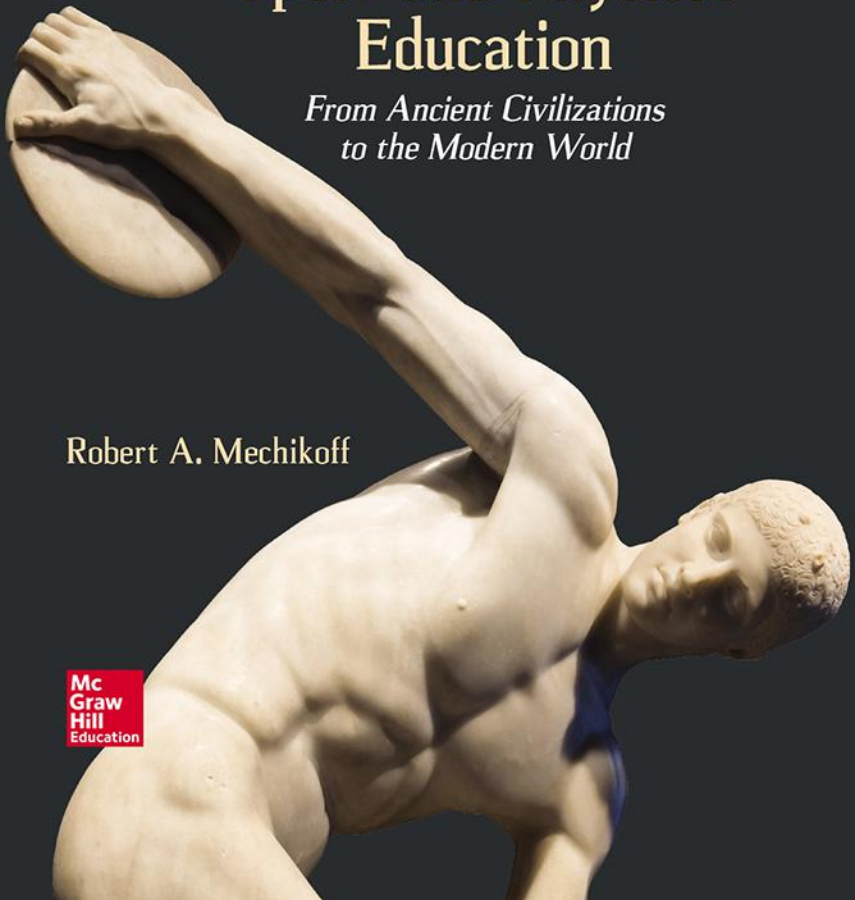
Seventh Edition

A History and Philosophy of Sport and Physical Education

From Ancient Civilizations to the Modern World



Robert A. Mechikoff

Mc Graw Hill Education

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A History and Philosophy of Sport and Physical Education

From Ancient Civilizations to the Modern World

Robert A. Mechikoff
Concordia University Chicago

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A HISTORY AND PHILOSOPHY OF SPORT AND PHYSICAL EDUCATION: FROM ANCIENT CIVILIZATIONS TO THE MODERN WORLD, SEVENTH EDITION

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Preface

The seventh edition is revised and written with the intent of providing a more user-friendly approach. Over the years, some of my colleagues and students commented that the philosophical content could be difficult to understand. With this in mind, philosophical content in some chapters that may have been cumbersome has been rewritten. The intent is to provide better explanations and examples that enable students to understand the philosophical beliefs that have had a major impact upon sport and physical activity over the centuries.

The impact of the philosophical and theological beliefs relative to how the human body is valued, or not valued—and by extension, how sport, exercise, and physical education have been celebrated—or condemned continues to be a dominant theme in the seventh edition as it has been in previous editions. Explained in another way, the history of sport and physical education has been significantly influenced by religious and philosophical beliefs. Some of the previous material specific to the philosophical and theological positions of the body and how these beliefs and practices impacted sport and physical education have been removed, while some new material and relevant examples have been added. Again, the focus is making the seventh edition more user friendly and understandable.

Selected Highlights

Social, political, and technological changes have exerted a profound impact on sport over the centuries, and this theme remains an important aspect in the seventh edition. Most of the chapters have been modified and some have been rewritten to provide a better explanation and mental image of what is taking place. In some cases, chapters were incrementally expanded when it made sense to do so; for example, Chapter 5—"Philosophy, Sport, and Physical Education During Middle Ages"—has been expanded to include coverage about the purpose of sport in the Medieval period as well as new information about several famous athletic knights who achieved fame and fortune as tournament professionals. As it turns out, some of these Medieval knights traveled with an entourage and would make an impressive entrance to the event and, in due course, make bold proclamations, very similar to the behavior of some of the athletes competing in the twenty-first century. Some things never seem to change.

New maps of the ancient world along with new images have been added. Older maps and images have been deleted. Chapter 1—"History and Philosophy of Sport and Physical Education"—has been revised. The intent of Chapter 1 is to provide an introduction to the utility or practical application of both history and philosophy.

History, although taking place "in the past," is relevant and illuminating. There continue to be events and situations that, while taking place today, appear to have their genesis or beginnings in events and situations that previously took place. History tends to be repetitive, and to paraphrase the eminent Spanish philosopher and historian George Santayana (1863–1952), "Those who do not remember history are condemned to repeat it." Examples of how students can utilize history to foresee and possibly predict how current situations and practices will eventually turn out are provided so; they can historically evaluate these "new" ideas and approaches and determine if these have been tried previously and failed—or succeeded—but only if they know how to appreciate and use history. This is discussed in Chapter 1. In company with history is philosophy, and in Chapter 1, some of the philosophical schools that have or can impact sport, physical education, and kinesiology are presented.

The Greek philosopher Socrates said that the "unexamined life is not worth living." Kinesiology and sport should heed the advice of Socrates and determine if the path we are on is the correct one or not. New information on deontology and teleology provides students with actual models of ethical decision making that can be readily applied to athletic competition, coaching, and personal behavior.

The section on the modern Olympic Games now includes the 2014 Sochi Winter Olympics, 2016 Rio Summer Olympics, and the 2018 PyeongChang Winter Olympics. This section ends with new coverage of the Special Olympics and the Paralympics.

Suggested Readings have been updated. Internet Resources have been updated and dramatically expanded. There are numerous links to journal articles, personal accounts of sporting events, and perhaps most noteworthy, numerous Internet links to videos that should help both students and instructors actually "see" some of the events, individuals, and teams/groups that are discussed in each chapter.

My deepest gratitude to Professor Emeritus Stephen G. Miller—University of California, Berkeley, and emeritus director of Nemean Excavations—who has provided me with sage scholarly advice and the opportunity to work in Ancient Nemea on numerous occasions. My colleagues at Concordia University Chicago—Kathy Fritch, Don Beers, Tom Jandris, Margie Trybus, and Carol Reiseck—have been helpful and supportive, and for this, I am very grateful. I am especially grateful to the instructors, students, casual readers, and reviewers who have taken the time to read the previous six editions and provide me with their thoughts and advice on how to improve and expand the seventh edition of this text. My editors at McGraw-Hill have been exceptional—my sincere thanks to Erika Lo, Danielle Chouhan, Nikhil Rajendra Kumar Meena, and Jacob Sullivan for their guidance, support, and expertise.

Robert A. Mechikoff
Newport Beach, CA
November 2018

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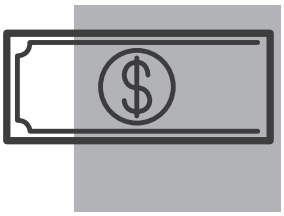

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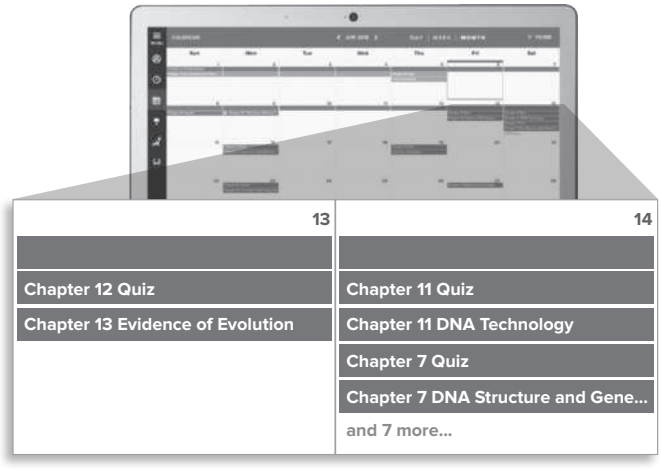

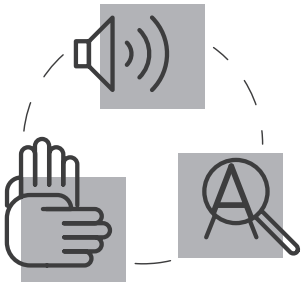

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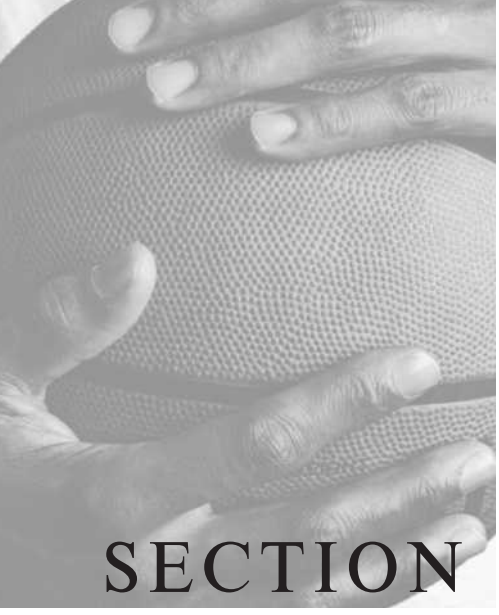

SECTION

I *Ancient Civilizations*

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CHAPTER 1

History and Philosophy of Sport and Physical Education

OBJECTIVES

Upon completing this chapter, you will be able to:

- Understand the rationale and purpose of historical study in general.
- Appreciate the historical contributions that sport and physical education have made to society.
- Apply selected definitions as they relate to the concept of play, games, and sport, and understand the need for these definitions.
- Discuss selected methods of historical study.
- Describe modernization theory and how it applies to the study of the history of sport and physical education.
- Recognize how urbanization and industrialization affected the development of sport and physical education.
- Understand the rationale and purpose of philosophical inquiry and its utility to comprehending the philosophical positions that the human body has been assigned throughout history.
- Understand the nature and application of metaphysics to the study of sport and physical education.
- Understand the nature and application of epistemology to the study of sport and physical education.
- Apply fundamental philosophical processes and terms.
- Recognize the impact that metaphysical dualism has had on the historical development of sport and physical education.
- Understand the difference between dualism and monism and their influence on epistemology specific to the use of the body/senses as a source of valid information for acquiring accurate knowledge.
- Identify selected philosophies of the modern world, and discuss their impact on perceptions of the worth or value of the human body and consequently the utility of sport and physical education.

Before we begin describing the process of "doing" history, a basic question needs to be asked and answered: Why study history? It may not be immediately obvious that the study of history in any area, including sport and physical education, can lead to a more enlightened and productive life. Many people argue that knowing history is irrelevant to their lives. One aspect of our character is the prevailing belief that we are headed "into the future," and the most obvious aspect of history is that it is in the past—and so, over. Making things even more problematic is that the study of history (even sport history) is sometimes perceived as boring, repetitive, and not connected in any immediate way to the lives of those who read about history. As the argument goes, because the players and events in history are behind us, these events and people have no relevance in our lives.

This skeptical perspective relative to the study of history can be at least partially dismissed with a few observations. Students of history have found that it often provides a powerful and enlightened perspective on why we behave and think in the present and offers a basis for forecasting the future. History empowers us to reflect and evaluate historical events that have played a significant and, at times, dramatic part in shaping our current opinions and behaviors, as well as our worldview—the way we think and what we believe. History provides a particular perspective and, when done well, an enlightened perspective. This argument for understanding history was put most eloquently by philosopher George Santayana (1863–1952): "Progress, far from consisting in change, depends on retentiveness. . . . Those who cannot remember the past are condemned to repeat it."[1] The eminent scholar and journalist Norman Cousins (1915–1990) held a similar view: "History is a vast early warning system."

Apart from Santayana's and Cousins' prophetic belief, there are additional reasons to study history. Historical study/inquiry can serve as a dramatic source of inspiration and motivation. Epic achievements and accomplishments—as well as disappointments and defeats—brought about by individuals, groups, or entire civilizations provide exciting testaments to courage, bravery, and sacrifice in the name of monumental achievements—and colossal failures. Your ability to "think outside the box," a skill prized by employers and one of the hallmarks of intellectual achievement, is largely dependent on your understanding and application of the critical thought process. Understanding and applying the lessons of history—especially the history of ideas and their track record of success or failure—will serve to demonstrate your analytical ability to think outside the box and go beyond the status quo.

The study of history is replete with examples of ideas, beliefs, political and social experiments, athletic fads, and architectural styles that have either been consigned to the dustbin of history because they failed or have withstood the test of time to the extent that they (ideas, beliefs, and so on) remain as vital and beautiful today as when they were first created. In many cases, timeless ideas and approaches that we use today were developed centuries or even millennia ago. For example, the ancient Greeks employed the term *stadion,* which in the beginning was actually a unit of measurement, about 600 ancient feet. The inventive Greeks then instituted a foot race that covered 600 feet and, as you may have guessed, referred to this race as the "stadion." Not long after, the term *stadion* was used to identify the location where the race was held. Over time, the stadion morphed into a word that designated a venue where athletic competitions took place—and the rest, as they say, is history!

Another tradition that has been carried over from the ancient to the modern world is found in chariot racing. This sport was very popular in antiquity; the Egyptians, Greeks, and Romans were big fans. In Rome, the premier chariot races were often held in the 250,000-capacity Circus Maximus, and teams were represented by four factions or syndicates that could be identified by their respective colors: the Reds, Blues, Greens, and Whites. The drivers wore these colors so that the fans who wagered their money on the outcome could watch the progress of the races and cheer their drivers or

jockeys on to victory. This tradition has been passed down through the centuries as today's jockeys wear silks of various colors that identify the horse and its owner.

In this sense, some things may never change if the original idea is sound. These ancient ideas and practices that have withstood the test of time remain just as appreciated today as the day they were introduced. The great works of literature, such as *The Iliad* and *The Odyssey;* the thoughts and ideas of ancient philosophers like Socrates and Plato; and great architectural monuments like the pyramids of Egypt, the Parthenon in Athens, or the Colosseum in Rome—all are part of the rich social and cultural fabric that is both history and inspiration.

Of course, history can mean different things to different people. Although we are utilizing history to study sport and physical education, history is also widely used to study politics, theology, warfare, weather science, economics, and other fields and disciplines that influence the human race and planet Earth. Historians, anthropologists, sociologists, and archaeologists study men and women who have played a significant role in shaping the course of history, ancient and modern. Do you believe there is any truth to the adage "The more things change, the more they remain the same"? As we shall see later in this book, many of the same concerns, goals, hopes, and dreams that most of us have today were shared by men, women, and children who lived five centuries or even four or five millennia ago.

There is some comfort in knowing that men, women, and children who lived long ago enjoyed many of the same sports that we do today. Ancient athletes competed in wrestling, boxing, swimming, horse racing, discus and javelin throw, and footraces, among other events. Today's athletes have much in common with the athletes who competed for fame, glory, and riches in the ancient world. What may be particularly illuminating is that the "extreme sports" that have become so popular in the twenty-first century pale in comparison with the competitions and athletic prowess of the ancients. After reading Chapters 2–4, you can draw your own conclusions about the extreme sports and athletes of the modern world as compared with the competitions that drew hundreds of athletes and tens of thousands of fans to huge stadiums in the ancient world.

Assuming that the arguments have given support to the importance of the study of history, can these arguments be applied to sport and physical education too? The answer would seem to be yes. Sport and physical education can be understood through the methods of history, as can any other human activity. In so doing, we understand how past events shaped the present and how future events in sport and physical education will be affected by "current events." Furthermore, understanding how a culture plays tells us much about how that culture operates outside of sport and physical education. Play, in the form of games and sport, can be seen as serving certain functions in a culture, what Brian Sutton-Smith calls "buffered cultural learning" (learning necessary survival skills in a safe environment) to the expression of specific cultural values (such as discipline and teamwork).[2] Jacques Barzun (1907–2012) was an accomplished historian who wrote about cultural history and the history of ideas. He observed that "whoever wants to know the heart and mind of America had better learn baseball."[3] Barzun argued that baseball and its rules, the way we interact with the game, and its importance to our culture over the past 150 years tell us much about how we think and behave today.

Definitions

It will be helpful if we define commonly used words and concepts so that our discussions of history and philosophy can begin from some common basis. We will begin with a brief definition of the concept of "sport" because the word will appear frequently throughout this book. Sport is a modern term first used in England around A.D. 1440. The origins of the word *sport,* or its etymology, are Latin and French. In French, the word *de(s)porter* has its roots in the Latin word *deportare,* which means "to

amuse oneself." Over time, the meaning of the term *sport* grew from merely "amusing oneself" to an interpretation that was used extensively throughout England, referring to competition in the form of games, individual athletic exploits, and hunting.

Sport cannot be understood, however, without understanding something about the nature of play and the nature of games, for play is a larger domain than sport. While it can be argued that all sport is play, it does not follow that all play is sport. Johan Huizinga, who wrote the classic *Homo Ludens (Man the Player),* developed the general hypothesis that play is precultural and permeates all facets of life.[4] Huizinga argued that play is a "significant function," that there is some sense to it, and that this aspect of human existence—play—helps define the nature of being human and the nature of culture. In short, one of our defining characteristics as human beings is that we are playful and seek activities that are fun. According to Huizinga, play is

> a free activity standing quite consciously outside "ordinary" life as being "not serious," but at the same time absorbing the player intensely and utterly. It is an activity connected with no material interest, and no profit can be gained by it. (p. 13)

Huizinga's pioneering work has been added to by Roger Caillois,[5] Brian Sutton-Smith,[6] and others.

As you might expect, achieving complete consensus on what constitutes play is unlikely. While many scholars who study the phenomenon of play agree on certain aspects of its nature, there are points of departure; this is also true for sport, games, physical education, dance, and athletics. For example, although Huizinga and others have reached somewhat complementary definitions of play, J. Levy further refines these definitions, arguing that play has three fundamental characteristics:

1. *Play is intrinsically motivated.* We are born with the desire to play; we don't have to be taught to do this. Huizinga also agrees with this tenet.
2. *Play involves the temporary suspension of normal/typical reality and the acceptance of alternative realities.* We can be so immersed in the "play experience" that we enter a reality that is highly personal and out of the norm.
3. *Play involves an internal locus of control.* We believe that we have control over our actions and outcomes while engaging in various forms of play.[7]

You may be wondering about the heavy emphasis on the definition of play (several more definitions will follow in this chapter) and other seemingly abstract issues. This is a reasonable question. The necessity of this information is based on the intellectual level of study—the sophistication and nature of the area of study—as well as the opportunity and ability to develop, expand, and engage in critical thought. The level or status of your intellectual and personal growth as a college student will be determined, to a large extent, by exposure to different schools of thought and the opportunity to engage in the process of critical thinking—to assess the value of the information you obtain through readings, research, lectures, discussion, and reflection. After examining the material/information, as a critical-thinking student, you must determine whether it is significant, insignificant, or somewhere in the middle. For example, the various definitions and characteristics of play help to illustrate the level of interest in this area, as well as the fact that the definition by Huizinga has been modified by others. In addition, play, games, sports, and athletics are essential elements within the realm of human movement and are one of the cornerstones of the scholarly study of kinesiology and physical education. It is imperative that students of kinesiology and physical education have a basic understanding of these terms.

Definitions are critical to the study of specific academic areas or issues. If individuals are not "on the same page" relative to the meaning of various concepts, confusion is likely to result, and the educational value and critical-thinking opportunities

will likely have been squandered. In short, the level of academic rigor and the intellectual demands of the area that is under study—such as exercise science, kinesiology, and physical education—can significantly enhance the interested student's intellectual, personal, and professional growth. In contrast, if the academic rigor and intellectual and physical demands reflect low expectations or weak/minimal content, the student has been cheated out of "elevating his or her game and going to the next level," to use a sports metaphor. At the risk of moralizing, I believe that this latter situation is both untenable and un-ethical; do you agree? Accepting the rationale for presenting and understanding definitions that are integral to the study of sport and physical education, we will proceed with a few more essential definitions.

A *game* is a somewhat more organized effort at play, where the organized and playful elements of the activity become more evident. All of us have "played games," so we have a good idea of what to expect when we do so. This structuring of the playful impulse leads to the following definition of a game:

> a play activity which has explicit rules, specified or understood goals . . . , the element of opposition or contest, recognizable boundaries in time and sometimes in space, and a sequence of actions which is essentially "repeatable" every time the game is played.[8]

Arriving at a definition of sport based on play and games, however, is not without its difficulties. This is because when factors such as religion, social class, and historical period are considered, sport may not easily fit into a universally accepted definition. For example, throughout history, dependent upon one's socioeconomic status, one person's sport may have been another person's work. Kings and noblemen would often hunt on their private reserves for the enjoyment of the sport, while their peasants worked at developing their skills as hunters in an effort to put food on the table and survive one more day.

Another example of differing viewpoints is how sport was conceived and practiced by the ancient Greeks. The Greeks strove to achieve *arete,* a unique Greek concept. Greek athletes, under the watchful eye of their coaches, underwent rigorous training striving to achieve individual (not team) excellence. What is even more striking is that the ancient Greeks did not encourage team competitions in everyday athletics, in the Olympic Games, or in any of the four great Crown Games: Olympia, Nemea, Isthmian, and Delphi. Rather, the emphasis was on individual excellence and performance to honor specific gods, city-states, and families. Tens of thousands of fans would travel to the great athletic festivals of antiquity to watch their favorite athletes compete. In this respect, little has changed from ancient times to modern times.

The ancient Romans, who eventually conquered the Greeks in 146 B.C., did not have the cultural belief in individual excellence to the same extent that the Greeks did—if at all. Roman sport took place in massive arenas (much bigger than anything ever built by the Greeks) like the Circus Maximus that held up to 250,000 fans, who were entertained by watching and betting on chariot races, public executions, and animal shows. Another form of mass entertainment took place in the infamous Colosseum, where hapless "enemies of the state" were fed to lions, tigers, bears, and crocodiles or consigned to other horrific deaths in front of approximately 50,000 Romans and others. The vast majority of Romans were bored with the Greek version of sport, while most Greeks were repulsed by Roman sport.

For our purposes, a general definition of sport will include the following characteristics: continuity, division of roles, dynamic interaction with an audience, and a supporting establishment.[9] Continuity refers to the longevity of a game. For instance, American football has been played in its current form for over 100 years and as such meets the criteria of continuity. In philosopher Paul Weiss's words, a game is an occurrence; a sport is a pattern. The pattern of the game of football is one characteristic that defines it as a sport.

We have provided a definition of sport that will be used throughout this book. However, as a

critical thinker, there are other definitions that you may want to consider. Betty Spears and Richard Swanson have fashioned the following definition:

> Sport will be considered to be activities involving physical prowess and skill, competition, strategy and/or chance, and engaged in for the enjoyment and satisfaction of the participant and/or others. This definition includes both organized sport and sport for recreational purposes. It includes sport as entertainment and also encompasses professional sport.[10] According to the definition used by Spears and Swanson, would you agree that what the Romans enjoyed watching in the Colosseum and other venues qualifies as sport or mass executions?

Professor John Charles of The College of William and Mary observes that "contemporary analysts disagree as to whether the history of [American] college sport may be characterized more accurately as pluralistic or as hegemonic in nature."[11] Professor George Sage, a distinguished sport sociologist, describes the differences between these two models:

> In the pluralistic model, sports and physical recreational activities are seen primarily as innocent, voluntary social practices that let people release tension and enjoy themselves. . . . [In] the hegemonic perspective, sport is viewed as promoting and supporting the social inequality endemic to capitalism. This is seen in class, gender, and race social relations and the control, production, and distribution of economic, political, and cultural power in sport.[12]

It should be apparent that Sage's explanation has sport serving either as a voluntary recreational and entertainment activity for college students or as a vehicle to promote capitalist ideas of social inequality and related topics of domination and social control.

Roberta J. Park, professor emeritus of the University of California and one of the premier historians in our field, suggests that, viewed broadly, sport is "a category term that includes, at the least, agonistic (characterized by the struggle of competition) athletics, vigorous recreational pursuits, and physical education, and intersects with aspects of medicine, biology, social reform, and a host of other topics."[13] This broad definition of sport introduces elements of medicine, social reform, and biology.

A number of definitions of sport have evolved from the academic disciplines of history, sociology, archaeology, philosophy, physical education, kinesiology, and classical studies, to name but a few.[14] The study of sport is not limited to scholarship in physical education and kinesiology. Indeed, the history of sport and physical education and related fields (dance, exercise science, and so on) has a storied past. Sport and physical activity served as a central focus of ancient cultures long since buried under the sands of time. In modern times, individuals, groups, and nations continue the worship of athletes that started long ago. As a universal construct, the societal and cultural impact of sport and physical education has been nothing less than profound. The magnitude of sport in the twenty-first century may have eclipsed the importance of art, music, and religion as the icon of the masses. Or has it? At some point in the future, historians will weigh in on this issue. We turn our attention to the methods of history in general and to how sport history is "done" in particular.

"Doing" History

Having defined sport, play, and games, we are ready for a definition of history that can guide us in our studies. *History* is the study of change, or the lack of change, over time. Therefore, sport history is the study of how sport has changed (or not) over time.[15] Looked at in this way, sport, play, and physical education as we know them are the latest iteration of all of the changes that have occurred in the past. To study these activities as they have been practiced and viewed in the past is to understand what sport and physical education are now. This textbook can help kinesiology and physical education students understand our current attitudes and behaviors in sport and play by understanding how these attitudes and behaviors evolved. The

following example of how sport has changed, and how we understand sport as a result of this change, will illustrate this point.

Michael Oriard in *Reading Football* tells the story of the development of the game of football and how our attitudes toward it came to be.[16] Students at American colleges played football for decades before the first intercollegiate game between Princeton and Rutgers in 1869. Football was played primarily because it was fun, but it also served the purpose of hazing new freshmen on campus and was a popular form of interclass rivalry. The game most students played, however, was more like soccer than what we now know as football. Only Harvard used rules that we would recognize today as something like modern football, which allows for running with the ball and tackling.

In 1876, Harvard and Yale, which played both games, agreed to use what they called the "Concessionary Rules," rules similar to those governing the Harvard rugby style of football. In November 1876, representatives of Harvard, Yale, Princeton, and Columbia met to formalize these rules and to create the Intercollegiate Football Association. These new, formalized rules distinguished American football from its soccer and rugby counterparts, and these differences remain with us for the most part.

While this change that occurred in the 1870s tells us much about how football evolved from rugby and soccer, it also tells us much about being an American in the nineteenth century. Why did Americans change the rules of rugby to make a distinctly American game? Specifically, Oriard asks why Americans ran with the ball from the line of scrimmage instead of playing rugby as their British ancestors did and why they began to use judges and referees:

> The interesting question is, why these most basic alterations? The evolution of football's rules has left a fascinating record that demands interpretation. Why Americans' initial preference for the running and tackling rather than the kicking game? [And] why our insistence on amending the Rugby Union code once adopted? (p. 27)

Why, Oriard wonders, did these changes occur? Football changed from something like soccer or rugby to something like the contemporary American game. What can these changes tell us about Americans and American sport? Among other things, Oriard argues that referees were needed because Americans had a different attitude toward rules than did our British ancestors. British amateur athletes operated on a code of honor associated with the peculiarities of their elitist social class, a code that was as old as the games they played. Adherence among upper-class British boys to the code of honor was enforced by the captains of each team, and in so doing, both the social nature of the contest and the social status of the players were supported.

Americans, in contrast, had no such social understanding—Americans argue to this day that we are of the "middle class" that has no code of honor, so we have no "middle-class" code of honor to break. This difference in culture is reflected in our games, and Oriard argues that Americans wish to exploit the rules of the contest as much as they wish to adhere to them. The American attitude toward rules, then, is reflected in the change from the British games of soccer and rugby to the American game of football. Oriard concludes that

> this attitude toward rules—a recognition of the letter but not the spirit, a dependence on rules in the absence of tradition yet also a celebration of the national genius for circumventing them—expressed an American democratic ethos, a dialectical sense of "fair play" [embracing both "sportsmanship" and "gamesmanship"] that was very different from the aristocratic British version. (p. 30)

The point is not to describe the development of the modern American game of football, at least not yet. Rather, it is to show that sport history can be understood in a way that demonstrates how and why sport has changed. In so doing, we can understand a variety of changes that occurred: the evolution of football rules, the different attitudes that cultures and nations have toward sport, and the ways in which all of these changes are manifested in the American character.

Interpretive Versus Descriptive History

The previous example of how sport has changed uses a basic assumption—that the changes that have occurred can be interpreted. Not all written histories are interpretive, however. The two basic types of traditional historical research are descriptive and interpretive.[17] *Descriptive history* describes objectively and in as much detail as possible, what happened in the past. Descriptive history tries to provide the who, what, when, and where of the past, and it tries to do so without injecting ideas, values, and judgments from the present onto the events of the past. Many early historical works are descriptive and are literally records of the past.

Interpretive history evaluates the evidence and attempts to explain the how and the why of events that happened in the past. For example, Oriard sought to discover how football changed from its rugby origins and why it changed in the manner it did. What makes interpretive history different from descriptive history is that an interpretive history introduces the narrator's perspective into the interpretation, and the history is no longer "just the facts." Using a particular perspective does not, however, make interpretive history less valuable. On the contrary, the use of some perspective allows much of the fullness and the richness of history to come forth and makes the historical explanation more open to discussion. Between descriptive and interpretive histories, one is not better or worse than the other; they are merely different accounts of what occurred.

To write either descriptive or interpretive history, we must have access to different types of information, and two main sources are used in historical research. The first is a *primary source,* one that was part of the event being studied. Examples of primary sources include an eyewitness account of an event, a contemporary newspaper story, a picture or painting made at the time of the event, a video recording of the event, a record of the event kept by an observer, and an ancient inscription or account of the event. *The Iliad* and *The Odyssey,* epic poems by Homer, are frequently used as primary sources. Primary sources are typically firsthand eye witness accounts of historical events. *Secondary sources* of historical research typically are written by those who did not participate in or observe the event being studied. Scholars and journalists will attempt to reconstruct past events using extensive primary source material and then organize this information into a story or report that is based on factual/primary evidence. Examples include some magazine articles, many history textbooks, and other accounts of an event, like Hollywood movies that may be based on a true story but do not remain true to the story—additional content is added that, while making for a good movie, did not actually happen. In 2007, *300* premiered in cinemas around the world. The movie was a loose account of the Battle of Thermopylae. Some parts of the movie were historically accurate, but most of it was rubbish. *300* would not qualify as a primary or secondary source.

As stated earlier, this textbook is an attempt to understand how and why sport, play, and physical education have changed (or not changed) over time. As such, it is much more of an interpretive history than a descriptive one, although we use many who, what, when, and where descriptions of historical events. The perspectives used most often to explain how and why sport and physical education have changed involve the concepts of modernization, urbanization and industrialization, and, finally and most importantly for understanding the first half of this textbook, metaphysics. None of these perspectives provides a complete or perfect explanation for how and why behaviors and attitudes toward sport, play, and physical education changed as they did. Rather, the variety of these four perspectives, and the ways in which they are applied, determine the quality of this written history and aid in your comprehension.

Modernization

One interpretive device used is known as *modernization theory,* an organizational scheme that helps to describe how culture tends to change from "premodern" or "traditional" to "modern" characteristics.[18] Premodern culture is stable and local, is governed by men at both the family and political level, has little specialization of roles, depends on muscle

power, views time as cyclical (by the seasons), and operates on myth and ritual. Modern culture is the opposite: It is dynamic, cosmopolitan, meritocratic, and highly specialized, and it depends on technology, views time linearly (by the clock), and operates on the idea that it is rational. Historians who interpret history from the perspective of modernization theory use these characteristics to explain or interpret how and why a particular culture changed the way it did. Sport and physical education, as part of culture, can be interpreted as either premodern or modern, and historian Melvin Adelman argues that sport changed from its "premodern" form into its current "modern" form between 1820 and 1870.[19] Table 1-1 lists the key characteristics of the premodern and modern ideal sporting types.

The concept of modernization can be used to explain and interpret many changes in American culture, including the manner in which sport and physical education changed. However, modernization is not a cause of change. Americans did not want to become "modern" in the nineteenth century any more than they wanted to be "premodern"; indeed, Americans in 1850 did not know what "modern" meant. Modernization merely explains and interprets, from the perspective of an agreed-upon set of rules, the changes that took place in American sport more than a hundred years ago and continue to occur in many countries in the world.

Urbanization and Industrialization

Another way to interpret the changes in sport and physical education involves where people live—in the country or the city—and how they go about providing for themselves—with muscle power or with technology. Like modernization, urbanization and industrialization patterns explain changes that happened primarily during the nineteenth century. In the early 1800s, most Americans lived in the country,

TABLE 1-1 The Characteristics of Premodern and Modern Ideal Sporting Types

	Premodern Sport	Modern Sport
Organization	Either nonexistent or at best informal and sporadic; contests are arranged by individuals directly or indirectly (e.g., tavern owners, bettors) involved.	Formal; institutionally differentiated at the local, regional, and national levels.
Rules	Simple, unwritten, and based on local customs and traditions; variations exist from one locale to another.	Formal, standardized, and written; rationally and pragmatically worked out and legitimated by organizational means.
Competition	Locally meaningful only; no chance for national reputation.	National and international, superimposed on local contests; chance to establish national and international reputations.
Role Differentiation	Low among participants; loose distinction between playing and spectating.	High; emergence of specialists (professionals) and strict distinctions between playing and spectating.
Public Information	Limited, local, and oral.	Reported on a regular basis in local newspapers as well as national sports journals; discussed in specialized magazines, guidebooks, and so on.
Statistics and Records	Nonexistent.	Kept and published on a regular basis; considered important measures of achievement; records sanctioned by national associations.

Source: Melvin Adelman, *A Sporting Time: New York City and the Rise of Modern Athletics, 1820–70* (Urbana: University of Illinois Press, 1986), 6.

providing for themselves by farming the land, and their farming practices used either their own muscle power or that of their livestock. In the 1820s, cities in the United States began to grow faster than did the agrarian population, beginning the shift from a farming nation to an urban nation. Americans simultaneously experienced a technological revolution that radically changed the way they worked. These changes in living patterns had a significant impact on the sport and physical education patterns of Americans. As historian John Betts noted,

> Telegraph lines went up all over the landscape, the railroad followed the steamboat from the East to the Midwest and the South, and by 1860 a network of over thirty-thousand miles of track covered the United States. An immigrant tide helped populate midwestern states, and Cincinnati, St. Louis, Chicago, Milwaukee, and Detroit gradually became western metropolises. The reaper and other new tools slowly transformed farm life; agricultural societies sprouted up; journals brought scientific information to the farmer; and the agricultural fair developed into a prominent social institution.[20]

These changes facilitated a shift from an isolated and remote farming lifestyle to a more city-oriented lifestyle, and the changes that occurred in sport and physical education reflected this change. For instance, it was difficult to have team games when people lived far apart because of their farming lifestyles. The railroad changed this. In addition, sporting activities could not safely be held at night until the invention of the electric light made large, indoor events possible. These and many other changes can be explained through interpretations that take into account urbanization and industrialization.

Metaphysics

Metaphysics is the area of philosophical study concerned with the nature of reality. A few examples of metaphysical questions would be the following: "Are ideas real?" "Which is more real, the body or the mind?" "What am I?" "Who am I?" At first glance, these questions seem silly. Many of us would argue, "Of course ideas are real! Of course bodies are real!" "I know who I am—or do I?" On the other hand, have you ever held an "idea" in your hand? More will be said about metaphysics as part of philosophy in the next section of this chapter, but here we will briefly outline how metaphysics can be used to understand changing attitudes toward the human body.

Why is it important to understand how past cultures viewed the reality of the human body? Once we assume a metaphysical position, one type of knowledge becomes more "real" than another. Similarly, what we value is typically based on our metaphysical assumptions. If, to take an extreme example, we assume that humans are merely biological computers based on genetic codes, then all education could be considered physical education. If, on the other extreme, we take the position that what makes us human is our intellectual capacity (as the name *Homo sapiens*—"wise man"—implies), then education becomes the process of developing our intellectual capacities and no interest or regard to developing the body, ergo—no need for physical education because all is focused on developing the intellect, the mind. Philosophers and educators have debated these questions along with countless others. The responses to these questions have a significant bearing on the role and scope that sport, play, and physical education occupy in a culture.

Two examples may help make these positions more clear. In antiquity, Roman Stoics believed that the human body and the senses were primary means of knowing and understanding reality. The bodily senses (sight, hearing, smell, and so on) were valued and could be used to acquire valid knowledge. The ascetic monks of the Medieval Period (A.D. 600–1450) despised the body. The monks often practiced ascetic, or self-denying, behaviors that were a result of a philosophy that valued the eternal soul much more than the physical body, which they considered evil. Consequently, sport and physical education were not seen as important because they focused on the body and not the soul.

Some of these attitudes toward the human body are still with us, especially in the institution of education. In your educational experience, which is treated as more important, the mind or the body? What would most of your classroom instructors value, the training of the mind or the body? For which classes in your program of study do you receive more academic credit, theory classes (exercise physiology, biomechanics, anatomy) or physical activity courses (weight training, tennis, swimming)? Is a philosophy course worth more credit hours than an activity class in flag football? If so, why? After all, both classes require hard work.

Philosophical Processes

The discussion of metaphysics can be used to help you understand the profound question of which is more important, the mind or the body. Dualism is a philosophical school that has been around for thousands of years. The metaphysical reality for dualists is that humans consist of two parts—mind and body. The mind is more valued, more important than the body, partly because the body will always decay while great ideas, discoveries, inventions, and other amazing revelations originate from thought—from the mind—and if they are good, they will continue to benefit and inspire billions of people for a long time to come, while the body will always decay and leave nothing behind that is of use. There are many more aspects to philosophy than using it to understand and interpret history. A more thorough understanding of philosophy can enrich your understanding of how sport, play, and physical education have changed because values toward sport, play, and physical education change with each philosophy.

Many philosophies can be used to understand physical education and sport, and we will discuss several of those that are most relevant to this text.

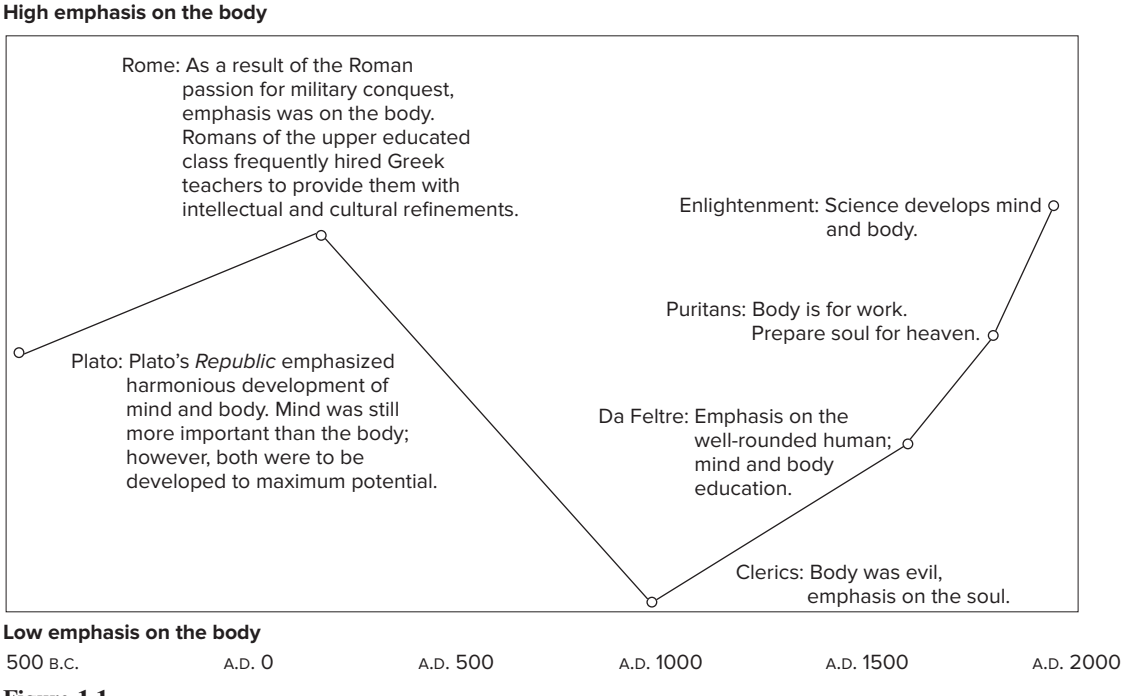

Figure 1-1
Ontology Chart

This discussion is not exhaustive by any means. Our purpose is to demonstrate that philosophy can be a useful guide and tool in our personal and professional life.

Philosophy is derived from the ancient Greek word *philosophia,* which means "love of wisdom." *Philosophy* can be defined as the systematic investigation of reality, knowledge, and values, which should lead to the acquisition of wisdom. In other words, it is the study of what we believe, what we should think about, and why. Philosophy also provides the foundation from which nearly all other inquiries originate.

For most people, philosophy represents abstract ideas that originate within the minds of tortured academics and other overly cerebral types. Philosophers often appear to take great delight in engaging in mental gymnastics that are confusing to most of us. Although this type of philosophical inquiry does go on, it represents only a part of the philosophical process. You should understand the links among religion, science, and philosophy, because doing so will enhance your understanding of sport and physical education.[21]

Many students are surprised to find that philosophy, religion, and science have in common certain assumptions or starting points.[22] Indeed, most Americans tend to believe that science is "fact," whereas philosophy represents mere "opinion." However, if we look closely enough, we will find that science, philosophy, and religion have similar origins. This does not, contrary to what you might believe, devalue any of the three. Rather, we describe the foundations of those areas of knowledge to point out that all of them can be discussed as human creations.[23] As the overall framework for our discussion is philosophical, the following points should help provide a basic understanding of the process of philosophy and the ways in which philosophy and religion differ from science:

1. Although philosophy and religion may share similar purposes and common questions, religion is grounded in blind faith and belief. In contrast, science focuses on the material world—the "here and now" and not the "hereafter." It operates from a set of rules called a "paradigm," while philosophy is rational, grounded in reason and logic.[24] Some philosophers and theologians have tried to show a relationship between religion and philosophy, but their efforts have been futile.[25]
2. Science strives for objectivity and rejects subjective value judgments.[26] Philosophy, in contrast, accepts the idea of subjective value judgments and studies the nature of values in an area known as *axiology.* So, philosophy can be used to make value judgments.[27]
3. Questioning lies at the core of both philosophy and science. In philosophy, however, the focus is as much on the process as it is on getting the answers to questions. More often than not, philosophical inquiry results in more questions than absolute answers. Science, on the other hand, seeks to prove or disprove hypotheses based on material data and scientific experiments.
4. The role of the philosopher traditionally has been to raise and examine the more profound questions arising out of the human experience. Philosophers have sought to understand in rational terms the meaning of life. Scientists, however, are concerned with the material, objective, and observable universe and are less concerned with meaning than they are with measurement.

Basic Philosophical Terms

It will be helpful to define the most commonly used terms found in philosophical inquiry. Much of philosophical inquiry is concerned with reality, knowledge, asking profound questions, and proper ethical behavior. For this purpose, the following list describes these areas of study and their main subtopics:

Metaphysics: the fundamental study of objects or "things" relative to the nature of their reality

Ontology: the study of the nature of being, especially human existence

Theology: the study of the nature of God in the Judeo-Christian sense or as God exists in Islam and other organized and established religions

Cosmology: the study of the nature of the universe

Epistemology: the study of the nature of knowledge and how we acquire it; for example, can accurate knowledge be acquired via the bodily senses or is intellectual evaluation and analysis the only path to knowledge and wisdom?

Axiology: the study of the nature of values

Ethics: the study of the nature of right and wrong; establishment of a code of values to live by

Aesthetics: the study of the nature of beauty such as the beauty of the human form/body

Politics: the elements and ideas that make for a good and just society and the exercise of influence and power

One important area of philosophy not mentioned above is *logic,* the art and science of reasoning, and an area that describes the ability to think accurately and systematically. Our analysis, as well as any other historical process that uses a set of rules to interpret change over time, assumes that logic will be central to the process. Indeed, using logic is one of the hallmarks of a college education, and you will need to apply logic to understand both the processes of doing philosophy and interpreting history.

Axiology, the branch of philosophy that seeks to determine the nature of values, is central to understanding concepts such as sportsmanship and fair play. Aesthetics addresses the nature of art and beauty and can be applied to such forms of human movement as in dance, gymnastics, and figure skating, in which beauty and grace of movement many times represent art. Ethics is concerned with values and issues of right and wrong, with correct and incorrect behavior. The concept of fair play abiding by the rules is representative of good ethical behavior.

Metaphysics and Ontology

Metaphysics is the branch of philosophy that attempts to determine the nature of reality. Metaphysical questions and inquiry are profound, subjective, and speculative. The nature of human existence, or the nature of mind and soul, are metaphysical issues that have been the focus of philosophers, scientists, and theologians for thousands of years. Ontology is a branch of metaphysics that studies the nature of existence of "things" or objects and lends itself to the ontological study relative to humans; for example, does the mind provide a more accurate representation of reality than revealed by the senses? This metaphysical, dualist discussion is an old one, and understanding the argument and its implications is helpful to understanding the Western world. What is more "real," an idea or the physical, tangible, material world? Plato's "Allegory of the Cave" illustrates his argument that reality is an "idea,"[28] and he used this allegory to describe the relationship between the material world and the ultimate reality of a perfect, never-decaying ideal world.

In Plato's allegory, prisoners were chained to the wall of a cave. As their captors walked across the mouth of the cave, the shadows of the captors could be seen by the prisoners on the opposite wall. That is all the prisoners had ever seen; it was their reality, and so they believed that the shadows were "real."[29] However, we know that there is more to reality than the shadows on the wall and that there is a whole world apart from the mouth of the cave.

Plato argued that you and I are like the prisoners in the cave: There is a whole world apart from the reality we experience in the "here and now" with our bodies and our senses. This is the world of ideas or, in Plato's words, the "reality of forms" and of ultimate reality and God the ideal, perfect place such as "heaven." In this reality, there exists perfect knowledge, and souls in this "heaven" have access to and understanding of perfect knowledge. This reality is ultimately more real because it is perfect and never decays. Using Plato's logic, isn't an idea that will remain the same for thousands of years

more real, and thus of greater value, than a body that will decay after a number of decades?

Plato's argument is logical; the question is whether it accurately describes reality. The idea that the material world will change but a timeless idea will not, and an idea is therefore perfect and so more real, has a certain plausibility. Other philosophers, however, would argue that the material world is real and an idea is not. Which is right? It depends on your metaphysical position; what you perceive as "real."

A fundamental theme of this book is that metaphysics has an enormous impact on the value of physical education and sport. If the material, corporeal world is real, or at least more real than the visionary or imaginary concept of an ideal world, then it will be highly valued. If it is highly valued, then activities like sport, play, and games will be highly valued. The reverse is also true: If the mind and soul are more valued or real than the physical body, then sport, play, and games will be less valued. If we can understand the significant metaphysical positions of a culture, then we can gain perspective on that particular culture's views of sport and physical education. It also follows from this position that if we study the cultures that significantly affected the development of Western civilization and helped determine our contemporary metaphysical positions, then we also gain an understanding of why we view sport and physical education the way we do.

Metaphysical Dualism

Philosophy in the Western world has its roots in ancient Greece. The civilization that began in roughly 1200 B.C., prospered during the Golden Age of Greece (480–338 B.C.), and eventually was conquered by Rome (146 B.C.) was spectacular by any standards. Ancient Greek civilization is a primary source for the philosophical forces that helped to shape and define Western civilization. In addition to starting Western philosophy, the ancient Greeks gave birth to Western ideas about physical education and athletic competition.

The Greeks developed philosophical positions that provided rational explanations of human nature and of the universe. For example, Anaximander (610–545 B.C.), generally recognized as one of the first philosophers,[30] developed a theory of adaptation to the environment similar to Charles Darwin's theory of evolution as described in his *On the Origin of Species* (1859). Plato (427–347 B.C.) developed a theory of being, or ontology, similar to that found in the Christian Bible.

Plato and the Bible share an explanation of the nature of reality that is central to Western philosophy. Both argue that all of reality is divided into two parts: matter—the physical realm—and ideas—the thoughts and concepts formed by the mind or soul. This approach to metaphysics is known as *dualism.* Plato and the Bible are Western in their understanding of how we should understand what a person is, and this early Western approach still defines, for many, "correct" attitudes toward the body, physical education, and sport. Most importantly, these early Western philosophies shared the idea that the soul and mind are the most important aspects of a person, much more important than the body. While many philosophers who followed Plato disagreed with his position on the soul, mind, and body, all philosophers who followed him had to deal with his metaphysical dualism in one way or another; this is sometimes called the *mind–body problem.* This dualistic division of reality into two parts is of critical importance to students of sport history and philosophy, for this concept can be used to explain many of the attitudes and behaviors we have in the twenty-first century regarding sport, physical education, and play. For example, in your opinion, what does our society value more, the education and development of the mind or the body?

Epistemology

Epistemology is the branch of philosophy that examines the nature of knowledge and how we come to know things. It is relevant to physical education in that different ways of knowing have different consequences for the mind and the body, and

consequently, for how we value the mind and the body.[31] For each metaphysical position, there is a corresponding epistemology. For example, if the mind is more real, more discerning than the body, as Plato held, then we learn through intellectual activity. If, on the other hand, the body and the five senses are considered to be a valid and accurate means of gathering knowledge, then our metaphysical position will reflect this epistemology. Finally, what is perceived as real is valued by a culture, so there is a corresponding axiological position—cultural value—to the metaphysical and epistemological positions.

Certain questions fall within the realm of epistemology: Is knowledge and the nature of reality more easily known through intellectual activity, or can we better acquire accurate and valid knowledge through our bodies via the senses? Is the information we acquire through the five senses valid all of the time? For example, is the information we obtain through sight and hearing completely reliable, or must this knowledge be subject to analysis and evaluation in our mind to ensure that it is valid? This question is particularly important to physical education teachers, because if knowledge can be acquired only through the mind, or if the mind is the essential vehicle in the formation and acquisition of knowledge, then the body is not valued as highly as the mind and at best is of secondary importance as articulated in Plato's opus, *Phaedo*.

The nature of "knowing" is not limited to the mind–body debate. How many ways of knowing do you have at your disposal? Most of us can identify a subject—the human body, for example—and study and "know" it through science, theology, history, philosophy, and other ways of knowing. Do you employ and evaluate a subject or issue by multiple "ways of knowing," or are you wedded to a single school of thought or belief? In reality, which approach is more erudite?

Ethics

The practice of good sportsmanship has traditionally upheld the belief that athletes, coaches, and teams must "play by the rules" and behave ethically. Both formal and informal athletic competitions have rules. Coaches, teams, and officials make rules as well as enforce rules. These same coaches, athletes, teams, and officials ideally will insist that ethical behavior is an expectation and not merely a suggestion. Although there are a number of ways to determine a basis for ethical beliefs and moral reasoning in sport, two modern philosophical schools—deontology and teleology—are illuminating, revealing, and applicable to sport ethics. Judgment and decisions are pronounced by coaches and officials on a daily basis. Deontology and teleology can provide you with insight on what to consider when it comes time for you as a coach, official, teacher, athletic trainer, athletic director, professional, or health provider to make a decision—pass judgment.

Deontology is a "rules-based" approach to establishing ethical beliefs and is focused on (1) obligation and (2) duty. The Ten Commandments in the Bible is an example; you have an obligation and duty to obey these rules—the Ten Commandments—and if these rules are broken, penalties will be imposed. What is important to understand is that deontological ethics is beliefs that there are behaviors or "actions" that are either right or wrong. There are no "gray areas"; cheating is *always* wrong as is lying. Break the rule and expect to be punished.

Teleology is concerned with ethics; however, its focus is on the *consequences* that happen when a rule is broken. Teleology believes that our actions or behaviors have no intrinsic ethical basis to begin with, but our actions or behaviors will acquire their ethical and moral status as a result of the consequences of our behaviors or actions.

Deontology is a rule-based method that you can use to help identify and establish ethical responsibility that is clear-cut and on the surface and does not leave a lot of room for flexibility in interpreting rules. Teleology is based on the consequences of your behavior and actions. An athlete or coach may break a rule; however, if the consequences are minimal, for example, "you're lucky, no one got hurt this time," the punishment could be of little consequence.[32]

From Dualism to Monism in the Western World

The Mind–Body Relationship

The mind–body relationship is important to physical educators because, to a great extent, what we know and how we teach is determined by our philosophy and corresponding position about the mind–body relationship, and this position is usually determined by our culture.[33] We also argue that if a given culture considers the mind and body to be integrated and holistic, as opposed to being divided into two parts, the body will have esteem and value.[34] In such a culture, sport, play, and physical education will be valued more highly.

In the coming chapters, we will examine the relationship of mind and body from different philosophical perspectives, so we will not go into detail here regarding philosophies that were developed prior to the 1800s. These philosophies range from Plato's and René Descartes's, which have in common the view that the mind and body are separate and distinct entities, to Thomas Hobbes's *empiricism,* a philosophy arguing that there is only the material world (there is no spiritual world) and in it, physicality reigns supreme. These Western philosophies represent different metaphysical positions that emphasize the mind or the body.

Another characteristic of most Western philosophies is that they emphasize the mind and soul and attempt to explain how these two "realities" of a person control the body. "Mind over matter" would be a good way of describing these philosophies, and this particular relationship is to a great extent what makes the Western world "western." Occasionally, as with Thomas Hobbes and other empiricists, the senses of the body are the primary source for knowing reality. As a rule, though, the history of Western philosophy can be understood as an attempt to explain reality through the framework of the mind controlling the body and the evil that results when individuals become slaves to their bodies and seek sensory pleasure.

As we noted earlier in our discussion of interpretive history using metaphysics, there have been different philosophies that emphasize either the mind or the body. In *The Republic,* Plato argued for harmony between mind and body. Roman philosophers such as the Epicureans and Stoics valued the senses. The Scholastics, in reaction to the excesses of Roman culture, emphasized the soul and mind but did not ignore the body. Renaissance philosophers were influenced by classical Greek and Roman thought, and a number of them argued for a balance between mind, body, and soul.

In the 1500s, a secular trend began that is evident in modern philosophy as well as contemporary culture. There is an increasing emphasis on the here and now, on understanding the material world and how bodies react to it. In the sixteenth and seventeenth centuries, Galileo, Newton, Descartes, and other philosophers developed new philosophies, including science, to try to better explain the material secular world. In the nineteenth and twentieth centuries, American philosophers developed transcendentalism, a philosophy that would "transcend" the limitations of the mind and body by focusing on experience. What these philosophies had in common was an attempt to explain our embodied experiences. Some began with mind, and some with the body, and some tried to transcend the distinction between the two. They all were concerned with our material existence and how to explain it.

Pragmatism, phenomenology, and existentialism can be seen in this light. These three philosophies seek answers to profound and abstract questions such as these: What is the nature of the material world? What is the nature of consciousness and awareness in the material world? How does the awareness of human movement fit into this picture?

The transition from Plato to more modern philosophies was not smooth.[35] Over the centuries, philosophers developed radically different metaphysical positions to describe the rules that govern

human experiences and to explain the relationship of ideas and matter, of minds and bodies. There has always been a problem with metaphysical dualism, though. Philosophies that emphasize the mind cannot adequately explain the relationship of the body. The same is true for philosophies that emphasize the body: They cannot adequately explain the relationship of the mind.

In the last 170 years, philosophers have argued that the assumption of metaphysical dualism that philosophers begin with actually causes many of the problems philosophers try to solve. Again, dualism argues that reality is composed of two parts: matter—the material, physical world—and ideas—the realm of the mind and soul. By rejecting this assumption, contemporary philosophies "unify" the mind and body. With respect to the fields of kinesiology and physical education, a philosophy that unifies the mind and body will place a greater value on physical activity than will a dualistic philosophy that emphasizes the superiority of the mind over the body. Having noted this, we must contend that educational philosophy in the West currently elevates the education of the mind over that of the body. Were your high school physical education classes used to determine your GPA for admission to college?

Philosophies of the Modern World

We will describe several modern philosophies in some detail, as they represent some of the most recent attempts to explain our physical experiences. The philosophies we discuss developed in the twentieth century in the West (in Europe and the United States) and are based on a monist—holistic view of reality. