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**ABOUT THE WORLDWIDE PHILOSOPHY OF SPORT ASSOCIATION MEETING  
AT THE FACULTY OF PHYSICAL CULTURE,  
PALACKÝ UNIVERSITY OLMOUC, CZECH REPUBLIC**

The 33<sup>rd</sup> annual meeting of the International Association for the Philosophy of Sport took place at our faculty the 15–18 of September, 2005. This worldwide association brings together experts interested in the philosophical investigation of human movement from all the main universities where the theme is studied. There are 96 members from 16 countries (Australia, Belgium, Canada, the Czech Republic, Germany, Italy, Israel, Japan, Netherlands, Norway, Poland, Sweden, the U. S. A., United Kingdom, Slovenia and Taiwan) in IAPS at this time. It is a great honor for us, that the decision to hold this traditional meeting in the region of Central and Eastern Europe (for the first time in the more than 30 year history of IAPS) was made to choose just our faculty as a suitable setting for scientific discussions as well as for closer friendly getting to know each other as representatives of this specific branch. The informal accompanying program included sightseeing in Prague (organized before the conference), the familiarization with the centre of our city by the looking for details at marked architectonic historic monuments in Olomouc (on the basis of combining photography of the wholes and parts of various buildings or monuments), a visit to the rope centre, the pleasant evening game of casino (including not only roulette, a bar with refreshments, and dancing shows, but also the inserting of our own services into the game and their final sale by auction for game money or the traditional conference banquet, carried out at this time in the rooms of the Art centre of Palacký University, in a baroque building of the former Jesuit Monastery student home (with sightseeing). The team was comprised of 10 employees of the Faculty of Physical Culture at Palacký University in Olomouc and the Faculty of Physical Education and Sport of Charles University in Prague and twice as many students participated in preparation of organization (from the reservation of rooms and technical support, transport, information service, help with accommodation or food services to guidepost service or playing a role in various programs). I thank them for a good job done as attested to by a lot of complimentary letters.

There were, in addition to 44 papers, the keynote address of Jim Parry “Supplements: Food or dope?”, a panel session on the topic “Issues in Olympic philosophy” and of course, a business meeting open to all members in the first, working part of this conference. I would like to extend sincere thanks for the organization and success to Danny Rosenberg, the conference chair, as well as to Jan Boxill, the president of IAPS. All interested people can find the details in the printed program with abstracts which every participant should have received by now and which we are able to send to others (minimally in electronic form if they are interested).

In this special issue of the journal *Acta Universitatis Palackianae Olomucensis. Gymnica* there are 14 papers, most of which were presented at the conference. Whether or not they were presented in person, every of them underwent the regular official review process and was found to be suitable for publication in this special issue of the 36<sup>th</sup> volume of this journal. The monothematic conception provides readers with an interesting probe into the branch of philosophy of sport (or – in the terminology of our faculty – philosophical kinanthropology), which would normally find its place on the pages of this periodical only rather rarely and separately. Such concentrated vigilance to the philosophical aspects of human movement have been missing here up to this day. It is possible to look at the thematic and methodical richness, the representation of various thinking streams and philosophical schools, the heterogeneity of approaches and personal absorption from the presented papers. I am sure just this variety is a sign of strength, not a shortcoming of our branch, because – as we know from Heraclitus – we can already in inequality view the luxuriance of harmony created from conflicts and antinomy.

Ivo Jirásek,  
site convener of the 33<sup>rd</sup> annual meeting  
of the International Association  
for the Philosophy of Sport

**CELOSVĚTOVÉ SETKÁNÍ  
ASOCIACE FILOSOFIE SPORTU  
NA FAKULTĚ TĚLESNÉ KULTURY  
UNIVERZITY PALACKÉHO V OLOMOUCI**

Ve dnech 15.–18. září 2005 se konalo na půdě naší fakulty 33. setkání Mezinárodní asociace filosofie sportu. Tato celosvětově působící asociace sdružuje odborníky zabývající se filosofickým zkoumáním lidského pohybu ze všech hlavních univerzitních pracovišť studujících danou tematiku. V současné době má IAPS 96 členů ze 16 zemí (Austrálie, Belgie, České republiky, Itálie, Izraele, Japonska, Kanady, Německa, Nizozemí, Norska, Polska, Švédsko, USA, Velké Británie, Slovinsko a Tchaj-wan). Je pro nás velkou ctí, že když se poprvé za dobu více než třicetileté existence rozhodlo o konání tradičního setkání v regionu střední a východní Evropy, byla vybrána právě naše fakulta jako vhodné prostředí pro odborné diskuse i bližší přátelské poznávání se představitelů daného oboru. Neformální doprovodný program zahrnoval prohlídku Prahy (organizovanou ještě před samotnou konferencí), seznámení s centrem našeho města prostřednictvím hledání detailů na výrazných architektonických památkách Olomouce (na základě kombinace fotografií celků a částí jednotlivých budov či památek), návštěvu lanového centra, večerní zábavný program casino (zahrnujícího nejenom ruletu, bar a občerstvení, taneční vystoupení, ale také vkládání vlastních služeb do hry a jejich závěrečnou dražbu) či tradiční konferenční banket, uskutečněný tentokrát v prostorách Uměleckého centra UP, v barokní budově bývalého jezuitského konviktu (spolu s její prohlídkou). Na přípravě organizace (od zabezpečení místností, techniky, dopravy, informační služby, pomoci s ubytováním či stravováním, až po průvodcovské služby či hraní rolí v jednotlivých programech) se podílel tým složený z 10 pracovníků FTK UP Olomouc a FTVS UK Pra-

ha a z dvojnásobného počtu studentů. Za dobrý výsledek, který byl doložen mnoha pochvalnými dopisy, jim upřímně děkuji.

V oficiální, pracovní části tohoto odborného setkání zazněla, kromě 44 příspěvků, vyžádaná přednáška „Supplements: Food or dope?“, kterou pronesl Jim Parry, byla uspořádána panelová sekce na téma „Issues in Olympic philosophy“ a rovněž setkání všech členů asociace. Velký dík za úspěch na této organizaci patří Dannymu Rosenbergovi (předsedovi konference) a Jan Boxillové (prezidentce IAPS). Podrobnosti nalezneme každý zájemce v tištěném programu a abstraktech, jež obdržel každý z účastníků a jež můžeme na základě projeveného zájmu poskytnout i dalším, minimálně v elektronické podobě.

V tomto speciálním čísle časopisu *Acta Universitatis Palackianae Olomucensis. Gymnica* je prezentováno 14 příspěvků, z nichž většina byla přednesena právě na zmiňované konferenci. Bez ohledu na tuto skutečnost všechny prošly řádným recenzním řízením a byly shledány jako vhodné pro zařazení do speciálního čísla ve 36. ročníku tohoto odborného časopisu. Monotematické zaměření poskytuje čtenáři zajímavou sondu do oboru filosofie sportu, jenž na stránkách tohoto periodika nacházel prostor spíše výjimečně a jednotlivě. Takto koncentrovaná pozornost na filosofické aspekty lidského pohybu zde dosud chyběla. Z prezentovaných příspěvků je možno nahlédnout bohatost tematickou i metodickou, zastoupení různých myšlenkových směrů a filosofických škol, různorodost přístupů i osobnostních zaujetí. Jsem přesvědčen, že právě tato rozmanitost je znakem síly, nikoliv slabosti oboru, neboť – jak víme již od Hérakleita – právě v různosti můžeme spatřovat bohatost vytvářející z rozporů zajímavou harmonii.

Ivo Jirásek,  
organizátor 33. setkání  
Mezinárodní asociace filosofie sportu





**WELCOME SPEECH OF THE DEAN OF THE FACULTY OF PHYSICAL CULTURE  
INTERNATIONAL ASSOCIATION FOR THE PHILOSOPHY OF SPORT  
33RD ANNUAL MEETING  
OLOMOUC, 2005**

Ladies and gentlemen, philosophy of sport enthusiasts, and, last but not least, conference participants!

On behalf of the Faculty of Physical Culture, Palacký University, I accepted last year's call of the International Association for the Philosophy of Sport to organize their 33<sup>rd</sup> annual meeting in Olomouc. It is a great honor to be among institutions which have the chance to continue the development of the philosophy of sport.

I can consider the selection of the Central Moravian region and Palacký University as a very good decision due to the characteristics of the region as linked with its cultural, educational and philosophical background.

The Central European region is totally in the heart of Europe, being located at the crossing of the Roman and Byzantine cultures either in compatible or in antagonistic development. During the centuries ideas, opinions and attitudes have filtered down to us.



Probably due to this intellectual and cultural atmosphere, lot of philosophers were born here or lived here. As to their chronological range I would like to present first of all the Protestant bishop Jan Amos Komenský (Iohan Amos Comenius – born somewhere in the Central Moravian region on 28<sup>th</sup> of March, 1592, he died in Naarden on the 15<sup>th</sup> of November, 1670). With great respect he is titled the “teacher of nations”. His master work about education (*Didactica Magna*) includes philosophical ideas such as “the right of education for

all”, “all individuals are educable” or “the importance of the game” (*Scholas Ludus*).

Later philosophers linked with the Central European context are Ludwig Wittgenstein, who lived in the city of Olomouc during the first World War and later, Sigmund Freud, born in the city of Příbor, as well as Edmund Husserl, who was born and lived in the city of Prostějov.

Last but not least of important persons to have had their origin in this region, I have to mention the historian and philosopher František Palacký (1798–1876). The historical medieval university (founded in 1573) was renovated in 1946 with the name Palacký.

Palacký University has recently been called one of the three “stone” universities in the Czech Republic. The Faculty of Physical Culture as the youngest part of the university (composed of separate departments of physical education and sports sciences and established officially in 1991) respects this firm historical background and develops modern intellectual potential in the field of human movement sciences.

Welcome all of you again, enjoy your days here, new friendships, a lot of useful discussion improving the philosophy of sports – and happy memories of Palacký University, the medieval city of Olomouc and the Czech Republic.

Prof. Hana Válková  
Dean of the Faculty of Physical Culture  
Palacký University Olomouc, Czech Republic



**UVÍTACÍ ŘEČ DĚKANKY  
FAKULTY TĚLESNÉ KULTURY  
NA 33. VÝROČNÍ SCHŮZI  
MEZINÁRODNÍ ASOCIACE FILOSOFIE SPORTU,  
OLOMOUC, 2005**

Dámy a pánové, nadšenci pro filosofii sportu a v neposlední řadě také účastníci konference!

Jménem Fakulty tělesné kultury Univerzity Palackého jsem přijala loňskou výzvu Mezinárodní asociace pro filosofii sportu k uspořádání její 33. výroční schůze v Olomouci. Je pro nás velkou poctou patřit mezi instituce, které mají příležitost pokračovat v rozvoji filosofie sportu.

Volbu středomoravského kraje a Univerzity Palackého považuji za velmi dobré rozhodnutí, a to vzhledem k propojení tohoto kraje s jeho kulturním, vzdělávacím a filosofickým zázemím.

Tento středoevropský region leží v samém srdci Evropy a nachází se na křižovatce římské a byzantské kultury buď ve slučitelném, nebo protikladném vývoji. V průběhu staletí do nás pronikly myšlenky, názory a postoje.

Snad díky této intelektuální a kulturní atmosféře se zde narodilo nebo žilo mnoho filosofů. V chronologickém pořadí bych chtěla napřed představit protestantského biskupa Jana Amose Komenského (narozen někde ve středomoravském regionu dne 28. března 1592, zemřel v Naardenu dne 15. listopadu 1670). Jeho mistrovské dílo o výchově (*Didactica Magna*) obsahuje filosofické

myšlenky jako „právo na vzdělání pro všechny“, „všichni lidé jsou vzdělavatelní“ či „důležitost hry“ (*Scholas Ludus*).

Mezi pozdější filozofy spojené se středoevropským prostředím patří Ludwig Wittgenstein, který žil v Olomouci během první světové války i později, Sigmund Freud, narozený v Příboře, a také Edmund Husserl, který se narodil a žil v Prostějově.

V neposlední řadě musím mezi osobnostmi pocházejícími z tohoto kraje zmínit historika a filosofa Františka Palackého (1798–1876). Historická středověká univerzita (založená roku 1573) nese od svého obnovení v roce 1946 právě Palackého jméno.

Univerzita Palackého byla nedávno označena za jednu ze tří „kamenných“ univerzit v České republice. Fakulta tělesné kultury jako nejmladší součást této univerzity (skládá se z jednotlivých kateder věd o tělesné výchově a sportu; oficiálně byla zřízena v roce 1991) respektuje toto pevné historické zázemí a rozvíjí moderní intelektuální potenciál v oboru věd o lidském pohybu.

Všechny vás ještě jednou vítám, přeji vám příjemně strávené dny, navázání nových přátelství a mnoho užitečných diskusí vylepšujících filosofii sportu – a šťastné vzpomínky na Univerzitu Palackého, středověké město Olomouc i Českou republiku.

Prof. Hana Válková  
děkanka  
Fakulty tělesné kultury  
Univerzity Palackého v Olomouci

## MOVEMENTS OF HUMAN EXISTENCE AS A POSSIBLE BACKGROUND FOR THE STUDY OF A SPORTING LIFE

**Miloš Bednár**

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Submitted in September, 2005

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The paper deals with movements of human existence and tries to describe a special “topography” of them – with permanent attention to the whole of human existence. We promote calling the scene of these movements a *homodrom*. To gain a wider background for a context of sport is a secondary aim.

Firstly (I) we analyse two extreme attitudes concerning our possibilities of creating concrete and personal projects of our way of life: represented by mythological Moerae on the one hand, and especially by existentialists with their concept of “empty freedom” on the other hand. A balanced position is given by Czech philosopher Jan Patočka against the background of Heidegger’s well-known Dasein analyses (II). It seems to be the most complete view concerning a movement of our existence. He divided this specific movement into three stages:

1. the movement of *self-anchoring*, an instinctive movement of our existence,
2. the movement of *self-prolongation*, the movement of our coming to terms with the reality we are involved with,
3. the movement of *self-gaining*, which can be described as “living in the truth”.

We try to analyse this structure subtly. All three movements are also viewed in a modality of relation to other people.

The next part (III) shows a special “topography” of human existence in its dynamism. Here we follow especially a “vertical transcendency” and pay attention to both zenith and nadir experience.

Further we list some factors with a stronger influence upon our personal homodrom: *existentials* as “categories” of human existence, *EHEs* (exceptional human experiences) and other deep *experiences* of various sorts, *horizons* of external influences – horizons of time, of sense, horizons of social influences etc., *values* and their hierarchy. We use them in a context of *sport* (IV). Special attention is paid to the term *metanoia* and we judge two important turning points in a athlete’s homodrom. Related questions are opened instead of a conclusion (V).

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*Keywords: Movement, human existence, homodrom, metanoia, sport and existence, Jan Patočka, experiences, nadir experience.*

### INTRODUCTION

A human being is both a source and a receiver of many movements. Our life is a multilevel movement! But I’d like to look at human life as a whole and to follow the very special movements of human existence. Let the scene of these movements be called a *homodrom* – to show that whole of human existence in its dynamism and special “topography”. In this we are inspired by so called *biodromal psychology* (bios = life + dromos = journey), started in 1933 by Charlotte Buhler with her *Lebenslauf Psychologie* (also known as *Life-span Psychology*).

### I. Room for human freedom

“Our life is a movement, the *cast* of which escapes us” (Patočka) – yes, but we are also a *cast project* (see Heidegger’s “*der geworfene Entwurf*”) and we must carry and perform our “stay” (Dasein). Have we free will to give proper form or order to this special, concrete and personal project? What are our limitations? Here we speak naturally both of room for human freedom and a general framework for the above mentioned movements of human existence.

There were two extreme attitudes in history:

1. One from ancient Greece, represented by the mythological *Mora*e, individual and inescapable destinies which followed every mortal being (according to

Homer), or goddesses and daughters of Night (according to Hesiodos). They were three:

*Clotho* – the “spinner”, who spun the “thread” of life,  
*Lachesis* – she dispensed this thread; she was also chance, the element of luck that one had the right to expect,

*Atropos* – she cut the thread (thus determining the individual’s moment of death); she was an inescapable fate, against which there was no appeal.

We can see human destinies were seen as determined, and in particular the span of a person’s life and one’s allotment of misery, luck, etc. The whole of one’s life was shadowed by them; they also possessed the gift of prophecy. Zeus commanded them to see that the natural order of things was respected. One could displease the gods in two ways, either by offending the moral law or by attaining too much happiness or riches in which case one excited their jealousy (*ftonos*).

2. A modern one, represented especially by existentialists. They say we have free will – the freedom to determine ourselves, undetermined by anything else. Yet our existence is “empty freedom” (Sartre) and we must create ourselves from the beginning in the moment of choice. Of course, here is no room either for fate/destiny or for tradition, personal biography, etc.

We shall argue for a balanced position, knowing that we are never *tabula rasa* (a blank tablet), but at the same time we are never *tabula scripta* (an imprinted tablet). Our paper will follow some basic concepts from Heidegger’s *Sein und Zeit*, enriched with the special views of Patočka concerning movements of human existence.

## II. Three movements of human existence

Patočka uses background from Heidegger’s analyses, but often exceeds his output. His view was not only a partial study of human existence – Patočka’s position was more radical: human existence is a movement; it is a being, to it a movement belongs fundamentally. This specific movement is interpreted as the basic shape of our relation to the world. Patočka underlines the process-character of the being that we are.

He divided this specific movement into three stages:

1. The movement of *self-anchoring*, an instinctive and affective movement of our existence with an orientation based on pleasure. The other possible metaphor is “sinking roots”. We try to find our place in the world, the “anchor/roots of our existence” and not to be homeless. Sometimes we are successful, sometimes not. In relation to it, our life is a set of moments – various moments of happiness and unhappiness. It means that we are under the rule of *contingency*. Life in the sphere

of the first movement is determined by all manner of contingencies – biological, situational, traditional and individual.

2. The movement of *self-prolongation*, self-sustenance, self-projection or self-reproduction, the movement of our coming to terms with the reality we are involved with. We follow our own interests, we identify ourselves with a certain role. This movement is carried out through *work* – when we must face “hard” (material) reality – and/or through *fight* in the case of social reality. The second movement is one by which humans reproduce their vital process. This process evidently has ascetic features. Self-prolongation involves some loss. Patočka is here inspired by the concept of “alienated work” (Hegel and Marx).

3. The movement of *self-achievement*, self-gaining, self-transcendence when I overlap with the world of momentary facticity. It is also an attempt to integrate into our lives our finitude (forgotten in movements 1 and 2). It is a movement in which I must relate to the world as such – not to things in the world. Patočka describes this stage as “living in the truth” as well.

We can also see a specific synthesis of hedonism and asceticism (Bednář, 2004) in this third movement!

Yet we need to beware of the dangers of fanaticism and overzealousness in following a “vertical line” causing me not to see my finitude. In this case the third movement is again only self-prolongation and I do not live in the truth.

Patočka wakes us up to possible misunderstanding: these three movements cannot be seen in some time succession – they are “a polyphony of three voices” (1998). We should be a bit more careful here and speak of “polyphony of more voices”, de facto two or three voices – not all people are obviously able to achieve the 3<sup>rd</sup> stage!

All three movements are also viewed in a modality of *relation to other people* – they are shared, because they are put into practice in dependence on others and in specific relation to their existence. It is seen especially in the first movement, by which humans are “beings for others” (Patočka, 1998). The second movement also involves a wide realm of interpersonal relations – yet mostly in a negative form (fight, conflict, suffering and very often a final feeling of guilt). The third movement has an energy of integration and my experience becomes a part of experience of the others. Since the world of things is integrated as well, we can interpret structure into this dimension – in a terminology that uses the philosophy of dialogue – as “I-thou-it”. Each movement has also its inevitable *referent*, that to which the movement relates. As moving beings we are drawn to something that is motionless. See TABLE 1 for more details and relationships.

TABLE 1

№	Essence	Direction	Ideal	Transcendence	Time	Boundary situation	Structure	Referent
1	Self-anchoring	• pleasure	• hedonistic • aesthetic	none	the past	contingency	I-THOU (IT)	the earth
2	Self-prolongation	• labour • fight • reproduction	• ascetic	horizontal	the present	• conflict • suffering • guilt	I-IT (THOU)	the earth
3	Self-achievement	• truth • freedom	• spiritual • authentic	vertical	the future	• finitude • death	I-THOU-IT	the absolute

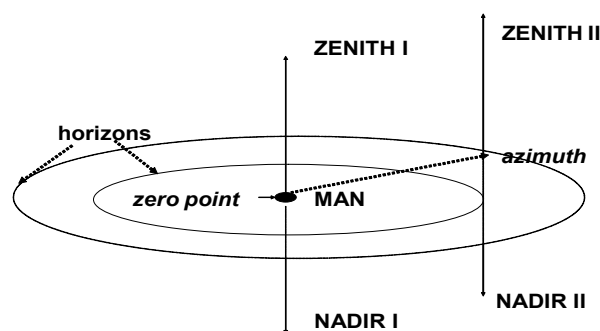
### III. Topography of a homodrom

#### 1 A basic scene

“Our being is always on the way, we have a spatium before us” (Patočka, 1998). Let’s look at the spatiality of our existence in greater detail – but targeting the whole! We can use the term *homodrom* specifically here – to show a *special “topography” of human existence* in its dynamism. I’d like to recall here some limitations in visualization of these topics and metaphorical (symbolic) features of their presentation (Jaspers and his “ciphers of transcendence” and “signs of existence”). To use “upper/lower” or “top/bottom” for “positive/negative” or “good/evil” is traditional and we shall repeat this approach. Yet not fully for the spiritual dimension of our homodrom which we should like to explore. Let this dimension be joined with the vertical as traditionally, but we must remember: it has both “higher” (altitude) and “lower” (depth) parts! And we cannot regard the “lower” part as only negative – at least for our spiritual development. We can find inspiration for this approach in literature: Homer’s Odysseus or Dante in his Divine comedy gain full knowledge or truth about themselves and recognize their own lives as self-consistent only after a “visit” (maybe through “alta fantasia”!?) to “the underworld” or “hell”. We can speak better of a *bottom of our existence*. The Bible is also full of these examples: Abraham as a sacrificer of his son, suffering Job, Jonah inside a great fish (“in the depths of *sheol*”), crucified Jesus Christ, etc. John S. Dunne (1973) speaks of (spiritual) *nadir*. It will be useful to create and use a new term “nadir experience”. And if nadir, then *zenith* (shown in Fig. 1). It can be represented, for example, with the Paradise in the last part of Dante’s Comedy, and with *peak experiences* of any sort according to Maslow, etc.

Fig. 1

Topography of a homodrom



#### 2 Targeting azimuths on a horizon

Fulfilling any daily task we have a specific target before us – an “azimuth on a horizon”. Our starting position can be named the *zero point*. Our orientation to the world is led from this “point” – in reality it is our body. We (each of us) give criteria and benchmarks to the world around. According to some directions of ancient thinking we can be described as *homo mensura*. When the task is fulfilled, a new one is seen before us – a new “azimuth” and a new horizon. And we start from a new “zero point” – again and again. This is common human experience (“the things of life”) and to live according to this reduced scenario would be typical self-prolongation – Patočka’s second movement. Adding some “stopover on the way” we have the first movement according to him. Yet we are speaking of zeniths and nadirs as well – these are our opportunities to enter new dimensions in our lives. We can speak of the “third dimension”, “third movement”, “spiritual dimension”, “vertical transcendency”, “living in the truth,” etc. It is our chance to change zero points into “full or filled points” (it sounds better in German: Nullpunkt → Vollpunkt). The Bible speaks often of “fullness” – fullness of joy, of truth, of love, of humanity, of deity, etc. Very fruitful can be the expression “fullness of time” giving our topic a *temporal* dimension. Both Hebrew and Greek have a special word for this special form of time: “eth”, respectively “kairos”. It means the right or opportune moment; the moment of action. Time is comprehended often as “occasion” here, as if “waiting” for

loading or filling – up to a “fullness of time”. “There is a time to search (and a time to give up)” (Ecc 3,6). We can add: “There is a time to use opportunity (and a time not to)”. In our context we can see our lives as series of opportunities to stop following “the things of the world” and to search in a spiritual dimension, following the proper “vertical”. It is the goal intended to be attained – and which is believed to be attainable. Yet the count of opportunities is not endless.

We should like again to underline the importance of “nadir” (it is also on a vertical!) – it is a route to escape concern with “the things of the world” and to negate them as well. To arrive at a zenith, the whole spatium must be heart-felt and deep – each azimuth has its own nadir and zenith. More explicitly we must try to find and see a wider context in our acts – all have links and a deeper meaning. The apostle Paul also calls for a better comprehension of “the width and length and depth and height” (Ephesians 3:18 according to NKJV).

### 3 “Zero points” with influence upon personal projects

A. Some “zero points” are more important for our life – those in which we have the ability to use *kairos*. We can consider some powerful factors with a strong influence upon our personal homodrom here:

- a) *Existentials* as special “categories” of human existence with power to constitute it (Heidegger, Fink, & Jaspers). We can divide them into two groups (TABLE 2) – the first one relating to “zenith”, the second one relating to “nadir” or everydayness<sup>1</sup>.

TABLE 2

- project “leap into authenticity”
  - creation
  - joy
  - resoluteness/strong-mindedness
  - game
  - love
  - authentic temporality
  - sense/meaning and understanding
  - “fallenness”
  - vague “the they/theyness” (*Das Man*)
  - labour/work
  - anxiety
  - fear/dread
  - governance/power
  - death
  - inauthentic temporality
  - “being-there” (*Dasein*) like non-sense (the absence of meaning)
- b) *EHEs* (Exceptional Human Experiences) and other deep *experiences* of various sorts: optimal, limited,

plateau or peak; a state of “flow”, of “zone,” etc. Today there is even the Exceptional Human Experiences Network (EHEN) on web sites with the list of some 200 EHEs. We can name some of them, interesting for our context: synchronicity – accelerated thinking – peak performance – hyper-acuity – intuition – meaningful coincidences – serendipity – aesthetic experience – lucky hunches – inspiration – guru-person encounter, etc.

- c) An optimal combination of these factors (both existentials and EHEs) can lead to metanoia. It is usually translated as conversion, turning or repentance, but the original meaning is broader:

- \* turning around and facing a new direction;
- \* a radical revision and transformation of our whole mental process – a “new mind”;
- \* a new-minded way of looking at life;
- \* a mission to break down barriers that keep people from getting the help they need;
- \* a change of mind + a change of heart.

B. A man with a “new mind” (the best, if combined with a “new heart”) is ready to create personal *projects* of higher quality and life-long dimension. We are going to speak only about some basic presumptions here<sup>2</sup>:

- \* they can only be strictly personal ones – there is no sample or model forever and for everybody;
- \* each project has its own specific context;
- \* each project has its own specific limitation.

Though individuality and personality is underlined here, we do not live in isolation. Then we must consider external influences as well, especially:

- a) *horizons* of external influences – horizons of time, of sense, horizons of social influences, etc.;
- b) *values* and their hierarchy. It is not so important – from our point of view – if a “luminous realm of values” exists outside of us (e. g. according to Scheler), or if a universe has no objective values (e. g. according to Sartre).

A concept of personal projects is made up of a lot of related factors and topics. The real art of life then is to integrate them – to be a good “personal and project manager of oneself”.

## IV. A context of sport

Now we have a proper scope for better judgment of relations between sporting lives and the whole of human existence. Speaking of athletes, we mean people for whom sport became a very important part of their homodroms – not products of McSport (our special

<sup>1</sup> Only our selection is presented here; notice please the “horizontal” logic as well.

<sup>2</sup> We try to solve this topic in the set of articles, published in the Czech language during the last 6 years.

term for some parts of Crum's classification of sport) which generate instant goods but with a limited guarantee period... Only independent and integrated athletes have the chance to achieve the 3<sup>rd</sup> stage of Patočka's classification! Using doping (e.g.) is a lie about human possibilities and cannot lead to "living in the truth".

Now we shall look at the above described factors (part III) from a sporting point of view.

\* The field of sport (especially in the whole life perspective) faces almost all *existentials* (III/Aa): *love* for sport ought to be a basis for engagement; strong involvement in the sphere of *games* is one of the fundamental features; "acquaintance" with *death* is – unfortunately – more and more frequent in modern sport; fight ("hidden" under *resoluteness*) – of course, this old *agon* is the own substance of sport; *work* through training is daily bread for elite athletes; *joy* (and fun) is one of the main targets of sport; higher readiness for *authenticity* ought to be a typical feature of athletes, etc.

\* Sport is an immediate arena for *EHEs* (III/Ab): athletes can be considered as peakers; they know how to "swim" in the flow (of experience), etc. We can show a lot of examples of our "nadir experience" – most of them associated with the phenomenon of defeat or failure. The idiom "to touch bottom" can be mentioned here as well. Sportspeople in games have usually only fractions of a second for gaming solutions and decisions – accelerated thinking can be experienced, when a strong "gaming wit", intuition and other body-mind conditions are combined.

Acting within the so-called "zone" of peak performance (Douillard) is especially interesting here. The effortless "zone" means calm experience in the midst of stressful situations, experience of body-mind integration, an absence of any pain, feeling of facility, etc. Douillard (1994) itemizes a lot of examples of this experience – both among elite athletes and "common" ones. It is also known as "runners' height".

\* We can see at least two important turning points in an athlete's homodrom – two opportunities for *metanoia* (III/Ac) during a sporting life:

- a) the moment, when he/she "falls into sport" (falls in love with sport) and makes the decision to perform sport activities as a very important part of his/her life;
- b) the moment, when he/she cannot continue in the existing line of engagement in sports (e.g. when it is not possible to remain in the field of elite sport; when it is necessary to end a so called "career," etc). It does not matter – from the point of view of our analysis! – if he/she makes a decision to leap into a new "common" life throwing off a sportive past, or *not* to leave an area of sport, yet to transform it and involve sport in a new project(s), incorporating it into a new context.

Whilst (a) is usually easier and there are a lots of helpers-tempters – we can guarantee that during the process of (b) one will be alone. Maybe it could be a task for pedagogical kinanthropology: how to help athletes to get across to a new life – a life where sport will not be № 1?

\* Concerning *horizons* (III/Ba), it seems apparent that athletes have a good feeling for time and its influence upon their sporting life. Trouble can start at the moment of interconnection of "two sets of time" – time in the field of sport and time of homodrom as a whole.

On the other hand we can expect a lower perceptivity for horizons of meaning, especially if we speak about the meaning of life.

\* In the sphere of relationships between (general) *values* (III/Bb) and sporting ones see Kretchmar's chapters 6 and 7 of his Practical philosophy of sport (1994) – the values of fitness, knowledge, skill and pleasure are especially analysed. We hope our paper opens also other realms of values, usable in the field of sport and enabling us to overbridge sporting and "other" lives.

And it is also a final task for us, teachers and/or philosophers of sport how to help unify and optimize both "worlds" – both types of life. Maybe we ought to become logotherapists and/or metanoia's psychotherapists – rather than to work only in the field of P. E.

## V. Related questions to be discussed in our context (instead of conclusion)

Can *metanoia* only be singular, or it is possible (or necessary?) to experience it repeatedly?

Can we consider the optimal "speed" of our lives? Can sport activities accelerate movements in our homodrom?

Can Kant's *categorical imperative* (the formula of the end itself) be useful for our personal "project management" in the field of sport?

Can sport generally help us to form our personal (existential) projects? How and under what conditions?

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**POHYBY LIDSKÉ EXISTENCE  
JAKO MOŽNÝ ZÁKLAD  
PRO STUDIUM SPORTOVNÍHO ŽIVOTA**  
(Souhrn anglického textu)

Príspevek se zabývá pohyby lidské existence a snaží se popsat jejich zvláštní „topografii“ – přičemž pozornost je vždy věnována celkové lidské existenci. Prostředí těchto pohybů navrhuje nazývat *homodromem*. Sekundárním cílem je získat širší základ pro kontext sportu.

Zprv (I) analyzujeme dva krajní postoje týkající se našich možností vytvářet konkrétní a osobní projekty našeho způsobu života: na jedné straně je představují mytologické sudičky a na druhé straně zvláště existencialisté se svým konceptem „prázdné svobody“. Vyrovnaný postoj přináší český filosof Jan Patočka na pozadí Heideggerovy proslulé Dasein analýzy (II). Zdá se, že jde o nejuplněnější pohled týkající se pohybu naší existence. Tento specifický pohyb rozdělil do tří fází:

1. pohyb *sebezakotvení*, instinktivní pohyb naší existence;
2. pohyb *sebezbavení se*, pohyb kdy se směřujeme s realitou, s níž jsme v kontaktu;
3. pohyb *sebenalezení*, který může být popsán jako „prožívání pravdy“.

Tuto strukturu se snažíme pečlivě analyzovat. Všechny tři pohyby jsou také nazírány skrze vztahy k dalším lidem.

Další část (III) ukazuje zvláštní „topografii“ lidské existence ve své dynamice. Sledujeme zde zvláště „vertikální transcendentnost“ a pozornost věnujeme jak zkušenosti se zenitem, tak i nadírem.

Dále uvádíme některé faktory, které mají silnější vliv na náš osobní homodrom: *existenciální* jako „kategorie“ lidské existence, *EHE* (Exceptional Human Experiences, tj. výjimečné lidské zkušenosti) a další hluboké *zkušenosti* různého druhu, *horizonty* externích vlivů – horizonty času, smyslu, horizonty sociálních vlivů atd., *hodnoty* a jejich hierarchie. Používáme je v kontextu *sportu* (IV). Zvláštní pozornost je věnována termínu *metanoia* a posuzujeme dva důležité zlomy na homodromu sportovce.

Místo závěru jsou otevřeny související otázky (V).

*Klíčová slova: pohyb, lidská existence, homodrom, metanoia, sport a existence, Jan Patočka, zkušenosti, zkušenost nadír.*

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## A MIXED METHODS APPROACH TO THE ETHICAL GOVERNANCE OF AUSTRALIAN NATIONAL SPORTING ORGANISATIONS

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This paper describes the mixed methods approach adopted for exploring the ethical governance of Australian national sporting organisations. Both quantitative and qualitative research methodologies were employed using survey questionnaires and focus groups.

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*Keywords: Ethics, governance, quantitative, qualitative, mixed methods, focus groups, sequential triangulation, Australian national sporting organisations (NSOs).*

### DEFINITIONS

The following definitions will assist the reader in understanding the ethical governance context in which the terms listed are used throughout the paper.

**National Sporting Organisations (NSOs)** are the pre-eminent organisations taking responsibility for the development of the sport in Australia. They are accountable at the national level for providing their members with technically and ethically sound sport programs, policies and services (Australian sports commission 2004). Within the context of this report, the 75 NSOs that receive funding from the Australian sports commission were involved in this report.

**Governance** refers to the practices adopted by NSOs to achieve stated performance goals focusing on the behaviour of board members. The key components of governance involve policy formulation, strategic thinking, coordination, monitoring performance and accountability.

**Ethical governance** adds a further dimension to governance within the context of sport that focuses on creating a board culture to allow for robust discussion and candour in debate without the constraints of vested interests. Also ethical governance encourages transparency in decision-making including regular financial reporting and honest dealings with members, players/athletes, participants, businesses, sponsors, governments and the Australian public. The most important elements of ethical governance include developing trust, integrity, fairness and equal opportunities for all. Another way to describe ethical governance is that it encourages behaving respectfully, taking responsibility for corporate decisions made and acting with integrity when considering all issues. Although there are some differences between

the terms ethics and morals, they are used interchangeably throughout this paper.

### INTRODUCTION

Sport is an integral part of the Australian national identity, as Martin Flanagan (2001) points out: "Sport, properly understood, provides windows on the society which surrounds it (sic)." Also, sport, "plays a unique role in the Australian psyche" (Cashman 2002, 70). Being a relatively small nation, Australians unashamedly see their athletes as ambassadors and therefore it is important that they compete successfully on the world stage. These societal expectations place significant pressures on the sports governing bodies to improve their performance. In addition, the national government provides significant tax payer monies to the 75 NSOs through the Australian sports commission, which is the statutory authority responsible for funding and development of sport (Australian sports commission 2002). This strong interventionist approach to governance by the Australian sports commission is justified because taxpayers' money is involved; but professor John Bloomfield, a noted sports scientist, warns that: "The relationship between government and non-government sporting bodies will raise issues of power, control, autonomy and accountability in the future" (Bloomfield, 2003, 217). Notwithstanding the above caution about intervention, this research makes no apology for taking an affirmative position on sports governance. As Green and Houlihan point out: "The role(s) of the state in relationships with NSOs have received far less attention from sociology of sport scholars (sic)" (Green & Houlihan, 2005, 249). These high expectations by both the Australian public and national government place sporting organisations

under constant public scrutiny and the governing bodies (usually the board of directors) are increasingly obligated to develop high standards of ethical accountability.

While the emphasis in this paper is on the research approach, it is necessary to clarify the underlying ethical philosophy on which NSO board members make their corporate decisions. DeSensi and Rosenberg in "Ethics, morality and sports management" suggest that: "Decision making is rooted in philosophy, specifically in the areas of logic and reason of ethics and moral judgement" (DeSensi & Rosenberg, 2003, 165). Another important element in clarifying the underlying ethical philosophy is to obtain an understanding of the differences between ethics, morals and values. Kitson and Campbell in "The ethical organisation" provide a useful chapter on business ethics which is particularly relevant to the governance of sport and they also consider the fundamental themes of ethical philosophy, namely, utilitarianism, deontology and virtue theory (Kitson & Campbell, 1996, 22). Whereas the sports literature tends to focus on ethical issues surrounding drugs and player behaviour on and off the field, there are growing numbers of sports philosophers such as: (Tomlinson & Fleming, 1997; McNamee & Parry, 1998; DeSensi & Rosenberg, 2003; Houlihan, 2004; Slack, 2004; Kretchmar, 2005), who are broadening their ethical discussions to include the governance of sport.

