

UNIVERZITA KARLOVA V PRAZE
Fakulta tělesné výchovy a sportu

**Návrh semestrálního kurzu vybraných témat filosofie sportu
pro výuku v anglickém jazyce**

Diplomová práce

Vedoucí diplomové práce: PhDr. Irena Martínková, Ph.D.

Katedra: základů kinantropologie a humanitních věd

Zpracovala: Martina Klímová

Obor: Tělesná výchova – Anglický jazyk

Srpen 2006

ABSTRAKT:

Návrh semestrálního kurzu vybraných témat filosofie sportu pro výuku v anglickém jazyce

Cíle práce: Diplomová práce je zaměřena na vytvoření návrhu sedmi devadesátiminutových seminářů pro zahraniční studenty Fakulty tělesné výchovy a sportu, Univerzity Karlovy, primárně pro účastníky programu Socrates. Záměrem práce je vytvořit kompletní podklady k semestrálnímu kurzu vybraných témat z filosofie sportu zpracované v anglickém jazyce. Cílem je vytvořit optimální strukturu a charakter výuky založený na aktivitě studentů, na dovednosti formulovat svůj názor a vést diskusi k tématu. Diskuse k zadaným filozofickým problémům jsou založeny na pluralitě možných pohledů.

Klíčová slova: Filosofie, sport, etika, tělesné postižení, olympismus, násilí, existencialismus, východní kultura.

THESIS ANNOTATION:

Project of Semestral Course from Selected Topics of Philosophy of Sport for English Speaking Classes

The aim of the thesis is to create a project of seven ninety-minute-long seminars for foreign students at Faculty of Sport and Physical Education, Charles University, primary for Socrates students.

The desirable goal is to produce a basic data for a semestral course of selected topics from Philosophy of Sport. The intention is to work out an optimum structure and character of the course, where the students will be active, they will learn to express their ideas and views and will lead discussions on selected topics and find different aspects of certain philosophical problems.

Key Words: Philosophy, Sport, Ethics, Disability, Olympism, Violence, Existentialism, Eastern Culture.

Touto cestou bych chtěla poděkovat PhDr. Ireně Martínkové, Ph.D. za vedení práce a za cenné rady. Dále děkuji mým přátelům za trpělivost, připomínky a podporu. Děkuji.

Prohlašuji, že jsem diplomovou práci zpracovala samostatně a použila jsem pouze literaturu uvedenou v seznamu bibliografické citace.

Klímová

Martina Klímová

Svoluji k zapůjčení své diplomové práce ke studijním účelům.

Prosím, aby byla vedena přesná evidence vypůjčovatelů, kteří musejí pramen převzaté literatury řádně citovat.

Jméno a příjmení: Číslo obč. průkazu: Datum vypůjčení: Poznámka:

OBSAH

1.1 CÍLE PRÁCE	2
1.2 ÚVOD	2
1.3 METODOLOGIE	4
1.3.1 Kvalitativní výzkum	4
1.3.1.1 Skupinový interview	4
1.3.1.2 Strukturovaný rozhovor se zahraničními studenty	5
1.3.2 Shromažďování informací z literatury	6
2.1 INTRODUCTION TO PHILOSOPHY OF SPORT	7
2.2 INTRODUCTION TO PHILOSOPHY OF SPORT: PRACTICAL PART	16
3.1 SPORT ETHICS	22
3.2 SPORT ETHICS: PRACTICAL PART	28
4.1 DISABILITY AND SPORT	38
4.2 DISABILITY AND SPORT: PRACTICAL PART	43
5.1 REVIVAL OF OLYMPIC GAMES AND OLYMPISM	47
5.2 REVIVAL OF OLYMPIC GAMES AND OLYMPISM: PRACTICAL PART	55
6.1 VIOLENCE IN SPORT	61
6.2 VIOLENCE IN SPORT: PRACTICAL PART	66
7.1 DEATH AND HIGH RISK SPORTS	73
7.2 DEATH AND HIGH RISK SPORTS: PRACTICAL PART	78
8.1 DIFFERENCE BETWEEN THE WESTERN AND EASTERN APPROACH TO SPORT AND PHYSICAL EDUCATION	82
8.2 DIFFERENCE BETWEEN THE WESTERN AND EASTERN APPROACH TO SPORT: PRACTICAL PART	90
ZÁVĚR	95
Appendix 1	96
Appendix 2	97
Seznam literatury	98

1.1 CÍLE PRÁCE

Cílem této diplomové práce je vytvořit podklady k semestrálnímu kurzu vybraných témat filosofie sportu. Záměrem je vytvořit optimální strukturu a charakter výuky podle moderního přístupu, který je založený na aktivitě studentů, na dovednosti formulovat svůj názor a vést diskusi k tématu. Diskuse k zadaným filosofickým problémům jsou založeny na pluralitě možných pohledů.

1.2 ÚVOD

O tématu diplomové práce jsem začala uvažovat během studia na University of Surrey Roehampton v zimním semestru 2001/2002 v rámci programu Sokrates. Po rozhovoru s několika zahraničními studenty jsem zjistila, že jeden z hlavních důvodů, proč o studium na FTVS UK je z jejich strany menší zájem, je právě nedostatečná nabídka předmětů vyučovaná v anglickém jazyce. Mezi předměty, o které dotázaní studenti projeví zájem, byla také filosofie sportu. Jelikož mě samotnou tento předmět velmi zajímal, rozhodla jsem se, že pod vedením PhDr. Ireny Martínkové, PhD. připravím semináře k předmětu filosofie sportu v rozsahu jednoho semestru. Práci jsem zpracovala v anglickém jazyce, aby mohla sloužit nejen jako zásobník cvičení pro vyučující, ale i jako studijní materiál pro studenty. Semináře jsou určeny jak pro studenty ze zahraničí, kteří přijeli studovat na FTVS UK jednosemestrálně nebo na víceleté studium, tak pro studenty z České republiky, kteří mají zájem o kurz v anglickém jazyce.

Výstupem práce bude návrh kurzu "Selected topics of philosophy of sport" (Vybraná témata filosofie sportu) v rozsahu jednoho semestru s dotací dvě vyučovací hodiny každý druhý týden, což znamená návrh sedmi devadesátiminutových seminářů. Obsah jednotlivých seminářů jsem vybrala na základě skupinového interview na mezinárodní konferenci, Movement – The Art of Life I, konané v roce 2004 na FTVS UK a na základě strukturovaných rozhovorů se zahraničními studenty FTVS v letním semestru 2006.

Vybrala jsem sedm témat týkajících se filosofie sportu. Jelikož jsem se z rozhovorů se zahraničními studenty dozvěděla, že se většinou setkávají s předmětem filosofie sportu

poprvé, rozhodla jsem se kurz uvést kapitolou Introduction to Philosophy of Sport (Úvod do filosofie sportu), která má studentům poskytnout základní informace a vhled do problematiky filosofie sportu. Další kapitoly se zabývají tématy jako je sport ethics (sportovní etika); disability and sport (lidé s tělesným postižením a sport); revival of Olympic Games and Olympism (obnovení Olympijských her a olympismus); violence in sport (násilí ve sportu); death and high risk sports (vysoce rizikové sporty a jejich souvislost se smrtí); a na závěr difference between Western and Eastern approach to physical education (rozdíly v koncepci tělesné výchovy v západní a východní kultuře). Jednotlivé kapitoly nejdou do hloubky daného problému. To by s přihlédnutím k rozsahu této práce nebylo možné. Jejich účelem je přiblížit studentům vybranou problematiku z filosofie sportu a formou interaktivního přístupu v nich vzbudit o tuto problematiku zájem. Pokud se studenti budou chtít k tématu dozvědět více, mohou se obrátit na literární a internetové zdroje, které jsou doporučeny v závěru odpovídající kapitoly.

Každé téma je rozděleno na dvě části: část teoretická, jejímž účelem je podat teoretické zázemí, z kterého vycházím při zpracování druhé části - praktické. Teoretické části podávají stručné seznámení s příslušným tématem. Objasňují základní pojmy a terminologii a předkládají pluralitu pohledů na danou problematiku. Materiál pro zpracování teoretických částí jsem čerpala z pramenů uvedených v seznamu literatury.

Praktické části jsou určeny pro využití v hodině a vyžadují aktivní účast studentů. Jednotlivé praktické části nabízejí například relevantní otázky k diskusi, témata k formulaci vlastního názoru, modelové situace, kdy studenti budou rozhodovat o možném řešení, ale také tělesná cvičení, která se liší svým charakterem od cvičení běžně řazených do školní tělesné výchovy. Praktická cvičení jsem vytvářela na základě konzultací s vyučujícími filosofie sportu a na základě rešerše literárních a internetových zdrojů.

Při psaní práce jsem přihlížela ke skutečnosti, že studenti většinou nejsou angličtí rodilí mluvčí a jejich jazykové schopnosti jsou na různé úrovni. Snažila jsem se proto vyvarovat složitých výrazů a psát práci jednodušší, srozumitelnou formou. Termíny, které by mohly studentům způsobovat problémy, jsou vysvětleny v teoretické části.

1.3 METODOLOGIE

Pro zpracování této práce jsem využila metody kvalitativního výzkumu a prostudování literatury, která se zabývá filosofií sportu.

1.3.1 Kvalitativní výzkum

Podle Strausse a Corbinové (1999) termín kvalitativní výzkum používáme pro jakýkoliv výzkum, jehož výsledků se nedosahuje pomocí statistických procedur nebo jiných způsobů kvantifikace. Z metod kvalitativního výzkumu jsem použila skupinový interview a strukturovaný rozhovor.

1.3.1.1 Skupinový interview

“Účastníci interview tvoří obvykle poměrně homogenní skupinu. Mají reflektovat otázku, kterou jim položí tazatel. Účastníci slyší odpovědi ostatních a přitom dělají dodatečné poznámky mimo své dosavadní odpovědi. Není nutné, aby se ve skupině dosáhlo nějakého souhlasu. Ani není nutné, aby se došlo k rozporům“ (Hendl, 1997).

Dne 17. září 2004 jsem se zúčastnila 1. ročníku mezinárodní vědecké filosofické konference s názvem *Movement – the Art of Life I*, která se konala v Praze na Fakultě tělesné výchovy a sportu. V rámci mého příspěvku jsem přednesla cíle a záměr mé diplomové práce a metody, které chci použít k získání informací (Klímová, 2004, s. 34-36). Využila jsem přítomnosti osobností zabývajících se otázkami filosofie sportu a uskutečnila skupinový interview. Účastníci vyjádřili své názory na otázky týkající se 1) obsahu a témat jednotlivých seminářů a 2) vyučovacích metod a praktických cvičení, které bych mohla v práci použít (viz. Appendix 1). V druhé otázce se všichni respondenti shodli, že výběr vyučovacích metod záleží na charakteristice konkrétní skupiny studentů. Z tohoto důvodu praktická část jednotlivých kapitol není myšlena jako striktní tematický plán vyučovací hodiny, ale jako zásobník cvičení, který poskytuje prostor pro úpravy, doplnění a přizpůsobení potřebám studentů.

Skupinového interview se zúčastnili:

PhDr. Miloš Bednář, Katedra základů kinantropologie a humanitních věd, Fakulta tělesné výchovy a sportu, Karlova Univerzita, Praha

Mgr. Lukáš Dastlík, Katedra psychologie, Fakulta tělesné výchovy a sportu, Karlova Univerzita, Praha

PhDr. Irena Martínková, Ph.D., Katedra základů kinantropologie a humanitních věd, Fakulta tělesné výchovy a sportu, Karlova Univerzita, Praha

Arno Müller, Department of Sport and Movement Sciences, University of Erfurt, Germany, Co-worker and PHD-student, Philosophy-/Pedagogy of Sport

Paul Norcross, Carlton Brick, Faculty of Social Science, University of Paisley, UK

PhDr. Jitka Vařeková, Ph.D., Katedra zdravotní TV a tělovýchovného lékařství, Fakulta tělesné výchovy a sportu, Karlova Univerzita, Praha

1.3.1.2 Strukturovaný rozhovor se zahraničními studenty

Po zvážení efektivity a návratnosti dat jsem zvolila strukturovaný rozhovor. Podle Hendla (1997) strukturovaný rozhovor sestává z řady pečlivě formulovaných otázek, na které mají odpovědět jednotliví informanti. Technika rozhovoru je charakterizovaná přímým kontaktem tazatele a dotazovaného. Cílem rozhovoru je získat od dotazovaných lidí informace, které mohou být různého charakteru. Tomu se musí přizpůsobit organizace a charakter rozhovoru (Ferjenčík, 2000).

V našem případě měl strukturovaný rozhovor orientační charakter. Jeho cílem bylo zjistit velikost zájmu zahraničních studentů o seminář filosofie sportu, jaké zkušenosti s filosofií sportu mají studenti ze svých domácích univerzit, jaká témata by takový kurz měl podle nich obsahovat a jestli by jim jejich domácí univerzita uznala kredity získané za tento kurz (viz Appendix 2).

Během letního semestru 2006 jsem kontaktovala deset zahraničních studentů studujících na Fakultě tělesné výchovy a sportu Univerzity Karlovy většinou v rámci programu Socrates. Při rozhovorech jsem zjistila, že studenti mají o předmět filosofie sportu zájem. Ani jeden z dotazovaných se s tímto předmětem ve výuce ještě nesetkal. Domácí univerzita by jim kredity uznala minimálně v sedmi případech, ostatní si nebyli jistí. Odpovědi, ohledně témat o které by studenti měli zájem, jsem brala v úvahu při výběru témat pro hlavní část této práce.

1.3.2 Shromažďování informací z literatury

Pro vypracování teoretické části bylo třeba nastudovat nejrůznější domácí i zahraniční literaturu věnující se příslušným tématům. Prameny jsem hledala především v monografiích a učebnicích, posloužily mi také odborné časopisy nebo elektronické databáze.

Na základě seznámení se s teorií z české i zahraniční literatury a internetu jsem získala základní informace k jednotlivým tématům a inspiraci k vytvoření zásobníku praktických cvičení.

2.1 INTRODUCTION TO PHILOSOPHY OF SPORT

Introduction

This chapter deals with a young philosophical discipline called philosophy of sport. First, it focuses on philosophy as such and gives a brief outline of its historical development. Second, it focuses on the notion of sport, mainly from the philosophical point of view, and discusses differences between play, games, and sport. Third, it gives a short introduction to the philosophy of sport and the topics of its interest. The final part states reasons why the term “philosophy of sport” is often considered as an inappropriate name for the field of study and gives a few examples of terms preferred by various authors.

People in all times have asked themselves questions such as: Is there life after death? Why do we exist? What is the sense of the world? Why I am I and not somebody else? Is there some higher purpose or deeper meaning behind everything that is going on in this world? And mainly: How should we lead our lives? For each question you can find many different answers throughout the history. There is rarely only one and the right one. Yet, it may be useful to read answers to the questions by various people and philosophers. It may help us to form our own view of the world.

Philosophy

Philosophy represents a new way of thinking that came into being in Greece around 600 BC. Before that people found answers to their questions in various religions. Such religious answers were transmitted from generation to generation in myths. Myth is a story about gods and it explains why life is as it is. Generally, it is said that philosophy came into being when people overcame mythical thinking. In myths, people did not ask questions. Answers were given before questions. On the contrary, philosophy is distinguished by asking. Thus philosophy is the world of uncertainty in opposition to the former world of certainty (Petříček, 1997, p. 7).

The term “philosophy” comes from the Greek word *philo-sophia*, which means “love of or desire for wisdom”. People tend to imagine different meanings under the term philosophy. It very much depends on the times, culture and its tradition. Many ancient Greek philosophers made the distinction between the desire for wisdom, as opposed to the desire for material things, vices, and the satisfaction of bodily desires. Wisdom was understood in terms of virtue, as what is good and what is beautiful.

There are two original sources of philosophy: wonder and doubt. Some ancient philosophers, who lived about 2500 years ago, believed that philosophy resulted from human wonder. They claimed that people found it so interesting that they existed, that philosophical questions emerged on their own. Plato in the dialogue *Thaitétos* (155 d) states that wonder is an attitude of a person who loves truth. According to him, there is no other beginning of philosophy than that. Thus *Iris* (philosophy) is the daughter of *Thauma* (wonder) (Plato cited in Anzenbacher, 1990). Aristotle followed the same idea when he said: “Like today, so ages ago people began to philosophise because they wondered at something....He, who doubts and wonders, knows about his unknowing. ...So, people began to philosophise to avoid unknowing”¹ (Anzenbacher, 1990, p. 18). Therefore, according to the ancient philosophers, the only thing we need to be good philosophers is the ability to wonder. All children do have this ability, but as they grow up, they lose it. Therefore, if we want to be philosophers we should be able to wonder and marvel at every simple thing.

However, as soon as we satisfy our wonder by knowing, we start to doubt about our knowledge. During our life we gather a lot of knowledge, but we find out that we cannot be sure about anything. To overcome our doubts means to philosophise. Therefore, it is necessary to search for some unquestionable certainty. The well-known Descartes’ sentence: “I think, therefore I am” (Descartes, 2001) appeared to Descartes unquestionable only when he questioned everything else.

It is nearly impossible to define philosophy and its subject. Philosophy is not a notion that could be defined forever. This notion is conditioned historically and is still

¹ “Jako dnes tak v dřívějších dobách lidé počali filozofovať, pretože se něčemu divili....Ten, kdo pochybuje a diví se, má vědomí nevědomosti....Lidé tedy filozofovali, aby unikli nevědomosti.”

developing. The term philosophy covers problems that emerged during the human development, and attempts for their solution. In different times and with different philosophers, philosophy dealt with various issues: for example with the theory of knowledge (where are the roots of knowledge, what are its limits and possibilities), human existence, ethics (what is good and what is bad), or theology.

According to Jaspers (1991), philosophy represents critical exploration in which people participate by their whole being. People cannot live without philosophy. It is omnipresent. It spreads among people in proverbs, traditional sayings and at the beginning in myths. The essence of philosophy is searching for truth, not having it. To philosophise means to be on the way. In philosophy, questions are more important than answers and each answer becomes a new question. We can learn what philosophy is only by experience.

Anzenbacher (1990) claims that philosophy is nothing new to us. Everyone has already philosophised, as a child for example. Philosophy begins with questions that arise when a familiar everyday world suddenly loses its commonplace and becomes a problem to marvel at.

According to Peregrin (2003), philosophy deals with such questions that science does not want to engage in, but that still occupy our mind. Originally, these were all general questions about us and the world around us (because originally there was no science to explain them). He claims that philosophy is an area between art and science. It differs from art in that it gives explicit answers to explicit questions. It differs from science in that it answers questions, to which we cannot apply a methodological approach of a scientific field. Such questions (from a scientific point of view) often seem unanswerable.

Sport, play, games

As far as sport is concerned, we also find a great number of attempts to express what sport and the essence of sport is. However, no consensus have been made about it. Everyone from their own experience can at least feel what sport is for them but to define sport in its whole depth and width is a difficult task.

