

Physical Activity: The American Dilemma

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AccuGraphics Design Inc.

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DEDICATION

This book is dedicated to those discerning people, both professionals and intelligent, informed citizens, who fully understand what took place with physical activity and related health education in the form of competitive sport and/or exercise in America gradually and steadily throughout the twentieth century. Unfortunately, and sadly, much of sport appears to be continuing negatively today as one social force exerting influence along with significant others that are destroying the earlier promise for America as a “unique empire” in world history (i.e., one that doesn’t succumb eventually to “unhealthy” forces). Additionally, and most unfortunately, there is some degree of correlation between this burgeoning social activity of highly competitive sport and *what hasn’t happened* in the field of physical activity and related health education (including intramural athletics) for all children and youth! *By that is meant that the very large majority of children and youth at all educational levels is only getting a fair, poor, or no quality program of physical activity and related health education (including intramural athletics).* We can only hope that enlightened citizens and professional educators in the field can convince decision-makers in society to change course before it is too late. “God bless America” has a hollow ring as the world and America moves along in the twenty-first century.

About this book

The author, **Dr. Earle F. Zeigler**, is a greatly concerned. He is a semi-retired professor and administrator of kinesiology/physical education, who fully understands what gradually took place (1) with physical activity and related health education for children and youth, and (2) with much of competitive athletics, throughout the years of the 20th century. When he couldn't stand the athletic situation any longer when working at the University of Illinois in the 1960s, he moved to Canada a second time—and for good—in 1970 as dean at The University of Western Ontario. Much of competitive sport and athletics appears to be continuing negatively in America today as one powerful social force exerting negative influence along with significant others that are destroying the earlier promise for America as a “unique empire” in world history.

Additionally, and most unfortunately, there is some degree of correlation between this burgeoning social activity of highly competitive sport and what hasn't happened in what should be the vital field of physical activity and related health education (including intramural athletics) for all children and youth! The very large majority of children and youth at all educational levels is only getting a fair, poor, or no quality (!) program of physical activity and related health education (including intramural athletics). If this lack of attention were happening—say—to the study of English, the natural sciences, or mathematics, parents would be rioting in the streets! But somehow when the physical activity and health education program is absent or deficient, obesity and other health problems concurrently increase sharply. Yet there is no significant outcry. We can only hope that enlightened citizens and dedicated educators will someday (somehow!) be able to convince decision-makers in society to change course before it is too late. “God bless America” has a hollow ring as the world and America moves along in the twenty-first century.

Preface

The state of human physical activity in America especially has been my basic concern throughout my entire professional career. A good argument can be made that a quality program of physical activity, including intramural athletics, should and could be one of the most important aspects of America's elementary and high school education program. Also, what should be included in such an ideal program should typically depend upon what the leading advocates might postulate for public consideration and adoption. However, a close examination of this subject by the author over a period of 73 years during which I have served professionally has convinced me that the presence of such a quality program right now in American education is the farthest thing from the truth. What those in power at present believe ought to be the case during those highly important formative years of the lives of children and youth simply does not to any extent coincide with the ideal.

Additionally, I ask, how did it happen that, relatively speaking, the quality of education in America overall has declined so materially in recent years? And why does an ideal physical activity and health education not exist throughout the schools of North America as envisioned over the years by this writer? I will not try to answer the "overall" question about the quality of education, but I will in this book try to offer a type of analysis about the latter aspect of the overall problem. Even the answer to the physical activity and health education question is long and complicated, but I will first offer the essence of such a response here in this preface. I do this before going on to delineate more carefully throughout the book what I believe to be a highly serious educational problem that exists now in the early years of the twenty-first century.

Somehow in American history around the beginning of the twentieth century, sport in the form of competitive athletics began to worm its way into the embryonic physical education program of the American educational system. The prior years from 1880 to 1890 had undoubtedly formed one of the most important decades in the history of physical education in the United States. The colleges and universities, the YMCAs, the Turners, and the proponents of the various foreign systems of gymnastics all made contributions during this brief period. The Association for the Advancement of Physical Education was founded in 1885, with the word "American" being added the next year. This professional organization was the first of its kind in the field and undoubtedly stimulated teacher education markedly. An important early project was the plan for developing a series of experiences in

physical activity—so-called physical education—the objectives of which would be in accord with the existing pattern of general education.

The struggle to bring about widespread adoption of such a program followed. Early legislation implementing physical education was enacted in five states before the turn of the 20th century. The late 19th century saw also the development also of the first efforts in organized recreation and camping for children living in underdeveloped areas in large cities. The first playground was begun in Boston in 1885. New York and Chicago followed suit shortly thereafter, no doubt to a certain degree as a result of the ill effects of the Industrial Revolution. This was actually the meager beginning of the present tremendous recreation movement in our country. Camping, both that begun by private individuals and so-called “organizational camping”, started before the turn of the century as well. It has flourished since that time and has been an important supplement to the entire movement.

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

The tempo of life in the United States also seemed to increase in the twentieth century. The times were indeed changing as evidenced, for example, by one war after another. In retrospect there were so many wars—World War I, World War II, the Korean War, the Vietnam War, and the seemingly ever-present “cold war” (to this day!) after the global conflict of the 1940s. They inescapably had a powerful influence on society along with the earlier worldwide depression of the 1930s. Looking back on twentieth-century century history is frightening; so much has happened, and it has happened so quickly.

The phenomenon of change is as ubiquitous today as are the historic nemeses of death and taxes. In the public realm, social legislation and political reform made truly significant

changes in the lives of people despite the leavening, ever-present struggle between conservative and liberal forces. Industry and business assumed gigantic proportions, as did the regulatory controls of the federal government. What has been the greatest experiment in political democracy in world history (i.e., America) was grinding ahead with deliberate speed. Along the way there has been occasional stopping-off sessions while “breath was caught.” The idealism behind such a plan that amounted to “democratic socialism” was at times being challenged from all quarters. Also, wars and financial booms and depressions (or later recessions) weren’t the types of developments that made planning and execution simple matters. All of these developments mentioned have had their influence on the subject of education. And, as it went, this included physical activity and related health education (along with sport in the form of competitive school athletics).

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

Then there followed an effort on the part of many people to consider aims and objectives from a sociological orientation. For the first time, education was conceived in terms of complete living as a citizen of an evolving democracy. The influence of John Dewey and others encouraged the viewing of the curriculum as child-centered rather than subject-centered—a rather startling attempt to alter the long-standing basic orientation that involved the rote mastery of an amalgam of educational source material. This Progressive Education Movement placed great emphasis on individualistic aims. This was subsequently countered by a demand for a theory stressing a social welfare orientation rather than one so heavily pointed to individual development.

The relationship between health education and physical education grew extensively

during the first quarter of the 20th century, and this included their liaison with the entire system of education. Health education in all its aspects was viewed seriously, especially after the evidence surfaced from the draft statistics of World War I. Many states passed legislation requiring varying amounts of time in the curriculum devoted to the teaching of physical education. *National interest in sports and games grew also at a phenomenal rate in an era when economic prosperity prevailed.* Additionally, the basis for school and community recreation was being well established. Simultaneously with physical education's achievement of a type of maturity that brought about legislation designed to promote physical fitness and healthy bodies, the struggle between the inflexibility of the various foreign systems of gymnastics and the individual freedom of the so-called "natural movement" was being waged with increasing vigor. *Actually, however, the rising interest in sports and games soon made the conflict unequal, especially when the concept of "athletics for all" began to take hold in the second and third decades of the century.*

Even today the significance of recreational play and its possibilities in the educative process have not really been comprehended. In fact, until well up in the 1800s in the United States, the entire educational system was opposed to the entire idea of what would be included in a fine program of physical activity and health education. It was the organized German-American Turners primarily, among certain others, who came to this continent from their native Germany and advocated that mental and physical education should proceed hand in hand in the public schools. The Turners' opposition to military training as a substitute for physical education contributed to the extremely differentiated pattern of physical education in the post-Civil War era. Their influence offset the stress on military drill in the land-grant colleges created by Congress passing the Morrill Act in the United States in 1862. *The beginning of American sport within education as we know it also dates to this period. However, from the outset, college faculties took the position that games and sport were not a part of the basic educational program of these institutions.* The colleges and universities, the YMCAs, the Turners, and the proponents of the various foreign systems of gymnastics all made contributions during the last quarter of the 19th century.

In the early 20th century Americans began to do some earnest thinking about their own educational aims and values. Whereas the earliest aim in American educational history had been religious in nature, this was eventually supplanted by a political aim consistent with emerging nationalism. But then an overwhelming utilitarian, economic aim seemed to overshadow the political aim. It was at this time also that the beginnings of a scientific

approach to educational problems forced educators to take stock of the development based on a rationale other than the sheer increase in student enrollment. Then there followed an effort to consider aims and objectives from a sociological orientation. Hence, for the first time, education was conceived in terms of complete living as a citizen in an evolving democracy. The influence of John Dewey and others encouraged the viewing of the curriculum as child-centered rather than subject-centered. Great emphasis was placed on individualistic aims with a subsequent counter demand for a theory stressing more of a social welfare orientation.

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

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

At this point began what might be termed the "embryonic emergence: of the allied subject-matters or "allied professions" as designated by some. School health education was developed greatly during the period also. As the scope of school hygiene increased, a required medical examination for all became more important. Leaders were urged to conceive of school health education as including three major divisions: health services, health instruction, and "healthful school living". The value of expansion in this area of

education was gradually accepted by educator and citizen alike. Many physical educators began to show a concern for a broadening of the field's aims and objectives, the evidence of which could be seen by the increasing amount of time spent by many on ancillary activities (e.g., coaching duties). Conversely, the expansion of health instruction through the medium of many public and private agencies tended to draw those more directly interested in the broader goals of health education away from physical education.

Progress in the recreation field was significant as well. The values inherent in well-conducted playground activities for children and youths were increasingly recognized; the Playground Association of America was organized in 1906. At this time there was still an extremely close relationship between physical education and recreation, a link that remained strong because of the keen interest in the aims of recreation by a number of outstanding physical educators. Many municipal recreation centers were constructed, and it was at this time that the use of some—relatively few, actually—of the schools for “after-hour” recreation began. People began to recognize that recreational activities served an important purpose in a society undergoing basic changes. Some recreation programs developed under local boards of education; others were formed by the joint sponsorship of school boards and municipal governments; and a large number of communities placed recreation under the direct control of the municipal government and either rented school facilities when possible, or gradually developed recreational facilities of their own.

The name or title of the leading professional association has undergone significant change along the way. What became the American Association for Health, Physical Education, and Recreation changed to the American *Alliance* for Health, Physical Education, Recreation, and Dance. A great deal was accomplished through a strong united effort to coordinate the various allied professions or subject-matters largely within the framework of public and private education. Despite gradual membership loss since mid-century its success story continues in the early twenty-first century with those functions which properly belong within the educational sphere. The Alliance most recently changed its name again to become the Society for Health and Physical Education America (SHAPE).

We have seen teacher education generally, under which physical education has been bracketed, and professional preparation for recreational leadership also, strengthened through self-evaluation and accreditation. The dance movement has also been a significant development within the educational field, and those concerned are still determining

the place for this movement within the educational program at all levels. A great deal of progress has been made in research related to physical education, sport, and kinesiology since 1960.

With the above in mind, it is now possible to achieve some historical perspective about the twentieth century. It would be simplistic to say (1) that physical educators were “fighting a losing battle” as they sought more and better physical education and intramural-recreational sport programs—and they were losing; (2) that athletics-oriented coaches and administrators wanted more and better athletic competition—and they were winning; (3) that health and safety educators wanted more and better health and safety education—and they were doing reasonably well; (4) that recreation personnel wanted more and better recreation—and they were doing quite well; and (5) that dance educators wanted more and better dance instruction—and they have barely been heard from since within education. This would probably be a correct assessment of their wishes and represents what has occurred.

Of course, for better or worse, there are now also many other health agencies and groups, recreational associations and enterprises, physical education associations and “splinter” disciplinary groups, and athletics associations and organizations all moving in a variety of directions. One example of these is the North American Society for Sport Management that began in the mid-1980s and has grown tremendously since both in North America and around the entire world.

It is now time to conclude this brief history I have concocted to serve as a preface to a book seeking to explain how America arrived at a state where athletics and physical activity and health education are actually “competing” with each other in the American educational system. What is especially disturbing—and so sad!—is that the large majority of the American population doesn’t fully realize or understand what has happened!

Part I: The World Situation

Chapter 1

Philosophy of History

A philosophy of history can be defined as a systematic body of general conceptions about the sum total of past happenings in the world. For this reason a brief excursion into the philosophy of history is offered initially in an effort to place this field in the education profession in broad historical perspective. A professional educator serving in physical (activity) and related health education (including intramural athletics) should start from the beginning to comprehend the place of this specialized field in society.

Perspective

Living our lives from day to day we sometimes forget that the planet Earth originated more than 4 billion years ago—or maybe even earlier!). Early man and woman, we are told, had their beginnings some one million years ago and have used crude tools for less than half that time. Three hundred thousand years have elapsed since the mutation of sub-man into man. We now know that many tribes roamed and then settled at various points in prehistoric Europe during a warming trend at the time of the Wurm Glaciation of the late Pleistocene Epoch from 35,000 to 25,000 years before the present. Nevertheless, the beginnings of the first civilizations as we know them are actually less than 10,000 years ago. The great religions are the product of the past 2,500 years. As types of political state go, what is called “democracy” is the youngest of infants, its official origins dating back only several centuries to the late 18th century. Is it any wonder that perfection appears to be a long way off?

Even arguing that improvement in different areas took place during the second half of the 20th century presents us with a two-sided coin. On the one hand, a great variety of significant changes occurred, and they are undoubtedly having a significant, positive effect on many parts of the world. In the so-called advanced nations, developments such as the use of electrical and nuclear energy, the increase in specialized weaponry, mechanization of the farm, technological advancement in production, the “exploding” cities, the extended life expectancy, and a higher standard of living for the “favored few” can be substantiated. However, these developments are offset to a degree by the knowledge

that the underdeveloped nations are experiencing a rising nationalism that is proving to be troublesome along with an increasing birth rate and accompanying rapid growth of population, poverty, and enormous debts to the more prosperous nations.

Nevertheless, Commager in mid-20th century argued that the forces of good had gone steadfastly ahead despite the presence of much evil and inequality in the world. He was pleased that civilization had actually survived the many wars of the 20th century and that the United Nations had been created, had survived, and had grown in power and influence. Also, in addition to the end of Western colonialism, the more prosperous nations were accepting considerable responsibility for the welfare of unfortunate countries. Further, he was encouraged by the vast progress in the natural sciences, the development of electronics, and the formidable advances in medical science. Still further, along with the rapid growth of Big Government—a boon or a “disaster” depending upon one’s political philosophy—an unprecedented educational revolution was occurring. Finally, it was considered truly noteworthy that there was increasing recognition of both intellectual and material equality among peoples, a development that conceivably could eventually destroy most of the artificial inequalities of color, race, and class that exist in the world.

There is no doubt but that additional, significant social change occurred in the 20th century. The most advanced nations, after moving from the pre-industrial stage to the industrial stage, are now progressing (technologically at least) to what is being called the post-industrial stage of the 21st century. Some people have called this progress, but it appears to be causing a great deal of job dislocation. Since the time when Commager was so optimistic about the future, another specter (in addition to the ever-present threat of nuclear attack because of such destructive devices as nuclear warheads) has appeared that is casting strong shadows of gloom among many about the future. The stark fact is, however, that a large majority of people on Earth are conducting their lives in a manner that indicates clearly that they still don’t appreciate the gravity of the human’s precarious plight on this planet. Here, in addition to the exploding population, the reference is to the possibility of a nuclear holocaust brought on by the precipitous action of one of the superpowers, or even that of a rogue state or group.

What is emphasized here is the stark necessity for the continuing development of ecology as a discipline. Ecology may be defined as the field of study that treats the relationships and interactions of people and other living organisms with each other and with the natural (or

physical) environment in which they reside. For a variety of reasons, humans can no longer proceed on the assumption that their responsibility is to “multiply and replenish the earth” with little thought to the future. Now there are more than 6 billion (six thousand million) people on earth, and the various nations are struggling to develop an economy to cope with the almost unbelievable demands surfacing daily.

When we take a hard look at the economic situation, therefore, it has become apparent that certain extremely difficult choices may well have to be made during the next few decades. In 1972 Murray explained that most of the world’s countries were striving to create a continuous-growth economic system, but ecologists were warning us increasingly that many countries may be forced to shift to no-growth economic models. The ecological argument is simply this: the quality of the planet is moving rapidly to the point where it will soon become precarious for life as we have known (or envisioned) it to continue. We are surrounding ourselves—each one of us in the advanced nations to the extent that we can afford it—with an ever-larger shell of consumer technology. In the process the earth is steadily being polluted to an ever more dangerous and life-threatening point. In fact, North America “leads” the world in this respect. If the ecological model postulated has any significant validity, then it and the prevailing economic model being followed are on a collision course that will result in disaster (pp. 38-39, 64-65, 70, 72)

In summary, we have reached the point where the world’s problems must be solved for its very survival. This can be explained as follows: Humans have achieved a level of mastery over Earth’s flora and fauna, but the exponential increase in the number of people alive is placing intolerable pressure on the world’s resources. However, we haven’t truly answered the hard questions about the extent to which nature’s self-renewing cycles have been disturbed. The answers that we are starting to get—as we continue to ask the right questions—will be extremely difficult to accept. They are indicating that future “hardship” will be required to rectify Earth’s plight. Unfortunately, we are finding that these obvious “answers” are not being accepted wholeheartedly and followed immediately by positive steps on the part of the majority of citizens. They are seemingly largely unaware and therefore somewhat recalcitrant about being asked to alleviate the destructive conditions with remedies that could conceivably renew Earth for its ongoing task.

Thus, people are now being faced with a number of threatening, stressful “ifs.” Accordingly, two types of global problems are present: those that are mostly understandable and

those that are mostly uncertain. Those who are attempting to forecast the future are now referring to (a) the possible future, (b) the probable future, and (c) the preferable future (Melnick, 1984, p. 4).

Questions and Answers

All of these difficult questions raised have a relationship to philosophy of history that will become even more apparent as we ponder this topic. We soon begin to realize that there are a number of unanswered questions facing humankind. As presumably enlightened human beings, and as dedicated professional teachers and coaches, we have an obligation to come up with satisfactory answers to these basic questions relating to human survival and possible progress. Attempting to put this discussion about the historical development of humankind in further perspective, we might ask the question, “*What is history?*” Is everything historic? Are we referring to the actual order of events as seen by an interpreter (the historian)? A student of history might ask whether the philosophy of history seems to approve or challenge one type of political state over another? If this were true, this would imply that there is just one way of looking at history or that there is simply one correct philosophy. If there are many philosophies of history, can we even argue that one is paramount?

Approaching this issue from another angle, we might question the validity and reliability of historical research. Is it possible to construct a valid philosophy of history that is fact and not at least part fiction? Is it possible for historians to record facts scientifically? It has been said that good history has depth as well as surface, the assumption being that “depth” is equated with scientific endeavor. However, “history is never above the melee,” wrote Nevins in 1962 (p. 23). Yet, Woody (1949), for example, had deprecated the fact that those who have written about education and its history—or even about general history—have slighted “physical culture” perhaps through bias:

Despite the fact that lip service has been paid increasingly to the dictum “a sound mind in a sound body,” ever since Western Europe began to revive the educational concepts of the Graeco-Roman world, there is still a lack of balance between physical and mental culture, both in school programs and among those who write of education. This is evident in many quarters, even where a certain universality of outlook ought to reign. Turn where one will, it is impossible to find physical culture adequately presented in books dealing with the general history of education. Written in keeping with a dominant rationalism, these books

have been concerned chiefly with intellectual movements and institutions for mental improvement (p. vii).

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

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

The Need for Historical Research

Looking at the actual conduct of historical research, there is no argument but that historians need to uncover as many primary sources as possible to write the best history. If only one mind passes between the historian and the material about which he is writing, there is a much greater chance of an accurate report. The possibility of a forged document, for example, or of a firsthand observer's inaccurate report only increases the difficulty of writing sound history.

Because it may be so difficult also to locate an objective observer, some historians have felt it necessary to retrace the steps of the incidents that the historian hopes to describe later. Witness the historian of the 20th century who felt it advisable to hire an elephant to prove that it had been possible for Hannibal to cross the Alps by this means of transportation. One further step seems required: that the historian needs to employ the highest type of reflective thinking before completing his work.

Experimental (group method) researchers, and even those who undertake what is called descriptive research, may repeat and check on their earlier observations. Unfortunately (for the historian at least) history does not repeat itself exactly. Because historians cannot themselves “see” what has happened, their prevailing attitudes will undoubtedly influence their work. They must make some assumptions as to the rationality of the universe. Presumably this would be necessary if a rational human hoped to make sense out of the world in which she or he lives.

Thus we might agree that complete objectivity of history is an impossibility. It must be pointed out, however, that ever-improving scientific techniques of investigation are becoming available to the historian, also. Nevertheless, it seems as though we may always need people with penetrating insight who will have flashes of intuitive genius while writing and interpreting the history of humankind. Such individuals would undoubtedly be employing a degree of speculative philosophy as part of their approach to the problem of historical interpretation. In this manner one or more philosophies of history will evolve.

Having employed empirical methods involving experiment and experience, scientists in many of the more exact sciences have been able to predict future developments. In this respect historians are fighting against a handicap but they have made progress nevertheless. By attempting to meet the exacting requirements of the more empirical sciences, it has been possible to develop at least one type of philosophy of history. As a result, many kinds of history may be examined using present criteria for adequacy and accuracy. Many historians make a stout effort to define the future. Any such definitions can't help but reflect the mood of the times and the predispositions of the historian. People will presumably continue to strive, of course, and it appears that they must also continue to act on faith (Zeigler, 1979, pp. 230-231).

Philosophy of History

What, then, is philosophy of history? At this time we will not discuss what may be called analytical or critical philosophy of history. This typically treats the logical, conceptual, and epistemological description of what it is that the historian actually does—that is, a philosophic analysis of the critical and constructive intellectual processes by which history is written and the subsequent results. This approach to philosophy of history also involves a criticism of the sources employed and their development to form the base of knowledge upon which the historian builds the historical narrative. (See Curti et al., 1946 for

a discussion of these issues; see also Nevins, 1962, p. 14 for a discussion of the “lantern-like, tri-directional rays” thrown out by the historian.)

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

In the 20th century there were a number of approaches to historical interpretation. For example, there were interpretations where historians treat the rise and fall of separate civilizations with an accompanying analysis of the rationale presumably underlying such development in civilizations (e.g., Toynbee, Spengler). In similar fashion, but somewhat differently, Hegel and Marx sought to develop sets of rules or principles explaining the continuous change that occur in all civilizations. Other historians (e.g., F.J. Turner) have uncovered hitherto uncovered factors that moved a society’s development in one direction or another. Still others argued that historical research should (and could) be more objective and scientific (e.g., Ranke).

A fifth approach was taken by historians who believed almost the opposite—that history could never obtain true objectivity and should therefore be as contemporaneous as possible. Finally, there have been those who were pragmatic and pluralistic in their historical endeavors. These scholars typically believed that a multiplicity of causative factors underlay historical development. Accordingly, they assumed an intermediate position, avoiding dogmatic theories and agreeing generally that perfect objectivity was not possible. In this last approach, there has been a tendency to employ ad hoc any general theory that appeared to explain a historical point or occurrence (Handlin, 1967, pp. 15-21)

One of the most interesting, insightful, and readable discussions about “ideas in history” came from the pen of the late Allan Nevins. In his *The Gateway to History* (1963), he stated that society has been controlled in the past by both practical and philosophical ideas. Practical ideas, as he explains it, express “immediate mundane aims” and are brought to fruition by certain human beings exerting their will upon others. Examples of this would be the idea of nationalism, the divine right of kings, the idea that a religious leader should have

greater control than a temporal power over people's lives, or even the idea that the people should decide their own destiny at the ballot box.

Philosophical ideas, conversely, are theoretical and may typically not be judged by any pragmatic test. People in a society tend to believe or accept that a specific doctrine is true. The ancient Greeks, for example, believed that Fate (Moirai) ruled the destinies of both gods and men. With ideas of this type there was no effort to validate the thought by practical results. Another example of this, Nevins explained, would be the devastating result that would occur if people (in the Western world at least) gave up on the idea that there might be an afterlife. A further example of an important, relatively modern philosophical idea is that of progress as a concept or belief (pp. 261-262).

It is both interesting and significant that only two of the principal philosophies of history were expounded before 1700: (1) the Greek/Roman philosophy of history that Fate ultimately ruled all, and (2) the Christian philosophy of history in which St. Augustine declared that there was a divine purpose for God's creatures. In modern times, however, there has been a succession of philosophic interpretations of history beginning with Voltaire's belief that the past can be interpreted rationally. This was followed by Hegel's promulgation that an epoch is typically dominated by an idea (thesis) which is rebutted (antithesis), and after a "theoretical struggle" a new idea (synthesis) is formed.

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

How a particular person arrives at his or her own approach to historical interpretation is not easy to explain. As noted above, there are indeed many different philosophies of history and, at present, it hardly seems possible to state that one philosophy of history is paramount. Further, it seems logical that a person develops an implicit "sense of life"

very early that is “a pre-conceptual, emotional, subconsciously integrated appraisal of existence, mankind, and that individual’s emotional responses and character essence” (Rand, 1979, p. 31). The hope is, of course, that the person will have the opportunity to develop his/her rational powers, and that subsequently reason will act as the programmer of the individual’s “emotional computer” (i.e., a rational philosophy will be developed). The relationship of one’s implicit sense of life and/or explicit philosophy of life should be reasonably consistent, of course, with the values and norms of the society in which an individual is functioning. If not, serious difficulties of one type or another may arise (Zeigler, 1980, pp. 14-15).

What the 21st century will hold in this regard remains to be seen. The 20th century witnessed the emergence of a variety of treatises in which the development of civilization has been characterized as being shaped by almost rhythmic phases. Without denying that evolutionary forces were involved, theoretic formulations have been postulated in which, to a greater or lesser extent, supernatural power may be directly or indirectly involved (e.g., Spengler, Toynbee, Sorokin, Pareto). On this topic the late Will and Ariel Durant (1961) stated simply that “History smiles at all attempts to force its flow into theoretical patterns or logical grooves; it plays havoc with our generalizations, breaks all our rules; history is baroque” (p. 267).

Toynbee’s Philosophy of History.

“Toynbee’s has been by far the most arresting and influential [force]” stated Nevins (1963, p. 271). Without committing yourself to any particular philosophy of history at this point, we will follow this recommendation—for the purpose of discussion about the work of the late, eminent British historian. Thus, the remainder of this brief treatise will offer a summary of Toynbee’s historical analysis. Toynbee (1947) postulated that the story of humankind can be told through the life of 21 major “civilizations” (p. 34). We learn that five of these civilizations are still alive, but that only Western civilization is still relatively healthy (p. 8). The other four—Far Eastern, Hindu, Islamic, and Orthodox Christian (largely the former U.S.S.R.)—are weakening and are being incorporated into a “Great Society” with a Western shading (Zeigler, 1989, pp. 10-13).

Civilization’s Pattern of Growth. Most civilizations seem to have gone through a fairly identical pattern of birth, growth, breakdown, and disintegration. A society is but a group of individual humans with an infinite number of interrelationships. It could go on

indefinitely, although none has to the present day. Toynbee parted company with Spengler, who believed that a civilization is an organism whose life path is predetermined. Toynbee denied also the theory that a superior race is necessary to found a civilization (p. 55), or that a civilization is created only by a most favorable environment (p. 57).

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

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

Characteristics of the Universal State. Actually, the beginning of the Universal State appears to some as the foundation of a stable society. In reality it is a symptom of the disintegration of the society, since the people no longer follow the rulers of their own accord. This period of decline is accompanied by a “wanderings of peoples,” as occurred in Europe when the Roman Empire waned.

One of the characteristics of such a period may be the adoption of a new religion by the proletariat. For example, consider the growth of the Christian Church, which developed into a Universal Church (p. 24). Subsequently, it served as a basis of a second or “affiliated”

civilization. Thus we are told that Western civilization grew out of the Greek/Roman society via the Universal Church of Christianity. In like manner, it may be reasoned that the Far Eastern civilization of China-Japan-Korea developed from earlier Sinic civilization via Buddhism. Toynbee stated, in essence, that these are the broad outlines of the 21 civilizations that the world has seen. (Note: *This theory of the development of civilizations is obviously not agreed to by all historians.* Some feel that it does not fit all civilizations exactly, while others assert that it is derived too exclusively from an analysis of the Greek/Roman civilization.)

Progress of Civilizations. Although we are concerned primarily with an analysis of so-called civilization, as stated above it should not be forgotten that the mutation of subhuman into man took place in a social environment more than 300,000 years ago. We should consider the idea that this transformation may well be a more significant amount of growth and development than has taken place yet under the banner of civilization.

The concept of progress, as we think of it, is considered by most to be relatively new historically, although there are some who argue that the ancient Greeks thought of it in just about the same way as we do today. Similarly, the concept of civilization, indeed the word itself may have first been used by the Marquis of Mirabeau in 1757 in his work *L'Ami des Hommes ou Traite sur la Population*. Nef (1979) stated that the term was used to describe “a condition of humane laws, customs, and manners, of relatively tender human relations, and of restraints on warfare which the Europeans supposed had raised them and their kinsmen overseas . . . to a higher level of temporal purpose and of conduct than had been reached before on this planet” (p. 2).

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

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

Interestingly, in 1987, ABC Television’s controversial presentation *Amerika* depicted the onset of decay in the United States to such an extent that the Soviet Union merely stepped in and took over with the assistance of an international armed force representing the United Nations. (How ill conceived that prognostication turned out to be!) This appeared to be different from Toynbee’s “schism of the body social” postulated as symptoms of such decline in which there were three parts known as the dominant minority, the internal proletariat, and the external proletariat. What he was describing basically was a situation in which there was “a failure of creative power in the minority, an answering withdrawal of mimesis [imitation] on the part of the majority, and a consequent loss of social unity in the society as a whole” (p. 26). This meant that often in the past a “creative minority” had degenerated into a “dominant minority,” which then used force to rule because the group no longer merited respect. Certainly in our democratic society we do not find the internal proletariat becoming ascetic and ready to secede or “wander off” because a creative minority has degenerated into a dominant minority. Thus it would appear that our civilization is not very far advanced on its way to disintegration (based on Toynbee’s theory anyhow).

Speculation About the Future

The world continues its evolutionary processes. Those who have studied the past with high degrees of intelligence and diligence have offered us a variety of philosophies about humans’ history on what we call Earth. It would seem inaccurate, or at least excessive narrowness of definition, to deny a degree of scientific status to the discipline of history. We can indeed argue that with each succeeding generation the study of history, broadly defined, is becoming more of a science (as that term is generally understood).

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

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

If people learn to live with each other in relative peace, the world may not see devastating nuclear warfare with its inevitable results. As McNeill (1963) stated, "The sword of Damocles may therefore hang over humanity indefinitely" (p. 804). However, it could be that the West and the East will no longer be reacting to each other by C.E. 5000. Perhaps the world may be united into a single civilization through the agency of religion, although the prospects for such a future are remote at present. Toynbee suggested this in his belief that religions may be the "intelligible field" of historical study rather than the investigation of civilizations. A possibly better approach could well be the search for consensual values, values that are delineated but free from the strictures of narrow and often dogmatic formalized religions. To help us in this direction, McNeill looks for "world-wide cosmopolitanism" and "a vastly greater stability" (p. 806).

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

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Chapter Two

The “Good” and the “Bad” in Historical Perspective

In this essay a very brief outline history of that branch of philosophy known as *ethics* is presented. Basically, you will find the problem of the “good” and the “bad” (and also that of the “right” and the “wrong”) in the *Western* world traced for your review. (The study of ethics and morality in the East will not be discussed at this point, but a brief comparison of the two approaches has been made below.¹)

The primary focus at this point in our discussion will be on *metaethics** and its central questions. What is meant when one searches for the meaning of the “good” or the “bad?” What guarantee is there that when a person says her intentions are good that they really are so? Can there be *correct* standards for use in judging whether things are good or bad, or whether actions are right or wrong?

If such value judgments are indeed made, how do they differ—if at all—from judgments that are value free (or value neutral)? Also, in any such search for answers, it is difficult additionally to know whether to proceed from the general to the specific or vice versa (i.e., from the good *in general* to right conduct or justice *in particular*, or in the opposite direction).

Even a cursory examination of the history of ethics substantiates that it is a description of “irregular progress toward complete clarification of each type of ethical judgment” (*Encyclopedia of Philosophy*, The, III, 1967, p. 82). It is difficult to judge how much irregular progress has been made since the development of Greek ethics beginning with the fifth century B.C.E. contributions of Socrates (as reported by Plato). It can be argued that the changing social influences (e.g., political, economic) of the time demanded the development of a new way of conduct—just as there seems to be a need for altered standards of conduct today.

The emergence of professional teachers of philosophy was in a sense the byproduct of more advanced civilization. As Sidgwick (1960) explained:

If bodily vigour was no longer to be left to nature and spontaneous exercise, but was to be attained by the systematic observance of rules laid down by professional trainers, it was natural to think that the same might be the case with excellence of the soul (p. 21).

The Ancients

Recalling that “the soul” as denoted above actually meant what we today think of as “mind,” Socrates began the development of standards for the qualities of goodness, justice, and virtue. Plato added a spiritual dimension to such thought since he believed that these timeless qualities or idea(l)s had been defined in a world beyond the sphere and knowledge of humans.

Conversely, Plato’s pupil, the great Aristotle, sought his answers typically in what now have been designated as the sciences, both natural and social. Plato’s approach to goodness was advanced through comparison with universal idea(l)s, while Aristotle’s “happiness” resulted from the lifelong accomplishment of more natural goals. Individual good was related to the social good, but the ideas of moral responsibility and free will were not viewed with the same importance as was to be the case later in Christian thought.

(Note: Our discussion here will not be a detailed consideration of the ideas of Socrates, Plato, and Aristotle, nor will we treat later Hellenistic and Roman ethical tendencies that have come to be known as *Epicureanism, Stoicism, and Neoplatonism*.

Further, moving forward in time precipitously, it could be argued that for the next 2000 years ethical thought was oriented much more to practice than to theory. This was indeed true typically and explains why the meanings of the various ethical terms and concepts were not altered to any significant extent over the ensuing centuries. This is not to say, however, that through the ages moral codes and life purposes were not viewed quite differently.

The Early Middle Ages

As it developed, the Hellenistic (later Greek) and Roman ideas were lacking in the necessary insight required to advance beyond the intellectual genius of the earlier Greeks. However, it was during this subsequent period that the seedbed of later, all-encompassing Christian philosophy was established. As a result the Western world went into a long period during

which time philosophy and religion were most closely interwoven. During this somewhat dormant period in the history of ethics, there was one system in which human reason and God's purpose for man were combined to produce one ultimate purpose for the human race—ultimate union with the Creator.

During this period, often called the Early Middle Ages, Thomas Aquinas eventually “overwhelmed” medieval ethics by bringing together Aristotle’s scientific and philosophic thought with the theology of St. Augustine. A highly significant and fundamental concept of the ethical system created by St. Thomas was his doctrine of *natural law**. Here he invented, one might say, an accommodation of two different ethical systems so that there was a “*natural* domain” and a “*theological* domain.” The theoretical merger began with the underlying assumption that human reason and conscience were *somehow* fused inherently in man and women. The next postulate was that natural law contained God’s ethical standards, standards to which a human might elevate himself or herself by the application of God-given reason. The reader should understand that religious dogmas at this point were considered infallible and, accordingly, they could negate what some might deem to be valid scientific advances. (This is still true today in the eyes of The [Roman Catholic] Church. However, from time to time the Church takes cognizance of scientific advances and adjusts earlier dogma to a certain degree.)

Early “Modern” Ethics

What may be called early *modern* ethics began to flourish during the significant social change that characterized the sixteenth and seventeenth centuries. This philosophical watershed appears to have occurred as a result of a series of major social changes in society. As is the case today, many at the earlier time also considered the prevailing system of ethics to be in a state of disarray. This resulted in various attempts at reconstruction.

Thomas Hobbes made a strong effort to release ethics from its prevailing almost total servitude to theological law. He postulated that ethics was unreliable unless it was grounded on the objective laws of biology and psychology. Therefore, if the experimental analysis of nature was to be conducted in an ethically neutral manner, he reasoned that ethics itself should necessarily be contrasted with science. Such radical thought brought reaction and counteraction from the early *Intuitionists* (e.g., Henry More), Benedict Spinoza, John Locke, Bishop Butler, David Hume, and the so-called *Common-sense Intuitionists* (e.g., Thomas Redi).

A similar theoretical struggle was occurring on the Continent in eighteenth century France through the ideas of Voltaire, Jean-Jacques Rousseau, and the Encyclopedists (e.g., Diderot). However, it was argued that their varied political orientations often distorted the objectivity of their philosophical arguments. Montesquieu, the French jurist and political philosopher, added to this discussion, however by viewing values more as sociological and historical facts (or data).

Special mention should be made of the monumental role played by Immanuel Kant, a professor from Königsburg, Prussia within the movement that has been called the German enlightenment. His highly complex and often perplexing non-utilitarian analysis based moral principles on *a priori* laws by which the human's "practical reason" is guided. He postulated that the human feels no obligation to obey nature's laws, but that he or she does sense subjectively a duty to respond to certain moral laws that are inherent in the universe. Kant's ethical system had three basic premises: (1) analysis of the evidence of moral experience, (2) consideration of its underlying logic, and (3) construction of metaphysical principles under-girded or presupposed by such ethical analysis. Such practical reasoning was in contradistinction to generalization that resulted from scientific experiment typically.

Kant distinguished most sharply between naturalistic ethics and moral law. His *categorical imperative* implied a moral code above and beyond any law of nature (e.g., the human's strong desire for happiness). He postulated a *universalizability criterion* as the most fundamental moral principle—"Act only on that maxim which you can will to be a universal law." This more precise statement of the popular "Golden Rule" represents—despite certain weakness—Kant's greatest addition to the theory of ethics. Kant also envisioned an "autonomy of the will" that placed humans in a position to defy causal determinism grounded in regulative scientific principle. As he viewed it, humans were conceived as part of, and yet somehow also distinct from, the laws of both nature and science (another debatable assumption, of course).

The nineteenth century in the Western world witnessed a sharp struggle between the two great traditions of *utilitarianism* and *idealism*, the former looming large in England and the latter continuing to dominate in Germany. It is not surprising, therefore, that both developing systems met with favorable responses but from different quarters in the United States. The idealistic position was welcomed, of course, by the Protestant Christian church, as well as by certain philosophers and literary figures. Utilitarianism blended

nicely with the burgeoning technological advancement and then was joined—and to a degree eventually supplanted—by the pragmatic ethics of Peirce, James, and Dewey. (The subsequent developments in England, Germany, and the rest of the Continent will not be traced here. The essential “battle lines” had already been drawn and were discussed briefly above.)

With a pragmatic approach, ethical considerations were extended to relate to all of human knowledge. The aim here was to avoid the almost ageless and perennial distinction between (subjective) value and (objective) fact. This was accomplished by a reinterpretation that blurred the controversial issues for those who were willing to disavow Kantian (universalistic) ethics and the traditional stance toward scientific knowledge as an approach including value-free facts only. Thus, it was argued that ethical judgment was simply a matter of applying reason to the results of scientific (empirical) investigation by ascribing value to those human acts so designated as valuable in daily life.

The First Half of the Twentieth Century

By now you may agree that there are almost as many views of moral philosophy and/or ethics as there are philosophers (an obvious exaggeration, of course). However, this does lead us to a conviction that there is no single, non-controversial foundation stone upon which the whole structure of ethics can be built. In fact, it can even be argued that the nature and function of the subject are themselves subject to vigorous dispute. This is not to say, however, that there are not some aspects of this branch of philosophy upon which there is fairly wide agreement. In mid-20th century Nowell-Smith (1954) pointed out that earlier moral philosophers sought to offer general guidance about (1) what to do, (2) what to seek, and (3) how to treat others. As we begin the twenty-first century, such guidance from the “mother discipline” is but a distant memory for old-timers.

Earlier philosophers as a rule did not try to preach to their adherents in the same way as theologians did, although many made strong efforts to offer practical advice that included pronouncements on the subject of good and evil. Many early philosophers did believe that there was indeed a *true* moral code*—i.e., a normative ethical system* upon which people could and should base their conduct. In this sense, therefore, philosophers saw their mission as the enunciation of basic principles of morality along with the provision of supporting justification. What is *good*? What is *the good life*? What are the limits of moral justification? How shall people live their lives? These were the types of questions to which

philosophers spoke.

Others in society have, of course also offered advice to the public. Theologians, dramatists, novelists, poets, and even comedians have offered considerable insight into the question of good and evil. However, such counsel was often characterized as pronouncements or dicta. It was usually different from distinctly philosophic accounts in that it was specific, unsystematic, and typically lacking in proof.

As mentioned previously, there has been strong disagreement with the traditional conception of the philosopher's task. Some believed that philosophers should not, or could not, discover new truths (e.g., Kant), while others felt just the opposite to be the case (e.g., Bentham). Down through the ages, there has been an effort to systematize the knowledge that humans already have and to demonstrate the ultimate rationale for these beliefs. Some were concerned with *objective* justification of any moral claims, whereas others (known as *subjectivists*) argued that true objectivity was neither possible nor reasonable.

As a result of these two diametrically opposed positions, one group was extremely skeptical about any body of knowledge that purported to tell people how they *should* live. Their opposition, the objectivists, worked away toward the achievement of their goal—the creation of a true moral code. In this struggle, the German iconoclast, Nietzsche, was a true revolutionary in that he contradicted previous objectivist thought violently, including even the common-sense moral principles unchallenged by most skeptics. In summary, therefore, the battle lines were quite sharply drawn: one group of ethical theorists agreed with what was presumably the traditional task of the philosopher (i.e., finding a true code), while the other (the subjectivists) denied that moralists could ever hope to achieve such a truly justifiable moral code.

The Second Half of the Twentieth Century

It is difficult but not impossible to gain some historical perspective on the philosophical trends and developments in the second half of the twentieth century. What is now called “the analytic movement”* (or “philosophical analysis” or “analytic philosophy”) has been an interesting and most important development in the English-speaking world at least during era. However, despite the fact that scholars in the Western world have been engaged in philosophical thought for more than 2000 years, there is still controversy over the exact nature of philosophy (i.e., what it is and what it should be). And so into the struggle

between the ethical objectivists and the ethical subjectivists came a third combatant, the contemporary “analytic” philosopher of the twentieth century. In retrospect, it seems fair to say that this person was one who asked, “What kind of an activity am I engaging in?”

Searching for the answer to this question in the first half of the century, philosophers of this persuasion developed three different approaches (or methodologies) that became known as (1) logical atomism, (2) logical positivism, and (3) ordinary language philosophy. Each looked at analysis somewhat differently, but there was agreement that philosophy must be approached through the medium of language analysis—to a greater or lesser extent. Logical atomists sought to rearrange our ambiguous language so that more logically arranged sentences would become crystal clear. The goal of the logical positivist was to subject statements to a verifiability principle. This meant that regular language statements were to be arranged in logical, consistent form to discover if they were *empirically verifiable* either through mathematical reasoning or scientific investigation. Finally, the main goal of so-called ordinary language philosophy was to decide what the basic philosophical terms were, and then to use them correctly and precisely so that all might understand. Obviously, these developments had some relationship to the position of the ethical subjectivists, but were a far cry from the efforts of the ethical objectivists seeking to find *the one* true moral code.

Finally, in the fourth quarter of the twentieth century, the specter of the unknown new century is looming directly ahead on the horizon in a world characterized by “hot and cold” wars and struggles. And what do we find at the very time when people of all ages are highly concerned about changing morality and ethical standards—about “what to do, what to seek, and how to treat others? Simply put, we find *brilliant* philosophers, the large majority of which are silent on any answers to these basic questions. They simply avoid the rational (public) justification of any type of moral system. Instead they spend their professional time and energy analyzing the meaning and function of moral concepts and statements or some other so-called analytic approach to the doing of philosophy. (Fairly often, also, the thoughts of some long-dead philosopher are brought to light again resulting in revisionist conjecture!) The end result is an enormous chasm between traditional *normative ethics* of the avowed moral philosopher and the analytic (or critical or theoretical) approach of that branch of ethics now known as meta-ethics*.

If the above sounds critical of those who pursue such an *intensive* analytic approach to the

detriment of more “people-based” philosophizing, I will have achieved my purpose here. However, in the same breath, I repeat my earlier thought that careful analysis is necessarily important in any philosophical undertaking. Thus, I have an obligation to explain what I think the relationship should be between normative ethics and meta-ethics. For example, if I may use an instance from a subject I know well (i.e., competitive sport), people involved professionally in sport—whether they know it or not—need *meta-ethical* advice from philosophers on the concept of “violence.” Moreover, the need is equally as important for the development of codes of ethical conduct for professional coaches and professional athletes. Such codes involving *normative* statements could provide important guidance at a time when firm counsel seems absolutely necessary.

By the above statements, I trust that I have made clear that I don’t for a moment wish to imply that meta-ethical analysis is unimportant—far from it. Obviously, as is always the case, there are extremists on both sides of this puzzling question, but a more reasonable approach—and there has been movement in this direction recently—would be one in which a moral philosopher (or ethical theorist) engages in meta-ethical analysis if he or she wishes, and as necessary, but at the same time also works toward the elimination of irrational ethical beliefs while searching for as much normative consensus as possible.

Such general agreement, a normative consensus if you will, by the field of philosophy, to the extent possible, is most important at this time as the public struggles with a search for the “best” ethical system consonant with an evolving democratic society. A variation of this might be a situation where university departments of philosophy would deliberately engage scholars with strong inclinations in one direction or the other, the end result of which would tend to strengthen both the sub-disciplinary and sub-professional aspects of the field (i.e., and accordingly that branch concerned with—hopefully—both the meta-ethical *and* normative aspects of philosophy). It is my feeling that the public, in the final analysis, would really appreciate the end result.

Following up on the above “pronouncement,” I do nevertheless recognize, as you, the reader, may also recognize shortly, that the task of normative inquiry can be most difficult. And, admittedly, this is especially so when people are confronted with most complex personal and social issues, and this conclusions tend to stray into the realm of meta-ethics. For example, when a normative ethical theory such as hedonism (the position that a person’s primary moral duty lies in the pursuit of pleasure) includes a statement such as “Going to

church is good because it brings pleasure to the parishioner.” In response, the non-hedonist might challenge this statement solely on the meaning of the terms “good” and “pleasure.” The obvious difficulty of justifying a normative ethical theory brings to the fore questions about meta-ethical relativism and subjectivism, questions which when pursued carefully point up the validity of the “subjectivist threat.”²

Concluding Statement

In summary, I have sought to explain that historically we have no single, non-controversial foundation stone for the entire structure of ethics. Yet we are finding that ever more difficult ethical questions are being asked as the world grows increasingly complex. Here I have explained that early philosophers attempted to provide answers and advice to life’s many problems, but today, sadly as I see it, ethical advice—dubious or otherwise—comes from any and all sources. The fact that precious little comes to help “ordinary” people from trained philosophers today is, as I see it, a tragedy. Thus, I argue that we need a much-improved balance between the attention paid by philosophers to normative ethics and that given to meta-ethics. I will strive to offer the reader such “balance” as we proceed here in this volume.

Basically, then, justification of an ethical theory, or even an incomplete set of ethical statements about any aspect of life, revolves around the ability of the theorist to state correctly, explain sufficiently, and defend adequately his or her moral (or ethical) claims and arguments. Is your moral statement objective or subjective? In what way does a moral judgment differ from a factual judgment? Is any ethical statement about right or wrong conduct in any life situation “publicly warrantable?” In other words, is there some publicly acceptable procedure for verification, a procedure that intelligent, reasonable people would be willing to accept?

As you move ahead then with this “ethical” or “moral” experience, you must decide for yourself to what extent you personally want ethical claims or judgments “universalizable” (acceptable worldwide), (3) practical for use in everyday life, and (4) autonomous in the sense that the structure of the statements comprising the claim or judgment—its very fabric—does not solely on non-normative statements (i.e., theoretical explanations). You may not appreciate it yet in this book, but—both personally and professionally—this experience with ethical decision-making could well be extremely important to you in the years that lie ahead. So read on...

Because the world is “moving closer together” via the amazing communication network that has been established, the need for an “ethic” that is universalizable has now become vital for the future of the world community. Thus, if the original statement made above about moral disagreement and confusion generally makes sense in North America, there is reason to believe also that the argument holds water to a greater or lesser degree for the world at large.

To explain this point, let us make a brief comparison of the “moral mentality” that prevails in what the world has typically called the East and the West. A reasonable, but possibly overly simplified, access to such a comparison was offered in mid-century by Northrop (1946). He wrote insightfully of the “intuitive mind” of the East and the “logical mind” of the West. He explained that Eastern morality tends to be provisional because people believe that ultimate guidance comes from a source infinitely greater than any of the various moral constructs of mere humans. The assumption is that such morality is implicit in the nature of things, whereas the many ethical approaches of the West have in contrast typically been devised explicitly by fallible men and women.

Interestingly, however, citizens of both the East and the West have figured out ways of “getting beyond” what has been called normative ethics (i.e., the ethical approach that includes the moral standards generally accepted within a culture). The East has done this by traditionally blurring the distinction between philosophy and religion; thus, the highest form of guidance comes from a supra-moral direction. With such an emphasis, there is an overriding mysticism that warns an individual never to become enslaved by man-made normative standards. On the other hand, the West has developed various types of accommodation for its “escape routes.”

One of these escape routes, for example, is philosophical existentialism*. This stance that emerged early in the 20th century on the European continent states that a person is free to establish his or her own personal essence, an approach that is definitely anti-normative in nature. Psychoanalysis, an analytic method developed by the psychiatrist Freud and his associates, has also blossomed greatly since the turn of the century in North America as a technique to treat neuroses and other mental disorders. It is another escape route or means whereby a person is helped to shed guilt feelings stored in the *id* for one or more possibly unethical actions taken by him or her in the past. (Such unethical action may also have been inflicted upon him or her by someone else, and needs to be resolved.)

A third example of “ethical accommodation” seen in the West is the assumption of a particular ideology (e.g., communism, socialism, religious fundamentalism) as a dominating influence in an individual’s life, a position that could well lead the person to commit presumably unethical actions contrary to the prevailing values of the culture. (Terrorists, for example, supposedly in the name of Islam, committed unethical *and illegal* acts while committing suicide in the bombing of the World Trade Center.)

And, if all of these means of accommodation are not sufficient for the avoidance of *normative* ethics, in recent decades the leading approach of philosophers in the West has been what has been called a meta-ethical or analytic approach (mentioned earlier) that downplays the whole idea of any normative ethical standards prevailing generally. At least they regard their anti-normative, analytic approach as fully justifiable because of the obvious “blind” character of an automatic or semi-automatic prescribed (normative) answer to an ethical problem requiring a decision. This lack of intellectual rigor applied in the determination of any given ethical decision had led them away from what many regard as “easy” answers.

The moral animal by Robert Wright was published in 1994. This startling, scholarly, extremely well-written work analyzes from a variety of sources over the past 20 years a new science that he calls evolutionary psychology. This approach, based on the work of evolutionary biologists and a number of other social-science scholars, presents in essence a sharply revised view of human nature. Interestingly, this relatively recent development is explained in the context of the life of Charles Darwin. Basically, Wright explains how Darwin’s analysis of humankind has stood the test of time, but that only in the past few decades have scientists and scholars truly assessed his theory with its implications for human morality. In a sense a sort of a “paradigm shift” has occurred in which a more insightful analysis of human moral sentiments are believed to have an even deeper biological basis than postulated by Freud. Wright points out that we humans have perhaps fooled ourselves by our “goodness” because we have not yet truly understand our basic nature.

Limited Glossary

existentialism: An approach to philosophy that is said to have started as a revolt against Hegel’s idealism in the latter half of the nineteenth century. It included the postulate that ethical and spiritual realities are accessible to humans through

reason. Basically, the human's task is to create his/her own essence (i.e., ideals and values).

Id, ego and super-ego are the three parts of the psychic apparatus defined in Sigmund Freud's structural model of the psyche *intuitionism*: A theory in metaphysics and ethics (axiology) that self-evident truths and moral values respectively may be gained through immediate awareness or insight. (See *non-naturalism*.)

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

moral law: A set of principles or standards that exist ("have been laid down by the Creator") for humankind to follow. This idea is basic to the philosophy of Immanuel Kant (e.g., his "categorical imperative").

natural law: A "higher law" considered universally valid and derived from the basic nature of the human; a principle in ethics that a person may derive through reason alone.

norm: In the sense used here, a (sociological) norm in a society relates to one of a series of cultural standards. Thus, normative inquiry relates to the study of societal norms (e.g., the right of privacy or freedom

subjectivism: See *objectivism*. *objectivism or subjectivism, ethical*: The belief that there is a range of views and beliefs about judgments of an ethical nature. On the one hand, *objectivists* argue that a moral judgment can defended rationally. Conversely, on the other hand, *subjectivists* believe that moral judgments are simply assertions by a person of what is felt to be right or wrong.

universalizability criterion: Kant's fundamental moral principle ("Act only on that maxim which you can will to be a universal law").

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Chapter 3

Counteracting America's Value Orientation

The term “*modernism*” is used to describe cultural movements in today’s world that were caused by onrushing science, technology, and economic globalization. It is said to have started in the late nineteenth and early twentieth century. Conversely, *postmodernism*, as variously defined, can be described loosely as a late twentieth-century effort by some intelligent and possibly wise people to react against what is happening to this *modern* world as it “races headlong” toward an indeterminate future.

It can be argued reasonably that “The West’s” thrust led by America is modernistic to the nth degree. To the extent that this is true, I am stating here that Canada—conversely—should work to counteract this value orientation as the world moves along in the 21st century. I believe that Canada can—and should do this—by adopting a position that might be called “moderate” postmodernism.

Granted that it will be most difficult for Canada to consistently exhibit a different “thrust” than its neighbor to the south and other leading Western nations. Nevertheless I believe that it is the time now for Canada to create a society characterized by the better elements of what has been termed postmodernism. In fact, I feel Canadians will be *forced* to grapple strongly against the basic thrust of modernism in the twentieth-first century to have any hope of also avoiding the “twilight” that is descending on “American culture” (Berman, 2000). You, the reader, may well question this stark statement. However, bear with me, and let us begin.

What is postmodernism? While most philosophers have been “elsewhere engaged” for the past 50 plus years, what has been called postmodernism, and what I believe is poorly defined, has gradually become a substantive factor in broader intellectual circles. I freely admit to have been grumbling about the uncertain character of the term “postmodern” for decades. I say this because somehow it too has been used badly as have other philosophic terms such as existentialism, pragmatism, idealism, realism, etc. as they emerged as common parlance.

In this ongoing process, postmodernism was often used by a minority to challenge prevailing knowledge, and considerably less by the few truly seeking to analyze what

was the intent of those who coined the term originally. For example, I am personally not suggesting, as some have, that scientific evidence and empirical reasoning are to be taken with a grain of salt based on someone's subjective reality. Further, if anything is worth saying, I believe it should be said as carefully and understandably as possible. Accordingly, the terms used must be defined, at least tentatively. Otherwise one can't help but think that the speaker (or writer) is either deceitful, a confused person, or has an axe to grind.

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

What then is humankind to do in the face of the present confusion and often conflicted assertions about postmodernism from several quarters that have been bandied about? First, I think we need to consider the world situation as carefully as we possibly can. Perhaps this will provide us with a snapshot of the milieu to the point where we can at least see the need for a changing (or changed) perspective. The world needs a perspective that could possibly cause humankind to abandon the eventual, destructive elements of modernism that threaten us. An initial look at some of the developments of the second half of the twentieth century may provide a perspective from which to judge the situation.

Historical Perspective on the “World Situation”

In this search for historical perspective on world society today, we need to keep in mind the significant developments of the decades immediately preceding the turn of the twenty-first century. For example, Naisbitt (1982) outlined the “ten new directions that are transforming our lives.” Then his wife and he suggested the “megatrends” they envisioned insofar as women's evolving role in the societal structure (Aburdene & Naisbitt, 1992). Here I am referring to:

1. The concepts of the information society and INTERNET,
2. “high tech/high touch,”
3. the shift to world economy, the need to shift to long-term thinking in regard to ecology,
4. the move toward organizational decentralization,
5. the trend toward self-help,
6. the ongoing discussion of the wisdom of participatory democracy as opposed to representative democracy,
7. a shift toward networking,
8. a reconsideration of the “north-south” orientation, and
9. the viewing of decisions as “multiple option” instead of “either/or.”

Add to this the ever-increasing, lifelong involvement of women in the workplace, politics, sports, organized religion, and social activism. Now we can begin to understand that a new world order has descended upon us as we enter the 21st century.

Moving ahead in time slightly past the presentation of Naisbitt’s first set of *Megatrends*, a second list of 10 issues facing political leaders was highlighted in the *Utne Reader*. It was titled “Ten events that shook the world between 1984 and 1994” (1994, pp. 58-74). Consider the following:

1. the fall of communism and thional markets, and
2. the computer revolution and the continuing rise of nationalism,
3. the environmental crisis and the Green movement,
4. the AIDS epidemic and the “gay response,”
5. continuing wars (29 in 1993) and the peace movement,
6. the gender war,
7. religion and racial tension,
8. the concept of “West meets East” and resultant implications,
9. the “Baby Boomers” came of age and “Generation X” has started to worry and complain because of declining expectation levels,
10. the whole idea of globalism and internat of the Internet.

It appears that the world's "economic manageability"—or adaptability to cope with such change—may have been helped by its division into three major trading blocs: (1) the Pacific Rim dominated by Japan [now by China as well], (2) the European Community very heavily influenced by Germany, and (3) North America dominated by the United States of America. While this appears to be true to some observers, interestingly perhaps something even more fundamental has occurred. Succinctly put, world politics seems to be "entering a new phase in which the fundamental source of conflict will be neither ideological nor economic." In the place of these, Samuel P. Huntington, of Harvard's Institute for Strategic Studies, asserted that now the major conflicts in the world would be clashes between different groups of civilizations espousing fundamentally different cultures.

These clashes represent a distinct shift away from viewing the world as being composed of "first, second, and third worlds" as was the case during the Cold War. Thus, Huntington is arguing that in the twentieth-first century the world will return to a pattern of development evident several hundred years ago in which civilizations will actually rise and fall. (Interestingly, this is exactly what the late Arnold Toynbee in his now famous theory of history development stated. However, to confuse the situation even more, most recently we have been warned by scholars about the increasing number of clashes *within* civilizations!)

Internationally, after the dissolution of the Union of Soviet Socialist Republics (the USSR), Russia and the remaining communist regimes have been severely challenged as they sought to convert to more of a capitalistic economic system. Additionally, a number of other multinational countries are regularly showing signs of potential breakups. Further, the evidence points to the strong possibility that the developing nations are becoming ever poorer and more destitute with burgeoning populations resulting in widespread starvation caused by both social and ecological factors.

Further, Western Europe is facing a demographic time bomb even more than the United States because of the influx of refugees from African and Islamic countries, not to mention refugees from countries of the former Soviet Union. It is evident that the European Community is inclined to appease Islam's demands. However, the multinational nature of the European Community will tend to bring on economic protectionism to insulate its economy against the rising costs of prevailing socialist legislation.

Still further, there is evidence that Radical Islam, possibly along with Communist China,

is becoming increasingly aggressive toward the Western culture of Europe and North America. At present, Islam gives evidence of replacing Marxism as the world's main ideology of confrontation. For example, Islam is dedicated to regaining control of Jerusalem and to force Israel to give up control of land occupied earlier to provide a buffer zone against Arab aggressors. (Unfortunately, Israel is presently also building residences for settlers on land that by United Nations treaty was assigned to Palestine.) Also, China has been arming certain Arab nations, but how can the West be critical in this regard when we recall that the U.S.A. has also armed selected countries in the past [and present?] when such support was deemed in its interest?)

As Hong Kong, despite its ongoing protestations, is gradually absorbed into Communist China, further political problems seem inevitable in the Far East as well. Although North Korea is facing agricultural problems, there is the possibility (probability?) of the building of nuclear bombs there. Further, there is the ever-present fear worldwide that Iran, North Korea, and other smaller nations and terrorists will somehow get nuclear weapons too.

A growing Japanese assertiveness in Asian and world affairs also seems inevitable because of its typically very strong financial position. Yet the flow of foreign capital from Japan into North America has slowed down. This is probably because Japan has been confronted with its own financial crisis caused by inflated real estate and market values. Also, there would obviously be a strong reaction to any fall in living standards in this tightly knit society. Interestingly, further, the famed Japanese work ethic has become tarnished by the growing attraction of leisure opportunities.

The situation in Africa has become increasingly grim. Countries south of the Sahara Desert—that is, the dividing line between Black Africa and the Arab world—have experienced extremely bad economic performance in the past two decades. This social influence has brought to a halt much of the continental effort leading to political liberalization while at the same time exacerbating traditional ethnic rivalries. This economic problem has accordingly forced governmental cutbacks in many of the countries because of the pressures brought to bear by the financial institutions of the Western world that have been underwriting much of the development that had taken place. The poor are therefore getting poorer, and health and education standards have in many instances deteriorated even lower than they were previously. At this point one wonders how there ever was thought about the average family ever living “the good life.”

America's Position in the 21st Century

Reviewing America's position in the 21st century may help us to get to the heart of the matter about where the world is heading. For example, we could argue that North Americans do not fully comprehend that their unique position in the history of the world's development will in all probability change radically for the worse in the twentieth-first century. Actually, of course, the years ahead are really going to be difficult ones for all of the world's citizens. However, it does appear that the United States is currently setting itself up "big time" for all kinds of societal difficulties. As the one major nuclear power, Uncle Sam has taken on the ongoing, overriding problem of maintaining large-scale peace. At the turn of the 20th century Teddy Roosevelt, while "speaking softly," nevertheless had his "big stick." The George ("W") Bush administration at the beginning of the 21st century had its "big stick", also, but it hasn't given a minute's thought to "speaking softly." The former president actually did claim that America's assertive actions are "under God" and are designed for the good of all humanity. This has caused various countries, both large and small, to speak out about many perceive as a bullying posture. Some of these countries may or may not have nuclear arms capability already. That is what is so worrisome.

America, despite all of its proclaimed good intentions, is finding that history is going against it in several ways. This means that previous optimism may need to be tempered to shake politicians loose from delusions, some of which persist despite what seems to be commonsense logic. For example, it is troublesome that despite the presence of the United Nations, the United States has persisted in positioning itself as the world superpower. Such posturing and aggression, often by unilateral action with the hoped-for, belated sanction of the United Nations, has resulted in the two recent United States-led wars in the Middle East and other incursion into Somalia for very different reasons. There are also other similar situations on the recent horizon (e.g., Afghanistan, the former Yugoslavia, Rwanda, Sudan, and Haiti, respectively). I haven't even mentioned the "Vietnam disaster" of the 1960s. And—let's face it!—who knows what the Central Intelligence Agency has been doing lately to make the world safe for American-style democracy. . .? Cuba first and now look out Venezuela!

There may be reason to expect selected U.S. cutbacks brought on by today's excessive world involvement and enormous debt. Of course, any such retrenchment would inevitably lead to a decline in the economic and military influence of the United States. However, who can argue logically that the present uneasy balance of power is a healthy situation looking

to the future? More than a generation ago, Norman Cousins sounded just the right note when he wrote: “the most important factor in the complex equation of the future is the way the human mind responds to crisis.” The world culture as we know it today simply must respond adequately and peacefully to the many challenges with which it is being confronted. The societies and nations must individually and collectively respond positively, intelligently, and strongly if humanity as we have known it is to survive.

Additionally, problems and concerns of varying magnitude abound. It seems inevitable that all of the world will be having increasingly severe ecological problems, not to mention the ebbs and flows of an energy crisis. Generally, also, there is a worldwide nutritional problem, and an ongoing situation where the rising expectations of the underdeveloped nations, including their staggering debt, will have to be met somehow. These are just a few of the major concerns looming on the horizon. And, wait a minute, now we find that America has spent so much more “straightening out” the “enemy” that its own debt has reached staggering proportions. The current financial crisis has exacerbated this situation beyond belief...

In his highly insightful analysis, *The Twilight of American Culture* (2000), Morris Berman explains that historically four factors are present when a civilization is threatened with collapse:

1. Accelerating social and economic inequality,
2. Declining marginal returns with regard to investments in organizational solutions to socioeconomic problems,
3. Rapidly dropping levels of literacy, critical understanding, and general intellectual awareness, and
4. Spiritual death—that is, Spengler’s classicism: the emptying out of cultural content and the freezing (or repackaging) of it in formulas—kitsch, in short. (p. 19).

He then states that all of these factors are increasingly present on the American scene. Question: how did America get itself into this presenting highly precarious situation in regard to the daily lives of its citizens?

The Impact of Negative Social Forces Has Increased.

Keeping our focus on humankind’s search for “the good life” in the twentieth-first century,

in North America we are finding that the human recreational experience will have to be earned typically within a society whose very structure has been modified. For example, (1) the concept of the traditional family structure has been strongly challenged by a variety of social forces (e.g., economics, divorce rate); (2) many single people are finding that they must work longer hours; and (3) many families need more than one breadwinner just to make ends meet. Also, the idea of a steady surplus economy has vanished in the presence of a burgeoning budgetary deficit. What nonessentials do we cut from the debt-overwhelmed budget at a time like this to bring back what might be called fiscal sanity?

Additionally, many of the same problems of megalopolis living described back in the 1960s still prevail and are even increasing (e.g., declining infrastructure, crime rates in multiethnic populated centers, transportation gridlocks, overcrowded school classrooms). Thinking back to 1967, Prime Minister Lester Pearson asked Canadians to improve “the quality of Canadian life” as Canada celebrated her 100th anniversary as a confederation. Interestingly, still today, despite all of Canada’s current identity problems, some pride can be taken in the fact that Canada has on occasion been proclaimed as the best place on earth to live. Nevertheless, we can’t escape the fact that the work week is not getting shorter and shorter, and that the 1960s’ prediction about society’s achieving four different types of leisure class still seems a distant dream for the large majority of people.

Further, the situation has developed in such a way that the presently maturing generation is finding (1) that fewer good-paying jobs are available and (2) that the average annual income is declining (especially if we keep a steadily rising cost of living in mind). What caused this to happen is not a simple question to answer. For one thing, despite the rosy picture envisioned a generation ago—one in which we were supposedly entering a new stage for humankind—we are unable today to cope adequately with the multitude of problems that have developed. This situation is true whether inner city, suburbia, exurbia, or small-town living is concerned. Transportation jams and gridlock, for example, are occurring daily as public transportation struggles to meet rising demand for economical transport within the framework of developing megalopolises.

Certainly, megalopolis living trends have not abated and will probably not do so in the predictable future. More and more families, where that unit is still present, need two breadwinners just to survive. Interest rates, although minor cuts are made when economic slowdowns occur, have been reasonable. Yet, they had been inching higher until very

recently. An unstable real estate market discourages many people from home ownership. Pollution of air and water continues despite efforts of many to change the present course of development. High-wage industries seem to be “heading south” in search of places where lower wages can be paid. Also, all sorts of crime are still present in our society, a goodly portion of it seemingly brought about by unemployment, drug-taking, and rising debt at all levels from the individual to the federal government.

The continuing presence of youth crime is especially disturbing. (This is especially true when homegrown youth turn to terrorism!) In this respect, it is fortunate in North America that municipal, private-agency, and public recreation has received continuing financial support from the increasingly burdened taxpayer. Even here, however, there has been a definite trend toward user fees for many services thereby affecting people’s ability to get involved. Life goes on, however, but the question arises in ongoing discussions as to what character we seek for people within a burgeoning population.

What Character Do We Seek for People?

Functioning in a world that is steadily becoming a “Global Village,” or a “flat earth” as described by Thomas Friedman, we need to think more seriously than ever before about the character and traits which we should seek to develop in people. Not even mentioning the Third World, people in what we call “developed nations” continue to lead or strive for the proverbial good life. To attain this state, children and young people need to develop the right attitudes (psychologically speaking) toward education, work, use of leisure, participation in government, various types of consumption, and concern for world stability and peace. If we truly desire “the good life,” we somehow have to provide an increased level of education for the creative and constructive use of leisure to a greater percentage of the population. As matters stand, there doesn’t seem to be much impetus in the direction of achieving this balance as a significant part of ongoing general education. We are not ready for a society where education for leisure has a unique role to play on into the indeterminate future? How might such a development affect the character of our young people?

What are called the “Old World countries” all seem to have a “character”; it is almost something that they take for granted. However, it is questionable whether there is anything that can be called a character in North America (i.e., in the United States? in Canada?). Americans were thought earlier to be heterogeneous and individualistic as a people, as opposed to Canadians. But the Canadian culture—whatever that may be today!—has

moved toward multiculturalism quite significantly in the past two decades. Of course, Canada was founded by two distinct cultures, the English and the French. In addition to working out a continuing, reasonably happy relationship between these two cultures, it is now a question because of an aggressive “multicultural approach” of assimilating—as Canadians (!)—people arriving from many different lands. And let’s not forget the claims of “first nations” whose 99 entities in British Columbia alone envisage more territory than exists!

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

What about Canadian character as opposed to what Commager stated above for America? Although completed a quarter of a century ago, Lipset (1973) carried out a perceptive comparison between the two countries that has probably not changed significantly in the interim. He reported that these two countries probably resemble each other more than any other two in the world. Nevertheless, he asserted that there seemed to be a rather “consistent pattern of differences between them” (p. 4). He found that certain “special differences” did exist and may be singled out as follows:

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

Seymour Lipset’s findings tended to sharpen the focus on opinions commonly held earlier that, even though there is considerable sharing of values, they are held more tentatively in Canada. Also, he believed that Canada had consistently settled on “the middle ground” between positions arrived at in the United States and England. However,

Lipset argued that, although the twin values of equalitarianism and achievement have been paramount in American life—but somewhat less important in Canada—there was now consistent movement in this direction in Canada as well (p. 6). Keeping national aims, value orientations, and character traits in mind as being highly important, of course, as well all of the material progress that has been made by a segment of the population, we are nevertheless forced to ask ourselves if we in Canada are “on the right track heading in the right direction?”

What Happened to the Original Enlightenment Ideal?

The achievement of “the good life” for a majority of citizens in the developed nations, a good life that involves a creative and constructive use of leisure as a key part of general education, necessarily implies that a certain type of progress has been made in society. However, we should understand that the chief criterion of progress has undergone a subtle but decisive change since the founding of the United States republic in North America. This development has had a definite influence on Canada and Mexico as well. Such change has been at once a cause and a reflection of the current disenchantment with technology. Recall that the late 18th century was a time of political revolution when monarchies and aristocracies, and that the ecclesiastical structure were being challenged on a number of fronts in the Western world. Also, the factory system was undergoing significant change at that time.

As Leo Marx (1990, p. 5) reported such industrial development with its greatly improved machinery “coincided with the formulation and diffusion of the modern Enlightenment idea of history as a record of progress...” He explained further that this: “new scientific knowledge and accompanying technological power was expected to make possible a comprehensive improvement in all of the conditions of life—social, political, moral, and intellectual as well as material.” This idea did indeed slowly take hold and eventually “became the fulcrum of the dominant American world view” (p. 5). By 1850, however, with the rapid growth of the United States especially, the idea of progress was already being dissociated from the Enlightenment vision of political and social liberation.

By the turn of the twentieth century, “the technocratic idea of progress [had become] a belief in the sufficiency of scientific and technological innovation as the basis for general progress” (Leo Marx, p. 9). This came to mean that if scientific-based technologies were permitted to develop in an unconstrained manner, there would be an automatic improvement

in all other aspects of life! What happened—because this theory became coupled with on-rushing, unbridled capitalism—was that the ideal envisioned by Thomas Jefferson in the United States has been turned upside down. Instead of social progress being guided by such values as justice, freedom, and self-fulfillment for all people, rich or poor, these goals of vital interest in a democracy were subjugated to a burgeoning society dominated by supposedly more important instrumental values (i.e., useful or practical ones for advancing a capitalistic system).

Have conditions improved? The answer to this question is obvious. The fundamental question still today is, “which type of values will win out in the long run?” In North America, for example, a developing concept of cultural relativism was being discredited as the 1990s witnessed a sharp clash between (1) those who uphold so-called Western cultural values and (2) those who by their presence are dividing the West along a multitude of ethnic and racial lines. This is occasioning strong efforts to promote “fundamentalist” religions and sects—either those present historically or those recently imported. These numerous religions, and accompanying sects, are characterized typically by decisive right/wrong morality. It is just this sort of “progress” that has led concerned people to inquire where we in the developed world are heading. What kind of a future is “out there” for humankind if the world continues in the same direction it is presently heading? We don’t know for certain, of course, but a number of different scenarios can be envisioned depending on humanity’s response to the present crisis of a society characterized by modernism.

Future Societal Scenarios (Anderson)

In this adventure of civilization, Walter Truett Anderson, then president of the American Division of the World Academy of Art and Science, postulates four different scenarios for the future of earthlings. In *The future of the self: Inventing the postmodern person* (1997), Anderson argues convincingly that current trends are adding up to an early 21st-century identity crisis for humankind. The creation of the present “modern self,” he explains, began with Plato, Aristotle, and with the rights of humans in Roman legal codes.

Anderson argues that the developing conception of self bogged down in the Middle Ages, but fortunately was resurrected in the Renaissance Period of the second half of The Middle Ages. Since then the human “self” has been advancing like a “house afire” as the Western world has gone through an almost unbelievable transformation. Without resorting to historical detail, I will say only that scientists like Galileo and Copernicus influenced

philosophers such as Descartes and Locke to foresee a world in which the self was invested with human rights.

Anderson's "One World, Many Universes" version is prophesied as the most likely to occur. This is a scenario characterized by (1) high economic growth, (2) steadily increasing technological progress, and (3) globalization combined with high psychological development. Such psychological maturity, he predicts, will be possible for a certain segment of the world's population because "active life spans will be gradually lengthened through various advances in health maintenance and medicine" (pp. 251-253). (This scenario may seem desirable, of course, to people who are coping reasonably well at present.)

However, it appears that a problem has developed at the beginning of this new century with this dream of individual achievement of inalienable rights and privileges. The modern self as envisioned by Descartes—a rational, integrated self that Anderson likens to Captain Kirk at the command post of (the original Starship Enterprise—is having an identity crisis. The image of this bold leader (he or she!) taking us fearlessly into the great unknown has begun to fade as alternate scenarios for the future of life on Earth are envisioned.

For example, John Bogle in his *The Battle for the Soul of Capitalism* (2007) argues that what he terms "global capitalism" is destroying the already uneasy balance between democracy as a political system and capitalism as an economic system. In a world where globalization and economic "progress" seemingly must be rejected because of catastrophic environmental concerns or "demands," the bold-future image could well "be replaced by a postmodern self; de-centered, multidimensional, and changeable" (p. 50). This is obviously highly disturbing news, and it will force humankind to make radical adjustments for which people at all levels of society are not prepared.

Captain Kirk, or "George W" before "Obama", as he "boldly went where no man has gone before"—this time to rid the world of terrorists—faced a second crucial change. Now, as the divided Obama American Government seeks to shape the world of the twenty-first century, based on Anderson's analysis, there is another force—the systemic—change force mentioned above—that is shaping the future. This all-powerful force may well exceed the Earth's ability to cope with what happens. As gratifying as such factors as "globalization along with economic growth" and "psychological development" may seem to the folks in Anderson's "One-World, Many Universes" scenario, there is a flip side to this prognosis. This

image, Anderson identifies, as “The Dysfunctional Family” scenario. It turns out that all of the “benefits” of so-called progress are highly expensive and available now only to relatively few of the seven (?) billion plus people on earth. Anderson foresees this scenario as *“a world of modern people relatively happily doing their thing—modern people still obsessed with progress, economic gain, and organizational bigness—along with varieties of postmodern people being trampled and getting angry”* [italics added] (p. 51). And, I might add further, as people get angrier, present-day terrorism in North America could seem like child’s play.

What Kind of A World Do You Want for Your Descendants?

What I am really asking here is whether you, the reader of these words, is cognizant of, and approves of, the situation as it is developing today. Are you (and I too!) simply “going along with the crowd” while taking the path of least resistance? Can we do anything to improve the situation by implementing an approach that could help to make the situation more beneficent and wholesome in perspective? What I am recommending is that the time is ripe for a country like Canada to distinguish itself more aggressively as being on a “different path” than “the West,” dominated by the United States of America. To do this, however, individually and collectively, we would need to determine what sort of a world we (and our descendants) should be living in.

If you consider yourself an environmentalist, for example, the future undoubtedly looks bleak to you. What can we do to counter the strong business orientation of our society (i.e., being swept along with the “onward and upward” economic and technologic growth of American modernism)? Such is most certainly not the answer to all of our developing problems and issues. We should see ourselves increasingly as “New Agers” working to help Canada working to forge its own identity. I grant you, however, some sort of mass, non-religious “spiritual” transformation would have to take place for this to become a reality.

Let me offer one example based on my personal experience where I think Canada can make a good beginning in this respect. (Some who read this may wish to hang me in effigy [or literally!] for this assertion). Nevertheless I believe that Canada should strive to hold back the negative influences of America’s approach to overly commercial, competitive sport in both universities and the public sector. At present we are too often typically conforming blindly to a power structure in which sport is used largely by private enterprise for selfish purposes. The problem is this: opportunities for participation in all competitive sport—not just Olympic sport—moved historically from amateurism to semi-professionalism, and then

on to full-blown professionalism.

The Olympic Movement, because of a variety of social pressures, followed suit in both ancient times and the present. When the International Olympic Committee gave that final push to the pendulum and openly admitted professional athletes to play in the Games, they may have pleased most of the spectators and all of the advertising and media representatives. But in so doing the floodgates were opened completely. *The original ideals upon which the Games were reactivated were completely abandoned.* This is what caused Sir Rees-Mogg in Britain, for example, to state that crass commercialism had won the day. This final abandonment of any semblance of what was the original Olympic ideal was the “straw that broke the camel’s back.” This ultimate decision regarding eligibility for participation has indeed been devastating to those people who earnestly believe that money and sport are like oil and water; they simply do not mix! Their response has been to abandon any further interest in, or support for, the entire Olympic Movement.

The question must, therefore be asked: “What should rampant professionalism in competitive sport at the Olympic Games mean to any given country out of the 200-plus nations involved?” This is not a simple question to answer responsibly. In this present brief statement, it should be made clear that the professed social values of a country should ultimately prevail—and that they will prevail in the final analysis. However, this ultimate determination will not take place overnight. The fundamental social values of a social system will eventually have a strong influence on the individual values held by most citizens in that country, also. If a country is moving toward the most important twin values of equalitarianism and achievement, for example, what implications does that have for competitive sport in that political entity under consideration? The following are some questions that should be asked before a strong continuing commitment is made to sponsor such involvement through governmental and/or private funding:

1. Can it be shown that involvement in competitive sport at one or the other of the three levels (i.e., amateur, semi-professional, professional) brings about desirable social values (i.e., more value than disvalue)?
2. Can it be shown that involvement in competitive sport at one or the other of the three levels (i.e., amateur, semiprofessional, or professional) brings about desirable individual values of both an intrinsic and extrinsic nature (i.e., creates more value than disvalue)?

3. If the answer to Questions #1 and #2 immediately are both affirmative (i.e., that involvement in competitive sport at any or all of the three levels postulated [i.e., amateur, semi-professional, and professional sport] provides a sufficient amount of social and individual value to warrant such promotion), can sufficient funds be made available to support or permit this promotion at any or all of the three levels listed?
4. If funding to support participation in competitive sport at any or all of the three levels (amateur, semiprofessional, professional) is not available (or such participation is not deemed advisable), should priorities—as determined by the expressed will of the people—be established about the importance of each level to the country based on careful analysis of the potential social and individual values that may accrue to the society and its citizens from such competitive sport participation at one or more levels?

Further, as one aging person who encountered corruption and sleaze in the intercollegiate athletic structure of several major universities in the United States, I retreated to a Canadian university where the term “scholar-athlete” still implies roughly what it says. However, I now see problems developing on the Canadian inter-university sport scene as well. We have two choices before us. One choice is to do nothing about the “creeping semi-professionalism” that is occurring. This would require no great effort, of course. We can simply go along with the prevailing ethos of a North American society that is using sport to help in the promotion of social, as opposed to moral, character traits. In the process, “business as usual” will be supported one way or the other. A postmodern approach, conversely, would be one where specific geographic regions in Canada (the east, the far west, Quebec, and the mid-west) reverse the trend toward semi-professionalism that is steadily developing. The pressures on university presidents and governing boards will increase steadily. Will they have wisdom and acumen to ward off this insidious possibility?

The reader can readily see where I am coming from with this discussion. I recommend strongly that we take a good look at what is implied when we challenge ourselves to consider what the deliberate creation of a postmodern world might do for an increasingly multiethnic Canada. Despite the return to a Conservative minority government, expanding the elements of postmodernism in Canada has a fighting chance to succeed. In the rest of the world—especially the United States—forget it! Nevertheless, in its solid effort to become a unique, multicultural society, Canada may already be implementing what may be considered some of the better aspects of the concept of “postmodernism.” For better or

worse—and it may well be the latter—we are not so close to “the behemoth to the South” that we can’t read the handwriting on the wall about what’s happening “down there.”

Can We Strengthen the Postmodern Influence?

My review of selected world, European, North American, regional, and local developments occurring in the final quarter of the 20th century may have created both positive and negative thoughts on your part. You might ask how this broadly based discussion relates to a plea for consideration of an increasingly postmodern social philosophy. My response to this question is “vigorous”: “It doesn’t” and yet “It does.” It doesn’t relate or “compute” to the large majority of those functioning in the starkly modern “North American” world. The affirmative answer—that it does—is correct if we listen to the voices of those in the substantive minority who are becoming increasingly restless with the obvious negatives of the modernism that has spread so rapidly in the modern world.

To help reverse this disturbing development, some wise scholars have recommended that the discipline of philosophy should have some connection to the world as it was described above. The late philosopher, Richard Rorty (1997), who was termed a so-called Neo-pragmatist, exhorted the presently “doomed liberal Left” in North America to join the fray again. Their presumed shame should not be bolstered by a mistaken belief that only those who agree with the Marxist position that capitalism must be eradicated are “true Lefts.” Rorty recommends that philosophy once again become characterized as a “search for wisdom,” a search that seeks conscientiously and capably to answer the many pressing issues and problems looming before humankind worldwide.

While most philosophers were “elsewhere engaged,” some within the fold considered what has been called postmodernism carefully. For example, in *Crossing the postmodern divide* by Albert Borgmann (Chicago: The University of Chicago Press, 1992), it was refreshing to find such a clear assessment of the present situation. Time and again in discussions about postmodernism, I have encountered what I soon began to characterize as gobbledygook (i.e., planned obfuscation). This effort by Borgmann was solid, down-to-earth, and comprehensible. However, in the final pages, he veered to a Roman-Catholic position that that he calls postmodern realism as the answer to the plight caused by modernism. It is his right, of course, to state his personal opinion after describing the current political and social situation so accurately. However, if he could have brought himself to it, or if he had thought it possible, it might have been better if he had spelled out several alternative directions for

humankind to go in the 21st century. (Maybe we should be thankful that he thought any one might be able to save it!)

With his argument that “postmodernism must become, for better or worse, something other than modernism,” Borgmann explains that:

[postmodernism] already exhibits two distinct tendencies: The first is to refine technology. Here postmodernism shares with modernists an unreserved allegiance to technology, but it differs from modernism in giving technology a hyper-fine and hyper-complex design. This tendency I call hyper-modernism. The alternative tendency is to outgrow technology as a way of life and to put it to the service of reality, of the things that command our respect and grace our life. This I call postmodern realism (p. 82).

At what point could we argue that the modern epoch or era has come to an end and that civilization is ready to put hyper-modernism aside and embrace Borgmann’s postmodern realism—or any form of postmodernism for that matter? Can we hope to find agreement that this epoch is approaching closure because a substantive minority of the populace is challenging many of the fundamental beliefs of modernism? The “substantive minority” may not be large enough yet, but the reader may be ready to agree that indeed the world is moving into a new epoch as the proponents of postmodernism have been affirming over recent decades. Within such a milieu all professions would probably find great difficulty crossing this so-called, postmodern gap (chasm, divide, whatever you may wish to call it). Scholars argue convincingly that many in democracies, under girded by the various rights being propounded (e.g., individual freedom, privacy), have not yet come to believe that they have found a supportive “liberal consensus” within their respective societies.

My contention is that “post-modernists”—whether they recognize themselves as belonging to this group—now form a substantive minority that supports a more humanistic, pragmatic, liberal consensus in society. Yet they recognize that present-day society is going to have difficulty crossing any such postmodern divide. Many traditionalists in democratically oriented political systems may not like everything they see in front of them today, but as they look elsewhere they flinch even more. After reviewing where society has been, and where it is now, two more questions need to be answered. Where is society heading, and—most importantly—where should it be heading?

As despairing as one might be of society's direction today, the phenomenon of postmodernism—with its accompanying deconstructionist analytic technique affirming the idea that the universe is valueless with no absolute—brings one up short quickly. Take your choice: bleak pessimism or blind optimism. The former seems to be more dangerous to humankind's future than that of an idealistic future "under the sheltering arms of a Divine Father." Yet, some argue that Nietzsche's philosophy of being, knowledge, and morality supports the basic dichotomy espoused by the philosophy of being in the post-modernistic position. I can understand at once, therefore, why it meets with opposition by those whose thought has been supported by traditional theocentrism.

A better approach, I recommend, might be one of "positive meliorism" in which humankind is exhorted to "take it from here and do its best to improve the world situation." In the process we should necessarily inquire: "What happened to the "Enlightenment ideal"? This was supposed to be America's chief criterion of progress, but it has gradually but steadily undergone such a decisive change since the founding of the Republic. That change is at once a cause and a reflection of our current disenchantment with technology.

Post-modernists do indeed subscribe to a humanistic, anthropocentric belief as opposed to the traditional theocentric position. They would probably subscribe, therefore, to what Berelson and Steiner in the mid-1960s postulated as a behavioral science image of man and woman. This view characterized the human as a creature continuously adapting reality to his or her own ends. Such thought undoubtedly challenges the authority of theological positions, dogmas, ideologies, and some scientific "infallibles".

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

Concluding Statement

In conclusion, it seems obvious that a *moderate* post-modernist would feel most comfortable seeking to achieve his or her personal, professional, and social/environmental goals through the stance that has been described. This position would be directly opposed to the

traditional stifling position of, for example, “essentialist” theological realists or idealists. The world is changing. It has changed! These conflicting “world religions” are getting in the way of civilization’s progress. The conflicts they cause could destroy humankind. A more pragmatic “value-is-that-which-is-proven-through-experience” orientation that could emerge as one legacy of postmodernism would leave the future open-ended. That is the way it ought to be for the future on this “speck” called Earth in an infinite multiverse...

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Part II: The Sport Situation

Chapter 4

Commercialized Sport Is Threatening Sport's Potential Value to Humankind!

Humankind's struggle to "make a go of it" in the 20th century starkly outlined what now confronts humanity in the 21st century. Living together peacefully, of course, is an ever-present challenge of the highest magnitude. The great historian, Toynbee, reminded us that civilizations died when they simply did not confront challenges successfully. Climate change, for example, is rapidly developing into such a challenge, as are the ongoing clashes of unwavering religions.

There is another challenge, however, that the world's populace does not seem to recognize that it has. I am referring to human involvement with sport characterized increasingly by overemphasis, commercialism, and violence as it "progresses professionally, technologically, and commercially." This now appears to have reached the point that it may be having a negative influence on society overall, as well as on the quality and quantity of sport and physical activity programs of children and youth.

Sporting Patterns Forged by Environmental Forces

How did this happen? Phyllis Hill, in her insightful study (1965), titled *A Cultural History of Sport in Illinois, 1673-1820* concluded that:

American cultural practices, including sport, have been forged by environmental forces, rather than by Anglo-Saxon tradition unless one claims change and innovation as distinctly Anglo-Saxon traits. Following this line of thought, the English philosophy of sport, of amateurism, of gentlemanly conduct, and of sport for sport's sake is inoperable in a culture where sport is closely tied to personal achievement and success, and where work ethics and sport ethics are so close as to be virtually indistinguishable (1965).

Hill explained further that, even though we complain about professionalism and the related conduct of athletes, we must remember that "halcyon amateurism" was never regarded as a value. In addition, American institutions became less and less tied to British

tradition as the settlers moved west. Thus, she stressed that:

The solution to American sporting problems does not lie in English tradition. Rather, sport in America is a cultural phenomenon, and its problems must be studied and resolved in the American tradition (1975).

Whatever the situation may be, sport has emerged as a universal social institution that was presumably designed originally to serve humankind by helping people to cope with an ever more complex societal life characterized by conflict and turmoil. As Hill stated, “Its problems must be studied and resolved in the American tradition.” The question remains: How well is society or world culture accomplishing this purpose today? As I assess the situation today, the way the situation, this proclivity to extreme commercialization and “technologizing” of sporting activity, along with its violence and added elements of danger, has become one of the world’s major “blind spots”. *This activity—presumably designed to serve humankind beneficially—may be doing just the opposite! In a variety of ways, the more complex and commercial it becomes, it is actually introducing beliefs and practices that influence participants and spectators negatively.*

Conceptualizing the Ritual of Sport

I then sought to conceptualize this more precisely—that is, what the ritual of competitive sport means. I recalled that I had discussed the topic a while back with my good friend, now the late professor Harry M. Johnson, Ph.D., of the University of Illinois, UIUC.

Johnson stressed that sport involvement was fundamentally meant to be connected with the all-important values of human life that, in slightly different forms, are vital for all “valuable” human activities. Among these values are the following:

1. Health itself (of course),
2. The value of trying to make a contribution regardless of actual success—the value of effort itself,
3. The value of actual achievement, including excellence,
4. The value of respect for opponents,
5. The value of cooperation (i.e., one’s ability to subordinate the self to the attainment of collective goals),
6. The value of fair play (i.e., respect for the rules of competition, which are universal ideally),

7. The value of orderly procedure for the settling of disputes, and
8. The value of grace in intensively competitive situations—including magnanimity in victory and the ability to accept defeat gracefully—and then try to gain victory the next time.

To continue, there can be no doubt but that the celebration of such values as these in competitive sport could have this important ritualistic quality described. We can safely say this because the goals of games and what I call *educational* sport are presumably not *intrinsically* important. However, we have increasingly decided that intrinsic importance may be given to them adventitiously—and *the absence of such “donation” has become an aberration bordering on social dislocation!*

Basically, sport is said to be “pure” when the values are practiced and celebrated for their own sake as (for example) human love and a sense of community are celebrated in quite pure form in various civic ceremonies. Thus, when sport is “pure” in this sense, it presumably renews within the performers and knowledgeable spectators specific commitments to the very values that are being displayed and appreciated in public under relatively strict rules and surveillance that guarantee the noninterference of extraneous, unevenly distributed advantages.

In other words, the “purity” of ritual in both Sport and many civic ceremonies should mean that certain social values are highlighted by being removed and protected from the distracting circumstances of everyday life (i.e., handicaps and temptations as well as the inevitable involvement of immediately specific goals).

The Ritual Inherent in Sport Competition Must Not Be Corrupted

Thus, careful analysis of the developing situation should be telling us that we must most careful to see to it that the important ritual inherent in sport competition is not endangered, distorted, and corrupted—as it often is now under the following circumstances:

1. When so much emphasis is placed on winning, achievement of all the other values tends to be lost or negated.
2. When the financial rewards of advanced-level participation make sport predominantly a practical activity (rather than a ritual celebrating values for their own sake).
3. When competitive sport becomes largely entertainment for which the public pays

“top dollar” so that team owners and competitors may be adequately compensated.

(Note: Such competition increasingly involves the enjoyment of out-and-out brutality and even foul play rather than being a deeply serious and lastingly satisfying kind of activity [such as religious ritual itself is under the finest type of situation].)

4. When too sharp a separation is made between the performers and the spectators (consumers).

(Note: In other words, the game (or religious ritual!) played or enacted before spectators as consumers needs to have a relationship to the “real life” activities of those who look on and/or partake.

5. When there is a loss of perspective, and skill of a physical nature and outstanding performance are made exclusive or the highest of values, we forget that these are largely instrumental in nature.

Thus, it is what these values are presumably required for subsequently is what is truly important—that is, achievement off the playing field and enjoyment of a fine life experience through the medium of the sport contest and all that this could involve

Viewed in this way, a disinterested observer can say: “Yes, I do Understand what relationship the right kind of involvement in sport and tangentially related physical activity has to the fundamental purpose of a society.”

The Ritual of Sport Is Being Corrupted

However, just what are we permitting to happen at present? The ritual of sport is being corrupted daily. The following is a list of our “transgressions” that could be easily expanded:

1. Promoting the idea that “WINNING” is the only thing...
2. Spending infinitely more money on varsity sports for the very few than that spent on intramural sports for the overwhelming majority.
3. Offering “athletic scholarships” when there is no “financial need”.
4. Permitting “trash talk” in competitive sport.
5. Permitting “showboating” by athletes after a successful play.
6. Permitting “TV sport universities” to debase education by promoting semi-professional sport played by so-called “scholar-athletes”.
7. Permitting professional boxing (with the attendant brain damage!)

8. Featuring professional wrestling on television that is a disgusting sham and travesty of the fine sport of wrestling
9. Permitting “all-out” combat (“Extreme Sport”) on television (and now it’s offered for women too!).
10. Permitting (promoting?) the development of “high-risk” sport where “life and limb” are increasingly threatened.
11. Promoting the idea that competitive sport is good for young people, but then denying funding for intramural sport for the large majority of students in the schools.
12. Permitting professional boxing as a sport for women too!
13. Encouraging the whole idea of “martial-art” sport—when it’s “self-defense” that should be stressed—not aggression!
14. Failing to take action sooner—and more strongly!—against drugs in sport. This abuse will “kill” sport in the long run... (Is this the antidote?)
15. Permitting the type of sport in which studies have shown *fair play, honesty, and sportsmanship actually decline in a university experience* (Stoll et al.).
16. Paying ridiculously high salaries to professional athletes thus creating a “false sense of values” to youth.
17. Permitting the concept of “hero” to be applied to professional athletes, an unworthy of such ascription thus unduly influencing youth as to what’s important in life.
18. Overemphasizing the importance of involvement (*and winning!*) in *international* sport competition. (the “Own the podium” mentality)
19. Permitting the expansion of “violent” sports, but not also making appropriate provisions for excellent “sport injury care” for all.
20. Fostering a way of life that encourages “spectatoritis” instead of actual ongoing involvement in healthful physical activity and sport.

The Appropriate Remedies for “Errant” Sport Must Be Instituted

If these conditions are true, it means that we need to assess the evolving situation carefully and then proceed to institute the appropriate remedies. To provide us with an approach that should help to communicate with policy makers at all levels about this ever-increasing problem, consider the five—question approach to the building of effective communication skills recommended by Mark Bowden, a communications specialist (*National Post*, Canada, 2008 11 24, FP3)

Question 1: Where are we now?

The answer is that we have in so many instances permitted deviation from the basic, valuable purposes for which sport was originally created. Osterhoudt (2006) tells us that competitive sport has become increasingly devoted to “the production, distribution, and consumption of commodities, power, wealth, fame, and privilege in predominantly medical, military, character enhancement, acculturative, political, commercial, entertainment, and recreational terms, which is to say in *instrumental* terms.” (R. G. Osterhoudt in *Sport As a Form of Human Fulfillment*, Victoria, BC, CA: Trafford, 2006)).

Question 2. Why are we here?

The answer is that we are here because society has mistakenly permitted the excess of capitalistic and technological development to influence and adversely sport in the same way that other societal institutions have been influenced by these influences. Sport does indeed seem to be “the opiate of the masses”! Such development and “progress” have also joined forces with ongoing technological advancement confronting society almost irresistibly.

Question 3. Where do we want to be?

The answer is—as mentioned above—that we want to make certain that we create a situation where “*Sport involvement is related to and connected with the all-important values of human life that, in slightly different forms, are vital for all ‘valuable’ human activities.*”

Question 4. How do we get there?

The answer is that we should be most careful to see to it, therefore, that *the important ritual inherent in sport competition* is maintained to the greatest extent possible. As we have seen, it is endangered, distorted, and corrupted by the presence of the following circumstances:

- a. When so much emphasis is placed on winning, achievement of all the other values tends to be lost or negated.
- b. When the financial rewards of advanced-level participation make sport predominantly a practical activity (rather than a ritual celebrating values for their own sake).
- c. When competitive sport becomes largely entertainment for which the public pays “top dollar” so that team owners and competitors may be adequately compensated.

(Note: Such competition increasingly involves the enjoyment of out-and-

out brutality and even foul play rather than being a deeply serious and lastingly satisfying kind of activity.)

- d. When too sharp a separation is made between the performers and the spectators (consumers). (Note: In other words, the is played or enacted before spectators or consumers needs to have a relationship to the “real life” activities of those who look on and/or partake.
- e. When there is a loss of perspective, and skill of a physical nature and outstanding performance are made exclusive or the highest of values, we forget that these are largely *instrumental* in nature for the achievement of power, wealth, fame, and privilege in predominantly commercial and entertainment enterprises. *Thus, it is what these values are presumably required for subsequently is what's really important—that is, achievement off the playing field and enjoyment of a fine life experience through the medium of the sport contest and all that this could involve.*

Question 5. What exactly should we do?

The answer is that we should encourage all professionals active in physical activity education and educational sport to place quality as the first priority of their professional endeavors. Their personal involvement and specialization should include a high level of competency and skill under girded by established knowledge about the highest type of aims and objectives in competitive sport that our profession should be promoting. On such a basis, it can be argued that the role of professional task sport coaches and physical activity educators is as important as any in society.

Concluding Statement

The present is no time for indecision, half-hearted commitment, imprecise knowledge, and general unwillingness to debate this position about the highest or ideal form of sport participation with the public at all levels. If we hope to bring the benefits of the “right kind” of sport participation to children and youth, we must sharpen our focus and improve the quality of our professional effort. Only in this way will we be able to combat the modification process that capitalistic society and accompanying technology have visited upon us in respect to people’s understanding of what constitutes the finest type of competitive sport. In the 21st century, humankind deserves better than the type of sport as a social institution that “somehow” gradually materialized in the 20th century.

Chapter 5

Which “Character” Should Sport Develop: Social or Moral?

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

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

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

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

In *A Way Out of Ethical Confusion* (Zeigler, 2004), I asked the question: “What character do we seek for people? I was referring to Commager’s 1966 list of 12 traits—i.e., “common denominators”—that can be attributed to Americans. In this list are many traits, some of which apply directly to the topic of sport’s relationship to character. These are self-confidence; materialism; complacency bordering occasionally on arrogance; cultivation of the competitive spirit; and indifference to, and exasperation with, laws, rules, and regulations (p. 7).

Functioning in a world that is steadily becoming a “Global Village,” we need to think more seriously than ever before about the character and traits for which we should seek to develop in people. The so-called developed nations can only continue to lead or strive for the proverbial good life if children and young people develop the right attitudes (psychologically speaking) toward (1) education, (2) work, (3) use of leisure, (4) participation in government, (5) various types of consumption, and (6) concern for world stability and peace. Make no mistake about it. If we truly desire “the good life,” education for the creative and constructive use of leisure—as a significant part of ongoing general education—should have a unique role to play from here on into the indeterminate future.

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

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Actually, I believe that the situation in regard to moral character and the accompanying traits attributed to it has deteriorated even further by the end of the 20th century. In the dedication to my 2004 book mentioned above, I stated: “I believe there is an urgent need to challenge the underlying human values and norms that have determined the direction that America is heading in the 21st century” (p. iii). This comment, if true, has significance in a search for an answer to the question of character.

What Character Traits Should Sport Develop?

What “character” should sport develop—if any? Typically when an athlete at any level of sport is considered to have displayed character, the word “character” is associated with a host of values such as teamwork, loyalty, self-sacrifice, perseverance, work ethic, and mental toughness. As a specific example, a high school athletic director defined an athlete of character as one who displayed “a willingness to try no matter what the situation. An attempt to continually improve; a willingness to give all up for the cause; and sacrificing without expectations.” In another example, a high school coach asserted: “Character is the belief in self-worth and your own work ethic. . . .” (Rudd, 1999).

At the professional level in sport, character has been defined similarly—even more strongly. Consider a newspaper article that headlined, “The Arizona Diamondbacks Attribute Their Success to Character.” Specifically, the article praised the Diamondbacks as players who work hard and don’t complain about salaries (Heyman, 2000). Consider also an issue of

Sports Illustrated in which a football player on the New England Patriots, Troy Brown, commented on former teammate Drew Bledsoe's ability to play with a broken finger and lead his team to victory. Brown stated, "It showed a lot of character" ("New England Patriots etc.," 2001).

Yet, in contrast to the notion that an athlete of character is one who displays values such as teamwork, loyalty, self-sacrifice, perseverance, work ethic, and mental toughness, sport scholars in the area of character development have often defined character with quite a different set of values. Sport scholars (e.g., sport philosophers, sociologists, and psychologists who write and theorize about character development in sport) more commonly define an athlete of character as one who is honest, fair, responsible, respectful, and compassionate (Arnold, 1999; Gough, 1998; Shields & Bredemeier, 1995; Beller & Stoll, 1995). For example, Arnold (1999) stated, "In terms of moral goodness, or what I refer to as moral character, it involves a life that complies with such virtues as justice, honesty, and compassion."

These responses are really puzzling. Why? They confuse us because it does seem that there are two almost distinct definitions of character being promulgated by two very different camps. The first camp consists of promoters, coaches, administrators, and players who may typically define character with so-called **social** values such as teamwork, loyalty, self-sacrifice, and perseverance. What they develop in a player presumably could be designated as "social character." The second camp consists of sport scholars, and a segment of people of earlier generations still alive, who typically define character with moral values such as honesty, fairness, responsibility, compassion, and respect. This is commonly referred to by many of them as "**moral** character." The existence of these two camps, each with their respective definitions of character, suggests that there is confusion and disagreement concerning the definition of character in sport. (Of course, there may be some "in the middle" who accept an overlapping, possibly conflicting set of values to describe the term "character.")

As a result of the above, the differences in the way character is defined may provide strong evidence why many feel there is a lack of sportsmanship in competitive sport today. Similarly, these same people decry the "winning at-all-cost" mentality that seems to prevail in athletics at all levels (see, for example, Hawes, 1998; Spencer, 1996; "A Purpose," 1999). Many coaches, athletic administrators, and parents may indeed place such a premium on *social*

values such as teamwork, loyalty, self-sacrifice, and work ethic that they forget, or at least downplay, any strong emphasis on the time-honored moral values such as honesty, fairness, responsibility, and respect.

With the above in mind, the purpose of this chapter is to define and discuss in detail two types of character (moral and social) that are espoused by two distinct groups in the sport milieu. The first type has been called *social* character here. As sport becomes more professionalized, social character may now be more commonly fostered over the second type that is designated here as *moral* character. The ramifications of the “*social character view*” in sport are explained below. At the same time, what the author feels is the need for greater emphasis on the development of a “moral character view” in sport and physical activity education will also be discussed.

Social Character

To repeat in greater detail, if we consult our dictionaries for a definition of character, we will find descriptors such as “honesty, integrity, morals, and ethics.” These descriptors are consistent with the term “moral character”, a way in which most sport scholars still do define character. One would be hard pressed in this to find mention of so-called “social” values such as self-sacrifice, teamwork, loyalty, and perseverance. Yet, contrary to the classic dictionary definition, as well as what many sport scholars have proposed, the bulk of coaches, sport administrators, athletes, and parents in North American society today now seem to associate character more with these so-called social values rather than the fundamentally important moral values.

As one means of verifying how coaches define character, a sampling of high school physical educator/coaches were asked by Rudd to define the term “character.” Of the 38 coaches who responded, twenty-three primarily defined character in terms of work ethic, perseverance, teamwork, and commitment. For example, one coach stated, “Character is the belief in self-worth and your own work ethic. Understanding commitment and how that relates to long-term goals is strengthened by athletics” (Rudd, 1999). Another coach defined character in terms of mental toughness by stating:

“Character is a person’s ability to deal with in a productive manner, situations that arise during competition that involve a certain emotional intensity. A certain grace and strength are involved in

dealing with what I refer to as artificial life/death situations: making the play to win the game, wanting to take the lost shot, etc.”.

In addition to coaches defining character largely with social values, note this article that contained the headline: “Character Paves Way for L-C.” The reference was to the Lewis-Clark State College baseball team after the team won the National Association for Intercollegiate Athletics (NAIA) World Series. There was no mention of whether the team played honestly and fairly. Rather, the article highlighted the team’s ability come from behind to win and stressed how all team members contributed to the winning of the NAIA World Series (Browit, 1999).

Sport sociologists have also helped to explain why many may define character with social values like teamwork, work ethic, or loyalty as opposed to moral values such as honesty, fairness and responsibility. They maintain that there is a strong connection between the types of values that are cultivated in sport and what is valued in our American culture (Coakley, 1998; Edwards, 1973; Eitzen, 1999; Nixon, 1984; Sage 1988, 1998). Therefore, when considering the popular “sport builds character” creed, one must now comprehend the prevailing sport- context definition of character (i.e., in relationship to the current ideology of American culture). That is, basically, an ideology that is heavily based on a capitalistic economy and “mentality”. Within such an ideology, values such as teamwork, loyalty, self-sacrifice, and perseverance are the ones believed to be instrumental in maintaining the strong corporate and capitalistic nature of our country. Sport sociologists such as Berlage (1982), Coakley (1998), Sage (1988, 1998), and Shields & Bredemeier (1995) concur that sport is now used as a vehicle to foster corporate values among youth athlete participants. As a result, coaches, parents, and the general populace have come to view character in terms of values such as teamwork, loyalty, and self-sacrifice more than with moral values such as honesty, fairness, and responsibility.

Moral Character

Conversely, what is moral character? Originating with the ancient philosopher, Aristotle, more than 2000 years ago, the concept of moral character is rooted in a perspective that states: “a moral person is one who—when choosing right from wrong—can apply a variety of moral values such as justice, honesty, compassion, respect, and responsibility” (Stoll & Beller, 1998b; Arnold, 1994, 1999; Gough, 1998; Lickona, 1991). Being a person of moral character means that an individual is able to apply these moral values willingly, sincerely, and with understanding (Arnold, 1994, 1999; Lickona, 1991; Stoll & Beller, 1998b).

In other words, one must not simply have the ability to recognize dishonesty, or to know what it means to be dishonest, one must first understand and sincerely value the concept of honesty. Further, perhaps more importantly, this person must have the ability to *act* honestly when his or her peers are acting dishonestly (Stoll & Beller, 1998b). Stoll and Beller (1998b, Arnold, 1994, 1999; Shields & Bredemeier, 1995) have also posited that moral character is the ability to practice the moral values of honesty, justice, responsibility, and respect *when no one is watching*. This definition strongly supports the notion that a person who truly has moral character can apply a set of moral values with a strong understanding of its worth despite any surrounding peer pressures or societal pressures.

The reason why sport scholars define character from a moral perspective may be related to their field of study. For example, many sport philosophers relate particularly to moral philosophy. Therefore, when defining character in the sport context, they are apt to apply an Aristotelian approach that relates sport to a moral ideal. (See, for example, Arnold, 1999; Beller & Stoll, 1995; Clifford & Feezell, 1997; Gough, 1998; Stoll & Beller, 1998a; Stoll & Beller, 1998b). Other sport scholars who have written about character development from a moral perspective sport *psychologists* who often define character from a moral position because of their background in moral psychology as it relates to moral development. For example, in their book titled: *Character development and physical activity*, Shields and Bredemeier (1995) defined character in terms of four virtues or values: (1) compassion, (2) fairness, (3) sports-“personship”, and (4) integrity.

Still further, some sport sociologists who have written on character development in sport and physical activity are Sage (1998) and Coakley (1998). Sport sociologists apply a more “sociological view” to sport and are therefore inclined to discuss character from the perspective of society. That is, they describe how society (e.g., coaches, athletic administrators, and parents) defines and fosters character. As the reader will see in the following section, sport sociologists have helped show that character can be defined more with social values rather than moral values.

Moral Character Versus Social Character: Assessing the Respective Values

As explained above, moral character is defined in terms of moral values such as honesty, fairness, responsibility, compassion, and respect. Social character on the other hand is defined here by such social values such as teamwork, loyalty, self-sacrifice, perseverance,

and work ethic. A key point, then, to understanding the difference between moral character versus social character is to seek to clarify still further the difference between moral values and social values.

According to Rokeach (1973), moral values can be distinguished from other types of values in that moral values are related to modes of behavior between people (i.e., an interpersonal focus). When these are violated, this may cause feelings of guilt and deep concern on the part of the individual who violated the particular moral value (e.g., being dishonest rather than honest, or irresponsible rather than responsible. Additionally, Lumpkin, Stoll and Beller (1999) argue also that moral values are distinctive because they are the values that are critical to human relationships and to the upholding of morality. For example, a relationship in which person A is continually dishonest to person B will most likely lead to an unhealthy and dysfunctional relationship. Similarly, in a sport context, the maintaining of moral values such as honesty, fairness, and respect are vital to a fair and safe competition between opponents. If opponents intentionally cheat one another, the particular sport being played no longer exists as a fair competition. Such a situation should not (*must not!*) be permitted to continue. In this respect think of the burgeoning cheating problem in connection with substance abuse in sport all over the world.

However, similar to moral values, social values such as teamwork, loyalty, and self-sacrifice are also often involved in interpersonal relationships. However, the lack of upholding a particular social value such as self-sacrifice may not have what have been called “moral ramifications.” For example, it is difficult to consider an employee of a company immoral for being unwilling to work extensively long hours. Nevertheless, a willingness to work beyond normal business hours may be considered by the company as an indication of self-sacrifice and a benefit to the company. In a similar vein, a baseball player who is commanded by his coach to purposely “lean into” a pitch to reach first base by being hit, has not immorally violated the rules of the game of baseball or brought harm to his teammates or opponents by refusing to do so. Conversely, agreeing to be hit by a pitch to get on first base would be considered a display of self-sacrifice by the player’s teammates.

Social values may be defined as values that have been deemed by a society or culture as being vital in reaching a desired end state. As it has developed in the American culture, it appears that values such as teamwork, work ethic, and self-sacrifice are important in maintaining our capitalist ideology in an accompanying democratic state. As it happens

these same values contribute to development of the ability to win in sport (Coakley, 1998; Sage, 1998; Shields & Bredemeier, 1995). In contrast, moral values are not fostered to achieve a specific goal in a particular context. Rather, the application of moral values such as honesty, fairness, and responsibility are vital to human relationships in any context or culture (Lumpkin, Stoll, & Beller, 1999).

In addition to distinguishing between moral and social character by their respective values, moral and social character may also be differentiated by the reasoning process that is used when one displays moral character versus social character. Thomas Lickona (1991), an educator, and sport scholars such as Arnold (1999) and Stoll and Beller (1998b) maintain that there is a thoughtful reasoning process that is linked to the notion of moral character. In brief, this reasoning process involves three parts: knowing, valuing, and doing. A person who acts with moral character does so because (1) he or she knows what is morally right; (2) he values what is morally right; and (3) he is able to act on what he know and values. *Thus, in a sport context, an athlete is considered to have moral character if he or she (1) understands the meaning of fair and honest play, (2) values fair and honest play, and (3) is able to play fairly and honestly when perhaps others around him or her are playing unfairly.*

Acting with moral character also means that the individual is able to identify a moral situation and has the desire to act morally against other competing values and temptations that may be immoral—and then does just that in an actual situation (Arnold, 1999). As a specific example, consider a football player who appears to make a diving winning touchdown catch in a championship game. The referee signals for a touchdown, but the player then tells the referee that he did not catch the ball legally (i.e., that the ball hit the ground first). An action such as this should be considered as a display of moral character. (Unfortunately, in today's world, many of his team members *and* opponents would think he was “crazy” for having called the matter to the attention of the referee.)

In contrast to the reasoning process that is associated with moral character, acting with what has been called social character does not *necessarily* involve a reasoning process in which there has to be a knowing, valuing, and doing. Instead, the display of social character may be out of a desire to conform, or as the result of a planned socialization process. In other words, an athlete may be socialized into displaying social character and more specifically self-sacrifice or teamwork because those are the types of values that are emphasized by coaches, parents, and society in order win the game or be successful out in

the corporate world (Arnold, 1999; Sage, 1998, 1988; Shields & Bredemeier, 1995). An athlete may be said to act with social character then in response to the ethos of the team (and society too) rather than first considering thoughtfully what is morally right or wrong and without influence from teammates, coaches, parents, and others.

In sum, *moral* and *social* character can be primarily distinguished by their respective values and the reasoning process (or lack of such) that is used to apply moral values versus social values in life situations. Moral character is linked to a thoughtful reasoning process that requires individuals to make difficult moral choices against other competing values—values that are defined here as social ones. As a result, acting with moral character may be considered noble and idealistic especially if it conflicts with certain social-character traits mentioned above.

Actualization of one or more social-character traits may not involve a thoughtful reasoning process. Rather, it may mean that the individual has conformed to what is almost automatically expected by the current ethos of American sports' teams because of values held by American society in general that are debatable. Furthermore, not acting with so-called social character may not have moral ramifications. A case can be made readily that an unwillingness to sacrifice oneself for the good of the team is not the same as lying to one's coach about eligibility or about the taking of drugs. It is obvious that there are gradations possible here when decision-making is required.

Social Character Versus Moral Character: Does An Imbalance Exist?

Judging by the continual occurrences of cheating and violence in sport by coaches, players, and parents, it may be reasonable to infer that the development of moral character is not receiving the needed attention (see, for example, Eitzen, 1999; Hawes, 1998; Dreyfuss, 2001; "A Purpose" 1999). Yet, despite the existing problems, many continue to assert that "sport builds character" (Docheff, 1998; Eitzen, 1999; Sage, 1988, 1998). The continuance of such claims may simply be the result of how character is defined along with the type of character that is valued by the average coach, parent, sport administrator or sports fan. As previously mentioned, those such as Sage (1998) and Coakley (1998) have maintained that sport has historically been viewed as a vehicle for developing values such as teamwork, self-sacrifice, loyalty, and work ethic which are believed to be instrumental in maintaining our corporate and capitalistic American ideology. This suggests that, down through the decades

of the 20th century, our general society gradually determined that values or traits such as teamwork, loyalty, self-sacrifice, and work ethic are not only helpful in the “working world,” but they are also helpful in effecting winning in sport (O’Hanlon, 1980). It was inevitable that athletes, coaches, and administrators would understand the implications of this gradual acceptance of the superiority and importance of such values.

As a result of the similarity between prevailing societal values and what appears to be valued highest in sport now by the majority, it makes sense that character would be typically defined by many in relationship to so-called social values. (A better word than “social” is needed to describe these values.) Further, it also may explain why social values are emphasized over moral values. In other words, many coaches, for example, believe that it is social values such as teamwork, loyalty, and self-sacrifice that will maximize a team’s ability to win. (“Winning”, increasingly, seems to be “what it’s all about”,) Hence, in a sport culture where present skill and competency give evidence of the potential future achievement of “gold, silver, and bronze”, athletes with such potential are increasingly provided with financial and moral support. All recognize that moral values such honesty, fairness, responsibility, and overall sportsmanship are “nice”, helpful, and “provide the icing on the cake.” However, if choices must be made, employing moral values will not be as helpful towards winning and being successful. Accordingly they “finish second” in people’s minds and eventually in actuality.

Coaches, sport administrators, and parents possibly lacking an awareness, understanding, and true appreciation of true moral character may provide a second reason why social character is emphasized over moral character. Considering the fact that sport scholars such as sport philosophers, sport psychologists, and sport sociologists tend to publish articles in their own respective journals (e.g., sport philosophers publishing in the *Journal of the Philosophy of Sport*), it is logical to assume that most people simply do not read journals such as these are. Therefore, they simply would not be up-to-date on what has been written in recent decades about the development of moral character in sport.

Conclusion

The purpose of this chapter was to explain that, at the beginning of the 21st century, there are two quite distinct types of character traits that are being espoused, traits that lead the possessor to have different sport experiences. *Granted there is some overlap*; nevertheless, as a result there is now both confusion and disagreement about what constitutes desirable

traits or character in sport. Many coaches, parents, sport administrators, and parents define character with values such as teamwork, loyalty, self-sacrifice, and perseverance that may be considered “social character.” Many sport scholars, on the other hand, tend to define moral character with values such as honesty, fairness, responsibility, respect, and compassion.

Although values such as teamwork, loyalty, and self-sacrifice may be helpful towards winning, these values may not be enough towards helping athletes compete fairly, honestly, responsibly, and respectfully. For example, former Wichita State pitcher Ben Christens purposely threw at Anthony Moline who was 30 feet away from the plate (waiting on deck) because he felt Moline was trying to time his pitches. Christens hit Moline and severely injured his eye. As part of Christensen’s response to the injury, he told reporters that the pitching coach taught him this tactic (“A Purpose,” 1999). *Christens may be an athlete who is loyal to the team or cause (i.e., one who possesses social character), but it is argued here that he has a most inadequate conception of moral character.*

Examples, such as the one with Christens, suggest that developing social character and a fierce desire to win is helpful to a point. However, in the final analysis, coaches, sport administrators, and parents need to consider character from a moral perspective as well. To do this means that more time and energy must be devoted to a more balanced approach, one that stresses the development of honesty, fairness, responsibility, and respect for opponents as well. *This means that the concept of “character” must be more clearly defined and “targeted” pedagogically throughout the entire educational system.* A first step in developing moral character in sport may be simply to educate coaches, sport administrators, and parents about the difference between moral character and social character. Concurrently, many coaches, sport administrators, and parents need to understand that a more balanced emphasis between the two needs to be encouraged as part of the actual competitive-sport experience.

The prevailing ethical confusion in North America needs to be resolved before leaders in physical activity education and educational sport can look forward to substantive progress on this important topic. Such “confusion” developed gradually as “environmental forces” met with the characteristics of the transposed Anglo-Saxon tradition. Hence we are being confronted increasingly with what can be called an “American tradition” as opposed to what has been called the “Anglo-Saxon tradition”. There is no doubt but that the former is

winning out. What this will mean in the long run is obvious.