While ethical philosophy is important, there must be elements of practical application built into an epistemology that extends the "knowledge-gathering process and is concerned with developing new models or theories that are better than competing models and theories" (Grix, 2001, 27).

## AIM

The aim of this research is to draw the attention of Australian national sporting organisations (NSOs) to the need to develop a board culture that focuses on developing trust, transparency, integrity, fairness and equal opportunities in their decision making processes. In order to achieve this, following research question was addressed: "Can Australian national sporting organisations meet the ethical governance challenges that are being imposed by societal and government pressures?"

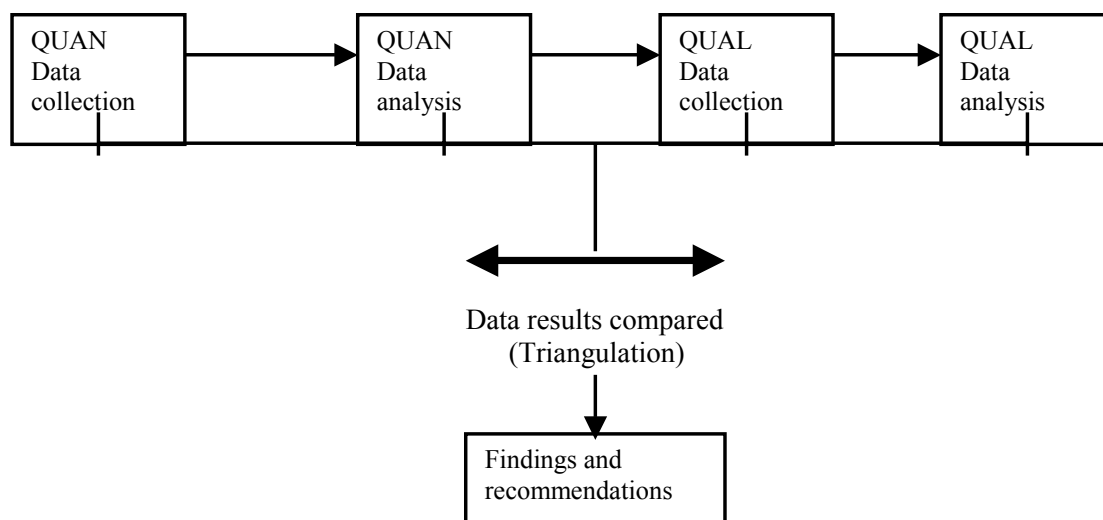
## METHODOLOGY

When dealing with an intangible concept like ethics, there are inevitable difficulties in obtaining measurable data. It is therefore timely to point out that "objectively, social scientists should recognize that research is seldom, if ever value neutral" (von Wright, 1993; Berg, 2004, 2). This project describes how ethical governance can influence corporate actions of NSOs. While ethics are inevitably involved in most decision making, some board members consider ethics to be intangible and therefore they insist ethics cannot be measured. In any case, they argue, ethics are a matter of personal choice and therefore not relevant to corporate decision-making. However, Kretchmar points out that: "Ethics is corporate, a product of human consensus" (Kretchmar, 2005, 186). With such a divergence of opinions, particular attention was given to providing a sound philosophical basis from which practical findings and recommendations can be drawn.

A mixed methodology approach was adopted using combined quantitative and qualitative methods of data analysis (Darlington & Scott, 2002, 119). For the purposes of this research, triangulation became a useful method of testing the statistical (quantitative) data gathered from 133 respondents of 61 NSOs against the responses (qualitative) generated in focus group discussions involving 68 participants in four focus groups held in Sydney, Melbourne and Adelaide. Adamson raises concerns about the comparability of data from two different data sources and the difficulties that could arise when there are data discrepancies (Adamson, 2005, 234) and therefore particular care was taken to avoid mistakes in applying both methods.

After considering sequential, parallel and congruent nesting strategies, a sequential triangulated design was selected as the most appropriate methodology because it allows quantitative data from the questionnaires to be collected first, then analysed, followed by obtaining qualitative data from the four focus groups. This data from the focus groups was then analysed and compared by triangulation with the original data collected from the survey questionnaires. The following diagram explains the sequences of data collection and analysis that is adapted from research design: Qualitative, quantitative and mixed methods approaches (Creswell, 2003, 213).

**Fig. 1**  
Sequential triangulated methodology



Care was taken to ensure that the triangulation analysis was ethically sound and as far as possible it was not biased due to preconceived ideas of the researcher. To ensure that this occurred, names of the sporting organisations participating in the research were not identified: “This means maintaining each participant’s dignity, privacy, and confidentiality by not disclosing data to other participants in that company (sporting organisation) or those in other companies (sporting organisations)” (McMurray, Wayne, & Scott, 2004, 236). A confidentiality guarantee approved by the human research ethics committee of the university provided these assurances and it was prominently featured as part of the introduction to the survey questionnaire.

The focus groups were a powerful tool for providing real world practical examples of governance issues faced by NSOs. As Morgan points out: “The hallmark of focus groups is the explicit use of group interaction to produce data and insights that would be less accessible without the interaction found in a group” (Morgan, 1988, 12). Each focus group was organised to provide consistency to allow easier collection and reporting of responses. Adopting a uniform organisational structure for all focus groups enabled a comparison of data from the survey with descriptive data from the focus groups.

## RESULTS

Having outlined the methodology, only two key results from among a great deal of other data collected is detailed in this paper. First, the present ethical governance issues considered very important are identified and then the governance problems and challenges faced by NSOs over the next three to five years are placed in priority order.

### Confidence levels

A finite population correction was used to calculate the confidence intervals, using the 133 respondents and the 570 key decision makers involved in the governance of Australian sport at the national level as of the 30<sup>th</sup> of December 2004. This confidence interval of 95% allows for a more precise estimate of percentages and Fig. 1 contains this information.

### A. Present ethical governance issues of NSOs

Respondents to the questionnaires were asked to consider the degree of importance given by NSOs to a range of ethical governance issues. The data summarised in TABLE 1 indicates the extremely important ethical governance practices that were raised during the study.

**TABLE 1**  
Ethical governance issues rated as “extremely important”

Issues	Percent
Integrity with sponsors, players/officials and members	93.2
Equal opportunities for all players, athletes and board members to perform at their highest level	88.0
Impartiality in making major policy decisions for the good of sport	88.0
Open dealings with members and athlete/players	85.7
Codes of ethics that are detailed, understood and enforced	82.0
Fair administrative practices	81.8
Strategic plan for the sport containing a section on ethics targeting inappropriate behaviours	74.4
Encouragement of open debate on contentious (ethical) issues	57.1
Accessibility of board/committee personnel to members and athletes/players	46.6
Disclosure of contract details with players (no hidden incentives)	31.1
Disclosure of sponsorship arrangements	21.4

In addition to the above responses to the questions, the respondents were provided with an opportunity to add comments on other ethical governance issues they felt were omitted or needed further clarification. Three main issues were identified:

- conflicts of interest that included national board members being influenced by state interests,
- board members having vested interests that were not declared, and
- lack of confidentiality because of the leaking of board information to other parties.

#### Responses from the focus groups

An important element of the study was the collection of qualitative data from the four focus groups and a summary of their results is listed below. It should be noted that each focus group provided a voice for specific opinions to be heard and the following key governance issues were identified:

1. **Focus group 1** (consisting of participants in a workshop at the national “Our sporting future forum” in 2005):
  - integrity in financial matters and with sponsors, players/officials and members,
  - equal opportunities for all players/officials and board members to perform to the level of their abilities,
  - impartiality in making major policy decisions for the good of sport,

- open and fair dealings at all levels linked to transparency in decision-making by boards and the need to develop trust among members,
  - natural justice should apply in all tribunals.
2. **Focus group 2** (officials representing smaller NSOs):
    - conflicts of interest between national and state interests,
    - transparency in decision-making – this also encompassed fair administration and fair processes in selection of athletes and coaches.
  3. **Focus group 3** (key women with national experience in sport):
    - integrity of board members,
    - diligence in overseeing all governance matters,
    - fairness in dealings with all levels of sport.
  4. **Focus group 4** (board members of a high profile Olympic sport):
    - conflicts of interest at various levels of the sport,
    - equal opportunities for all players/officials and board members to perform at their highest level,
    - integrity in financial matters and impartiality in making policy decisions.

#### B. Future problems and challenges facing NSOs over the next 3–5 years

Respondents were asked to consider future ethical governance problems and challenges faced by their NSO over the next three to five years. TABLE 2 ranks the top nine priorities.

**TABLE 2**

Future ethical governance problems, challenges faced by NSOs over the next 3–5 years

Future problems and challenges	Percent
Maintenance of the traditional values of sport such as fairness, honesty, discipline, character building and team spirit	30.23
Transparent decision-making and fairness in business administration and professional matters	25.58
Integrity and appropriate governance skills of board members	12.50
Recognition and management of risk	8.59
Full disclosure of decisions and actions that affect members and participants	7.81
Equal opportunities of under-represented populations/people such as women, indigenous and the disabled to participate in sport at the national level as athletes/players, officials and on boards and committees	7.75
Regular evaluation and monitoring procedures including financial and ethical accountability	5.47
An enforceable code of ethics or policy specifying the behaviours expected of boards, officials and managers	5.47
Regular ethical performance reviews of boards and management	3.88

Written comments on ethical governance issues and challenges highlighted strong views by respondents of disabled sporting organisations who stressed the importance of equal opportunities for athletes especially those with intellectual disabilities.

**Other written comments included:**

- consulting outside the board on issues involving national team coaching and funding for especially major events such as the Olympics,
- balancing the rights of elite players to fair remuneration versus the development of the sport, as NSOs become more professional,
- choosing between developing programs for elite athletes/players or community participation,
- providing transparent selection processes for athletes/players,
- controlling the use of drugs in sport,
- enforcement of member protection policies.

**Responses from the focus groups**

The responses to the question on future ethical governance issues raised in the four focus groups are listed below:

1. **Focus group 1** (consisting of participants in a workshop at the national “Our sporting future forum” in 2005):
  - maintenance of the traditional values of sport, such as fairness, honesty, discipline, character building and team spirit (concern was expressed that threats to the maintenance of traditional values of sport come in many forms and from various societal pressures),
  - transparent decision-making and fairness in business, administration and professional matters,
  - integrity of board members and appropriate ethical governance skills.

2. **Focus group 2** (officials representing smaller NSOs):

- maintenance of the traditional values of sport (e.g. fairness, honesty, discipline, character building and team spirit),
- encroaching international sporting governance issues are influencing the ethical governance of Australian sport.

3. **Focus group 3** (key women with national experience in sport):

- traditional values of sport should be retained and also the provision of a “culture” for each sport,
- equal opportunities in governance experience especially for women should be developed by all NSOs.

4. **Focus group 4** (board members of a high profile Olympic sport):

- retain the traditional values of sport (e.g. fairness, honesty, discipline, character building and team spirit),
- transparent decision-making and fairness in business, administration and professional matters.

**DISCUSSION**

TABLE 1 reveals survey results for the top 11 ethical governance issues that are considered extremely important by board members and key officials of NSOs:

- Assuring integrity in dealings with sponsors, players/officials and members was identified by 93% of respondents. This high rating was also duplicated in the responses from focus group discussions. The lower and upper 95% confidence limits of 89.5% and 97.0% provided an excellent indicator that key decision-makers in NSOs would generally support this best practice.
- Equal opportunity for all players, athletes, officials and board members to perform at their highest level

was identified by 88% of respondents. This issue was supported by strong comments from one of the focus groups in particular that suggested there were biases at board level (cronyism), a lack of gender equity and a lack of fair and open selection policies.

- Similarly each of the next five issues had varying confidence limits that indicated a reasonably high level of responses having a 95% confidence level. These were:
  - impartiality in making major policy decisions for the good of sport,
  - open dealings with members and athletes/players,
  - codes of ethics that are detailed, understood and enforced,
  - fair administrative practices,
  - a strategic plan that targets inappropriate behaviours both on and off the field.
- It was acknowledged that board members would have inevitable conflicts of interest and the focus group participants in particular felt that these should be identified. An example of a typical conflict of interest was when state interests influence the decision making of board members at the national level. Although some NSOs were changing from the traditional federal organisational structures to more business-oriented boards in order to address potential conflicts of interest, there was a reticence among smaller NSO boards to completely change their structures. Some NSOs considered that a balance between a federal and a completely independent-type of hybrid structure might be possible.
- There was an ambivalent response to disclosure of contract details and sponsorships with surprisingly low responses (between 21% and 31%). Yet when best practices from the business sector were considered, respondents rated this ethical issue highly (81.8%) in favour of disclosure of financial and other information. Some NSOs with large sponsorship support and player contracts were not in favour of disclosing this information because of business confidentiality. They thought the question assumed a biased ethical position, while smaller NSOs with little or no outside financial assistance did not have a problem with financial disclosures related to player payments or sponsorship details.

### **C. Future ethical governance problems, challenges faced by NSOs over the next 3-5 years**

The responses to questions about future ethical governance problems, challenges and priorities faced by NSOs over the next three to five years were mainly positive. There was optimism that although significant and complex governance problems exist, sport will rise to future ethical governance challenges.

- By far the highest priority emerging from both the questionnaires and focus groups was to maintain the traditional values of sport. These values were identified as fairness, honesty, discipline, character building and team spirit. It was also evident from written responses and the animated discussions in the four focus groups, that a balance is needed between traditional values and the changing business oriented structures. A related comment was that “character building and team spirit should be part of the board culture”.
- Another high priority was transparent decision-making and fairness in business, administration and professional matters.
- Two focus groups representing mainly the larger NSOs specifically raised the need for fairness and openness in dealing with international governance issues. It seems that Australian NSOs are increasingly influenced by global governance decisions over which they seem to have little control. This highlights concerns that the major decisions formerly taken by NSOs are becoming globalised by undemocratically elected world sporting federations or world event organisers (Olympics and Commonwealth Games).

## **CONCLUSIONS**

The following recommendations arising from the research were considered to be practical and achievable and the ASC along with sport industry leaders should note the key ethical governance issues and act accordingly by establishing clear operational procedures to enable the adoption and promotion of the ethical governance practices identified below:

- retain the traditional values of sport, which include fairness, honesty, discipline, character building and team spirit,
- maintain board integrity in financial and other dealings with sponsors, players/officials and members,
- provide equal opportunities for all players, athletes, officials and board members to perform at their highest level,
- establish procedures for board members and key officials to declare their conflicts of interests,
- disclose financial and other relevant information so that it is easily understood by members,
- uphold the independence of board members from external influences (for example, unfair advantages that could be given to favoured individuals or to groups that supply services and equipment),
- develop transparent decision-making protocols to ensure that boards are fair in their business-dealings, administration and other professional matters,
- address ethical governance issues (such as unfairness or inequality of opportunity) that occur because of

global influences and which might threaten Australian sport.

### ACKNOWLEDGEMENTS

This research project was supported by the Australian Sports Commission and the results have been circulated in a report to the 75 Australian national sporting Organisations and various other state and government agencies with responsibilities for the development of sports policies and programs. A wider exploration of this subject is the subject of a PhD. dissertation being completed at the University of South Australia.

### CONFIDENCE LEVELS

This confidence interval of 95% allows for a more precise estimate of percentages. Each TABLE included the percentage and the number of missing or invalid responses (an invalid response is a number that doesn't correspond to a possible answer such as "yes" or "don't know"). The percentages were therefore calculated as the frequency divided by the number of valid responses (that is 133 minus the number of missing/invalid responses) multiplied by 100.

**TABLE 3**  
Ethical governance issues rated as "extremely important"

Ethical governance issue	Frequency	Percent	Lower 95% confidence limits	Upper 95% confidence limits	Missing/invalid responses
Integrity	124	93.23	89.49	96.97	
Equal opportunities	117	87.97	83.12	92.82	
Impartiality	117	87.97	83.12	92.82	
Open dealings	114	85.71	80.50	90.93	
Codes of ethics	109	81.95	76.23	87.68	
Fair administration	108	81.82	76.07	87.57	1
Strategic plan (ethics)	99	74.44	67.94	80.93	
Encouragement of debate	76	57.14	49.77	64.51	
Accessibility of board	62	46.62	39.19	54.05	
Disclosure of contracts	40	30.77	23.87	37.67	3
Disclosure of sponsorships	28	21.37	15.25	27.49	2

**TABLE 4**  
Future ethical governance problems, challenges faced by NSOs over the next 3-5 years

Future problems and challenges	Frequency	Percent	Lower 95% confidence limits	Upper 95% confidence limits	Missing/invalid responses
Maintenance of traditional values of sport	39	30.23	23.36	37.10	4
Transparent decision-making and fairness in business, administration and professional matters	33	25.58	19.05	32.11	4
Board members with integrity and appropriate ethical governance skills	16	12.50	7.55	17.45	5
Recognition and management of risk	11	8.59	4.40	12.79	5
Full disclosure of decisions and actions that affect members and participants	10	7.81	3.79	11.83	5
Equal opportunities for under represented populations/people	10	7.75	3.75	11.75	4
Regular evaluation and monitoring procedures including financial and ethical accountability	7	5.47	2.06	8.87	5
An enforceable code of ethics or policy specifying the behaviour expected of boards, officials and managers	7	5.47	2.06	8.87	5
Regular ethical performance reviews of boards and management	5	3.88	0.99	6.76	4

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**ETICKÁ KONTROLA  
NÁRODNÍCH SPORTOVNÍCH ORGANIZACÍ:  
AUSTRALSKÝ POHLED  
(Souhrn anglického textu)**

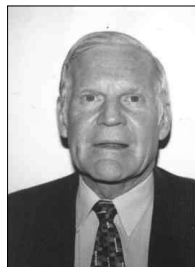
Tento příspěvek popisuje výzkumný projekt zabývající se etickou kontrolou australských národních sportovních organizací podporovaných Australskou komisí pro sport. Jde rovněž o téma disertační práce.

Za účelem vyzdvižení významu etických otázek v národních sportovních organizacích ukazují tři příklady řadu otázek, které se v průběhu výzkumu objevily.

*Klíčová slova: etika, vláda, kvantitativní, kvalitativní, smíšené metody, cílová skupina, sekvenční vyměřování, Australská komise pro sport.*

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## SOMAESTHETICS AND PHILOSOPHICAL SELF-CULTIVATION: AN INTERSECTION OF PHILOSOPHY AND SPORT

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Submitted in September, 2005

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“Somaesthetics” is a philosophical method that involves a reconceptualization of the human body and philosophy as an academic discipline. This article provides an analysis of somaesthetics as it specifically relates to philosophy of sport. Body practices performed in the context of sport are rich sites for analyzing philosophical concepts of self-awareness, self-cultivation, and self-knowledge. The implications of the disciplinary connections between sport and philosophical self-cultivation are examined.

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*Keywords: Somaesthetics, human body, practice, self-knowledge.*

### INTRODUCTION

Philosophy of sport is, by nature, interdisciplinary. Due to its interdisciplinary nature, there are some questions about where and how sport fits into the academe, and hence, into philosophy. This paper offers something in the way of a solution, though perhaps a problematic one, by proposing an alternative way of conceptualizing the relationship between sport and philosophy. Much work in philosophy of sport has involved the application of philosophical tools to sporting issues, or using case studies from sport to challenge the efficacy of philosophical theories and concepts. While this work invariably expands the range of philosophy, this methodology does not challenge the foundational nature of the discipline of philosophy. These important issues prompt a rethinking of the body and its place in sport, and a reconceptualization of philosophy as process-oriented and transformative to the body as well as mind.

When it comes to the human body, the Western philosophical tradition is haunted by systematic misinterpretation. Nietzsche expressed this sentiment best in the Preface to the *gay science* where he writes: “The unconscious disguise of physiological needs under the cloak of the objective, ideal, purely spiritual goes frighteningly far – and I have asked myself often enough whether, on a grand scale, philosophy has been no more than an interpretation of the body and a *misunderstanding of the body*” (5, emphasis in the original). This “misunderstanding” of the body ranges from outright dismissal and neglect to neurotic fixation on the body, often as an object or instrument. While this misunderstanding of the body has been challenged and addressed, a propensity to analyze the body as an object from a seemingly disembodied perspective continues to shape the disci-

pline of philosophy. In short, philosophy often fails to call attention to the fact that it, like everything else, is indeed an embodied endeavor.

In response to these concerns, pragmatist Richard Shusterman proposed a new philosophical project, which he names “somaesthetics”. First articulated as a “disciplinary proposal” in the Summer 1999 issue of the *Journal of Aesthetics and Art Criticism* (and later elaborated upon in his 2000 book, *Pragmatist aesthetics*), somaesthetics is defined as “the critical, meliorative study of the experience and use of one’s body as a locus of sensory-aesthetic appreciation (*aisthesis*) and creative self-fashioning” (Pragmatist aesthetics). Somaesthetics is not merely the process of bringing the body to philosophy for analysis, but rather, somaesthetics is “devoted to the knowledge, discourses, practices, and bodily disciplines that structure somatic care” (Shusterman, 2000). The uniqueness of somaesthetics lies precisely in its emphasis on body practices and actual bodily care, prompting us to rethink the dimensions of philosophy and the philosophical relevance of body practices such as those involved in sport.

Thus, I am concerned with three questions in this paper: (1) What is the relationship of somaesthetics to sport? (2) What does a sport-oriented somaesthetics offer to philosophical self-cultivation, or to the question of how we are to “shape our embodied selves”?, and (3) What are the disciplinary and pedagogical implications of a sport-oriented somaesthetics?

I will respond to each of these questions in turn, but first I would like to make a few distinctions to clarify my terms and subject matter.

First, at present, the academic sub-discipline of philosophical aesthetics refers to theories and problems of art. This sub-discipline has been constructed as narrow

and esoteric and has departed from its original intended definition. The root word, *aisthesis*, refers to sensory perception. When Alexander Baumgarten coined the term “aesthetics” in 1750, he advocated a “science of sensory perception” and an “entire program of philosophical self-perception in the art of living” (Shusterman, 2000). While Baumgarten ironically claimed that sensory perception is a “lower faculty” and he cautioned against engaging in such activities as “fierce athletics,” his original expanded definition of aesthetics is the one that informs somaesthetics. I adhere to this conception of the aesthetic throughout this paper. If you are looking for an argument on how sport is aesthetic because it is analogous to art, you will not find it here. Rather, the aesthetic is connected to sensory perception and awareness in bodily experience, thus expanding the realm of the aesthetic beyond art. I want to expunge the definition of the aesthetic of the negative connotations of vigorous body training that Baumgarten introduced.

Second, a definition of somaesthetics. The root word “soma” refers to the body of an organism, namely the human body. Thus, somaesthetics literally means “body aesthetics”. Coupled with Baumgarten’s use of the word “aesthetics”, somaesthetics refers to a critical study of the body and the role of the body in philosophical self-perception and self-reflection.

Third, it may not be immediately clear how somaesthetics connects to sport, especially because I refer to a general term “body practices” throughout this paper. “Body practices” refer to a wide range of tasks performed in the name of somatic care. A subset of body practices are those performed in sport. I take sport to denote a large cultural institution devoted to training for and competing in physical contests and games. It is my position that the fundamental body practice of sport is dynamic movement. Paul Schilder, in his 1950 work *The image and appearance of the human body*, organizes bodily movement in terms of static and dynamic movement. Static movements are those performed in primary positions of the body, or the habitual postures adopted by an individual body when performing everyday acts such as sitting, standing, lying down, and walking. Dynamic movements are those movements that depart from primary positions. Despite the repetition of dynamic movements, such as running for long periods of time, the body will return to its crystallized primary positions, though the primary position or posture changes and shifts according to the nature of dynamic movements performed. It is this act of systematically departing from primary postures and performing series of dynamic movements that forms the basis of body practice in sport. The main point that I want to make here is that sport, via the practice of dynamic movement, constitutes a form of somatic attention, and can sometimes qualify as a kind of somatic care.

Now, I will elaborate on somaesthetics. Somaesthetics is not a theory of the body, rather, it is a method for reorganizing bodily knowledge and practices with the goal of a better understanding of the body. Such a reorganization challenges disciplinary boundaries and expands existing knowledge in interesting directions. Somaesthetics has three dimensions, and the second dimension has three categories. The first dimension is “analytic somaesthetics”, which “describes the basic nature of bodily perceptions and practices and also of their function in our knowledge and construction of reality” (Shusterman, 2000). Analytic somaesthetics describes the body and its place in the world, namely how the body is reciprocally shaped and shaped by sociopolitical dimensions. Analytic somaesthetics is basically a term denoting the large historical and genealogical catalogue of body practices. This simple point about sport practices follows, then. Sporting practices and training methods would be included under analytic somaesthetics, along with their history and their bodily benefits and shortcomings.

Pragmatic somaesthetics is the normative evaluation of body practices. Pragmatic somaesthetics not only examines particular body practices, but compares and criticizes, and then proposes “various methods to improve certain facts by remaking one’s body and thus, society”. Shusterman notes that a “vast variety of pragmatic disciplines have been recommended to improve our experience and use of the body over time”; these practices include body piercing, yoga, body building, drug use, dieting, martial arts, etc. (Shusterman, 2000). The task for pragmatic somaesthetics is then to determine what practices are most beneficial, and prescribe how we ought to approach and practice them. For example, in order to induce a kind of euphoric bodily feeling, I could leave this room and run several miles or I could induce a dose of cocaine. This example, and the task of evaluation of the ever-expanding list of somatic practices raises a number of crucial questions. Perhaps one of the most crucial questions for those of us concerned with how we ought to care for our embodied selves is: What is the difference between somatic *care* and somatic *abuse*? And, on what grounds can we make such judgments? These are important questions for somaesthetics.

Pragmatic somaesthetics implicitly provides direction for answering these questions by organizing this vast variety of body practices into three categories: representational, experiential, and performative. Representational body practices, such as body piercing and tattooing, are primarily performed in western cultures in search of a particular appearance, while rock climbing, for example, is performed for an inner feeling of experiential benefit. This distinction is not hard and fast, however, because of the reciprocity between how we look and how we feel. Also, activities can be performed in

pursuit of both experiential and representational aims. In working out on the stair climber, I may primarily be seeking reduced weight and conformity to a particular beauty ideal, but come to enjoy the experiential benefits afforded as well. Shusterman recognizes this and then proposes a third category of pragmatic somaesthetics, called “performative somaesthetics” (Shusterman, 2000). This category includes the practices that are devoted to bodily strength, health, and performance. But, immediately after proposing this new category, Shusterman claims that activities such as weight-lifting and athletics can be subsumed into either of the first two categories.

This third category seems to be where most sporting activities would fall and I think Shusterman is mistaken in dissolving this category. What I call a “sport-oriented somaesthetics” could address many sporting issues, not just those concerned with experience and representation. By limiting the experiential aspects to inner bodily feeling and heightened bodily awareness, we are committed to a very narrow view of experience. Granted, heightened bodily awareness and the experiential aspects of embodiment are still largely unaccounted for in philosophy, but we ought not limit our philosophical perspective by adopting a narrow view of bodily experience. This is one area where I believe sport can greatly enrich our conceptions of self-cultivation. Sport-oriented experiences are not exhausted by representational or bodily awareness. For example, sport-oriented motive and intention cannot be accommodated by somaesthetics in its current state. I may like the representational aspects of long distance running, namely my bodily appearance, and I may enjoy the smooth functioning of my body. I may also enjoy the experiential aspects of running fast, but somaesthetics cannot account for the experiential social aspects of teamwork or my motives and strategies employed to succeed in competition. In short, performative somaesthetics is a site rich for sporting analysis. One gap that needs to be addressed is between the social aspects of sport and subjective somatic experience. The social elements of sport shape our bodily experiences in incalculable ways, and these need to be articulated at the level of the pragmatic, not just on the analytic level.

The third and final dimension of somaesthetics is “practical somaesthetics”, which involves actual bodily practices. Practical somaesthetics is “actually practicing such bodily care through intelligently disciplined body work aimed at self-improvement” (Shusterman, 2000). The terms “intelligently disciplined” and “aimed at self-improvement” are slippery and subjective terms that I find to be problematic (Shusterman, 2000). One could certainly argue that the body practices employed by an anorectic are indeed “intelligently disciplined” and “aimed at self-improvement”. I believe that we need to

carefully examine and better describe the means and ends of self-improvement as advocated by somaesthetics, and the ethical implications of such projects of self-awareness and self-improvement.

The not so implicit assumption of the project of somaesthetics is that greater somatic awareness and deep critical analyses of the body will produce self-knowledge and self-awareness. There is a basic distinction to be made between “sensing” and “awareness”. Our bodies are always sensing, but we are often oblivious to a great deal of sensory perceptions, until we encounter pain. Bodily awareness is conscious assessment and evaluation of the dimensions of sensory perceptions. It is assumed that such conscious assessment produces a kind of self-knowledge. This model of self-knowledge through the body challenges the disciplinary boundaries of philosophy in the present Western university system. However, the connections between self-knowledge and bodily awareness, and the ethical and normative claims that accompany them, need more careful attention.

In his article “The significance of human movement: A phenomenological approach”, Seymour Kleinman challenges disciplinary boundaries of physical education and proposes that we adopt objectives of physical education that foster self-knowledge. He first criticizes the discipline of physical education for moving toward a scientific model, concerned with biomechanics, physiology, and biology. He argues that in seeking legitimacy from the sciences, we are short-changing ourselves and students. Kleinman advances six new objectives of physical education:

1. To develop an awareness of bodily being in the world.
2. To gain understanding of self and consciousness.
3. To grasp the significations of movements.
4. To become sensitive of one’s encounters and acts.
5. To discover the heretofore hidden perspectives of acts and uncover the deeper meaning of one’s being as it explores movement experiences.
6. To enable one, ultimately, to create on his own an experience through movement which culminates in meaningful, purposeful realization of the self (179).

Kleinman readily acknowledges that these objectives are not the purpose of sports and games. He claims that sports and physical education are not the same, even though they both deal with movement.

## CONCLUSION

I wish to build upon Kleinman’s points and encourage philosophers to consider adopting modified versions of these objectives. If we take these objectives seriously, our philosophy classrooms and our pedagogies would radically change. I became particularly interested in so-

maesthetics through this very question last spring. I will to teach a course titled *Philosophy of sport: Ethics, gender, and the body* in spring 2006. As I was proposing the course, I became concerned and began to ask myself: "How can I teach students about sport, and the complex issues that accompany sport, and the significance of the movements of their own bodies when many of them have likely had mediocre or bad experiences with their bodies?" Part of my answer to this question is that philosophy ought to encourage, if not require, students to engage in some body practices and reflect on them. A sport-oriented somaesthetics course is one framework for sport philosophers to engage philosophical objectives of self-knowledge. Such a course would include a survey of sporting body practices and their histories, their roles and objectives. It would also include critical evaluation and assessment of these practices and such concepts as health and strength. Most importantly, students would be required to engage in body practices and teamwork building exercises and reflect upon them. I am not sure how many university deans or administrators would endorse such a course, but I believe such a radical pedagogy is important for exposing students to a range of experiences upon they can then philosophically reflect.

In conclusion, somaesthetics offers philosophers of sport a structural framework to build upon. Philosophy of sport must integrate humanistic theory and practice with the goal of self-knowledge and self-awareness. If sport philosophers adopt some of the principles implicit in somaesthetics, then philosophy and sport can become responsible to one another in new ways.

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## SOMESTETIKA A FILOSOFICKÉ SEBEROZVÍJENÍ: PRŮSEČÍK FILOSOFIE A SPORTU (Souhrn anglického textu)

„Somestetika“ je filosofická metoda, která vyžaduje rekonceptualizaci lidského těla a filosofie jako akademického oboru. Tento příspěvek přináší analýzu somestetiky, protože ta má zvláštní vztah k filosofii sportu. Tělesná cvičení vykonávaná v oblasti sportu jsou vhodnými oblastmi pro analýzu filosofických pojmů sebeuvědomění, seberozvíjení a sebepoznávání. Jsou zde zkoumány oborové souvislosti mezi sportovním a filosofickým seberozvíjením.

*Klíčová slova: somestetika, lidské tělo, cvičení, sebepoznávání.*

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## COACHING ANGER: A DEADLY SIN IN A LIVELY PROFESSION

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According to Christian tradition, anger comprises one of the “seven deadly sins”. In Eastern religious thought anger is held to be poisonous and addictive. These views point to the problematic nature of anger. Some hold, however, that anger can have an appropriate expression and a positive function. Since anger is often vented in sport, it is important to assess the significance of anger in this area of life. Coaches, in particular, frequently display anger. Given this fact, in this paper I focus on the nature of anger and its role in the coaching profession. Is there something distinctive about the role of the coach such that coaches should be granted special leeway in the expression of anger? “Coaching anger” refers not merely to the manifestation of coaches’ anger, but also to practical steps towards effective and appropriate dealing with this complex emotion.

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*Keywords: Coaching, seven deadly sins, anger, religion, ethics.*

### INTRODUCTION

This paper is offered in the spirit of philosophical counseling. I present “therapeutic arguments” (Nussbaum, 1994) in an attempt to address the issue of anger in the coaching profession. More broadly, I wish for coaches to live flourishing lives.

Allow me to begin with a personal anecdote. A few years ago I conducted a brief, one-time experiment in a philosophy of sport class that I was teaching. On that day, after entering the classroom, I proceeded to berate my students about their lack of effort. I even kicked a piece of classroom furniture in theatrical disgust. Some students appeared amused, but others were clearly taken aback. After continuing in this fashion for a brief period, I stopped and smiled. This marked the end of the experiment. I then compared my simulated harangue with the demeanor of coaches whose similar outbursts are par for the course. Was there some difference between the role of a coach and my role as a professor that would justify a coach’s angry outbursts, but make mine unacceptable? Coaches claim to be teachers and I also am a teacher. Should I not show intensity about my students’ efforts with respect to their education equal to that displayed by coaches of various sports?

Lest you conclude that my histrionics during my experiment were out of proportion to what goes on in the world of coaching, I should divulge that I live in the state of Indiana, USA, and for years I had ample opportunity to observe the highly successful, but volatile basketball coach, Bob Knight. During his twenty-nine years as men’s basketball coach at Indiana University, Knight’s teams garnered numerous Big Ten Confer-

ence championships and three national collegiate titles. Knight also coached the U. S. men’s national team to an Olympic gold medal in 1984. But Knight’s career at Indiana University was also marked by angry outbursts, including one widely-publicized incident in 1985 in which he threw a chair across the basketball court to protest the officiating of a game against rival Purdue University. After a series of further on and off the court incidents over the years, Knight was placed under a zero tolerance policy in the spring of the year 2000 by then President of Indiana University, Myles Brand. On September 10, 2000 Knight was fired after an incident that occurred off the basketball court (The Indianapolis Star). He now coaches at Texas Tech University.

Among the ranks of coaches, Bob Knight is particularly well known for his combustible personality, but he is by no means alone when it comes to exhibiting explosive anger. Displays of anger by coaches may make for great theater, but they often illustrate prima facie problematic behavior on the part of coaches. Some of these actions place others’ well being in jeopardy, while others exhibit loss of self-control, or indicate the presence of malice.

If elite coaches comport themselves in this manner, what behavior can we expect from coaches at lower levels who in many ways emulate coaches who have attained iconic status? While establishing direct causal links may prove difficult, we find equally problematic behavior among coaches at lower levels. Even angry and often punitive behavior of lesser intensity and consequence on the part of coaches raises acute questions, because this behavior is pervasive within the coaching profession and thus suggests that it may exist within

a culture of tolerance of such behavior. Coaches rant at game officials over perceived botched calls, and yell at players who make mistakes, underachieve, or seem to give less than full effort. Is this behavior by coaches acceptable? In terms of expressing anger, does a different set of “display rules” (Ekman, 2003) exist for coaches than for individuals in other walks of life? If so, are these rules justified? As I note in the title of this paper, coaching is a “lively” or passionate profession. Coaches are expected to instruct, inspire, motivate, and advocate. But why does anger in particular play such a seemingly prominent role in coaching? Is this prominence justifiable in light of the application of “role-differentiated ethics for the occupation of coaching” (Jones, 2005)? Are coaches called to adhere to a “bracketed morality” (Shields & Bredemeier, 1995) distinct from the ethics of everyday life? Might it be the case that an excessively high threshold of acceptance of anger in coaches contributes to all too frequent explosive displays of anger? Where can we and coaches look for guidance?

Considered from a broader historical and cross-cultural perspective, these questions take on particular urgency. As shown by Thurman (2005), there are strains within both Western and Asian philosophical and religious traditions which attribute to anger a “deadly” quality. In some of these strains elimination of anger is the recommended course of action. Elsewhere, such as in Aristotle (1980), we also find the view that properly modulated anger can, on occasion, be an appropriate response to a situation. How should we assess these different views and what applicability might they have to coaching? Can they help us establish proper norms for coaching anger?

Part 1 of this paper looks at the debate over the proper assessment of anger. In part 2, I examine the relevance of this debate for the profession of coaching.

