inductive argument, the truth of the premises employed do not logically entail the truth of the conclusion.

*inference*: That which appears to be a reasonable conclusion based on certain premises. See, also, how the term is used as a verb in the heading *deduction* above.

*infinite*: The quality of being without limits as to space or duration.

*infinite regress*: A situation that develops when premises in an
argument depend upon other premises indefinitely (ad infinitum)—thus permitting no valid conclusion.

inquiry: A proceeding in which the party or parties concerned set about discovering facts or reliable beliefs about a topic under consideration.

instrumentalism: A term coined in educational philosophy around 1930 to describe progressivism in education; the pragmatic naturalism of John Dewey in which theories are put to the test of experience experimentally; thought is instrumental in improving conduct; a term often used interchangeably with experimentalism (another coined term), both of which were superseded by use of the term pragmatic naturalism.

instrumentally good: Contrasts with intrinsically good (i.e., good because of properties possessed); something good because of the desirable consequences or properties occasioned.

interactionism: The theory that explains mind and body as separate entities within reality, although each may have a direct influence on the other.

interest theory: A belief under the nature of value relating to the branch of ethics that the existence of value depends on interest shown by the individual concerned; hence, if something is desired, it has value.

introspection: To look (or the act of looking) within one's own mind or thought processes.

intuitionism: A theory in metaphysics and ethics (axiology) that self-evident truths and moral values respectively may be gained through immediate awareness or insight. (See non-naturalism.)

invalidity: A deductive argument is invalid when all the premises could be true, but the conclusion is false.

irrelevant conclusion, fallacy of: A fallacy where the argument results in a conclusion other than the one it presumably was created to establish. (See ignoratio elench of above.)

"is" to "ought" fallacy: A fallacy in which a person uses descriptive ("is" or "are") phrases in the premises of an argument, but then follows with an "ought" in the conclusion. Note: Some have challenged calling this a fallacy in connection with matters of environmental degradation.

justice: A quality of fairness and righteousness. It is a morality principle as well. The legal system presumably provides justice to all who come before it. (See the term benevolence, also.)

Kantian ethics: Moral theories developed from the moral philosophy of Kant. He theorized that moral judgment is found within the rational nature of the human being.

legalism: An approach in ethics with the underlying proposition that
absolute good or rightness are either present in the world, or have been determined by custom, law, or code. (See authoritarianism, also.)

**linking generalization**: When an argument from analogy is employed, the linking generalization is the generalization employed to justify the move from the known situation to the one or more similar situations where similarities have been detected that make comparison seemingly possible.

**logic**: The branch of philosophy that treats the exact relating of ideas; known also as the science of inference and proof. The *a priori* study of descriptive language forms; also known as formal or categorical or deductive logic.

**logical entailment**: Two or more statements where, if the first is true, it logically entails that the second statement is also true.

**logical form**: The make-up or format of an argument or statement involving premises and a conclusion in which such descriptive words as "all," "some," "no," "not," "and," "either....or," etc. are used.

**logic, informal**: While not seeking to deny the results of the *a priori* study of descriptive language forms, "informal logic is not formal logic without the symbolic apparatus, nor is it applied formal logic. It is the 'logic'--the criteria of probity--of arguments and argumentation" (Blair and Johnson, 1991, p. 38). Thus, informal logic is more than the study of fallacies; it teaches skills involved in argument construction, analysis, and criticism.

**major premise**: In a categorical syllogism, the major premise is the premise that contains the major term. See also *minor premise*.

**major term**: In a categorical syllogism, the major term is the predicate of the conclusion. See also *minor term*.

**materialism**: The theory that matter is the ultimate reality in the cosmos and that denies the presence of spiritual substance. Speaking ethically, it is an ethical doctrine that places the individual's well-being uppermost.

**mechanism**: The theory that there are natural laws in the world that operate in machine-like fashion regardless of any human and desires.

**medical ethics**: An aspect of ethics in which problems of right and wrong (and good and bad) are studied as they relate to the medical profession with its attendant duties and responsibilities.

**meliorism**: The theory that people can and should work to improve their situation in the world even though it is not possible to know anything final about the goodness or evil of existence.

**meta-ethics**: Philosophical inquiry (*meta-ethical analysis*) about ways of life or rules of conduct especially as to the *meaning* and *significance* of moral terms.

**metalanguage**: Language used in talking about or analyzing one element of language compared to another.
metaphor: A figure of speech in which a term or phrase is applied to something in another context to which it is not literally applicable in order to suggest a resemblance or likeness. A starting point is whether a metaphor is “paraphrasable” in literal terms.

metaphysics: The branch of philosophy that considers theories about the nature of reality.

middle term: In a syllogism, the middle term is the term occurring in both premises. See also major term and minor term.

minor premise: In a syllogism, the premise containing the minor term.

minor term: In a syllogism, the subject of the conclusion. See also major term.

monism: The theory that the cosmos, or ultimate reality, is unified and qualitatively of one type of matter or energy (as opposed to two types [dualism]).

model: The term "model" has several meanings in this context. Usually it means "a description of a set of data in terms of a system of symbols, and the manipulation of those symbols according to the rules of the system. The resulting transformations may then be translated back into the language of the original data. Any relationship discovered by such manipulation can then be compared with the empirical data (Griffiths, 1959, p. 44).

moral law: A set of principles or standards that exist ("have been laid down by the Creator") for humankind to follow. This idea is basic to the philosophy of Immanuel Kant (e.g., his "categorical imperative").

moral philosophy (history of) The study of the background and development of human thought about what is good and bad and what actions are right or wrong (e.g., Greek ethics, Christian ethics, ethical naturalism).

mysticism: The belief that a human can know ultimate truth intuitively through direct insight.

naturalism: A term that describes an early philosophical position that has persisted to the present day; the philosophical theory that emphasizes the physical nature of the universe is self-explanatory and denies the presence of any teleological system; also a philosophy popularized by Rousseau and Spencer that served as a foundation for progressive education.

naturalism, ethical: A theory (i.e., series of views) that ethical terms may be defined in natural terms and that (accordingly) ethical conclusions may be derived from natural ethical premises and properties.

naturalistic fallacy: A so-called "philosophical fallacy" in which a person has sought to equate goodness with a natural characteristic. This position is accepted by those who decry the fallacy because their position is that the term "good" is indefinable.

natural law: A "higher law" considered universally valid and derived
from the basic nature of the human; a principle in ethics that a person may derive through reason alone.

*nature*: The sum total of all phenomena or physical experiences in the universe; sometimes referred to as those forces that control the physical universe.

*necessary condition*: A condition that is stated as the consequent of a hypothetical statement.

*negation, logical*: See *contradiction*.

*negative proposition*: A proposition with a *subject-predicate form* in which the copula (connecting verb) delimits or excludes some of the subject from the predicate.

*Neoplatonism*: This term coined fairly recently was used to describe a later form of Platonism in Rome's third century (C.E.). It challenged Plato's dualistic thought with a highly monistic one.

*neutral language*: Words that are non-emotive and/or not expressed in an emotive manner.

*non-sequitur, fallacy of*: A fallacy where a conclusion is consistent with the premises provided, but does not follow from their meaning. Also known as *fallacy of argumentative leap*.

*norm*: In the sense used here, a (sociological) norm in a society relates to one of a series of cultural standards. Thus, normative inquiry relates to the study of societal norms (e.g., the right of privacy or freedom).

*noumenon*: An object that is apprehended rationally (i.e., non-empirical); the object of a pure, non-sensual intuition (Kant).

**O**: The letter used an abbreviation for a *negative particular* proposition.

*objectivism or subjectivism, ethical*: The belief that there is a range of views and beliefs about judgments of an ethical nature. On the one hand, *objectivists* argue that a moral judgment can defended rationally. Conversely, on the other hand, *subjectivists* believe that moral judgments are simply assertions by a person of what is felt to be right or wrong.

*ontology*: That subdivision of the branch of philosophy known as metaphysics that treats and inquires into the nature of being or reality.

*operation*: In logic, a word employed to refer to the way in which complex entities are related to the more basic entities of which the more complex entities are composed (e.g., such-and-such an entity, through the *addition* of a second element, provides sufficient proof. ...).

*optimism*: The belief that this is the best of all possible worlds in which reality is essentially good, and that this goodness shall win out over any and all evil.

*ordinary language philosophy*: A term often used synonymously with *linguistic philosophy* and/or *analytic philosophy*; they typically
bespeak an approach to doing philosophy by analysis of language misunderstandings as opposed to a more traditional approach.

*pantheism*: A doctrine that makes God and the universe identical; in other words, God is *immanent* in nature.

*paradigm*: A theoretical framework, pattern, or example in which, for example, all scientific thinking and practices operated. In philosophy it would be a representative instance of a concept that is used to provide an ostensive definition of it.

*parallelism*: A belief under the nature of man in the branch of metaphysics that treats the problem of the relation of body and mind; the theory is that mind and body are corresponding aspects of reality but separate.

*particular proposition*: A proposition of typical subject-predicate form in which the term "some" is used as a quantifier.

*perfectionism*: The belief that ultimate perfection of the individual and the society is possible and should, therefore, be a goal.

*pessimism*: A belief engendered by observation of life in this world that sees more evil than good, and which accordingly questions the desirability of struggle against the elements and forces present; people with this attitude frequently seek an escape mechanism. (The opposite of optimism.)

*phenomenon*: An object that is known empirically (i.e., through the senses) and not through intuition or thought.

*philosopher, moral*: A philosopher who is concerned with the analysis of the morals or ethical conduct of people in society.

*philosophy*: The "love of wisdom" (literally); a (social) science that investigates the facts, principles, and problems of reality in all its phases in an attempt to describe, analyze, and evaluate them. Also the study of the underlying theory of a body of knowledge.

*pluralism*: The belief that reality is composed of a number of ultimate substances such as mind, matter, energy, process, etc.; all these are real and may be either quantitative or qualitative.

*polar words*: Words that in the nature of the language used have direct opposites (e.g., "best" and "worst").

*polytheism*: The theory that there are many gods who may, or may not, have an effect on the destiny of humans.

*positive proposition*: A proposition of subject-predicate form in which the copula creates a condition of inclusion; thus, that proposition is *positive* (as opposed to being a *negative* proposition).

*positivism*: A belief popularized by Comte that a human can only know that which can be proved through the sense experience of applied scientific method; this would eliminate metaphysical speculation. Later logical positivists sought to subject statements to a verifiability principle.

*post hoc fallacy*: In this fallacy, it is reasoned that, because one thing precedes another, the former must have caused the latter to occur.

*pragmatism*: The philosophical theory (promulgated by Peirce, James,
and Dewey) that truth may only be known through the logical and physical consequences of experiences embodying the theory to be tested; applied to education, for example, it means that we truly learn only by involvement or doing.

**predicate, logical**: When a subject-predicate proposition is expressed in proper form, the *logical predicate* is the second class mentioned following the copula (i.e. connecting verb). The predicate may be said to be a characteristic, property, trait, or something similar said to be true of, or false of, an individual. See subject, logical.

**premise**: A premise is a proposition in an argument that involves a process of reasoning. It is also a statement assumed in an argument that is designed to provide evidence for a conclusion. A premise set is the sum (perhaps only just one) of the arguments provided to warrant a conclusion.

**problem-solving situation**: A situation that appears to require an answer, as yet undetermined, to a question or issue that has arisen.

**process-product shift of meaning**: A situation where the same word is used to both explain the process of doing something and the product or result of doing the same thing.

**progressivism**: The educational position that there are individual differences inherent in nature, growth and maturation patterns, and therefore "readiness to learn" mandates a need for great emphasis on individualistic aims. This position is tempered by a demand for social welfare rather than purely individual welfare. Educational aims are relative and experimental in a changing world; specific educational objectives emerge as life goes on, and we learn from this experience.

**proof**: In this connection, evidence provided to establish the truth or validity of an assertion.

**proposition**: A proposition is a statement in the form of a sentence where something is asserted that must be true, doubtful, or false.

**quality**: A property that approves or disapproves (affirms or denies) the negative or positive character of a relationship holding between two sets in an argument.

**quality, rule of**: One of the fundamental (three) rules of a valid syllogism (i.e., from two positive premises, only a positive valid conclusion can be derived, etc.).

**quantifier**: The word or phrase used to indicate the *distribution* (i.e., how many things) of the subject in a proposition; for example, "all" or "some").

**quantity**: One of the fundamental (three) rules of a valid syllogism relating to the distribution of terms (i.e., in a valid syllogism, the middle term must be distributed at least once, etc.).

**questionable statistics fallacy**: A fallacy in which a causal connection is directly inferred from a positive statistical correlation; other variations of this fallacy are possible.
rationalism: The philosophical theory that knowledge may be derived through the human's reasoning power as opposed to the application of sense-experience.

realism: A term used to describe many different, but related, positions; accordingly, it is difficult to classify. There does appear to be general agreement on the objectivity, or independent reality, of the world apart from the conscious mind of the human who attempts to know it. It is in direct opposition to the traditional philosophy of idealism on this point. In educational philosophy, its aim is that the human should acquire verified knowledge of the world in order to adjust in the best way to his or her environment.

reason (for a belief used as a noun, not a verb): A proposition that the person honestly holding the belief can use for its support.

red herring fallacy: An argument in which the person making the assertion introduces a premise that has no real relevance to the matter under consideration in order to make a point toward validating the argument.

reductio ad absurdum: The refutation of a proposition by demonstrating the absurdity of its conclusion if carried to its logical end. Such refutation may involve showing that if not-P were true, two mutually contradictory propositions could be deduced.

relevance: A connection with, or bearing upon, the matter at hand.

relativism: Metaphysically, this theory is that no measurement standard has complete objectivity, since all things, including truth, are relative in space, motion, and time. This has definite implications for epistemological theory, since knowledge, not being intrinsic, depends on comparison with other data. It also has implications for ethical theory.

relativity of definition, principle of: The principle that a definition should be formulated intelligibly and usefully in regard to the specific person addressed.

Revelation: The belief that the Deity has communicated to humans in a variety of ways relative to His will.

right: In ethical discourse, the terms right and wrong apply only to the acts of persons.

Scholasticism: The main Christian philosophy of the Middle Ages, which embraced all activities of the medieval schools; it is based on tradition and revealed religion--a method as well as a system of thought.

scientific ethics: An approach to ethics in which the scientific method is applied to the making of decisions. There is no distinction between moral goods and natural goods. Science can bring about complete agreement on factual belief about human behavior.

semantics: The study of the relationship between signs or symbols and the objects which they represent. Also, an investigation of
language as it relates to the world independent of any speaker.

**sentence**: A specifiable class of speech-types of a particular language that uses words for communication.

**set**: A word that is also called "class" or "universe"; a delineated collection of distinguishable items or people.

**simple proposition**: A proposition so elementary that none of its parts are themselves propositions.

**singular statement**: A statement that asserts that a given property is true of (or false of) an individual. It may also mean that a particular person is (or is not) a member of a certain set.

**situationism**: An approach to ethics in which the underlying proposition is that God's love (or some other *summum bonum*) is an absolute norm; reason, revelation, and precedent have no objective normative status. (This position should not be confused with what has been called "situation ethics" [i.e. "anything goes" depending on the merits or demerits of the present situation].)

**skepticism**: The belief that absolute truth and knowledge are not available to humans, although partial knowledge may be possible.

**slippery assimilation fallacy**: An argument in which it is argued that, because there are only slight differences in separate cases, they are both the same.

**slippery precedent fallacy**: An argument in which it is argued that an argument or case may be sound when considered individually, but it should be rejected because its acceptance would set an example for less deserving cases.

**soul**: The belief that there is an essence of substance that is possessed by humans and endures after mortal life on Earth is over; presumed as the "vital principle" of an organic body; believed by some that this part of the human is also part of God. (In ancient Greece, the term soul was conceived as mind (i.e., achieving excellence of body and soul).

**sound argument**: A deductive argument in which a conclusion is reached reliably through the use of true premises and a valid conclusion. A deductive argument may be valid but unsound because of the quality of its premises.

**speculation**: The contemplation about a subject in regard to its different aspects and relations; there is the implication that such theorizing is taking place without sufficient scientific evidence to support any conclusions reached.

**Spiritualism**: In philosophy, the belief held by most idealists that the ultimate nature of the universe is spirit; God, in this interpretation, would be *absolute* Spirit, while humans are *finite* spirits.

**sport ethics**: An area of study within applied ethics that considers the morality of athletes, coaches, officials, administrators, etc. as they are involved with competitive sport at all levels.

**statement**: An explicitly formulated assertion or judgment that is
either true or false, but not both. In a relevant statement, the facts contribute or count positively toward the strength of the assertion made.

stipulated definition: A detailed explanation of how some word or term will be used in an argument.

Stoicism: Originally a school of early philosophy; it is now interpreted as a belief where a human practices devotion to duty and remains impassive to pleasure or pain.

straw person fallacy: An argument in which one person misrepresents the other's claim or theory.

subject term: In a categorical statement characterized by standard form, the term following the quantifier and preceding the copula (or connecting verb).

subjectivism: See objectivism.

suggestion: A thought that is conveyed by an utterance, though not explicitly formulated.

summum bonum: A Latin phrase meaning the highest or supreme good; usually applied to the highest goal for the human's conduct as being intrinsically good.

suppressed evidence fallacy: In this fallacy a person deliberately omits or deletes evidence that seemingly would have an influence on the consequent.

syllogism: An argument consisting of two premises and a conclusion all in prescribed subject-predicate form that involves three classes altogether. Describes a type of deductive reasoning invented by Aristotle in which certain judgments, called major and minor premises, result in a particular conclusion only if they are true.

syntax: The purely formal properties of language and its usage without reference to the social setting in which it is used.

tabloid formula, fallacy of: A fallacy in which some catchword or overly simplified phrase is accepted without critical examination.

taking a dilemma by the horns: The action of a critic who rejects a dilemma by denying and/or refuting one of the argument's conditional premises.

tautological statement: A statement that is always true due to its logical form (i.e., a statement that permits no other logical possibilities because of its structure). For example, "Either you agree with me, or you don't."

taxonomy: The science or technique of classification. A taxonomy could be described as a classification of data according to their natural relationships, to the principles governing such classifications. It can be argued that a science begins with a taxonomy.

teleology: The study of whether the universe is purposeful as opposed to a theory of mechanism; the past and present may be interpreted by the future.

terms: In syllogistic theory, the class(es) mentioned by the
conditional propositions of the argument (i.e., the words or clauses designating the sets).

testimony: A report of personal experience made as an assertion (or set of assertions) by another individual.

theism: A religious philosophy that is unitary (monotheistic) in regard to the nature of God; God is seen as distinct from humans and is regarded as immanent rather than external to the world.

theorist, ethical: A philosopher concerned with the theory and practice of moral or ethical conduct in society. (See philosopher, moral as well.)

theory: Difficult to define, but typically is a proposed explanation for occurrence(s) the status of which is still conjectural. More formally, a theory is a coherent group of propositions used as principles of explanation for a class of phenomena. Griffiths (1959, p. 28) explained a theory as "essentially a set of assumptions from which a set of empirical laws (principles) may be derived. A theory is not a law"

Transcendentalism: The belief, when applied to God, that He is beyond and apart from the world or universe.

two wrongs make a right fallacy: An argument where there is a misplaced appeal for consistency; for example, a person is asked to condone an action that is wrong because something similar, also wrong, has been condoned.

typology: A system for classifying things, people, social groups, etc. The term is used in archaeology along with more recent dating techniques as the basis for subsequent chronology.

U: A letter used for a term in a distribution pattern to show that it is undistributed.

undistributed term: An object or predicate is undistributed when the proposition does not refer to every member of the class in question.

undistributed middle fallacy: a syllogistic argument in which the middle term is not distributed in at least one of the premises it is meant to connect (or is undistributed in each premise).

universal proposition: A proposition of subject-predicate form in which the quantifier "all" is employed. Contrast with particular proposition.

universalizability criterion: Kant's fundamental moral principle ("Act only on that maxim which you can will to be a universal law").

utilitarianism: The belief that the right act for a human is the one that will result in the greatest amount of happiness (net good) in the world; it has subsequently been interpreted as the greatest amount of "intrinsic good" and has also found an interpretation in pragmatic ethics.

utopia: This word means literally the "land of nowhere"; generally conceived as the ideal society, perhaps of the future; also interpreted as that ideal state or condition, but which the next
step whereby it may be attained is not presently known.

**utterance**: A statement involving words actually pronounced by a speaker. Also, such statement may be written with words or signs.

**vagueness**: A word is vague when, in a certain circumstance, it is not possible to determine whether the word does or does not apply to the situation at hand.

**value**: May be defined as a quality that is important to a person or a society; the study of a general theory or nature of values (axiology) is one of the four branches of philosophy. The term value is of great importance in social theory as well. Value can be explained roughly as something that is regard as "worthwhile" and "good" by a person or group. For example, the values of a democratic society might read as follows: (1) governance by law, (2) autonomy or freedom, (3) protection from injury, (4) equality of opportunity, (5) right to privacy, (6) concern for individual welfare, etc.

**validity**: The property of a deductive argument if the premises logically entail the conclusion (i.e., if all of the premises are true, the conclusion must also be true).

**Venn diagram**: A geometrical design involving overlapping circles used to show the facts indicated in the premises of a syllogism as they relate to each other. Note that each circle represents a distinct set or class.

**verification, public**: The confirmation of one scientist's findings and/or conclusions by other qualified scientists. The so-called verifiability principle as the goal of the logical positivist consisted of the arrangement of regular language statements in logical, consistent form to discover if they were empirically verifiable through scientific investigation of mathematical reasoning.

**virtue**: A quality ascribed to humans who lived their lives according to reason in the days of Aristotle; with the Romans it meant strength of character; now, it generally applies to qualities of moral excellence (such as the Christian virtues). (See the terms goodness and benevolence, also.)

**voluntarism, ethical**: The ethical position that states an act is right or wrong depending on whether the act is so willed; the same idea applies to whether the consequences of an act are good or bad.

**will**: The human's conscious process at work resulting in a decision—voluntary action (i.e., conation).

**wrong**: In ethical discourse, a term that applies to the act of a person as being incorrect or immoral.
REFERENCES/BIBLIOGRAPHY


Appendix A

WHAT DO I BELIEVE?
(A self-evaluation checklist)
by
Earle F. Zeigler, Ph.D.

Note: I need to alert you to the fact that this "self-evaluation" is a highly subjective matter. I first developed this "personal examination" approximately 50 years ago and have updated it periodically since to the best of my ability.

Instructions: Read the statements below carefully, section by section, and indicate by an (X) the statement in each section that seems closest to your personal belief.

Check your answers only after all SIX sections have been completed. Then complete the summarizing tally on the answer page. Take note of apparent inconsistencies in your overall position. Finally, check with the freedom-constraint spectrum at the end to discover your educational and philosophic "location," whether in the center, the right or the left.

Note: Many of the words, terms, phrases, etc. have been obtained from the work of philosophers, educational philosophers, recreation philosophers, and sport and physical education philosophers, living or deceased. I am most grateful for this assistance, but finally decided not to mention their names individually throughout this test so as not to possibly prejudice the person taking the test. Their names are listed individually at the end, but as a group of names. In this self-evaluation check list, the professional sections were delimited to the professions of recreation and physical education & educational sport.

Keep in mind that I am not seeking to make the case that, for example, a position taken under Category 1 will result by logical deduction in a comparable position being taken in a following category either within the education, recreation education, or physical education & educational sport categories. Nevertheless, positions taken in these latter categories should, to be consistent, probably be grounded on philosophical presuppositions stated earlier.

Category I
THE NATURE OF REALITY (METAPHYSICS)

A. ____ Experience and nature constitute both the form and the content of the entire universe. There is no such thing as a pre-established order of affairs in the world. Reality is evolving, and humanity appears to be a most important manifestation of the natural process. The impact of cultural forces upon people is fundamental, and every effort should be made to understand them
as we strive to build the best type of a group-centered culture. In other words, the structure of cultural reality should be our foremost concern. Cultural determinants have shaped human history, and a crucial stage has now been reached in the development of life on the planet. Our efforts must now be focused on the building of a world culture.

B. ____ I believe that the metaphysical and normative types of philosophizing have lost their basis for justification in the 21st century. Their presumed wisdom has not been able to withstand the rigor of careful analysis. Sound theory is available to humankind through the application of scientific method to problem-solving. Thus, what is the exact nature of philosophy? 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 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.

C. ____ The world of men and women is a human one, and it is from the contest of this human world that all the abstractions of science ultimately derive their meaning. There is the world of material objects, of course, that extends in mathematical space with only quantitative and measurable properties, but we humans are first and foremost "concrete involvements" within the world. Existence precedes essence, and it is up to men and women to decide their fate. This presumably makes the human different from all other creatures on Earth. It appears true that people can actually transform life's present condition, and thus the future may well stand open to these unusual beings.

D. ____ Nature is an emergent evolution, and the human's frame of reality is limited to nature as it functions. The world is characterized by activity and change. Rational man and woman have developed through organic evolution over millions of years, and the world is yet incomplete. It is a reality that is constantly undergoing change because of a theory of emergent novelty that appears to be operating within the universe. People do enjoy true freedom of will. This freedom is achieved through continuous and developmental learning from experience.

E. ____ Mind as experienced by all people is basic and real. The entire universe is mind, essentially. The human is more than just a body; people possess souls, and such possession makes them of a higher order than all other creatures on Earth. The order of the world is due to the manifestation in space and time of an eternal and spiritual reality. The individual is simply part of the whole. It is therefore a person's duty to learn as much about the Absolute as possible. Within this position there is divided opinion regarding the problem of monism or pluralism (one force or more than one force at
The individual person has freedom to determine which way he or she will go in life. The individual can relate to the moral law in the universe, or he or she can turn against it.