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Chapter 6

Sport's Plight in the Postmodern World: Implications for the Sport Management Profession

Our thoughts turn to the “adventure” of civilization as Earth enters what is commonly termed “The 21st Century” (C.E.). Such pondering has been indelibly colored in this aftermath of September 11, 2001. Life goes on inexorably as an adventure, however, in what we like to call “developing” civilization. This opinion is based on the dictionary definition of the term as either an “exciting experience” or a “bold undertaking” (Encarta World English Dictionary, 1999, p. 23). Within world culture of the 20th century, competitive sport has gradually but steadily become a significant social force.

The “Adventure” of Civilization

Before considering what is here termed the “plight” of sport, recall that the adventure of civilization began technological headway at least because of now-identifiable forms of early striving which embodied elements of great creativity (e.g., the invention of the wheel, the harnessing of fire). The subsequent development in technology, slowly but steadily, offered humans some surplus of material goods over and above that needed for daily living. For example, the early harnessing of nature created the irrigation systems of Sumeria and Egypt, and these accomplishments led to the establishment of the first cities. Here material surpluses were collected, managed, and sometimes squandered; nevertheless, necessary early accounting methods were created that subsequently expanded in a way that introduced writing to the human scene. As we now know, the development of this form of communication in time helped humans expand their self-consciousness and to evolve gradually and steadily in all aspects of culture. For better or worse, however, the end result of this social and material progress has created a mixed agenda characterized by good and evil down to the present. The world’s blanketing communications network has now exceeded humankind’s ability to cope with it.

Muller (1952) concluded, “the adventure of civilization is necessarily inclusive” (p. 53). By that he meant that evil will probably always be with humankind to some degree, but it is civilization that sets the standards and accordingly works to eradicate at least the worst forms of such evil. Racial prejudice, for example, must be overcome. For better or worse, there are now more than six billion people on earth, and that number appears to

be growing faster than a national debt! These earth creatures are black-, yellow-, brown-, or white-skinned, but fundamentally we now know from genetic research that there is an “overwhelming oneness” in all humankind that we dare not forget in our overall planning (Huxley, 1957).

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

“Universal Civilization or the Clash of Civilizations?”

Naipaul (1990) theorized that we are developing a “universal civilization” characterized by (1) the sharing of certain basic values, (2) what their societies have in common (e.g., cities and literacy), (3) certain of the attributes of Western civilization (e.g., market economies and political democracy), and (4) consumption patterns (e.g., fads) of Western civilization. Samuel Huntington (1998), the eminent political scientist, doesn’t see this happening, however, although he does see some merit in these arguments. He grants that Western civilization is different than any other civilization that has ever existed because of its marked impact on the whole world since 1500. However, he doesn’t know whether the West will be able to reverse the signs of decay already present and thus renew itself.

Sadly, there have been innumerable wars throughout history with very little if any let-up to the present. Nothing is so devastating to a country’s economy as war. Now, whether one likes it or not, the world is gradually sliding into what Huntington has designated as “the clash of civilizations.” It appears that the American government in power has seized upon his analysis as a justification to move still further in the War on Terrorism by the installation of what has euphemistically been called a “modernized regime” in Iraq. It is argued that this “accomplishment” would help toward the gradual achievement of worldwide democratic values along with global capitalism and so-called free markets.

The Misreading of Huntington's Thought. This misreading of Huntington's thought, however, needs to be corrected. As it stands, he asserts, "Western belief in the universality of Western culture suffers three problems... It is false; it is immoral; and it is dangerous" (p. 310). He believes strongly that these religion-based cultures, such as the Islamic and the Chinese, should be permitted to find their own way in the 21st century. In fact, they will probably do so anyhow, no matter what the West does. Then individually (hopefully not together!), they will probably each become superpowers themselves. The "unknown quality" of their future goals will undoubtedly fuel the desires of those anxious for the United States to maintain overwhelming military superiority along with continually expanding technological capability.

While this is going on, however, the United States needs to be more aware of its own internal difficulties. It has never solved its "inner-city problem," along with increases in antisocial behavior generally (i.e., crime, drugs, and violence). Certainly the decay of the traditional family (i.e., husband, wife, two children) could have long-term implications as well. Huntington refers further to a "general weakening of the work ethic and rise of a cult of personal indulgence (p. 304). Still further, there is a definite decline in learning and intellectual activity as indicated by lower levels of academic achievement creating a need for course grade "aggrandizement" (i.e., the gentleman's "C" is "history"). Finally, there has been a marked lessening of "social capital" (the amount of "volunteering" including personal trust in others to meet individual needs).

Schlesinger's Analysis of America. These conflicting postulations by Huntington and Naipaul are stated here merely to warn that the present "missionary culture" of the United States is, in many ways, not really a true culture anyhow. So states Arthur Schlesinger, Jr. (1998), the distinguished historian. He points out that in recent years the U.S.A. has gradually acquired an ever-increasing multi-ethnicity. In *The Disuniting of America*, he decries the present schisms occurring in the United States. He is most concerned that the melting pot concept formerly so prominent in the States is becoming a "Tower of Babel" concept—just like Canada!

He understands, however, that "Canadians have never developed a strong sense of what it is to be a Canadian" by virtue of their dual heritage (p. 17). Huntington explains further that an attempt to export democratic and capitalistic values vigorously to the world's other cultures may be exactly the wrong approach. He believes that they may well be looking

mainly for stability in their own traditions and identity. Japan, for example, has shown the world that it is possible to become “rich and modern” without giving up their illiberal “core identity.” Struggle as all cultures do for renewal when internal decay sets in, no civilization has proven that it is invincible indefinitely. This is exactly why Muller characterized history as somehow being imbued with a “tragic sense.”

The “Tragic Sense” of Life

This “tragic sense” that history has displayed consistently was described by Herbert Muller (1952), in his magnificent treatise titled *The Uses of the past*. Muller disagrees with the philosopher Hobbes (1588-1679), however, who stated in his *De homine* that very early humans existed in an individual state of nature in which life was anarchic and basically “solitary, poor, nasty, brutish, and short.” Muller argued in rebuttal that life “might have been poor and short, but that it was never solitary or simply brutish” (p. 6).

Accordingly, Muller’s approach to history was in the spirit of the great tragic poets, a spirit of reverence and/or irony. It is based on the assumption that the tragic sense of life is not only the profoundest, but also the most pertinent for an understanding of both past and present (p. viii).

Muller believed that the drama of human history has been characterized up to now by high tragedy in the Aristotelian sense. As he stated, “all the mighty civilizations have fallen because of tragic flaws; as we are enthralled by any golden age we must always add that it did not last, it did not do” (p. viii). This brings to mind that conceivably the 20th century of the modern era may turn out to have been the “Golden Age” of the United States. As unrealistic as this may sound because today the United States is the most powerful nation in the history of life on Earth, there could be misgivings developing about the blind optimism concerning history’s malleability and compatibility in keeping with American ideals.

“*The future as history.*” More than a generation ago, Heilbroner (1960) arrived at this position similarly. He explained in his “future as history” concept that America’s belief in a personal “deity of history” may be short lived in the 21st century. As he stated this, he emphasized the need to search for a greatly improved “common denominator of values” (p. 170) in the face of technological, political, and economic forces that are “bringing about a closing of our historic future.” As the world turns today in 2002, one may laugh at this prediction. Yet, looking at the situation from a starkly different perspective even earlier, Toynbee (1947)

came to a quite similar conclusion in his monumental *A Study of History* from still another standpoint. He theorized that humankind must return to the one true God from whom it has gradually but steadily fallen away. You can challenge him on this opinion, as the author (an agnostic) most assuredly does. Yet, no matter—the way things are going at present—we on the Earth had best try to use our heads as intelligently and wisely as possible. As we get on with striving to make the world as effective, efficient, and humane as possible, we need to make life as replete with Good, as opposed to Evil, as we possibly can. With this plea for an abundance of righteousness, the reader may no longer be wondering where this analysis is heading. Let us turn now to what the author terms the “plight” of sport management.

The “Plight” of Sport Management

At this point, having placed the “adventure” of civilization in some perspective, this analysis now shifts its focus to sport and related physical activity. Here is a societal institution that became an ever-more powerful social force in the 20th century. In this study the author is attempting to analyze philosophically and sociologically what the author reluctantly calls the “plight” of sport management. Basically, the argument is that basically society is governed by strong social forces or institutions. Among those social institutions are (1) the values (including norms devised thereafter) , (2) the type of political state in vogue, (3) the prevailing economic system, (4) the religious beliefs present, etc. To these longstanding institutions, the author has added the influence of such other forces as education, science and technological advancement, concern for peace, and now sport itself. (Zeigler, 1989, Part II). Of these, the values, and the accompanying norms developed, form the strongest institution of all.

Crossing the Postmodern Divide. Whether we all recognize it or not, similar to all other professions today, the burgeoning sport management profession is presently striving to cross what has been termed the postmodern divide. An epoch in civilization approaches closure when many of the fundamental convictions of its advocates are challenged by a substantive minority of the populace. It can be argued that indeed the world is moving into a new epoch as the proponents of postmodernism have been affirming over recent decades. Within such a milieu there are strong indications that sport management is going to have great difficulty crossing this chasm, this so-called, postmodern divide.

A diverse group of postmodern scholars argues that many in democracies, undergirded by the various rights being propounded (e.g., individual freedom, privacy), have come to believe that now they too require—and deserve!—a supportive “liberal consensus” within their

respective societies. Conservative, essentialist elements prevail at present and are functioning strongly in many Western political systems. With their more authoritative orientation in mind, conservatives believe the deeper foundation justifying this claim of a need for a more liberal consensus has never been fully rationalized. However, it can be argued that postmodernists now form a substantive minority supporting a more humanistic, pragmatic, liberal consensus in which highly competitive sport is viewed as an increasingly negative influence on society (Borgman, 1993, p. 78). If this statement has merit—there are strong indications that the present sport management profession—as known today—will have difficulty crossing this post-modern divide that has been postulated.

Characterizations of Competitive Sport

Having stated that “sport” has become a strong social force or institution, it is true also that there has been some ambiguity about what such a simple word means. The word “sport” is used in many different ways as a noun. The number of definitions is now 14 in the most recent Encarta World English Dictionary (1999, p. 1730). In essence, what is being described here is an athletic activity requiring skill or physical prowess. It is typically of a competitive nature as in racing, wrestling, baseball, tennis, or cricket. For the people involved, sport is often serious, and participants may even advance to a stage where competitive sport becomes a semi-professional or a professional career choice. For a multitude of others, however, sport is seen more as a diversion, as recreational in nature, and as a pleasant pastime.

A Social Institution Without a Theory. Viewed collectively, the author’s argument here is that at present the “totality” of sport appears to have become a strong social institution—but one that is without a well-defined theory. This assertion may have been recognized by others too. Yet, at this point the general public, including most politicians, seems to believe that “the more competitive sport we have, the merrier!” However, those in the sport management profession ought right now to answer such questions as (1) what purposes competitive sport has served in the past, (2) what functions it is fulfilling now, (3) where it seems to be heading, and (4) how it should be employed to serve all humankind.

How Sport Serves Society . In response to these questions, without careful delineation or any priority at this point, the author is stating that sport as presently operative can be subsumed in a non-inclusive list as possibly serving in the following ways:

1. As an organized religion (for those with or without another similar competing affiliation)
2. As an exercise medium (often a sporadic one)
3. As a life-enhancer or “arouser” (puts excitement in life)
4. As a trade or profession (depending upon one’s approach to it)
5. As an avocation, perhaps as a “leisure-filler” (at either a passive, vicarious, or active level)
6. As a training ground for war (used throughout history for this purpose)
7. As a “socializing activity” (an activity where one can meet and enjoy friends)
8. As an educational means (i.e., the development of positive character traits, however described)

In retrospect, the author finds it most interesting that he didn’t list sport “as a developer of positive character traits” until last! He now wonders why. . .

This listing could undoubtedly be larger. It could have included such terms as (1) sport “the destroyer,” (2) sport “the redeemer,” (3) sport “the social institution being tempted by science and technology,” (4) sport “the social phenomenon by which heroes and villains are created,” or, finally, (5) sport “the social institution that has survived within an era characterized by a vacuum of belief for many.” However, the author must stop. believing this listing is sufficient to make the necessary point here.

The hope is that you, the reader, will agree that the sport manager truly needs to understand what competitive sport has become in society, as well as why a great many of its other promoters are confronted with a dilemma. The argument here is that sport too, as is true for all other social institutions, is inevitably being confronted by the postmodern divide. In crossing this frontier, many troubling and difficult decisions, often ethical in nature, will have to be made as those related to sport management in one of several ways, for example, seek to prepare or engage prospective professionals who will guide sport into becoming a responsible social institution. The fundamental question facing the profession is: “What kind of sport does it want to promote to help shape what sort of world in the 21st century?”

Is Sport Fulfilling Its Presumed Educational and Recreational Roles Adequately?

What implications does all of this have for sport as it enters the 21st century? In the opinion of the author, there are strong indications that sport’s presumed educational

and recreational roles in the “adventure” of civilization are not being fulfilled adequately. Frankly, the way commercialized, over-emphasized sport has been managed, it can be added to the list of symptoms of American internal decay enumerated above (e.g., drugs, violence, decline of intellectual interest, dishonesty, greed). If true, this inadequacy inevitably throws a burden on sport management as a profession to do something about it. Sport, along with all of humankind, is facing the postmodern divide.

Reviewing this claim in some detail, Depauw (Quest, 1997) argues that society should demonstrate more concern for those who have traditionally been marginalized in society by the sport establishment (i.e., those excluded because of sex or “physicality”). She speaks of “The (In)Visibility of DisAbility” in our culture. Depauw’s position is backed substantively by what Blinde and McCallister (1999) call “The Intersection of Gender and Disability Dynamics.”

A second point of contention about sport’s contribution relates to the actual “sport experience.” The way much sport has been conducted, the public has every right to ask, “Does sport build character or ‘characters’?” Kavussannu & Roberts (2001) recently showed that, even though “sport participation is widely regarded as an important opportunity for character development,” it is also true that sport “occurs in a context that values ego orientation (e.g. winning IS the most important thing).”

Sport’s Contribution Today. What is competitive sport’s contribution today? Delving into this matter seriously might produce a surprise—or perhaps not. It may well be that sport is contributing significantly in the development of what are regarded as social values—that is, the values of teamwork, loyalty, self-sacrifice, and perseverance consonant with prevailing corporate capitalism in democracy and in other political systems as well. Conversely, however, it may also be that there is now a great deal of evidence that sport is developing an ideal that opposes the fundamental moral virtues of honesty, fairness, and responsibility in the innumerable competitive experiences provided (Lumpkin, Stoll, and Beller, 1999).

Significant to this discussion are the results of investigations carried out by Hahm, Stoll, Beller, Rudd, and others in the late 1980s and 1990s. The Hahm-Beller Choice Inventory (HBVCI) has now been administered to athletes at different levels in a variety of venues. It demonstrates conclusively that athletes will not support what is considered “the moral ideal” in competition. An athlete with moral character should demonstrate the moral char-

acter traits of honesty, fair play, respect, and responsibility whether an official is present to enforce the rules or not. This finding was substantiated by Priest, Krause, and Beach (1999) who reported that their findings in the four-year changes in college athlete's ethical value choices were consistent with other investigations. They showed decreases in "sportsmanship orientation" and an increase in "professional" attitudes associated with sport.

On the other hand, even though dictionaries define social character similarly, sport practitioners, including participants, coaches, parents, and officials, have come to believe that character is defined properly by such values as self-sacrifice, teamwork, loyalty, and perseverance (Rudd. 1999). The common expression in competitive sport is: "He/she showed character"—meaning "He/she 'hung in there' to the bitter end!" [or whatever]. Rudd confirmed also that coaches explained character as "work ethic and commitment." This coincides with what sport sociologists have found. Sage (1988, p. 634) explained that "Mottoes and slogans such as 'sports builds character' must be seen in the light of their ideological issues" In other words, competitive sport is structured by the nature of the society in which it occurs. This would appear to mean that over-commercialization, drug-taking, cheating, bribe-taking by officials, violence, etc. at all levels of sport are simply reflections of the culture in which we live.

Thus, we are left with sport's presumed relationship with moral character development that has been misinterpreted. And so, despite its claims to be "the last best hope on earth," American culture—where this "redefinition" of the term character has occurred—appears to be facing what Berman (2000) calls "spiritual death" (p. 52). He makes this claim because of "its crumbling school systems and widespread functional illiteracy, violent crime and gross economic inequality, and apathy and cynicism."

At this point, one can't help but recall that the ancient Olympic Games became so excessive with ills that the event was abolished. The Games were begun again only by the spark provided in the late 19th century by de Coubertin's "noble amateur ideal." The way things are going today, it is not unthinkable that the steadily increasing excesses of the present Olympic Games Movement could well bring about their demise again. However, they could well be only symptomatic of a larger problem confronting world culture.

This discussion about whether sport's presumed educational and recreational roles have justification in fact could go on indefinitely. So many negative incidents have occurred that one hardly knows where to turn to avoid further negative examples. On the one hand we read

the almost unbelievably high standards set in the Code of Conduct developed by the Coaches Council of the National Association for Sport and Physical Education (NASPE) (2001); yet, conversely we learn that today athletes' concern for the presence of moral values in sport declines over the course of a university career (Priest, Krause, and Beach, 1999).

With this as a backdrop, we learn further that Americans are concurrently, for example, increasingly facing the cost and consequences of sedentary living (Booth & Chakravarthy, 2002). Additionally, Malina (2001) tells us there is a need to track people's physical activity across their lifespans. North America hasn't yet been able to devise and accept a uniform definition of wellness for all people. The one thought that emerges from these various assessments is as follows: Many people give every evidence of wanting their "sport spectacles" for the few—much more than they want all people of all ages and all conditions to have meaningful sport, exercise, and physical recreation involvements throughout their lives.

In Canada, conversely, Tibbetts (2002), for example, described a most recent Environics survey that explained that "65% of Canadians would like more government money spent on local arenas, playgrounds, and swimming pools, as well as on sports for women, the poor, the disabled, and aboriginals."

Official Sport's Response to the Prevailing Situation

How does what is often called the "sport officialdom" respond to this situation? Answers to this question are just about everywhere as we think, for example, of the various types of scandals tied to both the summer and winter versions of the Olympic Games. For example, the Vancouver Province (2000) reported that the former "drug czar" of the U.S. Olympic Team, Dr. Wade Exum, charged that half of the team used performance-enhancing drugs to prepare for the 1996 Games. After making this statement, the response was rapid: he was forced to resign! He is currently suing the United States Olympic Committee for racial discrimination and harassment.

Viewed in a different perspective, as reported by Wallis (2002), Dr. Vince Zuaro, a longtime rules interpreter for Olympic wrestling, said recently: "Sports are so political. If you think what happened with Enron is political, [try] Olympic officiating. . . Every time there's judging involved, there's going to be a payoff." Further, writing about the credibility of the International Olympic Committee, Feschuk (2002) stated in an article titled "Night

of the Olympic Dead”: “The IOC has for so long been inflicting upon itself such severe ethical trauma that its survival can only be explained by the fact that it has passed over into the undead. Its lifeless members shuffle across the globe in a zombie-like stupor, one hand extended to receive gratuities, the other held up in exaggerated outrage to deny any accusations of corruption.”

At the same time, Dr. Ayotte, director of the only International Olympic Committee-accredited testing laboratory in Canada, explains that young athletes believe they must take drugs to compete successfully. “People have no faith in hard work and food now,” she says, to achieve success in sport (Long, 2001).

Dick Pound’s Reward for Distinguished Service. Closing out reference to the Olympic Games Movement, recall the case of Dick Pound, the Canadian lawyer from Montreal, who had faithfully and loyally striven most successfully to bolster the Games’ finances in recent decades. He had also taken on the assignment of monitoring the situation with drugs and doping, as well as the bribery scandal associated with the Games held in Salt Lake City. In the election to succeed retiring President Samaranch, Pound unbelievably finished in third place immediately behind a man caught in a bribery scandal just a short time earlier.

Finally, in the realm of international sport, Norwegian professor Dr. Hans B. Skaset (2002), a Norwegian professor, in response to a query, emailed the author about a prediction he would be making at a conference on drugs in sport in November, 2002. He predicted as keynote speaker that:

Top international sport will cut itself free from its historical values and norms. After working with a clear moral basis for many years, sport by 2008-2010 will continue to be accepted as a leading genre within popular culture—but not, as it was formerly, a model for health, fairness, and honorable conduct. . . .

Switching venues, you don’t see hockey promoters doing anything to really curb the Neanderthal antics of professional hockey players. Considering professional sport generally, note the view of sport sociologist, Steven Ortiz, who has found in his study that “there clearly seems to be a ‘fast-food sex’ mentality among professional athletes” (Cryderman, 2001).

In addition, in the realm of higher education, Canadian universities are gradually moving

toward the athletic-scholarship approach that certain universities in the East and Midwest sections of Canada have been following for years illegally (Naylor, 2002)! In September, 2001, a Halifax, Nova Scotia university team, the St. Mary Huskies, beat Mount Allison, a Sackville, New Brunswick university football team in the same conference, by a score of 105-0. In this article, one of a series sponsored by The Globe and Mail (Toronto), various aspects of this lopsided development were considered. Interestingly, funding for recruited athletes is just “penny-ante” compared to the support provided for the scholarship programs of various upper-division university conferences in the United States .

How to Reclaim Sport (Weiner). In writing about how society’s obsession with sport has “ruined the game,” Weiner (2000), a sportswriter with the Minneapolis Star-Tribune, asks the question: “How far back must we go to remember that sports matter?” Recalling the time when “sports had meaning,” and “sports were accessible,” he recommends that society can only “reclaim sports from the corporate entertainment behemoth” if it does the following:

1. Deprofessionalize college and high school sports,
- 2 Allow some form of public ownership of professional sports teams,
- 3 Make sports affordable again, and
- 4 Be conscious of the message sport is sending.

To summarize, sport managers at various levels of what may be called “the sport industry” have quite simply conducted themselves in keeping with the prevailing political environment and ethos of the general public. They have presumably not understood and accordingly not accepted the contention that there is an urgent need for sport to serve as a beneficent social institution with an underlying theory looking to humankind’s betterment (an “**IF** ‘this,’ **THEN** ‘that’ will result” type of approach).

Thus, it can be argued that society does indeed believe that competitive sport is doing what it is intended to do—i.e., provide both non-moral and moral values to those involved. (The non-moral values could be listed as recognition, money, and a certain type of power, whereas the moral values could be of a nature designed to help the team achieve victory—dedication, loyalty, self-sacrifice.) If this assessment is accurate, the following question must be asked: Does the prevailing ethos in sport competition need to be altered so that this activity truly helps boys and girls, and men and women too, to learn honesty fair play, justice, responsibility, and beneficence (i.e., doing good)?

Seemingly the only conclusion to be drawn is that the sport industry is “charging ahead” driven by the prevailing capitalistic, “global village” image of the future. Increasingly in competitive sport, such theory is embraced ever more strongly, an approach in which winning is overemphasized with resulting higher profits to the promoters through increased gate receipts. This same sport industry is aided and abetted by a society in which the majority do not recognize sufficiently the need for sport to serve as a social institution that truly results in individual and social good.. On the one hand there are scholars who argue that democratic states, undergirded by the various human rights legislated (e.g., equal opportunity), urgently need a supportive “liberal consensus” to maintain a social system that is fair to all. Yet, conservative, essentialist elements functioning in the same social system evidently do not see this need for a more humanistic, pragmatic consensus about the steadily mounting evidence showing a need for ALL people to be active physically throughout their lives.

This is a substantive aspect of the basis for the argument that commercialized sport will have great difficulty “crossing the post-modern divide.” Zeigler (1996) pointed out that almost every approach to “the good life” stresses a need for an individual’s relationship to developmental physical activity such as sport and fitness. Question: Should not professionals in NASSM and similar societies worldwide be assessing the social institution of sport to determine whether the way sport is presented to professional students is resulting in their becoming imbued with a desire to promote the concept of “sport for all” to foster overall human betterment?

Functioning With an Indeterminate, Muddled Theory. Once again, before considering future societal scenarios that world culture is facing, the argument should be made again that today sport is functioning vigorously with an indeterminate, muddled theory implying that sport competition builds both “moral” and “social” character traits consonant with democracy and capitalism. Crossing the post-modern divide means basically also that sport and physical activity management educators should see through the false front and chicanery of the developing economic and technological facade of the global hegemony. They should see to it that their students understand this development. Face it: Sport is simply being used as a powerful institution in this “Brave New World” of the 21st century.

Future Societal Scenarios

Walter Truett Anderson (1997), president of the American Division of the World Academy

of Art and Science, has sketched four different scenarios as postulations for the future of earthlings in this ongoing adventure of civilization. In this essay “Futures of the Self,” taken from *The Future of the Self: Inventing the Postmodern Person*, Anderson argues convincingly that current trends are adding up to a turn-of-the-century identity crisis for humankind. The creation of the present “modern self,” he explains, began with Plato, Aristotle, and with the rights of humans in Roman legal codes.

The developing conception of self bogged down in the Middle Ages, but fortunately was resurrected in the Renaissance Period described by many historians as the second half of The Middle Ages. Since then the human “self” has been advancing like a “house afire” as the Western world has gone through an almost unbelievable transformation. It appears that scientists like Galileo and Copernicus influenced philosophers such as Descartes and Locke to foresee a world in which the self was invested with human rights.

“One World, Many Universes.” Anderson’s (1997) “One World, Many Universes” version is the most likely to occur. This is a scenario characterized by high economic growth, steadily increasing technological progress, and globalization combined with high psychological development. Such psychological maturity, he predicts, will be possible for a certain segment of the world’s population because “active life spans will be gradually lengthened through various advances in health maintenance and medicine” (pp. 251-253)

Nevertheless, a problem has developed with this dream of individual achievement of inalienable rights and privileges, one that looms large at the beginning of this new century. The modern self envisioned by Descartes, a rational, integrated self that Anderson likens to Captain Kirk at the command post of Starship Enterprise, appears to be having an identity crisis. The image of this bold leader (he or she!) taking us fearlessly into the great unknown has begun to fade as alternate scenarios for the future of life on Earth are envisioned. In a world where globalization and economic “progress” seemingly must be rejected because of catastrophic environmental concerns or “demands,” the bold-future image could well “be replaced by a post-modern self; decentered, multidimensional, and changeable” (p. 50).

Captain Kirk, or “George W,” as he “boldly goes where no man has gone before”—this time to rid the world of terrorists and evil leaders), is facing a second crucial change. As leaders seek to shape the world of the 21st century, based on Anderson’s analysis, there is another force—the systemic-change force mentioned above—that is shaping the future. This all-

powerful force may well exceed the Earth's ability to cope. As gratifying as such factors as "globalization along with economic growth" and "psychological development" may seem to the folks in a coming "One-World, Many Universes" scenario, there is a flip side to this prognosis. Anderson identifies this image as "The Dysfunctional Family" scenario. All of these benefits of so-called progress are highly expensive and available now only to relatively few of the six billion plus people on earth. Anderson foresees this as "a world of modern people happily doing their thing; of modern people still obsessed with progress, economic gain, and organizational bigness; and of postmodern people being trampled and getting angry" [italics added] (p. 51). As people get angrier, present-day terrorism in North America could seem like child's play.

What Kind of A World Do You Want for Your Descendants?

The ultimate question here is whether members of THE one North American professional society for sport management, along with professionals in other sport management societies worldwide, are cognizant of, and approve of, the situation as it has developed. Are we simply "going along with the crowd" while taking the path of least resistance? Can we do anything to improve the situation by perhaps implementing an approach with our students that could help to make the situation more wholesome?. More precisely, the question is, whether the North American Society for Sport Management and other sport management societies can, and indeed should, re-orient themselves to play a significant role in helping sport and physical activity become a social institution exerting a positive influence in the ongoing "adventure" of civilization.

To do this, sport management professional should determine what sort of a world he or she and descendants should be living in. If a person considers himself or herself to be an environmentalist, for example, the future looks bleak at present. If he/she is business oriented, however, the belief is that continued economic and technological growth could well be the answer to all upcoming problems. Finally, a person who is something of a "New Ager" can only hope for some sort of mass spiritual transformation will take place.

Homer-Dixon (2001), in his *The Ingenuity Gap*, believes that humans are changing their relationship with the world and are "careening into the future." He explains his belief that an "ingenuity gap" has been created, and he questions whether humans will be able to solve the environmental, technological, and social problems that have somehow

developed. The searching question to all who are involved with sport management is in a similar vein. Will you have the necessary ingenuity to close the gap that has been created by the “commercialized sport juggernaut?” Will you live up to the highest purposes of any profession—that is, to serve humankind best through the means at your disposal?

Finally, it is probably the case that members of sport management societies are at the moment conforming blindly to the power structure as they use the medium of education and recreation—i.e., sport—for their selfish purposes. The author, as one aging person who encountered corruption and sleaze in the intercollegiate athletic structure of several major universities in the United States, retreated to a Canadian university where the term “scholar-athlete” still implied roughly what it says. However, serious problems are now developing in Canadian inter-university sport as well.

Two Approaches to Consider. What can this analysis possibly mean to members sport management worldwide? Actually there are several choices. One choice is to do nothing, meaning that NASSM, for example, continues in the same vein as at present. This would require no great effort. NASSM can simply continue to go along with the prevailing ethos of a society that is using sport to help promote more social, as opposed to moral, character traits. In the process, “business as usual” will be supported one way or the other—by hook or by crook.

A second approach, recommended strongly, is that NASSM live up to the dictates of its constitution. Recall what Article II (Purpose) in the constitution calls for. After stating that NASSM should “promote, stimulate, and encourage study, research, scholarly writing, and professional development in the area of sport management broadly interpreted “ [the italics are not the author’s], it explains further that “this statement of purpose means that the members of this Society are concerned about the theoretical and applied aspects of management theory and practice specifically related to sport, exercise, dance, and play as these enterprises are pursued by all sectors of the population “

Still further, the constitution states that “in the furtherance of these aims and objectives, the Society shall endeavor to carry out the following functions: (1) support and cooperate with local, regional, national, and international organizations having similar purposes, (2) organize and administer meetings to promote the purpose stated above, and (3) issue appropriate proceedings and journals.” It should not be necessary to press this point any

further. At present the farthest thing from NASSM's "collective mind" would be to show steady, deliberative concern about the theoretical and applied aspects of management theory and practice as related to exercise, dance, and play. Who knows what the "body of knowledge" adds up to!

What the conference programs of the North American Society for Sport Management are showing deliberate concern about to a great extent—and doing it quite nicely—are the theoretical and applied aspects of commercialized sport management (i.e., management quite narrowly interpreted). This in itself is good, However, this is simply not enough for a professional society of high quality. And, to repeat, this is especially true if one reads the constitution. What most NASSM members are doing, it is suggested, is devoting themselves to the type of sport that in the final analysis means least to our society and ignoring that which could mean the most! NASSM should be seeking the answers to such questions as (1) what is sport's prevailing drift?; (2) what are the advantages and disadvantages of sport involvement for life?; and (3) what is sport's residual impact on society?

The author was personally involved in sport competitively throughout high school and college, and then coached university football, wrestling, and/or swimming over a period of 15 years. Yet, he has personally been conducting an informal boycott of the NFL, NBA, and NFL, and of all commercialized university sport for years. Frankly, to him it has become disgusting, because it is basically non-educational and involves too much passive spectatoritis. It is actually subversive to the higher purposes of democracy.

Further, the author is convinced that the commercialized Olympic Movement with its drugs, officiating, free-loading officials and bribery problems—not to mention its millionaire basketball, hockey and tennis players—will eventually suffer the same fate as the ancient Games did in 576 B.C.E. unless radical change takes place soon. The late Baron de Coubertin and Avery Brundage must indeed be "whirling in their graves" at a rate to soon exceed the sound barrier!

Concluding Statement

Is the author being unduly pessimistic, having reached the “old-curmudgeon” stage? Perhaps this is true. However, professionals in sport management societies, wherever you may be, are strongly urged to adhere—in both their research and professional actions—to their stated and approved purpose more carefully than they may be doing at present. In the immediate future, please seek the answer to two fundamental questions. The response to the first question might well cause action to be taken in the future to answer question #2. These questions are: (1) in what ways can we accurately assess the present status of sport to learn if it is—or is not—fulfilling its role as a presumably beneficent social institution?; and (2)—depending on the answer to #1, of course—will you then have the motivation and professional zeal to do your utmost to help sport achieve what could well be its rightful place in society? Sport and related physical activity—broadly interpreted—can indeed be a worthwhile social institution contributing to the wellbeing and health of people of all ages and conditions? As they say, “don’t be part of the problem, be part of the solution!”

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Chapter 7

Sport Theory in the 21st Century

Social institutions are created and nurtured to further positive development within a culture. Competitive sport has somehow evolved as one of the important social institutions (or forces) in the world. This means that whenever and wherever sport is fostered to function it is expected to bring about more “good” than “bad.”

However, the social institution of highly organized and commercialized sport has reached the point where the achievement such a result is questionable. Nevertheless the world seemingly does not recognize this contention and permits sport’s expansion without question.

“The more the merrier” is the prevailing philosophy despite the fact that the majority of the children and young people are getting insufficient developmental physical activity as they move through life.

Accordingly, I believe it is incumbent upon the North American Society for Sport Management, as the leading professional organization we need to develop a theory of sport that would permit us to assess whether sport is fulfilling its presumed function of promoting good in a society. Sport philosophy as a discipline should be fundamental in any assessment of the findings of sport arts and sciences. At present, however, it has not developed sufficiently to fulfill that function in the world.”

Sport is typically challenged on an ongoing basis by people at all levels in a variety of ways. I am quick to add, also, that sport must be conducted in its various settings now and in the future, both generally and specifically, in a manner that will encourage its proper commercial, educational and recreational uses. If this were to be the case, sport might possibly regain and retain those aspects that can contribute value to individual and social living.

In making these assertions, I must first define my terms accurately so that you are fully aware of what I am seeking to explain and also critique. This is necessary because the term “sport,” based on both everyday usage and dictionary definition, still exhibits radical ambiguity. Such indecision undoubtedly adds to the present confusion. So, when the word

“sport” is used here, it will refer—unless indicated otherwise—to “an athletic activity requiring skill or physical prowess and often of a competitive nature, as racing, baseball, tennis, bowling, golf, wrestling, boxing, hunting, fishing, etc.” (*The Random House Dictionary of the English Language*, 1987, p. 1944).

Two Basic Approaches to Critiquing Sport

In any effort to critique the use and seeming abuse of sport, it is necessary to explain my approach to such analysis. It can be argued that there are at least two basic ways to criticize and/or philosophize on the topic. One involves narrowing an issue down and examining it in great detail in an effort to refine possible ways to effect desirable ends. The second would be to consider all possible ramifications of an issue in order to arrive at a synthesis and/or conclusion with the greatest possible application to life as seen through the eyes of the majority. Actually, a triangular figure, either in its normal position (or upside down with the narrow or pointed end on the bottom) can be used to explain how a philosopher could approach his or her task in one way or the other. Here I am obviously inclined strongly toward arriving at a synthesis and conclusion that will lend itself toward the application of sport and developmental physical activity to a human’s life on Earth.

In this process of critiquing competitive sport, I believe further that society should strive to keep sport’s drawbacks in check to the greatest possible extent. In recent decades we have witnessed the rise of sport throughout the land to the status of a fundamentalist religion. In this instance, for example, sport is being called upon to serve as a redeemer of wayward youth, but, as it is occurring elsewhere, it is also becoming a destroyer of certain fundamental values of individual and social life.

Concurrently, onrushing science and technology have also become the tempters of many coaches and athletes. This possibility has added another dimension to the personal and professional conduct of those people who are unduly anxious for recognition and financial gain. Beliefs such as these have created a vacuum of positive belief (i.e., sport as an anti-value) for others like me who would view “educational” competitive sport as a life-enhancer (e.g., those intercollegiate sports that are not sustained through gate receipts—golf, tennis, gymnastics, soccer, and almost all of women’s sport).

I am simply stating here what I personally believe to be obvious. Sport has become an extremely powerful social force in society. Secondly, if we grant that sport now has

significant power in our North American culture and around the world for that matter—a power indeed that appears to be growing—we should also recognize that any such social force affecting society can be dangerous if perverted (e.g., nationalism, commercialism). With this in mind, I am arguing further that sport has somehow become such a powerful societal institution without an adequately defined underlying theory. Somehow, most of society seems to be proceeding generally on a typically unstated assumption that “sport is a good thing for society to encourage, and more sport is even better!” And yet, as explained above, the term “sport” still exhibits radical ambiguity based on both everyday usage and dictionary definition. This obviously adds even more to the present problem and accompanying confusion.)

Need for a Theory of Sport

I believe still further that governmental agencies (especially!) sponsoring “amateur” sport competition should be able to state in their relationship to sport that: if such-and-such is done with reasonable efficiency and effectiveness within sporting activities, then such-and-such will (in all probability) result. Governmental personnel are in many cases doing just this, but not necessarily in the way I would like them to become involved. Instead of working assiduously for a from-the-ground-up development of young athletes in the hope that they would achieve superior status eventually, they are proceeding in what might be called a fast-track approach. By that I mean that governments are focusing directly on the development of elite athletes whom they hope will bring “fame and glory” to their country that much sooner.

Accordingly, although we should by now be able to argue that sport is a “relatively homogeneous substance” that can serve at least reasonably well as an indispensable balm or aid to human fulfillment within an individual life (Barzun, 1974, p. 12), the idea of “sport and developmental physical activity for all” on a lifelong basis continues to receive more “lip support” than actual investment based on monetary input to overall fitness and physical recreational involvement for the general population. The logical argument that—through the process of total psycho-physical involvement—sport provides “flow experience” may well be true’ the question is “for whom does the bell toll?” (Csikszentmihalyi, 1993, p. 183).

Wilcox (1991), for example, in his empirical analysis, challenged also “the widely held notion that sport can fulfill an important role in the development of national character.” He stated that “the assumption that sport is conducive to the development of positive human values,

or the 'building of character,' should be viewed more as a belief rather than as a fact." He concluded that his study did "provide some evidence to support a relationship between participation in sport and the ranking of human values" (pp. 3, 17, 18, respectively).

Assuming Wilcox's view has reasonable validity, those involved in any way in the institution of sport—if they all together may be considered a collectivity—should contribute a quantity of redeeming social value to our North American culture, not to mention the overall world culture (i.e., a quantity of good leading to improved societal wellbeing). On the basis of this argument, the following questions are postulated initially for possible subsequent response by concerned agencies and individuals (e.g., federal governments, state and provincial officials, philosophers in the discipline and related professions):

- 1 Can, does, or should a great (i.e., leading) nation produce great sport?
- 2 With the world being threatened environmentally in a variety of ways, should we now be considering an "ecology" of sport in which the beneficial and disadvantageous aspects of a particular sporting activity are studied through the endeavors of scholars in other disciplines?
- 3 If it is indeed the case that the guardian of the "functional satisfaction" resulting from sport is (a) the sportsperson, (b) the spectator, (c) the businessperson who gains monetarily and, in some instances, (d) educational administrators and their respective governing boards, then who in society should be in a position to be the most knowledgeable about the immediate objectives and long range aims of sport?
- 4 Additionally, if the answer to question No.3 above is that this person should be the trained sport and physical activity philosophy professor, is it too much of a leap to also expect that this group of persons should work to achieve consensus about what sport should accomplish and then also should have some responsibility as the guardians (or at least the assessors) of whether those aims and objectives are being approximated to a greater or lesser degree?

This initial listing of several questions that need answers brings me to the second section of this presentation. Arguably, if there could be affirmative agreement about the answers to the final two questions immediately above, sport and physical activity philosophers should be about their business of determining more accurately what the aims and objectives of such human physical activity are as the world enters the 21st century of the common era (C.E.). Also, it can be argued reasonably that we should attain a consensus of how (and IF!)

sport, exercise, and similar physical activity, considered collectively, is currently being used to help in the fulfillment of these aims and objectives.

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

Conflicting Views on Philosophic Thought

Such a happy result (i.e., the provision of answers to our questions by sport philosophers) may seem like a logical result, but will it ever happened that way? The pendulum swings back and forth, or the merry-go-round goes round and round. Take your pick, because we are indeed once again finding sharply conflicting views on the subject of philosophy and philosophic thought. Hartshorne (1975), in arguing that philosophy concerns itself with problems more general than those functioning in the sciences, explained that:

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

Hartshorne's recommendations about the proper concerns of the discipline of philosophy were part of an excellent issue of *Philosophy in Context* in which a solid effort was made to define the nature and role of philosophy. Other insightful recommendations as to our function, approaches that could be readily adapted to departmental sport philosophy, were made by R. Fox, F.E. Sparshott, E. Shmueli, G.J. Massey, L.F. Werth, L. Armour, K. Nielsen, and H. Butler. Butler (1975), for example, to select only one other recommendation in addition to that of Hartshorne above, explains that "history demonstrates that confrontation with reality is at best difficult for man" (p. 113). He asserted further:

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

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

Since these broadly encompassing statements were made, it has become ever more apparent that there is indeed a "need for a recovery of philosophy." This belief has come to our attention increasingly from a variety of sources over these past 20 years. One such statement was made as a presidential address before the American Philosophical Association by John E. Smith in 1981. Smith believes that three beliefs have prevented the discipline of philosophy from having the impact on society that it might have had. The first relates to the belief that it is possible to attain certainty; the second is the belief that to engage a philosophical issue our intellectual apparatus must be ordered appropriately; and the third belief is that philosophy can be made "scientific" by reducing it to irrefutable logic and certifiable scientific solutions (p. 8). In his effort to counteract these questionable beliefs, Smith spells out four conditions that, if met, would "contribute greatly to the recovery of philosophy as a significant force in American society."

Further evidence of the changing philosophical environment comes from a "minicourse" offered to senior citizens by Steven Ross (1990), a Hunter College philosophy professor, in the American Association of Retired Persons publication *Modern Maturity* (can you believe a self-respecting philosopher analyzing philosophy here?). Tracing developments within the discipline of philosophy, he states: "It came to seem ridiculous that philosophy could have nothing to say about ongoing moral controversies when American political life was

forcing all of us to think harder about such things than we ever had before” (p. 57). He concludes his interesting analysis by stating:

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

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

Finally, still further evidence of the changing philosophical environment comes from Borradori in *The American Philosopher* (1994). Here she discusses insightfully her hopes for a breaching of the “Atlantic Wall” in a period of post-analytic philosophy (pp. 3-4; see, also, Rajchman & West, 1985). While agreeing that analytic philosophy has provided “an essential means of intellectual progress,” she believes that by understanding its intent a “mainly unexplored channel” has been created to narrow the philosophical gap that has developed between North America and Europe (p. 3).

Also, the ultimate result of the programmatic anthology by Rajchman & West (1985) suggests consideration of the composite term “post-analytic philosophy” to describe some of the directions that American philosophy seems to be taking after the analysis era—i.e., “the emergence of a new ‘public’ engagedness in philosophy, a general tendency toward ‘de-disciplinization’ . . . ,” and a renewed interest in historical perspective, completely removed from the scientific basis of the analytic genre” (p. 4). What this means, therefore, is that there is developing a move by some toward making American philosophy something more of a “socially engaged interdisciplinary enterprise” instead of a highly specialized

occupation.

Assessment—The Aftermath of an “Elitist Approach”

In my opinion sport philosophy professors have “paid dearly at the box office” for this scholarly elitism exhibited by some of us. This applies to a lesser degree to the minute number of our erstwhile colleagues from the mother discipline who have since in North America almost all departed from our midst. I said then—and I reiterate today that, because of conflicting approaches to “doing” philosophy, the very large majority of sport philosophy professors worldwide are not communicating as well with each other as they should be, much less communicating with their colleagues in the discipline in which many were primarily educated.

By this I mean that (a) annual meetings are very poorly attended based on the small total membership of the Society, (b) until recently newsletters, although well done, have been scarce; (c) only one issue of a journal appears each year (and its appearance is irregular, although this is typically not the editor’s fault); (d) until last year, proceedings of annual meetings have very rarely been available; (e) attendance at the few sessions scheduled unofficially in the past at the annual meeting of the American Philosophical Association was almost non-existent (albeit true that a few curious philosophers did wander into the room often by mistake when such sessions were arranged); and (f) there have been no articles on either physical education or sport philosophy in either the annual proceedings of the Philosophy of Education Society or in their journal titled *Educational Theory* in the 40 or so years I have carried a nominal membership in this society (except one written by me!).

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

Present Improper Modeling of the Reality of Competitive Sport

To recapitulate: there seems always to be an ever-changing pecking order among and within subject-matters in academic circles. So-called pure analytic philosophers over the decades of the 20th century steadily assumed a more lofty position than those in their academic units struggling with other philosophic approaches. This trend developed subsequently within philosophy's so-called departmental areas (i.e., educational philosophy, physical education and sport philosophy). Thus, analytic philosophers were accordingly aped by educational philosophers beginning in the mid-1950s. Then, I believe that those scholars emerging from early physical education and sport philosophy "ascended" to the "true" sport philosophy of the early 1970s and thereafter. In North America they have arguably become poor windows for the assessment of true reality in sport. This occurred inevitably, I believe, because those scholars attempting to function as disciplinarians alongside those laboring in the traditional academic disciplines are seemingly forced by their very specialization to avoid large, broader areas of knowledge. As it happened, these areas are often much more important when the big picture is considered.

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

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

What has happened, I believe, is that scientists and scholars functioning in the many disciplines and sub-disciplines of the modern world—and this includes those presently functioning within kinesiology and human kinetics units on North American campuses—are

presenting to society fragmented images of reality daily through their research reports. The attempts at trans-disciplinary, cross-disciplinary, and inter-disciplinary endeavor appear futile and are failing to offer people a reasonably consensual understanding of overall reality. Here is where philosophers, and interested sport philosophers if they only choose to do so diligently, are in a position to model reality for people of all ages conjecturing about the purposes of sport and physical activity in their lives. There are indeed systemic relationships that need to be clarified. We have the real life stage, the actors, the plot, the action, and the time. As Brady (1994) suggests in connection with the overall educational curriculum, we in sport philosophy with the above categories related systemically are in a position to create the picture on the lid of the jigsaw puzzle box that models sport.

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

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

Chapter 8

Finding a Life Purpose in Sport Management Education

The field of sport (and physical activity) management as a departmental unit in universities emerged from the field of physical education that has been in a crossroads situation during the last half of the 20th century. Analysis has shown that there are literally hundreds names to describe the educational units in which we function at the college and university level. Fortunately, the situation has been quite a bit better at the elementary and secondary levels of the education system. In the mid-1990s, I found that the term “physical education and sport” was the term most used in the world today (Zeigler, 1994, p. 50). Since the mid-1980s, the term “kinesiology” has made significant progress at the university level in North America.

(Note: My personal position is that “physical activity education” or “movement education” would appropriate names for our professional endeavors, but I personally believe, also, that “developmental physical activity” would be an excellent accompanying title for our disciplinary component. See Zeigler, 2003a and 2003b.)

The world marches on. We simply can’t allow ourselves to spend too much time and effort on the question of what the field should be called. Nevertheless, it is extremely important to us ultimately because it defines what we do. So I would urge you to keep this subject firmly in mind as you strive to move the field ahead in the 21st century. I couldn’t escape it as I approached the idea of “finding a life purpose in kinesiology and physical education.” It brought to mind a story I heard once about a former Archbishop of Canterbury in the United Kingdom:

One day this distinguished gentleman climbed into a train’s compartment loaded down with luggage, packages, newspaper, coat, gloves, scarf, and lunch. When the conductor came to collect his ticket, the archbishop struggled in vain to find this piece of cardboard. Fortunately the conductor recognized him and sought to put him at his ease. “Please don’t worry, your Grace,” he said, “I know you have a ticket somewhere. I’ll pick it up later—and, even if you don’t find it, that will be all right too.” “Thank you,” the archbishop replied, “but that’s not my only problem. I don’t know where I’m going.” Ladies and gentlemen, I say to

you today, that our field's problem at present. We don't know where we're going!

So what I hope to do at this point is to bring this dilemma down to the personal level in an effort to get undergraduates to figure out—unless you are absolutely certain on the matter already—where you (individually!) are going in the years ahead in a field that is uncertain as well. Nevertheless, translating the disciplinary theory of “kinesiology” into generalizations about professional practice in physical activity education is fundamentally important to our society. The lives of people of all ages and conditions can be affected positively if this aim is carried out efficiently and effectively.

If you will help us to do this with enthusiasm and vigor, you will find that this is one way for you to develop a life purpose. I can tell you that Canadians can look back proudly to one of their own, Dr. Robert Tait McKenzie, who was obviously the sort of person who “made things happen” for us in the first half of the 20th century. He found his life purpose in three fields: physical education, medicine, and sculpture (Day, 1976). Our task in the field today is to discover a host of young Canadians who will “make things happen” so that the field of developmental physical activity will prosper and thereby fulfill the potential for humankind that it inherently offers.

National and International Trends

Universal Civilization or the Clash of Civilizations? This is an exciting but worrisome time to be entering the field., any field for that matter. Naipaul (1990) theorized that we are developing a “universal civilization” characterized by (1) the sharing of certain basic values, (2) what their societies have in common (e.g., cities and literacy, (3) certain of the attributes of Western civilization (e.g., market economies and political democracy), and (4) consumption patterns (e.g., fads) of Western civilization. Samuel Huntington (1998), the eminent political scientist, doesn't see this happening yet, although he does see some merit in these arguments. He grants that Western civilization is different than any other civilization that has ever existed because of its marked impact on the entire world since 1500. However, he doesn't know whether the West will be able to reverse the signs of decay already present and thus renew itself.

Sadly, there have been innumerable wars throughout history with very little if any let-up to the present. Nothing is so devastating to a country's economy as war. Now, whether we like it or not, the world is gradually sliding into what Huntington has designated as “the clash

of civilizations.” It appears that the American government in power has seized upon his analysis as a justification to move such a confrontation still further along. Arguably, as part of its “War on Terrorism,” the decision was made to first install what has euphemistically been called a “modernized regime” in Iraq. It is reasoned that this “accomplishment” would help toward the gradual achievement of worldwide democratic values along with global capitalism and so-called free markets.

The Misreading of Huntington’s Thought. This misreading of Huntington’s thought, however, needs to be corrected. As it stands, he asserts, “Western belief in the universality of Western culture suffers three problems. . . . It is false; it is immoral; and it is dangerous” (p. 310). He believes strongly that these religion-based cultures, such as the Islamic and the Chinese, should be permitted to find their own way in the 21st century. In fact, they will probably do so anyhow, no matter what the West says or does. Then individually (hopefully not together!), they will probably each become superpowers themselves. The “unknown quality” of their future goals will undoubtedly fuel the desires of those anxious for the United States to maintain overwhelming military superiority along with continually expanding technological capability.

While this is going on, however, our aggressive neighbor, the United States, seemingly needs to be more aware of its own internal difficulties. It has never solved its “inner-city problem,” along with increases in antisocial behavior generally (i.e., crime, drugs, and violence). Certainly the decay of the traditional family (i.e., husband, wife, two children) could have long-term implications as well. Huntington refers further to a “general weakening of the work ethic and rise of a cult of personal indulgence” (p. 304). Still further, there is a definite decline in learning and intellectual activity as indicated by lower levels of academic achievement creating a need for course grade “aggrandizement” (i.e., the gentleman’s “C” is “history”). Finally, there has been a marked lessening of “social capital” (the amount of “volunteering” including personal trust in others to meet individual needs).

Values and Norms in Social Perspective

In North America we seem to be challenged on just about every front. In the process it is especially important that we uphold and preserve the values of a liberal society such as our evolving democracies strives to be. This is so because the values of our social system are an integral and vital part of a hierarchy of control and conditioning that exerts pressure downward on the social structure to maintain the pattern consistency of the entire system

with a reasonable degree of flexibility (Johnson, 1969). The values a society holds result in norms that usually are converted into laws. Our cultural values (i.e., social, scientific, artistic, educational, sport) determine the state of the societal “action system” if it is functioning properly. These values determine our cultural pattern or configuration. They are representative of the ideal general character of a society. Our values, for example, are (1) governance of law, (2) freedom, (3) protection from injury, (4) equality of opportunity, (5) privacy, and (6) welfare. The norms that resulted from the implementation of these values are the shared sanctioned roles that govern the second level of the social structure: (1) the institution of private property, (2) private enterprise, (3) the monogamous, conjugal family, and (4) the separation of church and state. Our problem as individuals is, therefore, that we must work within our own system and its ascribed values—or else we should work vigorously to change these values (or possibly move elsewhere).

A Person’s “Sense of Life”

It’s difficult to understand why today we approach the question of a child’s “sense of life” in a typically haphazard manner. This most important aspect of a child’s development is so fundamentally important. If a child’s parents are able to spend a great deal of time with him or her, and if these people are intelligent, sensitive, and dedicated to the task, that young person is most fortunate indeed. This is true because it is during these formative years that a person’s sense of life gets off to a good, bad, or indifferent beginning. Ayn Rand explained this cogently in her *The Romantic Manifesto* (1969) where she points out that many religions typically offer humans a myth or allegory stating that there is a supernatural recorder from whom none of humans’ deeds can be hidden. She states, “That myth is true, not existentially, but psychologically. The merciless recorder is the integrating mechanism of a man’s [sic] subconscious; the record is his sense of life” (p. 31).

To paraphrase Rand’s sequence of ideas, this sense of life is a pre-conceptual, emotional, subconsciously integrated appraisal of existence, man, and that person’s emotional responses and character essence. Thus, before a person has an opportunity to study philosophy—if he or she ever should choose it in today’s world—he or she makes choices, forms value judgments, experiences emotions, and acquires an implicit view of life. If the person also has the opportunity subsequently to develop rational powers, the hope is generally that that reason will act as the programmer of that person’s “emotional computer.” Then the earlier sense of life may develop into a rational philosophy. If a person does not make the necessary effort to develop rationality as the basis for the possible future

emergence of a life purpose, then chance takes over. This individual then tends to become a “machine without a driver” that is “integrating blindly, incongruously, and at random” (p. 33).

The hierarchy of values, whether arrived at implicitly or explicitly, indicates what is important to a particular person. It thereby serves as a bridge between the individual’s understanding of the nature of reality (metaphysics) and ethics (value system). “The integrated sum of a person’s basic values is that person’s sense of life” (p. 35). The goal “is a fully integrated personality, a person whose mind and emotions are in harmony [and] whose sense of life matches his or her convictions” (p. 36). This sense of life continues on “as the automatically integrated sum of the individual’s values,” but the hope is that thereafter the enlightened person will derive value judgments conceptually from an explicit metaphysics (i.e., a rationally derived understanding of the nature of being).

It has been most difficult to decide upon values in recent years. The home and church have run into great difficulty seeking to cope with this problem. For various reasons, also, the school and the university have been slow, if not loathe, to fill the gap. Since the days of the ancient Greeks, savants have been plagued by the question as to whether education should be both rational and moral. Is a commitment to what have been called moral values taught or caught? Do you teach about them, or do you teach a commitment to them? (Brubacher, 1977, p. 73). Further, it is a simple matter to confuse means and ends along the way toward the achievement of a set of personal values. For example, are the following means or ends, or both: sound health, religious faith, knowledge, truth, recognition, service to others, creativity, desirable personality traits, pleasure, and capacity and opportunity to profit from a lifelong education in an evolving democratic society?

Finding a Life Purpose

How can one go about finding this life purpose? It may be discovered by asking oneself such questions as: (1) What is it that I want to do more than anything else in the world, (2) Will my work give me the greatest amount of satisfaction?, and (3) Will I be able to follow through with my initial decision tentatively before making a final decision?

As a person searches for a life purpose, the following “involvements” may be useful. (1) thinking reflectively, (2) observing and asking questions, (3) enacting a process of self-measurement and evaluation, (4) ascertaining the needs and opportunities of the time, (5) reading widely and carefully, and (6) listening to the thoughts of close relatives and friends

(i.e., people who know you and may truly have concern for you and your future).

Here it is appropriate to state that a life purpose is much more than the mere choice of and subsequent efforts to fulfill the demands of a job or an occupation. It involves even more than the choice of, and following through with a trade or profession. In a sense, trades and professions are a means to an end and their definitions have merged to a degree in the second half of the 20th century. We must ask what the end or the goal is. On this basis the term “vocation” would be more appropriate here, because it means a “calling” based on its Latin derivation. With a calling we encounter immediately the idea of accomplishing something of significance for the total movement of human life on this planet.

I am still pragmatic enough to believe that this idea of finding a life purpose, a calling, has validity even today despite the ongoing struggle of our field in the midst of the turmoil, and often despair, that is evident all around us. This philosophical meliorism equates nicely with the “behavioral-science image” postulated more than a generation ago by Berelson and Steiner (1964, pp. 662-667). Within this context a person should ask a variety of people whom he or she respects what kind of striving gives life its greatest meaning. (And here the idea of sacrificing yourself for some cause with no thought of “enjoyment in the effort” doesn’t seem to be the best approach. I believe it can be argued that you must really enjoy yourself—even if it is through vicarious satisfaction—to effect the most fruitful results from your labor.)

Reviewing briefly, there are five distinct steps in this process. First, I believe the individual must ask himself or herself: Specifically, what are my basic values? Then, second, I believe these values must be placed in a hierarchical order of importance for the individual concerned. Next, third, a person should attempt to relate—as best possible—his or her personal values to the prevailing values and norms of the culture within a world perspective. Fourth, the individual should analyze his or her own abilities and interests while simultaneously ascertaining the needs and interests of the time. Finally, fifth, after choosing a life purpose, the person must “nourish” the chosen life purpose steadily so that maximum energy for living and the achievement of the life purpose results.

Nurturing a Life Purpose

After finding a life purpose—or at least having made an initial determination—it must be nurtured for effective development. Actually we are confronted with a “move it or lose it” ultimatum. It should be talked through and perhaps even written out. This statement should be reviewed and possibly revised each year. A life purpose ought to grow. A person should re-dedicate himself or herself anew from time to time. Your purpose may change or be altered somewhat, of course, but it should be fostered by the development of a strong, personal attitude that will help the individual to avoid any gradual surrendering to the shifting currents within the onrushing society.

A young person will often find it difficult to hold true to his or her chosen vocation. The chosen purpose may have to be guarded against a variety of “ills” that may appear from time to time along the way. Other career opportunities may present themselves that will seem to hold out greater material reward or more rapid advancement. It is true that success for some comes more quickly than it does for others. Further, there will be ways to make more money that will over time detract from the accomplishment of an avowed life purpose. In teaching, scholarship, and research, for example, success may come only after long years of dedication to a cause. Youth may be long gone in such instances. We all know of instances where recognition came after a person’s death. I can’t prove this to you, but I believe that the course of human history can indeed be shaped by personalities who have held to high purposes on behalf of humankind over a long period of years.

What Will You Need to “Bring This Off?”

As you nurture a life purpose, you must guard that the means do not become confused with the end—that you do not get bogged down by so-called instrumentalities. So many people seem to spend time getting ready to live that they never quite get around to living itself. I am personally convinced that the joy comes from “traveling hopefully along the way.” We should therefore “enjoy ourselves because it’s later than we think.” What I mean is that we should be searching for Aristotle’s Golden Mean between fanaticism on the one hand and lackadaisical apathy on the other. A person can’t ignore the conditions that must be met to fulfill a life purpose. Yet we shouldn’t ignore the important interests of our fellows. The task—truly a delicate problem—is to be sufficiently passionate about one’s purpose in life while avoiding the sad pitfall of fanaticism.