From the historical point of view, the word “sport” comes from the Latin word “disportare”, later from old French “désporter” and English “disport”, which was later shortened to sport. The term *sport* first appears at the beginning of the 14th century to describe activity whose purpose is active or passive entertainment, enjoyment, relaxation, and distraction in one’s free time. Nevertheless, it is believed that such activities are as old as humankind, at least as far as play is concerned. Even the prehistoric nations like (Babylonians, Persians, Syrians) organized horse-riding and hunting games, which served as preparation for living and fighting the enemies. Also in ancient Egypt, spectacular festivals were very popular. People gathered to see dancers, jugglers, acrobats, or even swimmers and rowers.

From the philosophical point of view, sport has been often classified as play or game. Let us therefore focus on these terms, their basics characteristics and what distinguish one from the other. Playing was defined by Huizinga, a Dutch cultural historian, as “....a voluntary activity or occupation exercised within certain fixed limits of time and place, according to rules freely accepted but absolutely binding, having its aim in itself and accompanied by a feeling of tension, joy, and the consciousness that is different from ordinary life” (Huizinga cited in Levski, 2003, p. 18). For Huizinga, play does not stay apart from other human activities. On the contrary, it is a way in which we can follow any kind of activity. The essence of play is the element of fun. When people play they put aside the pressure of the rules that govern their ordinary life. There are certain features that distinguish play from non-play. The most important feature is that play is realized for the activity itself. Simply said, it is play for playing. It is spontaneous and it is an activity that provides pleasure, enjoyment, distraction, and the same time its important complement.

Robert Caillois, a French sociologist and literary historian, divides all types of play into four groups, depending whether the play in question is dominated by the role of competition, luck, imitation or vertigo. He calls them *agon* (competitiveness, fight), defined by the equal starting position; *alea* (dice, coincidence, luck), which is waiting for the fate to smile upon one, to beat destiny; *mimicry* (imitation), which hides the social side of a person and sets one's true self free (changing clothes and pretending) and *ilinx* (vertigo), destruction and change of reality, trance, vertigo (Levski, 2003, p. 19). Any act of play falls somewhere on a continuum between spontaneity (*paidiá*) and conventionality (*ludus*). The continuum runs through all four forms of play.

In contrast to play, which may be understood as a cooperative interaction that does not have any particular goal or end point, formal games are interactions that are competitive and aim at achieving a particular goal. A game is a play activity which has explicit rules and specified goals. They contain the element of opposition or contest, boundaries in time or in space, and a sequence of actions which is basically repeatable every time the game is played. There are three major forms of games: games of physical skill, whose outcome depends on the physical abilities of the players (for example weight lifting); games of strategy, which involve a series of moves each representing a choice among alternatives (for example chess); and games of chance, which are determined by either non-rational guesses or the behaviour of a mechanical device (for example roulette or dice) (Calhoun, 1987).

Sport may be seen as a phenomenon that, although it started its development from play, contrasts with play, especially because of the organization, formalization and regulations set up for competitions. Sport differs from pure play in that sport is less spontaneous and less under the individual participant's control. In sport, formal roles and responsibilities play a larger part. Sport is less separated from the pressures of daily life. The participant's goals are no longer derived from the activity but from the outside it. According to European Sports Charter *sport* means all forms of physical activity which, through casual or organised participation, aim at expressing or improving physical fitness and mental well-being, forming social relationships or obtaining results in competition at all levels (European Sports Charter, 2001).

Encyclopaedia Wikipedia defines sport as a physical and mentally competitive activity carried out with a recreational purpose for competition, for self-enjoyment, to attain excellence, for the development of a skill, or some combination of these. A sport has physical activity, side by side competition, self-motivation and a scoring system. The difference of purpose is what characterises sport, combined with the notion of individual (or team) skill or prowess (*Wikipedia*, 2006). For Bokan, *sport* is “an international term for one of the most popular forms or fields of physical culture. In the broader meaning, sport is a synonym of all physical exercises that have elements of competition. Competition is the basis of each sport” (Bokan, 2003, p. 45).

In today’s world, sport belongs among the most influential social phenomena. It influences a great number of people of all continents, it is related to many organizations, groups of various ideological, philosophical or religious orientation. Today, sport represents inseparable part of society. Its significance is appreciated by international political and cultural associations (UN, UNESCO). Sport is supported by the governments of most countries, politicians and a lot of outstanding personalities of various professions. Such an important position and worldwide recognition of sport is the result of historical development of human being and society.

Philosophy of Sport

Philosophy of sport, as the name suggests, is a philosophical discipline applied on sport. The history of work in the philosophy of sport is sparse. Before the 20th century there are almost no works by important philosophers focusing on philosophical issues of sport or play. At most we find occasional remarks by philosophers such as Plato, Aristotle, or Nietzsche, usually treating sport or play as an example or a metaphor of a broader point (Hyland, 1990).

In recent years, a number of philosophers and students have turned their attention to philosophical issues dealing with sport. Even though philosophy of sport is one of the youngest philosophical disciplines at all, there are books and articles published in the area every year, courses taken by students at the universities, and there is even a flourishing organization called *International Association for the Philosophy of Sport*. It was founded in 1972 and it publishes annually *Journal of the Philosophy of Sport*. The

topics of interest for philosophy of sport are for example: Sport ethics, Olympism, body and corporeality, death in sport, elite athletes, aesthetics in sport, sports symbolism, sport and religion, trust in sport, and so on. Even though the discipline is now acknowledged worldwide, you may come across different opinions about its topics.

For example, Graham McFee, a professor at the University of Brighton, asks himself the following question: "Are there philosophical issues with respect to sport?" (McFee, 1998, p. 3) Does something we could name the philosophy of sport exist? McFee answers affirmatively only in one case – regarding the ethical questions within sports, which is called 'sport ethics', and with some limitation, concerning the aesthetical questions relating to dance. In all other cases McFee only acknowledges the application of philosophy, or philosophical conclusions in certain fields, sport in this case. In such cases according to McFee, "...the philosophically interesting work has already been done. The philosophical questions have been resolved before their application, reducing it to an example" (McFee, 1998, p. 6).

On the other hand, an American philosopher of sport R. Scott Kretchmar, professor at Penn State University, does not question the role of the philosophy of sport. He takes it as an unquestionable fact. He defends his opinion by the following example: "Sir Edmund Hillary – did not invent Mount Everest, nor did he artificially manufacture an interest in climbing it. In some ways, Hillary could not help himself from wanting, even needing, to climb this challenging mountain. He did it because it was there" (Kretchmar cited in Levski, 2003, p. 16). Similarly, philosophical questions draw our attention. We occupy ourselves with them because they are there.

The name Philosophy of Sport

Philosophy of sport, as a term for a philosophical discipline has been used worldwide for several years. As mentioned above, there is an international association and a journal using the term in their names. However, criticism of the term *philosophy of sport* has appeared. There are philosophers who do not consider the term appropriate and prefer using other names that, in their opinion, describe the field more accurately.

Ivo Jirásek, an associate professor at Palacký University in Olomouc, addressed the question dealing with the name *philosophy of sport* in his article *Philosophical kinanthropology in Czech Republic*. Jirásek says that philosophical aspects of movement activity are covered under the term *philosophy of sport* mainly abroad. In central Europe sport is considered to be only one part of the more extensive area of movement activities. Therefore sport could be viewed as one of the subsystems of physical culture, along with physical education, movement recreation, movement therapy, or movement art. Thus *philosophy of sport* would not be an adequate term, because from all possible movement activities it would include only movement activities distinguished by a high measure of performance orientation and competitiveness. However, from the works published in this field it is obvious that the authors deal with a wider spectrum than a competitive activity only. It is sometimes referred to as *physical culture*. The term *philosophy of physical culture* is used by some authors, for example Hodaň, Rýdl, Kosiewicz. However the name suggests a connection between the body (corporeality) and culture, for example at the level of hygiene, aesthetic modification of corporeality, in the erotic dimension or in movement symbols (Jirásek, 2003).

Jirásek therefore proposes the name *philosophical kinanthropology*. Based on anthropology (from Greek ANTHROPOS = human being, LOGOS = word, speech, law, science) as a multidisciplinary subject that unites the most various aspects of the investigation of human existence. Philosophical anthropology is not an anthropological discipline, but a philosophical one. It does not investigate human beings with a view to their partial purpose but in the total complexity of their relations.

Kinanthropology is, among others new anthropological disciplines, specific in its direct interest in human movement activity (Greek KINÉISIS = movement). The term is used by a rather small minority, firstly in three countries: in Canada, Belgium and the Czech Republic (Jirásek, 2003, p. 54). Kinanthropology, as a substantial part of anthropology, investigates the human being as a whole and not as isolated phenomena. The human being is in the centre of all kinanthropological research. Jirásek states that philosophical kinanthropology observes human beings, each as a unity, in all their relations and seeks

for the significance of the human way of being. The human being is the central topic under consideration (Jirásek, 2003).

Some authors prefer the term *kinesiology* (from Greek KINÉISIS and LOGOS). Nevertheless, *kinesiology* is not an adequate term as well, because it would investigate movement generally (including mechanics, dynamics, astronomical investigation of movement of planets or physical analyses of movement of light and so on). The interest of *philosophy of sport* is exclusively human movement.

Summary

According to many philosophers, philosophy originated from wonder and doubt. Throughout the history it dealt with diverse topics, but primarily with human existence, the sense of human life, and the theory of knowledge. As far as sport is concerned, we can believe that it evolved and developed through various forms of festivals, rituals, entertainment and plays. However, sport differs from play in many aspects. It is less spontaneous, more organized and often lacking the element of joy or play that separates sport from pressures of everyday life.

Although sport has been an important phenomenon of human life and society in all ages, philosophy of sport is a relatively young discipline. As for the term “philosophy of sport” there appeared criticism condemning the term as inaccurate and misleading. That is due to the ambiguousness of the term “sport”. Today, people are influenced by the media that show sport in its narrow sense and tend to understand sport as organized physical exercises based on the element of competition. However, if we view sport in its wider sense as defined by the European Sports Charter, we can keep to the term “philosophy of sport”. This term seems to be more accessible and understandable to general public than other terms that are sometimes used.

2.2 INTRODUCTION TO PHILOSOPHY OF SPORT: PRACTICAL PART

Philosophy is the daughter of wonder. (Plato)

The aim of the seminar

- Students will read definitions of philosophy by different authors. They will compare and analyse them.
- Students will answer questions from the Philosophic Readiness Inventory.
- Students will analyse the definition of sport by the European Sport Charter.
- Students will discuss the term philosophy of sport and think about topics of its interest.

Key words: philosophy, sport, philosophy of sport

EXERCISE I.

Brainstorming

- 1) What comes on your mind with the term *philosophy*?
- 2) What comes on your mind with the term *sport*?
- 3) What do you think is covered under the term *philosophy of sport*? Can you suggest some topics it may deal with?

EXERCISE II.

(Kretchmar, p. 6-10)

Philosophic Readiness Inventory tells you your readiness to find and receive philosophic questions and to want to deal with them.

Write your answers on a separate piece of paper. Respond to each statement using the number that corresponds to your degree of agreement or disagreement.

The Philosophic Readiness Inventory is designed to measure two readiness factors: philosophic curiosity and confidence.

Philosophic Readiness Inventory

Rating scale:						
Strongly Disagree					Strongly Agree	
1	2	3	4	5	6	7

Set 1

1. I have frequently wondered about the meaning of life, about why I am here.
2. It is interesting that people around the world are dedicated, sometimes to the point of giving their lives, to very different values, religious traditions, and types of political leaders.
3. I will probably not understand even half of all there is to know about the meaning of human existence.
4. Compared to others, I think of myself as more introspective, more reflective.
5. There have been a number of occasions on which I have simply marvelled over the fact that I am alive.
6. I often find myself contemplate questions of ethics, of what is right and wrong.
7. I believe there is something very powerful (almost mysterious) about sport, dance, exercise, play or human movement.
8. I think of my life more as an adventure story than a routine journey.

Set 2

1. I am confident that philosophy is not just a matter of talking in circles.
2. It is possible to distinguish good from bad sportsmanship while leaving very few grey areas of uncertainty.
3. When I get into philosophic arguments, I am confident that I will be able to get others to see the strength of my point of view and come to agree with me.
4. While there may be more than one valid position on the value of exercise, not every philosophic conclusion on this issue is equally valid.
5. I believe that I can usually ignore my biases when reflecting on values.
6. I am convinced that there are many logical arguments that force me to agree with their conclusions.
7. Everything in life is not relative. I am confident that philosophy can uncover solid and enduring values.

Subscore 1 should give you some indication of your inherent interest in philosophic questions, of the degree to which you like to play with ideas, of your philosophic curiosity. This measure has to do with your tendencies to wonder, question, and contemplate. It also tells about your capacity to be amazed, intrigued, even perplexed by the life you have and world in which you find yourself.

Maximum: 56

Above-average: 45-56

Average: 20-55

Below-average: 0-19

Subscore 2 gives you some indication of your confidence that this interest will lead somewhere. Confidence provides you with the faith that your reflections may lead to some answers. With such a prospect in mind, you are likely to keep thinking, try out new ideas, study old or new religions, or talk seriously about the meaning of life.

Maximum: 49

Above-average: 38-49

Average: 14-37

Below-average: 0-13

High or low subscores should not be a cause for personal congratulations or blame. You probably had relatively little control over the development of these attitudes and tendencies. They were cultivated by your parents, brothers, sisters, friends, teachers, television, and so on.

However, that does not mean that these attitudes cannot be modified. In fact, becoming aware of them can be a first step in making changes. You will find that generous amounts of philosophic curiosity and confidence are important.

EXERCISE III.

Read and compare the definitions of and opinions on *philosophy*:

Which one do you like best?

Which one do you not like/ agree with?

“*Philosophy* is the study of the most fundamental and general concepts and principles involved in thought, action, and reality” (Penguin Dictionary of Philosophy).

“*Philosophy* differs from science in that philosophical questions cannot be answered empirically, and from religion in that philosophy allows no place for faith or revelation” (The Penguin Encyclopaedia).

“Like today, so ages ago people began to *philosophise* because they wondered at something. ... He, who doubts and wonders, knows about his unknowing. ...So, people began to *philosophise* to avoid unknowing” (Aristotle).

Philosophy represents critical exploration in which people participate by their whole being. People cannot live without philosophy. It is omnipresent. It has spread among

people in proverbs, traditional sayings and at the beginning in myths. The essence of philosophy is searching for truth, not having it. To *philosophize* means being on the way. In *philosophy*, questions are more important than answers and each answer become a new question. We can learn what philosophy is only by experience (Jaspers, 1991, p. 10).

Philosophy begins with questions that arise when a familiar everyday world suddenly loses its commonplace and becomes a problem to marvel at (Anzenbacher, 1990).

Philosophy is defined as wisdom, scientific work on creating a general view of the world and thus it is the highest form of social conscience. Philosophy is science about the most general laws of motion and development of nature, society and human thought; the main question of philosophy is the of relation between thinking and being (subject and object), spirit and matter and searching for reasons and principles of things” (Bokan, 2003, p. 45).

EXERCISE IV.

Read the definition of *sport*:

According to European Sports Charter “sport“ means all forms of physical activity which, through casual or organised participation, aim at expressing or improving physical fitness and mental well-being, forming social relationships or obtaining results in competition at all levels (European Sports Charter, 2001).

Think about the definition:

- What are its drawbacks?
- Do you suggest any correction?
- Would you add/leave out something?

Read the list:

Bullfighting (corrida), Horse Riding, Driving, Chess, Jogging, Yoga, Scuba-diving, Archery, Billiards, Body Building, Rodeo, Cockroach Racing, Tai-chi, Golf, Hang-gliding, Sport Fishing, Sumo, Paintball, Croquet, Skydiving

Decide if these activities would pass as sports according to the definition. Do YOU consider them sports?

EXERCISE V.

Sport, play, games

1) Do you see any difference between play, game and sport?

Can you give me some examples?

2) Callois divides all types of play into four groups, depending whether the play in question is dominated by the role of competition, luck, imitation or vertigo. He calls them *agon* (competitiveness, fight), defined by the equal starting position; *alea* (dice, coincidence, luck), which is waiting for the fate to smile upon one, to beat destiny; *mimicry* (imitation), which hides the social side of a person and sets one's true self free (changing clothes and pretending) and *ilinx* (vertigo), destruction and change of reality, trance, vertigo (Levski, 2003, p. 19).

- Can you give some examples of each of the four groups of play?

3) John M. Roberts and his colleagues have distinguished three major forms of games: **games of physical skill**, whose outcome depends on the physical abilities of the players; **games of strategy**, which involve a series of moves each representing a choice among alternatives; and **games of chance**, which are determined by either nonrational guesses or the behaviour of a mechanical device.

- Can you give some examples of each of the three forms of games?

EXERCISE VI.

Read the following extract by Huizinga:

Is sport play?

“In the case of sport we have an activity nominally known as play but raised to such a pitch of technical organization and scientific thoroughness that the play-spirit is threatened with extinction.”

- Do you agree with it?
- What is your opinion about play within a sport? (Think of professional sport, for example.)

Recommended sources for students:

BOKAN, B. Towards constitution of Philosophy of Sport. In D. Macura, M. Hosta (Eds.): *Philosophy of Sport and Other Essays: Proceedings Book*. Ljubljana: Faculty of Sport, University of Ljubljana & Eleventh Academy, 2003, p. 45-50.

Council of Europe. *Revised European Sports Charter*, 2001.

HYLAND, Drew A. *Philosophy of Sport*. Minnesota: Paragon House, 1990.

JIRÁSEK, I. Philosophical kinanthropology in Czech Republic. In D. Macura, M. Hosta (Eds.): *Philosophy of Sport and Other Essays: Proceedings Book*. Ljubljana: Faculty of Sport, University of Ljubljana & Eleventh Academy, 2003, p. 53-60.

KRETCHMAR, S., R. *Practical Philosophy of Sport*. Champaign: Human Kinetics, Penn State University, 1994.

LEVSKI, D. What is the philosophy of sport? In D. Macura, M. Hosta (Eds.): *Philosophy of Sport and Other Essays: Proceedings Book*. Ljubljana: Faculty of Sport, University of Ljubljana & Eleventh Academy, 2003, p. 15-22.

McFEE, G. Are there philosophical issues with respect to sport (other than ethical ones)? In M. McNAMEE, J. Parry (Eds.): *Ethics and Sport*. London: E & FN Spon, 1998.

Internet sources:

www.iaps.paisley.ac.uk

Journals:

Journal of the Philosophy of Sport

3.1 SPORT ETHICS

*What the law would not prevent, the shame would.*² (Seneca)

If virtue precedes us every step will be safe. (Seneca)

Introduction

One of the most important philosophical issues arising in sport are ethical or moral ones. This chapter deals with the notion of fair play as a substantial part of ethics in sport. It gives in brief the historical development of the word as well as of the idea. It also discusses the role of sport as a form of moral education. Ethics does not tell us strictly what we must or must not do. Instead it suggests that value decisions are among the most important commitments that human beings make. Often it is very difficult to decide what form of behaviour is the right and ethical one in particular situation. Therefore, it deserves considerable treatment, reflective time and energy.

If people want to make good decisions in their lives, they should know what is good, wrong, and in between and then be able to defend their judgments. "All ethics and all value judgments are based on understanding and assumptions about people – about their nature, their likes and dislikes, their potential, their highest purposes" (Kretchmar, 1994).