F. The world exists in itself, apart from our desires and knowledge. There is only one reality—that which we perceive is it. The universe is made up of real substantial entities, existing in themselves and ordered to one another by extra–mental relations. Some feel there is one basic unity present, while others holding this position believe in a non-unified cosmos with two or more substances or processes at work. Things don't just happen; they happen because many interrelated forces make them occur in a particular way. People live within this world of cause and effect. They simply cannot make things happen independent of it.

Category II
ETHICS/MORALS (Axiology/Values)

A. The source of all human experience lies in the regularities of the universe. Things don't just happen; they happen because many interrelated forces make them occur in a particular way. Humans in this environment are confronted by one reality only—that which we perceive is it! The "life of reason" is extremely important, a position that emanates originally from Aristotle who placed intellectual virtues above moral virtues in his hierarchy. Many holding this stance believe that all elements of nature, including people, are inextricably linked in an endless chain of causes and effects. Thus, they accept a sort of ethical determinism—i.e., what people are morally is determined by response patterns imprinted in their being by both heredity and environment. A large number in the world carry this fundamental position still further by adding a theological component; for them the highest good is ultimate union with God, the Creator, who is responsible for teleological and supernatural reality. Human goodness is reached by the spirituality of the form attained as the individual achieves emancipation from the material (or the corporeal). The belief is that a person's being contains potential energy that may be guided or directed toward God or away from Him; thus, what the individual does in the final analysis determines whether such action will be regarded as right or wrong.

B. There should be no distinction between moral goods and natural goods. There has long been a facts/values dualism in existence, and this should be eradicated as soon as possible by the use of scientific method applied to ethical situations. Thus, we should employ reflective thinking to obtain the ideas that will function as tentative solutions for the solving of life's concrete problems. Those ideas can serve as hypotheses to be tested in life. If the ideas work in solving problematic situations, they become true. In this way we have empirical verification of hypotheses tending to bring theory and practice into a closer union. When we achieve agreement in factual belief, agreement in attitudes should soon follow. In this way science can ultimately
bring about complete agreement on factual belief or knowledge about human behavior. Thus there will be a continuous adaptation of values to the culture's changing needs that will in turn bring about the directed reconstruction of all social institutions.

C. The problems of ethics should 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, this is a difficult task because the term "good" appears to be indefinable. The terms used to define or explain ethical standards or norms should be analyzed logically in a careful manner. Social scientists should be 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. 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.

D. Good and bad and rightness and wrongness, are relative and vary according to the situation or culture involved (i.e., the needs of a situation are there and then in that society or culture). Each ethical decision is highly individual, initially at least, since every situation has its particularity. The free, authentic individual decides to accept responsibility when he or she responds to a human situation and seeks to answer the need of an animal, person, or group. How does the "witness react to the world?" Guidance in the making of an ethical decision may come either from "outside," from intuition, from one's conscience, from reason, from empirical investigation, etc. Thus it can be argued that there are no absolutely valid ethical principles or universal laws.

E. Ethics and morality are based on cosmic laws, and we are good if we figure out how to share actively in them. If we have problems of moral conduct, we have merely to turn to the Lord's commandments for solutions to all moral problems. Yet there is nothing deterministic here, because the individual himself or herself has an active role to play in determining which ethical actions will bring him or her into closer unity with the supreme Self. However, God is both the source and the goal of the values for which we strive in our everyday lives. In this approach the presence of evil in the world is recognized as a real human experience to be met and conquered. The additional emphasis here is on logical argument to counter the ever-present threat of the philosophy of science. This is countered by the argument that there is unassailable moral law inherent in the universe that presents people with obligations to duty (e.g., honesty is a good that is universal).
F. ____ Our social environment is inextricably related to the many struggles of peoples for improvement of the quality of life--how to place more good in our lives than bad, so to speak. We are opposed to any theory that delineates values as absolute and separates them from everyday striving within a social milieu. Actually, the truth of values can be determined by established principles of evidence. In an effort to achieve worldwide consensus on any and all values, our stated positions on issues and controversial matters must necessarily be criticized in public forums. Cultural realities that affect values should be reoriented through the achievement of agreed-upon purposes (i.e., through social consensus and social-self-realization on a worldwide basis). The goal, then, is to move toward a comprehensive pattern of values that provides both flexibility and variety. This should be accompanied by sufficient freedom to allow the individual to achieve individual and social values in his or her life. However, we must not forget that the majority does rule in evolving democracies, and at times wrong decisions are made. Keeping in mind that the concept of democracy will prevail only to the extent that "enlightened" decisions are made, we must guarantee the ever-present role of the critical minority as it seeks to alter any consensus established. A myth or utopian vision should guide our efforts as we strive toward the achievement of truly human ethical values in the life experiences of all our citizens.

Category III
EDUCATIONAL AIMS AND OBJECTIVES

A. ____ Socialization of the child has become equally as important as his or her intellectual development as a key educational aim. There should be concern, however, because many educational philosophers seem to assume the position that children are to be fashioned so that they will conform to a prior notion of what they should be. Even the progressivists seem to have failed in their effort to help the learner "posture himself or herself." If it does become possible to get general agreement on a set of fundamental dispositions to be formed, should the criterion employed for such evaluation be a public one, rather than personal and private? Education should seek to "awaken awareness" in the learner--awareness of the person as a single subjectivity in the world. Increased emphasis is needed on the arts and social sciences, and the student should freely and creatively choose his or her own pattern of education.

B. ____ Social-self-realization is the supreme value in education. The realization of this ideal is most important for the individual in the social setting--a world culture. Positive ideals should be molded toward the evolving democratic ideal by a general education that is group-centered and in which the majority determines the acceptable goals. However, once that majority opinion is determined, all are obligated to conform until such majority opinion can be reversed (the doctrine of "defensible partiality"). Nevertheless, education by means of "hidden coercion" is to be scrupulously
avoided. Learning itself is explained by the organismic principle of functional psychology. Acquired social intelligence teaches people to control and direct their urges as they concur with or attempt to modify cultural purposes.

C. The concept of education has become much more complex than was ever realized. Because of the various meanings of the term "education," talking about educational aims and objectives is almost a hopeless task unless a myriad of qualifications is used for clarification. The term "education" has now become what is called a "family-resemblance" one in philosophy. Thus we need to qualify our meaning to explain to the listener whether we mean (1) the subject matter; (2) the activity of education carried on by teachers; (3) the process of being educated (or learning) that is occurring; (4) the result, actual or intended, or #2 and #3 taking place through the employment of that which comprises #1 above; (5) the discipline, or field of inquiry and investigation; and (6) the profession whose members are involved professionally with all of the aspects of education described above. With this understanding, it is then possible to make some determination about which specific objectives the profession of education should strive for as it moves in the direction of the achievement of long-range aims.

D. The general aim of education is more education. Education in the broadest sense can be nothing else than the changes made in human beings by their experience. Participation by students in the formation of aims and objectives is absolutely essential to generate the all-important desired interest required for the finest educational process to occur. Social efficiency (i.e., societal socialization) can well be considered the general aim of education. Pupil growth is a paramount goal. This means that the individual is placed at the center of the educational experience.

E. A philosophy holding that the aim of education is the acquisition of verified knowledge of the environment. Such education involves recognition of the value of content as well as of the activities involved and takes into account the external determinants of human behavior. Education is the acquisition of the art of the utilization of knowledge. The primary task of education is to transmit knowledge, knowledge without which civilization could not continue to flourish. Whatever people have discovered to be true because it conforms to reality should be handed down to future generations as the social or cultural tradition. (Some holding this philosophy believe that the good life emanates from cooperation with God's grace, and further believe that the development of the Christian virtues is obviously of greater worth than learning or anything else.)

F. Through education, the developing organism becomes what it latently is. All education may be said to have a religious significance, the meaning of which is that there is a "moral imperative" on education. As the person's mind strives to realize itself, there is the possibility of the Absolute within the individual mind. Education should aid the child to adjust to the basic realities
(the spiritual ideals of truth, beauty, and goodness) that the history of the race has furnished us. The basic values of human living are health, character, social justice, skill, art, love, knowledge, philosophy, and religion.

Category IV
THE EDUCATIVE PROCESS (Epistemology)

A. Understanding the nature of knowledge will clarify the nature of reality. Nature is the medium by which the Absolute communicates to us. Basically, knowledge comes only from the mind, a mind which must offer and receive ideas. Mind and matter are qualitatively different. A finite mind emanates through heredity from another finite mind. Thought is the standard by which all else in the world is judged. An individual attains truth for himself or herself by examining the wisdom of the past through his or her mind. Reality, viewed in this way, is a system of logic and order that has been established by the Universal Mind. Experimental testing helps to determine what the truth really is.

B. The child experiences an "awareness of being" in his/her subjective life about the time of puberty--and is never the same thereafter. The young person truly becomes aware of his or her existence, and the fact that there is now a responsibility for one's own conduct. After this point in life, education must be an "act of discovery" to be truly effective. Somehow the teacher should help the young person to become involved personally with his or her education, and also with the world situation in which such an education is taking place. Objective or subjective knowledge should be personally selected and appropriated by the youth unto himself or herself, or else it will be relatively meaningless in that particular life. Thus it matters not whether logic, scientific evidence, sense perception, intuition, or revelation is claimed as the basis of knowledge acquisition, no learning will take place for that individual self until the child or young person decides that such learning is "true" for him or her. Therefore the young person knows when he or she knows!

C. Knowledge is the 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. Knowledge is earned through experience and is an instrument of verification. Mind has evolved in the natural order as a more flexible means whereby people adapt themselves to the world. Learning takes place when interest and effort unite to produce the desired result. A psychological order of learning (problem-solving as explained through scientific method) is ultimately more useful than a logical arrangement (proceeding from the simple fact to the complex conclusion). However, we shouldn't forget that there is always a social context to learning, and the curriculum itself should be adapted to the particular society for which it is intended.
D. Concern with the educative process should begin with an understanding of the terms that are typically employed for discussion purposes within any educational program. The basic assumption is that these terms are usually employed loosely and often improperly. For example, to be precise we should be explaining that a student is offered educational experiences in a classroom and/or laboratory setting. Through the employment of various types and techniques of instructional methodology (e.g., lectures), he or she hears facts, increases the scope of information and/or knowledge, and learns to comprehend and interpret the material (understanding). Possessing various kinds and amounts of ability or aptitude, students gradually develop competencies and a certain degree or level of skill. It is hoped that certain appreciations about the worth of the individual student’s experiences will be developed, and that he or she will form certain attitudes about familial, societal, and professional life that lie ahead. Finally, societal values and norms, with other social influences, will help educators, fulfilling role within their collectivities and sub–collectivities, determine the best methods (with accompanying experimentation, of course) of achieving socially acceptable educational goals.

E. An organismic approach to the learning process is basic. Thought cannot be independent of certain aspects of the organism. This is because thought is related integrally with emotional and muscular functions. The person's mind enables him or her to cope with the problems of human life in a social environment within a physical world. Social intelligence is actually closely related to scientific method. Certain operational concepts, inseparable from metaphysics and axiology (beliefs about reality and values), focus on the reflective thought, problem-solving, and social consensus necessary for the gradual transformation of the culture.

F. There are two major learning (epistemological) theories of knowledge in this philosophical stance. One states that the aim of knowledge is to bring into awareness the object as it really is. The other emphasizes that objects are "represented" in the human’s consciousness, not "presented." Students should develop habits and skills involved with acquiring knowledge, with using knowledge practically to meet life's problems, and with realizing the enjoyment that life offers. A second variation of learning theory (epistemological belief) here indicates that the child develops his or her intellect by employing reason to learn a subject. The principal educational aims proceeding hand in hand with learning theory here would be the same for all people at all times in all places. Others with a more religious orientation holding this position, basically add to this stance that education is the process by which people seek to link themselves ultimate with their Creator.
Category V
VALUES IN RECREATION (EDUCATION)

A. ____ As I see it, work and play are typically sharply differentiated in life. Play serves a most useful purpose at recess or after school, but it should not be part of the regular curriculum. I believe that the use of leisure is significant to the development of our culture, but I realize today that improved educational achievement is going to take a lot more hard work and somewhat less leisure. I see leisure pursuits as an opportunity to get relief from work while serving a re-creative purpose in human life. So does the more recent bi-social theory of play—the idea that play helps the organism to achieve balance. I feel that the "play attitude" is missing almost completely in most competitive sports. Play (and recreation) are, therefore, very important to me; I believe they should be "liberating" to the individual. People can develop their potentialities for wholesome hobbies through recreation. Further, recreation can serve as a "safety valve" by the reduction of the psychic tensions that are evidently caused by so many of life's typical stresses. In sum, even though play should not be considered as a basic part of the curriculum, we should not forget that it provides an "indispensable seasoning" to the good life. Along with a sound general education, extra-curricular play and recreational activities should suffice to equip the student for leisure activities in our society.