For the achievement of a life purpose, you will need a battery of knowledge, competencies,

TABLE 1

**DEVELOPMENTAL PHYSICAL ACTIVITY IN SPORT, EXERCISE,
AND RELATED EXPRESSIVE MOVEMENT**

Areas of Scholarly Study & Research	Subdisciplinary Aspects	Subprofessional Aspects
I Background, Meaning, and Significance	<ul style="list-style-type: none"> • History • Philosophy • International & Comparative Study 	<ul style="list-style-type: none"> • International Relations • Professional Ethics
II Functional Effects of Physical Activity	<ul style="list-style-type: none"> • Exercise Physiology • Anthropometry & Body Composition 	<ul style="list-style-type: none"> • Fitness & Health Appraisal • Exercise Therapy
III Socio•Cultural & Behavioral Aspects	<ul style="list-style-type: none"> • Sociology • Economics • Psychology (individual & social) • Anthropology • Political Science • Geography 	<ul style="list-style-type: none"> • Application of Theory to Practice
IV Motor Learning & Control	<ul style="list-style-type: none"> • Psycho–motor Learning • Physical Growth & Development 	<ul style="list-style-type: none"> • Application of Theory to Practice
V Mechanical & Muscular Analysis of Motor Skills	<ul style="list-style-type: none"> • Biomechanics • Neuro–skeletal Musculature 	<ul style="list-style-type: none"> • Application of Theory to Practice
VI Management Theory & Practice	<ul style="list-style-type: none"> • Management Science • Business Administration 	<ul style="list-style-type: none"> • Application of Theory to Practice
VII Program Development	<ul style="list-style-type: none"> • Curriculum Studies 	<ul style="list-style-type: none"> • Application of Theory to Practice
(General education; professional preparation; intramural sports and physical recreation; intercollegiate athletics; programs for special populations—e.g., handicapped—including both curriculum and instructional methodology)		
VIII Evaluation & Measurement	<ul style="list-style-type: none"> • Theory about the Measurement Function 	<ul style="list-style-type: none"> • Application of Theory to Practice

skills, and attitudes—and sound health as follows:

- 1 Knowledge of your field must be mastered because this equates with power in today's world.
- 2 Competencies are needed to meet both the general and specific demands of life.
- 3 Skills are required to solve the problems of varying complexity faced each day.
- 4 An attitude (psychologically speaking) should be cultivated so that you will exhibit care and concern for humanity (i.e., love for others in the world).
- 6 A condition or state of health should be developed to the greatest extent possible. It should afford you the vigor and endurance needed to accomplish your chosen life purpose.

A Proposed “Formula” for Happiness and Success

What then might be a “formula” for happiness and success in this society in the 21st century? In offering a list of “ingredients,” admittedly normative and unscientific, I have made no effort to present the eight aspects of this formula in any hierarchical order. My belief is simply that the ingredients being recommended in this approach, applied to the degree or extent that must be personally determined, will enable a person to obtain any or all values desired from life. These values will accordingly contribute to the intangible goals named vaguely by us all daily as “happiness” and “success.” My belief is that a competency (adequacy or sufficiency) in each of the eight aspects is possible—and that even then a life purpose may be fulfilled passionately and purposely. These ingredients, then, are as follows:

1. A life purpose based on one's choice of profession (which should be fulfilled passionately but not fanatically)
2. A broad general education in the humanities, social sciences, and natural sciences (which should result in an inquiring mind)
3. Desirable personality and character traits (which are the result of nature, nurture, and other experiences)
4. Intensive, specialized professional preparation (which should prepare the individual for the highest type of position available in accordance with one's potential)
5. Successful human relations (which may involve the home and other social groups)
6. Active physical recreation and exercise (which should develop continuing physical

- fitness and enjoyable recreational play)
7. Creative educational/recreational participation (which may be carried out to a desired degree in social, communicative, esthetic & creative, and “learning” recreational interests)
 8. Community service (which should make a contribution to the goals of community living (interpreted narrowly and broadly))

The Status of Our Field Right Now

Basically there is much that is good about kinesiology and physical (activity) education at the present. However, there is also much to be desired. We have many “entrenched traditions” that should be replaced by new or revamped ideas and practices. We continue to present many different “faces” and hence a blurred image to the bewildered public.

The demands of our position are generally such that we still try to be “all things to all people.” We’re still making too many claims. My belief is that we really haven’t sharpened our focus on what it is that we can and should be doing (Zeigler, 1997). Accordingly, we should be careful that we don’t end up as “typically genial, positively aggressive tradespeople who must call in the specialist when we get beyond the initial, superficial stage in any aspect of our work. Even as general practitioners, we need to understand human movement from all aspects. By that I mean understanding human movement technically, socially, and philosophically.

However, we can’t do this when we really don’t know where our total body of disciplinary and professional knowledge resides? This points to the need for the discipline and the profession to move toward developing practitioners possessing competencies and skills based on sound knowledge emanating from a unique disciplinary and professional collaboration.

The Disciplinary and Professional Tasks Ahead

As students who are pursuing a degree in sport management, with a possible future in the field of physical education or a similar career related to developmental physical activity in the public sector, you should truly understand why you have made this choice. You are dedicating yourselves to the study and dissemination of knowledge, skills, and competencies in human motor performance in sport, exercise, and related expressive movement.

This is a field that needs young men and women of high quality in all of the attributes needed for success in the field. To be successful in this endeavor you will have to make lifelong commitments so that the field can live up to its potential in the service of Canadians of all ages and conditions. As it has developed, the field is now at a stage where its focus should be sharpened at the same time as quality of professional and scholarly endeavor is given top priority.

The improvement that is needed will only come through the efforts of highly qualified professional people and scholars making quality decisions about the type, extent, and scope of physical activity education to be offered to Canadians of all ages—be they from normal, accelerated, or special populations. The large majority of Canadians must be challenged to change their sedentary lifestyles. In the process they must learn how to exercise with reasonable vigor in a way that brings enjoyment and satisfaction, as well as sound health and vigor.

Concluding Statement

This statement has been developed to explain how a person can develop a life purpose in a discipline related to a supporting profession. For purposes of argument, the discipline has here been called kinesiology and the profession has been called physical education. A type of “formula” has been recommended that contains the ingredients that could well lead to mastery of the discipline, subsequent professional competency, and the elusive goals of happiness and success. The main avenues that have been open traditionally are that of (1) a teacher and/or coach of some form of physical activity and sport, (2) a teacher of teachers of physical education and/or coaches, (3) a scholar and/or researcher helping to develop the knowledge needed to undergird professional endeavor, or (possibly) (4) a performer with a knowledge of the theory and practice of some form of physical activity. Other professional possibilities for degree holders have been emerging as the field develops.

In approaching the task ahead, you should truly understand why you have chosen this discipline and (presumably) this profession as well. You are dedicating yourself to the study and dissemination of knowledge and competencies in human motor performance in sport, exercise, and related expressive movement. We believe that you are young people of high quality with all of the attributes needed for success in the field. It is being recommended here that the field should sharpen its focus and then place quality as its top priority. The members of your faculty want to help you develop lifelong commitments so that our

unique discipline and accompanying profession can achieve its democratically agreed-upon goals.

The position was taken here that one's life purpose must be pursued passionately for maximum effectiveness. For the best type—the highest type—of professional or disciplinary involvement, a person must lose himself or herself in service to the discipline and/or profession with minimum concern for a high level of monetary return. One's satisfaction and other rewards will not come rapidly with this approach. They will come along the way, of course, but increasingly so toward the end of a long life of service—and through the improvement and gratitude of children, young people, and adults along the way.

Finally, in these uncertain times, the words of the early 20th-century philosopher, Bertrand Russell, offer a vision that must remain uppermost as we look to the future:

I wanted on the one hand to find out whether anything could be known; and, on the other hand, to do whatever might be possible toward creating a happier world . . . as I have grown older, my optimism has grown more sober and the happy issue more distant . . . The causes of unhappiness in the past and in the present are not difficult to ascertain. There have been wars, oppressions, and tortures which have been due to men's hostility to their fellow men. And there have been morbid miseries fostered by gloomy creeds, which have led men into profound inner discord . . . I may have thought the road to a world of free and happy human beings shorter than it is proving to be, but I was not wrong in thinking that such a world is possible, and that it is worthwhile to live with a view to bringing it nearer. I have lived in the pursuit of such a vision, both personal and social . . . These things I believe, and the world, for all its horrors, has left me unshaken (1969, Vol. 3, p. 318 et ff.)

Our task, through full commitment to a life purpose embodying service to kinesiology, physical activity education, and educational sport, is to help through this means in the achievement of a world of free, healthy, and happy human beings living purposeful lives. In this way you have the opportunity to join the tradition laid down by those who have preceded us in this effort.

As I urge you to find that elusive life purpose, I wish you well. If you do, I believe with all my heart that the joy will come from “traveling hopefully along the way.”

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Part III:

The “PE” and Related Athletics Situation

Chapter 9

Developmental Physical Activity in Twenty-First Century Education

Men and women who teach the subject called physical education (and related health education) within public and private educational institutions are basically *professional educators* (i.e., *teachers!*)! That’s an obvious statement, you might agree. As it developed historically, however, people with these professional qualifications did not additionally establish themselves as members of a *similar*, embryonic profession *in the public sector!*. However, such a field has now sprung up in the public sector presumably to work with adults in a similar manner to those working within the educational system. In the process these practitioners have sought to give themselves appropriate professional titles (e.g., personal trainer, fitness trainer—or whatever...).

Note: To diverge, yet to possibly clarify further: A chemistry teacher moving to the public sector from a teaching post within education today would, for example, call himself a chemist and possibly become employed in that capacity. Conversely, a professional educator with a background in physical & health education—as he or she attempted to function *in the public sector*—would most certainly not call himself a physical educator! Interesting question: Why not? Answer: As I see it, people would only rarely go to him/her for professional help.

Similarly, yet approaching the question from a different angle, starting in the early 1960s after Russia’s Sputnik went into space in 1957, many North American professors in university departments related to the field of physical education realized that their subject matters did not have either a readily available, substantive scholarly or scientific “knowledge base” under girding their efforts. In fact, they were not even sure exactly what such a knowledge base should include. Hence selected scientists and scholars began to do something about this omission. In the process, they sought to gain respect and acceptance in the academic world by calling themselves various names other than “physical educator” (e.g., “kinesiologists”, “sport psychologists”, sport historians).

Despite the above, today, some 50 years or so later in the second decade of the 21st century with 50 years of scientific and scholarly endeavor presumably under their belts—nowhere do we find a “body of knowledge” available as ordered generalizations gleaned from the multitude of scientific and scholarly investigations that have been carried out in the arts, social sciences, and bioscience aspects of human physical activity in exercise, sport, and related physical activity during these 50 years that cumulatively encompass one half of a century!

In summary, this is what has happened in the second half of the 20th century to one subject matter, a subject matter within the field of public education taught by professional educators. Interestingly and coincidentally, in retrospect, this subject matter in the late 1800s was mistakenly (!) termed “*physical* education” by enthusiastic proponents assembling as professionals to bring about its entrance and acceptance into public education. Also, we can presume that it was called *physical* education because professional practitioners back then didn’t understand that the human body is indivisible (i.e., unable to be divided into separate parts or bodies for scholarly analysis and attention). Interestingly, even today one may ask further: “What percentage of the public have greater understanding of the true nature of the human body?”

The Need for a Name and Subject-Matter Taxonomy

Historically, in early semi-civilized environments, matters “of the mind” and “of the ‘spirit’” soon took precedence over matters “of the body”. The question today is: Can we possibly argue that the way this development has been carried out was a good thing, or was it bad and should it be changed as soon as possible? I firmly believe it had serious limitations then, and that still today much of our understanding about the matter should be changed as soon as possible.

After 72 active years in the field, I have now come to believe that this field (i.e., subject matter typically called “PE” within education) has a duty and responsibility to work its way through to an appropriate name and a consensual taxonomy of knowledge for its endeavor within public and private education. In addition, who can argue but that any “self-respecting” subject matter needs an organized body of knowledge upon which practitioners can base their professional endeavor? In this instance I ask: “What and/or where is the body of knowledge in the field that I propose should be called developmental physical activity, a field that also includes related health education and sport?” What is it and where is it? Further, what are the *disciplines* (!) that contribute to our body of knowledge?

Agreement about a name, a taxonomy for our subject matter, and the steady development of a under girding body of knowledge would soon place our field in a position where a professional educator-practitioner would be recognized as a such-and-such no matter what type of position that person held within the field—within education or outside—or for that matter in which state or territory such professional service was carried out. Reaching consensus will undoubtedly be “horrendously” difficult. However, it is now essential that we strive for such an objective.

I have been about as loyal as anyone to what we call “sport and physical education” in the United States within the American Alliance for Health, Physical Education, Recreation, and Dance. I have been active, also, with PHE Canada where it has traditionally been called “physical and health education”. (Interestingly, the most commonly appearing name around the world is “physical education and sport.”) Nevertheless, I am continually forced to the conclusion that we have maintained our “jacks of all trades, masters of none” status for too long.

In my opinion, therefore, the time is past due for us to bring our field’s image into sharper focus for the sake of us all—our colleagues, our students, and the public at large. And I might as well climb further out on that limb by stating my own position about what it is for which we should be responsible. We could call ourselves human motor performance, but this may not sound sufficiently inclusive. Movement arts and science has possibilities as a title. The term “kinesiology” has been in the dictionary for more than 100 years, but I fear that the recent trend in that direction may offer a too narrowly based definition except as a disciplinary title in university circles. Very few of the public or even many within the field itself know in any depth what we are talking about when a foreign term such as that is introduced. Yet I suppose they all might gradually get used to it in time. And it does actually mean “the study of movement”! In addition, can we state honestly that the average “physical educator” really prepares people to analyze human movement kinetically beyond a minimal ability to analyze it kinematically? The answer is a resounding “NO!” I am now absolutely convinced that what we are really involved with is physical activity education of a developmental nature in sport, exercise, and related expressive movement—and that’s it!

Further, this struggling field within education—lo these many years!—should expand its purview to promote a public-sector organization or association the mission of which is to promote developmental physical activity for people of all ages and not just school children.

Further, we should be “professing” our developing theoretical and applied knowledge on behalf of all normal, accelerated, and special populations in our society. So, over and above what happens within educational circles, as one field within public and private education, we should also be a profession in the world at large with a “womb to tomb” responsibility for all citizens throughout their lives.

Additionally, I want to restate my belief that we are not typically qualified to be recreation directors; neither are we health specialists nor dance specialists with undergraduate and graduate degrees in any of these three allied fields. These allied fields are now too highly specialized for us to think that there can be what appears to be one professional association for all four fields (despite our calling the Alliance for Health, Physical Education, Recreation, and Dance an *Alliance*). What we as (incorrectly termed) physical educators do understand is (1) physical recreation only, (2) some of the “health aspects” of developmental physical activity, and (3) occasionally some of the social and traditional dances.

Reflecting historically, in the mid-1960s Dr. Laura J. Huelster (the late Professor-Emerita from the University of Illinois, C-U) and I began to deplore the rift that had seemingly inevitably developed in the field starting in the early 1960s between the so-called scholars and the practicing teacher/coaches. You know what I mean, between the people who were not ashamed to be called “physical educators” and those who were. Thus, today we now have the self-proclaimed kinesiologists seeking academic respectability in our universities by calling themselves what many of them “completely ain’t” (a great many of them still with “phys. ed.” degrees!).

What can possibly be done about this literally tremendous problem? We decided that one approach would be to “conjure up” a taxonomy that would include *both* the professional *and* the scholarly dimensions of our work. With this thought uppermost in our minds, we decided to recommend a balanced approach between the sub-disciplinary areas of our field and what might be identified as the sub-professional or concurrent professional components. Such scholarly endeavor as the latter, if well executed similar to what many have considered as scholarly, scientific endeavor (e.g., exercise and sport science), should be as scholarly endeavor (e.g., curriculum investigation, management theory). Further, of course, it will be regarded as professional writing too (i.e., writing that should ultimately serve the profession).

As part of an effort to close what we regard as a festering, increasing, debilitating, and fractionating rift with the field, we developed a taxonomical table to explain the proposed areas of scholarly study and research using our nomenclature (sport and physical education terms only) along with the accompanying respective sub-disciplinary and “sub-professional” aspects in Table 1 above. Most importantly, you will note that the names selected for the eight areas do not include terms that are currently part of the names of, or the actual names, of other recognized disciplines and that are therefore usually identified with these other (related) disciplines primarily by our colleagues and the public (Zeigler, 2010, 57).

Thus, our position is that we must promote and develop our own discipline of kinesiology and our own profession of developmental physical activity as described above, while at the same time working cooperatively with the related disciplines and the allied professions (to the extent that interest is shown in our problems). We maintain that by continuing to speak of sociology of sport, physiology of exercise, psychology while at the same time working cooperatively with the related disciplines and the allied professions (to the extent that interest is shown in our problems). We maintain that by continuing to speak of sociology of sport, physiology of exercise, psychology of sport, etc., it will just be a matter of time before these other disciplines and professions awaken to the importance of what we believe to be our professional task (i.e., the gathering and dissemination of knowledge about developmental physical activity through the media of sport, exercise, and related expressive movement, and the promotion of it to the extent that such promulgation is socially desirable).

Such “awakening” by our related disciplines is necessarily not a bad thing, of course. For example, it happened in the historical aspects of our field. “Sport history has been discovered,” was reported in the late 1980s in *The Chronicle of Higher Education*. Actually, there were 54 physical education doctoral studies and hundreds of master’s theses on purely sport history as of 1969, not to mention literally thousands of physical education theses and dissertations with a historical orientation over the past 50 years! Further, the North American Society for Sport History had held conferences and published a solid journal since the early 1970s, and there had also been a fine Canadian *Journal of Sport History* for approximately 40 years. (This subsequently became the *Sport History Review* and was published by Human Kinetics Publishers.)

I’m certain that you can understand my concern. It is simply this: the end result of a

continuation of this splintering of our field of so-called physical education is bound to be a “mishmash” of isolated findings by well-intentioned, scholarly people not in a position to fully understand the larger goal toward which our field within the profession of education is striving. Also-and this is vital for us-we will be destined (doomed?) to perpetual second-level status within education—as perennial jacks-of-all-trades, masters of none.

Members of SHAPE America (and those in the comparable PHE Canada) could help us greatly in this regard by exerting all possible influence in the direction being recommended. I urged the education profession in both countries to see to it that men and women who are hired have the knowledge, skills, and competencies to serve our citizenry and our field best. List those knowledge and competencies needed to do the finest type of work as an instructor in developmental physical activity, and then demand that the universities and colleges prepare young people comprehensively along these lines.

Finally, and most frankly, isn't it sad to see the field to which we have devoted our lives lose ground—or at least be “steady state” as appears to be the case? We are being outflanked by so many different specialties that one hardly knows in what area we as a field still speak authoritatively within education—not to mention as “sort of” a profession in the public sector. It doesn't have to be this way. We must take control of our own destiny! If we don't take positive steps to rectify the present development and continuing trend, we will continue to lose ground. I believe we deserve a better fate. But to become first-class professionals, we are going to have to plan and get organized ever so much better—and then “work like Hell” to earn it!

A Call for Professional Reunification

The placing of increased emphasis on our own field within education-and in the public sector too as a profession promoting developmental physical activity, is a vital point for educators teaching this subject now. It is also symptomatic of the many divisions that have developed in the past 50-60 years. Physical education, a true misnomer worldwide *simply because the organism is indivisible*, for example, is now represented to a greater or lesser extent in SHAPE America. It is no longer a question of bringing those other fields back into the physical education fold; they are gone forever! However, in the interest of these other fields and that of present “physical education”, they must be kept collectively as closely allied as possible.

What is really crucial at the moment is that present “physical educators” seek to bring about a recognizable state of **REUNIFICATION** within what is here being called developmental physical activity. If the present splintering process taking place is not reversed, both in the United States and in Canada, prospects for the future will be bleak indeed. Our field within education must figure out the ways and means of unifying the various aspects of its own entity to at least a reasonable degree. Here the reference is to human movement or human motor performance being **arbitrarily** called developmental physical activity -however it is eventually defined (i.e., for those teachers or practitioners in exercise, sport, and related expressive movement for who are qualified and officially recognized and officially certified in the theory and practice of such human movement. I urge this designation whether those involved are performers, teachers/coaches, teachers of teachers/coaches, scholars and researchers, practitioners in alternative careers, or other professional practitioners not yet envisioned.

To this point my position is: “We are not dead” because death implies complete inactivity. It could be argued that the field is presently “dangerously quiescent”. By this I mean that many seem to be following a “business as usual” approach characterized by (1) unimaginative programs, (2) routine drill with inadequate motivation, (3) too much free play even though inadequate skill levels prevail, and (4) teacher pedantry. With fifty states and one federal district in America; a commonwealth country (including ten provinces and three territories in Canada, and excluding Mexico (as we are prone to do typically) to consider on a continental basis, we simply cannot speak with authority as to the present state of what is called “physical education” generally, much less offer a specific, detailed analysis on a state-by-state or province-by-province basis. (Note: In Canada we are called “physical and health education” by PHE Canada.)

Now let me take a different tack in this monograph and “listen: for a moment to one of our severest critics in the last half of the twentieth century. I refer to the late Harold VanderZwaag of The University of Massachusetts, Amherst. For years he argued vigorously that the field of physical education had become an anachronism (i.e., something from a different historical period). What it’s all about, he maintained, is sport, dance, play, and exercise, all functioning quite separately within education and in society at large. What he suggested was the “elimination of the field as such” (VanderZwaag, in Zeigler, 1982, p. 54). Where “it’s at,” he says, is “sport management!”

(Note: Interestingly since Dr. VanderZwaag made that statement, there are now hundreds of degree programs in sport management in North America. However, as significant as this development has been in the provision of management personnel for competitive, commercialized sport to a large degree as over against program management in educational institutions, the emphasis accordingly has not been on developmental physical activity for normal, special, and accelerated populations. This is where the field of “physical education” should retain its place and identity!)

VanderZwaag’s argument challenged physical education as a field to define more carefully (or redefine) the very core of what it is all about as a subject matter that requests space and time in the general education curriculum. Frankly, this is more than just a debate about terminology (e.g., the Germans have substituted the terms “sport” and “sport science” (Sport und Sportwissenschaft) for the former “physical education” (or körperlicher Erziehung). What knowledge, competencies, and skills are achieved through the medium of what has been called the physical education program for more than a century? It is useless to argue that other subject-matters haven’t been this precise in making their case for inclusion in the curriculum. That’s their problem; physical education (sic) has its own problem that must be resolved very soon.

VanderZwaag’s criticism and recommendation was not a completely isolated case. For example, consider the hypothetical case of a departmental program called kinesiology (or human kinetics) being eliminated from the leading university in a particular state or province. (Without singling out the state by name, this has already happened, of course). For the past 40 years at least, higher education has been in unusual difficulty financially. The extent of this hardship has varied from state to state and region to region. (The same problem came to Canada, but a bit later.)

When university administrators have their backs to the wall financially, obviously they begin to look around for places to cut back arguing that only those programs central to the university mission should remain. If their glance happens to (1) fall on a department, unit, or division called “human kinetics,” “kinesiology,” or “sport studies” (formerly known as the department of physical education, (2) the undergraduate enrollment of this unit has been falling off, and (3) the many other arguments that can be mustered typically prevail, it is understandable that the rather desperate president or vice-president (academic) is going to think that kinesiology—not sport management!—is one place where a considerable

saving can be effected. “After all,” he or she may argue, “there are six—or eight or 10 or 36!—other colleges and universities in the state turning out physical and health educators or “kinesiologists” who are really physical educators and coaches.” Also, the quality of research in such units—whatever they are called—has often been questioned, arguably because they may have been located in professional schools of education.

Further, this newly named department, if the term “kinesiology” is added, may also be “easy pickins,” since it has relatively few tenured members, being completely separate from intercollegiate athletics and (possibly) intramural and recreational sports as well. In these latter activities (unfortunately typically designated as extracurricular), it is often true that they are self-supporting and can’t be expected to provide much “sustenance” to an academic unit that has not regarded them as being part of the department’s basic structure.

Let us follow this hypothetical situation along a bit further because it gets to the heart of the problem of physical education (and related health education) in a college or university setting. There the profession should be able to present a strong case for the support of a discipline titled kinesiology that purports to research all aspects of “human motor performance in developmental physical activity in exercise, sport, and related expressive activities”. This should at least be available within the academic program of the leading university in every state or province on the continent. It can be argued, also, that the field is unique, and that no other unit claims to have as its primary aim doing what it claims to do.

Further, since men and women must move in a great variety of ways in order to survive and to experience a desirable quality of life, it can be stated that it is essential to study this phenomenon to help people of all ages, be they normal, accelerated, or special-population individuals, move with the greatest possible efficiency and with the maximum amount of pleasure and reward that comes from such movement. Additionally, it can now be argued successfully that lifetime involvement in developmental physical activity will actually help people live longer!

Steps That Could Well Be Taken

The following, then, are the steps that could well be taken:

1. Problem situations such as those described above remind us that, first, if it is decided to change the name of a department (at whatever level of education), the basic terms offered

for use should be fully understandable to people. (For example, there is the contested tale of a physics professor's reply to a plan to change a departmental name to "human kinetics." He stated, "Well, I suppose I shouldn't object too much if you want to call yourself by a term that is a subdivision of my field.") Interestingly, however, the word "kinesiology" has been in the dictionary for many years—but it never seemed to be used very much. However, the word "kinesiology" relates to all human movement, and there are many applied kinesiologists today in alternative medicine. As a result, the term requires delimitation for the purpose of the present field physical education (and what might be called "educational sport").

2. The disciplinary unit in college and university circles is certainly best advised to strive for independent status (i.e., not under a school of education, perhaps under an arts and science division, but most desirably as completely separate, multipurpose division or unit within higher education). This is definitely better than following the "splintering pattern" that seems to be occurring so frequently at present. In such cases "small splinters are easier to excise," whereas units with basic physical education instructional programs, professional education, and disciplinary-based programs, intramural athletics and recreational sports programs, intercollegiate programs, and programs in allied fields (e.g., health education) are "harder to get at" typically. Why? There are so many functional cross-appointments...

3. The field is unwise to fight the idea that it has a hybrid status within higher education. By that is meant that it is not simply a unit providing professional training such as law is. It can also argue that it is a basic general education unit for all students on campus (such as the subject-matter English). Further, it can claim validly that it is a department or division that can be regarded as a discipline because faculty members are seeking to add to the body of knowledge about human motor performance in developmental physical activity in exercise, sport, and related expressive activities. Because of this last very important point, the field must continue to insist that all teachers in higher education be scholarly people. (That should even apply to coaches who may have a part-time appoint to teach sport skills.) A university professor should be expected to generate and disseminate his or her knowledge in either so-called scholarly and/or professional journals (or clinics, textbooks, and monographs).

4. This brings up another important point that was touched on briefly above: professors of physical education or—say—kinesiology in universities would be well advised to use their

own terms to describe what it is they are offering in our courses for students. If they persist in using course names like *sociology of sport* and *exercise physiology*, they are simply asking for future problems. Additionally, they have on their rosters typically a substantive block of professors who do not possess advanced degrees in these other disciplines, but who persist in identifying themselves as psychologists, physiologists, sociologists, historians, etc. If they feel that they *must* use the names of other disciplines, they should always put words like “sport” or “exercise” first. Better yet, they should use phrases like “functional effects of physical exercise” or “socio-cultural aspects of sport and exercise.”

5. The field should stress and publicize its willingness to serve the total community, including citizens of all ages within the political constituency that it has a responsibility for jurisdictionally. (In this connection, reflect on the incident of a football coach teaching part-time, also, who was denied tenure by his dean because his publications were not refereed. Nevertheless, the outcry from the community and surrounding counties can still be heard. He received his tenure from a “higher level”!

6. Finally, on this important point of status, as true professional educators, practitioners in the field of physical activity education (including athletics) has a responsibility to press for statewide or province-wide rationalization of its various program offerings so that equal opportunity will prevail for qualified citizens of all ages, abilities, colors, and creeds. To accomplish this, the field will have to join with colleagues and like-minded people wherever they may be found to implement lobbying techniques with legislators and other groups at all levels of society (Zeigler, 1990, pp. 9-10.

Characterizing Sport’s Role in the Postmodern World

Having stated that “sport” has gradually become a most powerful social institution developing gradually but steadily from early in the twentieth century on, it is true also that there has been some ambiguity about what such a simple word as sport means. The word “sport” is used in many different ways as a noun. The number of definitions was 14 in the *Encarta World English Dictionary* (1999, 296p. 1730). In essence, what is being described is an athletic activity requiring skill or physical prowess. It is typically of a competitive nature as in racing, wrestling, football, baseball, tennis, or cricket. For the people involved, sport is often serious, and participants may even advance to a stage where competitive sport becomes a career choice as either a semiprofessional or a professional athlete. For most others, however, sport is seen more as a diversion, recreational in nature, a pleasant pastime

to take part in either regularly or when “the spirit moves” a person to get involved on a special occasion.

A Social Institution Without a Theory

Viewed collectively, my argument at this juncture in its history is that at present the “totality” of sport appears to have become a strong social institution—but one that is without a well-defined theory. This assertion may well have been recognized by others as well. Yet, at this point the general public, including most politicians, seems to believe that “the more competitive sport we have, the merrier!” However, those who seek to promote sport ought right now to be able to answer such questions as: (1) What purposes competitive sport has served in the past? (2) What functions it is fulfilling now? (3) Where it seems to be heading? and (4) How it should be employed to serve all humankind?

In response to these questions, without careful delineation or any priority at this point, it can state that sport as presently operative can be subsumed in a non-inclusive list serving in the following ways:

1. As an organized religion (for those with or without another similar competing affiliation)
2. As an exercise medium (often a sporadic one)
3. As a life-enhancer or “arouser” (puts excitement in life)
4. As a trade or profession (depending upon one’s involvement with it)
5. As an avocation, perhaps as a “leisure-filler” (at either a passive, vicarious, or active level)
6. As a training ground for war (used throughout history for this purpose) 297
7. As a “socializing activity” (an activity where one can meet and enjoy friends)
8. As an educational means (i.e., the development of positive character traits, however described)

In retrospect, I find it most interesting that I didn’t list sport “as a developer of positive character traits” until last... This listing could undoubtedly be larger. It could have included such terms as (1) sport “the destroyer,” (2) sport “the redeemer,” (3) sport “the social institution being tempted by science and technology,” (4) sport “the social phenomenon by which heroes and villains are created,” or, finally, (5) sport “the social institution that has survived within an era characterized by a vacuum of belief for many.”

However, I must stop the definition of sport, believing this listing is sufficient to make the necessary point here. The hope is that you, the reader, will agree that those people involved in the sport enterprise truly need to understand what competitive sport has become in society. Frankly, I don't believe that a great many of its promoters know they are confronted with a stark dilemma. My argument is that sport—as is true for all other social institutions—is inevitably being confronted by a steadily increasing postmodern divide. In crossing this frontier, many troubling and difficult decisions, often ethical in nature, will have to be made by those related to commercialized sport in one of several ways. For example, what sort of professional preparation should prospective sport managers and coaches have, those men and women who will guide sport into becoming a responsible social institution? The fundamental question facing the profession is: “What kind of sport does this presently “amorphous enterprise” want to promote to help shape what sort of world we will be living in for the rest of the twentieth-first century?” (Of course, you may observe, those functioning within professional sport quite probably don't have any answer to this question high on their list of priorities for the immediate future.

Is Sport Fulfilling Its Presumed Educational and Recreational Roles Adequately?

Specifically, what implications arise from this dilemma for sport? As I view it, there are strong indications that sport's presumed educational and recreational roles in the “adventure” of civilization are not being fulfilled adequately. Frankly, the way commercialized, overemphasized sport has been operated, I believe even it can be added to the list of symptoms of American internal decay enumerated above (e.g., drugs, violence, decline of intellectual interest, dishonesty, greed). If true, this inadequacy inevitably throws a burden on sport management as a profession to try to do something to improve the declining situation. Sport, along with all of humankind, is quite simply facing a postmodern divide.

Reviewing this claim in some detail, Depauw (*Quest*, 1997) argued that society should demonstrate more concern for those who have traditionally been marginalized in society by the sport establishment (i.e., those excluded because of sex or “physicality”). She spoke of “The (In)Visibility of Disability” in our culture. Depauw's position was backed substantively by what Blinde and McCallister (1999) call “The Intersection of Gender and Disability Dynamics.”

A second point of contention about sport's contribution relates to the actual "sport experience." The way much sport has been carried out, the public has every right to ask, "Does sport build character or 'characters'?" Kavussannu & Roberts (2001) showed that, even though "sport participation is widely regarded as an important opportunity for character development," it is also true that sport "occurs in a context that values ego orientation (e.g. winning is the most important thing)."

Sport's Contribution Today.

What is competitive sport's contribution today? Delving into this matter might produce a surprise—or perhaps not. It may well be that sport is contributing significantly in the development of what are regarded as social values (i.e., the values of teamwork, loyalty, self-sacrifice, and perseverance consonant with prevailing corporate capitalism in democracy and other political systems as well. Conversely, however, it may also be that there is now growing evidence that sport is developing an ideal that opposes fundamental moral virtues of honesty, fairness, and responsibility in the innumerable competitive experiences provided (Lumpkin, Stoll, and Beller, 1999). Significant to this discussion are the results of investigations carried out by Hahm, Stoll, Beller, Rudd, and others in the late 1980s and 1990s. The Hahm-Beller Choice Inventory (HBVCI) has now been administered to athletes at different levels in a variety of venues. It demonstrated conclusively that athletes will not support what is considered "the moral ideal" in competition. As the argument goes, an athlete with moral character should demonstrate the moral character traits of honesty, fair play, respect, and responsibility whether an official is present to enforce the rules or not. This finding was supported by Priest, Krause, and Beach (1999). They reported that their findings in the changes occurring in the four-year period in college athletes' ethical value choices were consistent with other investigations. **They showed decreases in "sportsmanship orientation" and an increase in "professional" attitudes associated with sport.**

On the other hand, even though dictionaries define social character similarly, sport practitioners, including participants, coaches, parents, and officials, have come to believe that character is defined properly by such values as self-sacrifice, teamwork, loyalty, and perseverance (Rudd, *et al.*, 1999). A common expression in competitive sport is: "He/she showed character". This means: "He/she 'hung in there' to the bitter end!" [or whatever]. Rudd confirmed also that coaches explained character as "work ethic and commitment." This coincides with what sport sociologists have found, also, Sage (1988, p. 634) explained

that “Mottoes and slogans such as ‘sports builds character’ must be seen in the light of their ideological issues” In other words, competitive sport is typically structured by the nature of the society in which it occurs. *This would appear to mean that over- commercialization, drug-taking, cheating, bribe-taking by officials, violence, etc. at all levels of sport are simply reflections of the culture in which we live.*

Thus, we are left with sport’s presumed relationship with moral character development, actually a relationship that has been misinterpreted. And so, despite its early 20th-century claims to be “the last best hope on earth” for immigrants, American culture-where this “redefinition” of the term character has occurred-appears to be facing what Berman (2000) called “spiritual death” (p. 52). He made this claim because of “its crumbling school systems and widespread functional illiteracy, violent crime and gross economic inequality, and apathy and cynicism.”

At this point, one can’t help but recall that the ancient Olympic Games became so excessive with ills that the event was abolished. The Games were begun again only by the spark provided in the late nineteenth century in France by Baron de Coubertin’s “noble amateur ideal.” The way things are going today, it is not unthinkable that the steadily increasing excesses of the present Olympic Games Movement could well bring about its demise again. However, these excesses could well be only symptomatic of a larger problem confronting world culture.

This discussion about whether sport’s presumed educational and recreational roles have justification in fact could go on indefinitely. So many negative incidents have occurred that one hardly knows where to turn to avoid further negative examples. On the one hand we read the almost unbelievably high standards set in the Code of Conduct developed by the Coaches Council of the National Association for Sport and Physical Education (NASPE, 2001). Conversely, however, we learned that today athletes’ concern for the presence of moral values in sport *declines* over the course of a university career (Priest, Krause, and Beach, 1999).

Sedentary Living Has Caught Up With America.

With this as a backdrop, including the fact that sport (i.e., athletics gradually “took over” the American physical education curriculum in the early decades of the twentieth century, we learn further that Americans at the beginning of the twenty-first century are, for example,

concurrently increasingly facing the cost and consequences of sedentary living (Booth & Chakravarthy, 2002). Additionally, Malina (2001) told us there is a need to track people's physical activity across their life spans. Interestingly, also, America hasn't yet been able to devise and accept a uniform definition of wellness for all people. The one thought that emerges from these various assessments is as follows: Many people give every evidence of wanting their "sport spectacles" for the few—much more than they want all people of all ages and all conditions to have meaningful exercise and physical recreation involvements throughout their lives!

In Canada, conversely, Tibbetts (2002), for example, described an Environics survey that explained that "65% of Canadians would like more government money spent on local arenas, playgrounds, and swimming pools, as well as on sports for women, the poor, the disabled, and aboriginals." This is not to argue that Canada does not face problems of its own in this area of competitive sport (e.g., the violence of professional hockey, and the relatively low status of physical and health education in the public school system).

Official Sport's Response to the Prevailing Situation

How does what is often called the "sport officialdom" respond to this situation? Answers to this question are just about everywhere as we think, for example, of the various types of scandals tied to both the summer and winter versions of the Olympic Games. For example, at the turn of this century The Province (2000), in Vancouver, BC, reported that the former "drug czar" of the U.S.A. Olympic Team, Dr. Wade Exum, charged that half of the team used performance-enhancing drugs to prepare for the 1996 Games. After making this statement, the response was rapid; he was forced to resign! He then sued the United States Olympic Committee for racial discrimination and harassment. Question: Would anyone care to affirm the argument that conditions have improved since then?

Viewed in a different perspective, as reported by Wallis (2002), Dr. Vince Zuaro, a longtime rules interpreter for Olympic wrestling, said recently: "Sports are so political. If you think what happened with Enron is political, [try] Olympic officiating. . . Every time there's judging involved, there's going to be a payoff." Further, writing about the credibility of the International Olympic Committee, Feschuk (2002) stated in an article titled "Night of the Olympic Dead":

The IOC has for so long been inflicting upon itself such severe ethical trauma that its

survival can only be explained by the fact that it has passed over into the undead. Its lifeless members shuffle across the globe in a zombie-like stupor, one hand extended to receive gratuities, the other held up in exaggerated outrage to deny any accusations of corruption.

At the same time, Dr. Ayotte, director of the only International Olympic Committee-accredited testing laboratory in Canada, explained that many young athletes have come to believe they must take drugs to compete successfully. “People have no faith in hard work and food now,” she said, to achieve success in sport (Long, 2001).

Dick Pound’s Reward for Distinguished Service

Closing out reference to the Olympic Games Movement, recall the case of Dick Pound, the Canadian lawyer from Montreal, who had faithfully and loyally striven most successfully to bolster the Games’ finances in recent decades. He had also taken on the assignment of monitoring the situation with drugs and doping, as well as the bribery scandal associated with the Games held in Salt Lake City. In the election to succeed retiring President Samaranch, Pound unbelievably finished in third place immediately behind a man caught in a bribery scandal just a short time earlier (and since removed from office).

Finally, in the realm of international sport, Dr. Hans B. Skaset (2002), a Norwegian professor, in response to a query about a prediction he made at a conference on drugs in sport in November, 2002 e-mailed me a statement he made as a conference keynote speaker:

Top international sport will cut itself free from its historical values and norms. After working with a clear moral basis for many years, sport by 2008-2010 will continue to be accepted as a leading genre within popular culture—but not, as it was formerly, a model for health, fairness, and honorable conduct. . . .

Switching consideration back to North America, you don’t see hockey promoters doing very much to really curb the “Neanderthal antics” of professional hockey players. Considering professional sport generally, also, note the view of sport sociologist, Steven Ortiz, who has found in his study that “there clearly seems to be a ‘fast- food sex’ mentality among professional athletes” (Cryderman, 2001).

In addition, in the realm of higher education, Ontario universities have recently moved toward the athletic-scholarship approach that certain universities in the East and Midwest

sections of Canada were following illegally for years (Naylor, 2002)! Then, back in September, 2001, a Halifax, Nova Scotia university team, the St. Mary Huskies, beat Mount Allison, a Sackville, New Brunswick university football team in the same conference, by a score of 105-0. In this article, one of a series sponsored by *The Globe and Mail (Toronto)*, various aspects of this lopsided development were considered. Interestingly, funding for recruited athletes is just “penny-ante” compared to the support provided for the scholarship programs of various Division I and II university conferences in the United States of America.

How to Reclaim Sport (Weiner)

In writing about how society’s obsession with sport has “ruined the game,” Weiner (2000), an insightful sport critic with the *Minneapolis Star-Tribune*, asked the question: “How far back must we go to remember that sports matter?” Recalling the time when “sports had meaning,” and “sports were accessible,” he recommends that society can only “reclaim sports from the corporate entertainment behemoth” if it does the following:

1. “Deprofessionalize” college and high school sports,
2. Allow some form of public ownership of professional sports teams,
3. Make sports affordable again, and
4. Be conscious of the message sport is sending.

To summarize, it is evident that the leaders of the “sport industry” have quite simply been conducting themselves in keeping with the prevailing political environment and ethos of the general public. They have presumably not understood, and accordingly not accepted, the contention that there is an urgent need for sport to serve as a beneficent social institution with an underlying theory looking to humankind’s betterment (a necessary “if ‘this,’ then ‘that’ will result” type of approach).

Of course, it can be argued that society does indeed believe that competitive sport is doing what it is intended to do—i.e., provide both non-moral and moral values to those involved in one way or another. (The non-moral values could be listed as recognition, money, and a certain type of power, whereas the moral values could be of a nature designed to help the team achieve victory—dedication, loyalty, self-sacrifice.) If this assessment is accurate, the following question must be asked: *Does the prevailing ethos in sport competition need to be altered so that this activity truly helps boys and girls, and men and women too, to learn honesty fair play, justice, responsibility, and beneficence (i.e., doing good)?*

Seemingly the only conclusion to be drawn today is that the sport industry is “charging

ahead” driven by the prevailing capitalistic, “global village” image of the future. Increasingly in competitive sport, such theory is embraced ever more strongly, an approach in which winning is overemphasized with resulting higher profits to the promoters through increased gate receipts. This same sport industry is aided and abetted by a society in which the majority do not recognize sufficiently the need for sport to serve as a social institution that results in a substantive amount of individual and social good. On the one hand there are scholars who argue that democratic states, under girded by the various human rights legislated (e.g., equal opportunity), urgently need a supportive “liberal consensus” to maintain a social system that is fair to all. Yet, conservative, essentialist elements functioning in the same social system evidently do not see this need for a more humanistic, pragmatic consensus about the steadily mounting evidence showing a need for all people to be active physically throughout their lives.

The above summary is the substantive aspect of the basis for the argument that commercialized sport will have great difficulty “crossing the postmodern divide.” Zeigler (1996b) pointed out that almost every approach to “the good life” stresses a need for an individual’s relationship to developmental physical activity such as sport and fitness. Question: Should not governments and professional associations worldwide be assessing the social institution of sport to determine whether the way sport is presented to students and young people is resulting in their becoming imbued with a desire to promote the concept of “sport for all” to foster overall human betterment?

Crossing the Postmodern Divide With an Indeterminate Theory

Before considering future societal scenarios that world culture is facing, the argument should be made again that today sport is functioning vigorously with an indeterminate, muddled theory implying that sport competition builds both “moral” and “social” character traits consonant with democracy and capitalism. Crossing the so-called postmodern divide means basically also that sport management educators, for example, would come to see through the false front and chicanery of the developing economic and technological facade of the global hegemony being promoted increasingly. They should be certain that their students understand this shaky development as it might affect their future. Face it: Sport is simply being promoted because it is indeed a powerful institution in this “Brave New World” of the 21st century.

Whether we all recognize it or not, similar to all other professions today, the burgeoning sport management profession is presently striving to cross what was termed above as the postmodern divide (see p. 17). An epoch in civilization approaches closure when many of the fundamental convictions of its advocates are challenged by a substantive minority of the populace. It can be argued that indeed the world is moving into a new epoch as the proponents of postmodernism have been affirming over recent decades. Within such a milieu there are strong indications that sport management is going to have great difficulty crossing this chasm, this so-called, postmodern divide. A diverse group of postmodern scholars argues that many in democracies, under girded by the various rights being propounded (e.g., individual freedom, privacy), have come to believe that now they too require—and deserve!—a supportive “liberal consensus” within their respective societies.

Conservative, “essentialist” elements prevail at present and are functioning strongly in many Western political systems. With their more authoritative orientation in mind, conservatives believe the deeper foundation justifying this claim of a need for a more liberal consensus has never been fully rationalized. However, it can be argued that postmodernists now form a substantive minority supporting a more humanistic, pragmatic, liberal consensus in which highly competitive sport is viewed as an increasingly negative influence on society (Borgman, 1993, p. 78). If this statement has merit- there are strong indications that the present sport management profession—as known today—will have difficulty crossing this postmodern divide that has been postulated.

What Are Sound Principles and Criteria for the Field?

As long ago as the 1950s, what is now called) the American Alliance for Health, Physical Education, Recreation, and Dance recommended the following broad principles and criteria for implementation in connection with games and sports programs:

1. Programs of games and sports should be based upon the developmental level of children.
2. These program should provide a variety of activities for all children throughout the year.
3. Competition is inherent in the growth and development of the child and, depending upon a variety of factors, will be harmful or beneficial to the child.
4. Adequate competitive programs organized on neighborhood and community levels will meet the needs of children. Regional tournaments are not recommended for

children under 12 years of age.

5. Education and recreation authorities and other community youth-serving agencies have a definite responsibility for the development of neighborhood and community programs of sports, and to provide competent leadership for them.

The term “modernism” is used to describe cultural movements in today’s world that were caused by onrushing science, related technology, and economic globalization. It is said to have started in the late nineteenth and early twentieth century. Conversely, postmodernism, as variously defined, can be described loosely as a late twentieth-century effort by some intelligent and possibly wise people to react against what is happening to this modern world as it “races headlong” toward an indeterminate future.

It can be argued reasonably that America’s thrust is modernistic to the nth degree. Insofar as this is true, I am stating here that Canada—conversely—should work to counteract America’s value orientation as the world moves along in the 21st century. I believe that Canada can—and should do this—by adopting a position that might correctly be called “moderate” postmodernism. Granted that it will be most difficult (impossible?) for Canada to consistently exhibit a different “thrust” than its neighbor to the south. Nevertheless I believe that it is the time now for Canada to create a society characterized by the better elements of what has loosely been termed postmodernism. Actually, I feel Canadians will be forced to grapple strongly against the basic thrust of modernism in the twentieth-first century to have any hope of avoiding the “twilight” that postmodernists feel is descending on “American culture” (Berman, 2000). You, the reader, may well question this stark statement. However, bear with me, and let us proceed.

More specifically what is postmodernism? While most philosophers have been “elsewhere engaged” for the past 50 plus years, what has been called postmodernism, and what I believe is poorly defined, has gradually become a substantive factor in broader intellectual circles. I freely admit to have been grumbling about the uncertain character of the term “postmodern” for decades. I say this because somehow it too has been used badly as have other philosophic terms such as existentialism, pragmatism, idealism, realism, etc. as they emerged as common parlance.

In this ongoing process, postmodernism was often used by a minority to challenge prevailing knowledge, and considerably less by the few truly seeking to analyze what was the intent of those who coined the term originally. For example, I am personally not

suggesting, as some have, that scientific evidence and empirical reasoning are to be taken with a grain of salt based on someone's subjective reality. Further, if anything is worth saying, I believe it should be said as carefully and understandably as possible. Accordingly, the terms used must be defined, at least tentatively. Otherwise one can't help but think that the speaker (or writer) is either deceitful, a confused person, or has an axe to grind.

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

What then is humankind to do in the face of the present confusion and often conflicted assertions about postmodernism from several quarters that have been bandied about? First, I think we need to consider the world situation as carefully as we possibly can. Perhaps this will provide us with a snapshot of the milieu to the point where we can at least see the need for a changing (or changed) perspective. The world needs a perspective that could possibly cause humankind to abandon the eventual, destructive elements of modernism that threaten us. An initial look at some of the developments of the second half of the twentieth century may provide a perspective from which to judge the situation.

Historical Perspective on the “World Situation”

In this search for historical perspective on world society today, we need to keep in mind the significant developments of the decades immediately preceding the turn of the twenty-first century. For example, Naisbitt (1982) outlined the “ten new directions that are transforming our lives.” Subsequently his wife and he suggested the “megatrends” they envisioned insofar as women’s evolving role in the societal structure (Aburdene & Naisbitt, 1992). Here I am referring to:

- 1) the concepts of the information society and INTERNET,
- 2) “high tech/high touch,”
- 3) the shift to world economy,
- 4) the need to shift to long-term thinking in regard to ecology,
- 5) the move toward organizational decentralization,
- 6) the trend toward self-help,
- 7) the ongoing discussion of the wisdom of participatory democracy as opposed to representative democracy,
- 8) a shift toward networking,
- 9) a reconsideration of the “north-south” orientation, and
- 10) the viewing of decisions as “multiple option” instead of “either/or.”

Add to this the ever-increasing, lifelong involvement of women in the workplace, politics, sports, organized religion, and social activism. Now we can begin to understand that a new world order descended upon us as we entered the 21st century.

Moving ahead in time slightly past the presentation of Naisbitt’s first set of *Megatrends*, a second list of 10 issues facing political leaders was highlighted in the *Utne Reader*. It was titled “Ten events that shook the world between 1984 and 1994” (1994, pp. 58-74). Consider the following:

- 1) the fall of communism and the continuing rise of nationalism,
- 2) the environmental crisis and the Green movement,
- 3) the AIDS epidemic and the “gay response,”
- 4) continuing wars (29 in 1993) and the peace movement,
- 5) the gender war,
- 6) religion and racial tension,
- 7) the concept of “West meets East” and resultant implications,
- 8) the “Baby Boomers” came of age and “Generation X” has started to worry and

- complain because of declining expectation levels,
- 9) the whole idea of globalism and international markets, and
 - 10) the computer revolution and the specter of the Internet.

It appears that the world's "economic manageability"—or adaptability to cope with such change—may have been helped by its division into three major trading blocs: (1) the Pacific Rim dominated by Japan [now by China as well], (2) the European Community very heavily influenced by Germany, and (3) North America dominated by the United States of America. While this appears to be true to some observers, interestingly perhaps something even more fundamental has occurred. Succinctly put, world politics seems to be "entering a new phase in which the fundamental source of conflict will be neither ideological nor economic." In the place of these, Samuel P. Huntington, of Harvard's Institute for Strategic Studies, asserted that now the major conflicts in the world would be clashes between different groups of civilizations espousing fundamentally different cultures.

These clashes represent a distinct shift away from viewing the world as being composed of "first, second, and third worlds" as was the case during the Cold War. Thus, Huntington is arguing that in the twentieth-first century the world will return to a pattern of development evident several hundred years ago in which civilizations will actually rise and fall. (Interestingly, this is exactly what the late Arnold Toynbee in his now famous theory of history development stated. However, to confuse the situation even more, most recently we have been warned by scholars about the increasing number of clashes within civilizations!)

Internationally, after the dissolution of the Union of Soviet Socialist Republics (the USSR), Russia and the remaining communist regimes have been severely challenged as they sought to convert to more of a capitalistic economic system. Additionally, a number of other multinational countries are regularly showing signs of potential breakups. Further, the evidence points to the strong possibility that the developing nations are becoming ever poorer and more destitute with burgeoning populations resulting in widespread starvation caused by both social and ecological factors.

Further, Western Europe is facing a demographic time bomb even more than the United States because of the influx of refugees from African and Islamic countries, not to mention refugees from countries of the former Soviet Union. It is evident that the European Community is inclined to appease Islam's demands. However, the multinational nature

of the European Community will tend to bring on a form of economic protectionism to insulate its economy against the rising costs of prevailing socialist legislation.

Still further, there is evidence that Radical Islam, possibly along with Communist China, is becoming increasingly aggressive toward the Western culture of Europe and North America. At present, Islam has given evidence of replacing Marxism as the world's main ideology of confrontation. For example, Islam is dedicated to regaining control of Jerusalem and to force Israel to give up control of land occupied earlier to provide a buffer zone against Arab aggressors. Also, China has been arming certain Arab nations, but how can the West be critical in this regard when we recall that the U.S.A. has also armed selected countries in the past [and present?] when such support was deemed in its interest?)

As Hong Kong, despite its ongoing protestations, is gradually absorbed into Communist China, further political problems seem inevitable in the Far East as well. Although North Korea is facing agricultural problems, there is the possibility (probability?) of the building of nuclear bombs there. Further, there is the ever-present fear worldwide that Iran, North Korea, and other smaller nations and terrorists will somehow get nuclear weapons too.

A growing Japanese assertiveness in Asian and world affairs also seems inevitable because of its typically very strong financial position. Yet the flow of foreign capital from Japan into North America has slowed down. This is probably because Japan has been confronted with its own financial crisis caused by inflated real estate and market values. Also, there would obviously be a strong reaction to any fall in living standards in this tightly knit society. Interestingly, further, the famed Japanese work ethic has become tarnished by the growing attraction of leisure opportunities.

The situation in Africa has become increasingly grim. Countries south of the Sahara Desert—that is, the dividing line between Black Africa and the Arab world—have experienced extremely bad economic performance in the past two decades. This social influence has brought to a halt much of the continental effort leading to political liberalization while at the same time exacerbating traditional ethnic rivalries. This economic problem has accordingly forced governmental cutbacks in many of the countries because of the pressures brought to bear by the financial institutions of the Western world that have been underwriting much of the development that had taken place. The poor are therefore getting poorer, and health and education standards have in many instances deteriorated even lower

than they were previously. At this point one wonders how there ever was thought about the average family ever living “the good life.”

America's Position in the 21st Century

Reviewing America's position in the 21st century may help us to get to the heart of the matter about where the world is heading. For example, we could argue that North Americans do not fully comprehend that their unique position in the history of the world's development will in all probability change radically for the worse in the twentieth-first century. Actually, of course, the years ahead are really going to be difficult ones for all of the world's citizens. However, it does appear that the United States is currently setting itself up “big time” for all kinds of societal difficulties. As the one major nuclear power, Uncle Sam has taken on the ongoing, overriding problem of maintaining large-scale peace. At the turn of the 20th century Teddy Roosevelt, while “speaking softly,” nevertheless had his “big stick.” The George (“W”) Bush administration at the beginning of the 21st century had its “big stick”, also, but it hasn't given a minute's thought to “speaking softly.” The former president actually did claim that America's assertive actions are “under God” and are designed for the good of all humanity. This has caused various countries, both large and small, to speak out about many perceive as a bullying posture. Some of these countries may or may not have nuclear arms capability already. That is what is so worrisome.

America, despite all of its proclaimed good intentions, is finding that history is going against it in several ways. This means that previous optimism may need to be tempered to shake politicians loose from delusions, some of which persist despite what seems to be commonsense logic. For example, it is troublesome that despite the presence of the United Nations, the United States has persisted in positioning itself lately as the world's only superpower. Such posturing and aggression, often by unilateral action with the hoped-for, belated sanction of the United Nations, has resulted in the recent United States-led wars in the Middle East and various other direct or indirect incursions (e.g., Somalia for very different reasons). There are also other similar situations on the recent horizon (e.g., Iraq, Afghanistan, the former Yugoslavia, Rwanda, Sudan, and Haiti, respectively). I haven't even mentioned the “Vietnam disaster” of the 1960s and early 1970s. And-let's face it!-who knows what the Central Intelligence Agency has been doing lately to make the world safe for American-style democracy...?

There was reason—post-George “W” Bush, that is—to expect selected U.S. cutbacks brought

on by today's excessive world involvement and enormous debt. Of course, any such retrenchment would inevitably lead to a decline in the economic and military influence of the United States. However, who can argue logically that the present uneasy balance of power is a healthy situation looking to the future? More than a generation ago, Norman Cousins sounded just the right note when he wrote: "the most important factor in the complex equation of the future is the way the human mind responds to crisis." The world culture as we know it today simply must respond adequately and peacefully to the many challenges with which it is being confronted. The societies and nations must individually and collectively respond positively, intelligently, and strongly if humanity as we have known it is to survive.

Additionally, concerns of varying magnitude abound. It seems inevitable that all of the world will be having increasingly severe ecological problems, not to mention the ebbs and flows of an energy crisis. Generally, also, there is a worldwide nutritional problem, and an ongoing situation where the rising expectations of the underdeveloped nations, including their staggering debt, will have to be met. These are just a few of the major concerns looming on the horizon. And now we find further that America has spent so much more "straightening out" the "enemy" that its own debt has reached staggering, "impossible" proportions. The current financial situation has been exacerbated beyond belief...

In his analysis, *The twilight of American culture* (2000), Berman explains that four factors are present when a civilization is threatened with collapse:

1. Accelerating social and economic inequality,
2. Declining marginal returns with regard to investments in organizational solutions to socioeconomic problems,
3. Rapidly dropping levels of literacy, critical understanding, and general intellectual awareness, and
4. Spiritual death—that is, Spengler's classicism: the emptying out of cultural content and the freezing (or repackaging) of it in formulas- kitsch, in short. (p. 19).

He then stated that all of these factors are increasingly present on the American scene. Question: How did America get itself into this presenting highly precarious situation in respect to the daily lives of its citizens?

The Impact of Negative Social Forces Has Increased.

Keeping our focus on humankind's search for "the good life" in the twentieth-first century, in North America we are finding that the human recreational experience will have to be earned typically within a society whose very structure has been modified. For example, (1) the concept of the traditional family structure has been strongly challenged by a variety of social forces (e.g., economics, divorce rate); (2) many single people are finding that they must work longer hours; and (3) many families need more than one breadwinner just to make ends meet. Also, the idea of a steady surplus economy has vanished in the presence of a burgeoning, insuperable budgetary deficit. What nonessentials do we cut from the debt-overwhelmed budget at a time like this to bring back what might be called fiscal sanity?

Additionally, many of the same problems of megalopolis living described back in the 1960s still prevail and are even increasing (e.g., declining infrastructure, crime rates in multiethnic populated centers, transportation gridlocks, overcrowded school classrooms). Thinking back to 1967, Prime Minister Lester Pearson asked Canadians to improve "the quality of Canadian life" as Canada celebrated her 100th anniversary as a confederation. Interestingly, still today, despite all of Canada's current identity problems, some pride can be taken in the fact that Canada has on occasion been proclaimed as the best place on earth to live. Nevertheless, we can't escape the fact that the work week is not getting shorter and shorter, and that the 1960s' prediction about society's achieving four different types of leisure class still seems a distant dream for the large majority of people.

Further, the situation has developed in such a way that the presently maturing generation is finding (1) that fewer good-paying jobs are available and (2) that the average annual income is declining (especially if we keep a steadily rising cost of living in mind). What caused this to happen is not a simple question to answer. For one thing, despite the rosy picture envisioned a generation ago—one in which we were supposedly entering a new stage for humankind—we are unable today to cope adequately with the multitude of problems that have developed. This situation is true whether inner city, suburbia, exurbia, or small-town living is concerned. Transportation jams and gridlock, for example, are occurring daily as public transportation struggles to meet rising demand for economical transport within the framework of developing megalopolises.