Ethics:

To understand the concept of sport ethics as a philosophical discipline, let us have a look at the word "ethics" itself. "Ethics" is derived from an ancient Greek word *ethos*. "The word *ethos* means custom in ancient Greek. This custom concerns what is considered good and bad. The good and evil are the oldest notions of ethics. They have undergone many changes in their meaning. However, the basic "essence" of the notions does not change"³ (Hogenová, 1997, p. 3).

²Translated from Czech by the author of this work. „Čemu nezabrání zákon, tomu zabrání stud“ (Seneca).

³Translated from the Czech original by the author of this work: "Slovo *ethos* znamená v řečtině zvyk. Tento zvyk se vztahuje k tomu, co je pokládáno za dobré a zlé. Dobro a zlo jsou nejstarší pojmy etiky.

Ethical inquiry deals with questions and issues of value, where value is understood in the sense of the goodness (rightness) and badness (wrongness) of our actions. Ethics is, therefore, a normative or prescriptive form of inquiry rather than a descriptive one since it is concerned more with how human agents *ought* to treat one another rather than with how in fact they *are* treating one another (Morgan, 2001).

Ethics (from Greek *Ethos* meaning "custom") is the branch of axiology, one of the four major branches of philosophy, which attempts to understand the nature of morality; to distinguish that which is right from that which is wrong. The Western tradition of ethics is sometimes called moral philosophy (Wikipedia, 2006). The focus of ethics is on what we ought to do in a particular situation as well as how we should lead our lives in general. The answers to these questions are far from simple and demand considerable reflection. This reflection, however, is not the exclusive domain of philosophers. Rather, it is the responsibility of each and everyone to consider the ethical duty and consequences of their behaviour and ultimately how they ought to live their lives. These responsibilities form the groundwork for the assessment of any action in sport and elsewhere.

Sport ethics

Sport ethics derives from general ethics. Even though ethics itself is one of the oldest disciplines of all time, sport ethics is very young. Its major focus is on the general moral principles and values that apply to sport situations. For instance, violence, racism or sexism are general moral issues. They arise in everyday life, as well as in education, business, the professions, and of course also in sports. One of the perspectives of sport philosophy is to apply, with sensitivity, general moral standards and requirements to sporting situations. It is widely believed that sport helps to build character and that, by participating in sport, athletes will acquire desirable moral and social values, including honesty, fairness, teamwork, responsibility, loyalty and self-sacrifice. If this is true, then sport is an important form of moral education.

Prodlaly mnoho změn ve svém obsahu, i když je nutno potvrdit, že základní "jádra" těchto pojmů se nemění."

In fact, the idea that sport helps to build character is an ancient one, finding some support even in the dialogues of Plato, who declared in the *Republic* that “there are two arts which I would say some god gave to mankind: music and gymnastics...not for the soul and body incidentally, but for their harmonious adjustment” (*Rep.* 411 e 4-8).

An important French writer Albert Camus, a Nobel Prize winner for literature and also an outstanding soccer player in his youth, once said that it was from sports that “I learned all I know about ethics” (Camus cited in Hyland, 1990, p. 33). Sports is indeed a place where one’s ethical values are again and again exhibited, tested, and learned. The very structure of most sports includes an intense involvement not just of the body or the mind but of the whole person. This immersion, together with the passion of the competitive situation where the temptation – and often the opportunity – is there to cheat, to intentionally injure, or to “do anything to win”, brings to us the forefront ethical issues. Thus we are forced to take our ethical stand knowingly and self-consciously (Hyland, 1990, p. 33).

On the other hand, many critics of contemporary sport rejoin that sport may very well promote values that are considered wrong values as, for example, overemphasis on winning and consequent disrespect of opponents.

Fair play

One of the most important and frequently discussed topics within the field of sport ethics is fair play. Fair play has always been an applied concept. Many treatments of fair play were, and still are, motivated by the desire to use sport to teach some set of positive values. One view suggests that sport is interesting in that it imposes its own set of moral standards and requirements on those who participate in it. Referring to these standards and requirements is to talk of fair play. The vast majority of people participate in sport because they enjoy it; therefore, people often have a built-in motivation to act morally and play fairly (Morgan et al., 2001). Another view sees sport not as having its own moral standards, but only as a field where our standards and ethical principles are reflected.

For better understanding of the idea and notion of fair play, let us have a look at the evolution of fair play throughout the history and the etymology of the word “fair”.

Historical Background

According to dictionary, “fair” has its origin in the old English *foeger* and can mean among other things (1) attractive, beautiful, (2) unblemished, clean, (3) just and honest, (4) according to the rule. Fair actions in competitions can be considered attractive, unblemished and clean in that they do not merely serve self-interest but are performed from an impartial sense of the common good and from a sense of obligation (Keating, 2002).

Moral ideas of the value and meaning of sport are as old as sport itself. In the ancient world the ideals of sport were closely linked to a warrior ethos, with an emphasis on honourable and just conduct. Like the warrior, the Olympic athlete struggled for victory and honour in front of his gods. It is argued that the fair play ideal as we know it today has Roman-Celtic roots. The Roman occupation of England brought with it certain elite legions manned by members of the nobility and sons of wealthy citizens who promised to act according to a rigid moral code. Honourable and just behaviour in battle was held as a basic characteristic of a good soldier. The warrior ideal left a deep impression on the Celts who came under Roman influence. The development of norms for behaviour in medieval tournaments and later in sport competitions was based on these ideals (Keating, 2002). Thus, the concept of fair play gradually developed as a standard reference for morally right and good behaviour in competitions. “Fair” has been used in English to define what is “impartial” and “just” in prayer books dating from 1175. The passage of the term *fair play* into everyday language is linked to the growth of sport in 19th century English public schools, such as Winchester, Eton, Harrow and Rugby, and also to sporting life at the universities of Oxford and Cambridge (Keating, 2002).

Current understandings

Fair play is associated with generosity in play, modesty in victory and graciousness in defeat. It concerns all who participate in sport, be they competitors, parents, coaches, officials, leaders, or supporters (Loland, 2002).

Council of Europe, in their Code of Sport Ethics defines fair play as “much more than playing with the rules. It incorporates the concepts of friendship, respect for others and always playing within the right spirit. Fair play is defined as a way of thinking, not just a way of behaving. It incorporates issues concerned with the elimination of cheating, gamesmanship, doping, violence (both physical and verbal), the sexual harassment and abuse of children, young people and women, exploitation, unequal opportunities, excessive commercialisation and corruption” (Council of Europe, 2001). Fair play in sport is associated with tolerance. Fair play and tolerance have been the essence of sport itself from the antiquity to the renewed ideals of modern Olympism as expressed by Baron Pierre de Coubertin.

Sport as a vehicle for teaching moral values

It is believed that sport can teach values in a unique way, that is through examples. This is why sport should be an integral part of everyone’s education: to teach important ethical values such as fair play and tolerance. Today, we live in times of conflict, incomprehension, tension in an ethnic and a cultural sphere. Sport can help significantly in these circumstances. It can take children off the streets and away from crime; it can bring together children and people of different ethnic background; it can give minority groups a sense of pride and belonging. It reaches where politics cannot. All this is thanks to the generally accepted and understood values of sport that are tolerance and fair play.

Sport naturally serves as means of education, health, leadership and fair play. However, moral values are not automatically transferred from sport. It is important that sport is taught, organised, managed and practised in the right way. This requires a high sense of responsibility at all levels. Promoting and ensuring fair play should be one of the aims of every sporting activity. It should be one of the leading ideas of our daily lives. Fair play should be always rewarding, even if a game is lost.

It is not sufficient that sportsmanship characterises man’s activities on the athletic field. It must permeate all life. “When you pass out from the playing fields to the tasks of life, you will have the same responsibility resting upon you, in greater degree, of fighting in the same spirit for the cause you represent... You will meet defeat but you must not

forget that the great victory of which you can never be robbed will be the ability to say, when the race is over and the struggle ended, that the flag you fought under was the shining flag of sportsmanship, never furled or hauled down and that, in victory or defeat, you never lost that contempt for a breach of sportsmanship which will prevent you stooping to it anywhere, anyhow, anytime” (Kennedy, W. cited in Morgan, 2001, p.8).

Summary

To put it simply, *ethics* tries to distinguish between right and wrong and teaches us to reflect on our behaviour in particular situations. One of the most tackled issues of ethics applied on sport is the idea of *fair play*. The term refers not only to playing within the rules but also playing with the right spirit and respect to others. There is no doubt that sport can teach moral values. However, the question remains how to transfer these values into everyday life and whether all the values are good and desirable.

3.2 SPORT ETHICS: PRACTICAL PART

*... it takes more than crossing the finish line first to make a champion. A champion is more than a winner. A champion is someone who respects the rules, rejects doping, and competes in the spirit of fair play.*⁴

The aim of the seminar

- Students will learn about the International Committee for Fair Play and the three categories in which it awards prizes.
- Students will discuss ethical and moral issues in sport situations and become sensitive to the presence of moral issues.
- Students will come to understand the importance of high self-regard in ethical questions.
- Students will engage in solving a moral dilemma during a sport event.

Key words: fair play, ethics, moral sensitiveness, self-regard

The International Committee for Fair Play

(www.fairplayinternational.org)

The goal of the Olympic Movement, as stated in the Olympic Charter, is to promote and contribute to the practice of sport in a "spirit of friendship, solidarity and fair play". The spirit of fair play includes observance of the rules, respect for the opponent, and preventing violence and unfair behaviour.

The International Committee for Fair Play (CIFP), established in 1963, aims to promote the practice of fair play principles, which are essential to sport. Each year, the CIFP awards International Fair Play Prizes on the basis of nominations received by various organizations and the public. The prizewinners include famous champions in men and women sport categories as well as lesser-known athletes, beginners and young people.

⁴ Jacques Rogge: IOC President, at the Opening Ceremony of the XIX Olympic Winter Games in Salt Lake City in 2002

Their conviction is to regard fairness as more important than winning at all costs. They provide an ideal for millions of athletes all over the world. The CIFP also awards prizes to outstanding athletes who have always excelled by their fairness and are now retiring from active sports. In this way the CIFP would like to encourage former athletes to remain model examples of fair play in sports. With this aim in view, the CIFP commends attitudes matching this ideal and setting examples: every year the CIFP confers awards in three categories.

EXERCISE I.

Discussion

What are some examples of moral heroism in sport?

Internet search

1. Who won the International Fair Play Award last year?
2. What are the three categories in which every year athletes may be awarded by the International Committee for Fair Play?
3. Has an athlete from your country been rewarded within any of the three categories?

See: www.fairplayinternational.org

Key for question 2:

- 1) For an act of fair play, which cost or could have cost the victory to a contender who sacrificed or compromised his chances of winning by complying not only with the written rules of the sport, but also with the 'unwritten' ones.
- 2) A general attitude of sportsmanship all along a sports career, marked by an outstanding and constant spirit of fair play.
- 3) An activity aimed at promoting fair play: organization of national or local campaigns, lectures, books, articles, reports or comments in the media.

An example of a fair-play award winner from the Czech Republic
(www.fairplayinternational.org)



Mr. Belšán has devoted his whole life to educational activity in all forms of physical education and sports. He has always promoted the use of best practice and scientific methods in PE at all levels. He also became known to TV audiences and radio listeners when he presented popular TV and radio keep-fit programmes. In all spheres of activity he has promoted the best sporting ideals - namely fair play - and he has abided by the code of these values throughout his life. He has not abandoned his beloved field of activity even after his loss of sight in 1994. At present, he is lecturing on PE to handicapped people at Charles University, Prague -faculty of PE and Sports - which includes special sport pedagogy, skiing, canoeing and PC application for those who have poor sight. He is the author of many authoritative books and materials for teachers in Primary and Secondary schools.

EXERCISE II.

Questions for discussion/ essay topics

- Do you think that ethics in sport is worse today than it was in the past? If you think so, how could you demonstrate that? What are the key factors that make ethics become better or worse?
- Why do we hear so much about athletic excellence and so little about moral excellence?
- Give some examples of good moral values that sport can teach us.
- Give some examples of bad moral values that sport can teach us. How they could be avoided?
- Does ethics prescribe how we ought to behave or does it rather encourage us to think about and reflect on our actions?

EXERCISE III.

(from Kretchmar, 1994)

Being sensitive to moral issues

Our society promotes moral insensitivity in a number of ways. A first step in moral decision making involves regaining an ability to identify moral dilemmas and to be concerned about them. Common symptoms of the presence of moral indifference include:

- Frequent appeals to the fact that “everybody is doing that“
- An inability to differentiate between what is part of the game and what is not (e.g.: if there are no penalties in the rulebook for behavior *x*, behaviour *x* must be part of the game)
- Difficulty in telling morally sound strategy from win-at-all-cost trickery (some blatant rule breaking is now referred to by some TV commentators as shrewd)
- A feeling that if one is not caught, nothing wrong happened (whatever works is right).

We develop moral indifferences also by observing other people and most of all our models.

Task

Read the examples of five common behaviours that are considered by many people as morally acceptable. Do you think that their acceptability is the result of moral indifference, or do you think that they are right, within rules, or a part of a strategy?

1. A coach who works officials at a basketball game (such as yelling at an official with extra vigour to improve his team’s chances of getting the next call).
2. A physical education teacher who calls in sick but uses the day for family responsibilities, justifying this as mental rest and relaxation.
3. A hockey player who intentionally goes after an opponent who is known to be only partly recovered from an injury.
4. A coach who teaches a basketball player to exaggerate or fake contact in order to draw a foul.

5. Fans who intentionally interfere with communication among visiting team members (such as by producing a deafening roar at a football game so that the players cannot hear their quarterback's signals).

For help in getting answers to this question, ask yourself in each case: Do these behaviours cause any harm?

EXERCISE IV.

Moral dilemma

Discussion in pairs, fours, eights and whole class discussion:

Two teams, red and green, are playing a game of volleyball at an informal tournament organized regularly in a local sport centre. All the teams play for their honour and pleasure of the game. They win the same prize (usually some fruit, biscuits and other food) no matter the placing.

All the players know each other. They are playing without an umpire, so they agree they will call all the balls themselves.

During the game it happens three times that a blocker from the red team touches the ball that ends outside the court. He never admits the touch, even though some of the players asked him if he touched the ball or not. And so his team thus gains three "undeserved" points.

It is an even game and at the end of the second set, when the red team is leading 24:23, a player from the red team spikes the ball that goes "out". A green player touched slightly the ball with his finger when blocking. It did not influence the trajectory of the ball and nobody else could see if he touched the ball or not. The green player finds himself in something of a moral dilemma. On one hand he knows that his team-mates are very competitive and want to win and if he calls the touch his team is going to lose. He is convinced that during the game the red player also touched the ball at least for three times without calling it. But on the other hand he wants to play a good sport and not claim points that they did not win clearly. He does not want to play unfairly only because his rival does so.

His team solidarity and competitive spirit would seem to suggest that he do not call the touch and gains a chance to win the game. But, his commitment to be a good sport would seem to suggest that he call the touch, which would mean losing the game. He wonders what he should do.

What would you do, if you were in the place of the *green* player? Would you play fairly, admit the touch and thus loose the game, even if you know that the opponents gained three points unwarrantedly?

Or do you think that you would not call the touch and gain the point with a chance to win the game.

EXERCISE V.

(from Kretchmar, 1994, p.244)

Respecting and Loving Yourself

We have a tendency to underestimate the importance of ourselves in the area of ethics. Some people think that ethics has to do fundamentally with helping others with at least the partial exclusion of caring for themselves. However, this is called altruism. An important key for doing good ethics is, apart from others, respecting ourselves, getting control of ourselves, and placing our needs and interests in a proper perspective.

Also self-regard is very important. According to Erich Fromm, high self-regard is not only congruous with a healthy concern for others but may be necessary for extending in morally good ways. It stands to reason that if you are preoccupied with yourself – with your own fears, needs and concerns– you will less likely notice the others' situation. High self-regard enables self-forgetting. It is accompanied with the feeling of self-comfort and self-confidence, not self-preoccupation. High self-esteem is not something that people can simply decide to have. It develops slowly from infancy on into adulthood. It is useful and important to understand the role of self-esteem in ethics.

The self-test, shown below, contains ten activity-related statements that will help you get a rough notion of the level of your self-regard and your ability to forget yourself. Respond to each statement using the number that corresponds to how frequently you

experience the feelings described. Everyone experiences the sorts of feelings reflected in the self-test. Nevertheless, people with higher levels of self-regard are less likely to be preoccupied with such thoughts and should be better able to notice what is happening around them, what needs their team-mates (or opponents) might have. And they should be more prompt to act in ways that prevent harm and promote good. Self esteem affects everything that we do at work and play. It also affects the way we approach competitive situations.

Self-Regard Self-Test

Rating Scale:	Very often	Often	Sometimes	Infrequently	Never
	1	2	3	4	5

1. I experience anger when I fall behind in sport contests.
2. I am impatient with myself when I cannot get a new move right.
3. When I was younger I would lose my temper if I lost a big game or made mistakes.
4. I feel that it is very important to win.
5. I am self-conscious when I perform in front of a crowd.
6. I tend to focus on how well others are playing or performing and sometimes am jealous if they are doing well.
7. I wonder if I will ever be satisfied with the way I play or perform.
8. I worry about how skilled I am in comparison to others in my sport.
9. Before competing or performing I think about what it would be like to fail.
10. My sense of well-being rises and falls dramatically with how well I am playing or performing at the moment.

Add up your score. If your total score falls between 10 and 20, it is likely that you miss some moral opportunities because of your level of self-interest and self-concern. It may even be that intentionally bring some harm to others because of the amount of psychological time and energy you spend on yourself. If your total score falls between 40 and 50, it is likely that you are largely free of yourself when you play or perform. You are in a better position to see and assess opportunities to promote the good, and you are probably more inclined to act accordingly. If you scored in the middle – somewhere between 20 and 40 – your results are mixed. You probably have good days (when you are self-confident and largely free of self-concern) and bad days (when you doubt your worth or competence and spend too much time focused on your on your feelings and needs).

EXERCISE VI.

(from www.fairplayeur.com/Quiz.htm)

You are going to read a story reflecting a real life situation. It stops at a crucial moment – and then it is your turn to decide how the story will go on. There are no boundaries to your imagination! And do not forget – every act in life, be it in daily life or in sports, has a consequence, so bear this in mind when thinking about how the story will go on.

Introduction:

Ju-jitsu is an ancient Japanese Martial Art. Its origins date back to the sixteenth century when a legend narrates that its founding father, a young Japanese man called Shirobei Akiyama, witnessed a heavy blizzard. He was able to appreciate how branches of most trees broke while the elastic branches of the Willow tree bent and efficiently freed themselves from the snow.

The Gentle Art or Art of Subtleness (for this is the meaning of Ju-Jitsu) would not aim to neutralize power with power but rationally absorb an attack and convert that energy to the opponent's own detriment. This basic principle became the heart of the teaching of the Yoshin ryu school, founded by the Akiyama and considered to be the foremost Ju-jitsu dojo. The Art developed throughout the following years. In the years of civil disorder the Samurai class (Aristocratic warriors) came to dominate. It is during this period that Ju-jitsu first developed as an open-field art of combat and then more and more as a physical and mental study.