### 1. Is anger “deadly”?

Solomon Schimmel (1997) notes that the process of codifying the list of seven deadly sins with which we are most familiar today took place over the course of centuries. The compiling of lists of sins and vices was a common practice in the ancient world. Schimmel (1997) notes, in particular, the practice of singling out certain major sins as chief ones by ascetic and monastic communities in Egypt during the first century of the common era. Evagrius, a fourth century Christian monastic, identified eight major sins, including anger. John Cassian, a student of Evagrius, explained how each of the major sins generates other sins. In the sixth cen-

tury, Gregory the Great further modified the list, and reduced it to seven. In popular accounts the list today typically includes pride, greed, sloth, gluttony, lust and anger. Schimmel notes that the components of this list are sometimes referred to as vices rather than sins, in order to distinguish between bad character traits and the specific acts (sins) that may result from them.

Schimmel (1997) points out that the notion of seven deadly sins is actually a misnomer. The Roman Catholic tradition distinguishes between mortal sins, on the one hand, and venial sins, which are less serious, on the other. Mortal sins are sins against God or humans that arise from malice, while venial sins are committed out of negligence or addiction. The seven so-called “deadly” sins may be either mortal or venial sins depending on the particular expression of them. Thus, Schimmel argues that it is more accurate to speak, as the Catholic tradition also does, in terms of the seven capital, cardinal, or chief sins. These terms delineate particularly dangerous sins.

Why have the entries on the list of capital sins been thought to be so dangerous? Schimmel (1997) notes that, according to St. Thomas Aquinas, a capital sin is not just problematic in its own right, but in addition could lead one to commit sins related to the specific vice, or enable one to commit other sins. Schimmel’s analysis of anger matches this description and also reveals a kind of unity of the seven deadly or capital sins. Schimmel writes: “Of the seven deadly sins, anger is the most pervasive, injurious to self and others, and most responsible for unhappiness and psychopathological behavior. It is also inextricably linked to the other cardinal sins, particularly pride and envy, as well as to hatred, and it is regularly aroused by frustrated greed and lust.”

The notion that anger can have something like a deadly quality is also reflected in Asian thought. Buddhism scholar Robert Thurman (2005) points out that Buddhism construes anger – or, to use his translation, “hate-anger” (*dvesha*) – as “an addiction (*klesha*) or a poison (*visha*)”. While in the West, anger has been thought to put one’s soul in jeopardy, in Buddhism the focus is on wrongful acts and eventual rebirth to which anger contributes. Thurman notes that in Buddhist thought anger is one of the three poisons that perpetuate a life of suffering or *samsara*<sup>1</sup>.

In the contemporary world we also find a particular concern about anger that is not linked to the metaphysical commitments of religious systems. As noted already, Schimmel (1997) links anger to other vices. But in order to give a fuller account of the concern about anger, it is

<sup>1</sup> I have noted the link between anger and rebirth in Buddhist thought. One of the journal’s anonymous reviewers of this article further suggests that anger is strongly connected to “experiencing the world of the living human being in a suffering way”. This claim could be read in more than one way. It might be argued that the experience of anger is itself a form of suffering, and/or that one’s anger may result in others suffering.

useful to consider anger within the context of a general account of the emotions. Paul Ekman (2003), a contemporary expert on the facial expression of emotions, states: "Emotions change how we see the world and how we interpret the actions of others. We do not seek to challenge why we are feeling a particular emotion; instead we seek to confirm it. We evaluate what is happening in a way that is consistent with the emotion we are feeling, thus justifying and maintaining the emotion."

Ekman (2003) claims that the evolutionary history of our species, coupled with the particular histories of individuals, leaves individuals sensitive to "both universal and individual - specific emotion triggers". Both the sensitivities with which evolution equips us as well as those that we learn are subject to a process of "automatic appraising mechanisms" (Ekman). Ekman writes: "To use a computer metaphor, the automatic appraising mechanisms are searching our environment for anything that resembles what is stored in our emotion data base, which is written in part by our biology, through natural selection, and in part by our individual experience."

This statement suggests that there is an involuntary component in the triggering of an experience of anger. While this involuntary feature has some survival value in certain contexts, it is not unproblematic. Because our emotions are based on sometimes quite limited information, they can go awry. Martha Nussbaum's "neo-stoic", cognitive approach to emotions, helps explain this. On Nussbaum's (2001) view, emotions are evaluative judgments. Furthermore, these judgments may be mistaken. We may, for example, misjudge others' intentions.

In addition, according to Ekman (2003), when one experiences an emotion there is a "refractory period" during which the particular emotion being experienced is on something like automatic pilot. During this time period, which can last from a few seconds up to hours, an individual does not assimilate information that does not reinforce the particular emotion that he or she is experiencing. These considerations take on particular relevance with respect to anger, which Ekman considers the most dangerous of the emotions in the human repertoire, since it aims at hurting the object of anger. Ekman writes: "Anger controls, anger punishes, and anger retaliates." Even so, anger would be a less serious issue than it is were there fewer pathways to anger. But Ekman claims that in addition to automatic appraising, there are many other avenues to emotional experiences. In particular, Ekman notes "reflective appraising", memory, imagination, talking about the past, empathy, directives from others regarding what to be emotional about, the perception that others or that we have violated norms, and even our own facial expressions.

But does anger have only negative features? In spite of the view, whether in its religious or secular versions, that anger has a potentially deadly character, considera-

tions such as evolutionary history, the reputedly valuable role of catharsis, and the importance of standing up for just causes, might lead one to conclude that anger is natural and potentially even good. Anger focuses our attention, mobilizes us for action, helps us overcome fear, and may even be expressed as righteous indignation. Aristotle (1980) holds that not to experience anger when the circumstances call for it is reproachable. He writes: "The man who is angry at the right things and with the right people, and, further, as he ought, when he ought, and as long as he ought, is praised... For those who are not angry at the things they should be angry at are thought to be fools, and so are those who are not angry in the right way, at the right time, or with the right persons; for such a man is thought not to feel things or not to be pained by them, and, since he does not get angry, he is thought unlikely to defend himself; and to endure being insulted and put up with insult to one's friends is slavish."

But how does one discern the right way, the right time, or the right persons? One might hold that while individuals should guard against directing anger at other people, it is appropriate to be angry about unjust deeds. Ekman (2003) goes further, however, in claiming that at times one must direct anger at another person, such as when one confronts the classic bully or a person bent on cruelty. Milhaven (1989) argues that even vindictive anger has a good element in it.

This view that anger can have appropriate expressions overlaps with the stance that Buddhism scholar Robert Thurman (2005) refers to as "resigning to anger". This is giving in to anger. In contrast, Thurman points to strands within both eastern and western traditions in which the goal is the elimination of anger. He refers to this position as "resigning from anger". Drawing on Tibetan Buddhism, Thurman adopts a middle stance whereby one can tap into an illuminating energy without "giving way to anger". This energy, previously used by anger for destructive ends, can be tapped for creative purposes. Thurman suggests that some individuals might reach deep levels of Buddhist enlightenment, such that they might even be willing to sacrifice their lives before allowing themselves to be swept away by anger. He suggests however, that such people may require a mechanism for foregoing their anger, such as the compensatory belief that one's "subtle energy self" continues after one's death.

Whether or not it is possible for one to eliminate anger from one's life, from the standpoint of psychological realism it is likely to be a pathway for the few. Ekman (2003) highlights another approach, which has similarities to the Buddhist notion of mindfulness. This approach highlights attentiveness, so that one is aware of one's emotional states and can act on them out of this awareness. As already noted, Ekman contends that

the emotion of anger and actions motivated by it are at times appropriate. But attentiveness will allow us to be aware of our emotion triggers. We can pay special attention to those triggers which we find problematic, and apply a variety of techniques to help keep our emotions in check.

I have surveyed a variety of assessments of anger. Of what relevance might they be to coaching?

## 2. Coaching anger

Many coaches are passionate about their profession. Indeed, this is a trait that players and fans alike often find attractive about them. It is widely held that among the roles that the coach assumes is that of motivator, and coaches endear themselves to others by caring deeply. On occasion, what is taken for anger in coaches may perhaps be more accurately characterized as irascibility or even irritability. But no doubt much of what looks like angry behavior in coaches is such. Is this justifiable? Do coaches, by virtue of their profession, have particular license in this regard? Given the expectations and pressures that many coaches face, it is unrealistic to assume that they will not experience anger. But coaches can be mindful of what triggers their own experiences of anger, assess whether the anger that they experience on these occasions is rational, helpful, and morally justified, and consider appropriate steps.

Some of these anger triggers for coaches are widely shared and are well-known. They include perceived mistakes of officials, questions about competence and fairness, perceived unduly rough play or unfair play of opponents, and poor play or perceived lack of effort on the part of athletes. Insofar as one reacts angrily to a perceived injustice on the playing fields, one could plausibly view this as an expression of righteous indignation. But matters are complicated by the fact that often perceived cases of injustice are not clear-cut. Furthermore, where individuals simply make mistakes that do not arise from intent, negligence, or irresponsibility, it is not clear that anger is a rational or an appropriate response.

One might of course suggest that there is nothing in sport worth getting angry about. Forty plus years ago, James Keating (1964) suggested that sport (as opposed to athletics) should be a realm in which we accommodate one another. He held that where sport was concerned, the goal should be to make it a joyful experience for all concerned. One should not stand on one's rights. As Simon (2004) points out, this view is problematic. First, one might question whether we should distinguish between sport and athletics in this way. Second, even if we do draw this distinction, we still need to determine whether a given activity should be construed as sport or as athletics. But there is yet a further consideration.

The coach, in particular, is ideally concerned not just about his or her own rights or well-being, but especially about those which pertain to the athletes under his or her charge.

We should not expect coaches to be moral virtuosi. Furthermore, given the controversial status of the value and appropriateness of anger in general, to recommend the elimination of anger for coaches would appear as question begging. I would, however, like to offer four recommendations regarding coaching and anger.

First, given their influential roles, it is incumbent on coaches to develop self-awareness. What truly motivates coaches to coach? Why is coaching important to them? What are the triggers of coaches' anger as they pursue a vocation about which they care deeply? The self-awareness for which I am calling will ultimately require a thorough and an honest assessment by coaches of their value systems and their emotional vulnerabilities. As the Stoic philosopher Seneca (quoted in Schimmel, 1997) put it: "We are not all wounded at the same spot; therefore you ought to know what your weak spot is in order that you may especially protect it."

The psychologist Marshall Rosenberg (2005), whose international peace work is devoted to the exploration of nonviolent communication, sees the root of anger as "unmet needs" (p. 10). What unmet needs do coaches experience, and how might they best get these needs met while respecting others? It is unrealistic to think that coaches can give focused and sustained attention to these matters in the heat of competition. Therefore, if they are to address these issues in an adequate fashion, coaches will have to spend time off the playing fields in introspection. This will cut into their time for game preparation as viewed in more conventional terms. Therefore, coaches will need the support of others who acknowledge the importance of this process of self-assessment.

If coaches are scrupulously honest with themselves, what they discover in their self-assessment may be unsettling. As noted earlier, Schimmel (1997) claims that anger may be linked to vices such as envy, greed, and lust. John Hoberman (1997) suggests that race has also played a role in the anger of coaches. He writes: "It is no longer possible for an NBA coach to play the raging white autocrat in the style of racist football coaches of the Old South, and it has become increasingly difficult in college basketball as well... This loss of stature has at times compelled white sports writers to find sympathetic images for beleaguered coaches who can no longer be presented as hard-wired authoritarians still in control of their blacks."

Second, when coaches become more aware of the specific triggers for their anger, they can consider whether these triggers, which may be tied to "automatic appraising mechanisms" (Ekman, 2003), need to be ad-



dressed and even counteracted. If a coach has developed a habitual way of responding to what are perceived as similar situations, he or she is likely to miss the relevant nuances of individual situations. But self-awareness can be a first step towards change. As Robert C. Roberts (2003) writes: "Self-awareness has large implications, investing us with powers of self-assessment and self-management, responsibility, potential for change, and courses of action, and these powers are themselves attributes of the selves that possess them."

Third, while we may debate the value of anger, I believe that we can speak with more assurance about the appropriate display of anger. Coaches can become more aware of their own displays of anger, and of the examples they are setting for others, including other coaches. Coaches and governing bodies of sports need to discuss further both the explicit and implicit display rules which ought to govern coaches' emotions, and work to bring them more in line with implied or stated rules that govern other professions. Attention has already been given to excessive celebration on the part of participants in sports, resulting in specific guidelines for awarding penalties. The topic of anger in coaches is no less important, and it should also receive attention. Some coaches are already sensitive to these matters, and thus will not "show up" a game official on the playing field, or embarrass a player in front of his or her peers and other onlookers.

My view has some affinities with that of Donald G. Jones (2005), who argues that a "weak notion of role differentiated ethics for the occupation of coaching is plausible". This view allows for consideration of the special circumstances that surround the role of the coach. At the same time, this position does not hold that the ethical requirements for coaching are radically different from those attached to other roles. Even so, Jones's (2005) version of role differentiated ethics for coaches may yet be too robust, granting perhaps too much leeway for coaches' behavior. In any case, the question of how robust the notion of role differentiated ethics for coaches should be is a topic worthy of debate.

Finally, it would be good for coaches to cultivate compassion, both for others, and for themselves. It has been said that in order to deal effectively with anger, one must be able to forgive humanity. To do so implies that coaches must also cultivate self-forgiveness, and in turn self-acceptance. Ultimately, this too calls for heightened mindfulness and self-awareness. But if my own intuition is correct, this may be a good place to start.

## CONCLUSION

My wish is for coaches to lead flourishing lives. To that end I have offered these reflections in the mode

of philosophical counseling. No doubt coaches' anger can have a disruptive and even deadly quality. Even so, this anger is revelatory in nature. In connection with coaches' anger, I have underscored the importance of introspection, whereby coaches may become more aware of their own life stories and needs, and in turn, of those anger triggers to which they are susceptible. The self-awareness born of introspection may lead coaches to make better choices about when and how to express their anger. Good coaches are known for an ability to focus and for attentiveness to detail as they face the challenges inherent in carrying out their coaching duties. Those same qualities can be brought to bear in coaching their own anger.

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**TRÉNINK HNĚVU:  
SMRTELNÝ HŘÍCH  
V TEMPERAMENTNÍ PROFESI**  
(Souhrn anglického textu)

Podle křesťanské tradice je hněv jedním ze „sedmi smrtelných hříchů“. Ve východním náboženském myšlení je hněv považován za jedovatý a návykový. Tyto pohledy poukazují na problémovou povahu hněvu. Jiní se však domnívají, že hněv může nabývat vhodného výrazu a pozitivní funkce. Vzhledem k tomu, že hněv se ve sportu projevuje často, je důležité vyhodnotit význam hněvu také v této oblasti lidského života. Zvláště často projevují hněv trenéři. S ohledem na tuto skutečnost se v tomto příspěvku zaměřuji na povahu hněvu a jeho roli v profesi trenéra. Je na roli, kterou trenér zastává, něco, co by trenérům poskytovalo zvláštní svobodu ve vyjadřování hněvu? „Trénink hněvu“ se nezabývá výhradně projevy hněvu trenérů, ale také praktickými kroky vedoucími k účinnému a přiměřenému ovládnutí této složité emoce.

*Klíčová slova: trénink, sedm smrtelných hříchů, hněv, náboženství, etika.*

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## INTERGENERATIONAL COMMUNICATION AND SPORT: FROM SIMMEL'S PERSPECTIVE

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Can modern sport contribute to reactivating community in urbanized society? This essay, referring to the feature of urbanization, considers the significance of intergenerational communication to the regeneration of community and the character of sports for promoting exchanges among different generations. In sport activities, we can find, for example "the form of sociability". Sociability implies the ability to enjoy and relish relationships with others and supposes such an attitude.

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*Keywords: Community, urbanization, sociability.*

### INTRODUCTION

The appearance of modern sport in our society can be considered to be an inevitable consequence of urbanization. We can recognize that sport has played an important role as a model of modern society and that modern sport especially has created a negative side of society. The transformation of community, the fragmentation of local society, the competitive circumstances, and individualism it has led to, and the deterioration of morale/normative consciousness, are believed to occur in the same way. Thus, the significance of trying to regenerate the intergenerational partnership and to revitalize the community has been talked about continuously. This is why we need intergenerational communication. We hope sport will take back the sense of community lost via the progress of urbanization or the trend toward the nuclear family, and thus restore the previous social order. In Japan, in recent years, with fewer children continuing to develop and corporation's retreat from sport sponsorship, comprehensive community sports clubs are beginning to be formed with heightened expectations for community sports. Such clubs are hoped to be a playground where different generations can enjoy sports and to stimulate local revitalization and intergenerational communication.

Such attempts, however, might presently seem like wax fruit because we have not yet found any basis for local revitalization or reconstruction of community by intergenerational communication.

As I stated, if modern sport brought about a negative aspect of society or if it was a remote cause of the transformation of community or disintegration of local society, it is paradoxical that we would try to reconstruct the local society by means of modern sport activities.

Instead, we should seek another aspect of sport that can activate intergenerational communication and form human relations.

### PURPOSE AND ISSUES OF THIS ESSAY

In this essay, I will quest for the nature of sport that promotes intergenerational communication. To make clear this question, I will address the following issues:

1. orientation to community in the urbanizing process,
2. the social background of the request for intergenerational communication: the character of a big city,
3. the necessity of intergenerational communication,
4. the research subjects in intergenerational communication,
5. and the roles, possibilities, and limitations of sport activities toward the promotion of intergenerational communication.

### ORIENTATION TO COMMUNITY IN URBANIZING PROCESS

In order to address the social background of the request for intergenerational communication, the subject of urbanization and social change must first be discussed. We can say that this problem has aroused the collapse of local community or the individualism that is a primary feature of modern society. We are driven by an impulse to see a similarity between the thought that has guided us to a dissolution of community and the thought of modern sport.

Actually, we can learn about the movement of recurrence to community in the crisis of local society at

the turn of the 20th century. In the United States, the movement for the revival of traditional community began with industrialization and urbanization. Its main objectives were bringing back participatory democracy, beautification campaigns in cities, and retaining open competition. Against the new educational movements that emphasized individualism, Dewey and Parker set forming community as their goal (Miyamoto, 2001).

In the U. K., the task of education reform was to seek “the society as organization” and the mode of “individuals” who constituted that society in “the school as community” (Yamazaki, 2001).

Under the two models of “Gesellschaft” and “Gemeinschaft” noted by Toennies, the schools in Germany tried to fix the country’s Gemeinschaft – like character in response to a Gesellschaft – oriented trend. These attempts took two forms: the first was making schools Gemeinschaft – like in the city and the other was leading a school life in the rural area going out of the city (Watanabe, 2001).

In Japan, economic recovery in the 1960’s caused urbanization and movements to form new communities arose to develop community sports or put up community centers. These community activities or situations were hoped to bring back intergenerational ties and to promote reconstruction of the community. We may explain the need for intergenerational communication from those perspectives. However, it is hard to say that these attempts, including educational efforts, were successful.

We can point to the following problems hindering the formation of community-oriented movements:

1. Is it possible to change the urbanized society to a community or to control this society today? Should we regard a city as an environment that is hard to control?
2. Community could subsist as an ideal type or a kind of common fantasy. Is it practically possible to return to a community?

#### **THE CHARACTER OF A CITY: THE SOCIAL CONTEXT THAT DEMANDS INTERGENERATIONAL COMMUNICATION**

Now, what character does a city have? In contrast to communities that have common norms or aims, cities could have an association that is characterized by Simmel’s comment, “the modern association, the purposive group (Zweckverband), ties comrades together only so far as the firm-defined purpose demands... Otherwise allowing them full freedom” (Simmel, 1992).

We can find other characters of city in intellectualism and functionalism, namely role differentiation or fragmentation. Describing the intellectualistic trait in

a big city, Simmel said: “As contrasted with an emotional or volitional relationship in a small city, in order to live adaptively in the big city where objective culture has been developed, we have to exert our understanding which is the most superficial, conscious and transparent layer in our mind, and has the greatest capacity for adaptability” (Simmel, 1957). The intellectualistic trait could lead to the development of a stereotypical awareness of different cultures or generations. Could it become a barrier to understanding others?

Big cities have also developed objectivity or computability for coping with complexity, as symbolized by the money economy. People have been supporting their own livelihood by the exchange of their abilities for bread and butter or rice through specialized work by a division of labor (Simmel, 1957).

Now, big cities are where we can live if we keep a minimum relationship of roles. Going a little too far, a big city could become a hotbed of NEET (Not in Employment, Education, or Training) or “Hikikomori” in Japanese (to withdraw into a person’s own world). “Hikikomori” implies an infantile sense of almighty power and an inclination to avoid committing oneself in society with an interest in it, as well as a fear of or negative attitude toward building relationships with others. The cause and effect relationship is not adequate for explaining these cases, so we had better think of it as a social issue. In other words, this problem could happen to the best of us. “Hikikomori” may occur when people are living without a relationship to society. In fact, it is impossible for “Hikikomori” to exist in countries other than advanced countries having urbanized cities. We should also keep in mind that in normal adults, similar characteristics to “Hikikomori” may be recognized. That is to say, normal adults may be living only for their work, so that they are forced to experience poor or fixed interpersonal relations, or their circumstances subject them to achievement-oriented and impersonal relationships. When someone can live and cope with life only in determinate interpersonal relationships, we would say that it is potentially a “Hikikomori” situation even if that person achieves social status.

The requirement in getting over these underlying problems is not exactly to recall the community like logic that tries to maintain one group continuously. Actually, I think that it is difficult to advance normative consciousness or boost morale through building a sense of community in today’s society. The trend toward socially differentiating or complexifying the development of technology could bring blurred sensibility or impaired judgment. So-called “modern subjects” face the task of having to keep independent minded intention, judgment, and moral sense against those tendencies.

Today’s modern societies with urbanization are becoming more and more in need of communication. In

other words, high modernity is the time that most needs communication, because the sense of consideration to others is increasingly demanded as modernity makes progress and our society reaches maturity as an “advanced information society” or a “consuming society”. In contemporary society with high modernity, the social attributes that offer the frame of reference of “social standing” or “community norm” are almost of no use. People now need to form close ties with others and gain their approval relying on their own communication skills. Through such communication, the fragmentary life could transform into a new life with the comprehensive acceptance of the individual.

Now, I will point out two purposes of intergenerational communication:

1. To establish a wealth of human relations.
2. To share private wants with other and create a public nature.

### **NEED FOR INTERGENERATIONAL COMMUNICATION**

Intergenerational communication may be examined from two perspectives, those of the individual and the organization.

From the standpoint of the individual, it is efficient and necessary to enliven communication, for example, in the minimum unit of a family or a sphere in which familiarity is kept. In addition, interaction between persons of different natures also deepens their self-understanding. For example, richer and broader communication is hoped for in the intergenerational sport activities in clubs than in activities by age group. At puberty, young people face many matters that are unknown to them or beyond their comprehension. They are tormented with what they don't understand, e. g. how others see them or the meaning of someone else's action. Because others' behaviors are beyond their comprehension, they lack key communication skills. However, they can meet a variety of life and different values through involvement with different generations and they could also better understand themselves.

From the perspective of the organization, intergenerational communication is hoped to promote the vitalization of social groups. The effort by each individual who shares a purpose and its value would improve the general social standard.

### **WHAT IS “SPORT FOR STIMULATING INTERGENERATIONAL COMMUNICATION”? WHAT ARE ITS POSSIBILITIES AND LIMITATIONS?**

What sport activities for stimulating intergenerational communication can we imagine if we had to rethink from the perspective of the “subjective culture” (meaning sport as a form of sociability) that Simmel proposes? Sociability implies the ability to enjoy and relish relationships with others and supposes an attitude like this. The participants involved in sports, in this situation, do not deal with others instrumentally, but sustain ties in order to have a relationship with each other. Sports will pull their own weight as a medium that joins participants. In sports, the players will be asked to control their desires or inconsiderate behaviors while they might enter into a connection with others freely without being expected to meet social demands or produce any results.

To play a sporting game with different generations could also affect those who are past their physical best by encouraging them to challenge themselves as well as others and increasing their vitality.

### **HOW SHOULD MODERN SPORT BE MODIFIED FOR INTERGENERATIONAL COMMUNICATION? INTRODUCTION OF A HANDICAPPING SYSTEM**

A sporting game in which different generations play is hard to practice by rule-setting on formal equality because of the difference in performance levels. It would be necessary to set the rules by introducing a handicapping system. The task becomes how to create common rules of a game so that participants can raise the level of fun. It is also possible to deepen the understanding of others and self by having a discussion on the rule-setting.

### **ORGANIZING TEAMS BY DIFFERENT GENERATIONS**

By specifying that teams must be intergenerational, the game will promote cooperation among different generations and make communication active. If that's so, the team members might need understanding of others and concern for others.

Sport as a “form of sociability” aims to enjoy relations themselves in a sport game, which is the link, for example, between an offensive player and a defensive player in a ball game, the pitcher and catcher in baseball, partners in tennis, and so on. Players are expected not to accomplish some achievements or meet social demands but to control their arbitrary conduct or selfish want in a liberal relationship. In other words, they

are expected to have a delicate sense of role distance. I hope that those types of sport games will expand into a model of lifelong sports.

At the end of this essay, I'll refer to the question of whether the intergenerational communication in sport activities could extend to daily life. Maybe this issue will link to socialization through sports. The intergenerational relation established in sporting events may stay only in that situation since its character is similar to that of urbanized society, in which people share a part of their lives with others in an arbitrary manner. In fact, it is not improbable that the intergenerational communication would fade away at the end of a sports event. Thus, intergenerational communication is unlikely to have an impact on our daily life in general. It could be hard to discover the function of the comprehensive community sports clubs, which regenerate community. Except for a regenerative function, we should seek an association model of sports clubs aiming at social relationships.

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## MEZIGENERAČNÍ KOMUNIKACE A SPORT: SIMMELŮV POHLED (Souhrn anglického textu)

Může moderní sport přispět k reaktivaci komunity v urbanizované společnosti? V této eseji, týkající se urbanizace, uvažujeme o významu mezigenerační komunikace pro obnovu komunity a o povaze sportu umožňující posilovat kontakty mezi různými generacemi. Tyto možnosti nacházíme ve sportovních aktivitách, které jsou „formou společenskosti“. Společenská vyžaduje vztah, díky němuž se lze radovat z kontaktů s ostatními, a tento přístup také předpokládá.

*Klíčová slova: komunita, urbanizace, společenská.*

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## ELECTIVE PERFORMANCE ENHANCEMENT SURGERY FOR ATHLETES: SHOULD IT BE RESISTED?

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The following article describes some surgeries used to enhance athletic performance along with discussion of possible ones that could be used in the upcoming years for this purpose. Elective eye surgery is used by numerous athletes in sports where sight is an essential aspect of success. This raises the ethical question of whether it is morally acceptable to perform enhancement surgery for the purpose of developing capabilities that are superior to normal, such as 20/10 vision. Criteria to determine the morality of these actions is necessary, especially when the surgery is optional and is motivated not by therapeutic needs but to enhance performance and to create an ability above and beyond the norm. It is one thing to have corrective surgery for convenience's sake or to slow down deterioration, but it is quite another to do it to create superior vision, such as 20/10.

With the acceptance of this rather benign eye surgery and due to the advances in minimally invasive surgical techniques, the crackdown on steroid usage, and the growing financial incentives for athletes, it is only a matter of time before this evolves into athletes having elective surgeries to become bigger, stronger, or faster. Elective surgery will expand in its usage to enhance performance. This raises a plethora of moral issues, therefore there must be serious pursuit of criteria to evaluate the morality of this type of elective surgery and encouragement of athletic institutions to be proactive in policy making. Finally, there is discussion on whether a solution can begin to be found in transhumanism, in a pragmatic approach or in returning to an essentialist view of human nature.

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*Keywords: Athletic performance enhancement, ergogenic aids, elective surgery, doping.*

### INTRODUCTION

Sport history reveals that athletes will use any means possible to get an edge. Five different types of these ergogenic aids have been elaborated on in the *Journal of the Philosophy of Sport* (Holowchak, 2002). Many of these methods are acceptable (better training, equipment, or diet) while others, such as using pharmaceutical technologies to improve skills, are generally not tolerated. Genetic engineering is advancing upon us and will create massive ethical complications in the performance enhancement debate. Meanwhile another performance enhancing practice generally neglected as part of the discussion has been around for over decade with new forms of it being rapidly advanced, elective performance enhancement surgery. Surgical procedures are being employed to enhance general human performance in memory, concentration, vision, strength; it is naive to ignore these advances in sports competition. Ethical considerations of these procedures should be pursued.

The most common form of surgical performance enhancement is LASIK eye surgery. Its results have been very convenient for professional baseball players or golfers who no longer need to wear glasses or contacts; some have even claimed it has made them more effective players. The Tommy John surgery<sup>1</sup> on the arm or UCL (ulnar collateral ligament reconstruction) has been done on many professional baseball pitchers with over 90% returning to pre-injury form. As this procedure has been refined it has also become common knowledge that some pitchers are actually increasing their pitching speed after the surgery. Traditionally Tommy John surgery was done for therapeutic reasons to repair an injury just as LASIK has been done to be rid of the inconvenience of contact lenses or to correct a vision defect. But now there are those who do not need glasses having elective surgery to improve vision beyond perfect. The uncritical acceptance of this rather benign eye surgery, along with the advances in surgical techniques (especially micro surgeries or scoping) and the lessen-

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<sup>1</sup> Named after Tommy John, a major league baseball pitcher, who in 1974 was diagnosed with a career-threatening torn ulnar collateral ligament in his pitching elbow and who first had this experimental surgery. Dr. Frank Jobe took a tendon from John's non-pitching arm and used it to replace the torn ligament on his pitching arm by threading the healthy tendon through holes drilled into the bone above and below the elbow. John went on to pitch many years after this procedure. It has become a very common procedure with over 10% of all major league pitchers having had it done.

ing of recovery times opens the door to the possibility of athletes having elective surgeries to enhance their senses or to become bigger, stronger, or faster. Someone will soon choose to have advanced surgery to enhance performance, such as electively having the Tommy John (UCL) surgery with the hope of throwing a baseball harder afterwards. The possibilities of elective surgery seem endless. Liposuction could become a convenient means of weight loss for wrestlers. The distance of a golfer's drive could be bettered through elective ligament elbow surgery. It seems inevitable power lifters who use ergogenic means such as tight fitting suits and wraps will someday have metal knee joints implanted. It is not inconceivable for an athlete to consider elective tendon surgery to become faster. Sports organizations need to be proactive and prepared to face the possibility of these procedures by establishing moral policy. This paper will explore some of the ramifications of elective performance enhancement surgery as a type of sport technology and present some possible guidelines. Quite obviously further philosophical discussion will be needed.

## THE SURGICAL OPTION

Picture this scenario: You are a twenty seven year old professional minor league athlete or high level amateur. You have been knocking on the door to become a true professional in your sport and to make a very substantial income. Your options are beginning to run out and the end of your professional dreams is nearing. You ask management for an explanation. They tell you they like your mental approach to your sport, it's just that you lack a little ability to really become successful. If you were a baseball pitcher and threw several miles an hour more there would be a place for you on a big league roster. You could make the professional golfers' tour if you could drive the ball a little farther. A career in track awaits you if you could just cut a few hundredths of a second. You are shattered. You've already over-achieved. What options are left now? What about surgery on a tendon or ligament to increase driving distance or foot speed? What about optional Tommy John surgery to increase pitch speed?

These surgeries have little risk and there would actually be the chance of coming out of it in a year or two a faster runner or with a stronger than ever arm.<sup>2</sup> Concerning Tommy John surgery, Mike Dodd from USA Today has written that: "These players typically perform as

well, if not better, after the operation and have stronger arms, with radar gun readings to match." Chicago Cubs pitcher Kerry Wood declared: "I hit my top speed (in pitch velocity) after the surgery... I am throwing harder consistently."<sup>3</sup> One other pitcher jokingly remarked: "It felt so good when I came back, I recommend it to everybody... regardless of what your ligament looks like."<sup>3</sup> Knowing the mentality of doing anything to "make it", athletes will obviously consider this type of surgery to enhance performance to achieve the highest levels possible. This is particularly true as the financial incentives skyrocket, the steroids become more widely tested for, and new surgical procedures become less invasive.

## LASIK EYE SURGERY

Maybe it has already begun. "Scores of pro-athletes have had laser eye surgery, known as LASIK (Laser Assisted In Situ Keratomileusis). Many, like Tiger Woods, have upgraded their vision to 20/15 or better. Golfers Hale Irwin, Tom Kite, and Mike Weir have hit the 20/15 mark." So have numerous professional baseball players. Professional basketball players Amare Stoudemire and Rip Hamilton have had it done, along with some very successful professional football players. "These are just some of the athletes who have disclosed their results." There are numerous examples of athletes who have upgraded their performance after the surgery and this should be no surprise to us since vision plays a central role in most sporting competition. For example, professional golfer Tom Kite had LASIK in 1998 and won six events on the Champions Tour over the next five years. And just a few months after his surgery, Hale Irwin captured the Senior Professional Golfers' Association Tour Nationwide Championship. The surgery assists one in judging distances. Tiki Barber, an American professional football running back<sup>4</sup> had "LASIK Diamond Vision to correct his slight nearsightedness, and could see 20/15 the next day". If better than perfect vision is a realistic, attainable goal, then we are looking at the possible development of creating surgically enhanced laboratory athletes who exceed the capabilities of normal humans with perfect vision. LASIK is now being done on those needing slight corrections to gain more than perfect vision for those already with good vision.

The use of what is called wavefront technology, customized individualized treatment, can occur, which can improve vision even further. Where will the quest for im-

<sup>2</sup> Top level professional major league baseball pitchers such as Mariano Rivera, Matt Morris, and Kerry Wood have successfully returned from this Tommy John surgery.

<sup>3</sup> *Ibid.*, p. 2.

<sup>4</sup> Great vision is very important for the players who run with the ball in American football. Being able to see the whole field and to see down field can be a tremendous advantage. Barber is currently one of the best running backs in American football.



proved vision end? Obviously this surgery gives athletes in sports like baseball, tennis, basketball, or rifle substantial visual improvement and thus a distinct advantage. But it's probably not unfair because it is available to almost anyone. It is a form of enhancement as 69% who have traditional LASIK performed are reporting vision of 20/16 six months after surgery and for those having wavefront the percentage goes up to 85%.<sup>5</sup> This augmentation of the natural endowment has become perfectly acceptable without any serious moral questioning. But "if the sport objects to taking a pill or applying a cream that temporarily changes your body's chemistry, surely it should be an even graver offense to reshape your cornea or to engineer a tendon and bone structure".<sup>6</sup> There certainly seem to be ethical implications to an elective surgery that creates capabilities greater than they were prior to the surgery and advanced beyond the normal average human.

### ARM PUMP

There is a condition that athletes experience in certain sports like motocross or BMX riders called arm pump, also known as chronic exertion compartment syndrome. It results from the failure of blood to leave the forearm when new blood is pumped in creating a build up or backpressure. Since the forearm compartment is not elastic the nerves and muscles get compressed and cannot function correctly.<sup>7</sup> It can be slightly annoying or almost debilitating resulting in loss of sensation and an inability to contract the muscles. This occurs in sports where grip is central to the activity.

Muscles are wrapped in fascia, which is much like the casing on sausage.<sup>8</sup> Fascia is strong but inelastic so volume increase causes pressure in the compartment. As pressure increases it engorges the forearm causing the forearm to become rock-like, affecting function. Veins, capillaries, and arteries can collapse. This causes the arms to feel like concrete blocks, to go numb and fly off the grips. There are conditioning programs designed to prevent this but one of the methods of prevention to enhance performance is surgery. The surgery called a fasciotomy is necessary for some in order to be able to continue competing without great pain, but others have it simply for the purpose of performance enhancement to be able to compete at the highest levels of the sport. But this procedure has some risks and has had some

failures. The success rate is estimated at only 50%.<sup>9</sup> One of the best known MX racers, Brock Sellards states: "If I could go back in time, I'd have never done the surgery because of the problems I had." Nevertheless some professional riders have taken this drastic measure to prevent arm pump from occurring and by doing so enhance their performance to the point that it arguably gives them an unfair advantage over those not choosing the surgery. Since the surgery has some risk and is used both to prevent the condition and to enhance performance, numerous ethical questions are raised. Should the surgery be banned or remain optional and should it only be permitted on those who have a serious arm pump problem? Is there coercion upon a rider like Stephan Roncoda who consistently finishes in the top ten but has trouble being in the top three due to arm pump? It certainly seems as though those who optionally have this surgery gain an advantage over Roncoda and could coerce him to have it done simply to enhance performance and to keep up with those who had already had the procedure for no therapeutic purpose.

### TRANSGENDER ATHLETES

There have been cases of athletes who have competed as one gender only to undergo sex reassignment and compete as the other sex. In 1975 Renee Richards (born Richard Raskind in 1934) underwent sex reassignment surgery and in 1976 the U.S. Tennis Association denied her entrance into the U.S. Open. Several women complained that Richards had an unfair physical advantage. She challenged the legality of the ban and in 1977 the N. Y. Supreme Court ruled in her favor.<sup>10</sup> "Richards played for five years, winning one singles title. She also reached the quarter-finals at the 1978 U.S. Open." This surgery allowed Richards to gain an athletic opportunity and advantage that would not have been afforded her as a man.

The LPGA, U.S. Golf Association and the Ladies European Tour have policies against transgender athletes participating. They established this policy because of Charlotte Wood, a transsexual who was 50 when she finished third in the 1987 U. S. Senior Women's Amateur, and reached the semis of the U.S. Women's Mid-Amateur. To exclude her, these professional organizations then placed the phrase "female at birth" clause in their entry forms.<sup>11</sup> In 2004, Mianne Bagger became

<sup>5</sup> Saletan, p. 3.

<sup>6</sup> Johnson, p. 2.

<sup>7</sup> Dr. Dale Macdonald and Tim Crytser, "Virtual trainer: Arm pump", in Racer X online, p. 1.

<sup>8</sup> Ibid., p. 2.

<sup>9</sup> Ibid.

<sup>10</sup> "Sports Transgender Issues."

<sup>11</sup> "Transsexual Golfer Confusing Golf World."

the first transsexual to play in a pro golf tournament in the Women's Australian Open. Bagger stated it was her dream to play top level golf. Though it may be considered quite radical, it is not inconceivable that someone could be dream obsessed or desperate enough to seek out a sex change operation and treatment out of the motivation to play at a "higher level" as a woman professional. One of the ladies competing against Bagger stated: "She's a girl now, let her have a go. She's not gaining any advantage from what I understand. She doesn't hit the ball 350 yards. Why not give her a chance?"<sup>12</sup> But it is certain these same women be crying "foul" if Bagger did begin to hit the ball 350 yards and began winning some major tournaments.

Obviously this issue of transgender athletes is being individually dealt with by some sports organizations. In 2004 prior to the Olympics, the IOC approved that "athletes who have undergone sex-change surgery will be eligible for the Olympics if their new gender has been legally recognized and they have gone through a minimum two year period of postoperative hormone therapy... Men have higher levels of testosterone and greater muscle to fat ration and heart and lung capacity. However, doctors say, testosterone levels and muscle mass drop after hormone therapy and sex change surgery." But it is only a matter of time before this will create major controversy, especially with the increase in this procedure. Wait until transgender athletes begin winning medals at the Olympics. IOC spokeswoman, Giselle Davies, said: "The situation of transsexuals competing in high level sports was rare but becoming more common." But Joe Kelley sarcastically writes: "Olympic athletes are routinely disqualified for minute amounts of caffeine in their blood, but having the opposite chromosomes of their competitors is approved."<sup>13</sup> Futuristically then, the only realistic solution may be to merge both sexes into one open division. If transhumanism prevails this could be the consequence but more on that later.

The issue of fair play is an important part of the discussion about transgendered athletes. Research to determine whether these athletes have an unfair biological advantage due to hormones, muscle mass or skeletal structure, and policy must be contiguous to the research. Unfairness is the reason given by some organizations that continue to ban transsexuals. "Some observers have expressed concern that transsexual athletes may, in spite of the rules, possess an unfair advantage over their peers. One news report quoted an Ottawa doctor's claims that male to female transsexuals will have the advantage of size and strength, while female to male transsexuals could have an edge where endurance is concerned. The report raised the spectre of Olympic

obsessed athletes changing sex to gain the upper hand." More recently Michelle formerly Michael Dumaresq has competed for Canada in mountain bike racing. Dumaresq challenges this notion and states: "I have lost the ability to build muscle and have lost the muscle mass that I once had."<sup>14</sup> She believes that there will be more transsexuals in future Olympics.

Surgery is not prohibited yet steroids are. Whether one agrees or disagrees with the IOC's position, they should be given credit for closely examining the transgender issue and taking an educated stand on it in a way that attempts to maintain the integrity of the competition. Research must continue and other organizations that have no policy have not been nearly as sensible or proactive and could be blindsided when this issue arises under their jurisdiction.

## ABORTION

Abortion, an elective surgical procedure, has also reportedly been used for the purpose of enhancing athletic performance. Pregnancy days prior to an event can actually provide as much as a 10% enhancement. A Finnish sports medicine expert has stated: "Now that drug testing is routine, pregnancy is becoming the favorite way of getting an edge on competition." A Russian athlete told a reporter that "in the 70's, gymnasts as young as 14 were ordered to sleep with their coaches to get pregnant - and then abort". The IOC has banned it as a form of doping but what about other governing organizations? Unfortunately they seem to be condoning this surgical procedure by their silence.

## EVALUATIVE ISSUES

"Sports... may be defined, or at least described, as competitive events involving a variety of physical (usually in combination with other) human skills, where the superior participant is judged to have exhibited those skills in a superior way." Because of the physicality of sport, there will always be those seeking ways to advance the bodily capabilities of humans. Surgical procedures could be done to correct a birth deficiency, to restore one to a level prior to an injury or deterioration, or to enhance the physical skill of an athlete to a state better than normal. Currently we have surgeries being done to enhance performance when there is a weakness by birth (examples are nose surgery to improve breathing on a permanent basis the way external adhesive nasal strips help athletes temporarily breathe better, or LASIK).

<sup>12</sup> "Transsexual Tees Off At Pro Event."

<sup>13</sup> Kelley, p. 1.

<sup>14</sup> Ibid.

These are quite safe. They also create the possibility of performance improvement, but they seem to only allow athletes to compete at a more equal level because it is corrective not beyond the norm. There are also surgeries done to restore one to a previous capability. But ethical concerns about these surgeries arise when, even if they are corrective, they produce results that enhance capabilities beyond the norm (such as LASIK where the result is not 20/20 but 20/10). It is self-evident that surgical practices which enhance the athlete beyond what is considered to be normal could certainly give the surgically enhanced athlete a competitive advantage. Surgery has historically been seen as a means to correct or heal for therapeutic reasons. But as cosmetic operations have become acceptable as a non-therapeutic means of surgery, so it seems that what is now beginning among athletes is enhancement surgery for non-therapeutic means. And it has become an acceptable practice without much critical thought or established policy. The Professional Golfers' Association allows for enhanced eye surgery, but there could be great controversy if they allow a surgically enhanced swing where a golfer's drive is lengthened by fifty yards. The possibilities seem endless. A marksman could be given 20/10 vision or an athlete could be given a brain implant to stimulate the brain through cybernetic connections to speed up brain processes. This capability is external to the athlete, not inherent or already there prior to the surgery. It greatly extends the potential of the athlete.

### **THREE OPTIONS: TRANSHUMANISM/POSTHUMANISM, PRAGMATISM, OR ESSENTIALISM**

In order to attempt to broach the ethical issues, one must first ask what a human being is and whether that has a consequence on the ethics of this type of surgery. There seem to be three options to choose from. The first option would be to let the harness go and accept the premises of transhumanism and the resulting developments. The move into a postmodern age combined with the technological advances in surgery comfortably fit this view. Transhumanism, originally coined by Julian Huxley, is the belief that life enhancing technology can aid humans to develop to higher levels of being. Transhumanists believe in seeking to become more than human by accelerating and improving the evolution of intelligent life beyond its current form. It rejects the notion of an immutable human nature and is akin to the "das man" in Heidegger where humans are undefined. A transhuman is a human in transition. Human nature is "a work in progress... that we can learn to remold in desirable ways" to create superior beings. It leaves the defining of human nature up to humans. It affirms that

traditional humanism has run its course; it was restricted by the enlightenment characterization of human nature. Transhumanism casts those restrictions aside. It is also inseparable from posthuman, the term used to refer to what humans could become if these limitations are removed. Literary scholar Ihab Hassan says that: "Five hundred years of humanism may be coming to an end as humanism transforms itself into something that we must call post-humanism." Andy Miah has noted that: "What is considered deficient or normal today may be deemed as preventable or subnormal tomorrow." His optimism is expressed in the following: "Perhaps the most effective example to reflect this is death. Whereas death might be construed as an inevitability of life at present, in a future where life extension is possible, it might be deemed as a disease that should be cured or postponed."

Should humans augment or enhance themselves and future generations? Transhumanists observe they have always done so. The use of glasses or contact lenses to correct vision is an example of commonly employed augmentation. Up to this point this intervention has only been correcting a deficiency, returning the individual's function to species-normal levels. It is thus a healing intervention more than an enhancement. What becomes problematic is when the enhancement in question exceeds the function that could be achieved by the finest specimens of humanity trained in the most rigorous fashion. But it is no problem for the transhumanist. Transhumanism becomes part of the discussion at the point where the procedure is no longer therapeutic. But when is an elective surgical procedure enhancing or therapeutic? Miah argues that though the cure/enhancement distinction is obvious to some it may not always be a clear distinction. He says: "Medical technologies perpetuate transhumanist ideals only insofar as they utilize new technology with the aim of repairing humans, rather than enhancing them. Medicine has been premised upon restoration, rather than the creation of new levels of human capability through such repair." But from the transhumanist perspective it is too difficult to distinguish when a technology is repairing a person and when it is enhancing them. This rightly occurs when there is no clearly defined human being or norm. Without a clear understanding of human nature, a defect or an enhancement becomes difficult to define or to distinguish. Transhumanists reject the challenge of being unnatural because nothing is natural or unnatural; any technology humans use could be part of this charge. Normal becomes nonsense. If there is no consensus to defining humanity then any augmentation seems permitted for the sake of competition.

The death of God is a Western notion followed by the death of traditional views of human nature, including humanism. This is accompanied by the death of the body (our traditional understanding and definition

of body). Posthumanism is inseparable from the desecularization of the human body and consciousness. The consequence is that we can be whatever we choose to be from nonsexual to even multi-sexual, from genetically engineered to surgically enhanced without boundaries. In sports humans could be completely recreated until there may become entire leagues where everyone is surgically or genetically enhanced. Transhumanism yearns to develop otherwise inaccessible realms of progress, but it is difficult to measure progress if there is no norm that one is progressing from.

Furthermore, there is a warning that if humans remain natureless and undefined, it will not remain that way. Clearly the redefiners will emerge who place little or no value on the traditional understanding of humans and who break all barriers on what a human is; consequently the barriers that remain in sport will be broken. They will redefine humans as they see fit and as they have the power to do so. All sex barriers, all surgical barriers, eventually all genetic practices would be permitted, and all hormonal or steroid boundaries would subsequently be transcended as well. This seems consistent with the transhumanist perspective. So if a kid is a good athlete who has lifted and practiced hard, futuristically one should probably get him to the surgeon for his 16<sup>th</sup> birthday and give him 20/10 vision so he can be an all-star, and while there a little rhinoplasty might make him breathe easier, even if the rest of us begin breathing harder.

In the 1940's anticipating this futuristic desire to create humans who are not really humans C. S. Lewis wrote in *The Abolition of Man*: "What we call man's power over nature turns out to be a power exercised by some men over other men with nature as its instrument." These conditioners, as he calls them "can cut out all posterity in what shape they please".<sup>15</sup> The final conquest will "prove to be the abolition of man."<sup>16</sup> This is an apt description of posthumansim. Humans as they have traditionally been understood are no more. Power or success will be the only means left to evaluate this activity in sport. No foundations would be left to construct limitations by which to critique and examine the moral ramifications of elective performance enhancement surgery.

A second, the pragmatic approach, would be to proceed cautiously and face each change or advancement independently and evaluate it accordingly. This is generally the current common practice with the attempt to deal with the here and now of sport and to sustain just or moral policy making while struggling to keep people from getting an unfair advantage, an advantage not available to or known by others. The pragmatist wants sports competition to be fair. She wants to maintain

the integrity of the sport. This is a commendable ambition and it would generally provide cautious, monitored change. This approach has been arguably unsuccessful. Steroid usage has been prolific, LASIK surgery has become unquestioningly accepted, and genetic engineering rushes upon us. The pragmatic approach works so slowly that many of the practices become acceptable policy before meaningful discussion or policy can become implemented. The technology moves much faster than the organizations run by pragmatists can establish workable policy. This attempt will eventually succumb to elements of posthumanism only at a slower pace than the outright embracing of them. Furthermore, because it has no foundation or guidelines, except to proceed slowly and cautiously seeking fairness, it would be like trying to stop a slow rolling snow ball and preventing it from gaining any further speed as it traverses down a mountain. It will overrun us all. This approach only delays the inevitable triumph of transhumanism. Just as new designer steroids are being created and are more difficult to detect, imagine the difficulty of tracking down and monitoring surgical enhancement. Steroids, genetic engineering and enhancement surgery would prevail and eventually all competitive athletes would be coerced to indulge in these practices and to have these surgeries in order to be able to compete on an even playing field. Athletes are not utopianists; they are pragmatists. All they care about is winning this game, winning this season, getting all the money available. Who cares if humanity is transcended or altered as long as I perform better in the short run and receive the accolades I deserve.

This leaves only one remaining option for the future of sport (the one I advocate as a minority opinion and one which will unfortunately antagonize). We must return to a historical Western essentialist view of human nature which presupposes the inherent value of humans for what they naturally are: moral creatures with intrinsic value, dignity and worth. Humans need definition. The essentialist view is that there really is a human nature independent of our beliefs. This would include the view of the body as sacred. Once this redefinition is in place, there can be standards and guidelines drawn which exhibit a working and guiding definition of human nature. Surgeries and augmentations which are consistent with this view of humans and protect fair play could then be permitted and ones which dehumanize the athlete, place her at risk or make the opponent vulnerable would be banned. This can occur only if we can define what is natural and what is unnatural linked to an essential definition of human nature. The unnatural argument fails when we can not define the natural. Once human nature is defined, then we can know what it means to distort the human. Enhancements which seek to tran-

<sup>15</sup> Lewis, p. 73.

<sup>16</sup> Lewis, p. 77.

scend our normal capabilities can be accepted as they optimize performance within the ordinary constraints of human nature and maintain the nature of competitive human sports. Therapeutic surgery would be consistent, but surgeries for other purposes would be called into question. This provides a basis to regulate sport. I believe this to be the only hope for the future of good competition among humans.

## CONCLUSIONS

1. Arguably a constructed definition of human nature is inadequate. We must presuppose and restore a concrete definition of human nature which defines the human with inherent dignity and the body as valuable. If we do not, we face the risk of humans being defined by anyone (the transhumanists or other technocrats) in any way they see fit and at great cost to our humanity. We will not remain undefined. The question is who will be the definers. With a workable definition of humanity one can proceed to make distinctions between surgical procedures that are therapeutic and those that are enhancing. When we alter our bodies with stronger components, we must ask what the effect or cost to our humanity is. Sport must be humanizing but in order to be so we must know what humanizing is.
2. As with all enhancements, surgeries which alter the nature of the contest or create an uneven playing field or unfair advantage or coerce others to follow suit with risky surgeries should be denied. Surgical alterations seem analogous to equipment changes. Are there limits to equipment? Of course, and as with equipment changes, surgery is a tool that must be carefully examined and used. The risk of harm must be considered. Surgeries which have a substantial element of risk, as opposed to those with little or no threat, should be prohibited for performance enhancement purposes. Not only does the athlete put self at risk but it coerces other competitors to undergo the same risky surgery in order to compete.
3. The governing organizations must be proactive and set standards (analogous to what they do about equipment) that should be enforced. They should limit the aid that an optional surgery can have to benefit performance. Bostrom argues this proactive approach to policy is needed. The distinction between therapeutic and enhancement surgery must be made by these organizations to maintain the integrity of a just enhancement. For example, baseball could agree to allow those who have had LASIK surgery if it gives them 20/15 eyesight, but those with

20/10 could be banned. Many may disagree with the IOC permitting transsexuals to compete, but at least they have researched the issue, created a two year period of hormone therapy in order to attempt to set up a level playing field, and have been willing to establish a clear policy statement. Most governing bodies have not. True connoisseurs of sport should be bothered when excellence is achieved through surgery or advanced medicine and not due to natural abilities or training. Maybe baseball officials should require all pitchers who have Tommy John surgery to demonstrate that they haven't artificially increased their velocity. It will not be long before baseball has someone reach the highest professional ranks after having some kind of experimental procedure first.<sup>17</sup> What if pitching velocity is increased 20 mph due to an operation creating a bionic arm? LASIK surgery for enhancement is not banned by the World Anti-Doping Agency, but what if it leads to better than perfect vision and it makes you better than you ever were before, better than you ever could be without the procedure? What if eye surgery could actually give one the zoom capacity sight of Lee Majors in the \$6 million dollar man? Andy Miah has written: "When a modification places an athlete over and above their natural level of functioning or some species-typical level of functioning, this constitutes doping and is considered to be unacceptable because it provides an enhancement of the natural."<sup>18</sup>

4. Discussion should continue on whether surgeries should be prohibited if they reduce the quality of life apart from the competitive arena. Should we permit the seeking of short term happiness while risking the danger of long term suffering? One reason for the ban on steroids is that it affects the quality of life outside of the sport. Is the purpose to make life "happier" in the sense of living a more meaningful, better existence or is the purpose simply to perform better in a competitive athletic environment? Athletes of today seem willing to lose sight of the bigger picture of life in order to pay any price for the short term benefit. Side effects of surgery which reduce the quality of life should be part of further discussion and policy making.

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<sup>17</sup> Johnson, p. 2.

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**ELEKTIVNÍ CHIRURGICKÉ ZVYŠOVÁNÍ  
VÝKONU U ATLETŮ:  
MĚLI BYCHOM SE MU BRÁNIT?  
(Souhrn anglického textu)**

Následující článek popisuje některé chirurgické zákroky, které se používají za účelem zvyšování sportovního výkonu, a přináší diskusi o některých možných zákrocích, které by mohly být pro tyto účely používány v budoucnosti. U mnoha atletů ve sportovních odvětvích, ve kterých je zásadním předpokladem úspěchu zrak, se provádějí elektivní oční chirurgické zákroky. Vystává tím etická otázka, zda je morálně přijatelné provádět zákroky za účelem rozvoje schopností, které přesahují normu, jako je například přesnost zraku 20/10. Nezbytná jsou kritéria pro stanovení morálnosti těchto zákroků, zvláště pak pokud je chirurgický zákrok

volitelný, který není motivován terapeutickými potřebami, nýbrž snahou zvýšit výkon a vytvořit schopnosti přesahující normu. Jednou věcí je podstoupit korektivní chirurgický zákrok pro vlastní pohodlí nebo za účelem zpomalení postupu zhoršování, naprosto jinou věcí je pak tento zákrok za účelem dosažení dokonalého zraku jako je 20/10.

Přijmeme-li tento spíše neškodný oční chirurgický zákrok a uvážíme-li pokroky v oblasti minimálně invazivních chirurgických metod, přísná opatření proti používání steroidů a stále rostoucí finanční impulsy pro sportovce, je pouze otázkou času, kdy už půjde o to, aby sportovci podstupovali elektivní chirurgické zákroky za tím účelem, aby se stali většími, silnějšími nebo rychlejšími. Elektivní chirurgie se v oblasti zvyšování výkonu rozšíří. Vystává tím množství morálních problémů, a proto musíme seriózně začít hledat kritéria, pomocí nichž bude možno morálnost tohoto typu elektivní chirurgie posuzovat, a povzbuzovat sportovní instituce, aby proaktivně vytvářely příslušné strategie. Konečně je zde diskuse o tom, zda lze řešení hledat v transhumanismu, v pragmatickém přístupu nebo v návratu k esencialistickému pohledu na lidskou povahu.

*Klíčová slova: zvyšování sportovního výkonu, ergogenní pomůcky, elektivní chirurgie, doping.*

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## MOVEMENT AND TIME

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The author outlines the principal ideas of the relation between movement and time from phenomenological point of view.

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*Keywords: Time, movement, urimpression, retention, protention.*

### INTRODUCTION

*"In the poured gift the jug presences as jug (sic)"* (Heidegger, 1993) thus it is not what is perceivable through our senses. It is not the color of the jug, or the material, from which it is made; it is not its size in the sense of its volume, or the size in the sense of its surface. The essence of the jug is based in the "origin of the jug", that is, "the gift of the pouring our (sic)". This additional note has an enormous meaning for the whole area of thinking. The essence of the body is nothing measurable on the surface of the body or inside it, the essence of movement is nothing measurable on the moving object, the essence of an illness is nothing measurable on its manifestations, the essence of good is nothing pragmatically measurable on single manifestations of good in the area of the senses, etc. It is important to return to the things themselves (*Zu den sachen selbst!*), we can hear in our ears the well-known phenomenological imperative. It is the same with time; it is not possible to understand it as something, which is measured in changes. Why? Because a change happens in time, it seems that it is not a number of movements (*arithmos kineseos*) that can uncover its essence. Aristotle also described time in its continuity, he did not ask the opening question that leads to the beginning of the sense of the thing. Movement and time relate essentially to each other, but why it is so? It is again in darkness. If there is something mysterious around us, then it is time, despite all measuring instruments, of which there are so many and which have high quality and reliability. What is the origin of time?

In his "Lectures to phenomenology of inner time perception (sic)" (Husserl, 1970). Husserl came very close to the "origin of time". From here it is also very close to understanding movement, as time is "something" flowing and running. Husserl describes here the flow of cogitations (the flow of thought contents). After a transcendental epoché, this flow can be divided

into urimpressions (experiences of the original "now"), retentions (retained urimpressions) and protentions (pre-memories – *Vorerinnerungen*, pre-expectations). Protentions arise by means of the so-called variation of retentions, which is in fact a synthesis of the covering of retentions. All this mysterious process starts with an arousal of interest (*inter-esse*, inside a thing). Interest launches this intentional synthesis and its result is an invariant (no more a variable), which becomes a protention. This protention then projects expectations towards the future and is a part of the intention of "being to the world" (*zur Welt sein*). This intention towards the world is then a basis of our life movement, because it gives us direction. But it is not so simple. Our life movement is as it were pulled by something what owns us, in relation to which we are helpless; this is what we call "being" in phenomenological philosophy. Being is the original opening, into which we enter by manifesting ourselves to ourselves as well as to others (we phenomenalize). In this original opening not only people and ourselves but above all things around us and relations between them manifest themselves to us. And thus everything becomes manifest by entering into its appearance, into its form, into its semblance. And it is this entering into an appearance, which became the basis of phenomenology. We have been waiting for two thousand years for the question: "How do things manifest?" But the depth of thought of thinkers during these two thousand years was not in vain, on the contrary, it was the unavoidable and necessary condition (*sine qua non*) for the origin of this most substantial question: "How do things manifest?"

But let us return to the topic of movement and time, which is the core of this article. By being able to distinguish urimpression from retention I can perceive movement. If an urimpression stayed unchanged in retention, then I would live only in the presence, which would mean, that I would not be able to perceive time nor would I be able to perceive movement. Thus movement is based in the possibility to distinguish an urimpression

from a retention. If it is not so and this is possible, for example in autism, then a human being is fastened to "now" and therefore he or she cannot distinguish events, meanings and relations. Simply, he or she cannot project the world, our personal "dasein" as well as we ourselves; such a person differs from us. Why? Because he or she lives in a different time and dissects his or her flow of cogitations differently. Is not this a beginning of some psychiatric illnesses? What has caused this change of inner time perception? How can we understand it?

We can see that the topic of the inner perception of time is an absolutely unquestioned field of possibilities for understanding many things, not only movement itself. It is a pity that so few thinkers are interested in this topic. Why is this topic so interesting? Because it enables us to understand the movement that we want to teach somebody. In a specific individual there are many protentions originating from past movement experience, which also protends the way of accepting habitus (the whole) of the movement figure that we want to teach our student. A movement figure always immerses into protentionality that has already grown in us and it has grown into us in a way that is very hard to influence by our controlled rationality and will. Cartesians are convinced that we can directly teach a new movement structure without thinking about what has been fixed in the given individual, in his body in the sense of pexis. To remove what is already inherent in our body "intelligence" is very hard. We know it from the lessons of skiing and gymnastics. Psychologists speak about movement habits, phenomenologists speak about body protentionality and it is possible to understand its essence from syntheses of retentions. Motoric intelligence is actually based on the ability to immerse the structure of new movement into protentionality, which is the result of our whole body experience from the past. The past comes into the future as a project. The past is not dead junk and retentions are not just stored in a reservoir of our body memory. It is much more difficult. In the same way we hear the whole melody of a song, even though we have a single tone in the urimpression, we carry in ourselves protentionalities that project our body movement. This is always related to what we call our psyche...

It is not right to speak only about body "intelligence", there is always an intentional interconnectedness between retentions of the body and retentions of the mind; this all happens due to intentionality, which is the basis of our habitual relation to the world as well as to ourselves. The body in question here is the body in the sense of pexis. It is not soma (the shape of the body), or only sarx (the flesh under the skin). Therefore it is not only doctors and biologists who can make decisions about the body, but also psychologists, kinanthropologists and philosophers. This is the new thing.

Motoric intelligence is based on intentionality, syntheses of retentions and their protending. Husserl often

says that syntheses of retentions or variation happen passively or actively. This is very important. Passive variation of retentions is not within our power or will. There happens something that was best understood by Nietzsche when he speaks about the reason of the body, which is according to him a better reason than is the reason of our mind. Passive syntheses of retentions are a domain of what is sometimes called talent, etc.

No retention gets lost, it enters the process of variation with other similar retentions and the result of it is in fact a protention, when said very simply. Therefore it is necessary so that a child picks up a lot of body retentions in the time of his or her childhood, because all these retentions provide a base for his or her ability to learn a new movement by "pre-establishing, pre-choice", his or her body intentions. This is a reason why, for example, a dog that has been leashed his or her whole life long does not have such good abilities to perceive the surrounding world, to project him or herself into the surrounding world, when unleashed. All retentions that have entered into protentions after syntheses with others create a basis for body "intelligence", talent, and body creativity. It is also necessary to stress that these are never only retentions of the body, though we use the term. There is always an interconnection between the sense of the soul, the mind and the body pendant. Therefore we speak about intentionality that is "a mental inexistence", which in this context means only this: retentions interconnect no matter if they are retentions of the body or the mind. It is here where unity arises, which becomes almost the only crystal of the vital will, the whole, which cannot be divided into physical and psychological wholes, and if this happens, then it is a mistake. The body as pexis can be understood as the body based in intentionality, in which all four Aristotelian causes are to be found (*causa materialis, formalis, finalis, and efficiens*).

Human life movement cannot be understood only causally, as it is in most of the scientific reflections. A human being is not only an effect of an external cause, as for example Marxists thought, neither is it only an effect of inner forces, as some subjective idealists thought, but human life movement is a result of many cooperating sources among which we count arché (the beginning of mobility), dynamis (possibilities of choice), *energeia* (accomplishing of the chosen possibility), and *telos* (purpose of movement). Arché is what we contain in our heredity, which we have regardless of our own egoism or its choice. Dynamis is nothing else than possibilities that open in front of each human being. They are always possibilities that are pre-marked by protentions, but not only by them. Purpose (*telos*) also plays an important role here, as it opens the inner openness that is based in protentions. Thus the inner openness (protentionality) is also opened by purpose (*telos*). In this context it is necessary to realize that *telos* has to be



comprised in the inner openness too, in protentionality. Therefore intentionality is a mental inexistence. It is important to complete this reference that has led many times to the objection of ideal subjectivism with Heidegger's reference to the fact that the inner opening of the human being is always opened also by being itself. In case of temporal setting into presence we have to speak about opening through Dasein. A human being is opened by attunement, attuning himself to the situation at a certain point of time, in now. A human being attunes him or herself by being in depth what functions inside. Being is no image, it is no concept, it is no object, therefore we often speak about "nothing" and we say that being "noths" (Sein nichtet). This circumstance is hard to translate from German into other languages and it is just this respect, which causes major problems when trying to understand M. Heidegger.

*"If in case of movement the moved body was kept in the consciousness unchanged in each position, then the passed space would seem to us to be continually filled up, but we would not have an idea of movement. The idea of succession arises only by retaining the previous perception in the consciousness not unchanged, but is in modified in a special way, from one moment to another"* (Husserl, 1970). What causes a change of validity of the original urimpression in retention is the essence of intentionality, which we have not understood till now. The content of urimpression stays the same, only the way of conceiving of this "urimpression" changes, and thus it becomes retention. Ambiguity in perception is a difficult part of phenomenology. We reach it only after performing transcendental epoché, because only in this purified view are noesis and noema shown to us. Noesis is the way of conceiving of noema, therefore a noesis carries in itself pre-established noema. This is a very strange part of Husserl's philosophy, and it becomes the target of criticism of those, who mostly have not understood it. Many philosophers are convinced that philosophy is nothing else than a description of the philosophy of someone else in the way of objectivistic conceiving, that is, in strictly scientific description. In fact, such a work is not philosophy, it is only the creation of a protocol about the philosophy of others through which very often the "living searching heart" of the given philosophy is completely destroyed. Husserl wants something else. He wants to penetrate into the essence of a thing. He does not describe time as a flow of changes to the things around us, but he describes the flow of time in the flow of cogitations and this is possible only after transcendental epoché, not after Cartesian epoché. And it is the flow of cogitations through which we can describe movement and that is why this reflection starts with time and leads to movement. What flows in us is initially divided into urimpressions, retentions and protentions. And it is important that this flow is not only a chain of associations, but all the above mentioned syntheses are

being performed in this flow, then they protend in the form of noeses, which give us together noemas.

Yet, there is also something, what is put into this flow from outside. Heidegger calls it being, as we could see above. Being possesses us, only we do not know how, and it is this question which has puzzled philosophers from the beginning of the world. It is always a different aspect, but there is always mystery in play, and most contemporary philosophers search for it in language.

Movement of a human being does not involve only the body or the mind, but both. Therefore, an athlete does not take care of the body only, but always also of the mind. If he or she thinks only about his or her muscles, then also his/her mind is very simple and animal. The effort to win always means to overcome the self, to transcend one's own limits, that is, to be more. In fact, it is an effort to gain a higher stage of one's own being. If this intention is changed into a run after so called performances, it actually means a form of selling one's own body. In the result of movement there is always the whole intentionality, which is the yield of syntheses of retentions, regardless of the body and mind. All is in one whole that projects the world and gives us the possibility to understand. Thus we have never experienced a pure presence, there is always a yield from the past and even an expectation of what is going to come in the near future. Movement is life itself and sport movement is only a part of this life movement, nothing else. Our thinking and evaluating is also movement. This is all, in the unity of intentional syntheses, projected into the world around us through intentions of "being to the world" (zur Welt sein). Cartesian division into the body and mind performed its simplifying task till the end, however having destroying consequences, which have not been seen through till nowadays, even though Cartesianism is often discussed.

Urimpressions change into retentions. Interest (inter-esse) then launches syntheses of retentions either in potentiality or in activity. This intentional performance of our flow of cogitations shows us that we cannot understand human movement only mechanically. Anthropometrics, physics and biology are not sufficient. It is time to understand human movement in relation to thinking, evaluation and voluntativity, not only in psychological, but also in philosophical form.

In connection with movement and intentionality there is another circumstance that is also important. If we perform transcendental epoché then we will find four kinds of phenomena in our flow of cogitations. It is important to distinguish them if we wish to understand movement wholly. The important thing is that the phenomenon of real immanence is what we directly experience in our original presence. This phenomenon is the basis of the possibility of apodictic evidence, that is, the highest one of all that does not allow any possibility of an opposite. What is, in our flow of cogitations, con-

tained as retentions or protentions is called phenomena which is really transcendent, because these phenomena are always in us, “non-hyletically” prepared for projects of our lived world. In the area of sport we often call this talent, good or bad habits, etc. In phenomenology we also find phenomena really transcendent and really immanent. This is difficult to understand, because phenomena of real transcendence are actually all things in the world around us, about which we believe that they are part of our so-called objective reality. This demand is mostly so certain that no one of us usually realizes it and we speak about the real world and an ideal world. The last part of phenomena is called really immanent and by it we mean psychological phenomena, which are treated as things of the objective reality, though they are intentional performances of immanent character in the area of our retentions. These phenomena are often used as biological entities and are explained with help of laws of biological and natural sciences, which results in reduction of human movement to physical, mechanical or biological movement, without objections. This happens because the distinction of really transcendent phenomena and really immanent phenomena has in fact disappeared, it is not understood, it has stayed in the darkness. Thus sport movement and movement of the body is reduced only to mechanical, physical, chemical and biological movement without any relation to social movement, that is, historical, and mental and spiritual movement. The need of falsification of the results of scientific investigations then unambiguously determines the direction of scientific research, that is, the creation of scientific questions. Already an asked question implicitly contains the need of empiricism as the only approach to human movement. Then it is not possible to explain movement that is inherent in speech, that is, the movement of transcendence and its task in the present life. A human being is then reified and because he does not know it, he cherishes his status in everyday life. He calls it the only sense of life and becomes a mere consumer.

It is interconnected with the habitus of his thinking and evaluation, that is, a human being is interested in means only, not in the ends; he is interested in legality, not in legitimacy. Then sport becomes a “playground” for lawyers and doctors, and any dignity of human movement and transcendence of human abilities in the sense of epiphany is missing.

Time plays an immensely important role in human movement, it is not time from physics and from the Newtonian conception of the relation of movement and time, but it is a distinction between the conceiving of an object and the contents of this object. The same

content of an object can be given in different modes of conceiving, that is, as an urimpression, retention and protention. We can know about movement only from these different conceptions of the same thing, that is, to conceive of it and to know about this conceiving. If this differentiation is not possible, the human being is autistically captured in an urimpression as in something, what cannot be modified. Intentionality is a general name for the possibility of this differentiation. The mental inexistence of an object (intentionality) is above all the ability to conceive of things in view of different values and in spite of it to establish continuity of these conceptions. It is also a reason why movement and perception are two “native sisters”. It is possible to reach this knowledge only after performing transcendental epoché, because only in this case we can understand what is noema and noesis. It is not so simple. Noesis is the way of conceiving of the same thing, it is a way, in which noema is also constituted. Therefore noesis has an enormous meaning in epistemology. Noetical pre-validities project our world, though we do not explicitly know it. They direct us. A person who seizes noeses in our thinking will own us. Noeses are the result of the syntheses of retentions that are launched by the arousal of interest, the concentration of our attention. That is why questions are more important than answers.

A person, who regulates the level of questioning in the society, creates general noeses, in which the world is projected. That is why it is so important to speak about a new kind of responsibility, mainly in media. Movement is not only movement of the body, but it is also movement of entering into appearance, as it is absolutely frequent in phenomenology. Movement does not concern only the body in sport, but it also concerns the validity of the meaning of this movement. It is not Cartesian movement, but movement of indivisible body and mind. Therefore in this paper we so often connect both these parts.

## CONCLUSION

As a conclusion it is necessary to say that we find the essence of movement in intentionality that we can understand only under the condition of performing transcendental epoché, because it is necessary to learn to distinguish the content of an object from conceiving of this object. And it is this view that stays hidden in the Cartesian point of view in science as well as in normal life. The key to “movement” lies in noeses and moemas, retentions, urimpressions and protentions.

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### POHYB A ČAS

(Souhrn anglického textu)

Článek vysvětluje vztah pohybu a času z fenomenologického hlediska.

*Klíčová slova: čas, pohyb, urimpres, retence, protence.*

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## PHILOSOPHY OF SPORT OR PHILOSOPHICAL REFLECTION ON SPORT

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The main task of my presentation is to initiate the discussion about the contemporary position, as well as the current formal and merit situation of philosophy of sport. It is interesting to answer the following question: if we can say, that, at the present time, we have a mature, competent and independent scientific discipline or that we are involved with something like philosophical reflections on sport, which will become, in the future, an independent philosophical discipline?

I am of the opinion, that the philosophy of sport has only initiated some process of structuralisation, of posing and solving manifold problems, of forming various viewpoints characteristic for authors of various education and different research preferences. It has also initiated building from the foundations and shaping of the methodological instruments which would be suitable for a new branch of philosophy aspiring for autonomy. The main burden of exploratory projects and their realisation lies on the shoulders of the philosophers in the strict sense of the word exploring various manifestations and aspects of sport.

The philosophy of sport is working on defining itself and working out its own properties and forms of research. An important opportunity for it is constituted by a co-operation with other branches of philosophy (and not only of philosophy) aimed at the utilisation of already worked out and tested patterns enabling the philosophy of sport to formulate its own language, coherent code, category of notions and specific detailed methodology in order to describe and explain sources, contents and senses characteristic for the practical and theoretical manifestations and properties of sport. However, until this stage of the forming of a new discipline is finished, we will face philosophical reflections on sport rather than the philosophy of sport.

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*Keywords: Philosophy of sport, philosophical reflection on sport, application.*

### INTRODUCTION

Considerations on the question of if the philosophy of sport is a science are situated within an older dispute concerning the question as to whether philosophy in its general sense – that is, philosophy as such – is science. There are, roughly speaking, two main standpoints on this issue. The first is genetically rooted in Hellenic antiquity; the second, on the other hand, in times nearer to the present day.

In the first case – I am thinking about the turn of the 7<sup>th</sup> and 6<sup>th</sup> century BC – philosophy was treated as the first and the only science, every science or the whole science. As a result of its inner differentiations its main branches came into being and autonomous specialized sciences were separated from it. If we assume the above mentioned viewpoint, philosophy in its general sense and its specialized branches – such as e.g. the philosophy of law, the philosophy of medicine or the philosophy of biology – are also treated as typical sciences, regardless of whether or not they have a strictly theoretical character (e.g. Plato's views) or are of mixed theoretical and empirical character, as in the

case of Aristotle's inquiries (nota bene contemporarily philosophy has a strictly theoretical overtone). From the so-called genetic point of view, philosophy is treated as science regardless of whether or not it was practiced solely with theoretical methods or with theoretical and empirical methods. The methodology of research does not determine in this case whether philosophy possesses scientific qualities or not.

Proponents of the second standpoint in the dispute have referred to positivistic or, to be precise, to neo-positivistic assumptions. They have pointed out that only such disciplines which use empirical methodologies and refer to the assumptions of physicalism, to the theory and language of physics, are science. All other disciplines – like for example the theoretical ones, the social ones or the humanities – which do not comply with these directives are only of metaphysical – that is, not scientific – character. From this viewpoint also philosophy in its general sense and various specialized philosophies are not sciences.