Certainly, megalopolis living trends have not abated and will probably not do so in the predictable future. More and more families, where that unit is still present, need two breadwinners just to survive. Interest rates, although minor cuts are made when economic slowdowns occur, have been reasonable. Yet, they had been inching higher until very recently. An unstable real estate market discourages many people from home ownership. Pollution of air and water continues despite efforts of many to change the present course of development. High-wage industries seem to be “heading south” in search of places where lower wages can be paid. Also, all sorts of crime are still present in our society, a goodly portion of it seemingly brought about by unemployment, drug-taking, and rising debt at all levels from the individual to the federal government.

The presence of youth crime continues to be disturbing. (This is especially true when homegrown youth turn to terrorism!) In this respect, it is fortunate in North America that municipal, private-agency, and public recreation has received continuing financial support from the increasingly burdened taxpayer. Even here, however, there has been a definite trend toward user fees for many services provided thereby affecting people’s ability to get involved. Life goes on, however, but the question arises in ongoing discussions as to what character we seek for people within a burgeoning population.

What Character Do We Seek for People?

Functioning in a world that is steadily becoming a “Global Village,” or a “flat earth” as described by Thomas Friedman, we need to think more seriously than ever before about the character and traits which we should seek to develop in people. Not even mentioning the Third World, people in what we call “developed nations” continue to lead or strive for the proverbial good life. To attain this state, children and young people need to develop the right attitudes (psychologically speaking) toward education, work, use of leisure, participation in government, various types of consumption, and concern for world stability and peace. If we truly desire “the good life,” we somehow have to provide an increased level of education for the creative and constructive use of leisure to a greater percentage of the population. As matters stand, there doesn’t seem to be much impetus in the direction of achieving this balance as a significant part of ongoing general education. We are evidently not ready for a society where education for leisure has a unique role to play on into the indeterminate future? How might such a development affect the character of our young people?

What are called the “Old World countries” all seem to have a “character”; it is almost something that they take for granted. However, it is questionable whether there is anything that can be called a character in North America (i.e., in the United States? in Canada?). Americans were thought earlier to be heterogeneous and individualistic as a people, as opposed to Canadians. But Canadian culture—whatever that may be today with its burgeoning multiculturalism! —has moved in this direction significantly in the past two decades. Of course, Canada was founded by two distinct cultures, the English and the French. In addition to working out a continuing, reasonably happy relationship between these two cultures, it is now a question because of an aggressive “multicultural approach” of assimilating—as Canadians—people arriving from many different lands. And we dare not forget the claims of “first nations” whose 99 entities in British Columbia alone, for example, envisage more territory than exists!

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

What about Canadian character as opposed to what Commager stated above for America? Although completed more than a quarter of a century ago, Lipset (1973) carried out a perceptive comparison between the two countries that has probably not changed significantly in the interim. He reported that these two countries probably resemble each other more than any other two in the world. Nevertheless, he asserted that there seemed to be a rather “consistent pattern of differences between them” (p. 4). He found that certain “special differences” did exist and may be singled out as follows:

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

Seymour Lipset's findings tended to sharpen the focus on opinions commonly held earlier that, even though there is considerable sharing of values, they are held more tentatively in Canada. Also, he believed that Canada had consistently settled on "the middle ground" between positions arrived at in the United States and England. However, Lipset argued that, although the twin values of equalitarianism and achievement have been paramount in American life—but somewhat less important in Canada—there was now consistent movement in this direction in Canada as well (p. 6). Keeping national aims, value orientations, and character traits in mind as being highly important, of course, as well all of the material progress that has been made by a segment of the population, we are nevertheless forced to ask ourselves if we in Canada are "on the right track heading in the right direction?"

What Happened to the Original Enlightenment Ideal?

The achievement of "the good life" for a majority of citizens in the developed nations, a good life that involves a creative and constructive use of leisure as a key part of general education, necessarily implies that a certain type of progress has been made in society. However, we should understand that the chief criterion of progress has undergone a subtle but decisive change since the founding of the United States republic in North America. This development has had a definite influence on Canada and Mexico as well. Such change has been at once a cause and a reflection of the current disenchantment with technology. Recall that the late eighteenth century was a time of political revolution when monarchies and aristocracies, and that the ecclesiastical structure were being challenged on a number of fronts in the Western world. Also, the factory system was undergoing significant change at that time.

As Leo Marx (1990, p. 5) reported such industrial development with its greatly improved machinery "coincided with the formulation and diffusion of the modern Enlightenment idea of history as a record of progress..." He explained further that this: "new scientific knowledge and accompanying technological power was expected to make possible a comprehensive improvement in the conditions of life—social, political, moral, and intellectual as well as material." This idea did indeed slowly take hold and eventually "became the fulcrum of the dominant American world view" (p. 5). By 1850, however, with the rapid growth of the United States especially, the idea of progress was already being dissociated from the Enlightenment vision of political and social liberation.

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

Have conditions improved? The answer to this question is obvious. The fundamental question still today is, “which type of values will win out in the long run?” In North America, for example, a developing concept of cultural relativism was being discredited as the 1990s witnessed a sharp clash between (1) those upholding so-called Western cultural values and (2) those who by their presence are dividing the West along a multitude of ethnic and racial lines. This is occasioning strong efforts to promote “fundamentalist” religions and sects—either those present historically or those recently imported. These numerous religions, and accompanying sects, are characterized typically by decisive right/wrong morality. It is just this sort of “progress” that has led concerned people to inquire where we in the developed world are heading. What type of future is “out there” for humankind if the world continues in the same direction it is presently heading? We don’t know for certain, of course, but a number of different scenarios can be envisioned depending on humanity’s response to the present crisis of a society characterized by modernism.

Future Societal Scenarios (Anderson)

In this adventure of civilization, Walter Truett Anderson, then—president of the American Division of the World Academy of Art and Science, postulates four different scenarios for the future of earthlings. In *The future of the self: Inventing the postmodern person* (1997), Anderson argues convincingly that current trends are adding up to an early 21st-century identity crisis for humankind. The creation of the present “modern self,” he explains, began with Plato, Aristotle, and with the rights of humans in Roman legal codes.

Anderson argues that the developing conception of self bogged down in the Middle Ages,

but fortunately was resurrected in the Renaissance Period of the second half of The Middle Ages. Since then the human “self” has been advancing like a “house afire” as the Western world has gone through an almost unbelievable transformation. Without resorting to historical detail, I will say only that scientists like Galileo and Copernicus influenced philosophers such as Descartes and Locke to foresee a world in which the self was invested with human rights.

Anderson’s “One World, Many Universes” version is prophesied as the most likely to occur. This is a scenario characterized by (1) high economic growth, (2) steadily increasing technological progress, and (3) globalization combined with high psychological development. Such psychological maturity, he predicts, will be possible for a certain segment of the world’s population because “active life spans will be gradually lengthened through various advances in health maintenance and medicine” (pp. 251-253). (This scenario may seem desirable, of course, to people who are coping reasonably well at present.)

However, it appears that a problem has developed at the beginning of this new century with this dream of individual achievement of inalienable rights and privileges. The modern self as envisioned by Descartes—a rational, integrated self—that Anderson likens to Captain Kirk at the command post of (the original Starship Enterprise)—is having an identity crisis. The image of this bold leader (he or she!) taking us fearlessly into the great unknown (the future development of “our world”) has begun to fade as alternate scenarios for the future of life on Earth are envisioned.

Returning to present-day reality, John Bogle, for example, in his *The Battle for the Soul of Capitalism* (2007) argues that what he terms “global capitalism” is gradually destroying the already uneasy balance between democracy as a political system and capitalism as an economic system. In a world where globalization and economic “progress” seemingly must be rejected because of catastrophic environmental concerns or “demands,” the bold-future image could indeed “be replaced by a postmodern self; de-centered, multidimensional, and changeable” (p. 50).

Captain Kirk, or “George W,” as he “boldly went where no man had gone before”—at that time presumably to rid the world of terrorists with “nuclear-bomb aspirations”)—faced a second crucial change. Now, as the Obama American Government seeks to shape the world of the 21st century, Anderson in his analysis envisions another force—the systemic-change

force mentioned above—that is shaping the future. This all-powerful force may well exceed the Earth's ability to cope with what happens. As gratifying as such factors as “globalization along with economic growth” and “psychological development” may seem to the folks in Anderson's “One-World, Many Universes” scenario, there is a flip side to this prognosis. This image, Anderson identifies, as “The Dysfunctional Family” scenario. It turns out that all of the “benefits” of so-called progress are highly expensive and available now only to relatively few of the six billion plus people on earth. Anderson foresees this scenario as “a world of modern people relatively happily doing their thing—modern people still obsessed with progress, economic gain, and organizational bigness—along with varieties of postmodern people being trampled and getting angry” [italics added] (p. 51). And, I might add further, as people get angrier, present-day terrorism in North America could seem like child's play.

What Kind of World Do You Want for Your Descendants?

What I am really asking here is whether you, as the reader of these words, is cognizant of, and approves of, the situation as it is developing today. Are you (and I too!) simply “going along with the crowd” while taking the path of least resistance? Can we do anything to improve the situation by implementing an approach that could help to make the situation more beneficent and wholesome in perspective? What I am recommending is that the time is ripe for a country like Canada to distinguish itself more aggressively as being on a “different path” than the United States of America. To do this, however, individually and collectively, would need to determine more explicitly what sort of world its citizens (and their descendants) should be living in.

If you consider yourself an environmentalist, for example, the future undoubtedly looks bleak to you. What can we do to counter the overly strong business orientation of our society (i.e., being swept along with the “onward and upward” economic and technologic growth of American modernism)? Such is most certainly not the answer to all of our developing problems and issues. We should see ourselves increasingly as “New Agers” working to help Canada working to forge its own identity. I grant you, however, some sort of mass, non-religious “spiritual” transformation would have to take place for this to become a reality.

Let me offer one example based on my personal experience where I think Canada can make a good beginning in this respect. (Some who read this may wish to hang me in effigy [or literally!] for this assertion). Nevertheless I believe that Canada should strive to hold back the negative influences of America's approach to overly commercial, competitive sport in both universities and the public sector. At present we are too often typically conforming blindly to a power structure in which sport is used largely by private enterprise for selfish purposes. The problem is this: opportunities for participation in all competitive sport—not just Olympic sport—moved historically from amateurism to semi-professionalism, and then on to full-blown professionalism.

The Olympic Movement, because of a variety of social pressures, followed suit in both ancient times and the present. When the International Olympic Committee gave that final push to the pendulum and openly admitted professional athletes to play in the Games, they may have pleased most of the spectators and the majority of the advertising and media representatives. But in so doing the floodgates were opened completely. The original ideals upon which the Games were reactivated were completely abandoned. This is what caused Sir Rees-Mogg in Britain, for example, to state that crass commercialism had won the day. This final abandonment of any semblance of what was the original Olympic ideal was the “straw that broke the camel's back.” This ultimate decision regarding eligibility for participation has indeed been devastating to those people who earnestly believe that money and sport are like oil and water; they simply do not mix! Their response has been to abandon any further interest in, or support for, the entire Olympic Movement.

The question must, therefore be asked: “What should rampant professionalism in competitive sport at the Olympic Games mean to any given country out of the 200-plus nations involved?” This is not a simple question to answer responsibly. In this present brief statement, it should be made clear that the professed social values of a country should ultimately prevail—and that they will prevail in the final analysis. However, this ultimate determination will not take place overnight. The fundamental social values of a social system will eventually have a strong influence on the individual values held by most citizens in that country, also. If a country is moving toward the most important twin values of equalitarianism and achievement, for example, what implications does that have for competitive sport in that political entity under consideration? The following are some questions that should be asked before a strong continuing commitment is made to sponsor such involvement through governmental and/or private funding:

1. Can it be shown that involvement in competitive sport at one or the other of the three levels (i.e., amateur, semi-professional, professional) brings about desirable social values (i.e., more value than disvalue)?
2. Can it be shown that involvement in competitive sport at one or the other of the three levels (i.e., amateur, semiprofessional, or professional) brings about desirable individual values of both an intrinsic and extrinsic nature (i.e., creates more value than disvalue)?
3. If the answer to Questions #1 and #2 immediately are both affirmative (i.e., that involvement in competitive sport at any or all of the three levels postulated [i.e., amateur, semi-professional, and professional sport] provides a sufficient amount of social and individual value to warrant such promotion), can sufficient funds be made available to support or permit this promotion at any or all of the three levels listed?
4. If funding to support participation in competitive sport at any or all of the three levels (amateur, semiprofessional, professional) is not available (or such participation is not deemed advisable), should priorities—as determined by the expressed will of the people—be established about the importance of each level to the country based on careful analysis of the potential social and individual values that may accrue to the society and its citizens from such competitive sport participation at one or more levels?

Further, as one aging person who faced corruption and sleaze in the intercollegiate athletic structure of several major universities in the United States, I retreated to a Canadian university where the term “scholar-athlete” still implies roughly what it says. However, I now see similar problems developing on the Canadian inter-university sport scene as well. We have two choices before us. One choice is to do nothing about the “creeping semi—professionalism” that is occurring. This would require no great effort, of course. We can simply accede to the prevailing ethos of a North American society that is using sport to help in the promotion of social, as opposed to moral, character traits. In the process, “business as usual” will be supported one way or the other. A “postmodern approach”, conversely, would be one where specific geographic regions in Canada (the east, the far west. Quebec, and the mid—west) reverse the trend toward semi—professionalism that is steadily developing. The pressures on university presidents and governing boards will increase steadily. Will they have wisdom and acumen to ward off this insidious possibility?

The reader can readily see where I am coming from with this discussion. I recommend

strongly that we take a good look at what is implied when we challenge ourselves to consider what the deliberate creation of a postmodern world might do for an increasingly multiethnic Canada. Despite the return to a Conservative minority government, expanding the elements of postmodernism in Canada has a fighting chance to succeed. In the United States—forget it! Nevertheless, in its solid effort to become a unique, multicultural society, Canada may already be implementing what may be considered some of the better aspects of the concept of “postmodernism.” For better or worse—and it may well be the latter—we are not so close to “the behemoth to the South” that we can’t read the handwriting on the wall about what’s happening “down there.”

Can We Strengthen the Postmodern Influence?

My review of selected world, European, North American, regional, and local developments occurring in the final quarter of the 20th century may have created both positive and negative thoughts on your part. You might ask how this broadly based discussion relates to a plea for consideration of an increasingly postmodern social philosophy. My response to this question is “vigorous”: “It doesn’t” and yet “It does.” It doesn’t relate or “compute” to the large majority of those functioning in the starkly modern “North American” world. The affirmative answer—that it does—is correct if we listen to the voices of those in the substantive minority who are becoming increasingly restless with the obvious negatives of the modernism that has spread so rapidly in the world.

To help reverse this disturbing development, some wise scholars have recommended that the discipline of philosophy should have some connection to the world as it was described above. The late philosopher, Richard Rorty (1997), termed a so-called neo-pragmatist, exhorted the presently “doomed liberal Left” in North America to join the fray again. Their presumed shame should not be bolstered by a mistaken belief that only those who agree with the Marxist position that capitalism must be eradicated are “true Lefts.” Rorty recommended that philosophy again become characterized as a “search for wisdom,” a search that seeks conscientiously and capably to answer the many pressing issues and problems looming before humankind worldwide.

While most philosophers were “elsewhere engaged,” some within the fold considered what has been called postmodernism carefully. For example, in *Crossing the postmodern divide* by Albert Borgmann (Chicago: The University of Chicago Press, 1992), it was refreshing to find such a clear assessment of the present situation. Often in discussions about postmod-

ernism, I have encountered what I soon began to characterize as gobbledygook (i.e., planned obfuscation). This effort by Borgmann was solid, down-to-earth, and comprehensible. However, in the final pages, he veered to a Roman-Catholic position that that he calls postmodern realism as the answer to the plight caused by modernism. It is his right, of course, to state his personal opinion after describing the current political and social situation so accurately. However, if he could have brought himself to it, or if he had thought it possible, it might have been better if he had described several alternative directions for humankind to go in the twenty-first century. (Maybe we should just be thankful that he thought any one might be able to save it!)

With his argument: “postmodernism must become, for better or worse, something other than modernism,” Borgmann explained that: [postmodernism] already exhibits two distinct tendencies: The first is to refine technology. Here postmodernism shares with modernists an unreserved allegiance to technology, but it differs from modernism in giving technology a hyper-fine and hyper-complex design. This tendency I call hyper-modernism. The alternative tendency is to outgrow technology as a way of life and to put it to the service of reality, of the things that command our respect and grace our life. This I call postmodern realism (p. 82).

At what point could we argue that the modern epoch or era has come to an end and that civilization is ready to put hyper-modernism aside and embrace Borgmann’s postmodern realism—or any form of postmodernism for that matter? Can we hope to find agreement that this epoch is approaching closure because a substantive minority of the populace is challenging many of the fundamental beliefs of modernism? The “substantive minority” may not be large enough yet, but the reader may be ready to agree that indeed the world is moving into a new epoch as the proponents of postmodernism have been affirming over recent decades. Within such a milieu all professions would probably find great difficulty crossing this so-called, postmodern gap (chasm, divide, whatever you may wish to call it). Scholars argue convincingly that many in democracies, under girded by the various rights being propounded (e.g., individual freedom, privacy), have not yet come to believe that they have found a supportive “liberal consensus” within their respective societies.

I am arguing that “post-modernists”—whether they recognize themselves as belonging to this group—now form a substantive minority that supports a more humanistic, pragmatic, liberal consensus in society. Yet they recognize that present-day society is going to have

difficulty crossing any such postmodern divide. Many traditionalists in democratically oriented political systems may not like everything they see in front of them today, but as they look elsewhere they flinch even more. After reviewing where society has been, and where it is now, two more questions need to be answered. Where is society heading, and—most importantly—where should it be heading?

As despairing as one might be of society's direction today, the phenomenon of postmodernism—with its accompanying deconstructionist analytic technique affirming the idea that the universe is valueless with no absolute—brings one up short quickly. Take your choice: bleak pessimism or blind optimism. The former seems to be more dangerous to humankind's future than that of an idealistic future "under the sheltering arms of a Divine Father." Yet, some argue that Nietzsche's philosophy of being, knowledge, and morality supports the basic dichotomy espoused by the philosophy of being in the post-modernistic position. I can understand at once, therefore, why it meets with opposition by those whose thought has been supported by traditional theocentrism.

A better approach, I recommend, might be one of "positive meliorism" in which humankind is exhorted to "take it from here and do its best to improve the world situation." In the process we should necessarily inquire: "What happened to the "Enlightenment ideal"? This was supposed to be America's chief criterion of progress, but it has gradually but steadily undergone such a decisive change since the founding of the Republic. That change is at once a cause and a reflection of our current disenchantment with technology.

Post-modernists do indeed subscribe to a humanistic, anthropocentric belief as opposed to the traditional theocentric position. They would probably subscribe, therefore to what Berelson and Steiner in the mid-1960s postulated as a behavioral science image of man and woman. This view characterized the human as a creature continuously adapting reality to his or her own ends. Such thought undoubtedly challenges the authority of theological positions, dogmas, ideologies, and some scientific "infallibles".

A moderate post-modernist—holding a position I feel able to subscribe to once I am able to bring it all into focus—would at least listen to what the "authority" had written or said before criticizing or rejecting it. A fully committed post-modernist goes his or her own way by early, almost automatic, rejection of all tradition. Then this person presumably relies simply on a personal interpretation and subsequent diagnosis to muster the authority to

challenge any or all icons or “lesser gods” extant in society.

Developmental Physical Activity in the 21st Century

What Should the Field Avoid? Before recommending what we should do in the 21st century, we should also consider what we should avoid (adapted from Zeigler in Welsh, 1977, pp. 58-59).

First, there is evidence to suggest that the field must avoid rigidity in its philosophical approach. This will be difficult for some who have worked out definite, explicit philosophic stances for themselves. For those who are struggling along with an implicit sense of life (as defined by Rand, 1960), having philosophic flexibility may be even more difficult because they don't fully understand where they are “coming from!” All of us know people for whom Toffler's concepts of ‘future shock’ and ‘third wave world’ have become a reality. Life has indeed become stressful for these individuals.

Second, I believe that we as individuals must avoid what might be called “naive optimism” or “despairing pessimism” in the years ahead. What we should assume, I believe, is a philosophical stance that may be called “positive meliorism”—a position that assumes that we should strive consciously to bring about a steady improvement in the quality of our lives. This second “what to avoid” item is closely related to the recommendation above concerning flexibility in philosophical approach, of course. We can't forget, however, how easy it is to fall into the seemingly “attractive traps” of either blind pessimism or optimism.

Third, I believe the professional educator in physical activity education should continue to strive for “just the right amount” of freedom in his or her life generally and in professional affairs as well. Freedom for the individual is a fundamental characteristic of a democratic state, but it must never be forgotten that such freedom as may prevail in all countries today had to be won “inch by inch.” It is evidently in the nature of the human animal that there are always those in our midst who “know what is best for us,” and who seem anxious to take hard-won freedoms away. This seems to be true whether crises exist or not. Of course, the concept of ‘individual freedom’ cannot be stretched to include anarchy; however, the freedom to teach responsibly what we will in physical activity education, or conversely the freedom to learn what one will in such a process, must be guarded almost fanatically.

Fourth, certainly one pitfall to avoid along the way is the possibility of the development of

undue influence of certain negative aspects inherent in the various social forces capable of influencing our culture and everything within it (including, of course, sport and all human physical activity). Consider the phenomenon of *nationalism* and how an overemphasis in this direction can soon destroy a desirable world posture or even bring about unconscionable isolationism. Another example of a “negative” social force that is not understood generally is the seeming clash between capitalistic economic theory and the environmental crisis that has developed. “Bigger” is not necessarily “better” in the final analysis.

Fifth, moving back to the realm of education, we must be careful that our field doesn’t contribute to what has consistently been identified as a fundamental anti-intellectualism in the United States. On the other hand, “intelligence or intellectualism for its own sake” is far from being the answer to our problems. As long ago as 1961, Brubacher asked for the “golden mean” between the cultivation of the intellect and the cultivation of a high degree of intelligence because it is needed as “an instrument of survival” in the sense of philosopher, John Dewey (pp. 7-9).

Sixth, and finally, despite the cry for a “return to essentials”—and I am not for a moment suggesting that Johnny or Mary shouldn’t know how to read and calculate mathematically—we should avoid imposing a narrow academic approach on students in a misguided effort to promote the pursuit of excellence. I am continually both amazed and discouraged by decisions concerning admission to undergraduate sport and physical education programs made solely on the basis of numerical grades, in essence a narrowly defined academic proficiency. Don’t throw out academic proficiency testing, of course, but by all means broaden the evaluation made of candidates by assessing other dimensions of excellence they may have! Here, in addition to ability in human motor performance, I include such aspects as “sensitivity and commitment to social responsibility, ability to adapt to new situations, characteristics of temperament and work habit under varying conditions of demand,” and other such characteristics and traits as recommended as long ago as 1970 by the Commission on Tests of the College Entrance Examination Board (*The New York Times*, Nov. 2, 1970)

What Should the Field Do? What should this field (of what I want to call *developmental physical activity* education) do—perhaps what must be done—to ensure that it will move more decisively and rapidly in the direction of what might be called stronger professional status both within education and then gaining professional status in the public sector?

Granting that the various social forces will have an impact upon us willy-nilly, what can we do collectively in the years immediately ahead to counteract these influences? These steps should be positive actions that will effect a workable consolidation of purposeful accomplishments by those men and women who have a concern for the future of developmental physical activity as a valuable component of human life from birth to death. The following series of statements represents a number of categories joined with action principles that are related insofar as possible to the modifications that have been taking place in our field. We should seek a North American consensus on the steps described below. Then we, as dedicated professional educators should take as rapid and strong action as we can muster through our several professional associations in America and Canada (of course, not forgetting any assistance we can obtain from our allied fields and their related disciplines). These recommended steps are as follows:

1. A Sharper Image. Because in the past the field of physical education has tried to be “all things to all people,” and now doesn’t know exactly what it does stand for, we with a newly designated *developmental physical activity* designation should now sharpen our image and improve the quality of our efforts by focusing primarily on just that (i.e., the transmission of knowledge about developmental physical activity education. Specifically, this means knowledge about human motor performance in sport, exercise, and related expressive movement. *As we sharpen our image, we should make a strong effort to include those practitioners who are working in the private agency and commercial sectors.* This implies further that we will extend our efforts to promote the finest type of developmental physical activity for people of all ages whether they be members of what are considered to be “normal, accelerated, or special” populations.
2. Our Field’s Name. Because all sorts of name changes have been implemented (1) to explain either what people think we are doing or should be doing, or (2) to camouflage the presumed “unsavory” connotation of the term “physical education” that evidently conjures up the notion of a “dumb jock working with the lesser part of a tripartite human body”, we will now focus primarily on **developmental physical activity** as defined immediately above as the acceptable working acceptable working term for our field. In so doing, we should keep in mind the field’s bifurcated nature in that it has both theoretical and practical (or disciplinary and professional) aspects. At the moment we are called sport and physical education within the Alliance and physical (activity and health education in a

significant number of elementary and secondary schools in Canada).

Note: **Kinesiology** is a desirable name for the underlying discipline that provides the “knowledge field” of developmental physical activity at the university level. Also, we could delineate this further by our inclusion of sport, exercise, and expressive movement as areas pertinent for kinesiological analysis. (As this is being written, the terms “kinesiology” and “human kinetics” [from the Greek word kinesis] are looming ever larger in both the United States and Canada as a name for the undergraduate degree program in our field. However, it is most difficult to see this word catching on in the public schools. Hence the recommendation for calling our field **developmental physical activity**.)

3. A Tenable Body of Knowledge. Inasmuch as various social forces and professional concerns have placed the field in a position where we don't know where or what our body of knowledge is, we will strongly support the idea of disciplinary definition and the continuing development of a body of knowledge based on such a consensual definition. From this should come a merging of tenable scientific theory in keeping with societal values and computer technology. The result should see the field gradually, steadily, and increasingly providing its members with the knowledge needed to perform as a topflight profession. As professional educators we simply must possess the requisite knowledge, competencies, and skills necessary to provide developmental physical activity services of a high quality to the public.
4. Our Own Associations. Inasmuch as there is insufficient support of our own field's associations for a variety of reasons, we need to develop voluntary and mandatory mechanisms that relate membership in professional organizations both directly and indirectly to stature within the field. We simply must now commit ourselves to work tirelessly and continually to promote the welfare within professional education for those who are serving the public in areas that we represent. Incidentally, it may be necessary to exert any available pressures to encourage people to give first priority to our own groups (as opposed to those of related disciplines and/or allied professions or fields). The logic behind this dictum is that our own survival comes first for us!
5. Professional Licensing. Although most teachers in the schools, colleges, and universities are protected indefinitely by the shelter of the all-embracing teaching profession, we should now move rapidly and strongly through professional licensing also to seek outside official recognition of our endeavors in public,

semipublic, and private—agency work and in commercial organizations relating to developmental physical activity at the state or provincial level. Further, we should encourage individuals to apply for voluntary registration as qualified practitioners in the field of developmental physical activity at the federal level in both the United States and Canada.

6. **Harmony Within The Field.** Because an unacceptable series of gaps and misunderstandings has developed among those in our field concerned primarily with the bio-scientific aspects of human motor performance, those concerned with the social-science and humanities aspects, those concerned with the general education of all students, and those concerned with the professional preparation of teachers of developmental physical activity—all at the college or university level—we will strive to work for a greater balance and improved understanding among these essential entities within the field including those working in related disciplines.
7. **Harmony Among The Allied Fields.** Keeping in mind that the field of physical education has spawned a number of allied fields down through the years of the 20th century, we should strive to comprehend what they claim that they do professionally, and where there may be a possible overlap with what we claim that we do as professional practitioners of developmental physical activity. Where disagreements prevail, they should be ironed out to the greatest extent possible at the national level within the Alliance in the United States and within Physical and Health Education Canada (PHE Canada was formerly CAHPERD).
8. **The Relationship With Intercollegiate Athletics.** For several reasons an ever-larger wedge is being driven between units of physical education and interscholastic/intercollegiate athletics in educational institutions where gate receipts are a strong and basic factor. Such a rift serves no good purpose and is counter to the best interests of both groups. Basically we will work for greater understanding and harmony with those people who are primarily interested in the promotion of highly organized, often commercialized athletics. At the same time, however, it is imperative that we, who work in the discipline of kinesiology at the university level and in the field of developmental physical activity at elementary and secondary levels do all in our power to maintain athletics in a sound educational perspective within our schools, colleges, and universities. *In the best interest of both kinesiology departments at the university level and developmental physical activity for all children and youth, we should be completely separate from the inter-school and*

intercollegiate units that may exist in our educational institutions.

9. The Relationship with Intramurals and Recreational Sports. Intramurals and recreational sports is in a transitional state at present in that it has proved that it is “here to stay” at the college and university level. Nevertheless, intramurals hasn’t really taken hold yet, generally speaking, at the high school level, despite the fact that it has a great deal to offer the large majority of students in what may truly be called recreational (educational?) sport. Also, there are a minority of administrators functioning at the college level who would like to adopt the term “campus recreation” as their official designation, but there is not consensus on whether this is appropriate or whether an effort should be made to encompass all recreational activities on campus within the sphere of what is now typically intramurals and recreational sports only. Everything considered, I believe (1) that—both philosophically and practically—intramurals and recreational sports ought to remain within the sphere of the physical education field; (2) that it is impractical and inadvisable to attempt to subsume all non-curricular activities on campus under one department or division; and (3) that departments and divisions of physical education ought to work for consensus on the idea that intramurals and recreational sports are co-curricular in nature and deserve regular funding as laboratory experience in the same manner that general education course experiences in physical activity education and sport receive their funding for instructional purposes.
10. Guaranteeing Equal Opportunity. Because “life, liberty, and the pursuit of happiness” are guaranteed to all in North American society, as professional educators we should move positively and strongly to see to it that equal opportunity is indeed provided to the greatest possible extent to women, to minority groups, and to special populations (e.g., the handicapped) as they seek to improve the quality of their lives through the finest type of experience in the many activities of our field.
11. The (outmoded) Physical Education Identity. In addition to the development of the allied professions (e.g., school health education) in the second quarter of the twentieth century, we witnessed the advent of a *disciplinary thrust* in the 1960s that was followed by a splintering of many of the various “knowledge components” and subsequent formation of many different academic societies. These developments have undoubtedly weakened the field of physical education (now NASPE within AAHPERD). Thus, it is today more important than ever that we

institute and then hold high a *new* and *revitalized* **developmental physical activity** identity as we continue to promote vigorously the scholarly academies that have been formed within the AAHPERD (and the similar scholarly interest groups [SIGS] within what is now called Physical and Health Education Canada). We should also affirm and delineate even more carefully our relationship with our allied fields.

12. **Applying the Competency Approach.** Whereas the failures and inconsistencies of the established educational process have become increasingly apparent, we will—as a teaching field (with a disciplinary base derived from the discipline of kinesiology)—explore the educational possibilities of the competency approach as it might apply to general education, to professional preparation, and to all aspects of our professional endeavor in public, semipublic, private, and commercial agency endeavors
13. **Managing the Enterprise.** All professional educators in the unique field of developmental physical activity are also required to be managers—but to varying degrees. The “one course in administration or management” approach with no laboratory or internship experience of earlier times is simply not sufficient for the future. There is an urgent need to apply a competency approach in the preparation (as well as in the continuing education) of those who will serve as managers either within educational circles or elsewhere in the society at large.
14. **Ethics and Morality in Developmental Physical Activity Education.** In the course of the development of various disciplines where their subject-matters need to be made available to embryonic professional groups for subsequent “transmission” to the public, practitioners have gradually become conscious of the need for a set of professional ethics—that is, a set of professional obligations that are established as norms for practitioners in good standing to follow. Our field of developmental physical activity education needs both a creed and a detailed code of ethics that is approved and implemented right now as we continue to move ahead in our development. Such a move is important because ethical confusion prevails in North American society. Development of a sound code of ethics, combined with steady improvement in the three essentials of a fine profession (i.e., an extensive period of training, a significant intellectual component that must be mastered before the profession is practiced, and a recognition by society that the trained person can provide a basic, important service to its citizens) would relatively soon place us in a much firmer position to claim that we are indeed members of a fine profession (Zeigler, 1984).

15. Reunifying the Profession's Integral Elements. Because there now appears to be reasonable agreement that what is presently called the field of sport and physical education (within the National Association for Sport and Physical Education) is concerned primarily with developmental physical activity as manifested in human motor performance in sport, exercise, and related expressive movement, we will now work for the reunification of those elements of our field within education that should be uniquely ours within our field's definition.
16. Cross-Cultural Comparison and International Understanding. We have done reasonably well in the area of international relations within the Western world due to the solid efforts of many dedicated people over a considerable period of time, but now we need to redouble our efforts to make cross-cultural comparisons of the field of developmental physical activity while reaching out for international understanding and cooperation in both the so-called Western and Eastern blocs. Much greater understanding on the part of all of the concepts of "communication," "diversity," and "cooperation" is required for the creation of a better life for all in a peaceful world. Our field can contribute significantly toward this long-range objective.
17. Permanency and Change. Inasmuch as the four "principal principles" espoused for physical education and sport by the late Arthur Steinhaus of George Williams College can now be expanded to fourteen (!) as applied to our endeavors as professional educators, we are now able to re-emphasize and enlarge upon significantly that which is timeless in our work, while at the same time accepting the inevitability of certain societal change.
18. Improving the Quality of Life. Since our field is truly unique within education and in society, and since fine living and professional success involve so much more than the important verbal and mathematical skills, we will emphasize strongly that education in developmental physical activity is a lifelong enterprise. Further, we will stress that the quality of life can be improved significantly through the achievement of a higher degree of kinetic awareness and through heightened experiences in sport, exercise, and related expressive movement.
19. Reasserting Our "Will to Win." Although the developments of the past 50 years have undoubtedly created an uneasiness within the field, and have raised doubts on the part of some as to our possession of a "will to win" through the achievement of high status within the education profession, we pledge ourselves to make still greater efforts to become vibrant and stirring through absolute dedication and

commitment in our endeavors as professional educators. Ours is a high calling as we seek to improve the quality of life for all through the finest type of human motor performance in exercise, sport, and related expressive movement.

What Is The Professional Task Ahead?

First, we should truly understand why we as professional educators have chosen this field of developmental physical activity within education. Such understanding is vital as we rededicate ourselves anew to the study and professing of knowledge, competencies, and skills in human motor performance in sport, exercise, and related expressive movement.

Second, as either practitioners or instructors involved in professional preparation, we should search for young people of high quality in all the attributes needed for success in the field, and then help them to develop lifelong commitments so that our profession can achieve its democratically agreed-upon goals. We should also prepare young people to serve in the many alternative careers in exercise, exercise, dance, and recreational play that are becoming increasingly available in our society.

Third, we must place quality as the first priority of our professional endeavors. Our personal involvement and specialization should include a high level of competency and skill under girded by solid knowledge about the profession. *It can certainly be argued that our professional task is as important as any in society.* Thus, the present is no time for indecision, halfhearted commitment, imprecise knowledge, and general unwillingness to stand up and be counted in debate with colleagues within our field and in allied professions and related disciplines, not to mention the general public.

Fourth, the obligation is ours. If we hope to reach our potential, we must sharpen our focus and improve the quality of our professional effort. Only in this way will we be able to guide the modification process that the profession is currently undergoing toward the achievement of our highest professional goals. This is the time—right now—to employ exercise, sport, dance, and play to make our reality more healthful, more pleasant, more vital, and more life-enriching. By “living fully in one’s body,” behavioral science men and women will be adapting and shaping that phase of reality to their own ends.

Fifth, and finally, such improvement will not come easily; it can only come through the efforts of professional people making quality decisions, through the motivation of people to

change their sedentary lifestyles, and through our professional assistance in guiding people as they strive to fulfill such motivation in their movement patterns.

Four Major Processes to Achieve Desired Objectives and Goals.

Without attempting to enumerate specifically where any stumbling blocks might loom in our path, the field of sport and physical activity education should keep in mind the four major processes proposed in mid-twentieth century by March and Simon (1958, pp. 129-131) that could be employed chronologically, as it seeks to realize its desired immediate objectives and long-range goals:

Problem-solving: Basically, what is being proposed here is a problem for the field of developmental physical activity education to solve or resolve. It must move as soon as possible to convince others of the “worthwhileness” of this proposal. Part of the approach includes assurance that the objectives are indeed operational (i.e., that their presence or absence can be tested empirically as the field progresses). In this way, even if sufficient funding were not available—and it well might not be—the various parties who are vital or necessary to the success of the venture would at least have agreed-upon objectives. However, with a professional task of this magnitude, it is quite possible, even probable that such consensus will not be achieved initially. *However, it can be instituted—one step at a time!*

Persuasion: For the sake of argument, then, let us assume that the objectives on the way toward the achievement of long-range aims are not shared by the others whom our field within the education profession needs to convince, people who are either directly or indirectly related to our own field or are in allied professions or related disciplines. On the assumption that the stance of the others is not absolutely fixed or intractable, then this second step of persuasion can (should) be employed on the assumption that at some level our objectives will be shared, and that disagreement over sub-goals can be mediated by reference to larger common goals. (Here our field should keep in mind that influencing specific leaders in each of the various “other” associations and societies with which it is seeking to cooperate can be a most effective technique for bringing about attitude change within the larger membership of our profession everywhere.)

Note: If persuasion works, then the parties Concerned can obviously return to the problem-solving level (#1).

3. *Bargaining*: We will now move along to the third stage of a theoretical plan on the assumption that the second step (persuasion) didn't fully work. This means obviously that there is still disagreement over the operational goals proposed at the problem-solving level (the first stage). Now the profession has a difficult decision to make: does it attempt to strike a bargain, or do we decide that we simply must "go it alone?"

Note: The problem with the first alternative is that bargaining implies compromise, and compromise means that each group involved will have to surrender a portion of its claim, request, or argument. The second alternative may seem more desirable, but following it may also mean eventual failure in achieving the final, most important objective. We can appreciate, of course, that the necessity of proceeding to this stage, and then selecting either of the two alternatives, is obviously much less desirable than settling the matter at either the first or second stages.

4. *Politicking*: The implementation of the fourth stage (or plan of attack) is based on the fact that the proposed action of the first three stages has failed. The participants in the discussion cannot agree in any way about the main issue. It is at this point that the recognized field within the education profession has to somehow expand the number of parties or groups involved in consideration of the proposed project. The goal, of course, is to attempt to include potential allies to improve the chance of achieving the desired final objective. Employing so-called "power politics" is usually tricky, however, and it may indeed backfire upon the group bringing such a maneuver into play. However, this is the way the world (or society) works, and the goal may be well worth the risk or danger involved.

Finally, the recommendations for worldwide improvement of the status of the field of developmental physical activity will not come easily. It can only come (1) through the efforts of professional educators making quality decisions, (2) through the motivation of people to change their sedentary lifestyles, and (3) through dedicated professional assistance in guiding people as they strive to fulfill such motivation in their movement patterns. The mission in the years ahead is for educators of developmental physical activity is to place a special quality—a quality bespeaking excellence and dedication—in all of their professional endeavor.

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Chapter 10

Currently Useful Generalizations for Physical Activity Education (including Athletics)

The words “currently useful generalizations” may sound “anemic” in the description of what physical activity education is all about within education at all levels. However, it does seem realistic and pertinent to include here what we generally accept as “our” responsibility” within the overall educational program. Hence, you will find concise summaries (i.e., “currently useful generalizations”) concerning the management or administration of physical activity education (including athletics).

If the tenor and essence of this material seems reasonable, generally speaking, the credit should go to many of the administrators working in this area whose experience and insight have enabled them to gather and report a significant body of knowledge. Any deficiencies that may seem apparent when you attempt to apply these “generalizations” to specific problems may be caused by this author’s inability to reflect correctly what many leaders have said and written, or by the peculiarities of the particular situation to which you are trying to apply them. The following statements may therefore sound authoritative and definitive; hence, you must challenge them as you strive to apply them subsequently.

Consider the total physical activity education program including both intramural and extramural athletics. You may be able to suggest several additional categories, or to combine or eliminate some of the following areas that are recommended as a point of departure:

Aims and Objectives

Health and Safety Education (related)

Physical Activity Education Classification or Proficiency Tests

The Required Program

Intramural Athletics

Interscholastic or Intercollegiate Athletics

Voluntary Physical Recreation

The Individual or Adaptive Program

Facilities and Equipment

Public Relations

Aims and Objectives

The determination of aims and objectives seems basic. A philosophy of life should coincide with a philosophy of education. Thinking should be logical and consistent, and these beliefs should not conflict too much with practice in physical activity education (including athletics). Professional educators in this area should be operating on the basis of the “currently useful generalizations” for which they stand. If one calls principles “generalizations,” this does not mean that he or she does not believe anything. It does mean that he/she will base actions taken according to what appears to be best at the moment.

(Note: for the remainder of this section to avoid awkwardness, I will use “he” instead of “she”, but I trust the reader will understand that I am not thereby “downgrading” in doing so.)

It is most often practical to work from specific objectives toward general aims. Expediency may cause a physical activity educator to sidetrack some of his beliefs, but this does not mean that he must perforce lose sight of what he believes to be ultimately right. It is difficult for those in the field to agree on one basic philosophic stance to cover everything. Obviously, there will always be at least several schools of thought. Although various beliefs should be expressed in a substantial way, truly definitive philosophies of physical activity education (including athletics) are rare.

Although physical activity education has indeed made a solid effort to achieve a stronger scientific base, science and philosophy still have complementary roles to play in aiding the field to find its proper place in the educational system. Philosophy considers the basic problems of physical activity education (including athletics) in a systematic fashion. Philosophical thinking enables the professional worker to view his field as a whole. He will not see himself merely as an athletic coach, a physical conditioner, an organizer of intramural sports, or an athletic director.

Philosophy helps the professional to fashion a mental image of what his field should be. It is prospective in the sense that it forms a vanguard; it should lead actual practice. A philosophy, of course, must be practical, or it would be worthless. An instrumental

philosophy would necessarily imitate science in part, but only as it serves as a plan for action. *Science describes a field as it exists; philosophy pictures it as it should be.* Philosophy is an excellent complement to science; it reaches and points toward the world of tomorrow.

A philosophy of physical activity education, typically as a part of an over-all educational philosophy, has a relation to the general field of philosophy. A prevalent view is that which holds a philosophy of life basic to a philosophy of education. To the former is assigned the establishment of fundamental beliefs; to the latter, their application to a specific field. A basic philosophy outlining specific aims and objectives could help physical activity education greatly and in many ways. This is true because there are now many serious conflicts dangerously splitting the field within education and “outside” in society at large. Yet all factions might readily agree that it is important for the administrator of physical activity education to strive to form a sound philosophy.

Health and Safety Education (Related))

Physical activity education by its very nature is intimately related to the health and safety education program of an educational institution. Typically there are three aspects to the latter as follows:

Health Services. *Health service today implies determining the student's health status, informing parents of any defects that exist, educating parents and offspring in the prevention of common defects, aiding the teacher to detect symptoms of illness, and helping to correct defects which are remediable.*

It took many years for boards of education to realize that schools must be concerned with more than illiteracy. The new educational era demands that the school take unto itself practically all of the child's problems. Today, if conditions are ideal, the physician, medical specialist, nurse, dentist, psychologist, psychiatrist, nutrition expert, janitor, and teacher all have a part in the over-all job of keeping the child healthy.

Boards of education are increasingly taking the responsibility for health services. There are, however, many civic leaders who favor board of health control in this area. Cooperation between the two boards seems advisable on

many occasions, but such an arrangement usually has its weaknesses. The fact that it is quite difficult for either agency to set policy which encroaches on the other's sphere of operation indicates that the responsibility for the health of the child should not be divided at this level.

"Medical inspection" was the now-archaic term formerly used for the medical examination of today. What is the school's responsibility for health appraisal? What type of medical examination should there be? Who should look after the correction of remediable defects? What is the relation of psychological services to the school health program? Who should maintain the health and accident records? What is the best plan for emergency care?

The medical examination itself serves more functions than is generally realized. In addition to diagnosis of defects and subsequent notification of parents, the school health authorities should strive to secure correction of remediable defects by careful guidance of the children involved. Each child must be helped to develop a scientific attitude toward bodily ailments. Having established the importance of the medical examination, ask your some questions about the actual examination the children receive. Is the parent invited to be present so that the physician can explain the results? Is the teacher present to learn more about the child for future guidance? Is the examination sufficiently complete and detailed? Too often, physicians are so rushed in the performance of their duties that the child receives only a more-or less perfunctory check-up.

It cannot be argued that a carefully maintained health record is superfluous in the development of a child. To be sure, limited budgets may restrict the adequacy of any such record. On the other hand, it is extremely important that the child receive the services of various educational experts. To get a complete picture of the child, youth, or young adult many things must be known about his environment, disease record, scholastic ability, social adjustment, and health practices. Health services should be involved with the appraisal, correction, and protection of children and youth throughout their years in the educational system.

Health Instruction. Health instruction is the second of three subdivisions of

health and safety education. There are many questions to be answered here. Should health instruction classes be scheduled separately? What should a course in health include? What about the introduction of controversial subjects such as sex education? What should be the role of the physical educator in the field of safety education? Should driver education be included? Who should teach health-the physical educator, the health education specialist, a physician, or the science teacher? What attention should be given to mental health? Is a health coordinator necessary in a school?

The health instruction class has been a perennial problem. Facts about health have become a considerable part of the knowledge of how to live. Most important, of course, is that health education should be an influence in favor of "clean living." Although people know that regular medical checkups are advisable, they usually maintain their bodies in much poorer condition than they do their cars. Most people have their cars' oil changed regularly; yet, they insist upon waiting for pain before going to the physician.

Down through the years, health instruction has generally been taught somewhat poorly. Just as in the case of earlier "physical training," parents realized that health courses were, in many instances, next to useless. Even today they must still be convinced that most physical activity education teachers are anxious to incorporate the modern problem-solving approach into the teaching of health. Here is one area where the case method of instruction might be employed to advantage. Health instruction is more than just the teaching of principles and facts of healthful living; it is more than merely drawing the various systems of the body on the blackboard and explaining them superficially. Health education should have as its goal the integration of this book-knowledge with actual living achievement. This is no mean task-to motivate children and youth to use the facts to help them live at their best in order to be able subsequently to serve most.

Healthful School Living. Healthful school living itself can be subdivided into three categories: the conditions of the school environment, the conditions of the classroom experience, and the conditions of school organization. With so much school construction in all stages of development, the school building itself de-

mands serious consideration. The taxpayer and parent must be shown that the demands of health and those of architectural beauty do not inevitably clash. And if they do, the students themselves should have first priority. The school plant must be both hygienic and beautiful if the student is to have the best educational opportunities. Although plans should be made for schools to be close to the geographical center of population, due thought should also be given to adequate size of building and surrounding area as well as to hygienic environment and the student's safety.

Conditions of the classroom experience are important, also. And what about the problem of discipline? Should the teacher dominate the students by sheer will power, or should the children be helped to develop their own standards of behavior? The end of all discipline would seem to be intelligent self-direction. Should such factors as undue fatigue, success and failure, noise and excitement, "sedentariness", the hygiene of reading, and individual differences be considered?

The actual conditions of school organization play an important role in healthful school living. Is there a proper balance in the school among work, play, rest, and the taking of nourishment? For example, do we realize the educational potentialities of the school lunch by considering the adequacy of the cafeteria, time allowed for eating, economics of the project, student participation in conduct rules, and health supervision of the lunchroom employees?

Is the course curriculum properly divided, keeping in mind that the students are more efficient mentally in the morning? What supervision is there over the health of the individual teacher? Should the general tone of the child's day be "hurry"? Modern society is so rushed that a conscious effort should be made to slow down the daily tempo of the school program.

Physical (Activity) Education Classification (or Proficiency Tests)

After the examining physician has informed the physical activity education teacher if the child is healthy, almost healthy, in need of adaptive work, or fit for only passive exercise, the teacher should test and classify the normal individual according to the objectives of the

school's program. Testing and measuring are necessary in order to prove to administrators, supervisors, students, and the public that many students are physically and recreationally "illiterate." These tests provide classifications for the following purposes:

1. To serve their individual needs.
2. To promote fair competition between individuals and groups.
3. To facilitate instruction.
4. To assemble individuals of like interests as well as of like abilities.
5. To insure continuity in the program from year to year.

A battery of physical activity education classification tests should include items that the department considers that most students should be able to pass within the time allotted by the school to physical activity education requirements. Every effort should be made to hold the tests used to the desirable standards of validity, reliability, objectivity, simplicity, standardization of procedure, duplicate forms, and "worthwhile ness". Certain test items are often considered to be of greater importance to the development of the individual than others. If the student fails any part or all of the battery, he or she might be required to select activity in the order that the department feels is best for him. For example, if a young man failed tests in swimming, body mechanics, motor fitness, leisure skills, and self-defense, he might be required to correct these deficiencies in the order that the department of physical activity education deems best. A similar battery of tests with differing emphases should be constructed for girls and women with priorities determined according to the department's stated philosophy. It is recommended that this philosophy should reflect the thinking of the best leadership in the field, educational administration, the staff of the physical activity education department, the parents, and the students themselves.

It might be wise to permit the incoming student to begin with some form of physical recreational activity, so that he will develop good attitudes concerning the continuing value of this type of activity. It is suggested that the activity he chooses coincide with some deficiency demonstrated by the classification tests.

The department should consider classification and proficiency tests in the following categories:

1. Cardio-vascular efficiency.
2. Age-height-weight.
3. Motor fitness.

4. Body mechanics.
5. Self-defense
6. Aquatics & life saving
7. Dance
8. Skills and appreciations.
9. Health and sports knowledge.

Obviously, the work of the administrator/manager of physical activity education has only begun when tests have been selected and administered. When the tests have been carefully scored, rated, and appraised, the program needs of all the students can be evaluated. Testing can also aid in measuring the progress of the students and in grading.

The Required Program

The conditioning program. If the student has not met the standards of the cardio-vascular and motor fitness tests, it is necessary to raise the general level of condition. Forcing an individual to follow a long, conditioning program, including such exercises as calisthenics, pulley-weight manipulation, rope climbing, and running, may frighten him away from physical activity education for many years to come. On the other hand, allowing the student to engage in any sport he desires may result in a continuation of the ineffectiveness displayed in the classification tests. It would seem logical to follow the middle road by selecting a combination of activities from each of these categories. The emphasis should be placed on motivating the student to participate with interest in all the phases of a complete physical activity education program based on sound health and safety education principles.

The student's needs may be met best through the following activities:

1. General body-conditioning: through exercises, weight training, jogging, and swimming, and a course in body mechanics (if needed).
2. Aquatic activities stressing the development of an all-round ability in the water, including distance swimming, life-saving, water safety, stunts and skills, and water wrestling.
3. Tumbling and stunts.
4. Wrestling and self-defense instruction.
5. Sports participation of an individual, dual, and team nature stressing the acquisition of individual skills.

A conditioning program for a definite period of, say, six to twelve weeks might include activity in at least three phases of the above.

The sports instructional program. A student showing a fair level of conditioning in the cardio-vascular and motor fitness tests might be referred immediately

to sports instruction, but only for, perhaps, the first six weeks of the school year. With excellent instruction, interest can be aroused. In subsequent units, sports instruction can be coordinated with the other areas of instruction in which the student may have been shown to be deficient.

In the sports instructional program it is wise to schedule a yearly plan for all the various individual, dual, and team sports to be offered. A unit in a sports activity should be a planned sequence of learning and should take from twelve to thirty lessons for completion, depending on the difficulty of the activity. In planning a teaching unit, consideration should be given to (1) objectives, (2) learning experiences, (3) subject matter, (4) instructional methods, (5) a list of equipment and facilities needed, and (6) adequate means of evaluation.

The elective program. The elective program is actually a part of the physical activity education requirement. In this way it differs from the voluntary physical recreation program. “Elective” means that a student who has met all the standards set for the required program is permitted at some stage of the academic year (or perhaps for his total course) to select from suggested activities a physical activity education plan to suit best his needs and interests. Credit should be given for this activity, and definite instruction, supervision, and guidance should be offered if it is to be considered a regular part of the course of study. If possible, the student should meet with an adviser to help determine the objectives of his program.

Note: A department should give consideration to the question of a student maintaining proficiency in certain phases of the entire required program over the years (e.g., maintaining a minimum level of cardiovascular conditioning).

Intramural Athletics/Extramural Competition

A fine intramural athletics program is most important in the achievement of a balanced overall program in physical activity education. Intramural athletics has improved significantly at the college and university level over the years. However, at the high school level the surface has barely been scratched. More help is needed in this area to fulfill the educational responsibility adequately. If the average student has a sound experience in competitive sports, he is likely to have a favorable “image” of physical activity education.

High school boys and girls are the “public of tomorrow” that will decide whether physical activity education is worthy of financial backing at all levels of the educational system.

Accepting as a premise the fact that competitive athletics is a desirable part of the total program, the intramural program provides recreational opportunity for leisure as well as another chance for the student to develop social contacts and group loyalties. As a result, the student should develop an appreciation of, and a lasting interest in, physical recreation. Healthful exercise and organic development must be considered as specific objectives.

Note: Program administrators should keep in mind that “extramural athletic competition” may be desirable on selected occasions within the aegis of the Intramural Program. This would be separate and distinct from the varsity program.

Interscholastic or Intercollegiate Athletics

Interscholastic and intercollegiate athletics, along with intramural athletics, are integral to the total program. Under ideal conditions (*i.e., if all students have the opportunity to take part in intramural sport*), qualified athletes should have the opportunity for such fine educational experiences. The chairperson or head of the department should be responsible for the program that should be financed by institutional funds. It is recommended that all gate receipts be placed into the general school or college fund.

Unfortunately, there have been many problems in this aspect of the program to harass the administrator/manager. What is the present status of the inter-school program? Are more stringent controls needed? What should be the principal's or dean's relationship to athletics? Are the health and safety of the participants being fully considered? Is insurance coverage adequate for any emergency? How should athletics be financed? What about the use of radio and television in athletics? What purpose do tournaments serve? Should a student be declared ineligible for competition because of poor grades in scholastic work? Should similar athletic competition be encouraged for girls and young women? Should any interschool competition be encouraged at the elementary and junior high levels? At the university level, what about professionalism, the level of gambling, and the role of alumni? How should the overall program be evaluated? These are but a few of the questions that must be answered.

Because participation in athletics is entirely on an elective basis, it is actually a part of

the program of voluntary recreation. Class credit in physical activity education should be given for team participation, however, but this should not take the place of the existing requirement. Team participation should never take the place of body mechanics instruction, self-defense instruction, aquatics, etc., unless duplication is involved (e.g., a member of the swimming team should not be required to take basic aquatics training).

A student who falls below the normally acceptable academic standards of the institution might be asked to discontinue athletics just as he might be asked to discontinue other “extracurricular” activities. Each student’s case should be considered individually.

Organized practice should be held only during the season in which the sport is played. However, for reasons of expediency and because football is a “unique phenomenon,” spring practices in that sport may be held on the college/university level. However, they should be limited to a maximum of twenty sessions.

Coaches should be regular members of the school, college, or university faculty, with salaries and tenure similar to those of other teachers. Because of their ability as teachers in the sports they coach, the coach in higher education should be involved as an instructor for these sports in the major program of the physical activity education department.

Voluntary Physical Recreation

This is the area in which the department can make a most lasting contribution. “Recreation assists man to become an artist in living.” Physical recreation is that facet of the total recreational offering that relates primarily to the department of physical activity education and is so popular with children and young people. Physical activity educators have a responsibility to encourage students to develop healthy attitudes toward other areas of recreation-social recreational interests communicative recreational interests, aesthetic and creative recreational interests, and “learning” recreational interests. Often the “motor moron” is ridiculed, although he may be the class “brain” and an accomplished musician to boot. However, this individual is no more to be ridiculed than the proficient athlete who may be tongue-tied or confused when he is addressing a group. Both of these types are “more to be pitied than censured.” Young people such as those described have both been exploited to a degree by either over-zealous, protective parents or thoughtless coaches. If “intelligent self-direction” is the aim of education, how truly uncultured both these young people are!

Note: This judgment may seem a bit harsh, and it is possible that young people may not be happy at first exploring other facets of the recreational kaleidoscope. They can be helped to widen their activities, however, by example as well as by precept. When the athlete sees the coach enjoying himself in another sport or attending an art exhibit or a concert, he is likely to follow suit. However, teachers are often so busy providing recreational opportunities for others that they don't take time to enjoy recreation themselves.

How should recreation education (i.e., preparation for future leisure involvement) be interpreted? Is recreation entertainment or part of the educational curriculum? What type of planning is needed to adapt school facilities for recreational purposes?

The Individual or Adaptive Program (Special Exercise Prescription)

This phase of physical activity education is perhaps the most neglected. There is a definite need for this type of remedial work, although those who “control the purse strings” and/or administrators often do not feel it is important enough to merit a sufficient appropriation. This activity was once called medical gymnastics, and subsequently corrective exercise. The latter was shortened to correctives. This specialized area of physical activity education may well be called the individual program, the adapted program, adaptive physical education, or special physical education.

Earlier studies show a very low percentage of normal posture among students. A very large percentage have rounding of the shoulders, while more than half of them have increased antero-posterior spinal curvature. There is an ongoing need for body mechanics instruction and corrective exercise. If physical activity educators do not help this situation in the formative years, the situation becomes almost hopeless toward the end of the high school experience. Obviously, this task is a matter that should be handled in a cooperative manner by physicians and physical activity educators.

Directors' ideas of health and correction are frequently very limited. Nevertheless, every administrator should recognize definitely what movements, techniques, and skills in their departments may have deleterious effects. They should remember that upwards of 75 percent of their students have faults in posture and consequently are using “bodily machines” that are out of correct alignment. The result is slow injury to joints, ligaments,

and muscles. Hence, a basic need arises for fundamental corrective positions for all activities.

Even the posture of athletes is bad. Coaches and teachers should explain to athletes that their performance can be improved through normal joint alignment. This is, of course, most important at the elementary school level, where such rapid growth and “excessive discrepancies” in structural relationships occur. It should also be stressed that in addition to the possible benefits in health and physical efficiency, one’s appearance will also be improved through normal joint alignment. From what has been said, it should be evident that the field of physical activity education must either do something about body mechanics and adaptive work or inform educational administrators and the public that it cannot do anything, or hasn’t been allowed, or hasn’t the facilities, or isn’t interested in this phase of the work.

Facilities and Equipment

The question of adequate facilities and equipment for physical activity education is often a vexing one. Recommendations made in the past were often overlooked or modified to the point where the resultant facilities are not adequate for the task. Physical activity educators do not know all the answers about facilities and equipment. They could not possibly understand all of the engineering and architectural problems involved. They do understand, however, the problems they are likely to encounter after the gymnasium or the pool has been in use for some time. The task seems to be one of developing ways of forwarding such information to the attention of the architects involved in the planning.

Communities face almost insuperable odds in their attempts to finance education. This means that physical activity educators should be careful to avoid demands for unreasonable size in new gymnasias, locker rooms, and other facilities. With the tremendous growth in the school population, however, the needs cannot be underestimated, as these essential parts of a school building are going to be in use for a long time. Careful study and close coordination are necessary to insure that the public’s money is spent to best advantage. When communities are short of classroom space, swimming pools that are going to be called “lakes” or gymnasias the size of airplane hangars are out of the question. Economy and adequacy are two words that may cause conflict unless the needs of physical activity education (including athletics) are made known in such a way that all concerned will appreciate the problems.