The Golden Age of Ju-jitsu lasted until 1869, date in which the Emperor's return to Japan and the subsequent abolition of Feudalism made the Samurai lose their status of privileged class. Samurai tradition nevertheless kept Ju-jitsu alive and travellers brought the Art to all four corners of the world. In more recent years the essence of some Martial Arts, such as Judo and Aikido, has developed from Ju-jitsu concentrating on specific aspects of their Martial Art forefather. Its international governing body The Ju-Jitsu International Federation was established in 1977.

Story:

Andrej was entered in junior category up to 62 kilos. Body weight is one of the crucial impacts on result in Ju-jitsu. However, during the weighting procedure Andrej has been wrongly entered into a lower category. When Andrej found out about the mistake he immediately asked to be transferred into his right category. But the director of the delegation advised him he should rather be quiet and compete in the lower category which would be much easier for him. The director of the delegation said: "Your job is to compete. The job to weigh correctly is other people's job."

Now it is up to you! Your task is to finish this story. What happened next? How would you react if you were the director or Andrej?

EXERCISE VII.

Read the definition of *fair play*:

Fair play is defined as much more than playing with the rules. It incorporates the concepts of friendship, respect for others and always playing within the right spirit. Fair play is defined as a way of thinking, not just a way of behaving. It incorporates issues concerned with the elimination of cheating, gamesmanship, doping, violence (both physical and verbal), the sexual harassment and abuse of children, young people and women, exploitation, unequal opportunities, excessive commercialisation and corruption (Council of Europe, 2001).

Discussion

- How do you understand it?
- What do you like about it?
- What do you not like about it?
- Could you give an example of an act of fair play in sport?

Recommended sources for students:

HYLAND, D. A. *Philosophy of Sport*. Minnesota: Paragon House, 1990. Chapter two: Ethical Issues in Sport, p. 33-69.

KRETCHMAR, S. R. *Practical Philosophy of Sport*. Champaign: Human Kinetics, Penn State University, 1994.

LOLAND, S. *Fair Play in sport: a moral norm system*. London: Routledge, 2002.

MORGAN, W. J., MEIER, K.V., SCHNEIDER, A. J. *Ethics in Sport*. Champaign: Human Kinetics, 2001.

Internet sources:

COUNCIL OF EUROPE, Code of Sports Ethics. (n.d.). 16 May, 2001. [on line]. Retrieved 10.5.2006. from

<http://www.izew.uni-tuebingen.de/epg/handreichung/Anhang/AnhangSport01.pdf>

www.fairplayeur.com

www.fairplayinternational.org

www.olympic.org

4.1 DISABILITY AND SPORT

Introduction

This chapter deals with people with disabilities and their engagement in sport. It discusses the historical background of the change of attitude towards people with disabilities, their participation in sporting events and the benefits sport can bring to those people. It is estimated that around 10% of human population live with a disability.

Terminology

Various terms have been used to describe individuals with disabilities over the years. Currently, the preferred terminology is one with the person first, such as *person with a disability* or *individual with a physical impairment* (DePauw, 1995). It is important to distinguish between the three terms: impairment, disability and handicap.

Impairment: "Impairment is a limiting condition that exists with a person." (DePauw, 1995, Pg. 5). An impairment - whether sensory, mental or physical - restricts an individual in executing some skills, performing tasks or participating in certain activities or movements. Some are born with impairments, for others it is acquired at varying points in one's life; for some the condition is only temporary, for others it is permanent. Impairment refers to a medical condition (Kew, 1997, p.108).

Disability: Disability refers to any condition that obstructs the completion of daily tasks in traditional ways. Disability connotes both the physical and social disadvantages experienced by a large number of people, in sport and elsewhere.

Handicap: The terms handicap and handicapped, despite being used to describe individuals with disabilities, tend to imply depreciation or stigma associated with impairment and thus are not preferred (DePauw, 1995, p. 6).

As a minority (or marginalized) group, individuals with disabilities have limitations placed upon their participation in society. As sport is an integral part of society, similar sanctions and limitations have been imposed for inclusion within the sporting world

(DePauw, 1995, p. 8). Yet, the attitude towards people with disabilities and their inclusion in sports has undergone significant changes throughout history. The following paragraphs focus on the development of the attitude.

Historical background

Throughout much of history, people with impairment have been ill-treated and unfavourably described. Sport and physical activity was not considered at all. During early societies in Greece and Rome, their lives could be terminated by parents who had other children to feed and clothe (Steadward, 2003). The historical treatment of individuals with disabilities was based on difference, fear and superstition. This lay at the heart of their exclusion from society as well as from sport. Individuals with disabilities were viewed as frail and thus not physically capable. Thus, sport, being representative of physical prowess, could not include those who were weak or physically impaired. The traditional model of sport remained, and those who were perceived as physically incapable were not allowed to participate. Also, medical restrictions have always been imposed upon the individuals with disabilities and their participation in sport. Although there are still some contraindications for full and free participation, they have been reduced as a result of changing attitudes towards persons with disabilities and new acceptance of their abilities (DePauw, 1995, p. 9).

Some people found the importance of physical activity for people with disabilities many years ago. For example, in the 19th century, Samuel Grindley Howe, the patriarch of blind education, spoke against inactivity and overprotection that are harmful for all people, no matter whether disabled or not. He expressed his faith in the physical activity for children and young people, "Do not too much regard bumps upon the forehead, rough scratches, or bloody noses, even these may have their good influences. At the worst, they affect only the bark, and do not injure the system, like the rust of inaction." (Steadward, 2003, p. 12). Even the history of organized sport for individuals with disabilities can be traced back to the 19th century. Tait McKenzie, Canadian physician and physical educator, published a book *Exercise in Education and Medecine* in 1909. He outlined physical education for the deaf, blind, and mentally retarded. (Steadward, 2003, p 12).

The sport movement for individuals with disabilities has changed dramatically over the last 50 years. Public awareness has increased. More and more individuals with disabilities of all ages find interest in sport. Sport programmes and opportunities have increased all over the world. Sport has become a possible option for individuals with disabilities.

Adapted Sport

As for the term *adapted*, it implies change, modification, or adjustment of goals, objectives or instruction. These adaptations should not occur for the sake of change, but as means to enhance learning, practice, and enjoyment of independent physical activity for those experiencing some movement difficulty. Adaptations should increase choice and opportunity, and thus empower people (Steward, 2003).

Since individuals with impairments (or disabilities) entered the sport world, various terms have developed to describe their participation. The most frequent are *adapted sport*, *handicapped sport*, *sport for the disabled*, *wheelchair sport*, and *Deaf sport*. These terms refer to sports designed for individuals with disabilities, and specify, in some instances, the type of disability. Disability sport also includes sports practised by able-bodied individuals (e.g. athletics, volleyball, swimming, etc.) that have been modified or adapted to include athletes with disabilities (e.g. wheelchair tennis, tandem cycling) as well as sports that require little or no modification to allow individuals with disabilities to participate (e.g. athletics, wrestling, swimming) (DePauw, 1995 p. 6).

The benefits of physical activity

Sport and physical education enhances the quality of life of all people, no less of people with disabilities. It contributes to the welfare of life through health and physical fitness and all the benefits derived from them. Sport helps people to integrate into society and stimulate their health. Adapted physical activity can help to restore individual's capabilities. It may be conducted for leisure or recreational purposes, for wellness, medical or therapeutic reasons, or for self/actualization and pursuit of excellence. In general, involvement in sport or adapted sport serves several purposes and helps to

harmonize the whole being. Therefore, it is irrelevant to categorize individual benefits. However, for better account of them I present the benefits from two viewpoints, psychological and physical one.

Benefits from the psychological view

Many implications exist that people with disabilities experience positive emotional and psychological sensations associated with physical activity. For example “Cambell and Jones (1994) found that wheelchair sport participants exhibited lower levels of depression, anger, and confusion and higher levels of vigour and perceptions of health as compared to non-participants, while other investigators have demonstrated positive associations between exercise, psychological well-being, self-perceptions, and higher levels of social integration. Similarly physically active individuals with paraplegia and quadriplegia reported significantly less depression and anxiety and more vigour than less active individuals” (Giacobbi, Jr., 2006, p. 130).

Benefits from the physical view

Participation in physical activity can bring also physical benefits. For example insufficient physical activity for persons with a spinal cord injury can result in a number of various medical complications, such as loss of bone integrity in the paralyzed limbs (osteoporosis), bladder infection, pressure sores. Physical activity and active lifestyle can prevent these difficulties as well as other health complications including arthritis, heart disease, type II diabetes, and obesity (Steadward, 2003, p. 183).

Another group that may benefit from physical activity are people with a mental illness who are often overweight, have excessive body fat, cardiovascular problems, and display physical and lifestyle profile of people with heart disease. People with mental illness also tend to exhibit sluggishness, low energy, poor body image, and low self-concept. All these complications may be diminished by voluntary participation in supervised physical training (Steadward, 2003, p. 183). In addition, physical activity reduces the risk of having a heart attack. Regular exercise helps to lower blood cholesterol levels and maintain ideal body weight (Steadward, 2003).

However, numerous researchers have observed that individuals with physical disabilities are more likely to be inactive compared to other groups of individuals. This fact is especially alarming because individuals with physical disabilities may not be gaining the physical and psychological benefits associated with exercise, and this pattern of behaviour may lead to further reductions in physical activity and declines in health and functional condition (Cooper, 1999).

Summary

People with disabilities have been and always will be present in our society. As every human being, they also may gain significant benefits from various physical activities. Nevertheless, in the history the participation in sport of people with disabilities was scarce. They were viewed as fragile and incapable, and were often discouraged from all forms of physical activities. Fortunately, in last few decades this approach has changed. Today there are many sport opportunities for disabled people. It is vital that they are encouraged in sport participation, because it can enhance their lives on physical, psychological, personal as well as social level.

4.2 DISABILITY AND SPORT: PRACTICAL PART

We don't know who we are until we see what we can do. (Martha Grimes)

The aim of the seminar

- For the whole lesson students will put themselves in the role of people with disabilities, and experience the difficulties they might encounter during physical activities and discussions.
- Students will learn some basic terms associated with disabilities.
- Students will discuss benefits that people with disabilities may gain from a physical activity.
- Students will play a game (an adapted physical activity) that is designed for a group of people with various kinds of impairments as well as for people without an impairment.
- Students will design an adapted activity for people with disabilities.

Key words: disability, impairment, adapted physical activities

At the beginning of the seminar students will choose which kind of impairment they will represent during the lesson. They will be provided with various kinds of requisites such as a wheelchair, crutches, blindfolds, earplugs, mittens, bands for tying limbs, scarves, mufflers. These requisites will serve to help the students experience various kinds of disabilities.

The objective is to put the students into place of people with disabilities, not only for the physical activity but also for discussions and instructions. There might be students acting as blind, deaf or mute. Therefore it is important to take this into account during the discussion and make sure that they can participate in it. All questions should be written on a board or handouts. Instructions should be clear and simple, so that everybody understands it. If students prefer to, let them participate without any 'impairment'. It is advantageous when the lesson takes place in a gymnasium.

EXERCISE I.

Discussion

- What comes into your mind when you think of the word disability?
- Can you recall individuals with a disability in your school, in your physical education classes? How were they perceived?
- Are the terms ability and disability the opposites?
- It is believed that every person experiences a kind of disability. Do you agree with it?
- Do you think you have some kind of disability? Does it limit you in anything?

Brainstorming

- What does the term adapted mean to you? (Does it define the field or limit it?)
- What do you think may be the benefits that people with disabilities gain from physical activity?

EXERCISE II.

(Kasser, 1995, p. 82-83)

Activity in the gymnasium: The Giant's Gum Ball

Players: 10 to 12 per group

Equipment: One large earthball per group, a wheelchair, blindfolds, mittens, bands for tying limbs

Area: Gymnasium or outside playing area

Skills: Cooperation, teamwork

Activity: Have one student sit in the wheelchair, one wear mittens, one may be blindfolded, and/or use the band to tie a student's leg or arm.

The objective is for the group to move the giant's gum ball, without letting it touch the ground, from one end of the gym to a specific destination ahead (the distance depends on the size of the group). When moving the ball, no player can stand, at least two players must touch the ball at all times, and every player must assist in passing the ball at some time. The group begins in a line. The ball is passed (using hands, legs, or stomachs, etc.) from one player to the next. As the ball nears the end of the line, players

from the beginning move to a position ahead of the ball and are ready to continue the ball's motion. This process continues until the ball reaches the designated location. The group must begin again if they do not successfully fulfil the criteria.

Variations:

- Have two balls moving simultaneously.
- Require the players to use only their feet and legs.
- If there is large group, require more people to touch the ball simultaneously, and increase the distance the ball needs to travel.
- For more examples of adapted games, see the appendix.

EXERCISE III.

Reflection on the activity: discussion

- Does integration occur at the expense of individuals without a disability?
- Is it not better for the people with a disability to be excluded for their own good?
- Do not people with disabilities have different needs, and therefore special settings might be best for them?

EXERCISE IV.

Designing an adapted activity

In groups of four design an adapted activity. Choose the impairment for which the activity will be designed. Think about the equipment and instructions. Design an activity that would be suitable and enjoyable for both disabled and able-bodied persons.

EXERCISE V.

Home assignment

Ask your parents and grandparents about their childhood memories of individuals with an impairment. How were people with disability perceived and depicted.

Recommended sources for students:

KAREN P. De Pauw, Susan J. G. *Disability and Sport*. Champaign: Human Kinetics, 1995.

KASSER, Susan L., *Inclusive games*. Champaign: Human Kinetics, 1995.

KEW, F. *Sport, Social Problems and Issues*. Oxford: Butterworth-Heinemann, 1997.

STEADWARD, R. D., WHEELER, G. D., WATKINSON, E.J. *Adapted Physical Activity*. Edmonton: The University of Alberta Press and The Steadward Centre, 2003.

Journals:

Adapted Physical Activity Quarterly

British Journal of Sports Medicine

Canadian Journal of Applied Physiology

Journal of Sport Sciences

Motion: Sport in Finland

Physiotherapy: Quarterly Polish Society of Physiotherapy

Internet sources:

www.americasathletes.org

www.dsiso.org/News_GB

www.makoa.org/sports

www.paralympic.org

5.1 REVIVAL OF OLYMPIC GAMES AND OLYMPISM

Introduction

Many people rightly associate Pierre de Coubertin with the founder of modern Olympic Games. However, few people know how deep and far-reaching his effort has been. It would be impossible to describe all of his thoughts, ideals and merits in one lesson. Therefore this chapter deals with the historical conditions that gave rise to Olympism. It discusses the role of sport in the education of young generation. It states reasons why Pierre de Coubertin felt the importance of reviving the Olympic Games. Finally, the chapter focuses on the term Olympism and its philosophy as it was understood by Pierre de Coubertin.

Pierre de Coubertin set the ideological foundations of modern Olympism at the end of the 19th and first decades of the 20th century. The origination of Olympism was strongly related to the revival of Olympic Games and to Coubertin's efforts to for solutions to the complicated social conditions in France in the 19th century. One of the impulses for reviving the Olympic Games came also from the German excavation in Olympia from 1875 to 1881. Coubertin was a great admirer of the ancient Greece and he took a lot of inspiration in the Hellenic culture. To understand the motifs that led Coubertin to revive the Olympic Games I shall outline the important historical context in which Pierre de Coubertin lived and present some thoughts and ideals of ancient Greece and the English educational system that had a strong influence on Coubertin.

Historical background

At the turn of the 19th and 20th centuries the situation in France was very complicated. The whole 19th century was characterized by permanent struggle for power. The life in France had been for a long time affected by political quarrels and social unrest. From the year 1815 to 1870, France lost a great deal of its demographic, industrial and military importance. The defeat of France by Prussia, in 1870, revealed a deep physical decline of the French young generation. The social situation in France seemed unbearable. This era was full of political struggles and overturns, which affected all the

spheres of life in the country, including school education. French education did not recognize physical education. The only physical activities at schools were exercises of militaristic nature.

Coubertin felt a strong obligation in taking part to shape the future. He was looking for solutions and he realized that such an age of dramatic changes required new democratic and humanistic education of young generation. He himself named education the “key to human happiness”. He promoted the introduction of sport into French schools.

Coubertin saw physical education as an entity of physical, mental, and social education. He viewed sport also as a tool for calming the senses and exuberant imagination of young men. He believed that human body needs a certain portion of joy. And it is sport that provides this intensive physical joy (Hornichová, 2005, p. 21).

Coubertin’s work was affected by two important influences. The first one was ancient Greece with the whole Hellenic culture. The second influence was the English educational system. Let us therefore have a closer look at these sources of inspiration.

Ancient Greece as the source of Coubertin’s inspiration

Coubertin was fascinated by ancient Greece and Hellenic culture. Its contribution in terms of art (literature, sculptor, drama) and science (mathematics, physics, geography, medicine, philosophy, astronomy) is generally known and appreciated. But also sport was widespread and became inseparable part of life. In Greece, physical education was a basic right and nearly a duty of free citizens. A number of competitions took place in ancient Greece. Every polis organized its own games. Some of these games gained a far-reaching significance and became known all over the ancient Greece, as for example, the Olympic Games. These Games fascinated Coubertin so much that he strived for their revival as the highest celebration of sport and men harmony.

According to the historians, the name “Olympic Games” derives from the place Olympia. It was a sacred place with a temple of Zeus and Hera. The first Olympic Games were held in 776 BC. They continued for nearly 12 centuries, until Emperor Theodosius abolished them in 393 A.D. According to mythical explanations, the

founders of ancient Olympic Games and its first competitors were Greek gods. One myth says that the well-known demigod Heracles (son of Zeus and Alcmene) staged games in Olympia in honour of Zeus who had helped him to conquer Elis when he went to war against Augeas. Heracles crowned the victor with an olive branch.

In reviving the Olympic Games Coubertin said that he “had merely sought to restore one of the noblest and most interesting of ancient institutions. They are one of the cornerstones of progress and health for the youth of our day. The practice of athletic sports – there is nothing else with which young men can employ their strength in their hours of recreation and liberty with such advantage both moral and physical” (Coubertin, 2000 a, p. 542).

However, Olympic Games were not the only Greek inspiration. It was the whole way of life, the ancient philosophy striving for the ideal known as *kalokagathia*.

The word *kalokagathia* comes from ancient Greek *kalos* (beautiful), *agathos* (good), and *kai* (and). Simply put, it means harmonious development of the human being, the physical beauty joined with a noble mind. *Kalokagathia* belonged to the essence of Olympism. Coubertin understood *kalokagathia* as purposeful development of the character of athletes, and as harmonious development of their physical, intellectual, moral and social strengths.

English education as the source of Coubertin’s inspiration

Coubertin went to England for the first time in 1883. He wanted to study the English educational system, especially physical education at boarding schools. He began to visit England more frequently and his enthusiasm for the English school and education system started to grow. He found a great inspiration in Thomas Arnold, a headmaster of school in Rugby. Arnold realized that learning was only a part of education, and that the great end and aim of education was the formation of character. This was the great objective which was to dominate all others. The ideal which he set was to train boys to become not merely scholars but Christian gentlemen. Thomas Arnold introduced sport to his school in Rugby as an important educational tool. Under his influence, sport gained a respectable place in the education of young men.

Coubertin did not have the slightest doubt that the prosperity and success of the British Empire was primarily due to Arnold's educational reforms. What Coubertin found so different from French education and so important were mainly two things – sport and freedom. Two powerful means that served for education of young people. Sport was a great opportunity that enabled students to experience the freedom of choice together with the responsibility for their choice. Among the numerous reformers in France in his times Coubertin was the only one to use sport as an essential means of rebuilding the physical and spiritual morale of the French youth. His reforms aimed at inspiring the French youth to new forms of physical exercises and giving physical activity importance, both inside and outside schools. He was convinced that the English forms of physical education could help to counterbalance the one-sided intellectual instruction in French schools (Müller, N., 1994, p. 2-3).

Role of sport for Coubertin

As suggested above, Coubertin found an important role of sport in the education of young generation. However, that was not the only role sport could play in the world.

Coubertin believed that the basic characteristic of sport is its joyfulness. Joy in sport brings satisfaction. When sport ceases to be joyful, it ceases to be sport. "Some viewed training as a ...healthy drunkenness of the blood that has been called *joie de vivre*, and that exists nowhere else as intensely and as exquisitely as in exercising the body" (Coubertin, 2000 b, p. 532). Through sport Coubertin wanted to achieve harmony on different levels. The first level was the personal individual harmony in the sense of *kalokagathia*. Coubertin presented different conceptions of the human being. In one of them the human being is made up of three parts: "Man is not made up of two parts, the body and the mind. There are three: body, mind, and character. Character is not formed by the mind, it is formed above all by the body. That is what the ancients knew, and that is what we are relearning, painfully" (Coubertin, 2000 b, p. 532).

Coubertin understood sport as a way to perfection, where athletes' performances are compared in friendly competitions. Thus, the growth of one's performance is not the only and the main sense of sport. It is only a part of the way to perfection. Physical activities

cannot be reduced to mere physiological processes. They have to be understood as the development of muscles, character and mind (Dovalil et al., 2004, p. 22).

Another aspect of harmony that Coubertin wanted to achieve was the harmony on the social level. Coubertin devoted a lot of energy to class conciliation. He acknowledged the social role of sport as place, where all people from different social classes could meet. It was a place where all people could feel as equals. Also for that, Coubertin found inspiration in ancient Greece. He promoted "sport for all", that is sport relevant to everyone, regardless of nation, race, gender, social class, religion or ideology. Sport belongs to the whole world. The practice of sport should be a human right. The harmony on the international level was another goal of Coubertin's efforts. This harmony was one of the aims of modern Olympic Games.

Revival of Olympic Games

The revival of the Olympic Games was not the aim but rather the means. Coubertin's effort to draw the attention of public to the significant role of sport led to the revival of the Olympic Games. Olympic Games were supposed to become the celebration of human harmony in the sense of *kalokagathia* (the beauty of mind and body that are inseparable), the festival that would be filled with the spirit of fair-play and chivalry, the place of meeting of nations, which would lead to understanding on the international level. Coubertin believed that sport competitions represented great social events for both, the athletes and the spectators. They should be organized on all levels: from local and regional to national, international and worldwide. He demanded that competitions do not represent just contesting of athletes, but that they contribute to mutual understanding, friendship and peaceful coexistence (Dovalil et al., 2004). They should be an example of solidarity and social effort of all nations for better peaceful future of the world.

Coubertin believed that at the Olympic Games, athletes from all over the world "will glorify the honor and selflessness that will enable athletics to carry out its task of moral betterment and social peace, as well as physical development. That is why every four years the restored Olympic Games must provide a happy and fraternal meeting place for the youth of the world, a place where, gradually, the ignorance of each other in which

people live will disappear” (Coubertin, 2000 c, p. 537). The revival of Olympic Games in 1896 was supposed to raise the prestige of sport, to help recognize sport activities as socially profitable, and as an important tool for education. These ideas, values, and principles formed the basis of Olympic Sport, whose essence was Olympic Education. In Olympic Education Coubertin saw the way to fulfilling his dreams. He gradually started to refer to it as Olympism. Coubertin introduced the term officially in 1912.

Olympism

Coubertin derived the name “Olympism” from the ancient place Olympia, but he wanted to give the name a modern meaning – in Olympism he blended sport, culture, and education. For Coubertin, Olympic sport was noble and esthetic. It was sport based on principles of fair play, internationality, performance and competition. The term Olympism covers all of Coubertin’s activities. It represents the system of his thoughts, principles, and philosophy. The philosophy of Olympism does not concern only professional athletes, but everybody, it does not apply to a limited period of time, but to the whole life. Olympism deals not only with competition and victory but also with values associated with participation and cooperation. Olympism connects competition with the idea of fair play and the spirit of chivalry. It views sport as a means contributing to education and development of human being, his character and social life. Coubertin believed that “Olympism can become a school for moral nobility and purity as well as physical endurance and energy, but this can happen only if you continually raise your concept of athletic honor and impartiality to the level of your muscular ability. The future depends on you” (Coubertin, 2000 e, p. 560).

Olympism should work on the level of both, elite sports, and the level of sport for all. Olympism should not be directed exclusively to the education of individual athletes. Coubertin regarded Olympism as a solution to political, economical, and social problems of the whole world. “Olympism is a destroyer of dividing walls. It calls for air and light for all. It advocates a broad-based athletic education accessible to all, trimmed with manly courage and the spirit of chivalry, blended with esthetic and literary demonstrations, and serving as an engine for national life and as a basis for civic life” (Coubertin, 2000 d, p. 548).

Coubertin knew that mere ideas and thoughts are not powerful enough to address all people. He believed that the Olympic Games and their ceremonials would bring the Olympic message to the whole world. Thus the Olympic Games and its participants should represent Coubertin's conception of sport. Olympic Games celebrate the idea that lies in the heart of Olympism. "... an idea that dates back some two thousand years, an idea that stirs men's hearts today as in days past, an idea that satisfies one of the most vital instincts and one of the most noble. Greek Olympism has come back into the world after an absence of several centuries" (Coubertin, 2000 b, p. 531).

Olympism promotes a way of life based on:

- The balanced development of the body, will and mind
- The joy found in effort
- The educational value of being a good role model
- Respect for universal ethics including tolerance, generosity, unity, friendship, non-discrimination and respect for others.

Coubertin viewed Olympism also as reaction against the traditional principles of education that took into consideration the mind only or the body only. "Olympism refuses to make physical education a purely physiological thing, and to make each type of sport an independent, separate exercise. It refuses to catalogue the knowledge of the mind, and to classify it into mutually isolated categories. Olympism refuses to accept the existence of a deluxe education reserved for the wealthy classes, no shred of which should be handed to the working classes" (Coubertin, 2000 d, p. 547).

Summary

At the turn of the 19th and 20th centuries the life in France was very complicated. It was marked by political struggles, instability, and decline in all spheres. Baron Pierre de Coubertin wanted to solve this situation by reforming the educational system. He was influenced by English educational system, especially by ideals of Thomas Arnold, and the ancient Greece with its idea of kalokagathia. Coubertin recognised sport as an important means of education and way to harmony on different levels. He revived the Olympic Games to draw attention of the whole world to the important role of sport.

Olympic Games should spread the idea of Olympism that blends sport with culture and education, tries to create a way of life based on the balanced development of the body, will and mind, on the joy found in effort and respect for universal ethical principles.

5.2 REVIVAL OF OLYMPIC GAMES AND OLYMPISM: PRACTICAL PART

The aim of the seminar

- Students will discuss terms such as Olympic Games, Olympism, olympiad.
- Students will learn about Pierre de Coubertin and his Olympic philosophy.
- Students will analyse the notion kalokagathia and possible ways to it.
- Students will compare Olympic mottos and other quotations.
- Students will learn some interesting facts about the ancient Olympic Games.

Key words: Olympic Games, Olympism, kalokagathia

EXERCISE I.

Start the lesson with, for somebody, a shocking expression. For example, write on the board: *Olympic Games should be cancelled!*

Discussion

- Why?
- Why not?

EXERCISE II.

Brainstorming

- What comes into your mind with the term Olympic Games?
- What comes into your mind with the term Olympism?
- What comes into your mind with the term kalokagathia?
- What is Olympiad? (Olympiad is a calendar period, a four-year period the start of which is celebrated by holding the Games.)

EXERCISE III.

Positive and negative aspects of the Olympic Games

Two groups:

Group A: Write as many positive aspects of Olympic Games as you can think of.

Group B: Write as many negative aspects of Olympic Games as you can think of.

EXERCISE IV:

Discussion in groups of four

- Who was Pierre de Coubertin?
- In what respect do you think Olympic Games fill the role that Pierre de Coubertin strived for?
- In what respect do NOT the Olympic Games fit the Coubertin's ideals?
- In what respect have the Olympic Games changed since Coubertin?

Read the following sentences

Coubertin regarded sport as joyful and bringing satisfaction. For him the joy in sport was important. It was its basic characteristic. When sport ceases to be joyful, it ceases to be sport.

“Some viewed training as a ...healthy drunkenness of the blood that has been called *joie de vivre*, and that exists nowhere else as intensely and as exquisitely as in exercising the body” (Coubertin, 2000 b, p. 532).

- Do you agree?
- What do you consider the basic characteristic of sport?

EXERCISE V.

Kalokagathia

What do you understand by the term *kalokagathia*?

Read the following article:

The citizens of Athens viewed *kalokagathia* as a harmony that consists of reaching balance between the two dimensions of human being: body and mind – the transcendental and the animal dimension. Education in Athens did not divide the mind from the body. People were educated towards harmony. There were two kinds of education that helped to develop a human being – “music” and “gymnastics”. They belonged inseparably to each other, because they were both necessary for the human being to become harmonious. In the Athenian sense of education, what is important is not any of the single parts of the human being, but the balance between them. Human being is always a whole, not two parts summed together. If one excludes physical activity from his life, it will not be only his body, that is impoverished, but the mind as

well. Similarly, if one overlooks, the care of his mind, it will not be only the mind that is impoverished, but the body as well. In other words, the whole human being is impoverished for there is no harmony to arise in him.

The body and the mind are only constructs that help to understand the harmony. On the other hand they might mislead us to a dualistic approach to human being. A human being is always a whole, a unity, containing the two dimensions. There is no universal prescription on how to reach the ideal harmony (*kalokagathia*). As every human being is different, everybody needs a different way to accomplish it (Martínková, 2006).

Discussion

- Can you think of some ways to reach *kalokagathia*?
- What do you do to reach *kalokagathia*?
- Do you agree that physical activities cultivate also the mind / that lack of physical activity impoverish the mind as well as the body?

EXERCISE VI.

Read the following sentences about Olympism:

Olympism is a philosophy which, by blending sport with culture, seeks to create a way of life based on the joy found in effort, the educational value of good example and respect for universal ethical principle. (Juan Antonio Samaranch).

Olympism can become a school for moral nobility and purity as well as physical endurance and energy (Pierre de Coubertin).

The goal of Olympism is to place sport at the service of the harmonious development of man, with a view to promoting a peaceful society concerned with the preservation of human dignity (Olympic Charter).

Discussion

- Do you think that the idea of Olympism operates in today's world?
- Do you think that the Olympic Games serve the philosophy of Olympism as meant by Coubertin?
- Is there anything you would change about the Olympic Games?
- Do you think that Olympism should constitute a part of physical education at schools? Why? Why not?

EXERCISE VII.

Read the Olympic motto:

"Citius, Altius, Fortius."

What do you think it means?

Read the following extracts:

1) (from Müller, N., 2000, p. 585)

The most well-known motto is also the most ancient: *"Citius, altius, fortius."* The Dominican priest Henri Didon had made it the main topic of his speech during the opening of the first school sport event on March 7, 1891. Coubertin was present on that occasion. He often used this motto thereafter, since it matched his educational conception of sport exactly. At the founding congress in 1894, Coubertin made these three words the motto of the new Olympic movement. This motto must be viewed not only in its athletic and technical sense, but also from a moral and educational perspective.

Citius: fast not only in the race, but with a quick and vibrant mind, as well.

Altius: higher, not only toward a coveted goal, but also toward the uplifting of the individual.

Fortius: not only more courageous in the struggle on the field of play, but in life, also.

2) (from Müller, N., 2000, p. 587)

Ethelbert Talbot, the bishop of the Anglican Church of Central Pennsylvania, had made this remark at St. Paul's Cathedral in London, in honour of the participants in the

Olympic Games in London: *“In these Olympiads, the important thing is not winning, but taking part.”*

Coubertin took the comment and added: *“What counts in life is not victory, but struggle; the essential is not to conquer, but to fight well”*. That corresponds to his educational ideal.

3) (from Müller, 2000, p. 591)

In 1911 Coubertin mentioned the origins of the motto *“Mens fervida in corpore lacertoso”* = an ardent mind in a well-trained body. While the aim of the motto *“Citius, altius, fortius”* is athletic performance, the ideal of harmony between the body and the mind is invoked in this motto. However, this motto is practically unknown even within the Olympic world.

Pair discussion

- In pairs discuss the quotations.
- How do you understand them?
- Which motto do you like best? Why?
- Can you give an example that would demonstrate it?

EXERCISE VIII.

(from www.olympic.org)

Did you know?

- The famous marathon race did not exist in the ancient Games. The starting pistol of the first Olympic marathon was fired on 14 April 1896 at 2 p.m.
- Famous Greeks attended, or even participated in the ancient Olympic Games: the philosopher Socrates, Pythagoras, Plato, Aristotle and even the father of medicine, Hippocrates.
- The philosopher Plato (427-347) was a double winner of the pankration.
- The 14 articles of the Olympic regulations included an article on corruption: any corruption of a judge or an opponent would be punished by whipping.

- Women were prohibited from attending the Games. Some of them did not accept this segregation and dressed up as men, at the risk of being thrown from the mountain of Tropaion, as stipulated in the rules.
- Sometimes the relationship between the athlete and his teacher was somewhat ambiguous, even amorous. In ancient Greece homosexual relationship was not considered as unnatural.
- The ancient Olympic Games were initially a one-day event until 684 BC, when they were extended to three days. In the 5th century B.C., the Games were extended again to cover five days.

EXERCISE IX.

Home assignment

Make a short survey:

Ask at least five different people:

- 1) What do Olympic Games mean for you?/ How do you perceive Olympic Games?
- 2) What is positive about Olympic Games? / Do Olympic Games have some positive contribution for the society?
- 3) What is negative about Olympic Games? Do Olympic Games have some negative affect on the society?
- 4) Who was Pierre de Coubertin?
- 5) What comes into your mind with the term Olympism?
- 6) How do you understand the term kalokagathia?

Recommended sources for students:

MARTÍNKOVÁ I. Understanding harmony. In *Acta Universitatis Carolinae Kinanthropologica* vol. 39, 2 – 2003. Praha: FTVS UK, 2004, p. 85-90.

MÜLLER, N. (ed.) *Pierre de Coubertin. Olympism, Selected Writings*. Lausanne: IOC, 2000.

Internet sources:

www.olympic.org

6.1 VIOLENCE IN SPORT

Introduction

This chapter deals with the phenomenon that represents one of the major social criticism of sport – *violence*. It presents various definitions of *aggression* and points out its distinction from *assertiveness*. Possible *causes of aggression* are summed up in four different theories. A part of the chapter is devoted to the difference between *reactive* and *instrumental* aggression. At the end it discusses sports where violence is not only accepted but also required as part of the rules.

Sport violence

Morgan defines *Sport violence* as “physically assaultive behaviour by a player that takes place in sports context and is intended to incapacitate or cause physical pain or injury to another player (or a fan, coach, game official, etc.). Or, alternatively: *Sport violence* is harm-inducing behaviour bearing no direct relationship to the competitive goals of sport and relating therefore to incidents of uncontrolled aggression outside of the rules of sport, rather than highly competitive behaviour within the rules boundaries” (Morgan, 2001, p. 339). *Violence* is often contrasted with *aggression*.

Aggression

In general, the term *aggression* in sport is used in several ways. We can speak of “good” aggression (e.g. going after a loose ball in volleyball) and “bad” aggression (e.g. committing a flagrant foul in basketball). However, most aggressive behaviour in sport seems not to be inherently desirable or undesirable but usually depends on interpretation. Two people watching a particular hard but clean check in ice hockey might disagree whether the hit was good or bad aggression. Aggression is easier to talk about if you avoid the good/bad dichotomy and view it neutrally as a behaviour you want to understand (Weinberg, 2003, p. 468).

There is a number of definitions of aggression. Wan (2001, p. 94) gives examples of some of them. Aggression has been defined as:

- behaviour that results in personal injury and in destruction of property (Bandura)
- any form of behaviour that is intended to injure someone physically or psychologically (Berkowitz)
- any form of behaviour directed toward the goal of harming or injuring another living being who is motivated to avoid such treatment (Baron & Richardson)
- behaviour that intends to destroy property or injure another person, or is grounded in a total disregard for the well being of self and others (Coakley)

Some opinions regard the biological organism as active, positive, and see aggression as a basic biological drive, or a pre-condition of existence, or human development, or excellence. Each person is born with a capacity and a need to move against the environment – to be aggressive. However, this capacity should be called *assertiveness* or *self-assertion* as there is no suggestion here of a necessary forcefulness (Parry, 2002). Similarly, what many people call examples of good aggression in sport, is labelled *assertive* behaviour in sport psychology – that is playing within the rules with high intensity and emotion but without intention to do harm (Weinberg, 2003, p. 468). *Assertiveness* means that the athlete is using legitimate means to achieve his or her goal and has no intention of injuring the opponent (Morgan, 2001).

The causes of violence and aggression

A variety of theories exist as for the causes of violence both in sport and in general. The *instinct theory* suggests that humans are inherently violent. People have an innate instinct to be aggressive that builds up until it must be inevitably expressed. This instinct can either be expressed directly or displaced through catharses. On this account sport offers a relatively safe and controlled way to discharge our aggression.

The *frustration-aggression theory*, sometimes called the drive theory, states that aggression is caused by frustration as one's efforts to reach a goal are blocked. Most aggressive acts are committed when people are frustrated. In sport this frustration can be caused by officials, opponents, and other factors. Proponents of this theory also view

sport as a possible way of catharses. However, little evidence exists of the catharses in sport.

The *social learning theory* is currently most generally accepted by researchers. It states that violence is learned as an accepted method of playing the game. The violence prevalent in the professional game is modelled by young amateur players. For example, in ice-hockey aggression is valued and players quickly learn that being aggressive is a way to gain personal recognition. Violence or fighting might be officially condemned and penalized but unofficially praised by coaches, team-mates, fans, parents and the like. The official penalties may be insufficient to deter the behaviour.

A *revised frustration-aggression theory* combines elements of the frustration – aggression hypothesis with social learning theory. Although frustration does not always lead to aggression, it increases the likelihood of aggression by increasing arousal and anger. However, increased arousal and anger only result in aggression when socially learned cues signal that aggression is appropriate in the particular situation (Weinberg, 2003).

Instrumental and reactive aggression

Psychologists distinguish two types of aggression: *reactive*, or *hostile*, and *instrumental*. *Reactive aggression* refers to actions where the primary goal is to inflict injury or psychological harm on another person (Weinberg, 2003). By contrast, *instrumental aggression* serves as a means to achieving some goal other than the victim's suffering. The violence is simply a means to an end (Wan, 2001). Instrumental aggression is not a response to frustration and does not involve anger. An example of instrumental aggression may be a wrestler squeezing an opponent's ribs to create discomfort and turn him over (Weinberg, 2003).

Just because, in instrumental aggression, one has an ultimate goal beyond harming someone, it does not mean that he does not intentionally harm someone when he does so as a means to winning. This discussion reflects the discussion in law of the

distinction between direct and oblique intention: “in order to shoot my victim, I had to fire through the window. Did I intend to break the glass?” (Parry, 2002, p. 210).

Parry (2002) argues that because of the instrumental nature of sport, a great number of acts of violence fall into a third category of *instrumental/ expressive* actions. It suggests that instrumental violence is often accompanied by affective elements. Thus expressive violence is often in service of instrumental goals.

Parry (2002, p. 207) states that just as it is possible to be assertive without being aggressive, it is possible to be aggressive without being violent. Violence constitutes intentional hurt or injury to others, as well as attempts to harm, recklessness as to harm, and negligence. Violence in a sport might be seen as harm or injury to others (or attempted harm) which is against the rules.

Violence within the rules

However, what about sports requiring, as part of their rules, intense physical contact that may cause harm? Many sports permit within their rules behaviour that may cause pain to, injure, or incapacitate an opponent. For instance, the goal of boxing is to incapacitate or hurt the opponent. Similarly ice hockey, football, and rugby all permit the physical intimidation of opponents through causing them physical pain. Very often the moral status of an act depends greatly on whether it was performed within or outside of the rules. Nevertheless, high levels of violence – for example, fighting – may occur outside of the rules of the game and yet be expected, or even valued (Morgan, 2001).

There are sports that do not fit in the definition of violent sports at all, though their aim is either to kill, or inflict serious physical damage; or where death or injury is inevitable or frequent outcome. Among these belong hunting, shooting, sport fishing, bull-fighting, fox-hunting, etc. It seems that as long as humans are not concerned, violence is not considered.

Summary

By sport violence is understood a harm-inflicting behaviour, which relates to incidents of uncontrolled aggression that is outside the rules of a sport. Some people claim that aggression is a quality required in sport and so it cannot be surprising if sport attracts aggressive people. Thus, the problem of violence may seem paradoxical. Nevertheless, the results of violence are widely condemned. Depending on whether the act of violence is a primary goal or just a means to another goal, we can distinguish between reactive and instrumental aggression. It is important to take into account the causes of aggression. Thus, we may be able to prevent many acts of violence by not putting the athletes under pressure or frustration. Also elite athletes that are often role models for young generation should be a good example and show their disrespect to violence in sport.

6.2 VIOLENCE IN SPORT: PRACTICAL PART

Aim of the seminar

- Students will analyse the definitions of aggression.
- Students will learn four theories of the causes of violence and discuss their pros and cons.
- Students will discuss the difference between reactive and instrumental aggression.
- Students will learn about the consequentialist and nonconsequentialist approach regarding violence in sport.
- Students will express their opinion about the notion of catharsis in sport.
- Students will talk about sports that require violent acts as part of their rules.

Key words: aggression, violence, instrumental and hostile aggression, catharsis, intentionality

EXERCISE I.

Brainstorming

What is the difference between violence, aggression, and assertiveness?

What do you call it in your language?

Can you give one example of aggressive and one example of assertive behaviour in sport?

EXERCISE II.

Criteria for Aggression

(Weinberg, 2003)

Four criteria:

1. Aggression is physical or verbal behaviour.
2. Aggression involves harm or injury, which may be either physical or psychological.
3. Aggression is directed toward another living being.
4. Aggression is intentional

Defining aggression quiz

(Weinberg, 2003, p. 468-469)

Using the four criteria, circle A or N to indicate whether you consider the behaviour in each of these situations to be aggressive (A) or nonaggressive (N).

1. A football safety delivers an extremely vicious but legal hit to a wide receiver and later indicates he wanted to punish the receiver and make him think twice about coming across the middle again. (A / N)
2. A football safety delivers an extremely vicious but illegal hit to a wide receiver and later indicates he wanted to punish the receiver and make him think twice about coming across the middle again. (A / N)
3. A basketball coach breaks a chair in protesting a disputed call. (A / N)
4. Marcia, a field hockey midfielder, uses her stick to purposely hit her opponent in the shin in retaliation for her opponent's doing the same thing to her. (A / N)
5. A race car driver kills a fellow competitor by running into the competitor's stalled car coming out of a turn. (A / N)
6. Trying to make an opposing field goal kicker worry and think about the negative ramifications of a game-winning field goal, Coach Sullivan calls a time out. (A / N)
7. Barry knows that John is very sensitive and self-conscious about his ability to putt under pressure, so he tells John that Coach Hall said if he does not putt better he will be replaced in the line-up. Coach Hall never said this. (A / N)
8. Jane beats Fran with a fastball that got away from her. (A / N)

Defining Aggression: Key

- Question 1 – Aggressive (Although the hit was legal, the intent was to inflict harm.)
Question 2 – Aggressive (The intent was to inflict harm.)
Question 3 – Nonaggressive (The action was not directed at another living being.)
Question 4 – Aggressive (Although the athlete felt she was hit first, her intent was to inflict harm.)

Question 5 – Nonaggressive (Although the other driver was killed, there was no intent to do harm).

Question 6 – Aggressive (Although many would consider this a tactically smart move, the intent was to inflict psychological harm in the form of fear and anxiety to another.)

Question 7 – Aggressive (As in Question 6, the intent was to inflict psychological harm.)

Question 8 – Nonaggressive (Although harm resulted, there was no intent to harm.)

-
- Do you agree with the four criteria and with the key?
 - Would you label (in terms of aggression) some behaviour differently than the key?

EXERCISE III.

Compare four definitions of aggression

(Wan, 2001, p. 94)

Aggression is:

- behaviour that results in personal injury and in destruction of property (Bandura)
 - any form of behaviour that is intended to injure someone physically or psychologically (Berkowitz)
 - any form of behaviour directed toward the goal of harming or injuring another living being who is motivated to avoid such treatment (Baron & Richardson)
 - behaviour that intends to destroy property or injure another person, or is grounded in a total disregard for the well being of self and others (Coakley)
- Which one do you like best?
 - Is there something within the definitions you do not agree with? Why?

EXERCISE IV.

Causes of violence

1) Brainstorming

What do you think may be the causes of violence?

2) Read four theories about the causes of violence

- Humans are inherently violent. People have an innate instinct to be aggressive that builds up until it must be inevitably expressed. This instinct can either be expressed directly or displaced through catharses.
- Violence is caused by frustration as one's efforts to reach a goal are blocked. In sport this frustration could be caused by officials, opponents, and other factors (Morgan, 2001).
- Violence is learned as an accepted method of playing the game. The violence prevalent in the professional game is modelled by young amateur players. For example, in ice-hockey aggression is valued and players quickly learn that being aggressive is a way to gain personal recognition.
- Another theory combines elements of the last two theories. Although frustration does not always lead to aggression, it increases the likelihood of aggression by increasing arousal and anger. However, increased arousal and anger only result in aggression when socially learned cues signal that aggression is appropriate in the particular situation (Weinberg, 2003).

3) Discussion

- Do you also think (like the first theory) that humans are inherently violent? Why?
- Which theory do you most agree with?
- What are the drawbacks of the other theories?
- Do you have a different theory regarding the causes of aggression?

EXERCISE V.

Distinction between *reactive* and *instrumental* aggression

Psychologists distinguish two types of aggression: *reactive*, or *hostile*, and *instrumental*. *Reactive aggression* refers to actions where the primary goal is to inflict injury or psychological harm on another person (Weinberg, 2003). By contrast, *instrumental aggression* serves as a means to achieving some goal other than the victim's suffering. The violence is simply a means to an end (Wan, 2001). Instrumental aggression is not a response to frustration and does not involve anger.

Task

Imagine a player who wants to win a match (a non-aggressive goal) and resolve as a means to injure his opponent. This is not a person striking in anger or frustration, but a person coldly intent on harm to another. Would you classify it as *reactive* or *instrumental* aggression? Is the goal of the behaviour the injury to someone?

Key: (According to Parry (2002) this would be both instrumental aggression (since it is a means to an end), but also reactive aggression (since the goal is injury to someone). In both cases the goal is injury to someone. It's just that the intention to injure has a further intention – to win.)

EXERCISE VI.

(from Parry, 2002)

Intentionality in violence

Another question arises with the intentionality of a violent act. Two aspects of intention are related to two different moral conceptions of responsible agency: *consequentialist* and *non-consequentialist* approach. The *consequentialists* see the rightness or wrongness of an action as depending only on the goodness and badness of its consequences, so that harms may be identified independently of the behaviour which causes them. The *non-consequentialists* find moral significance in the intended action. That is, a significance which depends not on its consequences, but on the intentions which form the act. Applied to sport this distinction is instructive.

Task

Imagine in soccer a penalty awarded for tripping. Is the harm to be seen in consequentialist terms (my falling to the ground) or in non/consequentialist terms (my being tripped by another)? That is to say: should we be thinking in terms of outcomes or intentions?

(The rules actually say that, unless the trip was intentional, there is no foul. Therefore no penalty should be awarded.)

EXERCISE VII:

Group discussion (Group of four)

Catharsis in sport: There are theories that believe in the notion of catharsis in sport. Catharsis concerns the belief that one's aggressive impulses can be released through the observation of or participation in sport.

"Midnight inner-city basketball games have become popular because they are thought to keep gang members off the street, and boxing, wrestling, and, to a lesser extent, football are seen by many as socially acceptable channels for aggression" (Weinberg, 2003).

- Do you believe in catharsis in sport?
- What are your experiences with it?

EXERCISE VIII:

Violence within the rules

"Violence in a sport might be seen as harm or injury to others (or attempted harm) which is against the rules" (Parry, 2002).

Discussion

- Do you agree with it?
- What about sports that require intense physical contact as part of their rules?
- Would you classify a heavy blow (within the rules) in boxing as a violent act?
- What about sports as hunting, sport-fishing, bull-fighting, fox-hunting and so on? Are they violent sports or not? Which term would you use to describe the category of sports?

Recommended sources:

MARCHAND, J. *A Reappraisal of "Sports for all in Europe"*. The Council of Europe and Sport, 1992.

MORGAN, W. J., MEIER, K.V. A.J. SCHNEIDER, A.J. *Ethics in Sport*. Champaign: Human Kinetics, 2001.

PARRY, S. J. Violence and Aggression in Contemporary sport. In M. J. McNamee, S. J.

PARRY. *Ethics and Sport*. London: Spon Press, 2002. p. 205-224.

WAN, D. L. *Sport fans: the psychological and social impact of spectators*. London: Routledge, 2001.

Internet sources:

www.BroadStreetBully.com

http://en.wikipedia.org/wiki/Heysel_Stadium_disaster

7.1 DEATH AND HIGH RISK SPORTS

Introduction

This chapter deals with the notion of death from the existentialist point of view represented by two German philosophers, Martin Heidegger and Max Scheler. It discusses death as an integral part of being and stresses the importance of the awareness of one's finiteness. Last part is devoted to the element of death in high risk sports.

Death from the existentialist point of view

Before proceeding to the question of death, let us discuss in short existentialism as a philosophical movement that pursues meaning in existence and seeks value for the existing individual. It does not see an individual as a concept. It values individual subjectivity over objectivity. The questions regarding the meaning of life and subjective experience are of the main importance. Existentialism is often associated with anxiety, dread, awareness of death, and freedom. Existentialism is a way of thinking that does not avoid the uncomfortable question of the finiteness of life. It does not view death as an event that hits life from the outside. On the contrary, death is the constitutive element of the existence. Existentialism examines the meaning of death in relation to an individual. Existentialism encourages people to overcome *inauthenticity*, to live up to one's self, to reach the maximum of the *fulfilment of existence*.

The following paragraphs deal with Martin Heidegger's understanding of death and human existence. Heidegger's understanding of the human being (in his book *Being and Time*) is related to his conception of *Dasein*. *Dasein* can be translated into English as "Being there". The word consists of two words *da* meaning "there" or "here" and *sein* meaning "to be". In the eighteenth century philosophers started to use *Dasein* as an alternative to the Latin *Existenz*. Heidegger started to use *Dasein* in a new sense in 1923. In his work *Being and Time* he uses *Dasein* for the being of humans and the entity or person who has this being. As a noun *Dasein* refers to any and every human being. Every human being is *Dasein*. *Da-sein* means not being here instead of being over there, but it is the possibility, the condition of being here and being over there. *Dasein* is

always mine. *Dasein* is my existence that is carried out within a range of possibilities. *Dasein* exists for the sake of itself. It means that it exists for the sake of being, since it is essentially taking care of being. The significance of the world is supported by *Dasein*'s purposes and needs (Inwood, 1999).

Another important term that Heidegger employs in his work is "authenticity" (in German *Eigentlichkeit*). The adjective *eigen*, "own, separate, peculiar, strange" originally meant "possessed, taken into possession". *Dasein* can essentially be authentic, that is, be its own. Thus, *eigentlich* is close to "authentic", which comes from the Greek *autos*, "self" and originally meant "done by one's own hand". "Primarily it is *Dasein* that is (in)authentic. Everything else that is (in)authentic – temporality, the future, etc. – is so in relation to *Dasein*'s (in)authenticity" (Inwood, 1999, p. 23). *Dasein*'s possibility of being authentic or inauthentic comes from the fact that *Dasein* is always mine. And because it is mine, I can lose or grasp my existence. Primarily and mostly *Dasein* has not yet found its way to itself, for example in the time of childhood, or it has lost itself, possibly at the liveliest period of its life. *Dasein* loses itself by falling concern. "It falls into and is absorbed in the 'world', so that it forgets itself as an autonomous entity and interprets itself in terms of its current preoccupations" (Inwood, 1999, p. 23). It means: one is what one does. Inauthenticity is not the extinction of care, it is only the modification. Therefore *Dasein* can never be irretrievably lost in inauthenticity. If we want to know about authentic selfhood, we must find the authentic ability-to-be-oneself. To be authentic means to do my own thing (Inwood, 1999). Authenticity means understanding myself from what I am, it means being my own. The central feature of authenticity is for Heidegger in being towards death (*Sein zum Tode*). In his analyses of existence, accepting death allows to grasp the wholeness of human being (Martínková, 2004 c).

Heidegger describes death not as a singular incident of being-to-an-end. It has its effect rather on the whole life of human beings. It belongs to *Dasein*. The connotation of *ending* within the term *death* does not imply the end of a human being, but death is an integral component of life from its very beginning, birth. "As soon as man comes to life, he is at once old enough to die" (Heidegger, 1978, p. 289). It is important to note, that the awareness of death is vital for human life. My own finiteness (death) is a knowledge

showing how it is with me, who I am: a mortal being. Without grasping this possibility, Dasein cannot grasp itself. Heidegger “assumes that an endless life would be unmanageable and care-less, with no way of deciding what to do or when to do it” (Inwood, 1999, p. 44). Accepting my own finiteness changes my understanding. It is important for the search of meaningfulness, the sense of life, and for making choices. If people face up the reality of their future deaths, they will be able to live more authentic lives. A major aspect here is the *certainty* of death. Death is certain, because on the one hand it is unavoidable and could occur any time, but on the other hand the exact *point in time* is uncertain. The limited span of human life gives people the importance of sense and choice. People can experience the authentic being for example in outdoor activities when encountering something that overcomes them. Or they can experience it in accidents or through absolute exhaustion that can bring them close to death.

Similar conception of death can be found in Max Scheler’s philosophy. In his publication *Death and Afterlife* (Tod und Fortleben) he claims that in the modern society people lost all relations towards death. “Modern man doesn’t face death illustratively anymore in his life – he doesn’t live in view of death“ (Scheler cited in Müller, in preparation). To live “in view of death” seems very difficult in the structure of society today. Death is never really present to the modern man. In our society finiteness is often regarded as the dark side of our lives and is avoided, even though it comes with the disposition of being a human being. But in everyday life one does not realise it and rather chooses from offers of many kinds of business and distractions so that one can forget about his finiteness.

Thus, through daily activities in life man evades death. This kind of evading death is, according to Heidegger, inauthentic being. Human beings are generally externally bound to external things, forgetting and even purposefully avoiding the self (Martínková, 2004 a). The human being is not in the centre for himself/herself, but rather is attracted by the outside world or external goals. Modern man tends to find meaning mainly in tangible objects, success, money, and everything that is certain. He lives in forgetfulness of Being, which means also of death. Thus, the modern man is inauthentic. Often when man is not engaged in any activity, when he experiences

boredom, the suppressed death forces itself to the surface and is perceived as anxiety. In the state of anxiety we find out that we must be interested in and take care of our selves.

Unfortunately, people try to avoid boredom and fill the free time by various activities and distractions. Also sport can serve as a distraction from the awareness of your death. In this sense sport activities are very close to the way people live in their everyday life. In everyday experiences, one might not have the inner death-awareness or at least for that moment it is far away. Death-awareness is lost, because you are lost being busy. "Experience leads to the conclusion that we push death aside the more we actually come closer to death. But only to a certain point, from which the life-preserving instinct turns into an instinctive dealing with death" (Scheler in A. Müller, 2004, p. 58). Within the area of sports this "certain point" might be found in high-risk sports. They are sporting activities that include a significant risk of death. Generally speaking all high risk sports provide the greatest chance to become aware of *being-to-death* and so escape inauthenticity.

High risk sports with the element of death

How can we define *high risk* in the field of sport? Sometimes people talk of extreme sports. However, the term "extreme" is unsuitable because it doesn't have a clear expressiveness. *High risk sports* are defined by Brandauer as a: "sporting activity where an individual mistake, as well as technical defects, could result in severe consequences for health and life of the agent" (Brandauer cited in A. Müller, 2004, p. 59).

High risk sports provide in its extreme types an absolute threat to the existence. For example: free-climbing, a sport without almost any back-up system but just the athlete, i.e. his body and his abilities; base jumping, free-riding, sky-diving, etc. If athletes engaging in high risk sports are not suicidal persons and they still run the risk of losing their lives – what is it that gives them compensation for doing it?

If we take into consideration Heidegger's philosophy of death, we can find, in the idea of forerunning to death, a great significance for high risk sports. This idea of *forerunning* corresponds very much to the idea of high risk sports, i.e. a sporting

activity with a significant probability of death. Both high risk sports and *forerunning to death* contain this probability of death. High risk sports give us the possibility to become aware of our own mortality and thus also the possibility of authentic being. Authentic being may be understood as forerunning towards the possibility of death. *Forerunning* describes a moment that man should acquire with regard to death, in order to reach authentic existence.

As in such sports death is a constitutive element, there is a tension between death-acceptance and death-avoidance. Another question that might then arise is whether high risk sports are an escape from or to one's finiteness. We have to take into account that high risk athletes do not display any suicidal tendencies. More important here is the idea of *forerunning*. The term *forerunning* itself suggest the opposite of the idea of an escape. One of the reasons people engage in these self-endangering activities may be the enhanced existence in a moment when you are conscious of your own mortality. By consciousness-raising that we are mortal we realise that we have to fill our lives with meaning and to enjoy our lives. The awareness of our very own mortality is not a triviality. Heidegger refers to this by his differentiation of *knowledge* and *conscience* (A. Müller, 2005). "We know, or, we think we know, that our being is a being leading to death, but we are not certain about that" (Heidegger 1978, p. 302).