B. ____ I believe that all types of recreational needs and interests should be met through recreation education. The individual should have an opportunity to choose from among social, aesthetic and creative, communicative, "learning," and physical recreational activities within the offerings of what might be called a "community school" in the broadest sense of the word. It is absolutely imperative, of course, that these choices be made according with the student's desire to relate to people. All students are striving for self-realization, and the recreation education program can promise opportunities for both individual expression, as well as for group recreational undertakings. Play seems necessary for people of all ages, and it can assume many different forms. We should not forget that one of its functions is simply personal liberation and release.

C. ____ I believe it is difficult to separate the objectives of recreation education from physical education when physical activities are being considered. Within the schools I recommend a unified approach for health, physical education, recreation education, and dance. In this discussion I am only including those recreational activities that are "physical" in nature. All these leisure activities should be available to all students on a year-round basis. I see recreation education as a legitimate phase of the core curriculum, but later in the day I would include additional recreational opportunities as well as opportunity for relaxation. In a core curriculum so-called extracurricular activities are quite as integral as "spoke and hub" activities. In fact, the word "extra" has now become most misleading.
D. ____ I am inclined to adopt the adoption of the name recreation education for the field. I see advantages in a unified approach whereby the four specialized areas of health, physical education, recreation, and dance (in schools) would provide a variety of experiences that would enable the young person to live a richer, fuller life through superior adjustment to the environment. I believe that education for the worthy use of leisure is basic to the curriculum of the school, a curriculum in which pupil growth, as defined broadly, is all-important. Secondly, play should be conducted in such a way that desirable moral growth will be fostered. Thirdly, over-organized sport competition is not true recreation, since the welfare of the individual is often submerged to the extreme emphasis that is so frequently placed on winning. I believe it is a mistake to confuse the psychological distinction between work and play with the traditional economic distinction generally recognized. All citizens should have ample opportunity to use their free time in a creative and fruitful manner. I do not condemn a person who watches others perform with a high level of skill in any of our cultural recreational activities, including sport, so long as the individual keeps such viewing in a balanced role in personal living.

E. ____ I believe that the role of play and recreation in the development of personality and the "perfectly integrated" individual is looming larger with each passing year, and that such a role has not been fully understood or appreciated in the past. For this reason it seems quite logical to me that education should re-assess the contributions that recreation and play do make in the overall education of the student. That there is a need for further educational research along these lines is self-evident to me. I believe further that we should examine very closely any theories of play and recreation that grant educational possibilities to these activities of people. The self-expression theory of play, for example, suggests that the human's chief need in life is to achieve the satisfaction and accomplishment of self-expression of one's own personality. Here is an explanation that considers quite fully the conception of the human as an organic unity, a total organism. I believe that a person is a purposive being who is striving to achieve those values that are embedded in reality itself. To the extent that we can realize the eternal values through the choice of the right kinds of play and recreation without flouting the moral order in the world, we should be "progressive" enough to disregard a dualistic theory of work and play. Another difficulty that confronts us is differentiating between physical education and recreation. Recreation in its totality has developed to the point where it is now clearly one of our major social institutions. I believe that recreation can make a contribution to the development of an "integrated individual in an integrated society growing in the image of the integrated universe." Humankind today, as I see it, is faced with a "recreational imperative."

F. ____ I believe that there is a radical, logically fundamental difference between statements of what is the case and statements of what ought to be the
case. When people express their beliefs about recreation education, their disagreements can be resolved in principle. However, it is logical also that there can be sharing of beliefs (facts, knowledge) with radical disagreement in attitudes. In a democracy, for example, we can conceivably agree on the fact that people of all ages should be involved in wholesome recreational activities of all types, but we can't force people to get actively involved or even to hold a favorable attitude toward such activity. We can demonstrate tenable theory about such recreational involvement, but we cannot prove that a certain attitude toward such activity is the correct one. Thus I can accept evidence that specific types of recreational activity may bring about certain effects or changes in the individual, but my own attitude toward subsequent regular involvement—the values in it for me—is the result of a commitment rather than a prediction.

Category VI
VALUES IN PHYSICAL ACTIVITY EDUCATION

A. ____ I believe in the concept of total fitness which implies an educational design directed toward the individual's self-realization as a social being. In education, for example, there should be an opportunity for selection of a wide variety of useful human motor performance activities relating to sport, exercise, dance, and play is necessary to provide a sufficient amount of "physical" fitness activity. The introduction of dance, music, and art into physical activity education can contribute to the person's creative expression. Intramural sports and voluntary physical recreational activities should be stressed. This applies especially to team competitions with particular stress on cooperation and the promotion of friendly competition. Extramural sport competition should be introduced when there is a need. Striving for excellence is important, but it is vital that materialistic influences should be kept out of the educational program. In today's increasingly stressful environment, relaxation techniques should have a place too, as should the concept of education for leisure.

B. ____ I believe that the field of physical activity education & educational sport should strive to fulfill a role in the general education pattern of the arts and sciences. The goal is total fitness, not only physical fitness, with a balance between activities emphasizing competition and cooperation. The concepts of universal man and universal woman are paramount, but we must allow the individual to choose his or her sport, exercise, and dance activities for himself or herself based on knowledge of self and what knowledge and/or skills he or she would like to possess. We should help the child who is "authentically eccentric" feel at home in the physical education program. It is also important that we find ways for youth to commit themselves to values and people. A person should be able, and be permitted) to select developmental physical activity according to the values he or she wishes to derive from it. This is often difficult in our society today because of the
extreme overemphasis placed on winning--being Number 1! Finally, creative movement activities such as modern dance should be stressed, also.

C. ____ I believe that education "of the physical" should have primary emphasis in the field of physical activity education. I am concerned with the development of physical vigor, and such development should have priority over the recreational aspects of sport and physical education. Many people who hold the same educational philosophy as I do recommend that all students in public schools should have a daily period designed to strengthen their muscles and develop their bodily coordination and circulo-respiratory endurance. Sport and physical activity education must, of course, yield precedence to intellectual education. I give qualified approval to interscholastic, intercollegiate, and interuniversity athletics, since they help with the learning of sportsmanship and desirable social conduct if properly carried out. However, all these objectives, with the possible exception of physical training, are definitely extracurricular and are not part of what we call the regular educational curriculum.

D. ____ I am much more interested in promoting the concept of total fitness rather than physical fitness alone. I believe that physical activity education should be considered an integral subject in the curriculum. Students should have the opportunity to select a wide variety of useful activities, many of which should help to develop "social intelligence." The activities offered should bring what are considered natural impulses into play. To me, developmental physical activity classes and intramural-recreational sports are much more important to the large majority of students than highly competitive athletics offered at considerable expense for the few. Thus physical education and sport for the "normal" or "special" young man or woman deserves priority if conflicts arise over budgetary allotment, staff availability, and facility use. However, I can still give full support to "educational" competitive sport, because such individual, dual, and/or team activities can provide vital educational experiences for young people if properly conducted.

E. ____ I believe that there is a radical, logically fundamental difference between statements of what is the case and statements of what ought to be the case. When people express their beliefs about physical activity education and (educational) sport, their disagreements can be resolved in principle. However, it is logical also that there can be sharing of beliefs (facts, knowledge) with radical disagreement in attitudes. In a democracy, for example, we can conceivably agree on the fact that jogging (or bicycling, swimming, walking, etc.) brings about certain circulo-respiratory changes, but we can't force people to get actively involved or even to hold a favorable attitude toward such activity. We can demonstrate tenable theory about the benefit of such physical involvement, therefore, but we cannot prove that a certain attitude toward such activity is the correct one. Thus I may accept evidence that vigorous sport, dance, exercise, and play can bring about certain
effects or changes in the organism, but my own attitude toward subsequent regular involvement—the values in it for me—are the result of a commitment rather than a prediction.

F. ____ I am extremely interested in individual personality development. I believe in education "of the physical," and yet I believe in education "through the (medium of the) physical" as well. Accordingly, I see physical activity education & sport as important, but also occupying a lower rung on the educational ladder. I believe that desirable objectives for physical education and sport would include the development of responsible citizenship and group participation. In competitive sport, I believe that the transfer of training theory is in operation in connection with the development of desirable personality traits (or undesirable traits if the leadership is poor). Participation in highly competitive sport should always serve as a means to a desirable end (often a dubious premise in today's overly emphasized competition).

Note: Appreciation should be expressed at this point to the following people from whose work phrases and very short quotations were taken for inclusion in the checklist. Inclusion of their names at those particular points in the text did not seem advisable, inasmuch as the particular position or stance may have been instantly recognized: John S. Brubacher, Abraham Kaplan, Morton White, William Barrett, E.A. Burtt, Van Cleve Morris, Ralph Harper, Herbert Spencer, J. Donald Butler, George R. Geiger, Theodore Brameld, John Wild, Harry S. Broudy, James Feibleman, Roy W. Sellars, Isaac L. Kandel, Alfred N. Whitehead, Mortimer J. Adler, Wm. McGucken, Pope Pius XII, Herman H. Horne, Theodore M. Greene, Wm. E. Hocking, and Paul Weiss.

Answers: Read only after the question under each of the six categories have been completed. Record your answer to each part of the checklist on the summarizing tally form below.

I. The Nature of Reality (Metaphysics)

   a. Somewhat Progressive (Reconstructionism, Brameld)
   b. Analytic (a philosophic method, not a stance))
   c. Existentialistic (atheistic, agnostic, or theistic)
   d. Progressive (Pragmatic Naturalism; Ethical Naturalism)
   e. Traditional (Philosophic Realism, with elements of Naturalistic Realism, Rational Humanism, and positions within Catholic educational philosophy)—Type "B"
   f. Traditional (Philosophic Idealism)—Type "A"
II. Ethics (Axiology)

a. Traditional / Type "B"
b. Progressive
c. Analytic
d. Existentialistic
e. Traditional / Type "A"
f. Somewhat Progressive

III. Educational Aims and Objectives

a. Existentialistic
b. Somewhat Progressive
c. Analytic
d. Progressive
e. Traditional / Type "B"
f. Traditional / Type "A"

IV. The Educative Process (Epistemology)

a. Traditional / Type "A"
b. Existentialistic
c. Progressive
d. Analytic
e. Somewhat Progressive
f. Traditional / Type "B"

V. Recreation

a. Traditional / Type "B"
b. Existentialism
c. Somewhat Progressive
d. Progressive
e. Traditional / Type "A"
f. Analytic

VI. Physical Activity Education

a. Somewhat Progressive
b. Existentialistic
c. Traditional / Type "B"
d. Progressive
e. Analytic
f. Traditional / Type "A"

(Please proceed to the next page
to evaluate your stance...)

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### Table 1

**Summarizing Tally For Self-Evaluation**

*Note: For explanation of symbols, please see key below.*

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**Key:**
- **Prg.** = progressive;
- **Prg.-S.** = somewhat progressive;
- **Exist.** = existentialistic;
- **Trd.** = traditional;
- **Trd-S.** = strongly traditional;
- **Anal.** = analytic

**Further Instructions:**

It should now be possible—keeping in mind the subjectivity of an instrument such as this—to determine your position approximately based on the answers that you have given and tallied on the form immediately above.
At the very least you should be able to tell if you are progressive, traditional, existentialistic, or analytic in your philosophic stance.

If you discover considerable eclecticism in your overall position or stance—that is, checks that place you on opposite sides of the freedom-constraint spectrum, or some vacillation with checks in the existentialistic or analytic categories—you may wish to analyze your positions or stances more closely to see if your overall position is philosophically defensible.

Keep in mind that your choices under Category I (Metaphysics or Nature of Reality) and Category II (Axiology/Values) are basic and—in all probability—have a strong influence on your subsequent selections.

Now please examine the freedom-constraint spectrum again that is shown below. Keep in mind that "Existentialistic" is not considered a position or stance as the others are (e.g., Traditional or Philosophic Idealism). Also, if you tend to be "Analytic," this means that your preoccupation is with analysis as opposed to any philosophic/theological system-building.

Finally, then, after tallying the answers (your "score" above), and keeping in mind that the goal is not to pigeonhole you forever, did this self-evaluation checklist show you to be:

(   ) Strongly Progressive--FIVE or SIX checks left of center on the spectrum?

(   ) Progressive--FOUR or FIVE checks left of center?

(   ) Somewhat Progressive--FOUR checks left of center?

(   ) Eclectic--Checks in two or three (?) positions on both the right and left of the spectrum's center?

(   ) Somewhat Traditional--FOUR checks right of center?

(   ) Traditional--FOUR or FIVE checks right of center?

(   ) Strongly Traditional--FIVE or SIX checks right of center?

(   ) Existentialistic--FOUR or FIVE checks (including Category I) relating to this stance?

(   ) Analytic--FOUR or FIVE checks (including Category I) relating to this approach to doing philosophy?
Appendix B

Where Are You On a Socio-Political Spectrum?
(A Self-Evaluation Questionnaire for North Americans)

by
Earle F. Zeigler, Ph.D.

Instructions:

What really is your socio-political stance or position? This questionnaire will help you figure out where you really stand--not where you may nominally think that you are. When someone asks, “Are you a conservative or a liberal (or progressive)? What do you say in response? How can you justify such an answer?

(Note: Keep in mind that these responses do not necessarily equate with the presently stated platforms of existing political parties in either the United States or Canada.)

Very few people will admit that they are radical or reactionary (i.e., far left or far right). Even if you are neutral, or middle-of-the-road, it should be possible to make that determination. Why is this important? Simply because those with an “ordered mind” ought to be able to state their beliefs and opinions with reasonable consistency throughout based on a set of comprehensible values.

Answer the following questions to the best of your ability in accordance with your reason and/or conscience. You are designating how you want it to be! Where possible, a position has been carefully worded to represent one of the following six positions: (1) Reactionary, (2) Conservative, (3) Moderate Conservative, (4) Moderate Liberal, (5) Liberal, AND (6) Radical. In some instances, allowing only two options for response (i.e., agreement or disagreement) was deemed best.

Please encircle the letter (a, b, etc.) that appears before the answer you select. On any given issue, a middle-of-the-road position to the right or left on a spectrum would fluctuate between +3 and +1 or between -3 and -1. When you are finished with the self-evaluation, and the scores are totaled, it should be possible for you to designate yourself one way or the other. However, you may be an eclectic (i.e., a person with widely distributed responses from both sides of the spectrum). Perhaps you will be a truly middle-of-the-road person (i.e., generally neutral on most questions).

The scoring system is included at the end of the
questionnaire. In each question, please select the answer that comes the closest to reflecting *how you would like it to be* (!)

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**Figure 1**  
*Where Do You Fall on the Socio-Political Spectrum?*

<table>
<thead>
<tr>
<th>Eclecticism*</th>
<th>Moderate</th>
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<tbody>
<tr>
<td>(Maverick*)</td>
<td>Liberal</td>
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<tr>
<td>(-6 to +6**)</td>
<td>(-7 to -19)</td>
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<tr>
<td>Moderate</td>
<td>Conservative</td>
</tr>
<tr>
<td>(-7 to +19)</td>
<td>(+7 to +19)</td>
</tr>
</tbody>
</table>

Liberal  
(-20 to -32)

Radical  
(-33 to -45)

“the left”

Conservative  
(+20 to +32)

Reactionary  
(+33 to +45)

"the right"

* The so-called eclectic or “maverick” approach is placed in the center because it assumes that the person evaluating himself or herself has selected several positions on opposite sides of the spectrum. Most would argue that eclecticism—or a position that might be called “maverick”—is philosophically indefensible. Because of the subjectivity involved, some believe that "patterned eclecticism" (or "reasoned incoherence") represents a stance which most of us hold.

** The numerals refer to scores made on the spectrum scale.

================================================
Question #1: THE UNITED NATIONS.
The place of the United Nations in world government should be:

a. Negligible—(i.e., advisory only or possibly eliminated).

b. Minor—and used for voluntary arbitration of international disputes only.

c. As at present—with members of Council having veto power.

d. Enlarged somewhat—and characterized by more adequate enforcement of decisions.

e. Expanded somewhat—and involved with actual enforcement of peacekeeping.

f. Expanded greatly—and hold the leading position in world government (a similar relationship as a federal government does to its states or provinces.

Question #2: FOREIGN AID.
North Americans should:

a. Stop all foreign aid except when serious natural disasters occur.

b. Help friendly nations and/or neutral nations strengthen themselves against communistic and similar undemocratic nations by providing economic and educational assistance.

c. Provide aid to developing nations to the best of our ability, but only to those who ask for such aid and are willing to use it for sound economic development. The channeling of aid through an international agency is basic.

d. Keep foreign aid to a minimum, getting involved only when it is clearly in our self-interest.

e. Provide assistance to free and/or neutral nations only.

f. Aid economically any needy country that requests such help for basic services.

Question #3: WAR AND PEACE.
As to military affairs and defense, North Americans should:

a. Work to outlaw war through unilateral disarmament by all nations.
b. Intervene militarily only when required (by United Nations and NATO) when the need is extreme—and then only in an effort to bring peace and to protect further loss of life. Major powers should disarm to an “irreducible minimum.”

c. Give military assistance to free or neutral nations when they request it. Encourage the idea of disarmament.

d. Help friendly and/or neutral nations with military assistance against infiltration by undemocratic ideologies (e.g., communism).

e. Stand prepared to protect the free world and “third–world” nations with military forces at all times.

f. Deal ruthlessly with naked aggression wherever it occurs (including use of nuclear weapons).

**Question #4: HOSTAGE CRISES.**

In a hostage crisis where one country holds North American citizens at ransom (or for whatever purpose) warrants the following action:

a. An urgent request for an explanation, assurance of safe release, and reparation for damages at the first possible moment.

b. Armed invasion as soon as it becomes apparent that the hostages taken are in danger and will not be released.

c. A protest through diplomatic channels for an explanation with a plea for swift action and the safety of the hostages.

d. An immediate warning that such kidnapping and terrorist activity will not be tolerated. The foreign government concerned should understand that some direct action will be taken if hostages are not released by a specified date.

e. The immediate establishment of a naval blockade to the extent possible along with the implementation of other sanctions possible (e.g., freezing of assets).

f. A sharp protest through diplomatic channels indicating that consideration will be given to what measures might be taken to effect the release of the hostages.
Question #5: PROTESTS AND RIOTING.
Youth, both at home and abroad, are causing considerable concern to governmental officials at all levels. I feel that young people:

a. Must be made to respect law and order. Rioters who loot should be warned and then shot if they do not stop. Foreign nationals, immigrants, and other marginal persons in these groups should be rooted out, jailed, and/or deported.

b. Are in many cases, attempting to move positively toward an improved national and international order. They should be given many different types of roles to play, as well as opportunities to improve the situation through involvement.

c. Are concerned and need positive leadership from adults who have experience and expertise in such matters. Only a small percent of these activists are radical and need truly firm control.

d. Are justified in their struggle to change the basic nature of the society. Ethnic minority groups, Blacks (in the States), and young people should not have to wait forever for much-needed change. Many fundamental institutions must be rebuilt overall.

e. Are proving in many cases to be ungrateful brats. Lax, frightened adults have allowed them to get out of hand too often. Strong adult leadership is required.

f. Are troubled and need guidance from qualified personnel. Only a relatively few are real troublemakers who need to be curbed by force. The large majority of youth will turn out to be decent, law-abiding adults.

Question #6: PUBLIC WELFARE.
Public welfare programs in North America are:

a. Urgently needed and should be coordinated by the federal government. There should be a guaranteed annual income for all needy families sufficient to provide a reasonable standard of living pro-rated to the cost-of-living in the geographical region involved. Billions are needed as soon as possible to upgrade all aspects of the lives of the poor and neglected members of society.

b. Best left to states and local governments to provide only the most needy with some assistance. Heads of families (or close relatives) should work to provide for the welfare of their families (and/or close relatives). Government handouts should be kept to an absolute minimum.
c. Needed on a limited basis from all levels of government, but experience has shown that the federal government should set and enforce national standards. In this way, all families will have sufficient resources to maintain at least a minimum standard of living. Current disincentives to work must somehow be removed.

d. Unfortunately necessary. Somehow the current disincentives toward work must be eliminated. All male and female recipients should be worked back into the job force—even by doing public service work for their welfare payments. Perhaps by introducing national or regional standards that take into consideration cost of living indexes in the various “high” welfare states.

e. Positively dangerous to the future of our democratic societies on the continent because they are inexorably bringing about a decay of moral fiber. In our North American culture people work for a living. We must become firmer. If those currently on the dole get hungry enough, they will find some work to do to support themselves and their families.

f. A “sop” to mislead the poor and trick them into acceptance of the capitalist system. The nation's wealth should be redistributed so as to assure virtual equality for all people who are willing to be gainfully employed citizens. The current systematic degradation and exploitation of the poor must stop.

Question #7: FREEDOM OF SPEECH AND PRESS.
The rights of freedom of speech and press contained, for example, in the First Amendment of the U.S. Constitution:

   a. Are part of the heritage of free men and women on this continent, but subversive and immoral elements have been allowed to take advantage of these rights. Certain people and related social influences threaten to destroy the fabric of freedom.

   b. Are a vital part of the America's and Canada's heritage. We all profit from new and different ideas. However, it is necessary to limit speech and action that present a “clear and present danger” to our civil and moral welfare.

   c. Are perhaps the most important rights granted to citizens by government in constitutions and bills of right. Movements to dilute or “balance away” these rights in the interest of national security have typically been misdirected. Suppression of speech and movement should be carried out only in extreme situations.
d. Are a part of the democratic heritage in the United States, but freedom does not mean license to say anything one wants to say at any time. There must be strong checks on pornography or revolutionary speech and action.

e. Are a myth because the corporate, capitalistic power structure through employment of the mass media conspires to suppress free and creative speech and thought.

f. Were grossly misinterpreted by past Supreme Court judgments. All obscene and subversive materials and actions must be suppressed to protect our country from the radical revolutionary threat at home and the planned world take-over elsewhere.

Question #8: ECONOMICS & BUSINESS.
Please read the following statement carefully. Then try to categorize yourself in one of the ways indicated.

One of the first concerns of a federal government in North America should be the provision of a sound business climate. This is accomplished best if the government employs only minimum restrictions on businesses and corporations. For example, wage and hour legislation is wrong. Any contract that developed—if there must be one—should be arranged strictly between employers and employees.

Concurrently, every effort should be made to stay with a balanced budget. In fact, an economy will not really be (safe and) sound until steady, sensible fiscal policies bring about a significant reduction in a national debt. However, it is important, also, not to increase the burden on taxpayers even though a strong national defense is necessary. Big business is taxed so heavily that people's dividends on their investments are becoming unreasonably small. Inflation must stay at a reasonable level, and the economy needs ever-present stimulation.

Through reasonable policies about spending both at home and abroad, we should be able to develop a type of revenue-sharing in the years ahead. Through the stimulation of private enterprise, with occasional block grants of money with no strings attached made to states or provinces ha are hard pressed financially, we should be able to improve the economy with a minimum of revenue-sharing that is ultimately debilitating to struggling state/provincial and local political units. We must strive always to keep people's money closer to the source from which produces it in the first place. A federal government simply cannot be “all things to all people.” It is time that many of the required responsibilities and duties be returned to the state/province along with the necessary tax money to carry these tasks forward to successful conclusion,
a. I agree with just about all of the ideas of the ideas expressed in this statement.

b. I disagree generally with this statement. To me the tone seems negative. I feel that the federal government should become more involved in the control of business and industry.

c. I disagree with the statement. Laissez faire capitalism certainly helped this country initially to become strong materially. Now, however, we need somewhat more of a social-welfare state approach to meet the urgent needs of a significant percentage of the people.

d. I agree generally with this statement. It seems quite sensible and reasonable. It offers positive recommendations to alleviate some of the ongoing problems that we face.

e. I disagree strongly. Much of this statement is reactionary drivel. Some of these ideas may have made some sense back in the 19th century. However, the super-rich and the rich have “gotten away with murder” in North America. We simply have to figure out a way to redistribute the wealth to a reasonable extent. Democratic socialism is the answer.

f. I agree strongly. The labor movement and extended welfare programs have had a lot to do with the sad fiscal plight of both the United States and Canada. Budgets should be balanced, but they never will be with so many inadequate, lazy people living off the fat of the land on, for example, huge governmental payrolls. People simply must prepare themselves and be willing to work. Maybe being hungry will make them look a little harder for any gainful employment.

Question #9: LAW AND ORDER.
Law and order is:

a. Necessary to maintain an organized healthy society. The lack of respect for authority has led to many unfortunate incidents at all levels of society. The Supreme Court in the United States, for example, went too far in interpreting the constitutional rights of criminals. Canada has done the same. Maybe now we'll gradually firm up our defenses against the rising tide of people who have no fear of inadequate punishments that will be meted out to them.

b. The emotional slogan of many of those individuals and groups who oppose progressive social change. Law and order without justice is characteristic of totalitarian societies. There should be no wire tapping at all, for example. Although rioting can't be condoned, it is essential that we attack the causes of such insurrection--not the symptoms of unrest that might be inherent in present society.
c. **Essential if the free countries of the world are to survive this very difficult period.** For a variety of reasons, legislatures and “supreme courts” have gone too far in coddling the truly dangerous criminal offenders without regard to public safety. In some instances, jurisdictions have even gone so far as to pay criminals to reveal where they have hidden bodies of their victims.

d. **The hypocritical slogan of a frightened and decadent society.** The poor and minority groups occasionally strike back at the absolute, but often concealed, viciousness of an exploitive social order. “Law-‘n order” tends to mean “keep Black, multi-ethnic minorities, youth, and immigrants in their place!” We must treat all alike in our society.

e. **The backbone of a free society.** Absolutely no gains should be allowed as a result of rioting and looting with protests that get out of hand. Civil disturbances must be suppressed ruthlessly. Too many “handcuffs” have been placed on members of law-enforcement agencies doing their jobs. Maybe once again women will all be able to walk the streets without fear of molestation.

f. **Necessary in a democratic society, but the words as used by many take on an unpleasant overtone.** Crimes rates of several types are really serious, but we must move positively rather than negatively to reach their causes and then correct them. Prison rehabilitation programs must be improved significantly. I believe that crime rates would go down markedly if competency-based education and more jobs were made available.