The question of combining an auditorium and a gymnasium is a perplexing issue. "Gym-toria" are certainly better than nothing, but in the final analysis they are not completely practical. Why the physical activity education program, on the one hand, or that generally carried on in the auditorium on the other, should suffer from interruption is a question that is difficult to answer. Supplying both facilities costs a great deal of money, but formal education should not have to get along with inadequate facilities. If physical activity educators work constantly to make their programs truly worthwhile, and sound public relations are carried out, the public is given a better idea of what the field is trying to accomplish. Under such circumstances, the money necessary to do the job should be forthcoming sooner or later.

Greater care seems to be needed in purchase and care of equipment. Money is easily wasted in poor planning and improper care of equipment. Equipment should be purchased locally to the greatest extent possible with the business being shared among the sporting goods stores in the locality. Asking for the submission of "tenders" is time-consuming, but such an effort to standardize equipment purchasing is highly desirable. A program should use quality equipment; yet, dealers should not be asked to forego a fair mark-up when they solicit school business. Professional physical activity educators should not expect "hand-outs" or prejudicial treatment simply because they control large equipment purchases.

A good equipment man is invaluable to a high school, college, or university. Careful storage of equipment is nothing more than common sense and good business. Proper procedures for the control and issuance of expensive equipment are highly desirable.

Public Relations

If this is an era of "new conservatism" because of the overall economic situation, physical activity educators must redouble their efforts to improve relations with the public. People are influenced more by actions than by what a group says it is trying to accomplish. Physical activity educators must be able to prove that children and young people are being helped to lead more effective lives through their participation in physical activity education. Although equipment and facilities in this area are at least as costly as those for any other subject area, the public will not complain if it is given full value for its tax dollar.

Although teachers and coaches are busy with their many duties, they should take the time to concern themselves with public relations. Very few people are aware of the aims of

modern physical activity education. Physical activity educators (including coaches) still face “aristocratic irresponsibility” on the part of traditionalists who would relegate them to the “frill” category. The public should know how much money is spent on intramural athletics for the many, as opposed to how much goes for interschool and/or intercollegiate athletics for the few. At the same time, the gate receipts of major sports should not be slighted. This money is a great help and is often used to finance intramural programs.

Continuous, reliable, responsible public relations will develop an informed public that will not mutter about “fads” and “frills.” The administrator/manager of the physical activity education program should know what is news in his area and then make certain that it is presented to the various media in an interesting manner. Sports writers are allies in this venture; their influence is very great. The coach must be willing to devote some of his time to public speaking and must be adequately prepared when he speaks. A few basic talks about the various phases of the overall physical activity education program, including athletics, can be made to stretch a long way, but they must be developed with an eye to presenting the content of the message in the most entertaining manner.

Exhibitions and demonstrations of physical prowess and skill have been used often as public relations devices. Generally, these techniques are excellent, but they can be artificial and quite formal. To some, children must move like robots to show parents and the public that something is being accomplished in physical education periods. When this type of presentation takes place even some physical activity educators lose their sense of perspective. Rather than giving such stylized demonstrations, they might well present the actual teaching of the techniques that lead to proficient performance. This is most interesting to parents, since it informs them of what happens in daily classes. Despite the various devices that are employed to further public relations, perhaps the best means of satisfying parents is to show them that their children are receiving as much individual attention as possible, and that they are progressing. A satisfied, happy student is the best “broadcasting station” that has yet been encountered.

Professional Preparation of the Physical Activity Educator/Coach

This topic, of course, is the primary task of the university teacher, but elementary and secondary schoolteachers and administrators are experiencing the results of the product that is being produced by the professional courses at the college or university. When deciding upon course changes, university professional educators may take a narrow

approach. It is necessary to study (1) the past development, (2) the actual job situation teachers are going to face, and (3) the society in which teachers will live in order to get the realistic picture necessary to the development of sound curricula.

What is a physical activity educator? In undergraduate and graduate work there has appeared to be some confusion. In many facets of professional preparation, however, physical activity education is setting a desirable pattern for teachers in other subjects to follow. Many areas still need attention, however. First, the status of the major student in physical activity education/kinesiology must be raised in the minds of the public and other teachers. By and large, physical activity education majors will need a broader educational background. This deficiency shows up in many ways. This problem has developed partially because there is too much knowledge and skill to be mastered within four undergraduate years. Second, ways must be discovered to bring the people involved in various specialties within the field into a closer relationship. "A house divided against itself cannot stand." All professionals can help this situation by working to promote greater unity within the profession. A third problem is that of "passing courses" just to graduate. The traditional subject-matter approach to learning has sometimes stifled initiative. The professional student takes a set number of courses and goes to college for a required number of years. Upon graduation, the "teacher" or "program administrator" is presumably sufficiently educated and competent to engage in his profession. However, a "competency approach" would help to eliminate the ineffectual, repetitive teaching that many standard professional courses have been charged with offering. It is important to develop a more effective way to measure teaching/managing ability as determined by specific competencies. These competencies should be developed through selected experiences with subject matters as resource areas.

Because of the complexity of the total field, many relationships within the field are unclear. What is the relationship between physical activity education and school recreation? Must physical activity education leave adaptive physical education to the field of physical therapy outside of the educational environment? Where does school health and safety education fit in? Health education is too important to leave in the hands of the busy physical activity educator/coach along with numerous administrative responsibilities. Should there be recreation specialists in the school systems to supervise all the so-called extra-curricular activities? Where do athletics belong anyhow? Why should the department of physical activity education below university level make decisions about athletic matters when the entire school is concerned? What about the use of coaches who aren't qualified physical activity

educators? Can one person meet all of the foregoing responsibilities and many more within the school, college, and university, or should there be continuing efforts to promote even further specialization?

Many people in the public seem to believe that anyone with a good personality, a typical educational background, and some excellent sports skill can teach physical activity education. There is no real need for him or her to study in the areas of anatomy, physiology, kinesiology, physiology of exercise, psychology, tests and measurements, and adaptive exercise. The teacher/coach should simply keep them busy, manage affairs of various kinds, have some forward-looking ideas, and develop an overall first-class program. Physical activity educators simply must decide if such a casual, slipshod approach will yield the increased status many seem to want.

Lastly, there needs to be a fuller understanding of “democratic administration.” What departmental decisions should be shared? Should a department head go along with decisions of the total staff? Can administrators superimpose their will upon others and achieve optimum results? Staff members who have been allowed to grow and develop in an atmosphere where democratic spirit prevails have an esprit de corps that students will find contagious. People are great imitators, and physical activity education graduates tend to follow the prevailing pattern of their undergraduate institutions.

Relationship to the Teaching and Recreation Professions

Most people feel unable to devote sufficient time to carrying out their responsibilities in the many professional organizations whose functions often appear to overlap. Many teachers have failed to fulfill their obligations here, thus making the burden heavier on those who are more conscientious. Professionals in the field of physical activity education (including athletics) must take care not to forget their fundamental responsibility to the teaching profession as a whole. Allegiance is owed to the National Education Association, as well as to The Society for Health and Physical Education (SHAPE), the former American Association for Health, Physical Education, Recreation, and Dance. To promote the goals of general education, as well as to secure higher status for physical activity education, a much greater effort should be made in this area of professional service.

What about the relationship between physical activity education and the recreation profession? Cooperation among the various areas of recreation, parks, physical activity

education, and athletics is highly desirable. The strength that can be gained from unity is enormous. Yet, often these groups appear to be “fighting for the use of the same bodies.” The physical activity educator should not be competing with the recreation profession but there will be overlap in the area of s-called physical recreation.

If there are sharp differences between the position of physical activity educator and that of recreation superintendent, a solid effort to determine a working relationship can be mutually beneficial. And what about the concept of the community school? This and many other questions wait to be answered through cooperative effort. The following analogy may help to clarify the entire problem. Both professionals are playing on the same team! The physical activity educator takes his turn as the pitcher quite early in the game, but not before the recreation director “pitches” to the preschool child. Sometimes the physical activity educator is batted out of the box very soon. In many elementary schools he never gets beyond the warm-up stage. Under normal circumstances, the recreation director—to continue with baseball jargon—must pitch from the fourth inning on in this game that includes each “player’s entire life.” Neither physical activity educator nor recreation director can forget that there are eight representatives of other fields on this ball club—adult education, commercial recreation, private agencies, and others. Look to them for support and guidance. The status of the two professions, the physical activity educator as a professional educator with management responsibilities, and the recreation director as a professional person who manages also, will grow as the worth of the overall program increases.

General Administration

General administration is a sketchy area, a catchall for problems that do not fit logically into any of the other subdivisions in this selection. Administration or management of any educational program is the responsibility of the personnel involved in conducting the program. In the larger community of persons, there will be people who are interested in, provide support for, and ultimately approve or disapprove of the program itself. Depending on how the task of an administrator is conceived, it can be simple or complex. If an administrator or manager is “the boss,” matters will be quickly expedited. However, there may be a significant staff turn—over. On the other hand, if staff members are regarded as co-workers, much time may be consumed in discussing this or that phase of the program. However, in the latter situation the staff will be happier and may thus do a better job. On balance, there appears to be a logical middle path between dictatorship and anarchy that

will in the final analysis result in optimum staff growth.

Evaluation

Many respected educators still say that there “is so little for the mind” in modern education, because they believe that misguided Deweyites hold the fort. Careful scrutiny of school programs might give the opposite impression: “There is ‘far less for the body’ in schools, colleges, and universities. Every year classification and proficiency tests indicate that students generally are woefully weak, misshapen, and uncoordinated. Evaluation is that aspect of the “subject matter” physical activity education where many professionals falter. What is there to measure? If measurements were taken, whom would it influence? Only in relatively few schools are physical activity education grades figured in with “academic” averages.

Is physical activity education an art, a social science, or a pure science? At present, it doesn’t fit neatly into any category. The field was once one of the liberal arts, but in the Middle Ages it was torn from this lofty perch. Physical activity education appears to have deep roots in all three of the above areas depending on the angle from which it is viewed. One group stresses that it belongs to the humanities, because the aim there is to help young people achieve certain attitudes and appreciations that will enable them to lead richer, fuller lives.

A second faction will say that physical activity education has a great role to play in the social sciences—that is, students are helped to acquire desirable personality traits through participation in various types of physical education activities. There is, certainly, a concern with society as a group of interrelated, interdependent people, but it is doubtful whether it is wise to be affiliated with the humanities in the sense that the field would serve chiefly as a discipline and as an instrument of factual knowledge only.

Those who emphasize the scientific aspects of the program largely are anxious to gather as much systematized knowledge as possible through all possible avenues and types of research. Along with this, of course, there must be continual borrowing from mathematics and the physical sciences as well as psychology. The present trend seems to be to make progress through statistics (i.e., proving what is right through a coefficient of correlation). Certainly there must be borrowing from everywhere possible in order to get the best possible answers...

Immediate concern about a higher place for physical activity education in the curriculum hierarchy may help, but the aim should be to raise the physical fitness standards of all students—and thereby ultimately that of all citizens. Education “through the physical” is the correct slogan (and goal) so long as rugged, healthy bodies for boys, girls, men, and women are the end result. The development of physical attributes belongs uniquely to the field of physical activity education. This should never be forgotten!

Chapter 11

Bringing the Knowledge Components of Physical Activity Education (including Sport) to the Practicing Physical Activity Educator

The professional practitioner in sport and physical education, as well as the related research scientist and scholar, have been gradually overwhelmed by periodical literature, monographs, books, and similar materials. This knowledge and information is typically interesting, and much of it would undoubtedly be valuable to us if it were readily available. Such “inundation” with printed pages prevails also in almost all of our allied professions (e.g., recreation) and related disciplines (e.g., exercise science, motor learning and control)

Further, because of a variety of rules, regulations, and stipulations, we are usually not made aware of many substantive research reports that should be made part of our own retrieval systems in the various sub-disciplinary and sub-professional areas of scholarly investigation (see Definitions of Terms below). Still further, and this is basic if we don’t decide to do something about this untenable situation, much of the material steadily becoming available is unintelligible to the general public on whose behalf we are carrying out our professional endeavors.

To make matters worse, because of provinciality and communication barriers, we are typically missing out also on important findings published originally in other languages such as German, Russian, Japanese, and Finnish, to mention several tongues in which scholarly work is reported regularly. The assumptions seem to prevail implicitly that such knowledge will somehow be made available in English. It is true that bibliographies of scholarly publications in several languages are occasionally made available. Further, print-outs of bibliographies on specific concepts or “uniterms” can be purchased commercially. However, a bibliography is just that—a bibliography. Such a listing is typically not annotated to offer any specific information about the topic concerned.

Still further—and this is really the most important point in this article—we simply don’t know where we stand as a field within the profession of education in regard to an undergirding body of knowledge! Such a body of knowledge is vital to both the successful practice of, and the accompanying recognition of, any profession. Nowhere do we have an

inventory of scientific findings arranged as ordered principles or generalizations to help us in our work as professional practitioners—be it as teacher, coach, scholar, research, consultant, or administrator. This deficiency can—and indeed must—be rectified.

At the first possible moment, an inventoried, ordered, data base of knowledge about developmental physical activity in sport, exercise, and related expressive activities should be made readily available online to our members at cost and to non-members on a cost-plus basis as a professional service. Such knowledge could form the basis also—theory, intellectual underpinning, evidence—for an evolving professional practitioner's handbook that would very soon become an essential component of every qualified professional person's practice in the field of physical activity education.

The problem, therefore, is twofold. First, we will have to convince the established profession to implement such a development through the establishment of a systems theory approach that would gradually but steadily result in our unique field's tenable theory and research findings being made accessible to our professional practitioners. Second, we have to develop and implement a strategic marketing plan to see to it that the goal of a well-informed profession is achieved. To make matters difficult, our field (along with many others, of course) does not yet appreciate the need for the implementation of a 'total system' concept with regard to its intellectual base. Nevertheless, there are many urgent reasons why the field of physical activity education should be encouraged take a holistic view if we hope to merit increased public support in the future. Such an approach would require the concerned discipline and related profession to concern itself with the necessary components of a viable system—with input, thruput, output, and subsequent user reaction for evaluative and corrective purposes.

Definition of Terms

Some of the terms employed in this presentation will be defined because they are presently being used ambiguously. Also, certain terms described below in a (presumably logical order) are given a specific meaning that needs clarification:

sport and physical education—the term adopted to describe the profession by the National Association for Sport and Physical Education (NASPE), the Association for Research, Administration, Professional Councils and Societies (ARAPCS), and the Research Consortium, all functioning with the American Alliance for

Health, Physical Education, Recreation, and Dance (AAHPERD).

developmental physical activity in sport, exercise, and related physical activity—a term recommended for what might be called the disciplinary aspect of physical activity education.

sub-disciplinary aspects—those aspects of developmental physical activity (as defined above) that make up the essential sub-disciplinary components of the body of knowledge upon which professional practice in physical activity education is based (e.g., the functional effects of physical activity, with physiology as one related discipline).

sub-professional aspects—those aspects of developmental physical activity that make up the essential sub-professional components of the body of knowledge upon which professional practice in physical activity education is based (e.g., measurement and evaluation, management).

allied professions—a field or profession that is closely related to the field of physical activity education (e.g., health education, recreation).

related discipline—a field of scholarly endeavor or branch of learning, the findings from which are employed by professionals in physical activity education (e.g., physiology, psychology, history).

taxonomy—a classification into categories based on natural relationships.

inventory—a listing, accounting, or catalogue of ideas, facts, or things.

ordered principles/generalizations—a series of verified statements or findings in a 1-2-3-4 arrangement.

systems approach—a plan designed for the management of an operation or organization that involves the determination of exactly what is to be accomplished and how such achievement of objectives may be executed successfully. (See systems theory below.)

systems theory—a theoretical analysis of organizational activity based on the necessity of including the basic elements of input-thruput-output into any modeling of functional accomplishment; consideration is given also to necessary adaptation so that societal support (i.e., demands and resources) will continue indefinitely. Thus, when applied, we might correctly call the result a systems theory approach.

Past Development and Present Status

Before discussing the make-up of an ordered inventory of scientific findings, as well as the plan for a systems theory approach that could provide an applied body of knowledge efficiently for the field and/or profession, it is necessary to put 20th-century development in the field in perspective. Such an investigation had originally been prepared for The American Academy of Physical Education (Zeigler, 1979, 9-16). In this historical analysis the development of three categories or subdivisions of the overall field was reported as follows: (1) the potential body-of-knowledge as characterized by its sub-disciplinary areas; (2) the concurrent sub-professional components pf the developing field (such as exist in all subject-matter fields to a greater or lesser extent); and (3) what may be called the potential allied fields and professions (such as may exist for other emerging fields of study also).

Originally the sub-disciplinary areas identified included the physiological aspects, the historical and philosophical aspects, the psychological aspects, the biomechanical aspects, the sociological aspects, and “other” disciplinary aspects (at that point not determined). The so-called concurrent sub-professional components were determined to be administration, supervision, curriculum, methods of instruction, comparative and international relations, measurement and evaluation, etc. The potential related professions were classified as (1) competitive athletics, (2) health education, (3) dance (education), (4) recreation, (5) adapted exercise (therapy), and (6) safety education.

The development of these three categories or subdivisions of the field were then traced for the following periods of time: (1) 1900-1930, (2) 1930-1960, (3) 1960-1970, and (4) 1970-1980. The conclusions reached for the most recent era at that point (i.e., 1970-1980) indicated (1) that there has been a strong disciplinary thrust in the 1960s that had tended to swing the profession’s research and scholarly efforts away from the consideration of the many problems faced daily by the practicing professional (e.g., measurement & evaluation, curriculum and instructional methodology, and administration & supervision); (2) that

starting with the 1970s and thereafter the sub-disciplines that began to move significantly away from physical activity education continued their movement toward the respective mother disciplines (e.g., psychology, sociology, philosophy); (3) that the six (presumably) allied professions often consolidated their positions outside the many physical (activity) education departments and similar educational units in colleges and universities; and (4) that there has been little change during the 1970s in the so-called concurrent, sub-professional components as delineated above (i.e., people specifically interested in these aspects of the profession who maintained a firm relationship with the established profession).

Tracing the history of the developing field in this way during the 20th century permitted the investigator to develop insight into what might be recommended as the most appropriate (best?) curricular taxonomy for professional preparation to be adopted for the 1980s and thereafter—or at least until changing social conditions warranted further reappraisal. In developing such a proposal, the recommendations of earlier national conferences on professional preparation held in North America were reviewed. More specifically, a careful analysis was made of the recommendations for physical education emanating from the 1967 Graduate Study Conference sponsored by the AAHPERD. Finally, this developing matrix was correlated with the thought of the late Laura J. Huelster (Professor-Emerita, University of Illinois, Urbana-Champaign), who had played one of the two leading roles in the 1967 graduate study conference mentioned above and also in approval of the taxonomy proposed in this essay.

An examination of the outline of the proposed taxonomy, upon which the recommended inventory (Table 1) might be based, will reveal that there is a balanced approach in regard to the emphasis placed on the sub-disciplinary aspects and the sub-professional aspects of the profession's widely dispersed, under girding body of knowledge (Zeigler, 1995, 2002). By this is meant that full status is accorded to the sub professional aspects on the assumption that appropriate research methodology and accompanying techniques will be developed and regularly employed to provide the profession with its necessary theory and ordered principles in these sub-professional aspects also (i.e., curriculum, pedagogy, measurement & evaluation, management). The position being taken is that the present rift in the field, as identified in the 1979 study (Zeigler) must somehow be narrowed considerably, and eventually eliminated in the future. The development of a workable taxonomy (as proposed in Table 1 below) that could be integrated with an evolving inventory through the implementation of

a systems theory approach could accomplish a great deal toward closing the present gap.

Building on the 1979 historical analysis, it will be noted in Table 1 below (see left hand column) that a new classification of the proposed areas of scholarly study and research in developmental physical activity has been proposed—new in the sense that nomenclature unique to the field of sport and physical education is employed. By this is meant that the names selected for the eight areas do not use the terms that are currently part of the names of, or the actual names of, other recognized disciplines (e.g., functional effects of physical activity instead of exercise physiology, the latter name usually being identified with the discipline of physiology).

In recommending this taxonomy for adoption by the established profession, therefore, the strong recommendation is that we in this profession should develop and then strongly promote our own unique disciplinary effort. Of course, at the same time the profession should work cooperatively with what are here being called the related disciplines and the allied professions. The rationale for recommending a unique approach for us is simple and straightforward: if people in sport and physical education always speak of sociology of sport, exercise physiology, psychology of sport, etc., it will just be a matter of time before our physical education-trained scholars will have—in a disoriented, splintered fashion—given our field's disciplinary thrust away to other disciplines without their having earned it (so to speak)! sound knowledge about, and the promotion of excellent techniques for employing, developmental physical activity through the media of sport, exercise, and related expressive activities throughout the lives of all people in our North American society.

Of course, some argue that the study of human developmental physical activity as described here is really not a discipline, or that at best it is a hybrid discipline with the basic elements or components basically belonging to the related disciplines (as defined above). It can be argued that permitting continued movement in this latter direction—which we may call the “that’s us everywhere else” approach—might not be all that bad. However, I believe that such a development will soon cause in a “debilitating fractionizing” that will very soon result in the (what we think is a) developing field within education being regarded generally as a somewhat useful trade in society. Here the argument is that the ultimate goal of our field should be full-fledged status to be promoted enthusiastically by the education profession. This claim can be made safely because all members of our field truly believe that their efforts can result in enriched living and wellbeing for all people on earth. We

believe that our best efforts can improve the quality of life for all through the medium of developmental physical activity (purposeful human motor performance, if you will) in sport, exercise, and related physical activities.

This objective for the field of physical activity education can be carried out best with the help of—and hopefully not on the coattails of—the allied professions and the related disciplines. Further, and this could well be crucial, if we in this field must wait for others in the related disciplines and allied professions to do this for us on a piecemeal basis, such development and possible accompanying recognition of the importance of developmental physical activity within the lifestyle of the “evolving amphibian or human animal from womb to tomb” will come belatedly and will be less effective! This will be the result because of poor interdisciplinary and inter—professional articulation.

Formulation of the Original Plan for an Inventory

The original idea for the development of an inventory of scientific findings about developmental physical activity is not unique to this field. Bernard Berelson and Gary Steiner implemented such an inventory about 40 years ago in the behavioral sciences. In their publication, *Human behavior: An inventory of scientific findings* (1964), the editors and their associates reported, integrated, assessed, and classified “the results of several decades of scientific study about human behavior” (p. 3). The basic plan of this formidable undertaking was fundamentally sound; thus, many of the same ideas concerning format could be employed today in the development of a scientific inventory about developmental physical activity prior to going online with the results. Actually, it could well be carried out in all of the existing disciplines and then updated regularly on a worldwide basis in one or more agreed-upon languages. Of course, varying emphases and certain significant differences might be introduced, but the basic approach is still valid. Berelson and Steiner summarized their task as the development of “important statements of proper generality for which there is some good amount of evidence” (p. 5).

The allied professions of health, physical education, recreation, and dance can take some pride in the fact that certain steps had indeed been taken about this same time of an “inventory nature,” entitled “The Contributions of Physical Activity to Human Well-Being” (*Research Quarterly*, May, 1960, 261-275). This fine contribution of the Research Council of the (then) American Association for Health, Physical Education, and Recreation described the status of the profession’s research knowledge at that point; its intent was “to inquire into

the validity of objectives which have been endorsed in our allied The supplement will serve to consolidate the evidence for these objectives and to point the way for further research" (Foreword). The allied fields referred to were health education, physical education, and recreation. Each section's title began with the words "The Contribution of Physical Activity to . . ." The specific topical headings included were physical health, social development, psychological development, skill learning, growth, and rehabilitation. Despite the seeming importance and helpfulness of this document to practicing professionals, a paucity of evidence existed then in comparison to the availability of supportive evidence now, some 40 years later. Thus, it is understandable that this synthetic presentation was characterized by excessive generality at various points.

As can be seen, this present, more comprehensive, complex, and detailed plan had its origins during a period now described as the "knowledge explosion of the '60s," with the accompanying topical specialization that seemed appropriate for the three professions at that time. The RQ supplement should have been very helpful to the conscientious professional of that day, but perhaps it wasn't especially enthusiastically received for one or more reasons. For example, it did not include the ordered generalizations found in Berelson and Steiner. Also, the average professional then was not fully aware of the potential value of such an inventory as it might evolve. Further, rapid recall of such limited theoretical knowledge was not possible through online service at that time. Finally, specific subdivision of topics within developmental physical activity only was not envisioned adequately at that point. Whatever the situation, such a supplement—even without the ordered generalizations (principles)—was not updated regularly to reflect continued development.

As a result we have a situation today in which, even though facts and figures have become increasingly available, the professional practitioner is still at a loss when asked a specific question about some aspect of daily work performance. A reasonable answer to a particular question could be obtained from a sub—disciplinary specialist (e.g., in motor learning and control) or a sub—professional specialist (e.g., in program development), but very few people have such expert opinion close at hand. Thus, we have witnessed the development of such online services as MEDLINE, KNOWLEDGE INDEX, QL, ERIC, and PSYCH. ABSTRACTS, to which requests can be made for a particular article in those respective areas through a large library or via one's own modem. But where, specifically, can the answer to a specific question about one or more areas of professional interest be obtained right now as it may be needed?

The Fourteen “Principal Principles” of Developmental Physical Activity.

In 1951, speaking to the former College Physical Education Association, Dr. Arthur H. Steinhaus identified four “principal principles” of physical education. He explained that the term “can and does mean the most important or chief fundamental theories, ideas, or generalizations”(p. 5). With the steadily growing body of knowledge that has provided our profession with much more substantive knowledge base than existed at the middle of the twentieth century, it is now possible to claim that our “principal principles” have increased to at least fourteen (Zeigler, 1994,1995, 2011). These principles, as indicated below, give our field support for inclusion as a mainstay in the educational curriculum. Each one could form the basis for a section or subsection of the inventory being proposed:

Principle 1: The “Reversibility Principle”. The first principle affirms that circulo-respiratory (often called cardio-vascular) conditioning is inherently reversible in the human body;

Principle 2: The “Overload Principle”. The second principle states that a muscle or muscle group must be taxed beyond that to which it is accustomed, or it won’t develop;

Principle 3: The “Flexibility Principle”. This principle indicates that a human must put the body’s various joints through the range of motion for which they are intended. Inactive joints become increasingly inflexible until immobility sets in;

Principle 4: The “Bone Density Principle”. This principles asserts that developmental physical activity throughout life helps significantly to maintain the density of a human’s bones;

Principle 5: The “Gravity Principle”. This principle explains that maintaining muscle-group strength throughout life, while standing or sitting, helps the human fight against the force of gravity that is working continually to break down the body’s structure;

Principle 6: The “Relaxation Principle”. Principle 6 states that the skill of relaxation is one that people must acquire in today’s increasingly complex world;

Principle 7: The “Aesthetic Principle”. This principle explains that a person has either an innate or culturally determined need to “look good” to himself/herself and to others;

Principle 8: The “Integration Principle”. Principle 8 demonstrates that developmental physical activity is an important means whereby the individual can “fully involved” as a living organism. By their very nature, physical activities in exercise, sport, play, and expressive movement demand full attention from the organism—often in the face of opposition—and therefore involve complete psycho-physical integration;

Principle 9: The “Integrity Principle”. The principle of integrity implies that a completely integrated psycho-physical activity should correspond ethically with the avowed

ideals and standards of society.(Thus, the “integrity principle” goes hand in hand with desirable integration of the human’s various aspects <so-called unity of body and mind in the organism explained in Principle 8 immediately above);

Principle 10: The “Priority of the Person Principle”. Principle 10 affirms that any physical activity in sport, play, and exercise sponsored through public or private agencies should be conducted in such a way that the welfare of the individual comes first (i.e., sport must serve as a “social servant”);

Principle 11: The “Live Life to Its Fullest Principle”. This principle explains that, viewed in one sense, human movement is what distinguishes the individual from the rock on the ground. Unless the body is moved with reasonable vigor according to principles 1-6 above, it will not serve a person best throughout life;

Principle 12: The “Fun and Pleasure Principle”. Principle 12 states that the human is normally a “seeker of fun and pleasure,” and that a great deal of the opportunity for such enjoyment can be derived from full, active bodily movement;

Principle 13: The “Longevity Principle”. This principle affirms that regular developmental physical activity throughout life can help a person live longer (Zeigler, 1994, 1995); and

Principle 14: The “Physical Fitness & Learning—Correlation Principle” affirms that evidence accumulating is showing a positive relationship between physical fitness and what is termed as academic achievement (Zeigler, 2011).

How This Computerized Inventory Can Be Constructed

The development of such a computerized inventory of scientific findings about developmental physical activity arranged as ordered principles would demand the combined effort of a number of highly qualified scholars and technicians within the field of physical activity education within the education profession. In essence, this steadily developing computerized inventory would be an ongoing, “self-correcting” assessment of the present state of our scientific knowledge and scholarly thought. The people preparing the acceptable data would serve as reporters and integrators presenting what we know and what we have good reason to assert—to hypothesize—what we think and/or believe that we know! Every effort will have to be made to avoid the inclusion of what we hope to know (i.e., making it sound like a statement made a claim based on documented evidence).

The professionals who use this ostensibly simple, yet inherently complex, retrieval system will find series of verified findings, generalizations, or principles in an ordered 1-2-

3-4 arrangement. In reporting the available material, the language used will be as free as possible from scientific jargon. It should be understandable to the intelligent layperson, as well as to our academic colleagues in other fields. Even making it completely intelligible to the sport and physical education professional will be difficult, because the findings range from presently accepted areas of scholarly interest ranging from physiology to philosophy to curriculum investigation in a field that presently totals a minimum of thirty areas of specialization if we encompass both its “pure”, sub-disciplinary and sub-professional aspects (e.g., physiology, psycho-motor learning, curriculum studies), as well as what can be subsumed when the applied areas of these aspects are developed for the professional practitioner as well. (See the center and right columns in Table 1 above.)

What will be made available will not be available anywhere else. For example, several general theoretical propositions related to human behavior could be considered according to different categories as adapted from Berelson and Steiner. From the area of small-group research (face-to-face relations), the following theory (assumptions or testable hypotheses) might be included in an inventory:

1. That the manner in which the administrator leads his or her department is determined more by the existing regulations of the educational institution itself, and the expectations of the faculty and staff, than by the manager's own personality and character traits.
 2. That a department head will find it most difficult to shift the departmental goals away from established norms.
 3. That the department head will receive gradually increasing support from staff members to the extent that he or she makes it possible for them to realize their personal goals.
- the original being much more detailed with direct sources based on specific research).

In reporting the available material, the language used should be as free as possible from scientific jargon. It should be understandable to the intelligent layperson and, of course, to people in the allied professions and academic colleagues in the related disciplines. This would be no mean task, because the findings would range from the background of the field to the functional effects of physical activity to investigation in program development in a field that presently includes a minimum of 30 areas of specialization. In any case, what

would be presented is currently not available elsewhere in this form. This type of inventory would therefore represent a truly significant contribution to the profession of sport and physical education, the allied professions, the related disciplines—and even to the public at large.

To explain this process a bit further, the reader should keep in mind that it may be necessary to select a particular study for inclusion in the inventory from among many similar scholarly items available in the literature of developmental physical activity—and also from studies carried out in closely related fields that have a direct bearing on the topic at hand. The synthesizer would be looking primarily for theory, findings, principles or generalizations, and propositions that apply to this field (i.e., “the art and science of developmental physical activity in sport, exercise, and related physical movement”).

After accepting a finding for inclusion, it would be necessary to condense it and other similar findings into one distinct principle (generalization). Next, the investigator would organize the material into sub-headings that could subsequently be arranged in a logical, coherent, descending manner (e.g., Proposition A1, then A1.1, A1.1a, A1.1b, A1.1c, etc., depending upon the complexity of the proposition at hand). Finally, the resultant material would be reviewed and analyzed in order to eliminate certain technical language that might only confound the majority of people for whom the computerized inventory is primarily intended.

The goal of this large project would be a computerized inventory representing a distillation of the literature of developmental physical activity in this field that would communicate what scholars believe is known about discipline to those professionals who are not specialists in the specific sub-disciplinary or sub-professional area described. This is not to say that such an inventory could not be helpful to the specialist in his or her own specialty, but that this is not the basic objective. Further, to some extent there would at first be reliance on secondary summaries of the empirical literature, but this should be kept to a minimum. However, such reliance would be necessary because of the great bulk and variety of material.

The investigators could also obtain the benefit of the evaluative judgment of the specialist who may have originally developed a summary or evaluation. Such material would be temporarily helpful in those instances where gaps in the field's own literature still exist;

there are undoubtedly many of these. Then, too, as more evidence is forthcoming, it would provide a base for improved professional practice as the fundamental theory grows broader and deeper. Even then, the scholar, as well as the professional user of the generalized theory, would appreciate the necessity of using some qualifying statements in the development of order generalizations or principles (e.g., “under certain circumstances”).

In addition to being able to access this with their personal computers so as to make this inventory available for their everyday professional needs, the professional association(s) could also make available an evolving professional handbook to the practitioner on the assumption that the steadily growing body of scientific findings about developmental physical activity is needed now by the many professionals in the field—be they teachers, coaches, managers, researchers, supervisors, performers, or professionals serving at YMCAs, commercial fitness centers, racquet clubs, etc. This handbook should be organized on a loose-leaf basis and updated frequently (e.g., annually).

The Need for a Systems Theory Approach

To this point an effort has been made to present the “why” and “how” of a proposed inventory of scientific findings covering developmental physical activity that could be made available on an online basis for those who use personal computers and as a professional handbook that could be updated on a regular basis. It has been recommended further that such an inventory be based on a uniquely worded taxonomy that would help the profession preserve its own identity now and in the future. Such a taxonomy (explained in Table 1 above) would include what have been called the sub-disciplinary and sub-professional aspects.

That this taxonomy could aptly reflect the areas in which research has been carried out in the field is evident from the results of a recent investigation which categorized 20 years of dissertations completed in this field by Gillis (1987, 142-152). Although Gillis did identify what she called “hybrid specialties” in her analysis, 4,954 of a total of 5,011 dissertations categorized could be placed under the eight categories of the proposed taxonomy. A start has been made toward an inventory based on this taxonomy, although the material has not been arranged as ordered principles (Zeigler, 1995).

Even building on this proposed taxonomy, which could be modified if a definite need were to arise, the first such inventory developed would almost necessarily have certain gaps or

deficiencies. There would be no need for apology, however, because such an effort would represent an elementary stage of advancement to what may be possible in 20, 50, or 100 years. However, this development will not come about unless substantive change occurs in present practice. To this end, a recommendation is being made here for the gradual implementation of a systems theory approach, so that university personnel, professional practitioners in the field, scholars and researchers in other disciplines, and the general public may visualize the development needed to make available as soon as humanly possible a sound, complete body of knowledge about developmental physical activity. A systems theory approach should result in both a more rapid and a more comprehensive development and use of theory and research related to this unique profession.

Along with many other fields, physical activity education does not yet appreciate the need to promote and subsequently implement a “total system” concept. There are many urgent reasons why this field must take a holistic view if the erstwhile profession hopes to merit increased support in the future. The promotion of this “evolving entity” of developmental physical activity—characterized as it is with so many dynamic, interacting, highly complex components—would require the cooperation of innumerable local, state (provincial), national, and international professional associations and societies so that full support for the total effort could be provided.

The model presented here to help achieve a common purpose for developing and using theory and research (Figure 1) explains a system with interrelated components that should be functioning as a unit—admittedly with constraints—much more effectively than they are at present. Although in practice the execution of such an approach would be very complex, the several components of the model are basically simple. As can be observed from Figure 1 below, the cycle progresses from input to thruput to output and then, after sound consumer reaction is obtained and corrective action is taken, back to input again (possibly with altered demand or resources).

What Should Be Done

This presentation is urging strongly that the established field take action at the first possible moment to help the field move rapidly to truly recognized status within the profession of education. The field, if we may call “professional” all of those functioning in schools and universities as professional people within a profession, that will not be sheltered indefinitely by the protective arm of the teaching profession of education.

Tenured contracts are being broken, and we all recognize the instability of art, music, and physical activity education (not athletics) when financial constraints are imposed. Also, those “professing” developmental physical activity outside of education in the public and private sectors (e.g., personal trainers) have not yet joined hands with educators teaching physical activity education to demand state-by-state certification as practicing professionals.

Further, unless more positive, substantive, and enlightened effort within the field is directed toward what has above been called sub-disciplinary and sub-professional scholarly endeavor, and unless the

professional practitioners learn to trust and use the results of such research regularly, society will simply not recognize our field as that profession in our culture which is the leading force in disseminating sound knowledge about, and teaching and sound practice in, developmental physical activity in sport, exercise, and related expressive movement. For example, even professional medical health letters are providing specific exercise information (and even routines!) prepared by medical doctors.

It is for these reasons, therefore, that a strong recommendation is being made at this time for the serious consideration of the field with the education profession throughout North America. This recommendation is simply that an all-out effort be mounted to reverse the present trend toward continuing dispersion of the allied professions and the sub-disciplinary areas of scholarly study and research—or at the very least to bring these elements to where the centripetal and centrifugal forces maintain a desirable position insofar as the evolving profession is concerned. This relationship is delineated in Figure 2 below.

Figure 2 explains diagrammatically the specific recommendations to be achieved in the profession of sport and physical education by some mythical year (2025?). The reader will notice immediately that, instead of a continuation of the present trend toward ever-greater identification with related disciplines (e.g., sociology, physiology, psychology), concerned professionals with scholarly interests in the designated areas of research (e.g., the socio-cultural and behavioral aspects, the functional effects of physical activity) have been able to bring these areas of investigation back within the realm of research in developmental physical activity largely as part of this field’s accomplishments. The recommendation is,

therefore, that they should be firmly attached to the profession's theoretic or academic core.

This was characterized in Figure 2 as a “developing body of knowledge about the theory and practice of sport and developmental physical activity.” It must be emphasized at once that achieving such a state does not imply little or no involvement with colleagues who identify primarily (and who are housed!) with our designated related disciplines' units. It simply means that those who consider themselves full-fledged members of the sport and physical education profession should have the greatest interest in, and knowledge and wisdom about, the field's problems; should (1) develop the greatest expertise in solving these applied problems, and (2) presumably would have the greatest interest in—and loyalty to—this profession and its attendant problems. (How the established field within the education profession should bring about this recommended state is a most important question. This question has been considered briefly by this investigator, but is basically important enough to warrant the attention of the field's professionals at a national conference.)

Concluding Statement

First. to develop a revised taxonomy of developmental physical activity in sport, exercise, and related physical activities (a proposed definition for the field's disciplinary wing).

Second, the profession should plan to an inventory of scientific findings arranged as verified, ordered principles or generalizations. This should be done because developments of the past 40 years in our allied professions and related disciplines have exceeded this profession's capability to assimilate the scientific findings,

Third, because of the communications revolution that has occurred, and especially because of the ready availability of personal computers, our profession's theoretic knowledge should be made available on an online basis through AAHPERD & PHE Canada Headquarters.

Fourth, to effect the development of an inventory before others carry out the profession's task for it (in a piecemeal fashion), it is recommended that the established profession implement a systems theory approach on the North American continent(at least).

Fifth, and finally, it is recommended that the evolving profession of sport and physical education mount an all-out effort to reverse the present trend toward dispersion of the allied professions and the sub-disciplinary areas of scholarly study and research.

At present the field is hampered immeasurably by a lack of focus on its unique mission. This continues the prevailing confusion and vitiates the field's overall effect. Also, it causes confusion for those in the allied professions, the related disciplines, and the general public. The field of physical activity education must focus on the provision of properly conceived and implemented developmental physical activity for the normal, the gifted, and the exceptional people of all ages as its unique mission. As the profession's focus becomes sharpened, the professionals within can then work to coordinate the efforts of the many splinter groups now often working at cross purposes with poor or non-existent inter-group communication.

The field's system, both within education and in the public sector, of providing service to people of all ages and abilities can only be realized if the sub-disciplinary and sub-professional inputs are sufficient and timely. Further, the entire field of physical activity and related health education employing the knowledge base of the discipline of kinesiology can prosper only if a satisfied public rewards it with a continuing demand for services—and accordingly provides the necessary resources for delivery of such services. A readily available inventory of scientific findings about developmental physical activity in sport, exercise, and related expressive activities is a necessary requirement for true professional status. This recommended, computerized inventory could be the beginning of regularly updated revisions that would soon reach all parts of a shrinking world. If the overall profession does not make such an effort very soon, such a golden opportunity may never present itself again.

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Chapter 12

Guiding Professional Students to Literacy in Physical Activity Education

*“There was a field called physical education.
With so many names, it writhed in frustration.
Still it dithered and blathered while peregrinating,
and finally died silently while still ruminating.”*

It would be neither wise nor kind at this time to criticize—or perhaps even make a bit of fun of, as was done immediately above—earlier leaders in the field of physical education for the present plight the field faces. In fact it would be very difficult to say precisely where and when the field “went wrong” during the twentieth century. For example, was there a critical incident at which point the die was cast? Suffice it to say that there are now well over 200 different, multi-faceted titles presumably describing what is intended to be the subject-matter composition of these present-day educational units—professional and/or disciplinary—at the college and university levels in the United States of America.

Although the development of the concept of “the allied professions” began early in the 20th century, a critical incident in the development of the field of physical education as a so-called profession was the decision of the American Academy of Physical Education (AAPE) to change its name to the American Academy of Kinesiology and Physical Education (AAKPE). A full explanation of the reasons behind this change will not be presented here. Subsequently—with the guidance of Editor Janet C. Harris of *Quest* and Karl M. Newell’s argument that use of the term *kinesiology* would help to bring “chaos out of order—the entire issue of *Quest* (Vol. 42, No. 3, December, 1990) was devoted to a discussion of this development by various theorists in the field. In that issue Daryl Siedentop stated (pp. 320-321) “Newell and I disagree fundamentally on the nature of the field. I believe it to be a professional field. I believe persons who want to serve in the field need to be prepared in a professional program. . . .”

To this author the intent of Siedentop’s statement is crucial to the future development of a profession that should be called . What follows here is an effort to explain how those who now call themselves “physical educators” at heart and in practice might recover from this present plight. The question is asked whether they *physical activity education* can

ever fulfill what was intended to be their original mission, thereby becoming vital to the provision of healthful, developmental physical activity for the country's population.

This halcyon state could possibly be achieved if those responsible for professional preparation guided *qualified* professional students to full literacy in a discipline called *developmental physical activity* while at the same time preparing them *professionally in physical activity education*. If this were to become the norm, and these graduates were imbued with a life purpose to provide people of all ages and conditions with purposeful, developmental physical activity, physical activity educators could create a nation of healthy, vigorous people that would set an example for the world.

Definitions

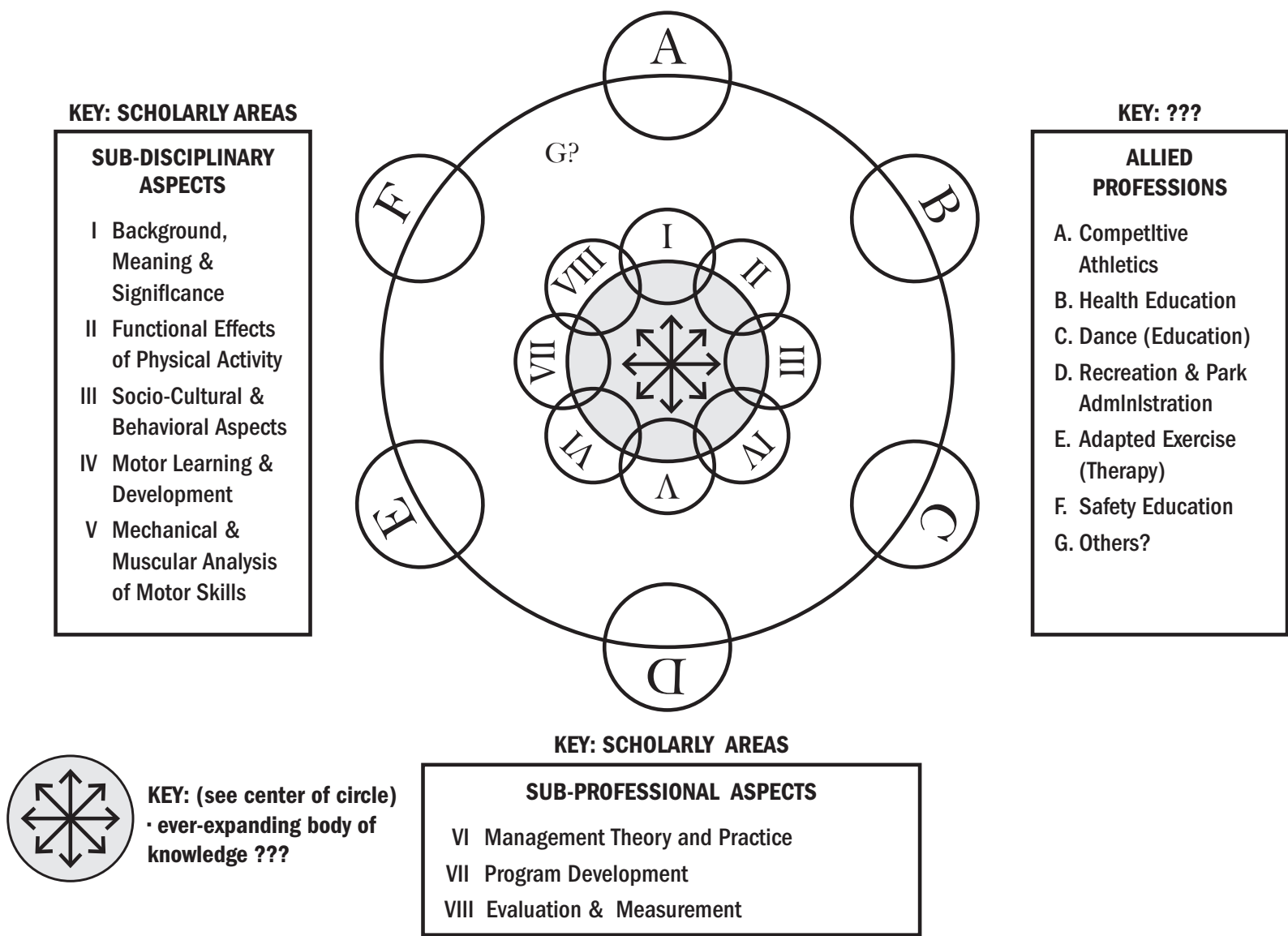
1. The meaning used for the term “literacy” here is *the second one* provided in the *ENCARTA World English Dictionary*, 1999, p. 1052)—i.e., “knowledge of, or training in, a particular subject or area of activity.” (The first definition given is “the ability to read and write to a competent level.”) Further, the meaning of the term in this analysis has been broadened to mean *professional literacy*—i.e., *the expert knowledge and competencies held by the professional practitioner*.
2. The term “*developmental physical activity*” is defined as the discipline or body of knowledge about human movement in exercise, sport, and physical recreation.
3. The term “*physical activity education*” is defined as the knowledge, competencies, and skills relating to exercise, sport, and and physical recreation that can be taught to children and young people in educational institutions, as well as to adults of all ages throughout their lives in various situations and environments.
4. The term “*physical activity educator*” is defined as that person who uses the knowledge and competency available about developmental physical activity to teach a planned program of physical activity education either in the educational system or in society at large.

Cultural Literacy

The reader may wonder why the terms “literacy” and now “cultural literacy” are being introduced into this discussion. The reason is that clarification of the full meaning of the terms is needed. Actually, part of the problem that the field of physical education has faced is that many people feel that its professional practitioners themselves often have not achieved full literacy—literacy based on the *first* definition of the term in a dictionary

Figure 2

Schema for the Profession's
Developing Body of Knowledge



(see “Definitions” immediately above). Whether physical educators are good readers and writers—as all professional people should be—is not the primary concern of this discussion at the moment, however. What is needed now is to explain that the “literacy” needed for profession practitioners is provided in the second definition provided above under “Definitions”—i.e., the expert knowledge *and competency* desired for the physical activity educator. Such “literacy” would be “professional literacy” that is over and above the “cultural literacy” recommended for all Americans by Prof. E. D. Hirsch in the late 1980’s (1988, 1991).

Before discussing expert knowledge and professional competency further, however, it is important to clarify the subject of cultural literacy somewhat further. Hirsch believes that it is their common knowledge or collective memory that “allows people to communicate, to work together, and to live together,” and that “if it is shared by enough people, it is a distinguishing characteristic of a national culture,” “one that makes each national culture unique” (p. ix). After publishing *Cultural literacy*, a book in which he explained his conception, he took the next logical step, with associates Joseph Kett and James Trefil, to publish *The dictionary of American literacy* in 1988. The “cultural knowledge” included in this unique volume was stated to be what every literate American of the late 20th century ought to know, or at least be familiar with if not known fully and precisely. Such cultural knowledge is simply that mass of information that is to be preserved along with any additional information meeting the definition that is constantly being added to the “mass” as time passes.

If this cultural literacy is “the foundation of our public discourse,” and it is “what makes Americans American,” then the authors had to establish certain rules that would apply to this assemblage of information. First, they decided not to include specialized information that would be known only by experts, while at the same time leaving out basic information that was “below” what they termed necessary cultural literacy. Second, they decided to include only that information or item that would presumably be known by a majority of *literate* Americans. Finally, they did not include current events that would not have enduring significance to the society, or at least a strong possibility of achieving such status. These exclusions and inclusions, they felt, would give cultural literacy a “lasting significance” (p. x). Interestingly, and disturbingly, the authors decided that what happened in competitive sport, plus what they called “entertainment,” in America was too “ephemeral” to include—with notable exceptions (e.g., Lou Gehrig, Babe Ruth). (This decision appears to be most unfortunate because, if art, music, and dance have been included under “Fine Arts”

as cultural forces—which they should be, of course—then, for better or worse, sport too has become a very strong cultural influence in America. It is now possibly even too strong a social force; so, its omission would seem to be an error in judgment, made possibly through bias.)

Hirsch and his colleagues have certainly given all of us interested in general education something to think about. When the declining statistics of such basic information are known, how can anyone argue with the proposition that “achieving high universal literacy ought to be a primary focus of educational reform in this country”? (p. xi). They argue that what they call “true functional literacy” is fundamental to a successful society because it is what “is holding the social fabric of the nation together.” The authors assert further that “true literacy depends on a knowledge of the *specific* information that is taken for granted in our public discourse.” They insist that true literacy involves “acts of communication” that “requires a knowledge of shared, taken-for-granted information” that lies “below” the written page. On the surface of things, their rationale provides a strong argument for attempting to counteract the decline in what is called “national literacy” in their discussion (p. xi).

The authors explain further why there is a “high correlation between reading ability and learning ability.” They stress how important is that a reader be able to comprehend various types of writing. They argue that “to have a good *general* reading ability, the student needs to know about a lot of things.” Taking this argument still further, they state: “language arts are also knowledge arts.” Having pointed out that “high reading ability is a multiplex skill that requires knowledge in a wide range of subjects,” Hirsch et al. declare that the same thing can be said about *learning* ability. If we can associate something new with something that we learned previously, we are literally combining the new idea with similar older ideas or concepts already mastered. All of this—learning more and more about the world in which we live—adds up to the need for people to have as broad background knowledge as possible.

It was important to explain what cultural literacy is meant to be and where it fits into the educational scheme provided for the literate citizen. Cultural literacy is general information that helps us communicate with friends, business associates, and strangers alike. However, professional literacy in what is here being called physical activity education is the main topic for consideration in this investigation.

Physical Activity Education

Throughout this essay the author will argue that the term *physical activity education* would be a better term for a field that wishes to become a full-fledged profession—one that serves people of all ages and conditions in twenty-first century schools and communities.

The following are three basic reasons for this assertion:

1. It has long been argued that the term physical education implies a tri-partite division of the human organism. Educational essentialists were said to believe in education OF the physical dimension of a person, whereas educational progressivists countered with an “education THROUGH the physical” argument. The latter approach now coincides with the belief in psychology that the human organism is indivisible. Nevertheless, this quibbling between factions in the field made it very difficult for physical education to make its case in the educational hierarchy throughout the twentieth century. Unfortunately this opprobrium against physical education still exists today in many quarters both within the educational milieu and in the public domain.
2. The term “physical education” has somehow become identified with a learning experience that takes place in a gymnasium in an educational institution only. As such it has often been associated in people’s minds with dull, routine-like exercises and similar uninteresting experiences that they don’t want to repeat for the rest of their lives after school years are over.
3. For several years the term “physical activity” has been used by various professional and disciplinary groups instead of the term “exercise,” the assumption being that people don’t like being told that they have to exercise. For example, Physical Activity Today is a publication put out by the Research Consortium of the American Alliance for Health, Physical Education, Recreation, and Dance. Also, the Presidents Council on Physical Fitness and Sport has substituted the term “physical activity” for “exercise.” Further, Health Canada, a governmental group, in collaboration with ALCOA (Active Living Coalition for Older Adults) and CSEP (Canadian Society for Exercise Physiology) publishes Canada’s Physical Activity Guide and makes it available free of charge. Thus, physical activity implies a variety of activities such as walking, exercising, sports, and types of physical recreation. It now seems, therefore, that physical activity education, may well be the most desirable term to take the place of physical education.

If this proposal were accepted generally, the professional preparation program or curriculum in a university would be designed to prepare a physical activity educator as a qualified professional practitioner. Depending on the standards set, this person could also qualify for subsequent certification or licensing by the state or province (1) as a teacher in the public schools, (2) as a professional physical activity educator in private practice, or (3) as a professional physical activity educator in a private, semi-public, or public agency. Such achievement would constitute a guarantee to the public and other hiring officials that the graduating professional student had completed a thoroughgoing, competency-based, physical-activity education program in which:

1. professional functions and needs were ascertained,
2. individual competencies were specified,
3. necessary performance levels were determined,
4. program content and instructional methodology were defined, and
5. competency attainment, as specified at the outset, was carefully evaluated.

Professional Preparation Development for the Physical (Activity) Educator

Down through the years of the 20th century many educators urged that there should be a stronger “cultural” component in the professional curriculum of the physical education teacher. However, although some progress was made, the demands for strengthening in the other curriculum areas (i.e., foundation arts and sciences, professional education requirements, health education courses) limited the extent to which this objective could be reached. A number of studies indicated also a lack of standardization in course terminology within the developing specializations of the overall field of health education, physical education, and recreation (Zeigler, 1962)

There were many attempts to improve the *quality* of professional preparation through studies, surveys, research projects, national conferences, and accreditation plans. A significant text recommending a “competency approach” to the preparation of teachers was published (Snyder and Scott, 1954). The field had been continuing to move toward ongoing self-evaluation and improvement. The American Association for Health, Physical Education, and Recreation (subsequently “the Alliance” and now SHAPE America) has a great influence in this historic development. It was aided significantly by such affiliated groups as the College Physical Education Association (later the NCPEAM) and the National Association of Physical Education for College Women (NAPECW), both of which merged to

form the National Association for Physical Education in Higher Education.

The American Alliance for Health, Physical Education, Recreation, and Dance long fully recognized that each of the terms in its name represents separate professions (or fields of endeavor) that are nevertheless also almost inextricably allied. Interestingly, the International Council for Health, Physical Recreation, Sport and Dance has recently added the term “sport” to its title as well. The term “physical education” has also been joined with the word “sport” for some time in the National Association for Sport and Physical Education located within the Alliance, but the Alliance’s name remains unchanged until most recently. Interestingly, although the Canadian Association for Health, Physical Education, Recreation and Dance has followed the lead of its counterpart in the United States.. However, physical and health education remain closely intertwined; in fact, PHE Canada’s publication is called *Physical and Health Education Journal*. Dance educators are also active within Physical and Health Education Canada.

What has been a most significant development in both countries is the inauguration in the 1960s of a great variety of separate sub-disciplinary and “sub-professional” societies in each country that are often conjoined as North American societies (e.g., the North American Society for Sport History). For better or worse, a large majority of the scholars trained in physical education graduate programs originally have now transferred their primary allegiance to these more broadly North American societies as well. Also, a devastating blow to the field of physical education in the 1980s was the fracture in the relationship between the Alliance (AAHPERD) and the now National Academy of Kinesiology (NAK), a move caused by a perceived need to separate the discipline from the profession. However, it can be argued that it occurred also because of certain state legislators’ concern about the term “education” in the school curriculum and possible personality conflicts within the Alliance and the Academy. These two organizations (AAHPERD and AAKPE {now NAK) had historically met annually in a conjoint fashion to the great benefit of both groups. Meeting separately now means that upwards of 100 of the field’s finest scholars and researchers are to all intents and purposes removed from the strong *professional* milieu of the Alliance. And funds for professional travel can only be stretched so far...

These developments described immediately above have taken place largely within the last half of the 20th century, although some of the “subdivision” that has occurred within what was earlier known as *physical education only* started earlier (e.g., health education,

recreation). *What is significant in all of these individual movements, of what may be called either a professional or “subdisciplinary” nature (e.g., recreation or sport psychology, respectively) is that they were efforts by professional people and/or scholars and researchers to specialize in the related fields of study (i.e., the subdisciplinary and subprofessional components of the field)..*

This movement of professionals and scholars, either within the Alliance or outside of it, have left the field of physical education in a precarious, untenable situation. Now to be a qualified physical (activity) educator in the eyes of one of more groups or jurisdictions, the prospective teacher was confronted with a number of difficult hurdles. In fact, the difficulty of overcoming these “obstacles” became apparent to this author when completing an unpublished master’s degree study on the topic more than 70 years ago. He concluded that a five-year program of study was needed instead of the four typically required for state certification. It was found that it was simply impossible to guarantee (1) a broad general education, (2) a creditable major in physical education including foundation subjects, (3) an acceptable minor in a related teaching area, and (4) the requisite number of professional education courses (including student teaching) in a four-year curriculum.

A Need for Redirection and Rejuvenation

Diagnosis of the present situation indicates that the field known as physical education throughout the 20th century needs *redirection* and *rejuvenation* as the field enters this new century. As difficult as it may be, the profession should come to grips with the fact right now that physical educators are still typically “jacks-of-all-trades and masters of none!” This is what they have been, and this is what they are presently. Can it possibly be argued that this a good thing, or is it bad and should such a casual description of the field be changed? After many years of involvement, the author has now come to believe that the profession—is it truly one, technically speaking, or is it a segment of the education profession?—has a duty and responsibility to work its way through to an appropriate name and a consensual taxonomy of required knowledge and competencies for its work. Every self-respecting profession has a body of knowledge that practitioners should (must?) master to practice effectively. What is the body of knowledge in physical education? What are the specific competencies and skills this person should possess? Where is all of this explained?

Agreement about a name for the field, a complete taxonomy for its subject matter, the steady, ongoing development of an under girding body of knowledge, and a list of the

required competencies needed would reasonably soon place the field in a position where a professional practitioner would be recognized as a “such-and-such” no matter what type of position that person held within the field—or for that matter in which state or territory such professional service was carried out. Reaching consensus will undoubtedly be “horrendously difficult.” However, it is now absolutely essential that the field strive for such an objective. Right now one is continually forced to the conclusion that physical educators have over the decades become “jacks of all trades, masters of none.” Frankly, something must be done about it! The time has come to bring the field’s image into sharper focus for the sake of the futures of professional students, not to mention the public at large (Zeigler, 1997).