In the arguments which are presented below I opt for the first standpoint treating philosophy as science and consider from this viewpoint whether the philosophy of

sport is already science or if it is situated in the initial phase, which can be called philosophical reflection on sport and which constitutes a stage being necessary for the formation of the philosophy of sport as such.

There exists a view assuming that the philosophy of sport constitutes a specialized domain within the framework of general philosophy, that it functions as an autonomous academic discipline and that "it has been quite well for years".<sup>1</sup> It is supposed to be testified to by, among other things, abundant literature on the subject. W. Lipoński assumes that the appearance of this discipline took place in the 19<sup>th</sup> century.

This standpoint is supposed to be reinforced by P. McBride's work from 1932 entitled *The philosophy of sport*. It is maintained that the definite stabilization of the philosophy of sport took place in the years 1967–1979 when, inter alia, the following monographs appeared in print by H. Slusher (*Man, sport and existence*, 1967), P. Weiss (*Sport – a philosophic inquiry*, 1969), W. J. Morgan (*On the path toward an ontology of sport*, *Journal of the Philosophy of Sport*, 1976; *Some Aristotelian notes on the attempt to define sport*, *Journal of the Philosophy of Sport*, 1977), and H. Lenk (*Social philosophy of athletics*, 1979). In order to strengthen Lipoński's argumentation (with which I do not agree) I would add to this list a book he does not know: *Philosophy and human movement* (1978) by D. Best; a monograph which is commonly regarded as excellent.

The sufficient justification of the discussed viewpoint is, according to Lipoński, constituted by the elaborated views of H. Lenk included in the following articles: *Prolegomena toward an analytic philosophy of sport* (1985), *Toward a social philosophy of achievement and athletics* (1988) – as well as in collective works which were edited by him (e. g., inter alia: *Aktuelle Probleme der Sport Philosophie*, 1983).

The next milestones in the development of the philosophy of sport were, as it is maintained by Lipoński, *Philosophy of sport* (1990) by D. Hyland and R. Scott Kretchmar's work: *Practical philosophy of sport* (1994).

The argumentation which is quoted by Lipoński does not convince me, although I understand and appreciate his intentions, since, as a philosopher considering the issues of sport from the philosophical viewpoint, I myself would like the philosophy of sport to come into being at last and to develop as well as it is possible.

Unfortunately Lipoński errs in this case. The context of justification he has worked out has a common sense – that is, a colloquial – character. From the fact that "there are works embracing the philosophy of sport

in an overall way which are edited as books, specialist magazines which are dedicated to it, academic organizations and handbooks, and extensive bibliographies", it does not follow at all that "probably the discipline itself must exist", since it is superficial, non-philosophical and – I would say – banal reasoning.

Thus – and it is only my viewpoint, not the binding interpretation of the objective state of affairs – the fact of the matter is quite different.

At this time, the so-called philosophy of sport is still at the very beginning of its development and at least two or three centuries will pass before this discipline takes shape, and much more before it matures. At the present time – in my opinion – we are dealing with the initial phase demanding pioneer, arduous and time-consuming work in order to extract, like Socrates with his maieutic method, new, hitherto unknown philosophical assumptions specific only to the philosophy of sport from among uncultivated research areas.

Those who are philosophers because of their education – regarding formal and content-related instruments; that is, the knowledge they have – can do research on sport relatively easily. However, taking into account the whole population of philosophers, it is done by only a few. And if they discourse about it, they treat it rather as a sideline which does not bring them splendor in the philosophical milieu. The so-called philosophy of sport functions in this environment a bit like an illegitimate child. The decisive majority of philosophers takes persons dealing with the philosophy of sport with a pinch of salt. Certainly this does not facilitate its development.

That the philosophy of sport (I will continue to use this term although I would rather prefer to use the formulation "philosophical reflection on sport") can be described as being in its initial stage among other things on that ground that it is a philosophy which has an applicatory character. The formulation "applicatory character" means solely that the philosophy of sport at this stage of development only draws from general philosophy and specialized philosophies, from various branches, currents, ages, schools, trends, notions, terms, issues and assumptions in order to – expressing it briefly and using K. Ajdukiewicz's nomenclature – describe (ideographic endeavors), explain (nomotetic endeavors) and evaluate (the employment of axiology) all of which is done in accordance with given authors – from their own (that is, subjective) viewpoint – and considered to be connected with sport.

The philosophy of sport primarily applies – doing it of course in a selective way – the existing experience, the

<sup>1</sup> The presented quotations and argument by Z. Lipoński, undermining the opinion about the non-existence of the philosophy of sport, come from his extensive reviewer's opinion, which was passed to the publishing house of the Academy of Physical Education in Warsaw in 2004. He demonstrates it – in some spacious fragments – the existence of the philosophy of sport in a categorical way.

existing effects of cognitive endeavors<sup>2</sup>; that is, achievements (or, in other words, accomplishments) of the whole – if it can be described in such a way – to philosophy. In connection with this, during the creation of the philosophy of sport that philosophy is treated – in accordance with its neo-platonic concepts – rather as the “art of arts” than as the highest form of knowledge.<sup>3</sup> Thus, existing traditional and contemporary philosophy is solely the means serving the developing philosophical reflection on sport – both from the content-related and formal (that is, methodological) viewpoints.<sup>4</sup>

The philosophy of sport is solely the receiver and applier of acknowledged and fixed results of inquiries in other, non-sport fields of research. And the maturity of any philosophical branch is recognized not only by its ability to transform and use that what has been achieved somewhere else but also to bring new qualities, original assumptions and contexts of justification which are characteristic solely for it into general philosophy and into other philosophical branches.

But the situation of the philosophy of sport, when we look at it more closely, is quite different. For the time being it is something like a cognitive parasite. It draws and uses everything which could be useful for it, giving other forms of philosophy nothing in return. It is so because there is no feedback relationship (according to L. Kołakowski’s understanding of this term), which is characteristic for philosophy interpreted in a traditional way and which occurs when philosophy not only utilizes the achievements of other branches of knowledge, but also exerts back its inspiring influence, when it induces subsequent mental activities by its own cognitive achievements, by its generalizations of fulgurational (according to K. Lorenz’s interpretation) character.

There is not such a situation as, for example, in the philosophy of biology or in the philosophical theory of the system by L. von Bertalanffy, connected with the organismal concept of the human being understood as a functional structure<sup>5</sup>, what has had a significant response in philosophical anthropology, in philosophy and in the theory of medicine or even in clinical medicine.

Inquiries from the area of Descartes’ philosophy of physics have exerted a significant influence on the philosophy of cosmos (a mechanist vision of the world), philosophical anthropology (a mechanist concept of the human being) and medical practise.

Z. Freud’s considerations from the area of psychoanalysis he created have significantly influenced the development of philosophical anthropology, the philosophy of medicine, psychiatric therapies and the appearance of new forms of biological psychoanalysis and of various forms of neo-psychoanalysis, oppositional in their relation towards the former ones, which has extremely enriched philosophical anthropologies and medical therapies. Freud’s psychoanalysis has been applied to the philosophy of art as well as to the theory of literature and drama. For example, Hamlet’s decision process, full of self-limitations, can be explained, although one-sidedly, by a reference to the traditional psychoanalytical Oedipus complex.

There are countless similar examples in this sphere. However, they do not regard the philosophy of sport.

G. McFee points out in the chapter “Are there philosophical issues with respect to sport (other than ethical ones)?” that, as a matter of fact, there are no philosophical assumptions connected solely with or characteristic solely for reflection on sport; that we are involved only with applications of various philosophical ideas and forms of philosophical reflection in order to define, explain and – first of all – understand what is characteristic of activity in the area of sport.

He mentions in this context the four main spheres of his own philosophical interests, that is: freedom of action, philosophical anthropology (or a branch of philosophy, the object of investigation of which are human beings), and the normativity of rules and of aesthetics. He has referred to their content-related and methodological resources while explaining what sport is. He proclaims in connection with this that this kind of a research attempt does not constitute any argument for the thesis that the philosophy of sport exists, since in fact we have to do in this case with a move of a technical overtone, with

<sup>2</sup> Nota bene, philosophy is treated contemporarily as a non-empirical branch of knowledge of a strictly theoretical character possessing intuitive qualities.

<sup>3</sup> It refers to these neo-platonic concepts of philosophy which are included in commentaries to Aristotle’s work edited since the 4th century BC (cf. J. Domański: “Metamorphoses of the Notion of Philosophy”, Warsaw 1996, p. 7. The title of the original French edition: *La philosophie, théorie ou manière de vivre? Les Controverses de l’Antiquité à la Renaissance, avec une Préface de Piere Hadot, Fribourg-Paris 1996*). The interpretation of philosophy as the “art of arts” – not the highest form of knowledge – means treating philosophy (similarly as in the middle ages) as something like a liberal art (the highest of arts) serving – in an instrumental sense – the development of the philosophy of sport. In the middle ages philosophy served first of all the development and improvement of Christian theology, which was described as the highest form of knowledge. In antiquity and later once again – beginning, among others, from Erasmus from Rotterdam – philosophy was conceived as the highest form of knowledge.

<sup>4</sup> General methodology is treated by me as a philosophical discipline in a genetic and a functional sense, whereas specialist methodologies are – in my opinion – parts of particular specialized fields (cf. R. Wójcicki: “General methodology – Subject and research procedures”, Warsaw 1982).

<sup>5</sup> Bertalanffy, von L. (1973). *General system theory: Foundations, development, applications*. New York.

a more or less effective applicative attempt, and sport is solely one of numerous cases which can be attributed to a given philosophical idea. Sometimes a particular case from the field of sport can be even more proper than others, e. g. in the didactical process connected with defining general principles and manifestations of the normativity of rules or the freedom of action.

Precisely the same can be said about the issues appearing in the book by the already mentioned H. Slusher (which constitute its table of contents at the same time). I will quote them after Lipoński for the sake of the clarity of reasoning: "Sport and Being (subchapters: Realms of Being; Being within Sport; Truth of Being; Ontological Truth – Foundation of Form; Recognition of Truth in Sport; The Body of Entity); Sport and Purpose (Sport – An Awareness of Human Action; Sport as a Situation; Sport as it is; Togetherness – As a Potential; Realization of the Self); Sport and Meaning (subchapters: The meaning of I; Sport – Relation and Meaning; Sport and the Symbol; the Meaning of the Perceived Reality; Sport as Human Absurdity); Sport and the Religious (Ritual; Sport as a Religious Symbol; Sport and Religion – As an Institution; Morality and Ethics; Allowing for the Existing Morality; The Element of Silence); Sport: Existence and Decision (subchapters: Perfection in Sport; A Production of Work and Play; Freedom as a Function: A Reality of Anxiety; Sport and Death)."

Those issues and the content connected with them are, according to Lipoński, the crown argument proving that the philosophy of sport has certainly already come into existence. What is obvious for the philosopher may be sometimes too difficult to understand and accept for a non-philosopher. I will repeat once more, that any application of philosophical assumptions in order to describe, explain or understand sport is not the philosophy of sport itself in its strict sense yet; it is an outmost philosophical reflection on sport (or, possibly, the philosophy of sport in an early stage of its development). Thus, sport can be only a particular case – a useful example facilitating considerations on, among other things, the theory of truth, the theory of freedom, ontology, anthropology, morality, reflection connected with the philosophy of existence or thanatology.<sup>6</sup> Thus, e. g., Wittgenstein's favorable example in his considerations in the field of the theory of games is chess.

Lipoński does not know Graham McFee's standpoint, in spite of the fact that – as he proclaims himself: "Each title of current foreign literature can be, without excep-

tion, easily brought in from abroad." If he knew current literature on the subject – let us remind ourselves that Slusher's book is from 1967 and McFee's from 1998 – he would probably be less categorical in his argument<sup>7</sup> and maybe he would point out (I do not rule out such a standpoint), that there are at least two opposing viewpoints regarding the philosophy of sport. The first points out that it exists and the latter that it does not exist yet.

McFee in one of the parts of his text, entitled "Do we need a philosophy of sport?" questions the sense of its existence. He wonders if it is necessary at all and after a long argument he – this distinguished expert on Wittgenstein's philosophy – announces that it is not. He proclaims, not without reason, that if in the process of the creation of the philosophy of sport we are deliberating solely upon the application of philosophy to reflection on sport, the philosophy of sport as such is in fact totally redundant. General philosophy will suffice as a theoretical basis for the reflection on sport, for understanding its sense, meaning, essence, etc. With such a theoretical assumption, we will have to make do – as I suppose – rather with philosophical reflection on sport than with any form of the philosophy of sport. Nevertheless, reference to achievements of philosophy as a whole is a condition for this philosophy's coming into being. And philosophical reflection on sport is the first step on the way to the philosophy of sport.

Neither is the fact that many distinguished philosophers have brought up issues connected with sport an argument for the existence of the philosophy of sport – contrary to that which is proclaimed by Lipoński. Introducing "sports metaphors and references to ancient sport (...) the reconstruction of spiritual and bodily experiences which had been acquired by Plato through his participation and victories, and the projection of these experience in his later philosophy" certainly is not evidence of the creation and coming into being of the philosophy of sport – they are only traces of his experience as a competitor met in his dialogues which were written later. Moreover, references to or making use of examples taken from sport are after all only applications of sport-related issues, not philosophy. The same refers to Hobbes, who allegedly was of the opinion that it was just sport (he used to play royal tennis) and singing in bed that ensured longevity for him, or even to Sartre, who voices his views on sport in a more extensive way in "Being and Nothingness" (1956), but it is not the philosophy of sport yet.

<sup>6</sup> This thesis is confirmed for instance, similarly as by all books from the field of the so-called philosophy of sport, by the monograph by Peter J. Arnold "Meaning in movement", "Sport and physical education" (London 1979). Its review, entitled "Physical activity as reflected by phenomenology" was presented by me in *International Review of Sport Sociology* (1982, No. 4). The author uses in his book classical phenomenology to present new meanings and senses of various forms of sport activity, a "true picture of human fitness", to present and characterize a lost paradigm – human motor activity – in a new way.

<sup>7</sup> W. Lipoński recognizes all "judgements about the supposed non-existence or underdevelopment of that discipline" – that is, the philosophy of sport – to be false.



A sufficient argument for the existence of the philosophy of sport is also not constituted by a huge number of papers and books. Lipoński announces that: "In the bibliography of the academic handbook of the philosophy of sport by C. Thomas 'Sport in a philosophic context', published in 1983, there were 455 titles referring to the philosophy of sport taken into account", and that currently this number is greater by at least 50%. That argumentation does not convince me at all. Maybe it is sufficient for the followers of Engels and his view, proclaimed in the "Dialectics of Nature", that quantity changes into quality. I would like to remark that this principle has not been proven to be correct and not only in the case of philosophy.

Nor am I convinced by references to academic handbooks concerning the philosophy of sport, which are supposed to constitute absolutely certain evidence of the existence of the philosophy of sport. I have the completely opposite opinion on that. It is just those handbooks – more than any other titles connected with the philosophy of sport – which emphasize its complete absence. They present the so-called philosophy of sport in the worst possible way, since they are optimally saturated with retrospective referring to other books attempting to associate philosophy with sport. They present solely the effects of research by other authors – that is, the results of the application of philosophy to the discussed issues connected with sport – in a condensed form. In comparison to other titles they are solely elaborations, not source texts, and they are imitative in their relationship towards others, which include philosophical applications and not the philosophy of sport in the strict sense.

Also numerous magazines and academic organizations connected with the philosophy of sport are not sufficient to constitute an essential argument for the thesis about the existence of the philosophy of sport yet. They can only help in its coming into existence. It will probably be so, because contemporary academic research, including philosophy, is highly institutionalized and generally does not function beyond institutions established for its development – the times of Hume or Feuerbach, who worked far from the university turmoil, have passed.

Zbigniew Krawczyk, on the other hand, informed me during a conversation, that: "The beginnings of the philosophy of sport can be dated back to the 60's of the previous century and a book by H. Slusher "Men, Sport and Existence" (1967) can be regarded as the work symbolizing this fact". Neither does this argument sound

convincing in confrontation, for example, with works by Aristotle, Pomponazzi or Descartes. They wrote – the first of them in antiquity, the second in the 15<sup>th</sup> and the third in the 17<sup>th</sup> century – excellent books about the human soul (On the Soul and on the Immortality of the Soul as well as on the Soul's Passion), but it does not follow at all that since as early as the times of their publication it has been permissible to speak about the existence of psychology, which in fact came into being a long time later. The above mentioned authors – as well as many others – from Orphics or ancient philosophers (including Christian ones), through medieval philosophers to contemporary ones – can be pointed out only as forefathers of this fascinating academic discipline. In the case of the philosophy of sport the situation is similar – probably it will appear much later.

By the way, also in the framework of philosophy as such there is a public dispute as to whether philosophy is a science or not, which appears at conferences and in specialist magazines and which becomes aggravated from time to time. That debate is very valuable from the epistemological viewpoint, since it suits making deeper reflection on this discipline and facilitates defining its identity. It relates also to the discussion about the philosophy of sport – if it already is in existence or if it is still necessary to wait for its coming into existence (and why it is so).

Paradoxically, these are just texts by me and Graham McFee expressing epistemological skepticism towards the philosophy of sport that can be regarded as texts from the field of that philosophy, since they deal – of course, in a critical way – with the hitherto attempts to create it and point out, among other things, the conditions of its identity.

Nota bene, a dispute about the existence or non-existence of the philosophy of sport can be settled in one more way, which is presented below.

There is a question which arises in this context: is philosophical reflection on sport philosophy in the full meaning of the word or not? I think that if we are talking about philosophical reflection in the strictest sense, it is permissible in some way to proclaim that – in spite of the criticism, which is justified in this respect – we are dealing with philosophy as such.

It refers – firstly – to philosophy in the form of the thinking thought, which presents itself, and which expresses and objectifies solely human cognitive abilities and qualities. It manifests itself e.g. in meditations by Descartes, who presents solely his own views worked out by himself, which have not been derived from other unnatural sources and inspirations.<sup>8</sup>

<sup>8</sup> The given viewpoint assumes that every theory has its author, that there is no philosophy in a general sense. In connection with this, each philosophy is the philosophy of a particular subject, of its creator. It constitutes an expression of his thoughts. Thus, it exists as a being, as a creation of a given individual, which can be regarded in an ontological sense; that is, from the viewpoint of the theory of being. This way – that is, in the form of philosophical thought – cognitive mental qualities of the author become explicated and they

Secondly, it refers to a human thought, coming from a transcendental or a transcendent, ideal (religious or non-religious) reality, which objectifies itself in the subject independently from us – such as it is assumed by the Hegelian concept of the Absolute, which realizes itself in individual and collective consciousness. A human being is an instrument or a medium in the hands of the Absolute, being unaware of its role and only transmitting knowledge which has come into being and is revealed in it. We is not aware that it is not we who think. We do not know that it is the Absolute that manifests itself, thinks in our thoughts; that it is the Absolute's wisdom, logic that objectifies itself in human views.

The situation is similar with the collective consciousness. People are sure that it is created by them, that culture, art, morality, religion, state, and philosophy are their exceptional species-specific qualities ascribed solely to them – their sublimated creations, whereas manifestations of both collective and individual consciousness are only evidence of the Absolute's necessary self-creation and self-affirmation – not of human activity.

It can be assumed, taking into account the two above mentioned concepts of philosophizing, that each form of reflection revealing itself within their framework is philosophy, since philosophical considerations – fulfilling methodological and content related requirements formulated towards institutional and non-institutional philosophy, and objectified in a verbal or a written form – are philosophy. That is why it is somehow permissible to maintain that philosophical reflection on sport is philosophy, since in this case philosophy as such focuses its attention on sport. Thus, it can be maintained that we are talking about the philosophy of sport even if the philosophy of sport does not exist in a formal sense. However – in order not to introduce a paradox and, at the same time, an ontological dissonance – concerning the simultaneous existence and non-existence of the philosophy of sport – from the viewpoint of philosophy it is better to use the notion of philosophical reflection on sport.

## FILOSOFIE SPORTU NEBO FILOSOFICKÉ UVAŽOVÁNÍ O SPORTU

(Souhrn anglického textu)

Hlavním úkolem prezentace je iniciovat diskusi o současném postavení, formální a meritorní situaci filosofie sportu. Zajímavé je odpovědět si na následující otázku: lze říci, že máme co do činění se skutečnou, vyspělou,

kompetentní a nezávislou vědní disciplínou, nebo jde spíše o určité filosofické úvahy o sportu, které se v budoucnu stanou nezávislou filosofickou disciplínou?

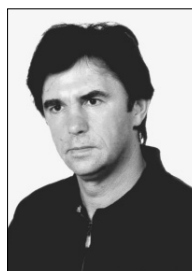
Jsem toho názoru, že filosofie sportu teprve zahájila proces strukturalizace, kladení a řešení mnoha problémů, vytváření různých názorových pohledů, které jsou charakteristické pro autory s různým vzděláním a s různými výzkumnými prioritami. Započala také stavbu základů a utváření metodologických nástrojů, které budou vhodné pro tento nový obor filosofie usilující o nezávislost. Hlavní břemeno výzkumných projektů a jejich realizaci spočívá na bedrech filosofů v pravém slova smyslu, kteří budou zkoumat různé projevy a aspekty sportu.

Filosofie sportu se snaží definovat sebe samu a rozpracovává své charakteristiky a formy výzkumu. Důležitou příležitostí je pro ni spolupráce s dalšími obory filosofie (a nejen filosofie) s cílem využít již vypracované a vyzkoušené struktury umožňující filosofii sportu formulovat svůj vlastní jazyk, koherentní kód, kategorii pojmů a specifickou podrobnou metodologii sloužící pro popis a vysvětlení zdrojů, obsahů a významů, kterými se vyznačují praktické a teoretické projevy a vlastnosti sportu. Dokud však nebude tato etapa utváření nové disciplíny ukončena, budeme mít co do činění spíše s filosofickými úvahami o sportu než s filosofií sportu.

*Klíčová slova: filosofie sportu, filosofické úvahy o sportu, použití.*

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just exist and can be regarded as ontological facts. They create a manifestation or a fragment, or a part of the being of man – man in a general sense. However, they do not constitute his being as a whole, since man is not only a pure, rational being (Kosiewicz, J. [1995]. *Philosophy in the form of thought*, 20, 297. Edukacja Filozoficzna. Also Mackiewicz, W. *Ontology of the individual: Philosophical individualism using one's own example*).

## JAN PATOČKA'S THREE MOVEMENTS OF HUMAN LIFE WITH RESPECT TO PHYSICAL EDUCATION AND SPORT PRACTICE

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In this contribution we present the Czech philosopher Jan Patočka and his original concept of the three fundamental movements of human life. In this concept Patočka is inspired by the philosophy of Aristotle as well as by the philosophy of existence of Heidegger. First we interpret Patočka's ideas regarding the three movements of human existence, that is, the movement of acceptance, the movement of defense and the movement of truth. After characterizing each of the three movements of human existence, we shall present our own thoughts about human movement within each given life movement, so that the differences between each of the three movements of human existence can be seen from the perspective of everyday human movement, physical education and sports.

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*Keywords: Jan Patočka, existence, referent, movement, physical education and sport.*

### PHILOSOPHER JAN PATOČKA

Jan Patočka (1907–1977) is one of the most famous Czech philosophers. He was a student of Edmund Husserl and Martin Heidegger and developed further the ideas of phenomenology. Patočka was also an important figure in the anti-Communist movement in the former Czechoslovakia, being one of the founders of the document Charter 77. In the area of philosophy, Patočka is famous for his faithful interpretations and critiques, for example of ancient philosophy and phenomenology, however, he also developed his own philosophy. Patočka was above all interested in the problem of the natural world (*Lebenswelt*), within the context of which he wrote about three different movements of human existence. In this contribution we shall interpret Patočka's original concept of the three movements of human existence, of which he speaks at different places in his work, mainly in the books *Heretical Essays* and *Body, Community, Language, World*, which were translated into English by Erazim Kohák, and last but not least in his habilitation thesis *The natural world as a philosophical problem* which has not been translated into English yet.

### THREE MOVEMENTS OF HUMAN EXISTENCE

Within human life, Patočka distinguishes three life movements, that is, the movement of acceptance, the movement of defense and the movement of truth. However, though they are three distinct movements, they

are not separated as it may appear; they all are interconnected.

In his concept of the three movements of human existence Patočka overcomes the viewpoint of movement in modern science in which movement disintegrates into an infinite variety of mathematical functions, as well as Bergson's concept of movement rooted in immediate memory and retentionality (past), where the protentions (future) are missing (Patočka, 1998, 153). Rather, Patočka follows in the philosophy of existence of Heidegger, and is also inspired by Aristotle's concept of the three basic functions of the soul, that is, vegetative, animative, and rational (Kohák, 1989, 33) as well as his concept of *dynamis* (possibility). "When we spoke of the three basic movements in which existence becomes actual, we had in mind precisely something like the overall vital lines which to Aristotle appear as the impetus of living from birth to death. When philosophers of existence say that life is an ongoing journey, aiming from somewhere to somewhere, they have the same in mind. That then suggests we ought to trace out that line, its meaning" (Patočka, 1998, 156). However, Patočka keeps on his mind some key differences, mainly Aristotle's relation of movement to an immobile substrate, *hypokeimenon* (Patočka, 1998, 154–155).

For Patočka, the movement of human existence is always connected with the human body. The body Patočka speaks about, however, is not a dualistic body that is separated from the mind and in which the body and the mind form a unity that results from their additional connection. Rather, Patočka views the human

being as situated in the world, the human being is always a bodily being<sup>1</sup> and he emphasizes this with the term “lived corporeity”. “To understand existence as a movement means to integrate it concretely into the world, to understand it not only as a somewhat concretized subject but as a genuinely real process. This real process, however, will have neither the character of what we purely objectively observe, nor that of a substrate – which is what Aristotle’s concept of *kinēsis* presupposes. Lived corporeity is precisely something living, a part of life, of the vital process, and so is itself a process, not only something at the base of the process of living but its condition in a sense wholly different from that of a *hypokeimenon* (a substrate making a change of determinations possible). To understand existence as movement means to grasp humans as beings in and of the world” (Patočka, 1998, 155).

The situatedness in the world means that our living is always movement from somewhere to somewhere, from a starting point to an aim (Patočka, 1992, 230), however, it is not movement of a thing from one place to a different place, but a movement of self-creating (Petříček, 1997, 122). This movement is directed by an aim determining the direction of the movement. Thus, though all life is movement, there is something stable toward which the movement can be related and thus can be movement. This is what Patočka calls “referent” and each of the three movements of human existence has its own referent. A referent is the horizon for all the partial movements of the human being. “Even its least movement can be understood only in terms of an interested self-relation grounded in an openness for what there is” (Patočka, 1996, 27). Every human movement is subordinated to the direction of the given movement; a referent directs every movement of the human being, including movements within physical education and sports.

Hereafter, we shall describe the three movements of human existence, their referents, and human movement within each sphere.

## FIRST MOVEMENT – THE MOVEMENT OF ACCEPTANCE

Jan Patočka speaks about the three life movements at different places in his work where he uses several names for each of them. As these names characterize different aspects of each movement, we shall present them here. Patočka refers to the first movement as the movement of *acceptance* (Patočka, 1996, 29) or *acceptation* (Ibid. 33), but elsewhere, also calls it *anchoring or rooting* or the movement of *sinking roots* (Patočka, 1998,

156). Sometimes he refers to this movement from the point of view of its contents as the *instinctual affective movement* (Ibid. 157).

The movement of acceptance is the “rooting” into the world, that is, the process of acceptance of the self and one’s own situation, as well as being accepted as an individual by others and being introduced into their world, in their respective traditions and definite conditions. Acceptation is vital for life as it forms the basis for all the other movements, without it life cannot exist as it enables the preservation of life (Patočka, 1992, 237). It is the base for the common life together, the initial understanding of one’s own situation, recognizing one’s possibilities as well as understanding other people. Life is passive here, it evolves from the past and accepts the activity of the Other, and thus the primary understanding of “I” comes through an understanding of “you” (Patočka, 1992, 236). The world is already there and the newly arrived human being has to learn how to get around in this ready world. Thus the understanding of the young develops as they acquire and are taught about what they encounter so that they can fit in a given society. Patočka says: “To this movement there belongs, not as a part but as its integrating core, a certain self-understanding, understanding of our fundamental possibilities, which first makes it possible to sense, to encounter things as being in the world and at the same time to intervene in that world by movement” (1998, 157). Here understanding does not mean any deep understanding in the strict sense of the word; there is always a hint of darkness, un-truth, which is necessary while it accompanies protection and safety (Patočka, 1992, 234).

This movement means growing into a specific community of human beings, therefore the forms accepted in the community are transferred and in this way the society sustains itself. It happens through the process of teaching on the side of the grown-ups, and learning often in the way of unconscious copying on the side of those growing up. This process happens in the warm and safe surroundings of home, in the caring attention to the needs of the developing human being, for whom *erōs* is important (Patočka, 1996, 31). Within this process of learning, various incorrect and unsuitable performances are forgiven in expectation of future rectification. For example, children can behave differently than is expected, because they are only in the process of learning. Once grown up, there is not much room for caprice; adults will be punished or abhorred for that which children are rewarded with an indulgent smile.

As everything pivots on the human micro-community, the referent, that is, the stable point towards which this movement is oriented, is one’s family. The move-

<sup>1</sup> In Martin Heidegger’s words: “Ich bin jederzeit hier. Bei diesem Hiersein ist die Leiblichkeit des Menschen immer mit in Spiel” (1987, 122).

ment of acceptance is characterized by an instinctively lived set of moments while striving for the satisfying of basic needs, it "aims at an aesthetic ideal, it strives for a moment of happiness, of pleasure, of immediacy, it is the home ground of what we call happiness" (Patočka, 1998, 158). Therefore there is no direct movement toward the referent, rather, the movement of acceptance is represented by a circular line that closes in on itself (Patočka, 1998, 159).

## HUMAN MOVEMENT IN THE MOVEMENT OF ACCEPTANCE

In the movement of acceptance the main aim is to grow into an already existing world and it is the same in the area of human movement. The focus on bodily movement is important here, as the human being is always a bodily being. In terms of the care and education of the human being (in this movement we speak of education in the widest sense of the word without any notion of institutionalization), the movement of acceptance means learning to manage and control one's body and discover the initial possibilities of sensing and moving (Patočka, 1998, 157), a process within which the existing movement patterns prevailing in the community are transferred to subsequent generations. Everyone does not become exactly the same, they differ slightly depending on their own idiosyncrasies and possibilities, but on the whole the basics are the same. For example, children learn to walk, to gesture, etc. in the same way their parents do. Though each has their own idiosyncrasies, children brought up in a human society differ vastly from human children brought up by animals, who use the types of movements of their adoptive parents.

As in the movement of acceptance everything usually pivots on one's family, the forms that are transferred depend on the parents and the micro-community. Children copy these forms of movement while they deal with all the forming influences, as well as balancing all of this with their own idiosyncrasies. This process of learning is also supported by the games children play, which enable them to learn in a friendly way. All movement here is directly experienced, without much reflection. In this way, slowly but gradually, passive acceptance of movement (being moved) changes into independent moving (Patočka, 1992, 234), but it is not free moving as it has already been formed.

The transfer of existing forms of movement gradually fixes and results in various kinds of movement habits. Good habits are not easily installed, as their acquisition cannot be the same for everyone as everyone differs slightly from the very beginning, so the forms that are suitable for one do not necessarily have to be good for

another. But the quality of these habits is important, for if the whole of the human being moves properly, health will be reinforced; if the human being moves improperly and bad habits are repeated, various illnesses will develop later, unless the habits are improved. When neglected, it is highly probable that the habits will not support health, but rather will damage it.

Adults are usually aware of some of the bad habits, but unfortunately do not deal with them effectively, neither in their own case nor in the case of the children. When adults notice child's bad habits, they usually try to set them right very superficially, often just by telling the child what to do. "Sit up straight!", "Shoulders back, stomach in!", "Try to concentrate!", "Calm down!", "Stop running around!" are among the most common admonitions. All these "do's!" and "don't's!" try to force the child to conform to the standards of the society and are well-intentioned. But for the most part, they do not have the desired effect. It may be because the adults have forgotten to look at their own example: no one can expect their offspring to have good posture, when their own is bent. Or it may be because children are not able to follow the advice as they are too dysbalanced already. Or both.

We deem that the importance of bad habits is overlooked at this level, because they do not seem to be so harmful. But even though bad habits do not cause many problems at the beginning, they will take their toll on health much later, when it will be very hard to change them. First there may appear problems such as back pain, fatigue, bad digestion and various chronic illnesses, which can later lead to major illnesses. But an ill adult hardly ever blames his/her ill-state on bad habits and insufficient care, but often on aging or external causes. However, later, it will be much harder to change the habits, as said in the saying: "Old habits die hard." An analogous saying in the Czech language says: "Habit is an iron shirt." This shows nicely how habits gradually make us less and less flexible. Bad habits work slowly, but effectively.

This "in-habit-ed" self is no longer free. Habits become master over the self and this state forms the ground for further daily movement as well as for further learning in physical education and sports. Because the whole of the human being is usually far from being balanced, we deem that this dysbalance should be taken into consideration later in school education too, otherwise new forms of movement that are taught in physical education may have a harmful effect on the already deteriorating state of the human being. Unfortunately, school physical education is based on acquiring skills for games and sports, where the whole of the human being is not given much consideration in favor of accomplishing various movement tasks.

## SECOND MOVEMENT – THE MOVEMENT OF DEFENSE

The second movement is called the movement of *defense* and *self-surrender* (Patočka, 1996, 30), or *self-disposal* (Ibid. 33), while in other places also of *work and struggle* (Patočka, 1992, 244), or the movement of *self-sustenance* (Patočka, 1998, 148) or *self-extension, self-projection into things, or self-objectification and humanization of the world* (Ibid. 157).

There is no evident borderline between the movement of acceptance and that of defense. The first movement flows subtly into the second one, as acceptance is a preparation for later life: work, struggle and defense. They both exist within the realm of the Earth. Unlike for the movement of acceptance, however, for the movement of defense the Earth means a referent towards which the human beings are directly oriented, as the center for them is not the self, but things in the world<sup>2</sup>. The Earth is the firm foundation for everything, the human beings are still bound to it and depend on it and in their every movement the Earth is presupposed (Patočka, 1989, 255). “As human beings, we are drawn to something that is motionless, that is eternally the unshakable ground – the earth. The earth is the referent of bodily movement as such, as that which is not in motion, which is firm” (Patočka, 1998, 149). The Earth does not mean a single aim, but rather an open space for various lines and directions of partial aims. It is depicted as a cluster of lines aiming ever further on, away from the center, with each line splitting up further (Patočka, 1998, 159), all of them keeping within the Patočka’s notion of the Earth.

What the previous movement prepared is now ready. Instincts are repressed or forgotten and work, interest and intelligence take their place. The human beings know where they belong and what they should do. “As soon as we become links in the chain of acceptance, we are *eo ipso* potential participants in work; already the child prepares for it; this preparation is already itself incipient work” (Patočka, 1996, 31). This is depicted as self-extension that takes place in the context of self-denial, overcoming instinctual and immediate desire (Patočka, 1998, 159). Thus here the ideal is ascetic.

Work changes the world in the way life wants to have it: it humanizes it. In this humanized world people live

within social roles, concern, reproduction, business and mediation, there is manipulation of the self as well as of others and orientation towards using what there is at one’s own disposal. One’s self-extension then always means that others must defend themselves. Therefore the key words here are work – struggle – defense. But there is something missing: the self. While the self is directed towards various aims, it remains in darkness. In the process of being at disposal, one becomes reified (Patočka, 1992, 241–242). Thus though the movement of defense is characterized as a sphere of intelligence, there remains a certain incomprehension that arises from the way one is involved. As what has been accepted has not been questioned if it is really right, it has been taken for granted. Therefore, “...nothing here is freely chosen, there is only a fascination with something to which a person had previously self-committed – or better, to which a person had been committed” (Patočka, 1998, 159)<sup>3</sup>. Patočka speaks of uprootedness and lack of foundation. And though this movement is grounded in the present, it is not a present of being “here and now”, but a movement from the present to the present that is never complete, but always similarly unfulfilled as it aims ever further on (Patočka, 1992, 240; Patočka, 1996, 38).

## HUMAN MOVEMENT IN THE MOVEMENT OF DEFENSE

The way human beings move depends on the specific society; they have been brought up into a specific way of movement and then move accordingly, often considering it the right and only way. When describing movement in this contribution we shall limit ourselves to movement as it is understood in Western society.

In Western society, the idea of movement is normally associated with those extra movements as they are taught in physical education and sports, in which the human being moves somewhat more and in a more sophisticated way than ordinary daily life demands. How are physical education and sports generally understood? In current practice physical education and sports generally overlap considerably (though this should not be so) as physical education uses predominantly different sport techniques for its contents and thus in both, there is an importance placed on performance resulting from

<sup>2</sup> Similarly, Heidegger says: “Being in the world, as concern, is *fascinated by* the world with which it is concerned” (Heidegger, 1978, 88).

<sup>3</sup> Heidegger describes this as inauthenticity within the rule of the phenomenon ‘das man’ (they). “The ‘they’, which supplies the answer to the question of the ‘who’ of everyday Dasein, is the ‘nobody’ to whom every Dasein has already surrendered itself in being among one another [Untereinandersein]” (Heidegger, 1978, 165–166). Heidegger speaks of inauthenticity in terms of movement too, even more dramatically. He calls it the movement of falling, which he characterizes as *turbulence* [Wirbel] (Heidegger, 1978, 223). Falling means that Dasein is mostly absorbed by the “world” of its concern, which is the basis of its understanding as well as self-understanding.

the practice of predetermined forms of movement and motion skills development.