Summary

From the existentialist point of view, death is a vital part of one's existence. If we want to lead an authentic life, to live up to one's self, we must be aware of our own death. In modern society man does not live in the face of death anymore. In everyday activities, we tend to forget about our own finiteness and thus our existence is inauthentic. However, there are moments that can bring us close to authentic existence. Such moments can be experienced for example in high risk sports where the probability of death is present. In this sense high risk sports might be considered as means of enhancing one's life. That might be one of the reasons for so many people that engage in them.

7.2 DEATH AND HIGH RISK SPORTS: PRACTICAL PART

The aim of the seminar

- Students will express what death means for them.
- Students will discuss death as a constitutive part of human life and their being.
- Students will discuss the philosophical aspect of high risk sports and the awareness of death within them.

Key words: death, high risk sports, authentic being

Do you feel uneasy when talking about death and mortality? (If anybody feels uncomfortable to discuss death with other students, they can leave and write an essay. What does death means to you?)

EXERCISE I.

Read the following quotation:

Death does not concern us, because as long as we exist, death is not here. And when it does come, we no longer exist (Epicurus).

Do you agree with it?

EXERCISE II.

Discussion in pairs, fours, eights, and whole class discussion

- Do you consider death as inseparable part of human life, or is it something that comes after life?
- Look out from window. What do you see? (Is it ordinary, everyday picture?)
- Now, imagine that it is the last time you can see the picture, that you will never see it again. Has anything changed? Do you perceive it differently now?
- Imagine you knew you are going to die in three days time. What would you do in the meantime? Would you try to change anything?
- Everybody “knows” that he/she is going to die sometime. But do you think people are aware of their finiteness? Or do they forget about it?

EXERCISE III.

Class discussion

What situations in life might confront you with death, to remind you of your own mortality?

Read the following paragraph. Can you think of some other situations?

We know about our own mortality not only by seeing other people dying (or watching people while they are sleeping), but man knows about his death even without inductive conclusion. Besides illness, it is ageing, with its symptoms of decline of power that is showing the direction towards death and makes people figure what the end will be like. What about physical exhaustion during a sportive action? It could also give you an idea of what it will be like when your strengths leave you (Müller, A., 2004).

- Have you ever occurred in a situation, when you felt you might die?
- Can you remember a situation when you were the closest to death?
- Is this memory, experience stronger than other memories, experiences? If yes, why do you think it is stronger?

3) According to Scheler, man has an intuitive certainty/security of his mortality: “*Man would know anyway about his own death, even if he was the only living creature on earth*” (Scheler cited in A. Müller, 2004, p. 56).

- Do you agree with it? Or do you think that without any experience with death we would be completely ignorant of death?

EXERCISE IV.

Group discussion

- What do you understand by *authentic being*?
- Can you think of anything that can help you to be *authentic*?

EXERCISE V.

Brainstorming concerning high risk sports

- What comes into your mind with the term high risk sports?
- Why people engage in high risk sports?
- Do you think that high risk sports are distraction from death or rather that they bring you close to death?
- In other words: Are high risk sports an escape from or to one's finiteness?
- Why do you think so?

EXERCISE VI.

Read the following paragraph:

“What do we get out of these death-threat situations? What do persons get in return for risking their physical existence? I would like to summarise the “gains“ out of these “death-centred sports“ with the term enhanced existence or at least moments of enhanced existence. These moments could appear differently, in different forms, such as eroticism, ecstasy, happiness or flow experiences” (Müller, A., 2004, p. 60).

- How do you understand the term *enhanced existence*?
- Do you believe that high risk sports can bring us moments of enhanced existence?

EXERCISE VII.

Mountain climbers describe their peak experiences that are often on the verge between life and death. The experiences are usually subjectively significant.

Read the following paragraph in which Messner describes his rise on Nanga Parbat:

I don't proceed so smoothly any more. Sometimes, I have the feeling as if my legs didn't cooperate. I try to move ahead as far as I can at the moment, then I crouch in the snow and rest. Only when I recover a little, I look up. Then I go on. Every meter demands self-conquest. For the body, strained in air that is poor in oxygen, it is suffering to go on, to fight against gravitation (Messner in Bockrath, 1999).

For an outward observer this description provides a picture of suffering. Sacrifice, restrain, and suffering often reveal the obsession to get to the peak. Many people do not understand it. They see it as a strenuous and self-destructive impulse, sometimes called desire for death. However, this desire for death is often the source of passion for the protagonists. The bigger the suffering and the more dangerous the experiences of mountain climbers, the deeper the experience associated with them.

The perception is focused on processes and activities related to corporeality. Only in their highest reduction these processes gain significance. In extreme conditions everyday activities and modes of reactions such as breathing, sleeping, washing, eating, and drinking require unusual concentration. Due to the peculiar conditions of mountains, one's definiteness is shown in a specific experience in one's own body. The external reduction of the body to certain vitally important activities leads to intensive and accentuated inner experience. However, permanent self-conquest is impossible. Death terminates it. This fact seems particularly attractive for high-risk sports participants (Bockrath, 1999).

Discussion

- What is your view on people gambling with life?
- Have you ever had similar experience?
- What is so unique about the self-conquest that more or less brings satisfaction?
- What is it that makes people engage in activities that often result in self-destruction, e.g. in one's death?
- Do you think that these experiences intensify life?
- Can you think of some other ways to intensify life/ enhance existence? Which way is the most acceptable for you?

Recommended sources for students:

MÜLLER, A. Sports and Max Scheler's Concept of Death – High Risk Sports from an Existentialist View. In I. Martínková, M. PELIŠ (Eds.). *Movement – the Art of Life I*. Prague: Charles University of Prague, Faculty of Physical Education and Sport, 2004.

8.1 DIFFERENCE BETWEEN THE WESTERN AND EASTERN APPROACH TO SPORT AND PHYSICAL EDUCATION

Introduction

This chapter discusses two different views on sport and physical education. It outlines the development of physical education in the Eastern and Western culture.

As it is impossible to encompass all the differences in one chapter, it focuses on the difference in terms of aims versus aimlessness, the nature of the skill, the role of the teacher and the role of the learner. It is very difficult to understand the Eastern view in its whole width as we were not born, brought up, and educated there. To understand means to experience it. To gain a basic knowledge of the Eastern culture, a part of this chapter is devoted to Zen Buddhism, a philosophy that is reflected in the Eastern thinking and way of life. At first let us have a look at brief historical outline of development of the Western physical education.

Western physical education

Western physical education has its roots in the ancient Greece but the main influence comes from modern sports. I mean the competitive sports oriented on performance and primarily focused on external aims such as to win over somebody, to score a goal, to beat a record, to perform a movement in the right way, etc. At the first half of the 19th century in England sports were reintroduced for educative purposes by Thomas Arnold, a director of public school in Rugby. He supported his students to do sports in their free time. Sports spread to other countries, also thanks to the active effort of Baron Pierre de Coubertin, the founder of modern Olympic Games. Sports made their way to schools and now they form the main part of Physical Education lessons. Thus the formal Physical Education contains mainly activities oriented on performance and specific skill acquisition (Martínková, 2004 b, p. 40).

Eastern philosophical systems

As for the Eastern culture, there are many approaches that should be taken into account because each of them possesses a different view of the world. However, there is no space in this work to describe the basic beliefs of all them. I am mentioning five most influential ones.

Hinduism is the oldest existent religion. It is based on the Vedas as well as traditions and beliefs of other people and tribes of India. It is very tolerant of other religions.

Confucianism, literally means “The school of the Scholars”. It is a Chinese ethical and philosophical system that originally developed from the teachings of the early Chinese sage Confucius. It is a complex system of moral, social, political, and religious thought which has tremendous influence on the history of Chinese civilization.

Taoism is a philosophical system based primarily on the teachings of Lao Tzu. *Tao* is a term that may be translated as the “Way”, but more accurately it may be described as the natural flow and order of the universe (Canic, 1986).

Buddhism is an Indian philosophical system based on the teachings of Siddharta Gautama. At the age of 35, Siddharta attained enlightenment and became known as the Historical Buddha or “Enlightened One”. Today, Buddhism is divided primarily into three traditions: Theravada, Mahayana, and Vajrayana. The Japanese term *Zen* has its source in the sanskrit *dhyana* which means meditation.

The origins of *Zen Buddhism* are found in Chinese Taoism and Indian Buddhism. It began in the 1st century A.D. and continued through the 7th century A.D. After Buddhism was introduced into China, the Ch’an school (the precursor of Zen) emerged. The interaction of Ch’an with Japanese culture gave birth to *Zen Buddhism* as we know it today. So, as Canic says: “Thus, perhaps more than any other system of thought, Zen is truly an “Eastern” philosophy, having been influenced by Indian, Chinese, and Japanese thinkers.” (Canic, 1986). The Zen school professes particularly the practise of meditation as the path to be followed towards Enlightenment.

Terminology

Speaking of Eastern philosophy and physical education it is useful to clarify some terms you may use or hear.

Enlightenment means the full awareness of being. The enlightened are those who are not distracted by their thoughts but who stay focused and experience what is happening here and now. The ability to concentrate is strengthened by techniques such as meditation or chanting. By observation of the self with detachment, we can become aware of the processes without being caught up in them.

Yoga is a way of life that developed in Northern India approximately 5,000 years ago as a means of training soldiers. It is a system of working with the human being. The word "YOGA" is derived from the Sanskrit word *yuj* (yoke), meaning to join or unite together all aspects of us as a person—our physical self, our mental self, our emotional self, our history, and our goals for the future.

Hatha Yoga represents one aspect of *yoga*. In the practice of *Hatha Yoga* the concentration is on the physical exercises, (*the Asanas*), and the breathing techniques, (*the Pranayama*) and the learning of relaxation techniques. The word *Hatha* is really two words from Sanskrit – *HA* means Sun and *THA* means Moon. This implies that as the forces from Sun and Moon interact upon us and keep us and our universe in balance, we are to strive for this balance in ourselves as well. The positive and negative forces can be unified as *yoga* is practised (Birkel, 1991).

Meditation sometimes, but not always, involves sitting quietly, allowing the body to become calm, taking deep breaths and allowing the mind to be still. The aim of meditation is being aware of the here and now. Throughout history and in all parts of the world there are examples of "Meditation". Meditation was practised by the early Christian monks who were hermits living in the desert in the fourth century, in the ancient Jewish tradition where the teachings of meditation were called Kabbalah, by the Moslems who also have a tradition of meditation, in the Hindu method which has been taught by Maharishi Mahesh Yogi and is known as TM – Transcendental Meditation, by

Tibetan Buddhists and there is also the Zen tradition from Japan. All of these approaches differ in their techniques but the end result, calming of the self, is similar. It is difficult to describe what can happen as everyone responds to meditation in their own way and develops a technique at their own pace. It is experienced when the mind dissolves and is free of all thoughts.

Eastern physical education

The following paragraphs describe the Eastern development in terms of physical education based on the Zen approach. The traditional Eastern physical activities are represented by *budo*, i.e. the martial arts. Different kinds of *budo* (e.g. aikido) emerged mainly in the last centuries. The objective of *budo* is not martial, performance, or entertainment, but it is “an opportunity for awakening oneself to the real Being, the essence of the self” (Dürckheim, 2002, p.31). *Budo* does not have only a system of techniques to be acquired, but there is also Zen Buddhism which lies in the centre of the practice. Without Zen Buddhism *budo* would be mere activity directed on the development of the human body (Martínková, 2004 b).

Budo does not refer only to the actual practice, but it concerns the whole of one’s life. Depending on the special kind of *budo*, its practise goes through a special physical skill acquisition. However, the practise is not satisfied with learning the skills and performing them. Acquiring the skill is only the start. “Performance of the skills is not important for itself and for strengthening the ego, just on the contrary their acquisition is important for letting go of the ego. Only when the skills have been acquired, then real practice starts. Knowing the movements, the ego loses control, and is no more necessary” (Martínková, 2004 b, p. 42-43). Thus the practise is free from fear of failure and artificial control from the side of the self. What remains is a natural presentation. This is transferred to the whole of one’s life.

To demonstrate the differences between Western and Eastern physical education I have chosen just a few aspects from many. In the following paragraphs I focus on the

differences in terms of aims and aimlessness, the nature of the skill, and the role of the learner.

Aims versus aimlessness

A significant difference between conceptions of sport from the Western and Eastern view lies in the terms of aims and aimlessness. "For Western approach to the physical activity, performance is the end, though often not the last end, as it leads to other ends too. *Budo* is very different on this point; here the aim is aimlessness" (Martínková, 2004 b, p. 47).

Sport is a part of our society and it mirrors its values. As the **western society** is based very much on performance and visible and tangible results, sport is influenced by these values too. The emphasis on performance, success and appreciation causes that many people lead a life full of stress and striving for higher and higher performance. Even in their free time people engage in activities oriented on performance. Obviously, sports are often recommended as leisure activities. However, they bring only partial relaxation. The relaxation here is more a side effect, because the real aims of sports are different. Any intentional relaxation of the whole human being is missing. This lifestyle may lead to dissatisfaction, aggressiveness, disorders, illnesses or misunderstandings. It happens mainly because people tend to be reduced to a mere means and do not focus on themselves. They rather run away from the unknown selves (Martínková, 2004 b). Thus results are usually more important than the process that leads to them. "To live only through mere results, i.e. through the final moments of activities, is intrinsic to us, people at the end of second millennium. What is valuable, and thus also real for us are the results of activity, not the activity itself" (Hogenová, 1997, p.47).

In the West we think, that without aims there would be no progress and improvement and that life would lose sense, become static and empty. On the contrary the aimlessness in the **eastern physical activities** is united with the final aimlessness of Zen Buddhism. It is described as being without thoughts, without ego, with the mind clear as a mirror. This leads to diminishing the control of one's ego. The practice in *budo* does not mean an exciting practice of reaching specific targets, as it usually is in the Western view. For example in karatedo it can be a long time of repetition of one form (kata). In archery it can be shooting into a target sized 80 centimetres in diameter

from the distance of 3 metres for the period of three years. To reach an external target is only an external proof of the student's aimlessness. It is the paradox of being aimed at aimlessness. The fact of having an aim of aimlessness is paradoxical in itself. As when the aim of Zen is aimlessness, it rejects any striving for it (Martínková, 2004 b, p. 49). This dichotomy between aims and aimlessness is reflected in another big difference between the Western and Eastern perspective of physical education. It is in the understanding of the terms *skill*, the *instructor* and the *learner*.

The nature of the skill

In the **western view** the term *skill* has been used in several ways. Canic gives three examples of its usage: "...to designate a continuum, ranging from high to low, along which one occupies a place with respect to one's ability to perform. It has been used to designate a high level of ability or capacity to perform well. Finally, the term has been used to refer to specific processes or activities that constitute the performance itself. The term motor *skill* indicates the necessary involvement of the motor system, the part of the nervous system, responsible for the muscles" (Canic, 1986, p. 78).

Skill has quite a different meaning in the **context of Zen**. The primary interest of Zen is spiritual cultivation in order to attain Enlightenment. In the same way, skill performance is also an activity directed toward spiritual cultivation. For example, one of the most significant features in the practise of archery is that "they are not intended for utilitarian purposes only or for pure aesthetic enjoyment, but are meant to train the mind; indeed, to bring it into contact with the ultimate reality" (Canic, 1986, p. 78). For one who has attained Enlightenment, the performance of a motor skill becomes an outward expression of the Enlightened state.

The role of the teacher

In the **western approach**, the teacher actively assists the learner, structures the environment, sets goals and objectives, directs attention to relevant cues, and provides feedback. In the **eastern approach**, the task of the Zen master is simply to help the

student to follow the *Tao*, and to realize his or her true nature. The teacher helps the student acquire the Zen skill through the instruction of a motor skill. He teaches primarily through the use of demonstrations. The teacher allows the student the freedom to make errors and self-discoveries. In this way the student does not depend upon the teacher for technical instruction or spiritual guidance. In the Zen sense, the peak of instruction is the point where true understanding is gained and the student no longer needs the instructor. At this point the teacher's role is fulfilled (Canic, 1986).

The role of the learner

In the **western approach**, the learner is usually regarded as an object of the educational process. The learner is influenced by the teacher and educational conditions. He/she is also expected to be an active participant of the educational process. In the **Zen approach** to skill acquisition, the Zen skill is not something external to the learner; rather it should be found within the learner. The learner has only to free himself of all desires in order to realize the Zen Skill (Canic, 1986, p. 80). A Zen approach to motor skill performance may be considered as "meditation in movement." The meditative mind is a clear and detached mind. Only in this state of mind the action may be spontaneous. By practising with a meditative and detached mind, one may realize the essence or unity that underlines a motor skill setting (Canic, 1986).

Summary

The culture, philosophy, and way of life in the western world are very different from the culture, philosophy, and way of life in the traditional eastern world. Similarly, many differences can be found in the understanding of sport and physical education from the two approaches. Some of the distinctions lie in the comprehension of aims, the nature of the skill, the role of the teacher and the learner.

In the Western society what is valued is the performance and tangible results. These values are emphasized also in sport and physical education, which may lead to disappointment, stress or aggression from the side of the learners. On the other hand, the Zen Buddhism encourages us to become free of all desires. The aim of Eastern physical

education is not performing a skill in the best way possible. The aim here is aimlessness, letting go of the ego and become united with the ultimate reality. If we managed to transfer some of the philosophy of Eastern physical education into physical education at our schools, we might achieve environment in which students would be free from fear of failure, desire to win over somebody, excessive concentration on the performance, etc.

8.2 DIFFERENCE BETWEEN THE WESTERN AND EASTERN APPROACH TO SPORT: PRACTICAL PART

I hear and I forget
I see and I remember
I DO and I understand. (A Chinese Proverb)

The aim of the seminar

- Students will learn about the philosophical foundations of the Eastern culture and its approach towards physical education and sport
- Students will learn about Hatha Yoga and practice a type of meditation
- Students will discuss the different objectives and aims of the Western and Eastern approach

Key words: enlightenment, Hatha Yoga, meditation, aims versus aimlessness, Zen Buddhism

EXERCISE I.

Brainstorming

What comes upon your mind when you think about Eastern culture, philosophy and physical activities?

EXERCISE II.

Read the Four Noble truths that are the core of Buddhist teaching:

1. All life is suffering
2. Desire is the cause of suffering
3. There is an end of suffering, which is *Nirvana*
4. The Way out of suffering is through the "Middle Path"(Canic, 1986, p. 76)

Group discussion (groups of four students)

- How do you understand it?
- What is meant by *suffering*?
- What is meant by *desire*?

- What is meant by the *Middle Path*?
- Could you give examples of some desires *you* or *people in general* have?
- Do you think that striving for them causes you suffering?
- Could you think of an example from the real life that would demonstrate following the *Middle Path*?

EXERCISE III.

Discussion

- Why do you do sport?
- What are the aims and objectives of sport and physical education?
- What aims do you have in your life?
- What do you understand by the term *aimlessness*? How can it be achieved?
- How do you understand the term Enlightenment? Do you think it might/should be the ultimate aim of one's life?

EXERCISE IV.

(from Birkel, 1991)

Self-assessment

The purpose of this exercise is to help you become more aware of your whole self. To be able to attain as much as possible from your involvement with *Hatha yoga* it is helpful to take a reflective look at your self – your whole self. Who are YOU? What are your hopes and aspirations? What is your lifestyle like in regard to healthy living? Do you drink, eat, work, or smoke to excess? What are your eating habits? How do you handle stress? Do you exercise now, in the past, or have plans for the present and the future? Do you have any chronic health concerns? How do you manage your time? Are your relationships with parents, siblings, roommates, friends what you want them to be? What are your strengths? What do you LIKE about yourself? Take a few minutes now and write a letter to yourself. You can use the above suggestions but feel free to mention anything you want.

EXERCISE V.

(from Birkel, 1991)

Meditation

1. Sit with hips elevated on a small pillow with the legs crossed, back erect, hands resting on the knees, eyes closed and head level.
2. Allow the mind to be quiet – forget the past, present, and the future.
3. Regulate your breath for 5 minutes exhale on a count of 3-4 and inhale on a count of 3-4.
4. Do not FORCE your mind to be still. Do not worry if some thoughts appear, but do not cling to them. Let them just pass by.
5. Focus on your breath and your back that should be erect all the time.
6. Stay calm and don't force yourself. ENJOY.
7. Stay in this state as long as you feel comfortable, probably around 10 minutes.

In *meditation* we learn to be fully in the present moment, in here and now. It is practiced in a sitting position while being without thinking, doing nothing. This slowly leads to better concentration and later to the state of being fully in the here and now and thus being in unity with the whole universe. It is nothing magical nor miraculous, on the contrary, it is perfectly human (Watts 1957, p. 135).

EXERCISE VI.

(from Hanh, 1991, p. 40- 41)

Walking meditation

Walking meditation may be very fulfilling. Walking meditation means that we find pleasure in walking – not for the sake of getting somewhere, but for the sake of walking itself. The goal is to cherish the present moment, to be aware of our every breath and movement and to enjoy every step. Therefore, we should get rid of all troubles and fears. We should not think about future or about past. We should feel happiness in the present. The pace of walking is very slow. We can imagine holding hand of a small child. We are walking and it is the walk of the happiest people in the world. Although we walk every day, it is more running than walking.

When we are meditating during walking outside, we should walk more slowly than usually and adjust our breathing to the rhythm of our steps. For example, we can make three steps when breathing in and three steps when breathing out. We can chant: "In, in, in, out, out, out". "In" helps us to perceive our breath. Whenever we name something, we make it more real, as if we pronounced the name of a friend. If your lungs ask for four steps instead of three, please, let them have four steps. If they ask for two steps, let them have two steps. The length of your inhalation and exhalation might not be the same. For example, you can make two steps when inhaling and four steps when exhaling. If you are feeling happy, in peace and merry while walking you are doing it correctly. Be aware of the contact between your feet and the ground. Walk as if you were kissing the ground with your feet. If you see something beautiful, you can stop and have a look at it. While watching, still concentrate on your breathing. It is important not to think about future or past, but to know that we can find life only in the present moment.

EXERCISE VII.

(Canic, 1986)

Read the anecdote: What is the importance of time in our life?

A young boy travelled across Japan to the school of a famous martial artist. When he arrived at the dojo he was given an audience by the sensei. 'What do you wish from me?' the master asked.

"I wish to be your student and become the finest karateka in the land," the boy replied.

"How long must I study?"

"Ten years at least," the master answered.

"Ten years is a long time," said the boy. "What if I studied twice as hard as all your other students?"

"Twenty year," replied the master.

"Twenty years! What if I practise day and night with all my effort?"

"Thirty years," was the master's reply.

"How is it that each time I say I will work harder, you tell me that it will take longer?" the boy asked?

Q: What do you think the master will reply?

Now read the end of the anecdote:

“The answer is clear. When one eye is fixed upon your destination, there is only one eye left with which to find the way.” (Hyams cited in Canic, 1986, p. 81)

- What did the master want to tell by that?
- Can you see any link between the answer, the Four Noble Truths and aimlessness?

EXERCISE VIII.

Two groups: argument versus argument

Group A: Defend your standpoint that meditation should be a regular part of physical education. Explain why. Present your arguments and try to convince the other group about the benefits that meditation can bring to the physical education classes.

Group B: Defend your standpoint that meditation should not be a regular part of physical education. Explain why. Present your arguments and try to convince the other group about the disadvantages of practising meditation at physical education classes.

Recommended sources for students:

BIRKEL, D. Ann. *Hatha Yoga, Developing the Body, Mind, and the self*. Dubuque, Iowa: Eddie bowers publishing, 1991.

KLEINMAN, S. (Ed.). *Mind and Body: East Meets West*. Champaign: Human Kinetics, 1986.

MARTÍNKOVÁ, I. The Outline of Differences between the Western and Eastern Approach to the Physical Education Practice: In I. Martínková, M. Peliš (Eds.). *Movement – the Art of Life I*. Prague: Charles University of Prague, Faculty of Physical Education and Sport, 2004.

WATTS, A.W. *The Way of Zen*. New York: Pantheon Books, 1957.

ZÁVĚR

Tato práce se zabývala návrhem semestrálního kurzu *Selected topics of philosophy of sport* (vybraná témata z filosofie sportu) především pro zahraniční studenty Fakulty tělesné výchovy a sportu Univerzity Karlovy. Z tohoto důvodu jsou jednotlivá témata zpracována v anglickém jazyce. Témata a cvičení pro tento kurz jsem vybrala na základě skupinového interview s vyučujícími filosofie sportu na vědecké filosofické konferenci *Movement the Art of Life I.*, která se konala na FTVS UK v září 2004. Při výběru témat jsem zohlednila i odpovědi zahraničních studentů získané prostřednictvím vedených strukturovaných rozhovorů v letním semestru 2006. Mým záměrem je, aby práce byla využita pro vedení seminářů moderní interaktivní metodou, založenou na aktivní účasti studentů, na dovednosti formulovat svůj názor a vést diskuzi k tématu. Práce by měla sloužit jak vyučujícím jako zásobník cvičení, otázek k diskuzi a modelových situací, tak studentům jako teoretický podklad pro jednotlivé semináře. Nesnažím se tvrdit, že se v této práci podařilo plně obsáhnout vše, co jednotlivá témata nabízí. Také zásobník praktických cvičení nechává prostor pro následné rozšíření a úpravy, které by se mohly stát předmětem další práce.

Přála bych si, aby tato práce pomohla studentům uvědomit si i jiné aspekty sportu než jen propagovaný výkon a zdravotní účinek, aby dokázali vnímat sport jako důležitý prostředek pro získání a upevnění morálních hodnot, aby poznali přínos sportu pro lidi s postižením, aby se seznámili se základní ideou olympismu a uvědomili si, že Olympijské Hry byly obnoveny, aby přinesly lidem více než jen velkolepou sportovní show. Práce se snaží studenty upozornit i na negativní jevy ve sportu, jakými jsou například násilí a agresivní chování, kterým je třeba předcházet. Nabádá k zamyšlení nad důvody, proč se stále větší počet lidí věnuje vysoce rizikovým sportům. A v neposlední řadě poukazuje na pojetí pohybových aktivit ve východních kulturách, které by mohlo studentům přinést nový pohled na výkon a smysl sportu. Taková zamyšlení a reflexe jsou důležité nejen pro budoucí učitele tělesné výchovy a sportovní trenéry, ale pro každého, kdo se věnuje sportu ať na výkonnostní či rekreační úrovni. Pokud využití této práce dokáže u studentů probudit zájem o následné studium filosofie sportu, budu považovat její úkol za splněný.

Appendix 1

Výsledek skupinového interview z filosofické konference Movement – the Art of Life I, která se konala 16.-17. září 2004 na FTVS UK:

I) Suggested topics/content:

Philosophy foundation (overview)
Aesthetics
Anthropology
Asceticism and hedonism
Body and corporality
Death and sport
Difference between Western and Eastern physical education
Disability and sport
Drugs- doping
Elite Sport
End of the career
Ethics, Fair play
Experience
Game, play, sport
Kalokagathia – areté
Movement
Performance
Philosophy of Olympism
Sport and arts
Sport and health
Time
Violence in sport
Why people do sport?

II) Suggested teaching methods:

- Give the students a list of controversial quotations then lead a discussion.
- Start with a shocking sentence, e.g.: "Sport is bad"
- Argument against argument: Divide students in two groups. Each group tries to defend their standpoint.
- Students pre-read texts of various topics and philosophers.
- Different opinions of different philosophers – students try to find their deeper meaning and to interpret them.

V druhé otázce se všichni respondenti shodli, že výběr vyučovacích metod záleží na charakteristice konkrétní skupiny studentů.

Appendix 2

Struktura vedeného rozhovoru se zahraničními studenty, kteří studovali v letním semestru 2006 na FTVS UK:

- 1) What is your name?
- 2) What university do you study?
- 3) What programme of study do you take at FTVS?
- 4) What year of study are you in?
- 5) Do you have subject Philosophy of Sport at your University?
- 6) Are you interested in Philosophy of Sport?
- 7) If offered (at FTVS) would you consider choosing it as one of your courses?
- 8) What topics would be of interest for you?
- 9) Would the credits count at your University?

Seznam literatury

- ANZENBACHER, A. *Úvod do filozofie*. Praha: Státní pedagogické nakladatelství, 1990.
- BIRKEL, D. A. *Hatha Yoga, Developing the Body, Mind, and the self*. Dubuque, Iowa: Eddie bowers publishing, 1991.
- BOCKRATH, F. Sebenalezení skrz sebezpřekonávání. In A. Hogenová (Ed.) *Filosofie sportu*. Praha: Univerzita Karlova, 1999, p. 118-124.
- BOKAN, B. Towards constitution of Philosophy of Sport. In D. Macura, M. Hosta (Eds.): *Philosophy of Sport and Other Essays: Proceedings Book*. Ljubljana: Faculty of Sport, University of Ljubljana & Eleventh Academy, 2003, p. 45-50.
- CALHOUN, D.W. *Sport, Culture, and Personality*. Champaign: Human Kinetics, 1987.
- CANIC, J. Michael. An Eastern approach to motor skill acquisition and performance: In S. Kleinman. *Mind and Body: East Meets West*. Champaign: Human Kinetics, 1986.
- COOPER, et al. Research on physical activity and health among people with disabilities: A consensus statement. In *Journal of Rehabilitation Research and Development*, 1999, 36 (2), p. 142-154.
- COUBERTIN, P. de. Why I Revived the Olympic Games. In N. Müller (Ed.). *Pierre de Coubertin. Olympism, Selected Writings*. Lausanne: IOC, 2000 a.
- COUBERTIN, P. de. Olympism as a spiritual attitude. In N. Müller (Ed.). *Pierre de Coubertin. Olympism, Selected Writings*. Lausanne: IOC, 2000 b.
- COUBERTIN, P. de. The Neo-Olympism. Appeal to the People of Athens (Nov. 16, 1894) Lecture Given to the Parnassus Literary Society at Athens. In N. Müller (Ed.). *Pierre de Coubertin. Olympism, Selected Writings*. Lausanne: IOC, 2000 c.
- COUBERTIN, P. de. Olympism and Education. In N. Müller (Ed.). *Pierre de Coubertin. Olympism, Selected Writings*. Lausanne: IOC, 2000 d.
- COUBERTIN, P. de. To the Young Athletes of All Nations (1927). In N. Müller (Ed.). *Pierre de Coubertin. Olympism, Selected Writings*. Lausanne: IOC, 2000 e.
- DESCARTES, R. *Meditace o první filosofii*. Praha: Oikoymenh, 2001.
- DOVALIL, J. a kol. *Olympismus*. Praha: Olympia, 2004.
- DÜRCKHEIM, K. *Hara. Zemský střed člověka*. Praha: Dobra, 2002.

- FERJENČÍK, J. *Úvod do metodologie psychologického výzkumu*. Praha: Portál s.r.o., 2000.
- GIACOBBI, P. R. Jr. et al. A Multilevel Examination of Personality, Exercise, and Daily Life Events for Individuals With Physical Disabilities: In *Adapted Physical Activity Quarterly*, April 2006, vol. 23. no. 2, p. 129 – 147.
- HANH, T., N. *Cesta k plnému vědomí*. Praha : Pragma, 1991
- HEIDEGGER, M. *Being and time*. Blackwell. Oxford, 1978.
- HENDL, J. *Úvod do kvalitativního výzkumu*. Praha: Karolinum. 1997.
- HOGENOVÁ, A. *Etika a sport*. Praha: FTVS UK, 1997.
- HOGENOVÁ, A., Phenomenology and Sport. *Acta Universitatis Carolinae Kinanthropologica*, 1997, Vol. 33,2, p. 47-53.
- HORNICHOVÁ, Z. *Porovnání Coubertinova pojetí sportu a sportu v současném světě*. Praha: UK Fakulta tělesné výchovy a sportu, 2005. 52 s. Diplomová práce.
- HYLAND, Drew A. *Philosophy of Sport*. Minnesota: Paragon House, 1990.
- INWOOD, M. *A Heidegger Dictionary*. Blackwell Publishers, 1999.
- JASPERS, K. *Úvod do filosofie*. Praha: Universita Karlova, 1991.
- JIRÁSEK, I. Philosophical kinanthropology in Czech Republic. In D. Macura, M. Hosta (Eds.): *Philosophy of Sport and Other Essays: Proceedings Book*. Ljubljana: Faculty of Sport, University of Ljubljana & Eleventh Academy, 2003, p. 53-60.
- KAREN P, et al. *Disability and Sport*. Champaign: Human Kinetics, 1995.
- KASSER, Susan L., *Inclusive games*. Champaign: Human Kinetics, 1995.
- KEATING, J.W. Sportsmanship As a Moral Category: In Loland, S. *Fair Play in sport: a moral norm system*. London: Routledge, 2002. p. 12-14.
- KEW, F. *Sport, Social Problems and Issues*. Oxford: Butterworth-Heinemann, 1997.
- KLÍMOVÁ, M. Discussion on Topics and Teaching Methods in Kinanthropology. In Martínková, I., Peliš M. (eds.) *Movement – the Art of Life I*. Prague: Charles University of Prague, Faculty of Physical Education and Sport, 2004.
- KRETCHMAR, R. S. *Practical Philosophy of Sport*. Champaign: Human Kinetics, Penn State University, 1994.

- KRETCHMAR, R. S. *Philosophic Research in Physical Activity*. In Thomas, J.R., Nelson, J.K. (Eds.). *Research Methods in Physical Activity*. Champaign: Human Kinetics, 2001.
- LEVSKI, D. What is the philosophy of sport? In D. Macura, M. Hosta, (Eds.): *Philosophy of Sport and Other Essays: Proceedings Book*. Ljubljana: Faculty of Sport, University of Ljubljana & Eleventh Academy, 2003, p. 15-22.
- LOLAND, S. *Fair Play in sport: a moral norm system*. London: Routledge, 2002.
- MACURA, D., HOSTA, M. (Ed.): *Philosophy of Sport and Other Essays: Proceedings Book*. Ljubljana: Faculty of Sport, University of Ljubljana & Eleventh Academy, 2003.
- MARCHAND, J. *A Reappraisal of "Sports for all in Europe"*. The Council of Europe and Sport, 1992.
- MARTÍNKOVÁ, I. In search of personal excellence in movement activities. In *Acta Universitatis Carolinae Kinanthropologica* vol. 40, 2 – 2004. Praha: FTVS UK, 2004 a, p. 61- 71.
- MARTÍNKOVÁ, I., The Outline of Differences between the Western and Eastern Approach to the Physical Education Practice: In I. Martínková, M. Peliš (Eds.). *Movement – the Art of Life I*. Prague: Charles University of Prague, Faculty of Physical Education and Sport, 2004 b.
- MARTÍNKOVÁ I. Understanding harmony. In *Acta Universitatis Carolinae Kinanthropologica* vol. 39, 2 – 2003. Praha: FTVS UK, 2004 c, p. 85-90.
- McFEE, G. Are there philosophical issues with respect to sport (other than ethical ones)? In M. McNamee, J. Parry (Eds.): *Ethics and Sport*. London: E & FN Spon, 1998.
- MORGAN, W. J., MEIER, K.V. A. J. SCHNEIDER, A. J. *Ethics in Sport*. Champaign: Human Kinetics, 2001.
- MÜLLER, A. Sports and Max Scheler's Concept of Death – High Risk Sports from an Existentialist View. In I. Martínková, M. Peliš (Eds.). *Movement – the Art of Life I*. Prague: Charles University of Prague, Faculty of Physical Education and Sport, 2004.
- MÜLLER, A. *Sports and Martin Heidegger's Concept of Death – High Risk Sports from an Existentialist View (Part II)*. In preparation.
- MÜLLER, N. *One hundred years of Olympic Congresses*. Laussane, 1994.
- MÜLLER, N. (ed.) *Pierre de Coubertin. Olympism, Selected Writings*. Lausanne: IOC, 2000.
- PARRY, S. J. Violence and Aggression in Contemporary sport. In M. J. McNamee, S. J. Parry. *Ethics and Sport*. London: Spon Press, 2002. p. 205-224.

PEREGRIN, J. *Filosofie a jazyk*. Praha : Triton, 2003.

PETŘÍČEK, M. *Úvod do současné filozofie*. Praha: Hermann & synové, 1997.

PLATO. *Republic*. Praha: Oikoymenh, 2005.

STEADWARD, R. D., WHEELER, G. D., WATKINSON, E.J. *Adapted Physical Activity*. Edmonton: The University of Alberta Press and The Steadward Centre, 2003.

STRAUSS, A., CORBINOVÁ, J. *Základy kvalitativního výzkumu*. Boskovice: Albert, 1999.

WAN, D. L. *Sport fans: the psychological and social impact of spectators*. London: Routledge, 2001.

WATTS, A.W. *The Way of Zen*. New York: Pantheon Books, 1957.

WEINBERG, R. S., GOULD, D. *Foundations of Sport and Exercise Psychology*. Champaign: Human Kinetics, 2003.

Internetové zdroje:

The International Committee for Fair Play: [on line]. Retrieved 7.7.2006. Dostupné na www. <http://www.fairplayinternational.org/introduction.php>

COUNCIL OF EUROPE, *Code of Sports Ethics*. (n.d.). 16 May, 2001. [on line]. Retrieved 10.5.2006. from

<http://www.izew.uni-tuebingen.de/epg/handreichung/Anhang/AnhangSport01.pdf>

Council of Europe: *Committee of Ministers*. (n.d.). 16 May, 2001. [on line]. Retrieved 5.5.2006 from

http://www.sportdevelopment.org.uk/European_sports_charter_revised_.pdf

MARTÍNKOVÁ, I. *The Ideal of Harmony in Ancient Greece Content* (n.d.). [on line]. Retrieved 10.7.2006 from

<http://www.sport.gov.gr/2/24/243/2431/24314/243144/paper14.html>

The Ancient Olympic Games. Did you know? (n.d.). [on line]. Retrieved 12.7.2006 from http://www.olympic.org/uk/games/ancient/index_uk.asp

Wikipedia Philosophy definition in Penguin Dictionary of Philosophy. (n.d.). [on line]. Retrieved 14.6.2006 from <http://en.wikipedia.org/wiki/Philosophy>

Wikipedia. Sport definition. (n.d.). [on line]. Retrieved 28.7.2006 from <http://en.wikipedia.org/wiki/Sport>