The author will now “climb further out on a limb” by stating his own position about what it is for which we should be responsible. We could call ourselves human motor performance, but this may not sound sufficiently complete and accurate. “Movement arts and science” has possibilities as a disciplinary title suitable for acceptance at a university. The term “kinesiology” has been in the dictionary for decades, but its definition is too narrow and is also unclear to the public. It is not completely accurate either! The late Elizabeth Halsey recommended “developmental physical activity” in the 1950’s. This was actually a very good prospect for consideration because the field had been largely involved with developmental physical activity in sport, exercise, and related expressive movement. However, in the 1950’s the field was not yet ripe for its acceptance.

Of course, the profession should be promoting such developmental physical activity, or physical activity education, for people of all ages. Further, teachers should be “professing” their theoretical and applied knowledge on behalf of normal, accelerated, and special populations in society. Then, in addition to what happens within educational circles, to become a profession the field should have a “womb to tomb” responsibility for all citizens throughout their lives. Yet we do not find physical educators serving as such—and accordingly called by some title such as physical activity educators—serving the public outside of their work in educational institutions.

Today’s physical activity educators are not typically qualified to be *recreation directors*, nor are they *health specialists* or *dance specialists* with undergraduate and graduate degrees in either of these three fields, although professional students may have minors or areas of concentration in one or more of these areas. It is well recognized that these allied

professions are now too highly specialized for physical educators to think that there can be *one* professional *association* for all four fields. What present-day physical educators do understand quite well is *physical* recreation only, some of the “health aspects” of physical activity, and occasionally some of the social and traditional dances.

A Proposed Taxonomy for the Curriculum in Physical Activity Education

What then should be the composition of the curriculum in physical activity education? In the late 1970's the author began to deplore the rift that had seemingly inevitably developed in the field since the mid-1960's between the so-called scholars and the so-called practicing professionals. The reader may remember what happened—that is, the rift between the people who were not ashamed to be called “physical educators” and those who were. As time has shown, there are now the self-proclaimed kinesiologists or “human kineticists” seeking academic respectability in our universities by calling themselves “what they ain't!” Typically they can't truly analyze human movement! Those anxious to accept the term “kinesiology” for use as the name of the former physical education unit on college and university campuses should move slowly and cautiously before changing their department's name. Somehow very few graduating physical education/kinesiologists end up being able to analyze movement kinematically, much less kinetically. And yet this is what the term “kinesiology” means literally—the study of movement! Also, as it has turned out, the offerings of various departments and schools of kinesiology differ significantly. One school of kinesiology (unnamed!) offers, for example, a variety of areas of concentration: health and physiological science, human/factors/ergonomics, active health, and biomedical engineering. Interestingly, many of these units designated as kinesiology are more than meeting their admission quotas. It is true, also, that certain people in these departments of kinesiology have been deprecating those old-fashioned units at other universities still adhering to the name “physical education.” Yet do we really know what their students specializing in kinesiology do after they graduate?

Granting that “a rose by any name smells the same.” The term “kinesiology” is from the Greek language and does indeed mean “the study of movement.” Although this may be technically correct, the advocates of this name change in lieu of “physical education”—at the university level at least—evidently don't know (or care?) that the verb *kineo* is also a very common Greek verb that describes the movements of sexual intercourse. And the husband's name in Aristophanes' famous *Lysistrata*, the comedy where the women

of Athens go on a sex strike to get their husbands to end a war—you guessed it!—was *Kinesias*. Further, to “add insult to injury,” those units that have adopted the term “human kinetics” should keep in mind that kinetics is actually a subdivision of another department on campus—the department of physics!

The author recalls the words of the great C. H. McCloy, State University of Iowa, written to him more than sixty years ago. Wrote he, “The name ‘physical education’ is now so solidly entrenched that changing it would be akin to rolling back Niagara Falls.” This feat has indeed now been accomplished on occasion. Where does that leave a field called “physical education.” What does all of this add up to? Simply this: if physical education doesn’t take positive steps to rectify this ongoing decline and continuing trend, it will continue to lose ground within public and private education.

What can possibly be done about these myriad problems? One approach would be to develop a taxonomy that would include both the professional and the scholarly dimensions of the field. With this thought uppermost, it was postulated that a “balanced approach” between the *sub-disciplinary* areas of the field and what might be identified as the *sub-professional* or concurrent professional components. By this was meant that what many have called scholarly professional writing (e.g., in curriculum theory, management thought and practice) will be regarded as scholarly endeavor if done well, just as what many have considered to be scholarly, scientific endeavor (e.g., in the exercise sciences) if done well should indeed be regarded as professional writing too (i.e., writing that should ultimately serve the profession).

As part of an effort to close what was regarded as a debilitating, fractionating rift within the field, a taxonomical table was developed to explain the proposed areas of scholarly study and research using nomenclature from the field (physical activity terms only) along with the accompanying disciplinary and professional aspects. There was agreement on eight areas of scholarly study and research that are correlated with their respective sub-disciplinary and sub-professional aspects in Table 1 above. Most importantly, the reader will note that the names selected for the eight areas *do not include terms that are currently part of the names of, or the actual names, of other recognized disciplines* and that are therefore usually identified with these other (related) disciplines primarily by colleagues and the public (Zeigler, 1982, p. vii)

The Field Should Develop and Promote Its Own Discipline and Its Own Profession

The position being taken here is that the field should promote and develop *its own discipline* of developmental physical activity and *its own field* of physical activity education taught by physical activity educators as described above. At the same time the practitioners in physical activity education should be working cooperatively with their related disciplines and allied professions (to the extent that such cooperation is possible and useful in relation to the problems jointly faced).

There is an important point to be made at this juncture. Continuing to speak of *sociology* of sport, *physiology* of exercise, etc., is making these other disciplines and professions awaken to the importance of what physical educators in the past believed to be *their* professional task (i.e., the gathering and dissemination of knowledge about developmental physical activity through the media of sport, exercise, and related expressive movement, and the promotion of it to the extent that such promulgation is socially desirable).

Such “awakening” by people in the related disciplines and allied professions is necessarily not a bad thing, of course. For example, it happened in the historical aspects of the field when it was reported in the *Chronicle of Higher Education* in the 1970’s that sport history had been discovered. As a matter of fact, as of 1969 there were already 54 physical education doctoral studies and hundreds of master’s theses on *purely* sport history (Adelman, 1971). Additionally, there has been literally thousands of physical education theses and dissertations with a historical orientation over the past 50 years! Further, the North American Society for Sport History has held conferences and published a scholarly journal since the early 1970’s, and there was also a *Canadian Journal of Sport History*. This encroachment on what was considered to be its domain should cause the field of physical education no concern, however, if its primary emphasis were to shift to what is known about *developmental physical activity* and how this knowledge may be used effectively and efficiently in *physical activity education*!

The reader can certainly understand, however, that there is a different serious concern being expressed here. The end result of a continuation of this splintering of the so-called profession of (sport and) physical education is bound to result in a “mish-mash” of isolated findings by well-intentioned, scholarly people not in a position to fully understand the larger goal toward which the profession has been striving. It can be argued that the

field is gradually becoming doomed to perpetual *trade* status—not *professional* status—composed of perennial “jacks-of-all-trades, masters of none.” The field is being outflanked by so many different specialists and specialties—including kinesiology (or human kinetics)—that one hardly knows in what area physical education as a self-described field can speak authoritatively. If physical educators don’t take positive steps to rectify this continuing trend in their field’s development by changing their image, it will continue to lose “professional ground” while functioning with a subject-matter still considered an unimportant, readily expendable part of the educational curriculum.

It doesn’t have to be this way. However—and this is vital! —the situation would change dramatically if the present field of sport and physical education (NASPE’s designation) were subdivided and the physical education segment were to become physical activity education (e.g., from NASPE to NAPAE). (Here it is being assumed that there would [or could] be a separate association for sport and/or sport education.) *A separate field known as physical activity education has the inherent potential to serve the high goal of enriched living and well-being for all people served by public and private schools.* It can provide an opportunity for the improvement of the quality of life and, additionally, there is now evidence that regular exercise throughout one’s life will lengthen one’s lifespan as well. These are tremendously important reasons for every man, woman, and child to want to strive for an ongoing state of physical well-being. No other professions can make such a claim, but a subject-matter field called physical activity education could do this best for people of all ages and conditions with the accompanying help of its allied professions and related disciplines. Moreover, no other profession or discipline will (or can) do this for what is now called physical education! However, because of physical education’s inability or unwillingness, other professions and trades are arguably now fulfilling some of its duties and responsibilities—*but in a piecemeal fashion!* This can only result in sporadic, incomplete knowledge, competencies, and skills coming belatedly and ineffectively to help people improve the quality of their lifestyles.

An Inventory of Scientific Findings about Developmental Physical Activity Is Needed Right Now

What is needed right now, and is not presently available, is a steadily growing, categorized inventory of scientific findings about *developmental physical activity* in exercise, sport, physical recreation, and expressive movement arranged as *ordered generalizations* to help professional practitioners *in physical activity education* in their daily work. Physical

activity education, as it is being called here, does not have this knowledge and information readily available for daily use by its practitioners. Such emerging knowledge is fundamental for the finest level of professional practice for teachers, coaches, scholars, laboratory researchers, managers, supervisors, performers, and others engaged in positions of a public, semipublic, or private nature (e.g., YMCAs and commercial fitness establishments).

Ordered Principles or Generalizations

To make these ordered generalizations available and current, the professional association should devise and develop a series of ordered generalizations about developmental physical activity in sport, exercise, and related expressive movement and make them available to professionals both online and in the form of a loose-leaf, expandable handbook. What exactly are *ordered principles or generalizations*?

Ordered principles or generalizations are simply important and verified findings about (1) what we really know, (2) what we nearly know, (3) what we think we know, and (4) what we claim to know. These principles or generalizations are arranged in an ordered, 1-2-3-4 arrangement—and in as plain English as is possible!

As an example, taken from the field of management theory (one of the sub-professional divisions of developmental physical activity explained in Table 1 above), the following findings about “the organization,” arranged as *ordered* principles or generalizations have been extracted from Berelson & Steiner (1964, pp. 365-373):

The Organization.

- A1 The larger, the more complex, and the more heterogeneous the society, the greater the number of organizations and associations that exist in it.
 - A1.1 Organizations tend to call forth organizations: if people organize on one side of an issue, their opponents will organize on the other side.
 - A1.2 There is a tendency for voluntary organizations to become more formal.
- A2 There is always a tendency for an organization (of a non-profit character) to turn away, at least partially, from its original goals.
 - A2.1 Day-to-day decisions of an organization tend to be taken as commitments and precedents, often beyond the scope for which they were initially intended, and thus affect the character of the group.

A2.2 The very effort to measure organizational efficiency, as well as the nature of the yardstick used, tends to determine organizational procedures.

A3 The larger the organization becomes, the more ranks of personnel there will tend to be within it.

[Etc.—keeping in mind practical limitations, of course.]

A Plan Leading Toward an Ever-Expanding Body of Knowledge Through the Implementation of a System Approach

An initial effort has been made above to present the “why” and “what” of a proposed online inventory of scientific findings covering developmental physical activity as it relates to the field, but now it is time to discuss the “how” in relation to the way in which this proposed development can be effected. It has been recommended further that such an inventory be based on a revised taxonomy including both the sub-disciplinary and the sub-professional aspects of the field.

The first such inventory of ordered principles or generalizations would assuredly have certain gaps or deficiencies caused obviously by present inadequacy. Such an inventory of the discipline of developmental physical activity or the proposed profession of physical activity education should be arranged primarily for “our own” use. The basic difference between what is presently available through several sources (e.g., SIRC) is that, in addition to bibliographic data, articles, etc., it would provide the first version of an ordered set of generalizations as described in the example immediately above. This version would have obviously leave much to be desired. There would be no need for apology, however, because such an effort would represent a meager beginning compared to what may be possible in 10, 20, or 50 years. However, this development will not come about unless substantive change in present practice occurs .

To this end, a recommendation is being made here for the gradual implementation of a systems approach, so that (1) university personnel relating to the discipline, (2) professional practitioners in the field, (3) scholars and researchers in other disciplines and professions, and (4) the general public could visualize the scope of the development needed to make available a sound, complete body of knowledge about developmental physical activity. This service is needed *right now* and should be made available as soon as possible in such a

way that it can be called up instantaneously—either as a bibliographic listing, an abstract, a complete article, or as a series of ordered generalizations indicating where this new knowledge coincides or clashes with present understanding.

Along with many other fields, those scholars relating to developmental physical activity, and those teaching physical activity education do not yet appreciate the need to promote and subsequently implement a “total system” concept. There are many urgent reasons why the field must take a holistic view if it and the closely related discipline hope to merit increased support in the future. The promotion of this “evolving entity” (i.e., field) of developmental physical activity, characterized as it is with so many dynamic, interacting, highly complex components, would require the cooperation of innumerable local, state or provincial, national, and international scholarly and professional associations and societies so that full support for the total professional effort could be provided.

The model presented here to help achieve a common purpose for developing and using theory and research (Figure 1 below) explains a system with interrelated components that could be functioning as a unit—admittedly with constraints—much more effectively than it is at present! Although in practice the execution of such an approach would be complex, the several components of the model being recommended are basically simple. As can be observed from Figure 1 below, the cycle progresses from *input to thruput to output* and then, after sound consumer reaction is obtained and possible corrective action is taken, moves back to input again (possibly with altered demand or resources) as the cycle is renewed (Zeigler, 1990, p. 218a).

Taking the first step toward the development of an inventory of scientific findings, one designed to meet the needs of North Americans primarily, would also have relevance for professional practitioners and scholars anywhere in the world. As mentioned above, it could be used (1) for students during their period of professional training, (2) for mature students preparing for comprehensive examinations at the graduate level, (3) for professional practitioners on the job on a daily basis, (4) for non-professionals wishing to round out their general education, and, last but not least, (5) in concert with a planned, graduated set of laboratory experiences from which would result the competencies and skills necessary to perform as a successful professional practitioner. (It could also be studied profitably in an ancillary manner by students wishing to specialize in either health and safety education or recreation and park administration, but it has not been designed to meet the needs as

an introduction to either of these developing professions. Moreover, students intending to specialize in sport coaching or dance education as developing professions could use it to advantage as an introduction to developmental physical activity because the focus should be on human movement in exercise, sport, physical recreation, and expressive movement.)

In any analysis of this emerging field that traces the developments of the twentieth century, three categories or subdivisions of the field should be investigated:

- 1 the growing and potential body of knowledge being created by researchers and scholars drawing upon research methods and techniques of the sub-disciplinary areas;
- 2 the similar development of knowledge emanating from the concurrent professional components of the developing field (as exist in all subject-matter fields to a greater or lesser extent); and
- 3 the knowledge becoming available from what may be called the allied professions.

Competencies and Skills Required for Professional Literacy

It should be made crystal-clear at this point that, in addition to mastery of the necessary knowledge base—in a thoroughgoing competency-based approach should be employed throughout the professional program so that the competencies, and skills deemed necessary are acquired sufficiently. This experiential approach represents one more effort to direct professional preparation away from the stereotypical “*mastery of the textbook approach*” employed throughout the twentieth century. (In addition to making available a broadly based knowledge component that—through textbooks, lectures, and related literature—should be mastered prior to receiving a baccalaureate degree, such an evolving body of information should also be available on-line in the form of *ordered generalizations* for qualified, registered professionals in the field wherever they might be located.)

What follows will seek to explain how the author and his colleague (Gary Bowie) deviated from “the standard approach” in relation to one subject-matter area of the eight displayed in the model for the discipline proposed in Table 1 above—i.e., management theory and practice related to physical education and (educational) sport (Zeigler and Bowie, 1995). (It should be made clear that this same experiential or laboratory approach is being recommended for learning in each of the other seven categories displayed in Table 1 above (e.g., functional effects of physical activity, of the overall discipline designated as developmental

physical activity.) The authors proceeded on the assumption that the time was past due to develop a text that truly related to management competency development for trainees who would later themselves be administering programs in physical activity education. What resulted was unique in that it was the first time that an “experiential” or laboratory approach had been employed throughout an entire administration text in the field. The result was a workbook or manual that could be used independently or even in conjunction with what was considered a standard text (i.e., one that had little or no practical exercises in it). Thus, the instructor was in a position to involve the students in “laboratory experiences” that were developed from well over 100 desirable experiences tabulated under five broad management competency categories.

The five broad competency categories for use in the experiential approach were determined after a comprehensive analysis of management science literature. From many sources the predominant thought was that there was a need to introduce a step-by-step plan for management competency or skill attainment. In doing so in connection with this investigation, a decision was made to build on Katz’s (Harvard) tri-partite categorization (1974). The end result included five subdivisions in which the personal attributes needed for the administrator of physical activity education, as well as those “conjoined” skills gained through a “combinatorial” process that the individual is often required to employ on the job. What Katz called human skills, were now called interpersonal skills so as to distinguish them from personal skills (# 1 below). These divisions or categories of administrative skills are as follows:

1. Personal skills (or developing one’s own individual competencies prior to concentrating on the managerial task).
2. Interpersonal skills (or acquiring the skills needed to influence people positively to work toward accomplishment of organizational objectives and goals).
3. Conceptual skills (or learning to formulate ideas and plans while on the job as an administrator).
4. Technical skills (or acquiring the various skills and techniques needed to cope with the various organizational details and problems that arise).
5. Conjoined skills (or developing the various managerial skills in some combination or proportion to achieve both immediate objectives and long-range goals). (Zeigler & Bowie, 1995, p. 111)

This plan enables the teacher and the students to move selectively from theory to practice within each of the five subdivisions or categories shown above. The method for working toward the achievement of the specific competencies or skills is as follows:

- 1 through the provision of statements describing the objectives of the modules used to develop the competencies,
- 2 to offer “knowledge statements” introducing the trainee to the theoretic bases of the competencies and their roles and functions in the management process, and
- 3 by recommending selected laboratory exercises for achieving a degree of success (at least!) based on involvement in a variety of problem-solving experiences.

After the student comprehends the problem to be met or solved, a questioning process determines:

- 1 what needs to be known,
- 2 where this information may be obtained,
- 3 how to organize the actual learning experience,
- 4 what the probable result will be, and
- 5 how to evaluate the level of competency attainment (where such is possible).

The teaching and learning process employed by the instructor is designed to include a variety of laboratory experiences. In addition to standard lecture and discussion techniques it is assumed that the instructor will include other learning devices available such as:

- 1 the case method,
- 2 role-playing,
- 3 independent study,
- 4 interaction with a personal computer,
- 5 elementary theory formulation,
- 6 response to questionnaires and self-testing devices,
- 7 individual projects,
- 8 small discussion groups, etc.

When there is time available, the instructor may wish to introduce action or applied research-based on independent investigation (e.g., descriptive research, game theory, debates, internship experiences, panels, forums).

Basically a three-step learning process is recommended. It should involve:

- 1 understanding of the objective of the learning experience module,
- 2 reading and comprehension of a “knowledge statement” or “lecturette” about the particular competency involved, and
- 3 skill learning or competency achievement through analysis and practice. As the process proceeds, the instructor should:
 - a assess initial student status,
 - b introduce selected experiences to strengthen areas of weakness, and
 - c evaluate competency attainment.
 - (1) understandings developed,
 - (2) skills acquired,
 - (3) assessments carried out,
 - (4) plans devised,
 - (5) experiments undertaken,
 - (6) evaluations made,
 - (7) instruments employed, etc.

What then, specifically, are these desirable management competencies or skills that were deemed most important at this point?

1. The Manager’s Personal Competencies/Skills (selected from a list including 22 additional competencies/skills)
 - a. Determine one’s personal philosophy of life and/or religion
 - b. Establish priorities in personal values clarification
 - c. Develop a personal mission statement
 - d. Develop a plan that (tentatively) maps out one’s future (i.e., goal-setting in relation to maturity)
 - e. Conduct a personal analysis to assist in the development of an individual time-management plan (i.e., planning a work schedule for the week, month, year, etc.)
2. The Manager’s Interpersonal Competencies/Skills (selected from a list including 24 additional competencies/skills)
 - f. Develop an understanding of self (i.e., self-concept) as required for successful interpersonal competency
 - g. Assess interpersonal communication skills (e.g., \ empathetic listening and responding)
 - h. Execute an interpersonal style inventory

- i. Evaluate interpersonal management skills (e.g., selling ideas)
 - j. Learn about one's leadership attributes and effectiveness; assess present leadership style
3. The Manager's Conceptual Competencies/Skills (selected from a list including 23 additional competencies/skills)
- k. Understand the development of twentieth century management thought, theory, and process
 - l. Analyze the general (external) and immediate (internal) environments
 - m. Develop an understanding of that phase of the management process generally known as PLANNING
 - n. Develop an understanding of that phase of the management process generally known as ORGANIZING.
 - o. Develop an understanding of that phase of the management process generally known as STAFFING
 - p. Develop an understanding of that phase of the management process known as DIRECTING
 - q. Develop an understanding of that phase of the management process known as CONTROLLING
 - r. Develop an understanding of a systems approach to the overall management process
4. The Manager's Technical Competencies/Skills (selected from a list including 36 additional competencies/skills)
- s. Learn how to use the meeting as an effective tool for the work group.
 - t. Learn about team-building (i.e., developing an understanding of how work groups are formed and maintained.
 - u. Execute an in-basket analysis as the manager approaches a day on the job
 - v. Understand legal liability in relation to sport management
- Note: The above technical competencies/skills were selected from a total of 36 competencies/skills.*
5. The Manager's Conjoined Competencies/Skills (selected from a list including a total of 18 competencies/skills)
- w. Develop an outline of a policies and procedures manual for a special event (e.g., a sports tournament).
 - x. Develop an approach to decision-making in relation to one's personal and professional philosophy (including ethical decision-making where

- applicable).
- y. Carry out a strategic market-planning assessment for a sport and/or physical activity-based program.
 - z. Understand how to manage for change.

Successful Student Should Demonstrate Achievement in Representative Number of Competencies/Skills

Obviously there is insufficient time in any one undergraduate course in *any* of the proposed areas in the professional curriculum for physical activity education. However, whatever the situation may be, including the length and extent of the course experience (i.e., quarter, term, or semester), the successful student should demonstrate achievement and/or completion of at least a *representative sampling* of the competencies/skills deemed necessary in each of the eight areas (e.g., functional effects of physical activity, socio-cultural foundations of developmental physical activity) for eventual awarding of the baccalaureate degree.

Since a “competency-development approach” has not been used fully previously in the field except possibly to a limited extent in selected courses, some problems may arise regarding what shape or form the completed “laboratory reports” should assume in the various courses included in the curriculum. Each instructor will necessarily have to experiment with the laboratory phase of the course in question. Recommendations for time involvement and other expectations for actual student involvement in written reports and analyses will be needed. The instructor, based on ongoing experience and student evaluation, has to decide how much time will be allotted to lectures and how much laboratory experience will be offered. In addition to the occasional quiz, the instructor and/or a teaching assistant will have a set of exercises to correct with each “laboratory report” submitted. Also, there would normally be some sort of a “knowledge final” based on the course material included. It would probably be best for both the instructor and student to hand in each set of laboratory experiences by specified dates throughout the semester.

Concluding Statement

In this analysis the investigator argued that physical education, as a field of endeavor within educational institutions, has gradually but steadily declined in the second half of the twentieth century. The question was asked rhetorically whether physical education per se can ever achieve the aims and objectives envisioned by its leaders in the first half

TABLE I
DEVELOPMENTAL PHYSICAL ACTIVITY
(IN EXERCISE, SPORT AND PHYSICAL RECREATION)

Areas of Scholarly Study & Research	Subdisciplinary Aspects	Subprofessional Aspects
I BACKGROUND, MEANING, AND SIGNIFICANCE	<ul style="list-style-type: none"> History Philosophy International and Comparative Study 	<ul style="list-style-type: none"> International Relations Professional Ethics
II FUNCTIONAL EFFECTS OF PHYSICAL ACTIVITY	<ul style="list-style-type: none"> Exercise Physiology Anthropometry & Body Composition 	<ul style="list-style-type: none"> Fitness & Health Appraisal Exercise Therapy
III SOCIO-CULTURAL AND BEHAVIORAL ASPECTS	<ul style="list-style-type: none"> Sociology Economics Psychology (Ind. & Social) Anthropology Pol. Science/Geography 	<ul style="list-style-type: none"> Application of Theory to Practice
IV MOTOR LEARNING AND CONTROL	<ul style="list-style-type: none"> Psycho-motor Learning Physical Growth and Development 	<ul style="list-style-type: none"> Application of Theory to Practice
V MECHANICAL AND MUSCULAR ANALYSIS OF MOTOR SKILLS	<ul style="list-style-type: none"> Biomechanics Neuro-skeletal Musculature 	<ul style="list-style-type: none"> Application of Theory to Practice
VI MANAGEMENT THEORY AND PRACTICE	<ul style="list-style-type: none"> Management Science Business Administration 	<ul style="list-style-type: none"> Application of Theory to Practice
VII CURRICULUM THEORY AND PROGRAM DEVELOPMENT	<ul style="list-style-type: none"> Curriculum Studies Investigation of Teaching/Learning 	<ul style="list-style-type: none"> Application of Theory to Practice
(Developmental physical activity in (1) general education; (2) intramural sports and physical recreation; (3) inter-institutional competitive sport; and (4) programs for special populations (e.g., handicapped)—incl., curric. & instruct. method		
VIII EVALUATION & MEASUREMENT	<ul style="list-style-type: none"> Theory About The Measurement Function 	<ul style="list-style-type: none"> Application of Theory to Practice

of the twentieth century. Indeed, can the field of physical education ever hope to become vital to the provision of healthful, developmental physical activity for all of the country's population whether these people are students or members of the general public?

This question was answered in the affirmative—i.e., that the field could become a full-fledged profession if the present field of physical activity education and educational sport (or sport and physical education as called within NASPE) were to make a number of changes in its present *modus operandi*. These recommended changes are as follows:

1. That the *field* be called physical activity education,
2. That the *discipline* be called developmental physical activity,
3. That professional practitioners be known as *physical activity educators*,
4. That physical activity educators adopt a broadly based, consensual model for the body of knowledge and the competencies/skills required for their professional endeavors,
5. That *professional literacy* for the practitioner be defined as the expert knowledge and competency desired for the physical activity educator. Such professional literacy is over and above the concept of *cultural literacy* prescribed by Hirsch for all Americans.)
6. That the physical activity educator should steadily become known more as *a specialist in human physical activity in exercise, sport, and related physical activity*,
7. That physical activity educators should promote and develop their own their own field of *physical activity education* and their own *discipline of developmental physical activity*. (The intent here is that use of terms and names identified primarily with other disciplines and professions should be avoided to the greatest possible extent [e.g., physiology of exercise instead of physical activity science, sociology of sport instead of socio-cultural aspects of physical activity].)
8. That physical activity educators should become experts in their own *self-described* profession, (This means a departure from the present “jack-of-all-trades, master-of- none” image now held. A thoroughgoing competency-development approach should be instituted in all professional preparation programs for physical activity educators prior to the awarding of the baccalaureate degree.)

9. That the profession, employing a systems approach, needs to develop an evolving online inventory of scientific findings about developmental physical activity that is categorized and arranged as ordered generalizations for daily use by the professional practitioner,
10. *That to accomplish the ultimate professional goal, involvement with competitive sport as a coach should be separated from the duties of the physical activity educator in the educational environment, and*
11. That the professional efforts of the physical activity educator should be extended to serve people on a lifelong basis in society at large, (This would involve licensing and/or certification for such public professional practice.) Such a halcyon state, one that is still possible in the foreseeable future, could be achieved if the established professional association and those responsible for professional preparation in colleges and universities become ready for such a development. The challenge is to guide qualified and motivated professional students to full literacy in a discipline called developmental physical activity, while at the same time preparing them professionally to a high standard in physical activity education. If this were to become the norm, and these graduates were imbued with a life purpose to provide people of all ages and conditions with purposeful, developmental physical activity, physical activity educators could indeed create a nation of healthy, vigorous people that would set an example for the world.

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Figure 1

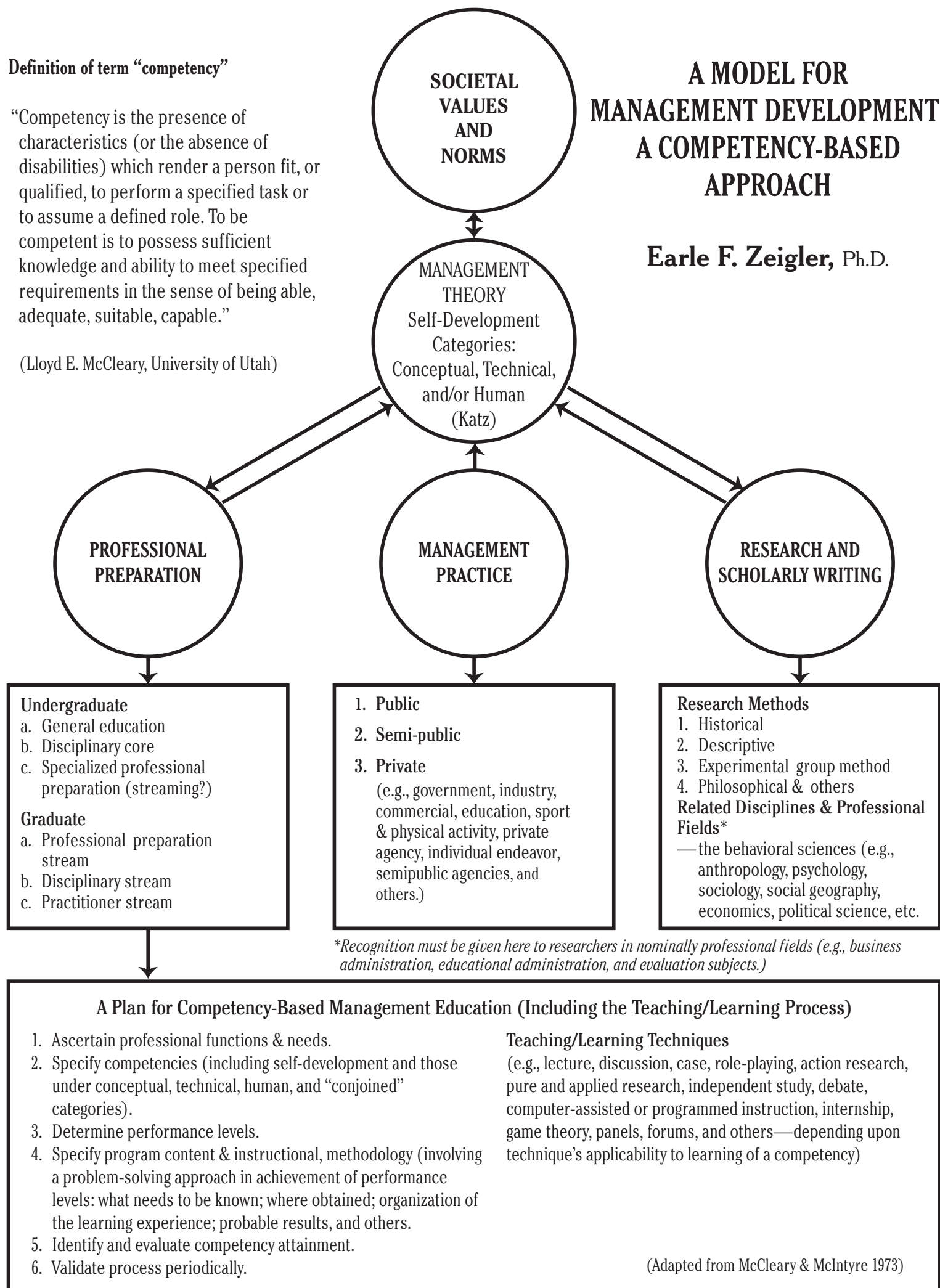
Definition of term “competency”

“Competency is the presence of characteristics (or the absence of disabilities) which render a person fit, or qualified, to perform a specified task or to assume a defined role. To be competent is to possess sufficient knowledge and ability to meet specified requirements in the sense of being able, adequate, suitable, capable.”

(Lloyd E. McCleary, University of Utah)

**A MODEL FOR
MANAGEMENT DEVELOPMENT:
A COMPETENCY-BASED
APPROACH**

Earle F. Zeigler, Ph.D.



Chapter 13

Finding a Life Purpose in Physical Activity Education and Athletics

The former president of Columbia University, Nicholas Murray Butler, is purported to have said: “There are three kinds of people in the world today: (1) those who make things happen, (2) a larger number who watch things happen, and (3) the vast majority who never even know that anything is going on!” Our fundamental task in sport management education is to discover, motivate, and develop a number of young people who will make things happen in the field in the 21st century. If these people can then find a life purpose in this work, as professional practitioners or social-science scholars, they will be in a position to serve society efficiently, effectively, and—most importantly!—throughout their entire lives. (However, I must state at the outset—with all due respect—that I find it difficult to believe that a great many of those who have enrolled in sport management programs all over North America in recent years really knew that they were getting into.)

It is still accurate to state that there has been relatively little evidence that sport managers or administrators, wherever they may be functioning, are generally concerned with the theoretical aspects of management. Admittedly it appears to have been similar to the emphases indicated in educational administration research at the time where the topics investigated also shied away, or at least investigators were just beginning to understand the need for, theoretical investigation. See, for example, An analysis of doctoral research problems in school administration by H.A. Taylor, a doctoral study completed at Stanford University in 1954. The problems most investigated related to finance; business affairs; planning, maintenance, and operation of the school plant; and teacher personnel, all topics that Gross identified as specific rather than general administrative processes where motivating, communicating, etc. are involved. However, it is also important to understand that most educational administration professors’ understanding of administrative theory and the meaning of terms had most definitely matured by the late 1960s (see Penny, 1968, pp. 107, 121).

The situation was just the opposite with the practical or technical aspects of the broader aspects of management in the public sector in the 1950s (Trethaway, 1953, p. 458 et ff.).

There is also still a paradoxical situation in physical education and athletics at the college or university when one is imprudent enough to discuss such a thing as “management theory.” The practitioners don’t believe such theory will help them on the job, and the scientist has yet to be convinced of the scientific quality of any such investigation. The above notwithstanding, and despite the inadequacies in professional preparation for management in physical education and athletics administration that existed for decades, it must be confessed that courses in the organization and administration of physical education and athletics have been offered in our field since 1890 (Zeigler, 1951)!

By 1927 they were typically included in professional curricula throughout the United States (Elliott). Since that time there has been a proliferation of similar courses relating to administration and supervision at both the undergraduate and graduate levels. In addition, literally thousands of master’s theses and doctoral dissertations have been deposited on the shelves of our libraries. Most of these studies involve the descriptive method of research, or some technique thereof, and there is unquestionably a body of knowledge of sorts about practice of an administrative nature. Relatively speaking, however, there is still a paucity of research in management theory. What we have is an endless stream of articles, theses, dissertations, monographs, and texts on administration or management as a subject-matter area, but what it all adds up to is anybody’s guess.

However, during the 1980s, a steady advancement was made in management science in both business and educational administration. Yet, it was still apparent that little had been done similarly to develop management competencies and skills in sport and physical education management programs. Our field was simply not ready to take a progressive step forward. We believe this to be true because the books I published, for example, promoting the case method approach to the teaching of human relations and management (1959), as well as management competency development in sport and physical education (1983), were premature. Undaunted, we now are reasonably secure in the knowledge that some progress in understanding the complexity of professional management training has been made since then.

And so, looking ahead in this first quarter of the 21st century, I can state again that more attention should undoubtedly be devoted to management theory as well as practice—not to mention the skills required to be an effective and efficient manager—if professionals in the field hope to have a worthwhile profession. I believe that a minority of our colleagues

are now aware of this deficiency, and I trust that those involved with management training will continue to implement positive changes. I believe further that social trends and the job market is forcing professionals in the field to develop sufficiently strong attitudes (psychologically speaking) to bring about this much needed change.

Status of Management Thought, Theory, and Practice in Physical Activity Education and Educational Sport

What can be said at the present about the status of the development of management thought, theory, and practice in physical education and sport? If those working in the area are searching for academic respectability, and this appears to be the case, management theory in this field must somehow steadily and increasingly strive for a sound theoretical basis. The fact is that, even though organization and administration have a long history in our professional preparation programs, investigation into these topics has not achieved the recognition that has been accorded to research in, for example, sport and/or physical education history. Thompson (in Halpin, 1958, pp. 29-33) explained back then how we could improve this situation. First, the terms and concepts used must be clear, and they must be related to systematic theory. Second, the theory that we are able to develop should be generalizable (and therefore abstract). Third, the research endeavor should be as value-free as possible; if we want to introduce values, they should be treated as variables in the investigative methodology. Fourth, such scholarly endeavor will undoubtedly be based on the social (and primarily the behavioral) sciences. Finally, fifth, correlations are interesting and also significant, but adequate theory should, in the final analysis, clarify processes that will produce quality performance.

The Manager Defined

Defined traditionally, we might say that the manager is one who plans, organizes, staffs, leads (or directs), and controls (i.e., monitors and evaluates) progress toward pre-determined goals within programs of developmental physical activity for people of all ages, be they in normal, accelerated, or special populations." In 1983, Zeigler & Bowie defined management more precisely as involving "the execution of managerial acts, including conceptual, technical, human, and conjoined skills, while combining varying degrees of planning, organizing, staff, directing, and controlling within the management process to assist an organization to achieve its goals." Applied to our field, the above description of the management process would apply to any organization that somehow, somewhere in North America is offering at least some aspect of developmental physical activity in sport,

exercise, dance, and play to some degree to one or more sectors of the population.

It will not be discussed here at length, but it should be understood that competitive sport in educational institutions, for example, has faced differing marketing environments in each of the past three decades (i.e., the 1960s, 1970s, 1980s, etc.). In the 1960s there was a great need for additional revenue sources as operating costs skyrocketed. This need continued in the 1970s and was further exacerbated by changing social and economic influences (e.g., social values, slower economic growth). In the 1980s a need existed more than ever for sport programs to develop individual strategic marketing plans with concurrent evaluation schedules to serve as control mechanisms (Zeigler and Campbell, 1984).

A Slowly Growing Awareness of the Managerial Revolution

Even after efforts by a number of us over the past 50 years to upgrade management theory and practice applied to our field—that is within educational circles in physical education and athletics at least—the new manager or administrator is typically still not truly aware of the managerial revolution that has occurred within this time period. (If he or she is aware of it, the difficult and laborious aspects of the management process are usually turned over to someone with training in business practice.)

This is undoubtedly considerably less true for people who assume managerial posts in recreation and other public, semi-public and private agencies where developmental physical activity may be a considerable part of the organization's program. But even those in these other groups, if they have only had one course in administration or management within one of our departments as part of their background preparation, these young men and women have only a vague understanding of the many aspects and ramifications of the position being undertaken. What's even worse is the fact that even after the individual is on the job, such a person is still not cognizant of the unbelievable complexity of the position! They learn to do what they do by trial and error! The typical approach is to work overtime to get control of the new responsibility and to meet the seemingly endless demands of higher administration, faculty, staff, and students (or the public as consumers or whatever).

Quite soon one gets the feeling that a treadmill is in operation and that the angle is getting sharper, thereby creating a situation where one must trot at a brisk pace simply not to fall off the back end! It's an uneasy feeling because the pressure is there constantly; some people end up with duodenal spasms and an ulcer. Work tends to pile up in enormous

quantities when one is absent from the office for just a few short days. Then, too, all the while there is the feeling that he or she is merely doing what is practical and expedient at the moment. The pattern of operation does indeed become one of trial and error, and it seems impossible to take time out for extended future planning. Finally, because of the many, increasing, and persistent demands that are made upon his or her office, the administrator/manager reasons that more help is needed—both administrative and secretarial. No matter whether budgetary pressures increase, and so-called management in decline becomes a perennial syndrome, there will probably continue to be an increase in positions of this type now and in the foreseeable future. It's the simple truth that "assistants need assistants of their own!" What is the answer to this dilemma? VanderZwaag (1984) offered a concise prescription for the prevailing malady: "What is needed is an integrated sport management program that proceeds from a systematic approach to management."

Time Was Running Out on Us

We really don't have much choice at the present other than to make all possible efforts to place professional preparation for managerial or administrative leadership within our field on an increasingly academically sound basis. At present the need for vastly improved leadership comes at us from a number of different directions. We simply do not have enough fine leaders in any field—and our field of physical activity education and related athletics is no exception to this statement. If we don't have good leadership, an organization or enterprise soon begins to falter and even to stumble. Our field needs fine people who will take charge in the behaviorally oriented work environment of today's world. We have all heard that management involves the accomplishment of an objective through the enlistment of others to work closely with management. However, as Zoffer (1985) stated: "But I would add to that the need to achieve a certain excellence—accomplishing goals efficiently, cost-effectively and imaginatively, while respecting the lives and welfare of the broader community." Interestingly, there is no doubt but that physical activity education and athletics has achieved greater recognition within educational circles on this continent than in any other geographical area of the world. (It should be mentioned that recent developments in Japan, Europe, and Australia are encouraging for sport management in the public sector, but not necessarily in educational circles.) Such achievement is an accomplished fact, but we now have to continue in the direction of upgrading professional preparation for administrative or managerial leadership so that the educational professional in physical activity education and athletics will consolidate those gains made

and—like the successful basketball team—continue to “move strongly down court on balance toward the goal” (Rothermel, 1966).

Those of us who have been functioning in physical activity education and athletics for many years occasionally take solace in statements like, “But we are still a relatively young field; give us time!” There may be a grain of truth here, but let’s not forget that the evidence at hand points to the offering of a course in the organization and administration of physical education and athletics as far back as 1890 (Zeigler, 1951, p. 28), and by 1927 such courses were typically included in professional curricula throughout the country (Elliott, 1927, p. 46). Typically such courses were based on what might be called a “principles approach.” For example, the author (EFZ) took courses at Columbia Teachers College in the 1940s that stressed the principles of physical education and sport administration according to such notable early leaders in physical education administration there as William L. Hughes, Clifford L. Brownell, Harry M. Scott, and Patricia Hagman. The authority for such principles usually emanated from the experiences of these professors themselves and, of course, their earlier teachers.

Today, courses—and entire programs—are offered at the undergraduate, master’s and doctoral levels in physical education-kinesiology, and the subject matter of administration or management, broadly or narrowly defined, is included to such an extent that a disinterested observer would suspect the presence of a storehouse of under girding knowledge. This is hardly true, although the situation has improved enormously since the description immediately above. This, incidentally, is the same approach that this investigator followed until about the mid-1950s when he began to question the source and validity of all of these principles he had been taught—and which principles he was presumably still using both in teaching the administration/management course and in practice then and later with his associates as a chairperson, department head, or dean. (See Zeigler, 1959.)

It is true, as stated above, that administration has been an area of limited scholarly investigation in physical education and athletics since the early days of the twentieth century. Early studies were often carried out by the administrators themselves and concerned such topics as departmental organization, staffing, and facilities. As master’s programs developed in the early years of the century, and then were followed by the first doctoral programs in the 1920s, the number of topics subsumed under the administration

area broadened. Theses and dissertations became a basic sources of research with the first doctoral study being completed in 1926. Cureton (1949, pp. 21-59) carried out a survey of completed research for the years 1930 through 1946 and listed 420 doctoral dissertations in all sub-areas of the field in his report. Also, whenever there were such general reviews of physical education research as in, for example, the *Encyclopedia of Educational Research*, research about administration was typically included as a sub-topic (e.g., Esslinger, 1941, pp. 801-814; Esslinger, 1950, pp. 820-835; Rarick, 1960, pp. 973-975; and Montoye & Cunningham, 1969, 963-973). Typical headings and sub-headings were organization and administration, physical education status, administrative practices, policies and procedures, facilities, etc.

Analysis of Research Reports (Trethaway)

Trethaway (1953) completed a doctoral study tracing early physical education research in which he examined the files of the National Research Committee, an ongoing committee project that was the predecessor of the present AAHPERD Research Council. In total, he collected the titles of 3083 research reports based on research reports of varying quality in physical education competitive athletics, and school recreation between 1895 and 1940. Then he developed a sampling of 789 abstracts from the total and summarized what he found to have been the major developments in each of the three areas.

Interestingly, there have been more studies completed in this area (i.e., administration) within physical education and athletics, as it was typically designated then, than in any other (with the possible exception of studies about the functional effects of physical activity or the physiological aspects of exercise and sport). This vast number of master's theses and doctoral dissertations may be found on the shelves of our libraries and/or electronic retrieval systems (e.g., CD-ROMs). The majority of these investigations was carried out using descriptive method research, or a technique thereof, and there does exist undoubtedly a certain body of knowledge about the various aspects of administrative practice relating to our field.

Zeigler (1959, p. 51)), noting the overly heavy dependence on this type of research being carried out, made an effort to introduce the Harvard case method technique of research (also a descriptive research technique) to the field in the late 1950s. At that time he called for research that would contribute more significantly to administrative thought and practice. Beeman (1960), then intramural and recreational sports director at Michigan State University, completed the first doctoral dissertation of this type.

Daniels and McCristal Organize The Big Ten Body-of-Knowledge Project

After Arthur Daniels of Indiana University, working with King McCristal of the University of Illinois and others, effected the actual formation of the Big Ten Body-of-Knowledge Project, Zeigler & McCristal (1967) traced the history of this highly significant undertaking for the future of physical education. This “sub=disciplinary approach” to the development of scientific knowledge about developmental physical activity in exercise, sport, and related expressive movement, upon the encouragement of McCristal and Zeigler agreed to include administrative theory as one of the sub=disciplinary areas. At that time the availability of pure research relative to administrative theory was very poor, however. So, Zeigler encouraged Spaeth in the mid-1960s to make an assessment of its status when pressure for the field to take a “disciplinary approach” came to the fore because of Arthur Conant’s criticism of administration courses in physical education. Spaeth’s conclusion (1967, p. 145) was that “there is an almost total lack of theoretical orientation in the design of research and interpretation of findings in the sample of of administrative research . . . reviewed in this investigation.”

(Note: The use of the word “theoretical” means “existing only in theory, not practical; thus, a statement of a truth to be demonstrated” [*Random House Dictionary, The*, 1987, p. 1967]. “A theory is essentially a set of assumptions from which a set of empirical laws [principles] may be derived” [Griffiths, 1959, p. 28]. The matter at hand, therefore, was to assess the availability of, and possibility that, hypothetical statements may be shown to be true about the most effective means of administering programs of sport and physical activity.)

A Significant Status Assessment in the Mid-1960s (Spaeth)

Spaeth’s (1967) recommended strongly that we must strive in future research to examine management as a process or group of processes rather than as an area of content (such as the “nuts and bolts” approach, or the “this is how you organize a round-robin tournament” explanation). The execution of studies related to the various technical concerns of managing physical activity education and athletics is, of course, highly important to the practitioner, but we must also investigate the more fundamental, broader processes of management that might be designated as decision-making, communicating, activating, planning, evaluating, etc. as they relate to our field. For the period under consideration here, it was decided that this taxonomy proposed by Gross would be followed basically.

Spaeth's analysis of the relationship of administrative theory to administrative research prior to 1967 (as paraphrased from Spaeth, 1975, Chap. 3 and her 1967 thesis at Illinois with Zeigler) revealed an almost total lack of a theoretical orientation both in the design of the research itself and in the interpretation of the findings in the sampling that she conducted. She discovered that completed research could be classified according to task areas grouped under two major headings: program aspects (including curriculum development and evaluation and relating students to the program) and technical-managerial aspects (including personnel administration, finance and business management, facilities and equipment, and public relations).

She found further that the program aspects in order of frequency studied were: intercollegiate athletic programs for men, college physical education programs, interscholastic athletics for boys, intramural programs in colleges, elementary school physical education programs, intercollegiate athletics for women, interscholastic programs for girls, and intramural programs in public schools.

Insofar as investigation about the technical-managerial aspects of physical education and athletics in order of frequency studied were: personnel (including, in order of frequency, characteristics of men and women faculty members; job analysis of administrators, supervisors, and directors; characteristics, qualifications, and attitudes of administrators; job analysis of faculty, teachers, and coaches; department chairmen at the college and university level; administrative or leadership behavior; and selection of faculty); facilities and equipment; finance, insurance, and liability; and public relations.

It was interesting to note further that certain of the topics listed above were studied more intensively in some decades than others. Much of the research referred to fell within what might be called the traditional framework of task areas and very little to what can be called the administrative processes. Further examination of the literature within sport and physical education in the mid-1960s by Spaeth (Zeigler & Spaeth, 1975) had indicated also that the field was still almost completely unaware of the development of administrative theory and research that was taking place in other fields.

Field Is Alerted to Need for More Interdisciplinary Work (Penny)

Penny (1968, reported in 1975, p. 74) found significant differences between the two groups (i.e., professors of educational administration and professors of physical education and

athletics) in their understanding of the meanings of significant concepts in administrative theory. This clearly indicated that professors in physical education and athletics needed more interdisciplinary work. Hunter (1971) found the same result when he investigated athletic administrators. The need for improved ordinary language and more sophisticated professional language terms was apparent then and has become even more urgent today. Fortunately, there is now a reasonable degree of consensus on the meanings of the significant concepts that appear in the developing body-of-knowledge relative to management theory and practice within public administration, business administration, and management science. This statement applies generally also to specialists in administrative theory within professional education (i.e., they attach similar meanings to specific, significant concepts associated with the subject matter).

A Plea For A Broader Approach to the Teaching of Administration/Management Courses in Physical Education and Sport (Paton)

Similarly, Paton (in Zeigler and Spaeth, 1975, p. 14) suggested a significantly broader approach to the teaching of administration or management courses in sport and physical education. This approach should be characterized by an emphasis in which the area of content specifically related to sport and physical education would depend increasingly on a body of knowledge developed through management research and theory in our field. Further, educational institutions provide the setting within which many sport and physical education programs are managed. Thus, current efforts to develop management theory and research about the broad administrative process mentioned above within the educational setting are still directly relevant to our field. The fact that management/administration is practiced in a specific setting has tended to obscure the fundamental similarities of the managerial process. The study of administration as administration should eventually also provide a sounder theoretical base for understanding the management process. Finally, last but not least, underlying all management theory and research are the social sciences (and still more specifically, the behavioral sciences). Concepts and theories related to the behavior of people in organizations have much to offer to an understanding of administration or management.

Baker and Collins Continue Bibliographic Work Begun by Zeigler and Spaeth

Zeigler and Spaeth (1973) made an effort to compile the research that had been completed by offering a selected bibliography of approximately 250 studies related to the administration of physical education and athletics that had been carried out during the 45-year period

from 1927 to 1972. Then, Baker and Collins (1983), after discussions with Zeigler, carried out their project involving a retrieval system extending from 1971 to 1982. They assessed the 7,855 thesis and dissertation reports that had been indexed and abstracted in *Completed Research in Health, Physical Education and Recreation* between 1971 and 1981 (Volumes 13-23). (Studies related specifically to the administration of intramurals and recreational sports were excluded.) General descriptors based on a modified framework of the conceptual structure employed originally by Spaeth (1967) were devised by the investigators. They added "legal considerations" as a heading in the area of "technical administrative concerns, but excluded the category of "curriculum development" (Baker and Collins, 1983, p. xiii). This change was made since King and Baker (1982) had already carried out a bibliographic compilation of curriculum studies based on completed thesis investigations. (See Fig. 1).

Interestingly, Baker and Collins reported that approximately ten per cent of completed thesis research in all of physical education could be related to administration or management. In fact, as noted earlier, the number of completed theses in the administration or management area is exceeded only slightly by those that are "exercise physiological" in nature. For the ten-year period under consideration, they found a total of 758 studies (9.8% of all theses completed). Finally, the contents of the 758 studies were analyzed to determine a scheme of sub-groupings within each general category. As we look to the future, of course, the next step is to understand where all of these findings from these studies are, as well as what they contribute to the development of ordered generalizations or principles about management theory and practice in sport and physical education.

In an effort to establish this sub-professional aspect of the field's under-girding discipline on a sounder footing, the Stipes Publishing Co. decided to add two additional monographs to the Stipes Monograph Series on Sport and Physical Education Management. The first is the present monograph that, in addition to this historical essay, includes the earlier Zeigler/Spaeth bibliography (1973) with the addition of brief annotations to each item provided through the combined efforts of Thomas Sinclair and Zeigler, respectively. The Baker/Collins publication then extends the research retrieval from 1971 to 1982. Their listing came primarily from *Completed Research* for those years and indicates where a particular study may be found within these volumes (not the institution where the thesis was completed). Two interesting questions for future bibliographers to consider are (1) whether master's theses (where carried out) should be included, and (2) whether the original Zeigler/Spaeth "taxonomy," as modified by Baker/Collins, should be further adapted in the twenty-first

century.

The above notwithstanding, and despite positive efforts by a steadily increasing number of scholars largely within the North American Society for Sport Management since its beginning in 1986, general awareness of the theoretic literature—or any significant contribution to it—has only increased slowly in the past forty plus years since Spaeth's analysis. This seeming (evident?) lack of awareness and concern is troubling since the field has recently begun to appreciate that people should be prepared more carefully and thoroughly for the “assumption of the managerial risk.” For example, since opportunities to specialize in streams or areas of concentration within physical education training programs have begun, the sport management specialization now appears to have been the most popular program of the 1980s. Further, its growth continued on into the 1990s. One is forced to speculate about the intellectual level of these programs when the majority of professors and instructors have typically been such reluctant, unproductive scholars.

The late University of Michigan researcher, Paul Hunsicker, suggested an aphorism to the effect that “No master's thesis or doctoral dissertation ever startled the academic world.” Unfortunately, this insightful comment could well be an apt description of the status of research in management theory and practice in physical education and educational sport. All together, however, one might argue that completed physical education and athletics management theses have made at least some contribution to our understanding of administrative practice in the area. However, contributions to management theory still have not really made much of a dent in the bulk of the many problems and conundrums facing the professional practitioner.

The Situation in the Mid-1980s

With the beginning of the North American Society for Sport Managers in 1986, we really didn't have much choice other than to make all possible efforts to place professional preparation for managerial (formerly administrative) leadership within our field on a more academically sound basis. This question of leadership comes toward us from a number of different directions these days. We simply don't seem to have enough fine leaders in any field—and our field is no exception to this statement. If we don't have good leadership, any organization or enterprise soon begins to falter and even to stumble. Our field needs professional people who will take charge in the behaviorally oriented work environment of today's world. We've all heard that management involves the accomplishment of

an objective through the enlistment of others to work closely with you. However, as Zoffer (1985) stated: “But I would add to that the need to achieve a certain excellence—accomplishing goals efficiently, cost-effectively and imaginatively, while respecting the lives and welfare of the broader community.”

There is no doubt but that the field of sport management has made amazing organizational progress worldwide since its inception. Physical activity education and (educational) sport had up to this time achieved greater recognition within educational circles on this continent than in any other geographical area of the western world. Such achievement is an accomplished fact, but we now have to continue in the direction of upgrading professional preparation for managerial/administrative leadership so that the field of physical activity education and related athletics will continue to consolidate those gains made and—like the successful basketball team—continue to “move strongly down court toward the goal on balance” (Rothermel, 1966). And, as we have seen, the field of sport management in the public sector has developed beyond “the wildest dreams” of those concerned.

Up to this point in this “discussion” treating development in management in this field within educational institutions, in addition to some introductory and background material, it has been argued essentially (a) that the world is changing and becoming increasingly complex with each passing day fostering a steadily growing development in management thought, theory, and practice, a development that has significant obvious implications for the field; (b) that the field of education needs managers who function effectively and efficiently on the basis of tenable management theory to organize and administer its far-flung programs; and (c) that we have not advanced very far in preparing our people to manage *from both a theoretical and practical standpoint*, an inadequacy that I believe we should correct as soon as possible by promoting sound theoretical knowledge and by implementing management competency development programs of high quality that include well-planned laboratory experiences.

Let us assume that we can agree on the need for improving the quality of physical activity education and athletics management in the near future. This need is not peculiar to our field, however, since we are hearing pleas from all over North America about a growing need for a higher quality in managerial performance than may have been present in the past. To meet the challenge to North American industry and business, for example, we were exhorted in the 1980s to consider “Theory Z” as wisdom coming from our Japanese

colleagues (Ouchi, 1982)—actually a debatable assumption as it has turned out. Also, there has been a spate of books with the word “excellence” in the title. For example, in a 1980s book entitled *Creating Excellence* (Hickman and Silva, 1984), we are presented with a list of “new age skills” that management executives should cultivate: (a) creative insight: asking the right questions; (b) sensitivity: doing unto others; (c) vision: creating the future; (d) versatility: anticipating change; (e) focus: implementing change; and (f) patience: living in the long term (pp. 99-246). After this, you begin to “walk on water!”

The Ever-Present Need: An “Action-Theory Marriage!”

What has been stated above provides some substantiation for the gradual emergence of management science—indeed, a need for an “action-theory marriage!” Many say that management thought is too practical, while others avow that it is usually too theoretical. This may seem to be true, but I believe it can be said more accurately that really practical administrative thought will simply have to be based on far more tenable knowledge and theory than is yet available. As long ago as the 1960s, we were being urged to execute scholarly investigation on this topic. Also, the admonition was that it should be carried out to the greatest possible extent on the “observable facts of real-life administration” (Gross, 1964). Hence, a manager on the job is typically confronted with a real-life situation to resolve. To resolve the problem effectively and efficiently, something better than trial and error is needed in our increasingly complex social environment. That “something” should be the most tenable theory available. In other words, a research strategy is needed that is characterized by a “theory-research balance” based on the results of sound theoretical and applied investigation.

Even though I have been emphasizing that the manager is being faced with a relatively fast-moving social system, a condition from which managers of sport and physical education cannot (and probably should not wish to) escape, change for us has somehow not occurred as rapidly as in certain other segments of society. However, managers in our field must now recognize the fact that they too are being put on notice about the fluid nature of their environments. Managers simply must take advantage of every opportunity to prepare themselves to keep ahead (or at least abreast) of their associates intellectually. This is necessary because they must be ready to meet change head-on and make the alterations and modifications necessary so that growth (if desired and/or desirable) and survival will be ensured (the ecological approach, if you will).

Don't Forget the Carry-Over Constants and/or Generalizations

The above momentary digression is not meant to imply for an instant that there are not a great many constants and/or generalizations that carry over from yesterday to today and thence to tomorrow which help to maintain the structure and vitality of sport and physical education. This means, for example, that much of what is known about human nature today will be identical or quite similar tomorrow. It forewarns the manager that he or she shouldn't throw the baby out with the bath water just because many changes seem to be taking place. The great problem seems to be the urgent need to both strengthen and focus the body of knowledge available to the management profession so that the literally astounding development in the area of technology is reasonably approximated by the understanding and knowledge available about effective and efficient administrative behavior. While such a balance is being established, the tried-and-true constants or "principles" from the past should be used daily and only discarded or modified when there is ample evidence (scientific or normative) available to warrant any change.

Thus the manager, in addition to relying on the wisdom of the past, should make it a habit over the years to increase both his or her theoretical and practical knowledge. I believe that the field still has an opportunity to relate significantly to the developing social science of management. However, we can't dally much longer! I say this with a full understanding that so many professionals in our field are still only dimly aware of the scientific development that has occurred in management science. Second, the vast "enterprise" that is physical activity education and athletics for its very survival as a recognizable entity simply must relate more effectively to the urgent need for truly qualified sport and physical activity managers. The North American Society for Sport Management, inaugurated in the mid-1980s is making a significant contribution to this development. This has been vital, especially since academic departments in universities were lagging in their endeavors in this regard. Additionally, such development should now continue to be carried out in full cooperation with the National Association for Sport and Physical Education within SHAPE America and Physical and Health Education Canada.