When learning various sport techniques, the human being has to fit into the given forms and there is a necessity to unite the basic movement with them. The ready-made forms of movement are applied to the human being, rather than emerging from him/her. A ready-made form (e.g. javelin throwing) is often forced onto the human being, without his/her uniqueness being much respected. Unification of the self with the form takes a long time and as there are many forms to be mastered, perfection is seldom reached. This unification is attained rather at higher levels of sports, but on the whole, there are few elite athletes in comparison to those involved in physical education and those who practice sports at a non-elite level, so for the most part, the movement of people remains disunited. However, in elite sport this unification and self-perfection is seldom the aim, rather the aim is a performance that leads to victory. Therefore, some athletes strive to "enhance" the process by external means rather than striving for the unification of the whole of them.

Initially, sport techniques are taught without a sound knowledge of the self, and thus also without knowing what effect they will really have. And though different people do sport for different purposes (the purposes being derived from what the Earth offers), for example to be healthy, to gain good-looks, fitness, wealth, fame, self-confidence, to relax and distract oneself from work, the results are presumed, but no one really knows what the exact effects will be, as these ready-made forms are used without any deep knowledge of the self. Only later, in elite sport, does this attitude change. However, not for a desire to gain self-knowledge itself, but rather because high-performance can no longer be sustained without it.

It is not to say that the notion of what a human being is lacking, because Western society is very much influenced by dualism and the concept of a psychosomatic unity. Within them the body and the mind are understood as a result of the dualistic division and are two distinct things (Descartes, 1996, 54). Thus the body is conceived of as non-intelligent, non-thinking matter, a kind of machine to be manipulated, controlled and subdued, and completely different from the thinking mind. Consequently, the human movement resulting from this concept is mechanical and the attention here is turned predominantly towards biomechanics. Because of dualism there is also currency to the term "physical education" which suggests that the mind is not involved.

Nowadays, sport is recommended and supported as a compensation for the diminishing amount of ordinary movement in Western society. However, to the contrary, the number of physical education lessons is often reduced in school curricula (Hardman & Marshall, 2000).

This inconsistency demonstrates well the struggle between the interests within a society as it appears in the movement of defense. Also, our society which seems to profess more movement has come up with a solution for those for whom sport is too hard: there have even been various devices developed that "help" people to move so that they do not have to do it themselves, for example, new machines that exercise with the human being. But this increases the mechanical movement and also the rule from the outside over the human being. However, if the Western world tends towards immobility, does this not mean death and extinction?

Taken together with this, the interest lies in the "new" forms of movement, while the already learned movement habits, as for example walking, breathing and thinking, are often overlooked. In a way, the human being "knows" how to move and does so. However, it is not real knowledge, but rather "knowing" in a way of practical usage. This is the darkness Patočka speaks about within this movement of human existence; the human movement remains hidden because there is no time or energy and it is not in one's function to look for deeper knowledge about it (Patočka, 1998, 151). Everyday movement is more or less automatic, subordinated to chasing various outward aims. In this way, human beings become more and more imprisoned in their habits, about which they know very little. These habits are directed by the society, which in the context of the Western world means for example trying to always be in control and suppressing spontaneity while being influenced by the forms of sport movement. All of this, when not noticed, can be very enslaving and damaging. However, as the interest of the human being within this movement of existence is directed outward, it becomes very difficult to find it out. As a result, the human being can be motivated to change the foundations of the everyday movement, if at all, when confronted with any variety of problems, for example with pain.

### THIRD MOVEMENT - THE MOVEMENT OF TRUTH

"Opposed to these two Earth-bound movements, there is the authentically human movement, the movement of existence in which humans attempt to break the rule of the Earth... The third movement is an attempt at shaking the dominance of the Earth over us, shaking of what binds us in our distinctiveness" (Patočka, 1998, 159-160). The third movement is the movement of existence in the narrower sense of the word (Patočka, 1998, 148), it is usually called the *movement of truth* (Patočka, 1996, 29) or of *self-transcendence* (Kohák, 1989, 33).

Though there appears a search for truth in the previous movement too, here searching for the truth means something different: "It is not a will to dominate but

an attempt to gain clarity concerning our situation, to accept the situation and, by that clarity, to transform it" (Patočka, 1998, 160). The truth thus concerns the human situation, its interconnectedness and dependence, it reveals what the human being really is. There is a change in the understanding of the world; it is no longer a superficial acceptance of the given forms, dispersed in singularities, but here, the human being takes nothing for granted. The turn is towards a grounded understanding and a possibility of relating oneself to the whole, to the universe, where concern with purely individual interests disappears in favor of the whole. Patočka describes this change in the following way: "Nothing of the earlier life of acceptance remains in peace; all the pillars of the community, traditions, and myths, are equally shaken, as are all the answers that once preceded questions, the modest yet secure and soothing meaning, though not lost, is transformed" (Patočka, 1996, 39–40). In this movement, the putative certainties disappear. This way of radical asking is connected to philosophical asking and means a responsible approach towards the world.

On the whole, nothing should stay unquestioned, and thus the human being cannot avoid what already Heidegger (1978) spoke about, that is, our finitude. Human beings are mortal and therefore cannot hide themselves from this fact. "It is always an attempt to integrate into our lives what in the two earlier movements basically cannot be taken into consideration, cannot be seen, what must be overlooked and forgotten. That is first and foremost one of our basic boundary situations – our finitude" (Patočka, 1998, 160). This could not be done in the previous movement of the human existence, because there the human beings are too preoccupied with the possibilities offered within the Earth, so that while they "know" of their finitude, they tend to forget it and do not act accordingly, but rather as if they were immortal. Without this knowledge they cannot live from what they are (authentically), but rather as someone else (inauthentically).

Only when realizing and coming to terms with the threats of life that are hidden in the previous two movements, can free life start. Patočka characterizes it as an unsheltered life, but undaunted, because life here confronts its finitude and the permanent precariousness of life (Patočka, 1996, 39). "Freedom, in the end, is freedom for truth, in the form of the uncovering of being itself, of its truth, and not only of what is (in the form of open comportment and the correctness of statements). Freedom is not an aspect of human nature but rather means that being itself is finite, that it lives in the shaking of all the naive 'certainties' that would find a home among what is so that they would not need to admit to themselves that humans have no home other than this all revealing and free being which for that very reason cannot 'be' as particular existents are. It is being

in its mystery and wonder – that being is" (Patočka, 1996, 49).

## **HUMAN MOVEMENT IN THE MOVEMENT OF TRUTH**

What does this "shaking the pillars of the community" mean with respect to human movement education? We deem it means questioning the forms and patterns that are being transferred by society and which we have been taking for granted. It means reconsidering various alleged truths about the body, health, movement, exercise, physical education and sports, simply said, about the whole moving human being in the world. It means a turn to authenticity – living from what I am and trying to find out for myself, without neglecting or hiding some unpleasant and annoying aspects, and as Patočka emphasizes, it is necessary to confront my own finitude too. This is individual work, it comes from the self, it is authentic. Therefore we cannot generalize here, but we shall show some possible results of this revision.

When "shaking" all the naive opinions about the moving body, first, we may see that movement is not only the extra-movement described in the movement of defense, but that the human being moves every moment. It is necessary to realize that movement is also walking, eating, breathing, sneezing, reaching for a thing, thinking, even when there is no visible movement, the human being moves. Thus there is also a need to notice the moving self and to take care of the whole moving human being. For example, in our previous work (Martinková, 2003) we showed how looking for self-knowledge and the unique approach to the self can lead towards harmonizing the whole human being in the world.

Unfortunately, on the whole there is little knowledge about human movement as a whole and thus it usually does not receive proper care. Here, we do not mean scientific explanations of movement mechanics, but simply the consciousness of moving is generally very low and attention paid to everyday movements is mostly missing. These movements are influenced by the uniqueness of the body together with the habits acquired in the two previous movements of human existence. It is also important to note that these habits do not include locomotion only, but are to be found at all levels of our lives, thus movement affects the whole, not just a part of the human being. Habits are also formed in the overall rhythm as well as in the subtlest gestures, they include stereotypes within thinking, reactions to certain stimuli, etc. Thus for physical education it is not sufficient to be concerned about movement mechanics and orientation in space only, but about the whole moving human being in the world. There should also be interest in body-talk as well as in even the subtlest gestures, rhythm, breathing, thinking, reactions, etc.



In the movement of truth the self can no longer remain hidden and thus there arises an effort to learn about it. It is the way of finding out for myself what is good and what is not good for me, and at the same time recognizing that one cannot judge what is good or bad for others. With increasing self-knowledge the human being starts to be his/her own teacher or coach, and take responsibility for his/her doing. Responsibility can no longer be placed on one's teachers, coaches and doctors, but on oneself. It is necessary to stress that adults are responsible for their movement and the state of their living corporeity not only because they can harm themselves, but also because they reproduce their forms of movement by their own example. Here, we can mention the example of slouching, which is not only transferred to all of one's doings but also to others through the example being set.

This does not mean that in the movement of truth everyone is perfect, performing correct and harmless movements, and is an ideal example. We deem that the effort to see oneself and one's problems and to look for solutions is motivating too and this effort is also transferred to others, especially to those who are being accepted, that is, to those who are in the movement of acceptance. The word motivation comes from the Latin word *motus* – movement. However, this movement is not directed outwards, as in the movement of defense, but is directed upon ourselves, so that the human being starts moving from the self, instead of being ruled by one's own habits. Here arises the beginning of freedom.

In the process of discovering the self and relating one's situation to the whole (universe) the aims that people follow within the previous movement are transformed according to an individual approach. Life becomes a choice of each human being and is based on the existing situatedness and limitations, but it is no longer "something to which a person had previously self-committed – or better, to which a person had been committed" (Patočka, 1998, 159). This is what has not been seen before and waits to be discovered, so that a human being can become free. We can conclude with Patočka's own words: "Existence, in the sense of the third movement, is neither a matter of sinking roots in the world nor of the prolongation of being but rather a task for all of life in its integrity" (Patočka, 1998, 151).

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## TŘI POHYBY LIDSKÉHO ŽIVOTA S OHLEDEM NA TĚLESNOU VÝCHOVU A SPORTOVNÍ PRAXI PODLE JANA PATOČKY (Souhrn anglického textu)

Článek představuje filosofii Jana Patočky, a to především jeho tři životní pohyby, kterými se zabývá v dílech „Přirozený svět jako filosofický problém“, „Kacířské eseje o filosofii dějin“ a „Tělo, společenství, jazyk, svět“.

Patočka tyto tři pohyby lidské existence nazývá „pohyb akceptace“, „pohyb obrany“ a „pohyb pravdy“ (názvy podle knihy „Kacířské eseje o filosofii dějin“). Tyto tři životní pohyby dělí toho, k čemu se člověk vztahuje (referent). Referent pak určuje každý jeho pohyb.

Nejdříve se v textu věnujeme pojetí člověka jakožto žité tělesnosti a pojmu referent. Dále podle Patočkova díla popisujeme jeho chápání každého ze tří pohybů. Po popsání každého životního pohybu se zabýváme lidským pohybem z hlediska tělesné výchovy (v nejširším pojetí) a sportu v rámci daného životního pohybu.

**Pohyb akceptace** je chápán jako zakořenění a přijetí člověka do světa a prvotní pochopení vlastních možností. V kontextu tělesné výchovy se jedná o naučení se zacházet s vlastním tělem a zvládnutí vlastního pohybu coby tělesná bytost, především skrze napodobování ostatních a jejich snahu nás uvést do jejich světa.

**Pohyb obrany** je sférou vlastní zaneprázdněnosti prací a možnostmi, které nacházíme ve světě. Patočka tento pohyb popisuje jako sebedloužení, projekci do věci a sebeobjektivizaci. Člověk zde přebírá různé pravdy a řídí se jimi, aniž by je příliš revidoval. Toto se děje

i s lidským pohybem. Formy pohybu jsou již vytvořené a člověk si je má osvojit (např. sportovní formy). Toto se často děje jen s malým sebezpoznáním, proto je otázkou, co tento přístup k sobě opravdu způsobuje. Člověk je zde většinou spoután svými pohybovými návyky, o kterých ani neví.

**Pohyb pravdy** je pohybem otřesení těchto domnělých pravd. Je pohybem sebenalézání a připuštění toho, co v předchozích pohybech nebylo vidět, například naší smrtelnosti. Tělesná výchova v rámci pohybu pravdy vede k sebezpoznávání, vědění o svém pohybu a zodpovědnosti za něj. Celkově vede tento pohyb ke svobodě.

*Klíčová slova: Jan Patočka, existence, referent, pohyb, tělesná výchova a sport.*

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## WHAT IS GOOD SPORT: PLATO'S VIEW

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One of Plato's most common questions found in his dialogues is "What is something?" By asking this question Plato usually brought his co-speakers to the recognition that in fact they do not have a full comprehension of what something is, although they have a partial comprehension of it. The awareness of one's incomplete cognition is the first step to be made on the philosophic way to truth. As in ancient times also today Plato asks us – the modern philosophers of sport – "What is sport?" or more precisely "What is *good* sport?" Probably the best of Plato's answers to this question can be found in the basic concepts of his philosophy regarding his hierarchical division of the state and human soul into three parts. Since sport is derived from human being also the goodness of sport can be divided into three stages. The lowest stage of sport corresponds to the first part of the soul – the appetite soul. On this stage sport is based on the gaining of material goods through prizes won at competitions. In the philosophic view, this is the lowest possible stage of goodness of sport. The second stage of sport corresponds to the second part of the soul – the emotional soul. Sport at this stage is based on the elementary ancient *agon*, which seeks fulfilment in the winning of honour and glory. The greatest and the most superior is the third part of the soul – the reasonable soul. According to this, also the sport corresponding to the third part of the soul is the best. For this kind of sport it is no longer necessary to compete with other contestants, since it can achieve its fulfilment in perfect execution of movement or exercise, in which the perfect cooperation between reason (soul) and body is attained. At this stage of sport it is the most important to compete and win over one's self, and this can be achieved by everyone, without regard to his/her physical abilities in comparison with others. In Plato's view, good sport is the sport directed toward the fulfilment of self, all the way to the ideal – the idea itself. And only sport like that can bring true contentment to the human – the reasonable being. With this sport is essentially intervening in the sphere of philosophical cognition. The goodness of sport is no more determined by physical dimensions of space and time, but indeed, as Plato shows, the true good sport goes beyond these borders. In this manner sport goes beyond the physical world and touches the everlasting and unchangeable world of ideas. And the world of ideas is for Plato *tópos* where the very truth reveals itself. So, sport could be a useful means for the philosophical investigation of humans and the world.

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*Keywords: Philosophy of sport, ethics of sport, Plato, virtues.*

### THE ORGINS OF SPORT IN ANCIENT GREECE

Philosophy and sport<sup>1</sup>, both in fullness, were brought forth in ancient Greece. The situation of that period allowed people to stop scrambling just for how to survive physically but gave them extra time and energy which they directed toward things that do not bring any immediate benefit to survival. Therefore philosophy and sport represent human particularity (uniqueness) which distinguish them from other living beings (e. g. from animals).

From the Homer's poems it is clear that Greek people liked sport very much. This is proven by the fact that where the Greeks had come and built a city, they always built also a theater and sport facilities.<sup>2</sup> The Greek word *athletés* signifies the one who competes for a price. Sport competitions gave heroes a chance to show their *areté* and therefore strengthen their role in the society. The victory in a battle was not just a representation of one's superior physical force but also a presentation of better *arête* (Jaeger, 1973). And the inseparable companion of *areté* is honor. Heroes are trying all the time to get

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<sup>1</sup> It must be said that neither ancient Greeks nor Plato himself used the term *sport*. As is well known, the term *sport*, in the meaning of special physical activity, did not appear until the 19th century in Great Britain. At the present time it is widespread and used for different physical activities which had different names in ancient times. Because of that we use *sport* in this paper for physical activities and to point out similarities with modern times.

<sup>2</sup> We can find proofs for that also in the Old Testament of the Bible: "Thereupon they built a gymnasium in Jerusalem according to the Gentile custom" (1 Mc 1, 14).

public honor and to avoid public shame. The victory was also the highest thing that ancient Greeks could desire because it gave them immortality in honorable memory. Victory or honorable death, both of them were worthy of highest veneration and both were worthy of sacrifice. All of these inspired Greek passion for competition (*agon*) and victory worthy of sacrifice. First sport competitions in Olympia had been called “competitions for a wreath” (*stefanitis agon*) and not “competitions for money” (*chrematitis agon*) (Fournaros, 2005). This shows us that from the first times on *agon* was the inspiration and source of sport competitions, although in later years also many other prizes were added. The meaning of original *agon* was in the creativeness; in uncovering the truth (*aletheia*); in earning victory and honor. But adding other material prizes represents, as we will see later, the first blow to original *agon*. The energy and motive for sport competitions from that time on start to come to a greater extent from the outside material prizes.

#### PLATO’S UNDERSTANDING OF SPORT

For the Greeks sport was a sign of their culture and something inherent. Therefore also Plato could not avoid sport. Gymnastics and music are for him two of the oldest parts of culture.<sup>3</sup> Plato found the mission of his life in political activity – in education. So he touched sport many times in his dialogs and exposed its role in the education of young people. All education is directed to the development of virtue. The value of sport is above all in development of the virtue of fortitude. This is not surprising if we recall that Greeks before Plato had understood sport as *agon*, that is competition for glory and honor where at the same time also courage has to be demonstrated. Plato took over this understanding of sport, he deepened it and included it in his educational system.

Plato likewise uses examples from sport in his dialogs many times to illustrate different truths from everyday life. He compares true philosophy with gymnastics in opposition to sophistry which is like cosmetics.<sup>4</sup> All education is designed to make a solid ground in young people based on which they can enter the world of philosophy.<sup>5</sup> Education through gymnastics and music in childhood was directed to make some customs regarding justice

and beautifulness<sup>6</sup> and to remove “leaden weights”<sup>7</sup> – impulses – which pull them to the ground. Only when one gets clear of them can one turn towards the truth. “We can say that gymnastics and music *paideia* create effects of Good, but not the knowledge of Good” (Reale, 2002, 229). The latter is the aim of philosophical education. In the activity in accordance with reason – in philosophy – Plato saw the final point of Greek *paideia*, as the process of the realization of the highest fullness of human abilities.

#### PLATO’S PHILOSOPHY AND THE STUDY OF SPORT

Although in his dialogs Plato mentioned sport quite often and integrated it into his educational system he never asked the fundamental philosophical question; a question which he often asked his co-speakers in dialogs and with which he brought them to the cognition of their ignorance; the question “What is something?” So: What is sport? There is no doubt that he would also bring us to the cognition of our ignorance. This cognition allows us to start walking on the path of philosophy. For instance, it is necessary firstly to know a human individual to get to know how he or she can become better. “Can we ever know what art makes us better, if we do not know what we are ourselves?”<sup>8</sup> Or: “Should we ever have known what art makes a shoe better, if we did not know a shoe? Impossible!”<sup>9</sup> Only good knowledge of a thing allows us to be good in handling it. This is true for shoes and also – because of our complexity even more so – for human beings and, last, but not least, also for sport. So, when we have long discussions about sport, we should first answer Plato’s question of what something is, what is sport? Plato’s intention is not to destroy something, but to build on a solid ground of truth itself. If we interpret Plato’s philosophy in that way, as stimulation for philosophy, it still is of great value. In current times when wisdom is a “mass phenomenon” and when – to oppose true wisdom – one “wisdom” is contrary to another, this need for searching for real wisdom is even bigger.

So, what can Plato’s philosophy about what is sport tell us? More precisely: what is good<sup>10</sup> and real, what is the best (most superior) sport? Because sport is in strong connection with human nature and because, as

<sup>3</sup> E. g. Plato, *Republic* 376 e.

<sup>4</sup> E. g. Plato, *Gorgias* 465 c.

<sup>5</sup> E. g. Plato, *Republic* 498 b.

<sup>6</sup> E. g. Plato, *Republic* 538 c.

<sup>7</sup> E. g. Plato, *Republic* 519 b.

<sup>8</sup> Plato, *Alcibiades I* 128 e.

<sup>9</sup> Ibidem.

<sup>10</sup> All Plato’s philosophy has a strong political-ethical direction.

we will see, different modes of sport correspond to different stages of the human soul, we should first take a look at that division.

## THE HUMAN SOUL AND MODES OF SPORT

Beside the doctrine of forms Plato is also well known for teaching the doctrine of the state and the human soul. The ideal state and the human soul have a very similar construction. The soul is just like a small state. Plato divides the state into three different classes: the lowest is the economic class, second is the military class and the third, the highest and the most noble is the governing class of philosophers. Every one of these classes has its own virtue. And those virtues are presented also in different parts of the soul: in appetite, emotion and reason. So, to the lowest part of the soul and to the lowest class in the state belongs the virtue of temperance. To the second part of the soul and to the second class of the state belongs the virtue of fortitude. And to the highest part of the soul and the highest class of the state belongs the virtue of wisdom.

As we already have seen for Plato sport has value because it helps to develop the virtue of fortitude in the human soul and in the state. In both cases sport is a means of education in the second of the three stages, because it is connected with the second, emotional part of the soul and with the second military class in the state. So sport, as Plato had shown us, does not extend directly to the third or first part of the soul neither to the third or first class of the state.<sup>11</sup> However, some modes of sport which are common today correspond to Plato's division of the state and the human soul. This can, at the same time, show us that sport is tightly connected with human being. In Plato's teaching the human is his/her soul. Different values of different parts of the soul can then reveal to us also different values of sport, because every mode of sport is founded on a different part of the soul.

To three parts of the soul also three different pleasures are connected: "Because there are three parts of the soul – appetite, emotional and reasonable, there are also three different pleasures: pleasures connected with material things and riches (belonging to the appetite soul), pleasures connected with honor and victory (belonging to the emotional soul) and pleasures of cognition

(belonging to the reasonable soul)" (Reale, 2002, 182). Plato found the value of sport in the second part of the soul. This part of the soul owns fortitude and seeks fulfilment in pleasures of honor and victory. In this we can find the elementary ancient *agon* and the origins of sport in ancient Greece. As we know at first the only prize for victory was a wreath and honour. But later material prizes became more and more important.<sup>12</sup> From this it is clear that when sport lost its sources in *agon* (based in the second part of the soul) and got its motive and fulfilment from material prizes, it was degraded to the lower and worse pleasures of appetite soul. The fact that this became the main reason for sport<sup>13</sup> represents – from the philosophical point of view – a step back. Sport in which money and material prizes are in the first place (sport in the service of money and not money in the service of sport) is in Plato's eyes degraded and the worst possible sport because in it there is no place for philosophy, for love for wisdom, cognition of the soul, etc. Sport like this is humiliated sport if we compare it with the sport for honour and glory, because it fulfils only the lowest (appetite) part of the soul while the emotional and reasonable part of the soul which are the special properties of humans remain unfulfilled.

If sport which is based on the appetite part of the soul and seeks its fulfillment in getting material prizes is the worst, then sport which extends to the third part of the soul is the best. This sport is superior because it corresponds to the reasonable human soul and is connected with pleasures of cognition. But, where we can find sport like this? If we can find the first kind of sport where material prizes are involved and the second where honor and glory can be reached, then we can search for the third kind of sport only outside "sport for money" or "sport for glory". Both, money and glory, do not originate in the human but come from the outside and do not depend on the particular human. As Aristotle found out glory is independent of him because only another human can give honor to the first one.<sup>14</sup> Also only another person can give a prize to the winner. So we must search for the third kind of sport in tight connection with humans themselves. And this is in the first place competition with the self. The aim for this can be to attain perfect execution of a movement or exercise<sup>15</sup> that can be only achieved with tight cooperation with reason. We can say that it is the highest union between body and soul, the full harmony of body with the instructions

<sup>11</sup> However, Plato indicates this: "The very exercises and tolls which he (an educated person) undergoes are intended to stimulate the spirited element of his nature, and not to increase his strength; he will not, like common athletes, use exercise and regimen to develop his muscles" (Plato, *Republic* 410 b). Athletes have only partial benefit of gymnastics because for them this is true: "There was gymnastics which presided over the growth and decay of the body, and may therefore be regarded as having to do with generation and corruption" (Plato, *Republic* 521 e).

<sup>12</sup> E. g. olive oil or food in a city house...

<sup>13</sup> E. g. a modern professional sport for money.

<sup>14</sup> E. g. Aristotle, *Nicomachean ethics* 1095 b.

<sup>15</sup> Maybe we can say that we try to get close to the pure form of that movement or exercise.

of reason. In this way the best possible sport can be achieved. Sport like this presents human beings in the perfection of all of their potentials. In the activities and cognition that are in accordance with reason the highest fulfillment, the true contentment of the human – the reasonable being can be found. With this sport essentially intervenes in the sphere of philosophical cognition – the sphere of searching and cognition of wisdom and knowledge; cognition of self and self-borders.

At this point the question can rise if division of sport into three stages of goodness is not only a human construct which has no connection with reality? The answer based on Plato's philosophy is no. Because there is no sport in the physical world without humans; sport can become factual only through human beings and a human being is for Plato as much as a human soul, therefore it is evident that a human soul has direct influence on sport. So this division of goodness of sport is based on the fact of reality of the human being as Plato had understood. Besides this, this kind of division of sport is also adjusted to generally accepted values of different modes of sport, e. g. educational sport, recreational sport and professional sport.

#### INTERVENING OF SPORT INTO THE SPHERE OF PHILOSOPHY

As we have seen, sport extends to the sphere of philosophy. But why is the sport of the third part of the soul the best in doing this? Sport like this is similar to philosophy because they both use the same highest human capability – reason. Sport of this kind can lead humans to philosophical cognition of themselves. Through sport like this the human being is most revealed. Revelation of truth with reason leads to the highest human happiness, as Plato said. To show that philosophical cognition is of the highest value and the source of highest happiness Plato used an example from sport: "He (an athlete) only gives you the appearance of happiness, and I give you the reality."<sup>16</sup> But now it is clear that also sport can be a means of philosophical cognition of truth and the source of true happiness. Just like the rulers in a state also sport of the third stage intervenes into the sphere of philosophy, because it has its origin in the reasonable part of the soul. By using the mind (intellect), sport extends over the physical world and touches the everlasting and unchangeable world of forms. And the world of forms is for Plato *tópos* where the very truth is being revealed.<sup>17</sup>

Of course it is hard to find a sport which we could classify into just one of the categories of the goodness of sport. In real life it is necessary that different sports get mixed. E. g. we have a top-level basketball-player, who plays to earn a huge salary (the first and lowest stage of sport). But he also gets motivated to play in desire for victory and glory (the second stage of sport) and, besides that, he has a lot of fun when he completely controls his body and the ball (the third, highest stage of sport). As in Plato's state also in the human soul the prerequisite for happiness is the harmonization of all parts. Good is not in negation of the lower parts of the soul, classes of the state or modes of sport but in the harmonization of them and in bringing them to the right place. Since in the state the highest class has to direct the lower two and in the soul the highest stage has to wisely harmonize the lowest so it must be also in sport. If athletes want to fulfill their potential, then their activity (sport) must be done in accordance with this. In this harmonization of all three stages of sport where the highest reason leads the lower two, we can find also the virtue of justice. Justice is one of the four cardinal virtues. The other three (wisdom, fortitude and temperance), as we have seen, can be found in different stages of sport. So different modes of sport intervene with the very essence of human ethical nature. If professional sport wants to be worthy of human beings and the aspiration for victory and glory legitimate, both of them must be under the control of sport by the reasonable part of the soul, from sport which is directed to the improvement of self.

To the sphere of philosophy do not extend only the third reasonable sport, but as Plato showed, also sport from the second stage which originates from fortitude. Namely, Plato recognized fortitude as a virtue, and all virtues are good. So also fortitude is good. "Everyone is good in that in which he/she is wise, and bad in that in which he/she is unwise. And therefore if a brave man is good, he is also wise."<sup>18</sup> So the development of true fortitude can lead us to wisdom. And this is the sense of true philosophy: "The wisdom which knows what are and are not dangers."<sup>19</sup> Sport is also one of the best means for the development of courage especially among youth. So sport, according to Plato, can lead us to the highest wisdom – the ability to distinguish between too much and too little, between good and bad. Courage is therefore a virtuous product of sport engagement that plays a very important role in the educational process of the young. And sport is a means by which and through which humans can express their courage. In sport humans can find, develop and strengthen the virtue of fortitude and

<sup>16</sup> Plato, *Apology* 36 d, e.

<sup>17</sup> E. g. Plato, *Phaedrus* 247 c.

<sup>18</sup> Plato, *Laches* 194 d.

<sup>19</sup> Plato, *Protagoras* 360 d.

at the same time become aware of themselves because we get to know our soul from where courage is coming. The process of cognition of fortitude which is one of the major attributes of the human soul can therefore lead also to getting to know humans themselves. In this sport can be a means of philosophical researching and even similar to philosophy.

## CONCLUSION

Many contemporary thinkers are returning to Plato and his thought. Their understanding of Plato often becomes the central and most influential point of their thought. Actually studies of Greek philosophy do not have meaning only in themselves, but also as much as they touch us in our present time and situation. Therefore also our investigation of Plato's philosophy concerns us as much as it touches our situation and contemporary sport. We can repeat after Jaeger: "We started out with Plato to find a state. Instead, we have found a man" (Jaeger, 1973, 354). Or paraphrased: We start to closely examine a man and we found out which kind of sport is good. At this point Plato warns us that the true value and goodness of sport is not determined by the physical dimensions of space and time. The seconds and meters are no more important because true good sport goes beyond these borders since for true good sport the cognition and improvement of self are the most important and even essential. And these are not reserved for just a few top-level individuals but everyone is capable of attaining them. Therefore this has a much bigger, even universal value. Also professional sport – sport for money and for glory gets its value only when it is harmonized with the reasonable part. To nominate reasonable sport as the leader (manager) of other sports is like nominating the absolute and divinity for the first measure. So, Plato's final suggestion could be to try to build a state within us which only can lead to happiness of people as athletes.

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## CO JE TO DOBRÝ SPORT: PLATÓNŮV POHLED (Souhrn anglického textu)

Jednou z nejobvyklejších Platónových otázek, které nacházíme v jeho dialozích, je „Co je něco?“ Touto otázkou většinou Platón přiměl své protějšky k uznání, že ve skutečnosti úplně nerozumí tomu, co je čím, přestože částečně tomu rozumí. Uvědomění si svého neúplného chápání je prvním krokem na filosofické cestě k pravdě. Stejně jako ve starověku se dnes Platón táže i nás – moderní filosofové sportu – „Co je to sport?“ nebo lépe „Co je to dobrý sport?“ Pravděpodobně nejlepší Platónovu odpověď na tuto otázku lze nalézt v základních konceptech jeho filosofie týkající se hierarchického rozdělení státu a lidské duše do tří úrovní. Vzhledem k tomu, že sport je odvozen od člověka, může být také prospěšnost sportu rozdělena do tří úrovní. Nejnižší úroveň sportu odpovídá první části duše – žádostivé duši. Na této úrovni je sport založen na získávání materiálních statků v podobě cen na soutěžích. Z filosofického hlediska je to nejnižší možnou úrovní prospěšnosti sportu. Druhá úroveň sportu odpovídá druhé části duše – emocionální duši. Sport je na této úrovni založen na elementárním starověkém *agónu*, který se snaží dojít k naplnění ziskem cti a slávy. Nejdůležitější a nejvyšší je třetí část duše – rozumná duše. V souladu s tím je také sport odpovídající této třetí části duše tím nejlepším. U tohoto druhu sportu už není nezbytné zápasit s jinými soupeři, protože může dojít k svému naplnění v dokonalém provádění pohybu nebo cvičení, při nichž se dosahuje dokonalé spolupráce mezi rozumem (duší) a tělem. Na této úrovni sportu je nejdůležitější soupeřit a přemáhat sama sebe a toho může docílit každý, bez ohledu na jeho fyzické schopnosti ve srovnání s ostatními. Z Platónova hlediska je dobrým sportem sport zaměřený na naplnění sebe sama, a to až k ideálu – samotné ideji. A pouze takový sport může přinášet člověku – myslící bytosti – uspokojení. Tímto sport zásadně zasahuje do oblasti filosofického poznání. Prospěšnost sportu už není určována

fyzikálními rozměry prostoru a času, nýbrž, jak ukazuje Platón, skutečně dobrý sport tyto hranice překračuje. Tímto způsobem sport přesahuje fyzický svět a dotýká se věčného a neměnného světa idejí. A svět idejí je pro Platóna *tópos*, ve kterém se zjevuje skutečná pravda. Sport by tedy mohl být užitečným prostředkem filosofického zkoumání člověka a světa.

*Klíčová slova: filosofie sportu, etika sportu, Platón, ctnost.*

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## ATHLETIC COMPETITION AS SOCRATIC PHILOSOPHY

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It is not surprising to claim that athletic competition and Socratic philosophy both aim at virtue, human excellence, or aretē. But a closer look reveals that their similarities run much deeper than that. In this paper I argue that athletic competition and Socratic philosophy, as demonstrated in Plato's early dialogues, are ideally akin. To support this thesis, I offer five points of comparison. First, both agōn and elenchos are fundamentally knowledge-seeking activities aimed at the acquisition of truth and understanding. Second, both are characterized by questions that seek understanding of moral concepts on personal, general, and ideal levels. Third, both activities require an admission of fallibility and risk of failure, which motivates the desire to learn, train, and succeed. Fourth, both require the active testing of oneself. And finally, both include an obligation to challenge others.

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*Keywords: Socrates, Plato, agon, athletics, competition, philosophy, Socratic method.*

### INTRODUCTION

To many, athletics and philosophy seem to be diametrically opposed. And, admittedly, Plato and Socrates have contributed to the mind/body split that motivates such opinions. But athletes know that performance in sport is as much a matter of soul as sinew. To compete athletically is to struggle for a kind of perfection that encompasses the whole person; it is, in Greek terminology, agōn. No doubt athletic success can be gained through physical skill, just as social success can be gained through practical skills or technai. True athletic agōn, however, like true Socratic philosophy, aims at virtue, human excellence, aretē.

In this paper I will argue that athletic competition (agōn) and Socratic philosophy, as demonstrated in Plato's early dialogues (elenchos), are ideally akin. To support this thesis, I offer five points of comparison. First, both agōn and elenchos are fundamentally knowledge-seeking activities aimed at the acquisition of truth and understanding. Second, both are characterized by questions that seek understanding of moral concepts on personal, general, and ideal levels. Third, both activities require an admission of fallibility and risk of failure, which motivates the desire to learn, train, and succeed. Fourth, both require the active testing of oneself. And finally, both include an obligation to challenge others.

### COMPETITION & EPISTEMOLOGY

The first step toward realizing the connection between athletic competition and Socratic philosophy is to understand athletic agōn in epistemological terms. That

is, we must first recognize the underlying goal of athletic competition as knowledge and truth. Athletes and spectators alike are drawn to competition by the prospect of learning or proving something. The athletes want to learn about themselves and their competitors, the spectators want to learn what will happen when men and women challenge themselves and each other on the field of competition. As with all knowledge-seeking activities, the start of any athletic competition is characterized by uncertainty – we don't know what will happen (despite all our efforts at statistical prognostication) so we are intrigued to find out. Likewise, the end or result of competition is valued as a kind of knowledge; a resolution (if only temporary) of the initial uncertainty.

It is also important to note that the wisdom sought through sport is not just knowledge of some future event, such as who won and who lost, but an understanding of the reasons for that result. Knowing who crossed the finish line first is an important fact, but it is much less meaningful than understanding why this runner won and the other one lost. Think about Homer's account of the footrace at Patroclus' funeral games in the Iliad (XXIII, 823–880). It is certainly not enough just to know that Odysseus won and Ajax lost. The action of putting a ball in a goal or crossing a line scratched in the sand is, in itself, meaningless. The rules of the game may give it meaning within the particular sport, but to find its social meaning we must look beyond the game. The human story behind the victory is ultimately more interesting and important than the bare results. The meaning and worth of the drama in the Iliad's footrace is contained entirely in the story of how and why Odysseus' victory was obtained and, most important, what that drama says about the competitors as human beings.

So athletic competition, like philosophy, is wisdom-loving and knowledge-seeking; an activity that aims not just for information but also for understanding.

## QUESTIONING

Questioning is characteristic of Socrates in particular and philosophy in general. A close look reveals that athletic competition is also characterized by questions. Typically, Socratic dialogue centers on a “what is” (τίστιν) question such as: “What is piety?”, “What is courage?”, “What is self-control?” Socratic questions tend to concern morality and are widely viewed as attempts to define “parts” of *aretē* or virtue (although the evidence suggests that these “parts” derive from a single source so one cannot truly have courage, for example, without also having self-control). Beyond that theoretical discussion, however, Plato’s Socratic dialogues explore moral questions on another level by presenting characters who manifest different levels of the virtue in question. So in the dialogue *Euthyphro*, for example, the theoretical question “What is piety?” is complemented by such unspoken questions as: “Is Socrates pious?” (after all, he is about to go on trial for impiety) and “Is Euthyphro pious?” (Or as pious as his reputation and self-conception make him out to be?) A third dimension of moral questioning often overlooked in the dialogues is the self-exploration that takes place on the personal level by the participants in the dialogue (and, in most of our cases, by the reader of the dialogue).

Athletic competition is also characterized by questioning. There are overriding theoretical questions such as: “What does it take to win a championship?”. This is at least partly a question about moral virtues. Those who doubt the ethical relevance of athletic competition should remember that among the most common questions asked in sport is “Did the best man win?” The spectacle of athletic competition also explores questions of virtue as embodied in the competitors. We ask: “Will Odysseus’ courage and guile be enough to defeat the younger and swifter Ajax?” Finally, for the athlete in competition, the questions experienced are personal. To toe the starting line of a race, to prepare for a vault in gymnastics, to hear the whistle blow at the beginning of a match is to ask oneself: “Am I up to the challenge?” Or, to rephrase it in more ethical terms: “Am I the kind of person who can meet this challenge?” or “Do I have the virtue necessary to meet this challenge?” Of course, most athletes imagine this question in terms of winning and losing rather than morality, but victory is valued ultimately for the virtues associated with it (Reid, 1999). The crossing of the finish line is meaningless in and of itself, what’s desired is to be the kind of person who can achieve that goal.

Athletes understand that questions can be *experienced* spiritually and not just asked verbally. In this sense, the beginning of every competition is a kind of question. It is also important to notice when comparing athletic performance to philosophical questioning, that Socratic dialogue is active and interactive. In Plato’s *Euthyphro*, piety is practiced by Euthyphro and by Socrates, not just discussed. Euthyphro’s prosecution of his father and Socrates’ questioning of Euthyphro are activities – ethical performances – that are at least as instructive as the theoretical discussion. We seek to learn from what they do, not just from what they say. Furthermore, Plato took great pains (and was remarkably successful) to help his readers experience Socratic dialogue and not just read it from a distance. Readers are drawn into the dialogue and invited to question themselves: “Am I pious, courageous, self-controlled?” In the end these are the most important questions since one must examine one’s life as Socrates did and not just study what Socrates said in order to develop the virtues Socrates had. And so we can see that both athletic *agōn* and Socratic *elenchos* are characterized by questions. They pose questions about the nature of virtue, about who has that kind of virtue to the highest degree, and also (for the participant), about whether “I” have that kind of virtue.

## ADMISSION OF FALLIBILITY

Embodied in the sincere asking of any question is the allowance on the part of the questioner that he or she does not know the answer. It is an admission of fallibility, a kind of humility that is characteristic of Socrates, and the object of his *elenchos*. Despite his unparalleled dedication to knowledge, Socrates was so sure of his ignorance that the oracle’s declaration that no one was wiser than he threw him for a loop. He knew that the oracle must be true, but he knew just as surely that he wasn’t wise at all. Next came the question “What could this mean?” Eventually he solved the puzzle by understanding wisdom just to be the admission of ignorance and he struck out to “help the god” by demonstrating others’ ignorance to them (*Apology* 23b ff). This activity didn’t make him popular and it is hard to see how it could be of any service until you start to think about what admitting ignorance does: it prepares you for learning. As long as I think I know the truth, I am not motivated to seek it. Socrates’ habit of reducing interlocutors to *aporia* (being at a loss) is benevolent in that it eliminates the illusion of knowledge and prepares them to learn. Of course admitting ignorance destroys one’s reputation for wisdom, so public experts such as Euthyphro and Ion are particularly reluctant to be interviewed by Socrates – but the truth of your ignorance can set you free to search for knowledge.

Sport requires a similar admission of fallibility. To enter into competition is to risk one's public reputation and even one's own self-conception. Athletes with perfect records or long winning streaks know this all too well. One bad day in an important competition, such as the Olympic Games, could seemingly erase a career-long winning streak. Even on a personal level, one's self-image can be destroyed. You can convince yourself that you can run a marathon as much as you'd like – there may be no doubt in your mind that you will win the race. But once the starting gun fires, those beliefs are at risk. Athletes always risk failure. They risk finding out something about themselves that they do not want to know. Because athletic *agōn* pursues the truth, it often destroys comfortable illusions about ourselves and others. On the other hand, we may discover virtues in ourselves that we never thought we had. But winning is only possible if you are able to risk losing, just as wisdom is only possible if you are able to admit ignorance.

To enter into a Socratic *elenchos*, you must be willing to accept questions from Socrates and to "say what you believe". You must offer truthful answers and take the chance that they won't survive exposure to the light of reason. So too in sport, you must offer your best performance and risk that it won't survive exposure to the competition. Socrates challenges the "performance" of his interlocutors as athletes challenge their competitors. But this constant risk, this admission of fallibility, creates the desire to learn, to train, to improve. From the recognition that we lack something, comes the desire to obtain it. Just as Lysis and Menexenus are committed to discovering the truth about friendship once Socrates reveals to them their ignorance of it, so too the defeated athlete returns to the gymnasium motivated to improve. Both *agōn* and philosophy are driven by the admission of imperfection.

### TESTING OF ONESELF

In time the athlete and the philosopher become accustomed to confrontation with their own imperfection. Once the comfortable illusions are gone and the reality of our imperfection is fully realized, the focus shifts to improvement – to actively testing and improving oneself through competition and conversation. Socrates' willingness to talk with experts, his denial of being a teacher, and his insistence on asking the simplest questions all speak to his commitment to constantly test himself and his knowledge. It is not unlike a great tennis player constantly working on fundamentals. Such activities would not be necessary were he a god and therefore automatically wise. But Socrates simultaneously recognizes his imperfection and his potential for near-perfection, so he actively engages in the struggle to at least approximate the ideal of wisdom.

So too the athlete struggles to approximate the perfection of the gods. These images of the athlete's struggle against mortality, the gods' approval of this struggle, and the opportunity to achieve a kind of immortality through athletic victory are fairly common in ancient Greek culture. The struggles of modern athletes are not dissimilar. They enter into competition and discover their weaknesses, they then work on those weaknesses in training and return to competition to gauge their progress in the struggle for perfection. That philosophy should represent a similar kind of struggle is only apparent when we look at it closely. *Agōn* is a struggle not just against the competition; it is symbolic of the more general struggle against the human imperfection that pervades life itself. We strive to approach the divine ideal and the testing helps us to rise above ourselves.

### OBLIGATION TO CHALLENGE OTHERS

In Plato's famous allegory of the cave (Republic 514a–617a), we discover that the philosopher who so valiantly releases himself from the shackles of his senses, who turns from the fire, claws his way up to the mouth of the cave, whose eyes finally adjust to the bright rays of the real sun so that he may see at last the world of ideas as it is – that this philosopher has an obligation to descend back into the darkness and help others up the same path. And since Socrates is the closest thing to an example of this person that Plato offers, we might conclude that this obligatory service takes the form of questioning others. Socrates called himself "a gadfly" sent by god to stir up the lazy horse of Athens – to incite them to improve, to seek wisdom and *aretē*. He views his practice of questioning and revealing the ignorance of others as a mission that actually "helps the god" (Apology 23b ff).

So too, athletes, even once they have become champions, are expected to challenge others in competition – they must continue to struggle to improve themselves and goad others to do the same. "Resting on your laurels" is a derogatory concept in sport. Yet it would seem that if winning were everything in sport, an athlete would never descend back into the darkness of competition – where the victory could be erased by a defeat. The champion would never accept the challenge of underlings, since his or her status is so very fragile and age is the enemy of athletic performance. At first glance, this aspect of the ethos of sport and the ethos of philosophy is equally inexplicable in either practice. The obligation to challenge others and to continue to challenge yourself after such important goals have been met seems strange... Unless the real goal is something bigger than ourselves. How can the retired world record holder so heartily applaud the upstart who improves on his mark? How can the aging professor coax brilliance from her struggling doctoral

student? Is it because the love of wisdom and the love of athletic competition are ultimately a love for excellence itself – not just as manifest in ourselves as individuals, but excellence in general in all its manifestations?

## CONCLUSION

In this essay, I have tried to argue that athletic competition, when approached properly, has the potential to be experienced as Socratic philosophy. I have shown at least five similarities between the two practices: both are (1) knowledge-seeking, (2) characterized by questioning, (3) require an admission of fallibility, (4) encourage the constant and active testing of oneself, and (5) include an obligation to challenge others. Based on this last observation, I suggested that *agōn* and *elenchos* have a fundamental connection based on the shared value of excellence.

I must admit, however, that the connection between athletics and philosophy is anything but automatic. You can read a Socratic dialogue, perhaps even meet Socrates in person, and learn little from the experience. Recall Euthyphro's hurry to prosecute his father for impiety, just at the point when it becomes clear that he has no consistent idea of what piety is. On the other hand, you can learn volumes about yourself and about virtue from the same experience. The short dialogue Euthyphro has done more good for the millions of college students who read it than it seems to have done for its namesake.

Likewise, many athletes have grandly successful careers seemingly untainted by reflection about virtue or excellence. On the contrary, lives of athletes seem to be characterized by vice and excess. Even Plato criticized their lack of moderation (Republic 410cff). But just as the sophists struggled to distinguish *technē* and *aretē* in a world that rewards practical skill more than virtue, athletes tend to lose sight of virtue when strength, skill, and sometimes chemical aids form a shorter path to victory. In both sports and life, *technē* may bring success, but *aretē* is the real and lasting prize. The obligation is on teachers, coaches, but especially athletes and philosophers themselves to communicate this difference to others, while rendering their own lives and activities "examined" and therefore, in the words of Socrates, worthwhile.

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### ATLETICKÉ SOUTĚŽENÍ JAKO SOKRATOVSKÁ FILOSOFIE (Souhrn anglického textu)

Není překvapivé tvrdit, že cílem jak atletického soutěžení, tak i sokratovské filosofie je dosáhnout ctnosti, lidské dokonalosti či *areté*. Podrobnější pohled však ukazuje, že jejich podobnost je ještě mnohem hlubší. V tomto příspěvku ukazují, že atletické soutěžení a sokratovská filosofie, tak jak ji známe z Platónových raných dialogů, jsou ideálně podobné. Pro podporu této teze nabízím pět bodů srovnání. Především jak *agōn*, tak i *elenchos* jsou v zásadě aktivitami hledání poznání, jejichž cílem je nalézat pravdu a porozumění. Zadruhé se obě vyznačují otázkami, které se snaží nalézt pochopení morálních pojmů na osobní, obecné a ideální úrovni. Zatřetí vyžadují obě činnosti přijetí omylnosti a rizika selhání, což motivuje touhu učit se, cvičit se a dosahovat úspěchu. Začtvrté obě vyžadují aktivní sebeověřování. Konečně obě zahrnují povinnost vyzývat ostatní.

*Klíčová slova: Sokrates, Platón, agon, atletika, soutěžení, filosofie, sokratovská metoda.*

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## MODERN SPORT AND THE PROBLEM OF OTHERS

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The sports issue which we wanted to examine in this paper, by proposing the viewpoint of others, is the way in which sympathies and common understandings are established among athletes. Our discussion of others does not address deontological issues (we should respect our competitors, for instance) or technical issues (how we ensure equality among athletes, for instance). We want to present the following point as our conclusion: "The foundation of sport ethics lies in body-based commonality with others."

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*Keywords: Sport ethics, others, body.*

### INTRODUCTION

In this paper, our interest is in the so-called "modern sports" that have been widely played throughout the world in modern history. The scale of the dissemination or degree to which a given modern sport is widespread is now comparable only to that of religions. International sports matches and events such as the Olympic Games and World Cups have been organized despite cultural and political differences. We can view the internationalization of sport as an opportunity to promote peace for all humankind, as demonstrated by the Olympic Games. On the other hand, however, it is true that in the context of modern sports the words "fair play" and "sportsmanship" seem to have lost their original meaning. While we think that sport provides us with universal values for humankind, we face growing ethical crises. As a typical example of an ethical crisis in modern sport, we can point to the issue of doping (the use of drugs) (Sekine & Hata, 2004). Morgan pointed out that "the use of some alleged performance enhancing drugs and practices in sports raises a number of surprisingly complex ethical problems" (Morgan, 2003).

A shocking case of doping occurred in the 2004 Olympics held in Athens. The athlete who had won the men's hammer throw was forced to relinquish his gold medal due to a doping violation. Koji Murofushi, who was awarded the gold medal as a result of the man's disqualification, while welcoming the decision, was saddened by the use of drugs by athletes.

Reflecting on this, Cathy Freeman, who won the gold medal in the women's 400 meters at the Sydney Olympics, said in an interview for a Japanese newspaper: "I was disillusioned by doping violations. If someone's

taking drugs, that does not just hurt sport, but also tarnishes the efforts and reputations of athletes who want to compete fairly like us. It will be very sad if people, looking at gold-medalists, start to feel suspicious about their use of drugs. That is part of the reason I retired last year" (Yomiuri Newspaper, August 30th, 2004, original in Japanese).

Doping issues imply that people's universal morality is weak; ethical requirements based on fairness have not resolved the doping problems.

In this study, we will consider the issue of otherness in the context of sport by taking a neutral viewpoint on the universality of human nature. The problem of otherness in the context of sport leads to the clarification of the foundation of sport ethics. To develop our discussion, I will cite and examine Eassom's paper "Sport, Solidarity, and the Expanding Circle" as an important work previously done on this subject.

### **Moral isolation and others – examination of Eassom's paper**

The reason why others remain others is that they are viewed as separate beings from us. The philosophies that take the problem of otherness as their main focus emphasize this tendency. Eassom, referring to this tendency as isolationism, explains that: "One consequence of this isolationism is a withdrawal from the belief that we can make judgements about other cultures and societies, but we can only criticize our own" (Eassom, 1997). Eassom criticizes the attitude by calling it "moral isolationism": Moral isolationism forbids us to hold any opinions on these matters, precisely because we can never understand them. At the extremes of relativism, fundamental-

ist Muslims and radical feminists, for example, argue that “others” can never comprehend their viewpoint for the very reason of their “otherness” (Eassom, 1997).

Eassom’s analysis is very interesting in that it shows us a possibility to understand others by overcoming the cultural differences between them and us. We wonder, however, if athletes, or at least top-level athletes who compete in the Olympic Games, have overcome these types of differences before they participate in the games. It is fair to say that these international sports competitions are only possible because they have overcome differences of the sort. Each athlete attempts to better his or her achievements. In judo, which was developed specifically in our Japanese culture, contestants from various other cultures, such as European and Islamic cultures, now compete with each other; on the other hand, many Japanese athletes now turn to British-born modern sports, including soccer or football, for competition and fulfillment. This takes us back to the starting point – that is, if we look at sport as a phenomenon, we notice that cultural differences have been overcome; the universality of sports has been achieved on the level of the phenomenon. However, has universality also been achieved in the ethical relations between people? In the current situation where the use of drugs has spread so widely, athletes distrust each other. In facing circumstances like this, we start to wonder whether the problems of self and others are more serious at the individual level. This is our issue here.

Sartre examined the relationship between self and others on the level of individuals, and developed his theory in his book “Being and nothingness” (*L’Être et le Néant*) (Sartre, 1959). As is well known, he emphasizes adversarial relations with others and uses the concept of “look” to elaborate on this theme. This type of adversarial relation can be utilized effectively in discussing sports competitions, but not in the ethical contexts under discussion right now.

Compared to moral isolationism, hope still exists in Murofushi and Freeman’s above mentioned embarrassment on doping problems; because embarrassment, distress and criticism of others imply the potential for ethical relationships with others. As long as we take the position of moral isolationism, we cannot expect solidarity or community to be developed. In the cases of Murofushi and Freeman, we can notice that they shared a basic attitude toward solidarity with other athletes or the sports community in general. Presumably, they wished to compete with other athletes in a fair sports world and to compete fairly with other athletes who are human beings just like me.

How is solidarity possible, then? We will attempt to answer that question in the next section.

### **Solidarity in sports – the possibility of “us” through conversation and its limits**

Many theories and interpretations have been proposed regarding ethical attitudes in general. One of the ethical/moral theories traditionally influential in western cultures is the ethics of Kant. The main feature of Kant’s ethics, which is taken to be the best example of this type of ethics, is to consider a human as a “character”. This “character” is inherent universally in all human beings, and comprises what we call the “human essence” (Kant, 1952). Rorty (1989) and Eassom (1997) are skeptical about this line of argument.

When athletes wish to compete fairly with others without the use of drugs, each athlete bears a responsibility to the greater sports community. That is because an act of doping affects not only a single, specific athlete, but also all the athletes in the game in which he or she participates. Certainly an athlete’s desire for (and awareness of the importance of) fair competitions is not an isolated one, but it is doubtful that an athlete’s desire to have (awareness of the importance of) fair competitions comes from the “human essence”. If such desire (awareness) does not come from the “human essence” and is not isolated, how is it mutually recognized among athletes? It seems to us that at least some sort of “solidarity” has been achieved.

To continue our discussion, it is very helpful to look at Rorty’s and Eassom’s analyses. Rorty (1989) explains the idea of “solidarity” as follows: “The traditional philosophical way of spelling out what we mean by ‘human solidarity’ is to say that there is something within each of us – our essential humanity, which resonates to the presence of this same thing in other human beings. But that solidarity is not thought of as recognition of a core self, the human essence, in all human beings. Rather, it is thought of as the ability to see more traditional differences (of tribe, religion, race, customs, and the like) as unimportant when compared with similarities with respect to pain and humiliation – the ability to think of people wildly different from ourselves as included in the range of ‘us’.”

Given Rorty’s discussion, Eassom attempts to apply the idea of solidarity to the issues of sport: “...it would seem particularly promising to pursue the idea that sport itself might be just one sort of ‘conversation’ that enables the extension of a sense of ‘us’ to enlarge our communities and strengthen our feeling of ‘solidarity’.”

The key notion in Rorty’s and Eassom’s discussions here is “conversation”. While the notion of conversation is applicable to all human beings and may be effective in discussing their activities in general, is it also effective when considering ethical issues in sports? Was it by “conversation” that the hammer thrower, Murofushi, developed the sense of “fellow-competitor” for the athlete



who was disqualified due to a doping violation? Furthermore, is it by “conversation” that spectators develop the sense of “us” (the same human beings) with the athletes they are watching?

### **The body and others in sports – the origin of “us”**

Our discussion in this section and later will center around the following questions: How is the sense or awareness of “us” established among athletes participating in a game? And what are the grounds by which the sense or awareness of “us” is established among these athletes?

Given the reality of games and competitions, it is doubtful that there is a human universality. Eassom and Rorty are right on this point. At least in modern sports, we see the reality to which Kant’s “practical reason” cannot be applied. If so, do we not have to abandon any discussions to establish a human universality? We thus have to seek an origin of “us” that is established among athletes on more specific levels than human universality.

This question will have great significance for our discussion. Eassom stresses the importance of “conversation” in building solidarity among those with various cultural backgrounds, and argues that “conversation” is vital in the establishment of “us”. What we are considering here is the mode of existence of human beings that makes “conversation” possible. Our hypothesis is not that “conversation” establishes solidarity, but that our mode of existence itself, which makes “conversation” possible, can serve as shared ethical ground for solidarity.

A Japanese philosopher, Watsuji (1889–1960), defines ethics as human relations. In his seminal work “Ethics” (Watsuji, 1962) writes that “the place of ethical problems is not in the consciousness of isolated individuals but in the relation between individuals”. What is remarkable in Watsuji’s work is that he explains ethics in terms of relationships. He argues that ethical problems should not be construed as issues of individuals’ subjectivity but as issues of intersubjectivity. We take this point to be fundamentally important. It is not that an individual (subject) extends the range of intersubject (“we”) through conversation; it is rather that “conversation” is possible because humans are naturally intersubjective.

Let us be more specific. In the above mentioned case of Murofushi, was his sense of solidarity built by conversation with his rivals all over the world? Was he bothered by the betrayal of trust, trust that had been established through this conversation? Do athletes not have the potential to strengthen human solidarity simply through participation in the human activity of “throwing a hammer farther” even without conversation with many rivals?

It is true that the mode of existence of humans is subjective, but it is intersubjective at the same time. How is the intersubjectivity possible?

Merleau-Ponty (2000, first published in 1962) proposes the notions of world and perception as important concepts in discussing the relationship between self and others. He explains the way a self interacts with others in the world as follows: “I experience my own body as the power of adopting certain forms of behaviour and a certain world, and I am given to myself merely as a certain hold upon the world; now, it is precisely my body which perceives the body of another, and discovers in that other body a miraculous prolongation of my own intentions, a familiar way of dealing with the world.”

Based on Merleau-Ponty’s line of thought, we will develop my argument in the following fashion.

We all have in our body an immanent invariant (inherent constant) that is common to both self and others. This invariant (constant) gives my body and others commonality. This immanent invariant (inherent constant) establishes a sense of “us”. The recognition of “us” therefore is formed only among physically defined human beings. Though we cannot develop a sense of “us” toward a dog in a pet-shop, we can have a sense of “us” (i. e. “we human beings”) for a foreigner with a totally different cultural background. Generally speaking, when two people perceptually discern one color from another, they establish a sense of “us” as human beings who are able to discern those colors. Perception is different from sensation; the usage of “sensation” is limited to stimuli and responses. Perceptions, on the other hand, constitute the world as the basis of human consciousness. In the world of perception, we live in the same world as others. The recognition of “us” is the experience obtained from perception.

On what level can human activities to participate in sport (including the above mentioned Murofushi’s) prepare the ethical ground, the sense of “us”, then?

### **The constitution of the world by the body as the origin of ethics**

The issue of the body is crucial when we discuss sport ethics. It is wrong to consider only human “consciousness” in discussing the problems of fair play and doping. Our argument thus must take “the body of others” as an important theoretical component.

We must go back to Merleau-Ponty’s discussion in order to examine the origin of “us”. Unlike Sartre’s, Merleau-Ponty’s position on others stresses a reconcilable relationship. The above explained perception serves as the ground for his argument.

Let us illustrate a common experience obtained from perception. To give an example using hammer throwing, perception is to experience the intensity of training or

the difficulty of competition based on the sensations we have after we throw a hammer or we observe the depth of the field. To give an example using tennis, perception is to experience the world of tennis based on the sensations we have when we see a ball's spin or speed or we move around the court. An athlete or player experiences others' worlds based on his (her) own perceptual experiences. By experiencing others' worlds as his (her) own, an athlete or player can imagine and understand her competitors' efforts, pains and fatigue. The common feelings and sense of solidarity among competitors thus become possible through physically obtained perceptual experiences. In sport, it is not the pre-determined human essence but the physically obtained perceptual world that makes solidarity among athletes possible.

The use of drugs destroys this world of perception. If an athlete takes stimulants that changes his or her sensation of the field or tennis court, we can hardly say he or she is considered to be in the same world as other athletes. The deprivation of the perceptual world by the use of drugs means the loss of this common basis for athletes. An athlete without this common basis is no better than a robot or a life form of another species. Those athletes who use drugs fail to be candidates for solidarity.

## CONCLUSION

The sports issue, which we wanted to examine in this paper, by proposing the viewpoint of others, is the way in which sympathies and common understandings are established among athletes. Our discussion of others does not address deontological issues (we should respect our competitors, for instance) or technical issues (how we ensure equality among athletes, for instance).

We want to present the following point as our conclusion. The foundation of sport ethics lies in body-based commonality with others. True, it might be too easy an approach to uncritically seek commonality without considering the "otherness" in others, especially since in sport we normally see the adversarial relation, which was explicated by Sartre in terms of "look". But we should notice that a competition couldn't be held if it is impossible for participants in the competition to have common understanding. Murofushi and Freeman's disappointment at the use of drugs was caused by the betrayal of their trust in other athletes. The origin of ethics toward others lies in the physical commonality obtained from perceptual experiences. That is to say, what keeps the athletes who compete with each other in an ethical relationship is thus the physical commonality. In this sense, the problem of others is closely linked to the establishment of the sports world itself.

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## MODERNÍ SPORT A PROBLÉM OSTATNÍCH (Souhrn anglického textu)

Otázka, kterou jsme chtěli v tomto příspěvku zkoumat, se týká způsobu, jakým se mezi atlety utváří soucit a společné porozumění. Naše diskuse o ostatních se neobrací k deontologickým problémům (např. měli bychom respektovat naše soupeře) či technickým problémům (např. jak zajistit rovnost mezi atlety). Následující bod chceme předložit jako svůj závěr: „Základ sportovní etiky leží v tělesně založeném společenství s ostatními.“

*Klíčová slova: sportovní etika, ostatní, tělo.*

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## SHARING THE BLAME: COMPLICITY, CONSPIRACY, AND COLLECTIVE RESPONSIBILITY IN SPORT

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Submitted in September, 2005

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While it is difficult to classify an athlete's participation in sport as solely an individual or a collective act, it is easy to make the case that there are both public and private dimensions to sport. Similarly, one can view the athletes competing in a sporting event from the reductionist perspective that sees them as individuals performing their own distinct roles, or from the collective perspective, which identifies them as a group seeking a common goal. However, an examination of athletes caught using performance-enhancing drugs and procedures banned by the World Anti-Doping Agency shows that when it comes to doping in sport, the neater, simpler, and more convenient reductionist position often replaces the collective view and places the blame almost entirely on the individual athlete.

Unquestionably, the athlete makes the final decision to deposit a banned substance in his or her body and is therefore causally responsible for failing a doping detection test. But, I will argue, causal responsibility is not an essential component of complicitous responsibility. Only in the rarest of cases could an athlete research what drugs would be most effective, manufacture the performance-enhancing drugs, and make use of them without the assistance of his or her coaches, trainers, sports medicine advisors, therapists, or other support personnel. Hence, the relationships between the athlete who takes the banned substances and the people who make them available to the athlete are important. I argue that these people together form a collective and are complicitous to the act of doping, which should render them all socially and morally accountable for the act. Except in the most scandalous doping cases where an athlete's positive test result grabs the media's attention and the ensuing public outcry demands that all involved be held accountable, the professionals and ancillary workers who develop, produce, distribute, and condone the use of banned substances are overlooked in favour of blaming the athlete. The collective does not share the responsibility but instead places it entirely on the athlete.

In this paper, I argue that the participatory intentions of the athlete's support personnel make them complicit to the act and therefore partially accountable for the doping offence. Drawing on Christopher Kutz and Margaret Gilbert's accounts of shared intentions and collective responsibility, I argue that the group members' participatory intentions warrant holding the entire group responsible. The implication of this view is that doping is a collective act, rather than an individual one, and anti-doping officials should focus more on the complicitous nature of doping.

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*Keywords: Collective responsibility, complicity, conspiracy, responsibility, blame, doping.*

### INTRODUCTION

Individual athletes often act together, as groups or collectives, to achieve shared goals. For example, any sports fan might convincingly argue that all of the players on his or her favourite soccer team want to win their league's 2006 championship, that all members of a team seek to improve the team's abysmal record from last year, or that a national team collectively dreams of vying for the Olympic title in 2008 in Beijing. In team sports, the individuals who make up the team likely have their own independent goals, such as scoring more points than a rival or being named the most valuable player of a tournament, but each player also shares the overall aspirations of the team. One player may try to stop the opposing team's scoring attempts whereas another seeks

to score against the other team, but all perform their specific duties to advance the shared goal of defeating the opponent. The teamwork required to do so makes the collective aspect of team sports very evident; for example, having the best goalkeeper in the league would be fruitless if none of the offensive players could ever score a goal. The individual players on the team clearly work together and form what we might call a team, a group, or a collective.

The roles of the auxiliary and support personnel who work alongside the team are less clear in the team context, and are even more muddled when applied to individual sports like swimming and cross-country skiing where the competing athletes are much more self-sufficient. It is important to note that an athlete's support and healthcare "team" differs significantly from

the “team” made up of his or her fellow players.<sup>1</sup> While members of the same team or club obviously work together to achieve the collective objectives of the team, in this essay I focus on athletes’ relationships and interactions with their support personnel only, not with each other. I discuss athletes who participate in team sports as individuals, not as players on a team, in order to account for athletes who compete in individual sports.<sup>2</sup>

The list of support personnel who work with elite sports teams is seemingly endless; the number of medical personnel listed on many nations’ Olympic rosters is in the dozens and includes such varied positions as physicians, masseuses, physiotherapists, athletic trainers, nutritionists, biomechanists, pharmacists, and exercise physiologists, to name only a few. When athletes emerge victorious and bestow pride and honour upon their teams, the world views the supporting staff as integral components in the triumphant team’s success. However, when an athlete tests positive for performance-enhancing drug use, governing bodies, such as the International Sport Federation (ISF) of which the team is a member and the World Anti-Doping Agency (WADA), often attribute the act of doping solely to the individual(s) whose test(s) provide definite proof of cheating.<sup>3</sup>

When drug tests identify an athlete as a cheater, the same people who take credit for the success of the athlete prior to the doping offence often quickly extricate themselves from the guilty parties and purport their shock and astonishment at the allegations. No one, it seems, ever has any idea the athlete found with banned substances in his or her body abused performance-enhancing drugs or was anything less than a wholesome and virtuous athlete. As a result, when WADA and/or the Court of Arbitration for Sport (CAS)<sup>4</sup> hand out a punishment for a doping transgression, the athlete is often left to face the consequences alone.<sup>5</sup> In this paper, I argue that doping is a collective act, so attributing it solely to the athlete is inappropriate and unfair. I will attempt to show that the participatory intentions of the athlete’s support personnel make them complicit to the act and therefore partially accountable for the doping offence. Drawing on Christopher Kutz and Margaret Gilbert’s accounts of shared intentions and collective responsibility, I argue that the group members’ participatory intentions warrant holding the entire group responsible. To support this view, I will:

1. critique how doping cases are frequently handled in sport;
2. examine what constitutes a collective;
3. offer reasons for holding an athlete’s support network complicit in doping infractions; and,
4. discuss implications and objections to considering athletic support personnel and athletes part of a collective. From this, I will argue that doping is a collective act because the participatory intentions held by athletes’ support personnel make them complicit to the act and therefore partially accountable for the doping offence.

### A CRITIQUE OF HOW DOPING CASES IN SPORT ARE FREQUENTLY HANDLED

A doping offence occurs when a drug testing agency, usually WADA, detects and announces that an athlete’s urine or blood sample contains traces of substances prohibited in the World Anti-Doping Code. Following the authentication of the original test, the athlete receives a punishment, which is generally a two year ban from competing at the elite level and eradication of any recent records the athlete may have set. The World Anti-Doping Code used to recommend that the CAS hand out four year bans to athletes caught using performance-enhancing drugs for the first time and lifetime bans to repeat offenders. However, judges often overruled these stiffer punishments in various public courts. The athletes’ legal representatives argued, successfully, that lifetime bans take away athletes’ primary sources of income and violate their rights to employment. Rather than continually battle municipal, provincial, and federal courts, sport-governing bodies agreed to lower the imposed ban to two years.<sup>6</sup> The athlete caught doping often faces public scrutiny, shame, and loss of current and potential sponsorship and endorsement opportunities, as companies do not want to be associated with dishonesty and cheating. The majority of positive drug tests play out in this manner, and the disgraced athlete then typically fades from the sporting world, rarely to be heard from again. However, in the most scandalous doping cases where an athlete’s positive test result grabs the media’s attention, the resulting public outcry demands that sport-governing bodies hold additional people accountable and further

<sup>1</sup> This point was raised by an anonymous reviewer of *Acta Universitatis Palackianae Olomucensis. Gymnica*.

<sup>2</sup> Collective responsibility among players is a subject that requires further research and analysis.

<sup>3</sup> See [www.wada-ama.org](http://www.wada-ama.org) for the World Anti-Doping Agency’s policies regarding drugs in sport.

<sup>4</sup> The International Olympic Committee (IOC) formed the CAS under the guidance of IOC member and International Court of Justice judge H. E. Kéba Mbaye in 1981. The organization is an internationally recognized court of arbitration with the sole purpose of settling sport specific disputes. For more information, see <http://www.tas-cas.org/>

<sup>5</sup> For more information on the role of WADA and CAS in dealing with doping in sports and examples of how past doping cases were handled, please see each organization’s respective website, [www.wada-ama.org](http://www.wada-ama.org), and [www.tas-cas.org/](http://www.tas-cas.org/)

<sup>6</sup> This explanation was offered by Richard W. Pound, chair of the World Anti-Doping Agency and partner at Stikeman Elliot LLP, in his address, “Doping in Sport,” at the University of Western Ontario’s Faculty of Law on 24 November 2005.

investigation is often necessary. This is what happened following Ben Johnson's disqualification at the 1988 Olympic Games in Seoul, which resulted in a full-fledged investigation into doping in sport in Canada.

Known simply as the Dubin Inquiry, after Chief Justice Charles Dubin who presided over the court investigations and report, The Commission of Inquiry into the use of drugs and banned practices intended to increase athletic performance was the first full-scale examination of doping in sport that looked beyond the athlete's guilt, prior to the BALCO scandals in recent years. The Dubin Inquiry attributed partial responsibility for Ben Johnson's doping offence to his coaches, trainers, and other consultants, and stands as a case of sports organizations bestowing partial responsibility on individuals other than the athlete for the act of abusing banned substances in sport. While the athlete certainly makes the final decision to swallow the pill or inject the drug, discounting the roles played by the professional and supplementary workers who support, assist, and train the athlete ignores the contributions that these people make to the athlete's use of performance-enhancing drugs. The athlete's job is to train hard and put forth a maximal effort in competitions and training. The overwhelming majority of athletes lack the scientific background, time, and knowledge to research what drugs would be most effective for their particular skills or events, obtain or manufacture the chosen performance-enhancing drug(s), and make use of them without triggering the suspicions of their coaches and other members of their entourages. To think that an athlete gets a hold of performance-enhancing drugs and uses them just prior to major competitions is unrealistic.

The use of banned substances follows a highly scientific cyclical series of high usage culminating at the peak of training, followed by a maintenance phase where the athlete hopes the residual level of drug in his or her body falls below WADA's acceptable limits or can be effectively masked. Realistically, the members of an elite athlete's coaching and training staff, whose job it is to train the athlete and who record and monitor the slightest changes in the athlete's physiological responses, are likely fully aware of the athlete's use of banned substances. The consultants an athlete employs to guide him or her in the pursuit of Olympic medals and world records possess infinite amounts of technical knowledge and specialization in athletic training; it is thus quite a stretch to think they could be unaware of the athlete's misuse of performance-enhancing drugs, although it is possible they may be wilfully blind.

The Dubin Inquiry concluded that it was impossible for Johnson to have single-handedly obtained the drugs and coordinated the dosages to peak at the Olympic

Games. Thus, tantamount to Johnson's ban from participating in elite sport, the Medical Council of Canada and the Canadian track and field federation banned Johnson's physician, Dr. George Mario "Jamie" Astaphan, and his coach, Charlie Francis, from practicing their respective professions in Canada. However, this is the exception to the rule, not the norm. And, as an aside, although they were subsequently reinstated, Francis now coaches international athletes, rather than Canadians, because he is still prohibited from coaching in Canada and Astaphan no longer works in the sports medicine field due to his damaged reputation.

In the time it took to report a positive doping test at the 1988 Olympics in Seoul, Ben Johnson went from a national Canadian hero to a Jamaican-Canadian athlete who brought shame to the country and its track and field program. His resulting comeback attempt following his 4 year suspension was unsuccessful due to his continued reliance on drugs to fuel his performance and his extreme unpopularity with fans. While the Dubin Inquiry led to the acknowledgement of the role some of Ben Johnson's support personnel played in his fall from grace in Canadian sport, subsequent cases of drug use among elite athletes almost immediately returned to punishing only the athletes for doping misdemeanours. The professionals and consultants, who develop, produce, distribute, and condone the use of banned substances, are often overlooked in favour of blaming the athlete and sweeping the problem under the rug, so to speak.<sup>7</sup> Perhaps due to the difficulty in punishing anyone other than the competing athlete or perhaps due to the desire to easily "fix" the problem of doping in sport, in the majority of cases an individual is wrongly held responsible for a collective act.

#### AN EXAMINATION OF WHAT CONSTITUTES A COLLECTIVE ACT

Attributing an athlete's positive result for performance-enhancing drug use to people intricately involved in the athlete's preparations acknowledges the complicitous nature of doping and the complicated network of social, moral, and legal factors that influence an athlete's decision to use banned substances. I argue here that a collective, in this context, is a group of agents who are all responsible, or accountable, for an action due to their involvement in bringing about that act. While this definition is clean and simple, difficulty lies in moving from acknowledging the collective nature of doping to holding anyone other than the athlete responsible. It is the athlete, and only the athlete, whose body the positive test sample originates from, and it is ultimately the

<sup>7</sup> Burstyn, *Sporting life*, 30.

athlete who knows how the banned substance got into his or her system. However, the participatory intentions that Christopher Kutz discusses in his most recent book on collective responsibility “Complicity: Ethics and Law for a Collective Age” are a useful tool for determining whether a group of people constitutes a collective and whether one should attribute any responsibility for the act to them.

According to Kutz, an individual with a participatory intention intends or seeks to contribute to a collective outcome and “act as part of a group”.<sup>8</sup> Members of a collective thus seek the same outcome and strive toward the same goal, even if they play vastly different roles in doing so. Kutz argues that collective actions include the following five elements: 1) the involvement of two or more individuals; 2) task-intricacy, such that each agent in the collective has a distinct role; 3) a cooperative spirit held by the agents; 4) autonomy in how each agent carries out his or her part; and, 5) ends and means that each agent has variable influence over.<sup>9</sup> One can easily identify the above five criteria in the actions of the consultants and professionals who help train and guide athletes who test positive for banned substances. There are usually several people involved, and all have their own areas of expertise that they contribute to the common goal. Each individual contributing to the collective action does so with the intention of helping to bring the shared goal to fruition. Kutz maintains “jointly intentional action is primarily a function of the way in which individual agents regard their own actions as contributing to a collective outcome”, and that the participatory intention this entails is an essential component of joint actions.<sup>10</sup> On this account, the athlete is not acting alone; rather, he or she acts as one part of a collective.

What Kutz’s notion of participatory intentions comes down to is that when people share a desire to see a specific outcome occur, and they work together to make it happen, they have intentionally participated in the act and acted as a group or a collective. Based on Kutz’s account of participatory intentions and their role in collective acts, one can think of the auxiliary personnel who train and contribute to the athlete’s success as a collective or group. Each person involved shares the goal of making the athlete as strong, fast, adept, and efficient as possible and intends for the athlete to achieve international success in elite athletic competitions. This is why the athlete recruited each individual to help him or her in the first place. For example, the physician or pharmacist who

supplies the banned substance does so with the intention of helping the athlete improve and outperform the competition; he or she does not supply the athlete with banned substances merely for personal satisfaction or enjoyment, as doing so can potentially violate his or her professional oath and reputation. As well, the athlete’s coaches, trainers, and other advisors, who either condone or ignore the signs of banned substance abuse, intend for the athlete to gain a competitive advantage over his or her opponents. The athlete’s entourage of professionals and athletic specialists all share the goal of seeing the athlete enhance his or her performance and thus all share the participatory intention of using their expertise to contribute to the athlete’s success.

A slightly different analysis is in order when an athlete can obtain the banned substance without the assistance of medical personnel, such as through the robbery of a drug laboratory, via black market sales, or from purchasing over the counter products that are acceptable outside of the sporting world. Many substances included on the WADA’s list of prohibited substances and methods are widely available in pharmacies and health and nutrition stores.<sup>11</sup> When athletes abuse these substances, despite the ban placed on them, a participatory intention might still be attributable to the athlete’s sports medicine advisors because part of their job description is to counsel the athlete on appropriate and inappropriate nutritional supplements and products. Whoever acts to provide the athlete with the banned substance, whether or not the person has any medical or health credentials, aids in the completion of the act and is an active, intentional participant in the doping offence. Of course, when those involved have no intention of breaking the rules and somehow inadvertently assist an athlete in failing a doping test, they lack participatory intentions. However, for fairness and consistency, sport-governing bodies do not accept unintentional consumption as an acceptable excuse.

Margaret Gilbert’s description of group acts accurately depicts the involvement of an athlete’s entourage in doping practices. For Gilbert, group acts involve actions performed by social groups who form plural subjects,<sup>12</sup> where plural subjects are groups of people whose “wills are bound simultaneously and interdependently,” and thus can refer to themselves as “we” rather than “I” or two individuals.<sup>13</sup> Due to their participatory intentions, the group can say: “We intend to help the athlete achieve success,” despite the different method each individual uses to facilitate the desired outcome. One can

<sup>8</sup> Kutz, *Complicity*, 67.

<sup>9</sup> Kutz, *Complicity*, 68.

<sup>10</sup> Kutz, *Complicity*, 74.

<sup>11</sup> World Anti-Doping Agency, *Prohibited list international standard*.

<sup>12</sup> Gilbert, *Walking together*, 9.

<sup>13</sup> Gilbert, *Walking together*, 8.



thus consider the relationship between athletes and their entourages to demonstrate a “we” attitude since they all intend for the athlete to improve, succeed, and emerge victorious, even though their methods of doing so can be far from virtuous. Each expert and professional who the athlete consults has experience and proficiency in an area the athlete is lacking. However, the resources of all these people together contribute to help achieve the desired goal of the group. When prohibited methods are among those utilized to reach the goal, then, as I will argue next, the group as a whole is responsible for the production of the ensuing act.

### REASONS TO HOLD AN ATHLETE’S SUPPORT NETWORK COMPLICIT IN A DOPING INFRACTION

If one is to move from considering a group of people a collective to considering them complicit in a prohibited act, one must agree that a person’s intentions are important in determining his or her accountability for that act. As it seems quite unlikely that an athlete could single-handedly plan and orchestrate the intricate details of performance-enhancing drug use, additional people must work with the athlete to do so. It is not the case that doping is always a collective act; it is conceivable and even likely in several prominent doping cases that have garnered media attention in the last decade that some athletes act alone in planning, orchestrating, and implementing a doping regimen,<sup>14</sup> but the number who go about it alone is likely very low, based on the knowledge and resources needed to do so. The conspiracy that results between the athlete and the experts who help coordinate the doping project renders all parties involved responsible, but to what degree is uncertain. Apportioning individual accountability and responsibility in collective contexts and acts is never an easy task, and as a review of the philosophical literature on collective responsibility demonstrates, there is no widespread agreement on how this can be done.<sup>15</sup> How to fairly attribute partial responsibility to individuals complicit in the act of doping, or in any collective action, is still far

from clear and remains a popular topic of discussion among philosophers studying the issue.<sup>16</sup>

Kutz’s analysis of complicity, conspiracy, and accountability justifies the responsibility I seek to bestow upon the athlete’s support personnel. According to Kutz’s analysis, it is justifiable to hold complicit individuals partially responsible as he claims: “It is not necessary to show that conspirators in any way aided the commission of the crime, but only that they agreed to its commission, or to the commission of another crime giving rise to it.”<sup>17</sup> Hence the participatory intentions of the behind the scenes players should make them partially accountable for the athlete’s doping violation. Holding more than just the athlete who takes the drugs accountable, by disqualifying entire teams and disciplining coaches, sport physicians, and other consultants with participatory intentions, might be beneficial to eradicating drug use in sport. However, the practicality of doing so is questionable at best because, aside from controlled substances that are illegal for anyone to possess, many performance-enhancing substances that physicians prescribe, coaches recommend, and athletes consume are perfectly acceptable outside the realm of elite sport.

Kutz’s work supports this view as he states: “If the criminal has voluntarily engaged in conduct that he had reason to believe violates a legal standard, and it is not unreasonable to expect his compliance with that standard, then some kind of punishment is fair.”<sup>18</sup> Ignorance of the rules is not an acceptable excuse in sport. Information on banned substances and the consequences of doping is widely available in WADA’s publications and sports organizations expect athletes and their network of advisors to know, and follow, all of the rules. The dominant attitude held by sport officials, most notably WADA president Dick Pound, is that participation in elite sport is optional and therefore if athletes disagree with the rules, they can opt not to participate.

Kutz also argues that one can be complicitous to criminal liability without actually being causally responsible for the harm produced.<sup>19</sup> The harm in question here, which is the use of performance-enhancing drugs, requires the cooperation of the athlete; however, the athlete cannot produce the harm alone. Support person-

<sup>14</sup> An example of this is the adamant and repeated proclamation by Canadian cyclist Chris Sheppard who claims to have coordinated his doping regimen alone, unbeknownst to his family, teammates, coaches, and the cycling world. He is currently banned from competing due to his use of synthetic EPO (Fortems, I cheated).

<sup>15</sup> See Larry May and Stacey Hoffman’s anthology *Collective responsibility: Five decades of debate in theoretical and applied ethics* for several philosophers’ attempts to do so, particularly the essays entitled *Collective Responsibility* by Joel Feinberg and D. E. Cooper.

<sup>16</sup> See, amongst others, Virginia Held’s article “Can a random collection of individuals be morally responsible?” in the *Journal of Philosophy*, 67(14), John Searle’s chapter: “Collective intentions and actions” in *Intentions in Communication*, David Copp’s article: “Collective actions and secondary actions” in *American Philosophical Quarterly*, 16(3), and Margaret Gilbert’s chapter: “What is it for us to intend?” in *Contemporary Action Theory*, 2, *Social Action* for several interesting approaches.

<sup>17</sup> Kutz, *Complicity*, 209.

<sup>18</sup> Kutz, *Complicity*, 225.

<sup>19</sup> Kutz, *Complicity*, 217.

nel who contribute to the athlete's conspiracy to cheat facilitate the athlete's actions. So while the athlete is causally responsible for failing the doping detection test, the other people involved who contributed to the act are also accountable, despite their lack of direct causal responsibility. The parties involved wish to see the athlete emerge victorious, and they all contribute to making it happen, despite their different reasons for desiring that outcome. As such, they are not all equally accountable for the athlete's doping violation but they do hold some responsibility.

Since the act of doping requires the coordinated efforts of many so-called "experts" to develop, acquire, and recommend the banned substances to the athlete, reducing the responsibility to individuals fails to address the problem as a whole. The culpable parties, as a collective, produced an act of harm, which is greater than the sum of the individual acts of harm produced by each person involved.

#### IMPLICATIONS AND OBJECTIONS TO CONSIDERING ATHLETIC SUPPORT PERSONNEL A COLLECTIVE

Many of the problems typically associated with labeling groups as collectives do not come into play in the context of sport due to the teamwork required in sport and its collective nature.<sup>20</sup> For example, it is easier to see the collective nature of doping in sports than to argue that all people who drive cars are part of the collective responsible for environmental pollution, or that all of a country's soldiers are part of a collective that is guilty of war crimes. We tend to over-individualize collective actions in many areas of life, but elite sport need not be one of them. The individual athletes and their support personnel who comprise the collective are not just a random group of people caught in unfortunate circumstances; they are voluntary participants in the act and are often specifically recruited to offer their services to the group. For the same reason, they are not just innocent victims or bystanders. Their involvement in the act is a result of their choice to become involved. No sport physician is obligated to prescribe banned substances to an athlete and not counsel him or her on the consequences of taking a drug. Similarly, no coach is obligated to pressure, coerce, or condone an athlete's desire to increase performance using banned substances or practices. The opposite is true, particularly for team physicians who have the responsibility of ensuring ath-

letes understand the effects of their medications. Therefore if members of the collective deny their involvement and reject their membership in the group, looking at the actions produced by the individual in question on behalf of the athlete should help determine their actual involvement in the collective. Although the members complicitous to the act of harm often re-label themselves as deceived bystanders who had nothing to do with the athlete's poor judgment and decision to break the rules of sport, their actions and participatory intentions often contradict their attempts to downplay their involvement when the athlete gets caught.

The collective aspects present in sport are espoused in philosopher Gunnar Breivik's observation that sports contests test much more than the athlete performing the activity in question. As Breivik notes: "It is increasingly obvious that what we are really testing is not the person, but a system, the performing team with coach, medical support team, psychological team, equipment producers, sponsors, etc."<sup>21</sup> However, a problem with including an athlete's entourage of trainers and consultants responsible or complicit for his or her doping infraction is that it is difficult to determine where to draw the line on who is included in the collective and who is not. One could argue that many social, moral, and legal factors are at work that influence and coerce athletes to choose performance-enhancing drugs over simple hard work and training to succeed in elite sport. Arguments of this type might claim that the moral nature of sport is lacking and the guilty athlete is only a reflection of a society that values monetary rewards and individual glory over integrity and dedication. The whole sports system, then, seems responsible.

One should not ignore the media's involvement in the drug culture present in elite sport. Corporations reward athletes for their athletic success with sponsorship and endorsement opportunities. Yet, to receive a lucrative endorsement or sponsorship deal, an athlete must consistently win international events and remain extremely competitive in his or her events as companies do not want their names associated with mediocrity. Similarly, companies also do not want their names associated with athletes who use drugs or other forms of cheating to achieve their success.

Some might question if we can hold corporations that sponsor athletes complicitous to the use of performance-enhancing drugs because they create an environment that demands continual athletic excellence and hard to sustain world rankings. The answer appears to be no, since athletes know the difficulty of maintain-

<sup>20</sup> The apportionment of partial responsibility among members of a collective has been a serious consideration in business and criminal law for several decades. However, a comparison of collective responsibility in sport and in law is beyond the scope of this paper and is an area that requires much further analysis to determine how the relationships among complicit individuals are established and how punishments are, and should be, applied.

<sup>21</sup> Breivik, *Against chance*, 149.

ing any sponsorship opportunities they may receive in their primes and they always have the opportunity to pursue a different career if they cannot maintain the requirements of being a full time elite athlete. Just as a person who finds him or herself too old to continue heavy construction, or too weak or inflexible for his or her current job can move on to a less physically demanding job, athletes too can seek employment elsewhere if they cannot maintain their world rankings and sponsorship contracts without the assistance of performance-enhancing drugs.

A similar objection implicates many nations' government policies toward elite sport and claims that these policies inadvertently promote the use of performance-enhancing drugs in sport due to their incredible demands. One must consider if the group of people complicit in the athlete's drug use includes the top officials that govern sport in each nation. In Canada, to achieve financial support from the government to train full time, athletes must consistently rank in the top eight in the world. As former Canadian Olympic athlete and sport scholar Bruce Kidd notes: "To demand that athletes rank among the top eight in the world to qualify for an 'A' card, as Sport Canada now does, puts an enormous premium on performance enhancement. How many Canadians are in the top eight in the world in any field? Imagine making the salaries of Canadian lawyers or judges dependent on that criterion. But that's what we do to our athletes. We tell them, unless you win, you don't eat."<sup>22</sup>

The thought of governments eliminating research grants and funding for university philosophy departments, so that only philosophers considered one of the eight greatest thinkers in the world in their area received any payment, seems absurd. One might argue that placing this height of expectation on athletes steers them toward relying on doping to fuel their performances. But, again, this objection can be dealt with by remembering that no one forces elite athletes to be full time athletes. The love and dedication to the sport embodied by elite athletes who reject doping practices shows that human beings can participate in elite sport, with all the pressures of gaining funding and sponsorship, without resorting to drugs for assistance.

Another objection to viewing doping as a collective action stems from the perception that doping involves a high degree of coercion. As outsiders, we cannot be sure of each person's actual involvement, intentions in becoming involved, or reasons for acting. As Kutz points out: "Frequently our knowledge of what others do when we act together is hazy or distorted."<sup>23</sup> However, this

is a problem of epistemology that affects what we can know in general, and it is a problem that is too large to take up here.

Once a person is deemed complicit in the act, the next hurdle comes in determining the extent of each individual's involvement and the appropriate action(s) to take. To do so would require a great deal of investigation by, and cooperation among, sport-governing bodies, such as WADA and CAS. Possible implications for those found complicit in the action could involve marking the athlete's positive doping result on the coach, physician, or other involved parties' licences and records.<sup>24</sup> As a result, doing so could lead to changes in how doping cases are currently prosecuted and how the bans are handed out. For example, coaches, physicians, and other support personnel might one day receive bans similar to those currently imposed upon athletes found guilty of doping that prohibit them from working in elite sport for a set period of time if athletes under their care are found to have used banned substances or methods. Recognizing collective responsibility in sport has the potential to alter how doping cases are treated. An extensive study on new methods of prosecution that recognize the partial responsibility of all those found complicit in an act of doping is required.

The Dubin Inquiry looked into who exactly was responsible for doping in sport, but subsequent investigations of doping cases failed to live up to the precedent set by the landmark examination. While one might want to hold everyone who contributes to creating an atmosphere in sport that is conducive to doping responsible, doing so would be very difficult and likely financially unfeasible, to name only a few problems. The sheer number of people involved would be astonishing. Deciphering who is partially accountable, fully accountable, and complicitous to the harms produced by doping is an enormous task. Nonetheless, if anti-doping authorities are sincere in their desire to eradicate performance-enhancing drug use in sport, they will need to rise to meet the challenge, take action, and address one of the neglected roots of the problem. How this should transpire requires further study. Perhaps holding all involved partially responsible will lead to increased tensions, suspicions, and distrust among colleagues and competitors in elite sport. Or perhaps an extreme application of collective responsibility in sport, which might prohibit entire teams or nations from competing for a specified time period, for example, could effectively promote sport governing bodies' steadfast intolerance of doping in sport.

<sup>22</sup> Burstyn, *Sporting life*, 24.

<sup>23</sup> Kutz, *Complicity*, 155.

<sup>24</sup> This possibility was suggested by an anonymous reviewer of *Acta Universitatis Palackianae Olomucensis. Gymnica*.

Despite the intricate interactions between athletes, teammates, coaches, trainers, and other support personnel, when it comes to documented cases of doping in sport, it is the athlete alone who often shoulders the blame, is held accountable for cheating, and receives the corresponding punishment. Drawing predominantly on philosophers Christopher Kutz and Margaret Gilbert's accounts of intentions and collective responsibility, I have argued that the participatory intentions of an athlete's advisors and training staff warrant holding the entire group responsible when an athlete tests positive for performance-enhancing drugs. A general implication of this view is that doping is a collective act, rather than an individual one, and the complicitous nature of doping should not be overlooked. Failing to do so places the entire blame and responsibility, unjustly, on the athlete.

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## SDÍLENÍ VINY: SPOLUVINA, SPOLČENÍ A KOLEKTIVNÍ ODPOVĚDNOST VE SPORTU (Souhrn anglického textu)

Přestože je obtížné označit atletovu účast ve sportu za výhradně individuální nebo kolektivní akt, je snadné obhájit, že sport má jak veřejný, tak i soukromý rozměr. Podobně lze nahlížet na atlety soupeřící při sportovní události z redukcionistického hlediska, které je považuje za jednotlivce plnící své vlastní odlišné role, nebo z hlediska kolektivního, které je označuje za skupinu snažící se naplnit společný cíl. Zkoumání atletů, kteří byli přistiženi při použití látek zvyšujících výkon a postupů zakázaných Světovou antidopingovou agenturou, však ukazuje, že v oblasti sportovního dopingů nahrazuje často jasnější, jednodušší a vhodnější redukcionistické hledisko kolektivní pohled a vinu přičítá téměř výhradně danému atletovi.

Konečné rozhodnutí vpravit do svého těla zakázanou látku bezpochyby činí atlet, a ten je proto příčinně odpovědný za selhání při dopingové zkoušce. Tvrdím však, že příčinná odpovědnost není zásadní složkou společné odpovědnosti. Jen v těch nejzávažnějších případech dokáže atlet vyzkoumat, které látky budou nejučinnější, sám látky zvyšující výkon vyrobit a použít je bez pomoci svých trenérů, instruktorů, poradců v oblasti sportovního lékařství, terapeutů či dalších podpůrných zaměstnanců. Z toho plyne, že důležité jsou vztahy mezi atletem, který zakázané látky použije, a lidmi, kteří je atletovi opatří. Tvrdím, že tito lidé společně vytvářejí kolektiv a nesou za doping společnou vinu. Z toho důvodu by se měli za tento čin společensky a morálně zodpovídat. Kromě těch nejskandálnějších případů dopingů, kdy atletův pozitivní výsledek zkoušky upoutá pozornost médií a kdy následný křik veřejnosti vyžaduje volat k odpovědnosti všechny zúčastněné, jsou profesionálové a pomocní zaměstnanci vyvíjející, vyrábějící, rozšiřující a umožňující použití zakázaných látek přehlíženi a vina je místo toho přičítána atletovi. Kolektiv nesdílí odpovědnost, ale namísto toho ji klade výhradně na atleta.

V tomto příspěvku tvrdím, že úmyslná účast členů atletova podpůrného personálu je čin ve věci spoluvinnými a tudíž i částečně odpovědnými za porušení dopingových pravidel. Na základě materiálů Christophera Kutzeho a Margaretě Gilbertové o společných úmyslech

a kolektivní odpovědnosti tvrdím, že úmyslná účast členů skupiny opravňuje k tomu, abychom činili odpovědnou celou skupinu. Plyne z toho, že doping je spíše kolektivním než individuálním činem a že antidopingoví úředníci by se měli více zaměřit na otázky spoluviny při dopingu.

*Klíčová slova: kolektivní odpovědnost, spoluvina, spolčení, odpovědnost, vina, doping.*

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## THE SPACE FOR SEEKING THE MEANING OF MOVEMENT ACTIVITIES AND THE MEANING OF THE HUMAN WAY OF BEING: MOVEMENT CULTURE

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The paper focuses on the horizon of meaning as it can be experienced by human beings through movement activities. Although the phenomenon of meaning is not producible by natural sciences, it does not mean that philosophy could not question its validity. The meaning is apprehensible in an existential situation and it comes out clearest at the moment of the loss of the possibilities related to the concrete beingness. The meaning of life can be found in four possible areas. The answer to the question asking about the meaning is religion; the accumulation of experience situations; active work or moral acts; and the rejection of this question. The meaning of life is introspectable in the field of movement culture and it is closely connected with the topic of authentic existence. Metheny offers a distinctive symbology of the meaning of movement. She uses the neologisms of *kinescept*, *kinestruct* and *kinesymbol* highlighting the originality of movement experiences that cannot be transferred onto any other cognitive form. It is possible to look for the meaning of movement in the connection with the meaning of life in the various fields of movement culture as schematically summarized in the final chapter.

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*Keywords: Meaning, meaning of life, meaning of movement, movement culture.*

### INTRODUCTION

Philosophy is always in some way related to the whole and wholeness; it radically differs from the scientific way of grasping of the world (which is characterized by its specialization, by its interest in partial aspects of reality and by its methodically unified process of research). The phenomenon of meaning is one of the phenomena that are not present in the area of science (namely the natural sciences). This however does not mean that it is not possible to ask questions about the meaning, that it is excluded from being looked for in the process of seeking. That's why the word "seeking" is in the title of this paper, which endorses the philosophical, not the scientific grasp of the world. To seek suggests that the topic is not closed, but open (including hermeneutic openness for continual new ways of understanding). It is therefore not a topic of science that answers the given question by description or definition, but it is a topic of philosophy which questions and tries to understand on a deeper level. It means that in this text, we will not deal with scientific attitudes in philosophy, but rather on hermeneutic and phenomenological traditions in the history of thinking.

The word "meaning" contains (the Czech word "smysl" signifies meaning and sense, too) several different notions. First off there is the ability (a potency) of physical organs to perceive various kinds of information by sight, smell, hearing, taste and feel, i. e. senses,

the possibility to perceive meaning as a physical and a sensual organ ("to be conscious"). Another is the sense of fairness or that of movement, i. e. something described as "the sixth sense", some specific sensual access to reality, the skill to be able to feel a certain theme or relation more finely and sensitively than the common population.

Another notion that is created from the same root (in Czech: "smysl" – meaning, sense and "smyslnost" – carnality) is carnality, i. e. not some kind of special sensitivity, but rather an ability to engage sensually, to "heat the senses". This paper does not deal with any of these notions. It focuses on the "deeper meaning", on the words that can be to a certain degree perceived as synonyms, e. g. reason, meaning, purpose, central value, ideological purpose, the ultimate goal of an effort, etc. I am trying to imply that this is an axiological category, that the meaning will be contemplated in its relation to values and evaluation; that this is not by any means a category of empirical cognition. The meaning cannot be discovered and examined separately, e. g. with the aid of natural sciences. That however does not mean that meaning as such does not exist or that it is a mere chimera. As Frankl suggests (1997): "The meaning simply doesn't supervene in the terminus of clear natural science. The cut, which natural science leads to in reality, doesn't get at it." Frankl depicts this cut on a projection of the cylinder. If we take a look at the cylinder from the side, we will see a rectangle (or a square). This might

be the view of the exact sciences and I would not dare to say that this view might be distorted or false. But this shape is certainly not identical with the shape of the circle, i. e. the view of the cylinder from above. This might as well be the view of philosophy that is thus able to conceive the meaning, and it neither means that this view is inappropriate or meaningless. The way that leads us to the meaning can hardly be described with words but can be manifested by means of an existential situation. The phenomenon of meaning comes out clearest and in full plasticity at the moment of the restraint of the implementation of a certain opportunity as rendered by the given beingness. If we lose a certain thing, for example, that meant a lot to us, or if we realize the closure of the original openness of opportunities related to that thing. For example, when we have a finger amputated, we will never be able to play the violin. Regardless of whether we play that instrument at present or whether we would like to play it at all, we will never be able to play it – this opportunity is completely restrained. Similar is a situation when someone dear passes away. We come to appreciate the asset of our relationship only after we realize the impossibility of implementation of any further contacts with him/her. In a similar manner we can inquire about the meaning of movement activities and ask what life would be like without, e. g. sports. Through such consciousness, the meaning is manifested much more clearly than by any verbal description. The meaning assumes in itself as an a-priori condition the possibility of choice and thus the freedom of decision, the variety of contingencies we can choose from.

Another preliminary remark related to the title of this paper refers to the human way of being. We could of course simplify this a little and speak of human life, of the way of experiencing, and so on. If we however take seriously Heidegger's ontological difference between being and beingness, we have to thoroughly differentiate between existence (i. e. the way in which one is) and occurrence (the way in which a thing, an object is). And it is this difference, this human uniqueness, the fact that the people do not just occur, but rather exist as they are aware of their occurrence and the opportunities existence brings, that we will focus on in the following parts of the present text. Within this way of thinking the otherwise quite common differentiation (e. g. between the characteristics of human physical versus intellectual life, individual versus collective life, etc.) is not functional as we are dealing with human life in its complexity and entirety. It is life in its entirety and its focus on the whole and therefore human movement is not the movement of the body but rather the movement of the personality. We can nevertheless contemplate – while being aware of a certain degree of simplification – the “meaning of life” for this is a clearly distinct theme in the history of thinking even before Heidegger's speech. The theme of the

meaning of life has been the theme of questioning since the beginning of human self-reflexion and we encounter it in all cultures and civilizations, in religious, mythological as well as in philosophical manifestations.

The first thing we notice when comparing the various concepts aimed at finding or defining the meaning of life is the fact that none of them wants to lead to misery as the meaning of life. No compact thought system aims at contempt for human specificity. On the contrary, all these various concepts claim their goal to be happiness, the meaning of life, in a word, fulfillment. What they differ in, however, are the concrete measures and methods needed to reach that goal and what specifically (what value) is considered to be that goal (the meaning).

For our purposes we can summarize the basic forms of the meaning of the human being as summarized and characterized by Machovec (1965, 2004).

The first possible answer is a religious one, i. e. god (God) becomes the goal and meaning of life's endeavor. Various religions seek the meaning in something beyond ourselves, they may perceive the category of that external meaning personally or im-personally (karma, tao, the law).

Today, we are witnessing the experiencing of existential “esuriency” and inclinations to various spiritual and religious streams, but the question remains whether this is really a deep, innerly experienced faith. It surely is a reaction to the eternalization of the human being, to the spiritless pursuit of things; it is the search for real values.

Another option is the pleasure and joy of the animal and spiritual ways of life (*hédoné*). Although we would not be satisfied with mere low animal hedonism (sexual hedonism or supreme pleasure in eating and drinking) and would be heading towards the consumption of more demanding cultural conquests (usually mediated by books, theater, film or television), we would still retain the attitude of mere consumers. If we do not want to lose the meaning of life, we cannot construct it upon indulgences exposed to coincidence or temporariness nor at the same time engage in anything so much that we miss these joys, either.

The third alternative includes activity, work, moral conduct, and social assertion. From material security we now aim at higher and more demanding ways of self-assertion. The cultural symbol of this way of life is without any doubt Faust who underwent the complicated inner journey from the hunger for knowledge through his inclination to supra-natural powers to love and vigorous activity in shaping the future. The meaning of life can thus be the conviction of the value of an act and the value of freedom and life determined by the struggle for them.

The last option is resignation and skepticism regarding any possibility of finding out the meaning of



life. It is a rejection not only of every one of the previous individual concepts of the meaning of life, but also a protest against all of them together. Skepticism towards the question itself as well as towards any hope of an answer comes forward, especially in those moments of individual endeavor seen as being inconclusive, hopeless, or tragic.

In the area of movement culture, these ways, of course, remain legitimate: can sport be exalted in the place of god? Can competitive movement become the meaning of life? Is the pleasure of victory the highest value to which our lives should look to? Does, if such is the case, does the life of a top athlete retain or lose meaning after the end of his or her sporting career? Can sport be the agent manifesting the meaning of what it is to be human? What meaning has movement activity for us as human beings?

We would like to look for the answer within the limits determined by the authenticity of human existence. If we accept death as a part of our life – we will live with the experience of our death, the unobviousness of our own life with respect for the authenticity of experience. Then there is no reason that there should not be, within a meaningful context of authentic experience, enough room for the movement culture as an environment that can be meaningful because it is an experience providing authenticity. Sporting experience can be an authentic manifestation of human existence if it is embedded in a holistic context and not one dimensionally devaluated.

Through the prism of the meaning that is not some abstract term, but rather a requirement of human conduct, a specific opportunity to decide in every situation regarding the demands of existence allowing for the transcendence of one's self, we can evaluate the movement culture as well, or its individual manifestations. What is the meaning of movement? Does refined human movement have any common inner meaning at all? "What makes those people able, perhaps during demanding practice periods, to engage for prolonged periods of time in such a life style that with its self-discipline can only be compared to life in a monastery with the strictest orders?" (Wolf, 1998). If we stick to the statement that meaning does not have any transcendent category but that we have to look for it in movement itself, then we have to adhere unambiguously to the context. Circumstances, relegations, as well as conditions of concrete movement point at its meaning, adding meaning to movement itself. The meaning of movement can be found within contextual relegation because "every movement ensues from the whole personality and has in itself the complex life style of that personality, every expressive form comes from the unity of personality in which there are no substantial clashes against this unity, no ambivalence and double face. The way a person moves,

that's the meaning of his/her life" (Adler, 1995). The form of movement testifies to the plasticity of the personality, to individual, generational and racial specifics. This context creates conditions for an adequate interpretation of movement that can always be perceived on the level of a cultural symbol. Human movement is endowed with symbolism and efforts to understand movement as symbolic may lead to diverse interpretations and attempts to somehow theoretically derive such interpretation not on the basis of language but rather on the basis of movement abilities and skills.

We can find a distinctive, but inspiring theory of the meaning of movement in Eleonor Metheny's writing (Ellfeldt & Metheny, 1958). She starts from the premise that the meaning and sense of movement (as a somatically perceived experience) can be conceptualized by the human mind. The human being differs from the animal – in the area of movement – precisely in the fact that he or she can think of a movement and can transform kinetic perception into specific meanings and find meaning in movement through which she or he can live in another, symbolic dimension of reality. With language and speech, this ability to symbolically transform stimuli becomes evident through words that are symbols for the terms denoting meaning or sense. The ability to transform sensoric stimuli into abstract ideas is also the background on which the theory is based. Not all distinct kinds of symbols, however, can be transformed into words and language. For example, music is a way to symbolically formulate nonverbal sounds; or a painting can never be fully contained in words because the visual symbol of the painting has a much broader meaning. The symbolic nature of the language can also be seen in poetry or in the symbolic transformation of the movement in dance art. Wherever we encounter symbols, we also encounter meanings and therefore their sense. Metheny is convinced that it is not only in dance where the fundamental human ability to transform movement – kinesthesia (as a general form of fundamental human experience) into meaningful non-discursive conceptual symbols is manifested. For the sake of their clearer appreciation and easier work with them, she creates specific vocabulary that could identify all the elements common for all forms of movement. To the words identifying the notions of structure, perception and conceptualization she therefore adds movement characteristics (from the Greek *kinein*) and submits three names – neologisms for general consideration and possible usage. The first artificial name is *kinestruct* that describes the dynamic form created from continuous changes in the muscle tension of the moving body. Another one is *kinescept*, perceived as a sensoric form created by the kinesthetic perceptions of *kinestruct*. The *kinescept* – *kinestruct* interaction as a coordinated answer of the personality

to the individual interpretation of the stimulating situation is kinestructuralization. "This sensory perception of the 'feel of a movement' can never be satisfactorily described in words. Just as a sound must be heard, as a color must be seen, so a kinescept must be felt to be identified. It can be comprehended only in its own" (Ellfeldt & Metheny, 1958).

The last neologism offered is the *kinesymbol*. It is the conceptualized form testifying to the abstract significance or importance of a kinestruct and its kinescept within the psycho-somatic-social context of the situation. Movement perception is thus transformed into an abstraction that serves as a symbol of meaning that a given person gives to these perceptions. This kind of conceptualization of the kinesthetic perception cannot be expressed with symbols of any other kind. It is not verbal, visual, auditive or anything else – it is kinesthetic, it is a kinesymbol, the abstraction of a movement experience that is not distinguished by consciousness. "But every kinestruct and its kinescept is a kinesymbolic formulation of personal experience which adds one more trace of meaning to a human life" (Ellfeldt & Metheny, 1958). Kinescepts of similar kinestructs have a very different emotional and intellectual meaning for different individuals depending on the meaning experienced in that situation. For example, a very different perception of the same position or movement (say bending a knee while jumping) by a football player and a ballet dancer is borne by a different meaning and connotation of such a situation that has no analogy in the mutual comparison of both, identically executed movement activities.

Although this theory did not take deep roots and the neologisms introduced are not used, it presents us with the substantive opportunity to understand movement activity as a cultural, symbolic form of personality manifestation endowed with meaning and sense. It is namely the formulation of the originality of our perception of the movement that cannot be transferred to any other forms of perception, that is a permanent asset of thought. When the kayaker "reads" the river, when the swimmer "feels" the water or the skier "gets" the snow, they have to recur to various analogies and metaphors. The idea of kinesymbol very neatly covers perceiving and experiencing movement in a concrete environment that is nontransferable to any other cognitive forms. Kinesthesia (movement experience) thus can be experienced on the level of meaning and values and can be identified as a part of the human mentality, as a form of understanding of the person him/herself and of the world. It can be distinguished as a substantive part of the human way of being.

The first thinker to address the topic of the meaning of movement in our environment was Hodaň (1997).

He sees the meaning of movement above all in the area of the meaning of physical exercise (because he understands kinanthropology as the field analyzing exclusively physical exercise and no other forms of movement) and places it in the category of being a social topic of the consumer society or in the category of philosophy of the "postmaterial" society with the human being in the center of its interest. The meaning of movement is for him closely bound with the "humanisation" of the society. The conclusion – that must be emphasized as it can become a moment of inspiration in a broader sense – expresses the symbolic perception of the character of the movement behavior, i. e. a concrete movement (or physical exercise) is a manifestation of a symbol. In accordance with his classification of physical culture he then declares that the meaning of physical exercise depends on the meaning of physical education, sport and physical recreation.

I believe that on the basis of arguments summarized elsewhere (Jirásek, 2004, 2005) the question of the meaning of movement can be linked not only with the individual areas of the executed movement activity (i. e. with the environment of movement culture and its subsystems) but also with the theme of the meaning of life being found (discovered) through movement and its cultivation. Then we can briefly say that movement may lead to authentic existence (that can also be perceived as the meaningfulness of our conduct) as much as sport activity may be perceived as an inauthentic way of being. The authenticity of human existence is characteristic for a certain environment, for example exclusively for sport. In sport we will probably not find more opportunities for authentic experience than in other life circumstances. It depends on our way of life, its whole context and our concrete perception of movement activities as a suitable environment for a deeper realization of the finiteness of our life, for the consciousness of the responsibility of our deeds and our own future and for experiencing ourselves as a whole. It is without any doubt that at moments of rendering maximum performance when the person reaches their own limits, or during their stay out in the wild when they experience themselves as being in the world, such experience can certainly be viewed in the mode of the deepest authenticity. And what meaning does a certain movement activity have? With what meaning can I make the movement activity meaningful to remain in the mode of authentic existence? I firmly believe that it is the value, the goal and the purpose of a concrete movement and therefore its specification into the individual fields of the movement culture that tell much about such meaning. A brief summary of such possible meanings of movement in the movement culture and at the same time of the meaning of life through movement is presented in the concluding TABLE 1.

TABLE 1

Subsystem of movement culture	Meaning of movement	Meaning of life through movement
Sport	Maximum performance and victory in competition	Possibility of reaching one's limits (not a victory at any price)
Movement education	Educational potential	Not only skills and knowledge, but the awakening of a whole-life interest in sports
Movement recreation	Recreational, regeneration, relaxing dimension (in leisure time)	Movement as a natural part of life style
Movement therapy	Regeneration or rehabilitation focus aimed at health	Health in the form of harmonic balance gained through sports
Movement art	Aesthetic dimension of movement	Experiencing beauty shown in movement

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**POHYBOVÁ KULTURA: PROSTOR PRO HLEDÁNÍ SMYSLU POHYBOVÝCH AKTIVIT I SMYSLU LIDSKÉHO ZPŮSOBU BYTÍ**  
(Souhrn anglického textu)

Príspevek se zabývá horizontem smyslu, jak jej může člověk prožívat prostřednictvím pohybových aktivit. Ne-ní-li fenomén smyslu vykazatelný přírodními vědami, znamená to, že se na jeho platnost nemůže ptát filosofie. Smysl je zachytitelný existenciální situací a nejzřetelněji se vyjeví v okamžiku ztráty možností, jež jsou s konkré-

ním jsoucnem spjaty. Smysl života je možno nalézat ve čtyřech možných oblastech. Odpovědí na hledání smyslu se stává náboženství, hromadění prožitkových situací, aktivní práce či morální čin, poslední je pak rezignace na tuto otázku. Smysl života nahlédnutelný v prostředí pohybové kultury je úzce spjat s tematikou autentické existence. Svěráznou symboliku smyslu pohybu nabízí koncept Methenyové, využívající neologismy *kinescept*, *kinestruct* a *kinesymbol*, zvyrazňující originalitu pohybových prožitků, jež nelze převést na žádnou jinou kognitivní formu. Smysl pohybu v propojení se smyslem života je možno hledat i v jednotlivých prostředích pohybové kultury, což schematicky shrnuje závěrečná tabulka příspěvku.

*Klíčová slova: smysl, smysl života, smysl pohybu, pohybová kultura.*

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*The Acta Universitatis Palackianae Olomucensis. Gymnica* is an independent professional journal. The content of the magazine is focused on presentation of research notifications and theoretical studies connected with the problems of kinanthropology. The Editorial Board is looking forward to all manuscripts written on the above subject.

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The text of the contribution is in English. The contribution is not to exceed a maximum limit of 15 pages (including tables, pictures, summaries and appendices). A summary will be in the Czech language, and by rule 1 page at the most.

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We look forward to our further cooperation!

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