**Question #10 POPULATION CONTROL.**
Please read the following paragraph. Then indicate the strength or your agreement or disagreement with the import of the statement.

The population control is starkly grim today. The situation has become now become so tragic because there are more than six billion people on earth-and the projection figure is nine billion before a declining trend is expected. We are told that all-out cooperative efforts by the major powers in the world simply cannot ward off the massive starvation of peoples that is coming in the years ahead.

Even if nutrition of an adequate nature were somehow to be provided, over-population is also causing staggering problems with water and stream pollution, air pollution, overcrowding in cities, etc. These difficulties will steadily great worse. A crisis of this magnitude must obviously be attacked on all fronts by people of good will worldwide.
The right to abortion should be legalized universally and readily available when there is no desire to carry a fetus through to birth. The sole choice in this matter should rest with the prospective parents (the mother in the final analysis) with advice from a physician when requested.

Coeducational sex education should be carried out in the public schools at the earliest appropriate age. Contraceptive advice, devices when requested, should be readily available and kept at an inexpensive level with governmental subsidy if required. Subsequently, in overpopulated countries, it will probably be necessary to offer positive incentives—or even penalties!—so that the size of families will be curtailed.

Finally, we can't make the point too strongly that this vital matter has a direct relationship to world peace. There is absolutely no time to waste in the implementation of the necessary procedures to carry out the underlying philosophy expressed in the above statements.

a. **Agreement**—The underlying rationality of this statement and the specific steps to be taken represent my position. Action is needed as soon as possible.

b. **Disagreement**—This is a highly personal matter. The government should refrain from direct involvement. The problem may be serious in a relatively small number of countries, but they should be able to solve it with intelligent planning.

c. **Strong Agreement**—This position and the implementation of the accompanying recommendations represent just a beginning. All sorts of additional measures will be needed in the future. For example, why shouldn't we have licensing so that only genetically qualified people will be allowed to bring children into the world?

d. **Strong Disagreement**—this statement is ridiculous! It goes on at length about something that really isn't a problem. If God had meant for people to be controlled as to the number of offspring they may produce, it would have been so. Government has absolutely no right to become involved in such an aspect of a woman's life (or that of her mate). This whole trend should be resisted very strongly.

e. **Agree Generally**—population control is certainly one of the world's problems. We should work to improve the situation at home and encourage other nations to do the same.

f. **Disagree Generally**—Many have expressed concern about this problem, but it really is not as serious as they have indicated. Birth control information should be available on a voluntary basis to those whose religious faith permits such a practice.
Question #11 TRADE UNIONS.
Identify the extent of your agreement or disagreement with the following statement:

The origin, growth, and development of trade unions in North America have been most significant. When the capitalistic system reached a stage where large individual fortunes were being made, certain segments of the working population were finding it next to impossible to realize the material benefits necessary to maintain a reasonable and secure standard of living.

The advances made by unions did not come easily. In fact, the struggle was exceedingly difficult. Often long, bitter strikes were needed before reasonable--not always equitable--settlements were effected. These periodic strikes brought great hardships to many families. The concept of a “closed shop” was a bitter pill for many companies and industries to swallow. It still is for many today. The establishment of a relationship between salary raises and the cost-of-living index did not come easily either. Most helpful to the development of unions was their informal yet strong tie-ins with political parties.

The union movement has spread in many directions. This development has been very helpful to such groups as government workers, teachers, and many other occupations. Union leaders and rank-and-file members should now make strong efforts to recruit members of minority groups, women, and any other needy people at all levels of the business and commercial enterprise. This must be done, even if it becomes necessary to change existing standards temporarily--or perhaps brought about by setting up a larger number of categories. If a capitalistic economy is to exist worldwide, unions must loom large in the struggle for equality of opportunity here and everywhere else.

Unions should continue with the vigorous prosecution of their demands for such benefits as the guaranteed annual wage and other rewards to enable workers to steadily improve their quality of life. The government should not invoke the idea of compulsory arbitration except in most extreme situations to settle longstanding disputes, nor should it subject unions to back-to-work legislation except when a national emergency exists.

a. Agreement--This is my position. The union movement gives me hope that the world is a fair place in which to live. Unions have given workers a sense of security and morale that permits them to work more productively and comfortably at the same time.

b. General Disagreement--There are some good points here, but this statement gives unions far too much credit and power.
c. **Strong Disagreement**--This is ridiculous. The power of the unions must be curbed before the overall economy is destroyed.

d. **General Agreement**--The unions have helped North American companies, but some of these statements go too far. No group should be allowed to become too powerful.

e. **Disagreement**--This is definitely not my belief about the background and present position of trade unions. Union development needs to be watched carefully for excesses that are apt to creep in.

f. **Strong Agreement**--This statement is good, but the report of accomplishments should be even more glowing. The United States and Canada would not be where they are today if it were not for the magnificent saga of North America’s trade unions.

**Question #12 HIGHLY COMPETITIVE SPORT.**
Please record the extent to which you agree or disagree with the following statement:

Competitive sport was created by people thousands of years ago (presumably) to serve humankind beneficially. It can and does serve a multitude of purposes in today’s world. With sound leadership it can good for both boys and girls in their formative years. It can help to develop desirable character and personality traits and also promote vigorous health. It can also provide good role models for young people to emulate. Our states and provinces should get fully behind these activities by providing appropriate competition for young people as they are developing. Such sporting competition should be regarded as supplemental to regular physical activity education programs at all levels of education.

To compete in highly competitive sport today, and do well, it requires extensive, dedicated practice over a period of many years. It is argued that it is important for our countries to be well represented in international competitions and at the Olympic Games. Thus, we should continue to find ways that we can more fully subsidize our young people so that they may strive for, and perhaps ultimately achieve their highest aspirations in this regard. Eventually a small percentage of these athletes will, in addition to the *intrinsic* rewards that sport participation provides, will search for ways to capitalize *extrinsically*, also on any such talent developed. In certain sports particularly enjoyed by society, these young people may even turn professional as such status becomes available to them.

Such a development takes place in a number of other life activities (e.g., music, drama), but in sport in the past, this was somehow contrary to the amateur ideal and the spirit of Olympism. However, holding true to the original Olympic ideal has just about become impossibility today. When the
United States, for example, lost the Olympic title in basketball, there evidently could be only one response—bring in the “pros” with their multi-million salaries to trounce those “upstarts.” Now even they are having trouble “bringing home the bacon!”

As the Olympic Movement becomes increasingly professionalized at all levels, along with the problem of controlling drug usage to enhance performance, one wonders to what extent present-day practices can be compared to the problems that arose with the ancient Olympic Games. They were abolished in 776 B.C. because of the excesses that developed. We must search harder for ways to hold this cheating and phony “professionalism” in check? The question arises: Will the modern Games suffer the same fate as those in ancient times for similar reasons?

a. Agreement—This is a very good statement. Sport can indeed be a force for good in the world, but we must be very careful to ensure that the evil present in many of the prevailing practices that have developed with highly commercialized sport doesn’t outweigh any good that might be achieved. We are dangerously close to this now wherever the emphasis is on money largely and not on what is happening to the young man or woman involved. Many of these influences have “trickled down” to certain universities and some schools at the lower levels. We need fine programs of intramural sports for young people in all school.

b. Disagreement—This statement has some merit, but I do not buy this “good and evil” bit as described immediately above. Competitive sport has proved itself an important social influence in society. It is important to have as many “winners” as possible in today’s world. It is a “hard” world out there, and people need to know how to compete. In addition, it is vital for our country to do well in international competition including the involvement with the Olympic Games. Further, young people who can earn athletic scholarships for their university education deserve this chance. Additionally, highly competitive sport provides a great deal of entertainment and enjoyment to millions of people as well.

Question #13—GAY AND LESBIAN RELATIONSHIPS. Please read the following statement carefully, and then decide which position or stance is closest to your present values and beliefs.

Morality and ethics have been hot topics from the 1990s on into the new century. The New York Times reported, for example, "our morality is disintegrating because its foundation is eroding." The Washington Post asserted, "The core of U.S. national character has been damaged because we’ve lost our sense of virtue!" Although denying a person's right to choose abortion is still being argued by a minority, the question of gays in the military has been only temporarily (quite unsatisfactorily) resolved in the U.S.A. In addition, we are still finding difficulty in granting full rights as
citizens to same-sex alliances. Of course, it does seem reasonable that, if a person is willing to die for his or her country in military service, how this person fulfills sexual desires in the privacy of a bedroom should hardly be a major issue today. Nevertheless, the questions of immorality and its relationship to the legal system are still present and will not go away easily.

John Kekes, a U.S. philosopher, calls the argument that "the world is going to Hell in a hand basket," morally speaking, The Disintegration Thesis. The position is as follows:

1. The value system of the culture no longer offers significant rationale for subordinating one's self to the common good.
2. A healthy democratic government depends on values that come from religion (the Judeo-Christian tradition that is).
3. Human rights are based on the moral worth that a loving God has granted to each human soul.
4. Authority in social affairs is empowered because of underlying transcendent moral law (Brookings Institution).

What this all adds up to is that the Disintegration Thesis holds since society's basic problem is moral. What rebuttal may be offered to the idea that our culture is sliding down a slippery slope to moral bankruptcy? Kekes argues that the whole problem is simply this: Moral change has been confused with moral disintegration. He agrees that there are many seemingly disturbing moral issues today, but he then inquires about the significance of these facts as a "new morality" struggles to be born. What is being abandoned is the idea that there is one and only one set of virtues for a human life—One Summum Bonum, to place the dilemma in terms of Latin.

However, the Disintegration Thesis argument is that a gradual change in our morality has been occurring, and that such change will continue into the future. However, in this change from a single morality to a pluralistic one in North America, there are still many good traits or virtues present in our daily lives. We still have the basic concepts of freedom, knowledge, happiness, justice, love, order, privacy, wisdom, etc. with which to guide and develop our personal lives and social living. However, we should understand that in this ever-increasing pluralistic culture none of these concepts is necessarily reducible to the other—and especially not to the idea that there is one transcendent moral law. This means that each person should work in his or her life for some reasonable or acceptable combination of such values as love, freedom, justice, etc.

a. Agreement. I find myself essentially in agreement with the position taken immediately above by the writer. Times are indeed changing,
and we simply must be fair to all concerned. A number of the concerns expressed about gay and lesbian relationships are not central to “the good life”--they are peripheral. What is important in life is that we should be fair, decent, and just in our relationships with others--not that we should concern ourselves with people's sexual preferences. A spectrum seems to exist about the “maleness” or “femaleness” of a person, a condition that is inherent in that individual and cannot be altered without maladjustment occurring.

b. Disagreement. This “NEW” morality sounds great and may be fine to those individuals ready to accept the changes that are occurring toward a pluralistic morality. However, as a defender of The Disintegration Thesis, this argument for acceptance of such an oddly emerging situation simply adds fuel to the fire. Any individually selected amalgam of values and virtues represents just one more symptom of the moral bankruptcy that is taking place right before our eyes. The advocates of a new, more pluralistic morality, if they hope to win their argument, must show that there is sufficient continuity between the old and the new, between monistic and pluralistic morality.

Question #14 ENVIRONMENTAL CRISIS.
Please read the following statement. Then decide which of the two statements below is closest to your stance or belief about the problem outlined.

Ecology is 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. 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.

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). This bleak picture could be expanded; yet, perhaps the tide will soon turn. Certainly many recognize the gravity of prevailing patterns of human conduct, but a great many more people must develop attitudes that will lead them to take positive action in the immediate future. It is time for concerted global action, and 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. 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." Obviously, this has become much broader than it was earlier because the field of ecology now places all of the individual entities of Earth in a total context in which the interrelationship of all parts must be thoroughly 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 an ecological awareness, this duty obviously includes all who are employed within the educational system, have a certain general education responsibility to all participants in their classes or programs.

Presumably, this matter cannot be called a persistent problem historically. The overwhelming magnitude of poor ecological practices has not been even partially understood by the general populace. Now some realize the urgency of the matter, but others are telling them that further study is needed, that the ecologists are exaggerating, and that they are simply pessimistic by nature.

a. Agreement. I find myself in essential agreement with the underlying position taken by the writer above. This is a crisis because the need for "ecological awareness" is racing headlong into a collision with growing worldwide capitalism in the burgeoning global economy. The time is now to take drastic steps to alleviate and/or resolve this overwhelmingly difficult problem.

b. Disagreement. The writer makes some good points, of course. We must be ever vigilant as to elements and forces (also companies and people) that are careless and/or dishonest in their "relations" with the environment. However, if a country seeks to do conscientiously what it can to alleviate problems that develop, that should do the trick. The earth is resilient. This is one of a number of important and issues the world is facing.

**Question #15 CLONING AND CELLULAR RESEARCH.** Please read the statement below. Then record your agreement or disagreement as you did with previous questions.
In the 21st century, using a Biblical-quoting rationale based on Genesis (IV), to castigate scientists for "staggering arrogance" in presuming to play God by conducting cloning research does not cut much ice. (Note that god is spelled with a capital "G.") As the argument proceeds, none other than the eminent philosopher/theologian, George W. Bush, bolsters the strength of this argument. Does the author actually think that this former Yale "scholar" personally wrote--and indeed meant! --the words he spoke? "As we seek what is possible, we must also ask what is right--and we must not forget that even the most noble ends do not justify any means".

In response, here is a thought for our nay saying friends to absorb early in this new millennium. Your Christian God has a tough struggle ahead to keep its status as the number #1 life force in a multiethnic world. The world society is just too replete with its many versions of "The Great One." This is becoming ever more true as both Europeans and North Americans struggle with their own rapidly increasing, multiethnic cultural incursions. Each has its “unique” version of the Almighty.

When it comes to this question of cellular and cloning research, the voices of the clerics involved come through as a "vast pooling of ignorance." They speak as though they KNOW what is right and what is wrong. They know, you see, because God told them so! The fact of the matter is that neither they--nor do any of the rest of us as their often gullible listeners--really know what is right and what is wrong anymore. Their hoary dogma simply does not "do it" today.

Unless knowledge of "how it all began" somehow becomes known to humankind--and can we really believe this will ever happen? --we earthlings do not have much choice. We must figure out--working together! --what's "right" action and what's "wrong" action for us in the 21st century. Our decisions quite simply must be based on our own life experience. If we do not manage to do this, ultimate disaster to life as we know it today seems almost inevitable. The handwriting is on the wall!

Cross-cultural understanding must be cultivated with great diligence. This is vital because our "global village" with its blanketing communications network is steadily bringing about similar values and norms of conduct worldwide. The world needs to view solutions to ethical dilemmas such as cloning and cellular research in a similar manner. Such an approach to ethical decision-making could well be the only hope for human life to continue successfully on Earth in the future.

a. Agreement. Findings from the scientific community keep flooding in. Some are good, some debatable, and some turn out to be wrong. Life moves on in often strange and mysterious ways. It appears to be an open-ended universe. We do not really know where we came from, or where we are going. Scientific discoveries and the medical profession backed by the health
sciences have lengthened the average length of human life. Now we are promised even better length and longevity through cellular research. I say, “Go for it!”

b. Disagreement. How far should humans go in tampering with life processes? When a man and woman are married and subsequently procreate, they are in tune with the plan that the Creator has preordained for humans and all other living creatures on earth. Humans should not tamper with His plan for us. Abortion, for example, is a sin against humankind. Using cloned creatures for “spare parts” when or where needed is not my idea of how humans should behave.

Question #16. UNIVERSAL HEALTH CARE
Please read the statement below. Then record your agreement or disagreement as you did with previous questions.

So-called “universal health care” is now a great problem for countries of the world to solve. This is so because the expense of paying for all sorts of medical expenses, including some based on incomplete scientific backing, has become prohibitive. To pay for everything “eats up” a “disproportionate” amount of a country’s overall budget.

In North America, for example, the United States has a situation in which some 45% of the population has no medical coverage. In addition, it is not known what percentage of the remainder have policies that provide that could be termed “inadequate” coverage. Often when a specific claim is made, the response is that either coverage is not available on the existing policy, or that only a percentage of the needed amount will be paid.

The Canadian situation is different in that all bona fide residents have universal health care. However, provision of such “universality” is now a problem of increasing concern because of the enormous expense involved. Fortunately, all life-threatening illnesses are cared for as “emergencies” at the first possible moment. However, it is “elective” surgery and other “non-emergency” care that have become a problem because of long waiting periods for treatment. In addition, each province has different arrangements as to which “unproven,” but possibly helpful service or medication will be covered under the medical insurance plan.

A further issue has arisen as well. Private agencies are developing plans whereby people with the necessary means can get treatment for so-called “elective” medical problems much sooner that if they simply waited their turn. A variation of this view of the issue is a scheme whereby a person can get insurance to cover his/her expense (and that of a companion) to travel to the United States for treatment IF service is not available in Canada after a specified period.
Everything considered, in the 21st country a North American country ought to provide full medical coverage for all of its citizens regardless of their ability to pay. Not to do so creates a situation in which the needs of rich people are met in one way or another, The needs of the middle-class may be met, but some times by incurring long term-debt. In addition, the poor simply “fade away” and die sooner. The only fair and just conclusion is that the total expense should be borne by the government through its taxation scheme.

a. Agreement. I believe that medical coverage should be “complete” for all to the greatest possible extent. The time has past when a modern country should have “first-class” citizens and “second-class” citizens when it comes to a person’s health and wellbeing.

b. Disagreement. I certainly do not want to see people suffer unnecessarily or die because of inadequate medical care. However, government simply cannot be “all things to all people at all times.” People have to learn to become responsible citizens. They need to plan their budgets carefully so that they and their families will be provided for in the various circumstances that arise. Emergency coverage is one thing that the government should be responsible for, but complete insurance coverage for all sorts of elective medical services is more than a person has a right to expect in our society.

Question #17. EDUCATIONAL AIMS & OBJECTIVES
The fundamental aim of education is:

a. Education should seek to "awaken awareness" in the learner (i.e., awareness of the person as a single subjectivity in the world. Increased emphasis is needed on the arts and social sciences, and the student should freely and creatively choose his or her own pattern of education. Socialization of the child has become equally as important as his or her intellectual development as a key educational aim in this century.

b. Social-self-realization is the supreme value in education. The realization of this ideal is most important for the individual in the social setting--a world culture. Positive ideals should be molded toward the evolving democratic ideal by a general education that is group-centered and in which the majority determines the acceptable goals. However, once that majority opinion is determined, all are obligated to conform until such majority opinion can be reversed (the doctrine of "defensible partiality").

c. The concept of 'education' has become much more complex that was ever realized before. Because of the various meanings of the term "education," talking about educational aims and objectives is almost a hopeless task unless a myriad of qualifications is used for clarification. We need to qualify our meaning to explain to the listener whether we mean (1) the subject-matter; (2) the activity of education carried on by teachers; (3) the process of being
educated (or learning) that is occurring; (4) the result, actual or intended, or No.2 and No.3 Immediately above taking place through the employment of that which comprises No.1 above; (5) the discipline, or field of enquiry and investigation; and (6) the profession whose members are involved professionally with all of the aspects of education described above. With this understanding, it is then possible to make some determination about which specific objectives the profession of education should strive for as it moves in the direction of the achievement of long range aims.

d. The general aim of education is more education. Education in the broadest sense can be nothing else than the changes made in human beings by their experience. Participation by students in the formation of aims and objectives is essential to generate the all-important desired interest required for the finest educational process to occur. Social efficiency (i.e., societal socialization) should be considered the general aim of education. Pupil growth is a paramount goal. This means that the individual is placed at the center of the educational experience.

e. The aim of education is the acquisition of verified knowledge of the individual’s environment. This aim recognizes the value of content as well as the activities involved; and also takes into account the external determinants of human behavior. Education is the acquisition of the art of the utilization of knowledge. The primary task of education is to transmit knowledge, knowledge without which civilization could not continue to flourish. Some holding this philosophy believe that the good life emanates from cooperation with God's grace, and believe further that the development of these virtues is obviously of greater worth than learning or anything else.

f. Through education the developing organism becomes what it latently is. All education has a religious significance, the meaning of which is that there is a "moral imperative" on education. As the person's mind strives to realize itself, there is the possibility of the Absolute within the individual mind. Education should aid the child to adjust to the basic realities (the spiritual ideals of truth, beauty, and goodness) that the history of the race has furnished us. The basic values of human living are health, character, social justice, skill, art, love, knowledge, philosophy, and religion.
Scoring Instructions

A. Check your answers with the following Score Sheet. With each question write in the appropriate number of points scored (as plus or minus) where indicated.

<table>
<thead>
<tr>
<th>Question</th>
<th>Question</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. a. +3</td>
<td>6. a. -2</td>
</tr>
<tr>
<td>b. +2</td>
<td>b. +2</td>
</tr>
<tr>
<td>c. +1</td>
<td>c. -1</td>
</tr>
<tr>
<td>d. -1</td>
<td>d. +1</td>
</tr>
<tr>
<td>e. -2 score</td>
<td>e. +3 score</td>
</tr>
<tr>
<td>f. -3</td>
<td>f. -3</td>
</tr>
</tbody>
</table>

| 2. a. +3 | 7. a. +2 |
| b. +1    | b. -1    |
| c. -2    | c. -2    |
| d. +2    | d. +1    |
| e. -1 score | e. -3 score |
| f. -3       | f. +3       |

| 3. a. -3 | 8. a. +2 |
| b. -2    | b. -1    |
| c. -1    | c. -2    |
| d. +1    | d. +1    |
| e. +2 score | e. -3 score |
| f. +3       | f. +3       |

| 4. a. -3 | 9. a. +1 |
| b. +3    | b. -1    |
| c. -2    | c. +2    |
| d. +1    | d. -3    |
| e. +2 score | e. +3 score |
| f. -1       | f. -2       |

| 5. a. +3 | 10. a. -2 |
| b. -2    | b. +2    |
| c. +1    | c. -3    |
| d. -3 score | d. -1 score |
| e. +2       | e. +1       |
11. a. -2  
b. +1  
c. +3  
d. -1  
e. +2  
f. -3  

14. a. -3  
b. +3  

c.  
d.  
e.  
f.  

12. a. +3  
b. -3  
c. -2  
d. +1  
e. -1  
f. +2  

15. a. -3  
b. +3  

c.  
d.  
e.  
f.  

13. a. -3  
b. +3  

c.  
d.  
e.  
f.  

16. a. -3  
b. +3  

c.  
d.  
e.  
f.  

17. a. -1 (Existentialistic)  
b. -2 (Somewhat Progressive)  
c. -0 (Analytic)  
d. -3 (Progressive)  
e. +3 (Traditional (including Strongly Traditional Elements))  
f. +2 (Traditional)  

B. Add your plus (+) scores together (if any)........Total = ______

C. Add your minus (-) scores together (if any).......Total = ______

D. Subtract the smaller score (plus or minus) from the larger one.

It may be, of course, that you will have just one cumulative plus or minus score. In this case, no subtraction is necessary.

Your final total could conceivable be zero (0).
It is more likely, however, that it will either be plus “something” (e.g., plus [+] 9) or minus “something” (e.g., minus (-) 14.

E. The result is your Socio-Political Quotient (either conservative + SPQ or liberal - SPQ).

Note: Of course, this is not a good bad score--whatever it is!

Discussion

Your score could range from plus 51 to minus 51. There is a world of difference between these two extremes. The scale below is a rough approximation indicating the range of socio-political “positions.” Six such positions have been identified for the purposes of this self-evaluation questionnaire.

It has been argued that a country needs both socio-political conservatives and liberals. Progressives are anxious to see implemented what they regard as beneficial, while conservatives want to make certain that such change being recommended is desirable and possibly beneficial before they accept it.

A score somewhere around the zero (0) mark is difficult to assess. It probably indicates someone who is a middle-of-the-road person, perhaps a fence sitter on controversial issues. However, it might indicate someone who has varying positions on both sides of the spectrum--and whose scores simply balance each other out. This would be the position of an eclectic, but not what has been termed a patterned eclectic.

+36 to +48 = (Reactionary)
+22 to +35 = (Conservative)
+7 to +21 = (Moderate Conservative)
+6 to -6 = (Middle of the Road: Eclectic or Maverick?)
-7 to -21 = (Moderate Liberal)
-22 to -35 = (Liberal)
-36 to -48 = (Radical)
APPENDIX C
Evaluation of Performance
(a sample only!)

Weighting of the various evaluative components in this course has been determined by the instructor with advice from students over the years. The weighting used most recently is shown below. If these weightings, for some reason, seem inappropriate to you, please discuss these feelings with the instructor (they are not "etched in stone"!). The following, then, are the suggested quizzes, presentations, term paper, and exam explanations:

1. After the first day of class, members of the class are asked to complete the philosophical, self-evaluation checklist at the back of the course text (Appendix A).

2. After the second day of class, members of the class are asked to complete the socio-political evaluation device at the back of this text (Appendix B).

   Note: How you respond ("score") on these evaluative devices has absolutely nothing to do with any grade you might attain in this course experience. The responses are personal! If you wish to disclose any or all of them to others, that is your decision. The purpose of both of these "personal assessments" above is to assist the student to learn where he/she "fits" on one or the other spectra devised by the author. Because of the subjectivity of the subject at hand, there are NO right or wrong answers! The underlying aim of these exercises is to help the student achieve logical consistency in his/her stance (or at least to understand any inconsistencies that may exist).

2. Each class member shall submit--on the first day of the second week--a writing sample. In your own handwriting, on no more than one side of one page, explain your expectations for the course experience.

3. On the second day of Week #2, a short quiz will be given to cover the philosophical terms defined in the Glossary.

   (10 pts. out of 100 pts.)

4. Students will be asked to take part in a panel presentation covering the persistent historical problems listed on pages 1-2 of course outline. (Alternately, students may be assigned to debates about controversial problems and issues.) The number of presentations by any one person will depend on class size.

   (20 pts. out of 100 pts.)
5. Students shall each submit a term paper of no more than 15 double-spaced, typewritten pages. The term paper must contain five sections or subdivisions as follows: (1) introduction, (2) philosophy of life and/or religion, (3) philosophy of education, (4) physical activity education philosophy, and (5) a concluding, evaluative statement. (35 pts. out of 100 pts.)

6. There will be a final examination. This examination will include two parts equally divided as to weighting. Part I will include the identification of particular philosophical positions or stances in relation to the persistent historical problems. Part II will consist of matching questions based on outside readings and class discussion about them. (30 pts. out of 100 pts.)

7. Class participation (admittedly a subject component) (5 pts. out of 100 pts.)

Total = 100 pts.

Note: The following are samples of tables, charts, and explanations that may be used to assist class members in understanding and keeping track of the several assignments described above.

I. INTRODUCTION TO SPORT & PHYSICAL EDUCATION PHILOSOPHY
(PE 390A--FALL TERM.)

Listing of Panel Participants (3:30-4:20 p.m., Wednesdays)

<table>
<thead>
<tr>
<th>WEEK</th>
<th>TOPIC</th>
<th>BACKGROUND</th>
<th>TRADITIONAL</th>
<th>PROGRESSIVISTIC</th>
</tr>
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<tbody>
<tr>
<td>#3</td>
<td>Values/Norms</td>
<td>Leger</td>
<td>Cruickshanks</td>
<td>Sine</td>
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<td></td>
<td>(Sept. 24)</td>
<td>(Andrew)</td>
<td>(Nadine)</td>
<td>(Carol)</td>
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<tr>
<td>#4</td>
<td>Politics</td>
<td>Fischer</td>
<td>Heaven</td>
<td>Sinning</td>
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<tr>
<td></td>
<td>(Oct. 1)</td>
<td>(Jeff)</td>
<td>(Jim)</td>
<td>(Terry)</td>
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<tr>
<td>#5</td>
<td>Nationalism</td>
<td>Sanders</td>
<td>Pinto</td>
<td>Magennis</td>
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<tr>
<td></td>
<td>(Oct. 8)</td>
<td>(Tim)</td>
<td>(Barb)</td>
<td>(Colleen)</td>
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<tr>
<td>#6</td>
<td>Economics</td>
<td>Good</td>
<td>Jones</td>
<td>Cameron</td>
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<td></td>
<td>(Oct. 15)</td>
<td>(Shannon)</td>
<td>(Ian)</td>
<td>(Nanci)</td>
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<tr>
<td>#7</td>
<td>Religion</td>
<td>Epp</td>
<td>de Haan</td>
<td>Scott</td>
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<td>(Oct. 22)</td>
<td>(Darrell)</td>
<td>(Kim)</td>
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<td>Ecology</td>
<td>Chapman</td>
<td>Duffy</td>
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<td></td>
<td>(Oct. 29)</td>
<td>(Chris)</td>
<td>(Ron)</td>
<td>(Dan)</td>
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<td>#9</td>
<td>Management</td>
<td>Fischer</td>
<td>Masterson</td>
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<td></td>
<td>(Oct. 29)</td>
<td>(Jeff)</td>
<td>(Elaine)</td>
<td>(Jim)</td>
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<td>#</td>
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<td>Presenter 3</td>
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<tr>
<td>#10</td>
<td>Program Development (Nov. 5)</td>
<td>Thomson Leslie</td>
<td>Scott (Steve)</td>
<td>Sebalj (Sally)</td>
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<tr>
<td>#11</td>
<td>Instructional Methodology (Nov. 5)</td>
<td>Westlake (Lea)</td>
<td>Van Wynsberghe (Rob)</td>
<td>Scott (John)</td>
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<tr>
<td>#12</td>
<td>Professional Preparation (Nov. 12)</td>
<td>Jones (Ian)</td>
<td>Nolan (Heather)</td>
<td>Gammal (Paul)</td>
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<tr>
<td>#13</td>
<td>The Healthy Body (Nov. 12)</td>
<td>Steiner (Karen)</td>
<td>Whyte (Andrea)</td>
<td>McKenzie (Chris)</td>
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<tr>
<td>#14</td>
<td>The Role of Minorities (Nov. 19)</td>
<td>Whyte (Andrea)</td>
<td>Nolan (Heather)</td>
<td>Westlake (Lea)</td>
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<tr>
<td>#15</td>
<td>Amateurism, Semiprofessional and Professional</td>
<td>Bedecki (Dayna)</td>
<td>McKenzie (Chris)</td>
<td>Scott (Steve)</td>
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<tr>
<td>#16</td>
<td>Place of Dance (Nov. 26)</td>
<td>Epp (Darrell)</td>
<td>Freeze (Doug)</td>
<td>Reid (Dan)</td>
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<tr>
<td>#17</td>
<td>Use of Leisure (Nov. 26)</td>
<td>deHaan (Kim)</td>
<td>Cameron (Nanci)</td>
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<td>#13</td>
<td>Concept of Progress (Dec. 3)</td>
<td>Flumerfelt (Robin)</td>
<td>Sebalj (Sally)</td>
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</table>
II. DEBATE FORMAT TIPS

1. WHY WE USE DEBATING AS AN INSTRUCTIONAL TECHNIQUE.

- WE NEED TO BECOME "COMMUNICATION PRO'S."
- LEARN TO SPEAK FROM OUTLINED NOTES.
- OPPORTUNITY TO ORGANIZE THOUGHTS IN LOGICAL SEQUENCE.
- WORK COOPERATIVELY WITH A PARTNER.
- PRESENT MATERIAL INTERESTINGLY IN FRONT OF PEERS.
- REFUTE OPPONENTS' ARGUMENTS UNDER A DEGREE OF PRESSURE.

2. THE PROCEDURAL PATTERN TO BE FOLLOWED:

- TOPIC ON BLACKBOARD, AS ARE NAMES, ORDER OF INVOLVEMENT, AND WHETHER AFFIRMATIVE OR NEGATIVE TEAM.
- SPEAKER MAY BE DEBATING ON SIDE HE/SHE DOESN'T BELIEVE!
- TYPICALLY TWO CONSTRUCTIVE (AFFIRMATIVE) TALKS AND TWO REBUTTAL (NEGATIVE) TALKS OF SEVEN MINUTES EACH; CONCLUDE WITH ONE NEGATIVE REBUTTAL AND ONE AFFIRMATIVE REBUTTAL OF FIVE MINUTES EACH.
- CLASS MEMBERS WILL BE ASKED TO EVALUATE CONSTRUCTIVELY ON A WRITTEN FORM.

NOTE: EVALUATION SHOULD BE BASED ON REASONABLE PROOF PRESENTED IN AN INTERESTING, UNDERSTANDABLE MANNER; NEW CONSTRUCTIVE ARGUMENT MAY NOT BE INTRODUCED DURING REBUTTAL PERIOD.

- A VOTE WILL BE TAKEN TO SEE WHICH TEAM "WON" THE DEBATE. (A MAJORITY WINS.)

3. STRATEGY AND TACTICS

- AFFIRMATIVE SHOULD DEFINE TOPIC, BUT NEGATIVE DOESN'T NECESSARILY HAVE TO ACCEPT THIS DEFINITION.
- AFFIRMATIVE SHOULD DEMONSTRATE THAT PROPOSED PLAN WOULD BE DESIRABLE IF ADOPTED. (BE CAREFUL TO STAY WITHIN TOPIC'S LIMITS.)
- NEGATIVE SHOULD CONCENTRATE ON SHOWING LOOPHOLES AND DEFECTS OF THE PROPOSAL. (IF COUNTERPLAN IS PROPOSED, THIS SHOULD BE PROVED TO A REASONABLE DEGREE)
- BOTH SIDES SHOULD BE SCRUPULOUSLY HONEST ABOUT FACTS PRESENTED.
- FIRST AFFIRMATIVE STATES MAIN POINTS OF ARGUMENT AND RAISES A FEW CRUCIAL QUESTIONS.
- FIRST NEGATIVE LISTS OBJECTIONS AND SUMMARIZES; IF TIME PERMITS, TRY TO REFUTE STRONGEST POINTS.
- SECOND AFFIRMATIVE REITERATES ADVANTAGES, BUT THEN MUST TRY TO REFUTE NEGATIVE'S LISTING OF ARGUMENTS' DEFECTS.
- SECOND NEGATIVE FOLLOWS SECOND AFFIRMATIVE'S APPROACH, BUT ON OPPOSITE SIDE.
- OPENING SPEAKERS SHOULD BE THE REBUTTAL SPEAKERS; SUMMARIZE WHAT YOUR TEAM HAS SOUGHT TO DO; FINISH WITH STRONG POSITIVE/NEGATIVE STATEMENTS; *REFUTE AND SUMMARIZE!*
### III. INTRODUCTION TO PHYSICAL ACTIVITY EDUCATION AND SPORT PHILOSOPHY

*(PE 390A--Fall Term)*

Listing of Debate Participants (2:30-3:20 p.m., Wednesdays)

<table>
<thead>
<tr>
<th>Week</th>
<th>Topic</th>
<th>Affirmative</th>
<th>Negative</th>
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<tr>
<td>#3</td>
<td>#1/Violence, etc.</td>
<td>Cossitt/McFarlane vs. deHaan/Freeze</td>
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<td>#4</td>
<td>#2/Spirit of Rules</td>
<td>Jessome/Agnew vs. Reid/Gibson</td>
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<tr>
<td>#5</td>
<td>#3/Use of Drugs</td>
<td>Sine/Matthews vs. Tisdale/Steiner</td>
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<td>(Oct. 14)</td>
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<td>#6</td>
<td>#4/Personality Traits</td>
<td>Helson/Elliott vs. Pexman/Hubbard</td>
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<td>(Oct. 21)</td>
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<td>#7</td>
<td>#5/Strikes</td>
<td>Gray/Siamon vs. McRae/Panago</td>
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<td>(Oct. 28)</td>
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**Reminder:** Week #8, November 4--No debate!

| #9    | #6/Athletic Scholarships  | McIntosh/Delong vs. Eisenberg/Ashwood |
| (Nov. 11)         |                           |                                 |
| #10   | #7/Scholastic Average     | Pigeon/MacDonald vs. Melville/Dallier |
| (Nov. 18)         |                           |                                 |
| #11   | #8/Coaching Ethics        | Plust/Meulemeest vs. Houlding/Leonard |
| (Nov. 25)         |                           |                                 |
| #12   | #9/Elite Sport            | Beall/Pelton vs. Jagodinski/Skain  |
| (Dec. 1)          |                           |                                 |
IV. "A Suggested Approach to Case Analysis of Ethical Problems"

a) Determination of main problem after consideration of the various sub-problems.

b) Analysis of the main problem applying the "triple-play approach" (from R. Fox) as integrated with the layout of the argument (S. Toulmin).

c) Analyze the various personalities and their relationships.

d) Formulation of only those alternative solutions to the ethical problem that appear to be relevant, possible, and meaningful.

e) Elaboration of the proposed alternative solutions involving the framing of warranted predictive statements (i.e., both pros and cons).

f) Selection of the preferred alternative solution (including initial tentative testing of the proposed solution before actual implementation.

 g) Assessment and determination of currently useful generalizations or "principles" for possible future use in similar situations.
A dual citizen of Canada and the United States, Dr. Zeigler has taught, coached, researched, and administered programs at four universities. (Western Ontario [twice]; Illinois, UIUC; Michigan, Ann Arbor; and Yale.) He has published 46 books and 426 articles. The top six awards in his field in North America have been bestowed on him. He has received three honorary doctorates and is listed in Who’s Who in Canada, Who’s Who in America, & Who’s Who in the World.

This text is designed to help the prospective physical activity educator/coach develop a thoughtful philosophic perspective of physical activity education (including educational sport). In the process the student will also come to understand aspects of the field’s historical background as a developing academic field and discipline.

The field is called sport and physical education in the United States currently, but it is designated as physical and health education in Canada. The term used most often worldwide is physical education and sport.

Unfortunately, as we move into the 21st century, despite the obvious importance of a sound theoretical and applied philosophic stance for a prospective teacher/coach, there has been a shift away from a required course experience in the philosophy of physical activity education within the professional curricula of colleges and universities. This decline appears to have taken place since the adoption in the 1970s of an almost pure (analytic) philosophical approach in this course of the curriculum to the detriment of almost any applied philosophic endeavor.

As the student develops an understanding about his/her chosen life work as a professional educator, it is essential that self-examination takes place about one’s fundamental beliefs. This should be carried out more carefully than ever before. If this is done conscientiously through the knowledge and experiences provided in this text, the result should be an under-girding personal philosophy that is sound, consistent, and logical. The resultant overall (life) philosophic stance should then be as consistent as possible as it influences that part of the teacher’s philosophy that relates to one’s chosen profession as an educator.

Physical activity education, including what is here called educational sport, is a field that is facing one more “crossroad situation” in its torturous history I believe firmly that **THERE IS A GREAT NEED FOR THIS BOOK.**