Concluding Statement

At this point Peter Drucker's advice (1993, Chap. 12) about the idea of "The Educated Person" in Post-Capitalist Society seems like a good way to begin to close this essay. He stated that a great transformation has been taking place in the world in regard to (a) a move from capitalism to a knowledge society, (b) a trend from nation-states to megastates, and

(c) a shift from a market economy based on traditional market institutions to a market that organizes economic activity around information and knowledge (Chap. 10). In this “new world,” Drucker claimed that the technological revolution will gradually “engulf” our schools as we all rethink the role of the school and the way it functions. The direct challenge to our society, therefore, is the way that we use the new technology in what he calls post-capitalist society—i.e., the knowledge society (Chap. 11, 197). If we have the wisdom to shift rapidly and fully to a knowledge society that puts the person in the center of the process, we will be able to remain in the forefront of progress.

This post-capitalist society needs “a leadership group, which can focus local, particular, separate traditions onto a common and shared commitment to values, a common concept of excellence, and on mutual respect” (p. 212). However, what is required, Drucker insisted, is a new and different kind of educated person than the Deconstructionists, the radical feminists, the anti-Westerners, and the Humanists want (p. 212). What is needed, he maintained, is an educated person who has the knowledge and the commitment to cope with the present situation, as well as being prepared for “life in a global world” (p. 214). Leaders in this society under transformation will use sound organizational theory as a tool enabling them to use their specialized knowledge wisely. Gross’s earlier prediction about the need for an action-theory marriage will indeed come to pass (1964, pp. 844-856).

Finally, keeping the basic need for leaders (“educated persons,” according to Drucker!) firmly in mind, I can only state my personal and continuing interest in a leadership spectrum (or perhaps a continuum) in which, as one moves from left to right (i.e., from anarchy to dictatorship), the manager gradually exercises greater authority and the staff members have lesser areas of freedom. (I have also employed this same continuum to the teaching act in a way similar to the approach of the late Muska Mosston; see Zeigler, 1964, pp. 258-261.) Through long experience I have developed a distinct aversion to one-person, arbitrary, authoritative decisions—especially in educational settings—although I wouldn’t like to work in such a setting at any time anywhere else either.

Of course, I appreciate that in certain lines of work, such as the military or fire-fighting, there often isn’t sufficient time to have discussion and then to take a vote before action is taken. Nevertheless, staff members should be involved in the decision-making process to the greatest possible extent—if they are willing to make serious efforts to be well informed on the matter at hand. Further, once a decision is made democratically by informed

members of the group, the organization can and should demand loyal support from all members of the group. (The assumption here is that opportunities will be provided subsequently for people to be convinced in democratic fashion at a not-too-distant future date that a contravening decision should be made.)

In this changing (internal and external) organizational environment that we have been discussing, the interpersonal skills of the leader(s) need continuing examination and study. Certainly the leader must know himself or herself and know those with whom direct or indirect association is established. The executive needs to establish an open climate. By this is meant that (a) associates can collect information about a problem accurately, (b) bring these data back to the decision-making group, and then (c) take part in the planning and execution of future actions (Bennis & Slater, 1968).

The concept of 'leadership,' however, has been an elusive one down through the years. For a long time what was called "trait theory" was in vogue—that is, there was concern about the prospective manager's personal characteristics, ones that presumably made him or her a fine leader. In the 1940s, however, trait theory declined because investigations along this line produced no clear-cut results. Thus, even though this approach had, and still has, some descriptive value, it has been supplanted to a large degree by so-called "situational theory." With this approach it is argued (a) that there are situational factors that can be delineated in a finite way and (b) that they vary according to a number of other factors (Filley, House, & Kerr, 1976). Some of these factors, for example, are (a) the leader's age and experience, (b) the size of the group led, (c) the cultural expectations of subordinates, (d) the time required and allowed for decision-making). Chelladurai (1985), in his discussion of leadership, refers to charismatic leadership and organizational leadership, the latter being "just one of the functions of a manager who is placed in charge of a group and its activities, and is, in turn, guided by superiors and organizational factors" (p. 139).

Even though I have emphasized that the manager is now faced with a relatively fast-moving social system, a condition from which managers of physical activity education and athletics cannot (and probably should not wish to) escape, somehow change for us is occurring less rapidly than in certain other segments of society. However, managers must recognize the fact that they have been put on notice about the fluid nature of their particular environments as well. Managers simply must avail themselves of every opportunity to prepare themselves to keep ahead (or at least abreast) of their associates

intellectually. This is the major reason why the present data base of completed research available should be continually updated and amplified. It is also vitally important that it be organized in such a way that practitioners can get at it in short order when a controversial situation arises. This is absolutely necessary because managerial leaders must be ready to meet change head-on. They have to understand when and how to make necessary alterations and modifications so that effective and efficient growth (if desired and/or desirable) and long-term survival will be ensured.

Author's Note

1. The reader should understand that this background essay is intended to be synoptic in nature. What is contained represents an updated, revised (presumably improved) version of many of the ideas, opinions, and recommendations expressed by the author about management theory and practice as applied to physical education and sport in a variety of publications over a period of approximately fifty years. Prior to a recent collaborative effort with Gary Bowie (Lethbridge) designed to introduce a management competency development approach to professional preparation in physical education and educational sport, the author had collaborated earlier, also, with Marcia Spaeth (retired from SUNY, Cortland) and Garth Paton and Terry Haggerty (now both retired from the University of New Brunswick, but earlier at Western Ontario). Some of this material (i.e., that related to proposed areas of administrative research and that related to the professional preparation program) has been researched by Professor Spaeth and Professor Paton, respectively and appeared in Zeigler and Spaeth [1975]). Also, the author wishes to express sincere appreciation to Tom Sinclair who worked most closely with me in the mid-1970s, and who capably tracked down as a special project much of the information provided in many of the brief annotations related to completed research between 1927 and 1972.

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Part IV: The Proposed Solution

Chapter 14

Fostering Physical Activity Values in the World of the Future

As you read these words, I think you may agree that your values, my values, our values, the world's values are literally "what it's all about"! However, as I will try to explain, there is so much confusion about the subject of values at all levels. And that is what is so discouraging. Yet, as perhaps you appreciate, the fact that there is confusion occurs because of the complexity of the topic. Whatever, I will attempt to state briefly why "fostering physical activity values in the world of the future" is vitally important right now!

A "What Are Humans?" Discussion

To answer this question I will not go back to the very beginning of the universe and seek to explain its beginning and almost inconceivable enormity. Instead I simply you to "google" "The Universe" at your leisure and then watch *the 10-minute video* that typically appears on the first page of items appearing on your screen.

I will, however, ask you to distinguish what has often been called "the adventure of civilization" while appreciating that the beginnings of the first civilization on Earth was only about 10,000 years ago, I outlined the ways that humans learned to acquire knowledge (e.g., sensing) along with the four "historical revolutions" that have occurred in the development of the world's "communication capability" (e.g., writing),

Next I must delineated the various "historical images" that have been created to describe what the essence of the individual is as he/she sought to cope with the surrounding environment (e.g., the human as a "rational animal"). Following this, keep in mind that there are seven rival theories about human nature as postulated by the insightful work of Leslie Stevenson (1987). Each of these prognostications was saying in essence: This is "the hand that humans have been dealt," and "this is how they can best react to it what such a finding is telling them" The Christian view of the human, for example, is that the nature of man is characterized as a creature made in the image of God and is destined to have control of the rest of God's creation.

A starkly different view of the human was offered by Konrad Lorenz's "innate aggression" theory about human nature. He argued that the happenings of early childhood are basic to a person's subsequent philosophical and later scientific development. His assumption was that the instinctual behavior patterns of a particular species occurred as a result of the individual's genes evolving down through the ages. Hence it is easy to understand why Darwin's *Origin of Species* (1859) caused such a furor when the human's evolution through so-called natural selection was propounded. "The world" has not been the same since this contradiction of Christian doctrine.

To this point we knew that we were organisms, living creatures, who have reached a stage of development where we "know that something has happened, is continuing to happen, and will evidently continue to happen." However, underlying my entire analysis I was searching for the answers to *two historical questions*: First, did humans in earlier times, equipped with their coalescing genes and evolving *memes*, enjoy to any significant degree what discerning people today might define as "quality living?" Second, I wondered whether earlier humans had any opportunity for freely chosen, beneficial physical activity in sport, exercise, play, and dance that was of sufficient quality and quantity to contribute to the quality of life.

Of course, I appreciate that asking a question about the quality of life in earlier times is doubly difficult, of course, because we appreciate that present-day humans can't be both judge and jury in such a debate. On what basis can we decide, for example, whether any social progress has indeed been made such that would permit resolution of such a concept as "quality living" including a modicum of "ideal sport competition" or "purposeful physical activity and related health education."?

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

One realizes immediately, also, that any assessment of the quality of life in prerecorded history, including the possible role of sport in that experience, must be a dubious evaluation at best. However, I was intrigued by the work of Herbert Muller who has written so insight-

fully about the struggle for freedom in human history. I was impressed, also, by his belief that recorded history has displayed a “tragic sense” of life. Whereas the philosopher Hobbes (1588-1679) stated in his *De Homine* that very early humans existed in an anarchically individualistic state of nature in which life was “solitary, poor, nasty, brutish, and short,” Muller (1961) argued in rebuttal that it “might have been poor and short enough, but that it was never solitary or simply brutish” (p. 6).

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

This made me wonder whether the 20th century of the modern era might turn out to be the Golden Age of America. This may be true because so many misgivings are developing about former blind optimism concerning history’s malleability and compatibility in keeping with American ideals. As Heilbroner (1960) explained in his ‘future as history’ concept, America’s still-prevalent belief in a personal “deity of history” may be short-lived in the 21st century. Arguing that technological, political, and economic forces are “bringing about a closing of our historic future,” Heilbroner emphasized the need to search for a greatly improved “common denominator of values” (p. 178).

However, all of this could be an oversimplification, because the concept of ‘civilization’ is literally a relative newcomer on the world scene. At present we can never forget for a moment that previous human civilizations were not miraculously saved! Literally, not one has made it! Thus, “Man errs, but strive he must,” admonished Goethe, and we as world citizens today dare not forget that dictum.

What Are the Values Held by Humans?

Recall that axiology (the study of values) is the fourth subdivision of the discipline of philosophy and is (presumably!) the end result of philosophizing. The individual should strive to develop a system of values reasonably consistent with his or her beliefs in the other three subdivisions as well: metaphysics (or inquiry about the nature of reality); epistemolo-

gy (or the study of knowledge acquisition); and logic (or the exact relating of ideas).

Values are principles or standards of behavior that people consider to be important or beneficial. They are basic and are an integral part of every culture. A person is a member of a culture and typically holds beliefs and assumptions about it and the world in which it functions.

The values people hold convey to others what is good and important in their lives. Accordingly, the defensible ethical decisions people make require a wise choice of values. However, even though humankind has won a recognizable semblance of victory over what is often a harsh physical environment, it is true that many people have not been able to remove much of the social insecurity that plagues their lives.

In addition, there is still no non-controversial foundation on which the entire structure of ethics can be built. Hence, as life becomes ever more complex in the early 21st century, there are at least *eight* major ethical routes to decision-making about values extant in what we call the Western world (Graham, 2004).

A basic question arises: Are values objective or subjective—that is, do values exist whether a person is present to realize them or not? Or is it merely people who ascribe value to the various relationships they have with others—and possibly also with their physical environment? In addition, if a value exists in and for itself, it is said to be an *intrinsic* value. One that serves as a means to an end, however, has become known as an *instrumental* or extrinsic value.

In the past, moral philosophers offered general guidance as to what to do, what to seek, and how to treat others—injunctions that we should be fully aware of even today. As a rule, however, philosophers have not tried to preach to their adherents in the same way that theologians have felt constrained to do. The earlier moral philosophers did, however, offer practical advice that included a great variety of pronouncements about what was good and bad, or right and wrong in human life.

Today it makes good sense that, with problems, conflicts and strife existing at all levels of society, a person should strive to get to the heart of this vital matter for the sake of his or her future. Unfortunately, the child and adolescent in what we call modern society are

missing out almost completely on a sound “experiential” introduction to ethics. This has created what may be called an “ethical decision-making dilemma.” Frankly, it is a crisis and represents a condemnation of present society!

The question is “What to do about this lack?” Where can one go from almost “inherent confusion” that exists in so many lives? The strategy being proposed here for improving this situation is that people should (1) list what they believe our values are in light of the changing times. Then —possibly in discussion with those who are closest to them—they should (2) rearrange and restate them in some type of graduated or hierarchical order.

Thereafter, finally, they will (3) need to assess more carefully—on a regular basis—whether they are living up to those values they have chosen, the values they so often glibly espouse whenever the occasion arises. This bold assertion makes good sense whether reference is being made to what takes place with a person and his or her family in the home, the school, the church, or in the everyday world.

The Value/Ethics Relationship

In the discipline of philosophy the term “value” is equivalent to the concepts of “worth” and “goodness”. It is helpful, however, to draw a distinction between two kinds of value: (1) *intrinsic* value = human experience good or valuable in itself, an end for its own sake, and (2) value = an experience about goodness or value similarly, while serving as a means to achieve some purpose or material gain.

Ethics is termed a *speculative* subdivision of philosophy that treats the question of values. (Axiology is the technical name for the actual study of values.) It has to do with morality, conduct, good, evil, and the ultimate objectives of life. As it has developed, there was an ongoing need for people to define values still further in human life. So now there are specialized philosophies of religion, education, art, and even of sport and physical activity education.

After the ancient Greeks, ethical thought was oriented more to practice than to theory. Also, the meanings of ethical terms and concepts did not change appreciably until marked social change occurred in the 16th and 17th centuries. At that point it was argued for the first time that ethics should be contrasted with science because the latter was presumably ethically neutral (i.e., value free).

Thereafter, in the Western world at least, a continuing struggle began between advocates of philosophical utilitarianism and those espousing idealism (i.e., the attempt to distinguish between naturalistic ethics and so-called moral law prescribed by some power greater than humans). This struggle has continued to the present day with no firm evidence that it will abate in the near future.

A Persistent Problem for Humankind: Value Choice

Through the history of humankind, value choice became a persistent problem. If it is accepted that the values held by people in any particular era are so important, it holds also that the determination of “what is important” has been a “persistent problem” historically for humankind. If an individual or group sought to deviate from what the majority in a society felt about what was important or necessary, a crossroad or crisis in life presented itself. Then, depending on how serious such a problem became, the individual (or group) faced a decision that was either an ethical issue or a legal matter—or both. The society itself determined ultimately what such an “infraction of the rules” was to be called.

Further, as societies evolved, rapidly or slowly, there was greater or lesser confusion about the subject of ethics. The result seems to have been that—instead of having an impossible ideal confronting the practical necessity of daily life—now a vastly diverse inheritance of ethical ways exists. No matter which ethical way of life one chooses, the others “available” are at least to some degree betrayed. This confusion has been exacerbated because of the complex of ethical systems that the West has inherited (i.e., Hebraic, Christian, Renaissance, Industrial—and now Islam has been added to the mix!).

What might be termed “philosophic/religious confusion” has historically and inevitably carried over into all aspects of life. Also, it is probably impossible to gain objectivity and true historical perspective on the rapid change that is taking place. Nevertheless, an unprecedented burden of increasing complexity has been imposed on people’s understanding of themselves and their world. Many leaders, along with the rest of the population, must certainly be wondering whether the whole affair can be managed.

Down through the 20th century, idealism and realism, followed by pragmatism, were the leading philosophical “stances” in the Western world. However, for some scholars what became known as analytic philosophy emanating from England was gradually superseding the “leading stances” in North America.

However, sound theory is available to humankind through the application of scientific method to problem-solving. So, in such a case, what then is the exact nature of philosophy? Who is really in a position to answer the ultimate questions about the nature of reality? The scientist is, of course. Accordingly, the philosopher must therefore become the servant of science by the employment of conceptual analysis and rational reconstruction of language to help science along. The philosopher has no choice but to be resigned to dealing with important—but lesser!—questions than the origin of the universe, the nature of the human being, and resultant implications for the everyday conduct of this species.

If, therefore, only science and mathematics provide reliable knowledge, philosophy could well then be defined as logical or linguistic analysis. The task of the philosopher accordingly becomes logical or linguistic analysis: the clarification of the meanings of scientific statements. Hence,, interestingly, neither subjectivism nor utilitarianism is the answer either. The former, subjectivism, delved into “feelings of approval,” an untenable position to base one’s future on. The latter, utilitarianism, also tends to look into the psychological state of happiness or pleasure possibly felt by the acceptance of a recommendation of a specific ethical decision.

As the Western world moves into the 21st Century, the matter of values, ethics, and decision-making is more complex than ever. Graham, in his *Eight theories of ethics* (2004), pointed out that many who seek to enter philosophy’s domain are disappointed when they discover that questions about good, evil, and the meaning of life are not answered. Since philosophy’s current direction is not so inclined, seeking to ameliorate this dilemma, Graham suggested eight theories of, or approaches to, ethics that he views as having stood the test of time. They are (1) egoism, (2) hedonism, (3) naturalism & virtue theory, (4) existentialism, (5) Kantianism. (6) utilitarianism, (7) contractualism, and (8) religion.

How Humans Choose Values

Hunter Lewis gave us help at this point, help that I wish I had had earlier, back when I was trying to respond to that “dear lady’s” request to state “the human values in recreation.” In his outstanding treatment of the subject of human values (1990), Lewis stated that there are six ways that people choose the values they hold:

1. Authority (or “I have faith in the authority of...”)
2. Deductive Logic (“Since A is true, B must be true. because B follows from A”)

3. Sense Experience ("I know it's true because I saw it, I heard it, I tasted it, I smelled it, or I touched it myself.")
4. Emotion ("I feel that this is true.")
5. Intuition ("After struggling with this problem all day, I went to bed confused and exhausted. The next morning, as I awakened, the solution came to me in a flash—and I just knew it was true.")
6. "Science" ("I tested the hypothesis experimentally and found that it was true.")

This listing does seem to "cover the waterfront" insofar as individual decision-making is concerned, but then I realized that when to apply which approach is another matter. In addition, I believe there are actually three categories into which these values may be divided: First, those which are personal in the sense that they relate to our immediate relations with family and friends—and our everyday life in society functioning under this or that social or political system. Secondly, as we become professionals in some field of endeavor, we should also explicitly determine our professional value orientation as a fundamental aspect of our relationship to the clients that we serve. Then, thirdly, because of the way the world seems to be going, we are faced with the determination of our social or environmental values. The world is becoming ever-more precarious—and "it's getting real scary out there!"

All of this is not a simple matter to resolve. People are often confused and uncertain in this regard, but frequently they may not recognize or accept the fact that they are confused. Seemingly they simply have not worked out a coherent, consistent, and reasonably logical approach to the values that they hold—or think they hold—in life. Most people simply can't express what it was they are working toward in their lives. Typically their values that they held had been achieved implicitly and accidentally along the way. Usually they have simply been "handed" down as someone's or some organization's position, creed, or purpose. Only in rare instances has an opportunity been provided for them to think this subject through carefully and systematically so an explicitly determined set of values was present for them to bring to bear in decision-making.

Considering this massive problem in different ways. I argue that, for several reasons, the child and adolescent in society today are missing out almost completely on a sound "experiential" introduction to ethics. I believe this has created what I call an "ethical decision-making dilemma."

Initially, we need to reconsider *our* values and then re-state **IN SOME TYPE OF GRADUATED OR HIERARCHICAL ORDER**—i.e., exactly what we believe they are in light of the changing times, and then, finally, we will then need to assess more carefully—on a regular basis—whether we are living up to those values we have chosen and so often glibly espouse.

This is true whether we are referring to what takes place in the home, the school system, the church, **OR OUT IN THE EVERYDAY WORLD**. The truth is that typically no systematic instruction in this most important subject is offered at any time. (And I refuse to accept the oft-heard “osmosis stance”: Such knowledge is “better caught than taught.”) It helps to have people around you who are setting good examples. However, *in the final analysis it is the individual who makes judgments and decisions based on experiences undergone.*

The term ethics is used in three ways: (1) To classify a “way” or pattern of life (e.g., Muslim ethics); (2) As a listing of rules of conduct that is often called a moral code (e.g., professional ethics); and 3) As a description of an investigation or inquiry about rules of conduct or a way of life (e.g., a subdivision of ethics termed meta-ethics = inquiry that treats the meaning and interrelationship of words viewed as moral and ethical.

For example, what is right or wrong; good or bad? Once again, we encounter the question of whether values are objective or subjective (i.e., do values exist whether a person is present to realize them or not? Or, for example, is it people who ascribe value to this or that relationship with others or with their physical environment?

We might ask: “Why is it so important that people give consideration to the topic of values in their lives?” The answer is that values are the major social forces that help to determine the direction a culture will take at any given moment. Choices made are necessarily based on the values and norms of the culture in which people live. Such values titled social values, educational values, scientific values, artistic values, etc. make up the highest level of the social system in a culture. These values represent the “ideal general character” (e.g., social-structured facilitation of individual achievement, equality of opportunity). Remember that overall culture in itself also serves a “pattern-maintenance function” as a society confronts the ongoing functional problems it faces.

Further, the values people hold have a direct relationship to how the nature of the human being is conceived. A number of attempts have been made to define human nature on a

rough historical time scale. For example, the human has been conceived in five different ways in historical progression as (1) a rational animal, (2) a spiritual being, (3) a receptacle of knowledge, (4) a mind that can be trained by exercise, and (5) a problem-solving organism (Morris, 1956). Likewise, Berelson and Steiner (1964) traced six behavioral-science images of man and woman throughout recorded history. Identified chronologically these images are: (1) a philosophical image, (2) a Christian image, (3) a political image, (4) an economic image, (5) a psychoanalytic image, and (6) a behavioral-science image.

The “persistent problem” of values has brought confusion. As explained previously rapid change in society had caused general confusion about the subject of ethics. Instead of having an impossible ideal confronting the practical necessity of daily life, we have such a diverse inheritance of ethical ways that no matter which one we choose, the others are at least to some degree betrayed. Obviously, this confusion has been exacerbated because of the complex of moral systems that we have inherited (e.g., Hebraic, Christian, Renaissance, Industrial—and now Islam too, for example).

This philosophic/religious confusion has historically carried over into all aspects of life. Today, it may well be impossible to gain objectivity and true historical perspective on the rapid change that is taking place. Nevertheless, a seemingly unprecedented burden of increasing complexity has been imposed on people’s understanding of themselves and their world. Many leaders, along with the rest of us, must certainly be wondering whether the whole affair can be managed.

Further, as we now comprehend that the 20th century was indeed one of marked transition from one era to another, some scholars are beginning to understand that America’s quite blind philosophy of optimism about history’s malleability and compatibility in keeping with American ideals may turn out to be very shortsighted. At least the weapons stalemate between the U.S.A. and the former U.S.S.R. brought to prominence the importance of nonmilitary determinants (e.g., politics and ideologies). This fact has—and also has **NOT**—sunk into the world’s mentality. Most importantly, the world is now witnessing the gradual, but seemingly inevitable, development of a vast ecological crisis that threatens the very existence of the planet known as Earth.

Keeping the above six ways recommended by Lewis firmly in mind, in my teaching of ethical decision making (e.g., sense experience: Getting knowledge from one of our five

senses), I finally adopted a three-step or “trivium” approach used by Prof. Richard Fox at Cleveland State University for 30 years as an initial approach to get his students started.

Proceeding on the assumption that a professional person should be able to work out rationally what right and wrong ethical behavior is, he recommended an approach in which there is a progression from the thought of Kant, to Mill, and then to Aristotle. This may be called a “three-step approach” (or a “trivium”) and consists of the application of three “tests” (phrased as questions) to be applied when one wishes to analyze an ethical problem or dilemma. These tests are called: (1) The test of consistency, or universalizability; (2) The test of consequences; and (3) The test of intentions.

A twenty-first century person has a choice to make. He or she must think deeply about the philosophic/religious position he or she holds has validity in the world of the 21st century. If this person’s position is the adoption of one of the world’s great religions, it would seem vital that he or she should really follow through with the dictates of their particular faith. It would seem to be crucial, however, that the leaders of the various world religions must work for consensus wherever possible on the great issues confronting humankind. Otherwise the perennial confrontations will only lead to frustration and eventual disaster.

The Function of Values in Society

Careful definition of a particular society is a highly complex task, each one having certain unique qualities while undoubtedly possessing many similarities with other societies. The components of societies are usually described as subsystems (e.g., the economy, the government). In a very real sense these subsystems have been developed to “divide up the work.” Before considering a more general discussion of the external environment from the standpoint of resources, the various social organizations, the power structure, and the value structure, there will be a relatively brief presentation of Parsonsian “Action Theory.” As described by Johnson (1969; 1994) as being “a type of empirical system,” this particular (grand) theory has a long tradition in the field of sociology. It actually applies to an extremely wide range of systems from relationships between two people to that of total societies.

Initially, to understand this social theory, a person should appreciate that the general action system (implying instrumental activism) is viewed as being composed of four subsystems: (a) cultural system, (b) social system, (c) psychological system, and (d) behavioral-organic

system. What this means, viewed from a different perspective, is that explicit human behavior is comprised of aspects that are cultural, social, psychological, and organic. These four subsystems together compose a cybernetic hierarchy of control and conditioning that operates in both directions (i.e., both up and down). (Johnson [1994] explained that an example of a cybernetic system might be a thermostat and an air-conditioning unit [p. 57] . . . there is an “instrumental activism” occasioned by the “value pattern” of modern societies in which a person’s self esteem depends on the extent a contribution is made in some way to life’s advancement.)

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

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

Strain may arise at the personality or psychological system level, and the resultant pressure could actually change the structure of the system above (the social system). This is not inevitable, however, because such strain might well be resolved satisfactorily at its own level (so to speak). Usually the pattern consistency of the action system displays reasonable flexibility, and this is especially true at the lower levels. For example, strain might be expressed by deviant behavior or in other ways such as by reduced identification with the social system by the person or group concerned.

Hence, it is *the hierarchy of control and conditioning* that comes into play when the sources

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

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

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

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

Collectivities are interaction systems that may be distinguished by their goals, their composition, and their size. A collectivity is characterized by conforming acts and by deviant acts, which are both classes of members’ action that relates to the structure of the system. Interestingly (and oddly) enough, each collectivity has a structure that consists of four levels also (not discussed here). In a pluralistic society one finds an extremely

large variety of collectivities that are held together to a varying extent by an overlapping membership constituency. Thus, members of one collectivity can and do exert greater or lesser amounts of influence upon the members of the other collectivities to which they belong.

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

A hierarchy of control and conditioning. Finally, these four levels of social structure themselves also compose a *hierarchy of control and conditioning*. As Johnson (p. 49) explains, the higher levels “legitimate, guide, and control” the lower levels, and pressure of both a direct and indirect nature can be—and generally is—employed when the infraction or violation occurs and is known.

A society is the most nearly self-subsistent type of social system and, interestingly enough again, societies or “live systems or personalities” typically have four basic types of functional problems (each with its appropriate value principle) as follows:

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

The economy of a society is its adaptive subsystem, while the society’s form of government (polity) has become known as its goal-attainment subsystem. The integrative and pattern-maintenance subsystems, which do not have names that can be used in everyday speech easily, consist actually of a set or series of processes by which a society’s production factors

are related, combined, and transformed with utility-the value principle of the adaptive system-as the interim product. These products “packaged” as various forms of “utility” are employed in and by other functional subsystems of the society.

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

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

The social significance of interchange analysis is tremendous. The interchange of factors and products identifies the types of processes that somehow must take place in any

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

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

The Value Attached to Physical Activity in World History

The human is born; the human lives; the human moves. To what extent this takes place depends on innumerable occurrences or happenings in a person's life. I have sought in various writings to describe briefly what happened with "human movement in developmental physical activity in exercise, sport, and expressive movement through world history" era by era throughout the past 10,000 years or so. Here it seems best merely to relate *most briefly* what may have happened "stage by stage" in this regard.

Primitive Society. Activities of everyday life involving human movement either evolved instinctively or were taught to the young as a means for survival. Dancing and games were

probably a part of primitive life to provide recreation and preserve strong healthy bodies. There would typically be a social element involved with such physical activity.

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

Greece. Physical (activity) education was highly regarded in ancient Greece and held a prominent place in Greek culture. The development of a healthy body as well as intellectual growth were both part of the Grecian ideal. For the Athenians a balance and (accompanying) harmony between "mind and body" was a most important goal in life. Physical training for the army took precedence in Sparta and was an integral part of a young Spartan's education.. The games and festivals in Greek life gave young athletes opportunities to compete and exhibit their physical skills.

Rome. Regular physical activity education in the Roman period was encouraged as one way to reach the Roman ideal to become an upstanding citizen willing to serve his nation. Training for the military was an essential part of a child's upbringing to prepare for military service. In Rome's "later period," physical activity education played a minor role in Roman education because it was seen as a degenerate.

Early Middle Ages. After the fall of the Roman Empire, Christianity spread rapidly in the West and became a predominant force for the next thousand years. Christianity sought moral, religious and intellectual pursuits more so than it did the physical. As a result, the ascetic way of life prevailed in theory, and the body was denounced because of its "sinful urges." A revival of general education and, to a degree, of physical training occurred during what has been called the Age of Chivalry. Knights were prepared to endure physical and subsequent militaristic stress as well as pay homage to their lord, the Church, and women,

Later Middle Ages. The Church's overpowering role in society was still felt greatly during the later Middle Ages. As a result, there was little room for formal physical activity education. There were, however, some unorganized sports and games played within the confines of cathedrals and universities. With the rise of humanism, individual concerns

were emphasized and proper care and development of the body became more important. Sport and games were used to prepare a boy for war as well as provide some a recreational outlet.

Early Modern Period. After the humanistic movement gained widespread recognition over Europe, a shift in educational aims led to a decline of physical education in the early Modern Period. The Reformation did little to revive physical activity within education, but a minority of educators maintained physical training in their curriculum. In education during the Early Modern Period, the study of classical languages and ancient civilizations were increasingly emphasized.

Age of Enlightenment. Abrupt changes occurred socially, politically, and in education during the Age of Enlightenment. Naturalism was once again revived which meant that physical activity education was to grow in importance. The Church and state drifted further apart in the control of education. Many new educational theorists were contributing in an effort to develop a more sound philosophy of education. As education became relatively stable in theory, new ideas for physical activity education were included.

Industrial Age. During the nineteenth century, physical education emerged more or less as a unique product of the heritage and culture within each nation. For example, in Germany, Friedrich Jahn started the Turnverein movement which emphasized physical training as part of a youth's education. Values within physical education grew in a parallel relationship with social, political, and economic changes. This trend was mostly directed as an outcome of nationalistic feelings.

20th Century. In the 20th century governments tried more or less to ensure that all those who receive an education are also given some physical activity education. The field itself within formal education had the following goal: is "The field of physical education (including sport) and the allied fields of health education and recreation should strive to fulfill a significant role in the general educational pattern of the arts, social sciences and natural sciences." (Zeigler, 1977:63) However, the philosophic stances in regard to the importance of physical activity education vary from "essentialistic to progressivistic" depending on a variety of social factors.

The Historic Value Orientation of Physical Activity Education

(including Sport)

The historical summary completed above traced physical activity (including sport) very sketchily through history. However, we can readily think of some specific examples depicting the developing kaleidoscopic value orientation of the problems and concerns related to human physical activity in exercise, sport, dance, and physical recreation at all levels and in the public sector. My position is that, individually and collectively, instances such as these serve to “make the case” that the present situation is becoming steadily and increasingly undesirable as we look to the future in the 21st century.

In describing competitive sport in the public sector, it could be classified as amateur, semiprofessional or professional, but somehow the distinction has become ever more “blurred”. The category “semiprofessional” is present in practice, but it has never been “officially recognized”. Compared to the standards set in their ethical codes for practitioners by the established professions (e.g., education, law, medicine) the only thing that seems to be truly professional about sport in most circumstances is the fact that the participants receive money for their services! In addition, a number of them receive ridiculously high amounts of that legal tender.

In the case of physical activity education, or developmental physical activity, however, teachers become members of the education profession, have university degrees, and must be licensed to teach in public education. The problem here is that, despite the mounting of irrefutable evidence as to the benefits of regular exercise and physical recreation through intramural athletics, instruction for “normal” and “special-needs” children and youth in a program mandated in states and provinces varies consistently from good, to fair, to poor, to “non-existent”! The “varsity sport program” for the very few, however, is typically “good” to “excellent.”

Sport as an Anti-value?

To continue, the basic argument I have been making is as follows: *Unless sport participation does “such-and-such” to make people and the society in which they live a better place, such instances must simply be regarded as serving as anti-values!*

What we are finding increasingly is a situation where people seem to be so anxious to escape the *real* world that they are rushing into various sports and similar activities—often involving the possibility of severe personal danger with increasing intensity. They are

seemingly often unaware of the potential outcomes of such involvement. (One wonders where the parents are in such instances...)

Coincidentally, onrushing science and technology have also become *the tempters of many coaches and athletes*. This possibility has added another dimension to the personal and professional conduct of those people who are unduly anxious for recognition and financial gain.

The premise presented here is, therefore, that beliefs such as these have created a vacuum of positive belief. Hence, sport is overall increasingly becoming more of an anti-value for those who would view *educational competitive sport as a life-enhancer* (e.g., those interuniversity sports that are not sustained through gate receipts—golf, tennis, wrestling, swimming, gymnastics, soccer, and almost all of women's sport).

Physical Education As “All Things to All People” Or “Not Too Much To Anyone”

Shifting attention to the exercise component and the intramural athletics component of the overall physical activity program (including varsity competitive sport), the development of what was originally the Association for the Advance of Physical Education (with the word “American” added the next year) has been interesting and successful in a variety of ways depending on the interpretation of the word “success.” Physical education has been termed a profession, but it really is a field within the profession of education. Unfortunately, somehow the connotation of the name—and its reduction to “PE”—is such that it was not (could not be) used as the name for a profession outside of the educational establishment in the public sector. It is not suitable...

Subsequently within the Association, however, a number of so-called “allied” professions” emerged (i.e., health education, safety education, recreation and park administration, dance (education), athletics (sport), and exercise therapy). The development of these “professions” was undoubtedly influenced down through the years by social forces or societal influences of greater or lesser intensity.

Hess (1959) helped us to somewhat understand how what happened socially and politically enabled him to delineate the leading objectives of physical education from 1900 to 1960:

- Hygiene or Health Objective—1900-1919

- Socio-Educational Objective—1920-1929
- Socio-Recreational Objective—1930-1939
- Physical Fitness & Health Objective—1939-1945
- ‘Total Fitness’ and International Understanding—1946-1957
- Disciplinary Development—1959-???

While all of this socio-political development was occurring, a succession of leaders in the field of physical education were attempting to spell out their visions of the field’s objectives in the literature. The following is a chronological list of these leading scholars/practitioners from 1900 to 1950 (see References and Bibliography below, also):

- Hetherington, Wood and Cassidy, Williams, Hughes, Bowen and Mitchell, Nash, Sharman, Wayman. Esslinger, Staley, McCloy, Clark, Cobb, Lynn, Brownell, Scott, Bucher, Oberteuffer, Metheny, Shepherd, Brightbill, Sabora.

An analysis of their recommendations (Zeigler, 1977) resulted on a listing of what could conceivably be called “common denominators” in program development:

- Movement Fundamentals
- Regular Exercise
- Health & Safety Education
- Physical Recreation
- Physical Fitness
- Competitive Sport
- Therapeutic Exercise

Recently I have expanded a bit on this list of so-called “common denominators” for physical activity education in the hope that there might be considerable agreement in the developed world. These proposed common denominators are as follows:

1. That regular physical activity education (including related health information) be required for all children and young people up to and including sixteen years of age.
2. That human movement fundamentals through various dance and other expressive activities be included in the elementary, middle, and high school curricula.
3. That progressive standards for physical vigor and endurance for people of all ages be developed from prevailing norms.
4. That the physical activity & health educator’s responsibility should be a *full-time one*.

(Note: The implication here is that any sport coaching involvement on his or her part would be the same as that with any other teacher in the school based on the practices of the community involved.)

5. That remediable bodily defects be corrected where possible through exercise therapy. Referral to the family doctor may be necessary to initiate a remedial program. Where possible, adapted sport and physical recreation experiences should be offered.
6. That boys and girls (and young men and women) have an experience in competitive sport at some stage of their development.
7. That people develop certain positive attitudes toward their own health in particular and toward community hygiene in general. Basic health knowledge should be integral part of the school curriculum.

(Note: This “common denominator” should be a specific objective of the profession of physical activity education only to the extent that it relates to developmental physical activity.)

8. That sport, dance, exercise, and play can make a most important contribution throughout life toward the worthy use of leisure.
9. That character and/or personality development is vitally important to the development of the young person. Therefore, it is especially important that all human movement experience in sport, dance, exercise, and play at the various educational levels be guided by men and women with high professional standards and ethics.

Despite the above, there is ongoing evidence that “all is not well.” In 2006 Eleanor Randolph, in “The Big, Fat American Kid Crisis...and Things We Should Do About It” explained that:

The problem is all too obvious. At the mall, the movie theater or the airport, the evidence appears in the flesh —altogether too much of it. Americans are now officially supersized, overweight, obese even. This is true of almost two thirds of American adults, but what is more alarming, it is also true of millions of American children. The “little ones” aren’t so little any more.

Yes, they are gently labeled “chunky,” “husky” or “plus-sized” by the clothes marketers who are adding larger and larger sizes to the children’s racks. But these euphemisms can’t cover up the unpleasant reality that too many of our kids are so dangerously overweight that they are spilling out of their childhood too chubby for their car seats or too uncomfortable

as they squeeze into their little desks at elementary school. But the real problem is not aesthetics or the need to save classroom space. Childhood obesity has become a national medical crisis.

Over the last 30 years, obesity rates have doubled among pre-school children and tripled for those aged 6 to 11. For those added pounds, the young are starting to pay a terrible price. Adult diabetes has rapidly become a childhood disease. Pediatricians are seeing high cholesterol and high blood pressure and other grown-up problems in their patients. Teachers and school psychiatrists are coping with a plague of shame and distress among children whose size subjects them to hazing and other cruelties by their classmates.

There is some evidence that more people are becoming aware of the two problems I have been describing. *The Wall Street Journal* (2010 06 09) summarized a report emanating from the National Association for Sport and Physical Education and the American Heart Association stating that there was a slight improvement in the percentage of states requiring physical education since that of a survey carried out in 2006. *However, most of the states have no requirement as to the time allotment of such a requirement—and half of them permits waivers, exemptions, and substitutions...*

Reports of this type could go on endlessly, but I'll end with a conclusion stated in *Active Living Research*, a national program of the Robert Wood Johnson Foundation (Fall, 2007, Research Brief):

In schools across the United States, physical education has been substantially reduced—and in some cases completely eliminated—in response to budget concerns and pressures to improve academic test scores. Yet the available evidence shows that children who are physically active and fit tend to perform better in the classroom, and that daily physical education does not adversely affect academic performance. Schools can provide outstanding learning environments while improving children's health through physical education.

The situation in Canada doesn't appear to be much better. Jo-Ann Fellows, a columnist in Fredericton, NB, Canada, wrote:

For the fourth year in a row, a failing grade has been handed out to the whole country. Only 12 per cent of Canadian children and youth are meeting the guideline of 90 minutes per day.

The report card was issued by Active Healthy Kids Canada. Its mandate states that it provides "... the evidence base for our communications and issue advocacy work to increase support for quality, accessible and enjoyable physical activity participation experiences for young people across Canada."

Following these brief analyses of (1) the prevailing situation in public-sector sport and (2) physical (activity) education (including athletics) within the education establishment, I have included a number of examples to support the overall position being taken here.

Future Societal Scenarios

Walter Truett Anderson, president of the American Division of the World Academy of Art and Science, has sketched four different scenarios as postulations for the future of earthlings in this ongoing adventure of civilization. In an essay titled "Futures of the Self," taken from *The Future of the Self: Inventing the Postmodern Person* (1997), Anderson argued convincingly that current trends are adding up to a future identity crisis for humankind. The creation of the present "modern self," he explains, began with Plato, Aristotle, and with the rights of humans in Roman legal codes.

The developing conception of self bogged down in the Middle Ages, but fortunately was resurrected in the Renaissance Period described by many historians as the second half of The Middle Ages. Since then the human "self" has been advancing like a "house afire" as the Western world has gone through an almost unbelievable transformation. As it happened, scientists like Galileo and Copernicus influenced philosophers such as Descartes and Locke to foresee a world in which the self was invested with human rights.

"*One World, Many Universes.*" Anderson's "One World, Many Universes" version is the most likely to occur. This is a scenario characterized by high economic growth, steadily increasing technological progress, and globalization combined with high psychological development. Such psychological maturity, he predicts, will be possible for a certain segment of the world's population because "active life spans will be gradually lengthened through various advances in health maintenance and medicine" (pp. 251-253)

Nevertheless, a problem has developed with this dream of individual achievement of inalienable rights and privileges, one that looms large in the early years of this new century. The modern self that was envisioned by Descartes, a rational, integrated self that Anderson likens to Captain Kirk at the command post of Starship Enterprise, appears to be having an identity crisis. The image of this bold leader (he or she!) taking us fearlessly into the great unknown has begun to fade as alternate scenarios for the future of life on Earth are envisioned. In a world where globalization and economic “progress” seemingly must be rejected because of catastrophic environmental concerns or “demands,” the bold-future image could well “be replaced by a post-modern self; de-centered, multidimensional, and changeable” (p. 50).

Captain Kirk—as he “boldly went where no man had gone before”—this time to rid the world of terrorists and evil leaders), now faces a second crucial change. As leaders seek to shape the world of the 21st century, based on Anderson’s analysis, there is another force—the systemic-change force mentioned above—that is shaping the future. This all-powerful force may well exceed the Earth’s ability to cope. As gratifying as such factors as “globalization along with economic growth” and “psychological development” may seem to the folks in a coming “One-World, Many Universes” scenario, there is a flip side to this prognosis. Anderson identifies this image as “The Dysfunctional Family” scenario. All of these benefits of so-called progress are highly expensive and available now only to relatively few of the six billion plus people on earth. Anderson foresees this affairs splintering into (1) “a world of modern people happily doing their thing; of modern people still obsessed with progress, economic gain, and organizational bigness; and (2) of postmodern people being trampled and getting angry” (p. 51). As people get angrier, Anderson envisions present-day terrorism in North America seeming like child’s play.

The Field Has Reached a Crucial Stage

There is good evidence that the next ten to fifteen years will be crucial ones for the field of physical (activity) education and (so-called) educational sport. This is true because the profession is not growing and developing as rapidly and strongly as it should be in a society where the idea of change must now become our watchword. View it as you will, it is impossible to refute the thought that change, like death and taxes, is here to stay.

Diagnosis of the present situation leads to the belief that the “developmental physical activity” professed by the field of physical activity education (including educational/

recreational sport—as it has been known and promoted—is structurally deficient in what may be called the field’s architecture. Many people recognize that something is wrong, but most of them don’t appear to understand the extent of the malady that has gradually infected a still embryonic profession.

The situation appears to be as follows: Throughout the land school programs of physical activity education inculcating theory and practice of developmental activity education at all levels are either good, bad, indifferent, or completely lacking! The fourteen “principles of physical activity education” below that I have gleaned from the literature over the years, and that are presented below, provide indisputable evidence that regular physical activity is required for vital life efficiency and longevity, but the field of education and the public that may provide it for youth (or not!) have assumed a sort of “I know it’s true approach, but it’s costly, a nuisance, and ‘sweaty’ too—not to mention that it interferes with the professional sport that I am watching on television.”.

At the same time, as far as people’s children are concerned, there are all sorts of varsity sport teams “for the very few” competing at all levels of education throughout the length and breadth of the land. The world is becoming increasingly “sport-happy” as we hear or read daily that poor health and physical-activity practices are creating a situation where children and youth the coming generation will die before their parents do!

Fourteen Principal Principles Of Physical Activity Education (including Sport)

Principle 1: The “Reversibility Principle”. The first principle affirms that cardio-vascular conditioning is inherently reversible in the human body;

Principle 2: The “Overload Principle”. The second principle states that a muscle or muscle group must be taxed beyond that to which it is accustomed, or it won’t develop;

Principle 3: The “Flexibility Principle”. This principle indicates that a human must put the body’s various joints through the range of motion for which they are intended. Inactive joints become increasingly inflexible until immobility sets in;

Principle 4: The “Bone Density Principle”. This principle asserts that developmental physical activity throughout life helps significantly to maintain the density of a human’s bones;

Note: Dr. Arthur Steinhaus, George Williams College is credited with the

statement of the original four “principal principles”.

Principle 5: The “Gravity Principle”. This principle explains that maintaining muscle-group strength throughout life, while standing or sitting, helps the human fight against the force of gravity that is working continually to break down the body’s structure;

Principle 6: The “Relaxation Principle”. Principle 6 states that the skill of relaxation is one that people must acquire in today’s increasingly complex world;

Principle 7: The “Aesthetic Principle”. This principle explains that a person has either an innate or culturally determined need to “look good” to himself/herself and to others;

Principle 8: The “Integration Principle”. Principle 8 “states”: developmental physical activity is a basic means whereby the individual can “fully involved” as a living organism. By their nature, physical activities in exercise, sport, play, and expressive movement demand full attention from the organism—often against opposition—and thus involve full psycho-physical integration;

Principle 9: The “Integrity Principle”. The principle of integrity implies that a completely integrated psycho-physical activity should correspond ETHICALLY with the avowed ideals and standards of society.(Thus, the “integrity principle” goes hand in hand with desirable integration of the human’s various aspects [so-called unity of body and mind in the organism explained in Principle 8 immediately above]);

Principle 10: The “Priority of the Person Principle”. Principle 10 affirms that any physical activity in sport, play, and exercise sponsored through public or private agencies should be conducted in such a way that the welfare of the individual comes first (i.e., sport must serve as a “social servant”);

Principle 11: The “Live Life to Its Fullest Principle”. This principle explains that, viewed in one sense, human movement is what distinguishes the individual from the rock on the ground. Unless the body is moved with reasonable vigor according to principles 1-6 above, it will not serve a person best throughout life;

Principle 12: The “Fun and Pleasure Principle”. Principle 12 states that the human is normally a “seeker of fun and pleasure,” and that a great deal of the opportunity for such enjoyment can be derived from full, active bodily movement;

Principle 13: The “Longevity Principle”. This principle affirms that regular developmental physical activity throughout life can help a person live longer (Zeigler, 1994, 1995); and

Principle 14: The “Physical Fitness & Learning—Correlation Principle” affirms that evidence accumulating is showing a positive relationship between physical fitness and what is termed as academic achievement (Zeigler, 2011).

What Should We Do in the 21st Century?

Note: These recommendations to the profession of physical (activity) education originally appeared on pp. 340-346 of the author’s 2005 *History and Status of American Physical Education and Educational Sport* (Victoria, BC: Trafford). Based on my various efforts to analyze the events of the final half of the 20th century, these 20 recommendations are offered again for the consideration of the field of physical activity education including educational sport in the 21st century. For any parent who might be reading these words, they may help him or her to comprehend the situation better.

1. *A Sharper Image.* In the past the field of physical (activity) education and educational sport tried to be “all things to all people.” Now it should sharpen its image and improve the quality of its efforts by focusing primarily on *developmental physical activity*—specifically, human motor performance in sport, exercise, and related expressive movement. As we sharpen our image, we should make a strong effort to include those who are working in the private agency and commercial sectors as members of the profession. This means that we will extend our efforts to promote the finest type of developmental physical activity for people of all ages whether they be members of what are considered to be “normal, accelerated, or special” populations.
2. *Our Field’s Name.* All sorts of name changes have been implemented at the university level (1) to explain either what people think we are doing or should be doing, or (2) to camouflage the presumed “unsavory” connotation of the term “physical education” that evidently conjures up the notion of a “dumb jock” working with the lesser part of a tri-partite human body. We should continue to focus primarily on *developmental physical activity* as defined immediately above while moving toward an acceptable working term for our profession. In so doing, we should keep in mind the field’s or subject-matter’s bifurcated nature in that it has both theoretical and practical (or disciplinary and professional) aspects. At the moment the terms “kinesiology” and “physical education” are in vogue. A *desirable name for the profession might be physical activity education with the*

term developmental physical activity as the field of study or discipline. We could delineate this further by including exercise, sport, and expressive movement as aspects of the field.

3. *A Tenable Body of Knowledge.* Various social forces and professional concerns have placed us in a position where we don't know where or what our body of knowledge is. As a profession we will strongly support the idea of disciplinary definition and the continuing development of *a body of knowledge* based on such a consensual definition. From this must come a merging of tenable scientific theory in keeping with societal values. Through computer technology we can now gradually, steadily, and increasingly provide our members with the knowledge as ordered generalizations in an evolving manner to help them perform as top-flight professionals. As qualified professionals, we simply must possess the requisite knowledge, competencies, and skills necessary to provide developmental physical activity services of a high quality to the public.
4. *Our Own Professional Associations.* There is currently insufficient support of *our own* professional and scholarly associations for a variety of reasons. We need to develop voluntary and mandatory mechanisms that relate membership in professional and scholarly organizations both directly and indirectly to stature within the overall field. We simply must now commit ourselves also to work tirelessly and continually to promote the welfare of professional practitioners who are serving the public in areas that we represent. Additionally, it may be necessary to exert any available pressures to encourage people to give first priority to our own groups (as opposed to those of related disciplines and/or allied professions). The logic behind this dictum is that our own survival must come first for us!
5. *Professional Licensing.* Most teachers/coaches in the schools, colleges, and universities are seemingly protected indefinitely by the shelter of the all-embracing teaching profession. Now, additionally, we should now move rapidly and strongly to seek official recognition of our endeavors in public, semi-public, and private agency work and in commercial organizations relating to developmental physical activity *through professional licensing at the state and provincial level.* Further, we should encourage individuals to apply for voluntary registration as qualified practitioners at the federal level. This should be encouraged no matter with what terminology they classify their efforts (e.g., personal trainer).
6. *Harmony Within The Field.* An unacceptable series of gaps and misunderstandings has developed among those in our field concerned primarily with the bio-scientific

aspects of human motor performance, those concerned with the social-science and humanities aspects, those concerned with the general education of all students, and those concerned with the professional preparation of physical activity educators/coaches—all at the community or university level. We will now strive to work for a *greater balance and improved understanding* among these essential entities within the field/discipline.

7. *Harmony Among The “Allied Professions”*. The field of physical education spawned a number of allied professions down through the years of the 20th century. *We should now strive to comprehend what they claim that they do professionally, and where there may be a possible overlap with what we as educators or practicing professionals claim that we do.* Where disagreements prevail, they should be ironed out to the greatest extent possible at the national level.
8. *The Relationship With University Athletics/Sport*. A wedge is being driven increasingly between units of kinesiology/physical education and interuniversity athletics. This is true in those educational institutions where gate receipts are increasingly becoming a stronger factor. Such a rift serves no good purpose and is counter to the best interests of both groups. *We will now work for greater understanding and harmony with those people who are primarily interested in the promotion of highly organized athletics. At the same time it is imperative that we do all in our power to maintain athletics in a sound educational perspective within our schools, colleges, and universities.*
9. *The Relationship with Intramurals and Recreational Sport*. Intramurals and recreational sport is in a transitional state at present in that it has proved that it is “here to stay” at the college and university level. Nevertheless, intramurals hasn’t really taken hold yet, generally speaking, at the high-school or middle-school levels, despite the fact that it has a great deal to offer the large majority of students in what may truly be called *recreational* or even *educational* sport. There is a minority of administrators functioning at the college level who would like to adopt the term “campus recreation” as their official designation. However, this is not an appropriate designation unless this program encompasses all recreational activities on campus. it appears to be impractical and inadvisable to attempt to subsume *all* non-curricular activities on campus under one division or unit. Further, the various departments and divisions of ought to work for consensus on the idea that *intramurals and recreational sport is co-curricular in nature* and deserve regular funding as laboratory experience in the same manner that general

education course experiences in physical education receive their funding for instructional purposes.

10. *Guaranteeing Equal Opportunity.* Because “life, liberty, and the pursuit of happiness” are guaranteed to all, as a profession we should move positively and strongly to see to it that *equal opportunity* is indeed provided to the greatest possible extent to women, to minority groups, and to special populations as they seek to improve the quality of their lives through the finest type of experience in the many activities of our field.
11. *The Kinesiology/Physical Education Identity.* In addition to the development of the so-called allied professions (e.g., health education in the second quarter of the twentieth century), we witnessed the advent of a disciplinary thrust in the 1960s that was followed by a splintering of many of the various “knowledge components” and subsequent formation of many different scholarly societies. These developments have undoubtedly weakened the core field of physical (activity) education as it is now called within schools. It appears that the term “kinesiology,” along with improved scholarly effort, has strengthened the field’s status at the university level. Thus, it is now more important than ever that we **hold high the developmental physical activity identity**. Additionally we should re-affirm and delineate even more carefully our relationship with our “allied professions”.
12. *Applying a Competency Approach.* Considering the failures and inconsistencies of longstanding educational teaching methodology, *we will as a field explore diligently the educational possibilities of a competency approach* as it might apply to general education, to professional preparation, and to all aspects of our professional endeavor in public, semi-public, private, and commercial agency endeavors. This means that all education is experiential in the sense that laboratory experiences characterize all course instruction.
13. *Managing the Enterprise.* All professionals in our unique field of developmental are managers—but to varying degrees. The “one course in administration” approach with no laboratory or internship experience of earlier times is simply not sufficient now or for the future with those positions that are “substantively” administrative in nature. There is an urgent need to apply a competency approach in the preparation (as well as in the continuing education) of those who will serve as managers either within educational circles or elsewhere in the society at large.
14. *Ethics and Morality in Physical Activity Education (including Educational Sport.* In the course of the development of the best professions, the various, embryonic

professional groups have gradually become conscious of the need for a set of professional ethics—that is, a set of professional *obligations* that are established as *norms* for practitioners in good standing to follow. Our unique field needs both a creed and a detailed code of ethics right now as we move ahead in our development. Such a move is important because, generally speaking, ethical confusion prevails in North American society. Development of a sound code of ethics, combined with steady improvement in the three essentials of a fine profession (i.e., [a] an extensive period of training, [b] a significant intellectual component that must be mastered before the profession is practiced, and [c] a recognition by society that the trained person can provide a basic, important service to its citizens) would relatively soon place us in a much firmer position to claim that we are indeed members of a fine discipline and accompanying professional field.)

15. *Reunifying the Profession's Integral Elements.* Because there now appears to be reasonable agreement that our field, one that is now called by such a multitude of often incongruent names, is concerned primarily with developmental physical activity as manifested in human motor performance in sport, exercise, and related expressive movement, *we will now work for the reunification of those elements of our profession that should be uniquely ours within our disciplinary definition.*
16. *Cross-Cultural Comparison and International Understanding.* We have done reasonably well in the area of international relations within the Western world due to the solid efforts of many dedicated people over a considerable period of time. However, we need now to redouble our efforts to make cross- cultural comparisons of kinesiology and physical education while reaching out for international understanding and cooperation. Much greater understanding on the part of all of the concepts of 'communication,' 'diversity,' and 'cooperation' is required for the creation of a better life for all in a *peaceful* world. Our field, both its disciplinary and professional aspects, can contribute significantly toward this long range objective.
17. *Permanency and Change.* The "principal principles" espoused for physical education and sport in the 1950s by the late Dr. Arthur Steinhaus of George Williams College still apply basically to our professional endeavors (i.e., the overload principle, the principle of reversibility, the principle of integration and integrity, and the principle of the priority of man and woman). *We will continue to emphasize that which is timeless in our work, while at the same time accept the*

inevitability of certain societal change.

18. *Improving the Quality of Life.* Our field is unique within education and in society. Since fine living and professional success involve so much more than the important verbal and mathematical skills, we will emphasize strongly that education is a lifelong enterprise. Further, we will stress that *the quality of life can be improved significantly through the achievement of a higher degree of kinetic awareness and through regular, heightened experiences in sport, exercise, and related expressive movement.*
19. *Improving the Length of Life.* Mounting evidence indicates that people will also live longer if they live life actively and make wise exercise choices. Despite this increased longevity, healthcare costs will be reduced because of the ongoing health benefits derived from such regular involvement. So, in addition to promoting the idea that “quality of life” will be heightened, we will stress also *the practical idea that lowered healthcare costs will accompany this increased length-of-life “bonus” that regular physical activity provides.*
20. *Reasserting Our “Will to Win”.* The developments of the past 50 years have undoubtedly created a state of unease within the discipline and the profession. They have also raised doubts on the part of some as to our possession of a “will to win” through the achievement of the highest type of professional status. We *pledge ourselves anew to make still greater efforts to become vibrant and stirring through absolute dedication and commitment in our disciplinary and professional endeavors.* Ours is a high calling as we seek to improve the quality of life for all through the finest type of human motor performance in sport, exercise, and related expressive movement.

Concluding Statement

Those who read these words and who are truly concerned about the future of humankind, wherever you may be, are strongly urged to get involved now with the reforms that seem so necessary

In the immediate future, please seek the answer to two fundamental questions. The response to the first question might well cause action to be taken in the future to answer question #2. These questions are:

1. in what ways can we institute related physical activity accurately to learn if sport is—or is not—fulfilling its presumed role and providing value as a presumably beneficent

social institution?

2. depending on whether the answer to #1 is positive or negative, will you then also have the motivation to do your utmost to help related physical activity education (and related health education) achieve what should be its rightful place in society?

The author's stance is obviously that:

Human physical activity, broadly interpreted and experienced under wise educational or recreational conditions, can indeed provide value and be a worthwhile social institution contributing vitally to the well being, ongoing health, and longevity of humankind?

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A dual citizen of Canada and the United States, Dr. Zeigler has taught, coached, researched, and administered programs at three universities. (Western Ontario [twice]; Michigan, Ann Arbor; Illinois, UIUC; and Yale.) He has published more than 60 books and 450 articles. Eight top awards in his field in North America have been bestowed on him during his career. Having received three honorary doctorates, Zeigler is now listed in Who's Who in Canada, Who's Who in America, and Who's Who in the World.



The author, **Dr. Earle F. Zeigler**, is a greatly concerned, semi-retired professor and administrator of kinesiology/physical education, who fully understands what gradually took place (1) with physical activity and related health education for children and youth, and (2) with much of competitive athletics, throughout the years of the 20th century. When he couldn't stand the athletic situation any longer when working at the University of Illinois in the 1960s, he moved to Canada a second time—and for good—in 1970 as dean at The University of Western Ontario. Much of competitive sport and athletics appears to be continuing negatively in America today as one powerful social force exerting negative influence along with significant others that are destroying the earlier promise for America as a “unique empire” in world history.

Additionally, and most unfortunately, there is some degree of correlation between this burgeoning social activity of highly competitive sport and what hasn't happened in what should be the vital field of physical activity and related health education (including intramural athletics) for all children and youth! The very large majority of children and youth at all educational levels is only getting a fair, poor, or no quality (!) program of physical activity and related health education (including intramural athletics). If this lack of attention were happening--say--to the study of English, the natural sciences, or mathematics, parents would be rioting in the streets! But somehow when the physical activity and health education program is absent or deficient, obesity and other health problems concurrently increase sharply. Yet there is no significant outcry. We can only hope that enlightened citizens and dedicated educators will someday (somehow!) be able to convince decision-makers in society to change course before it is too late. “God bless America” has a hollow ring as the world and America moves along in the twenty-first century.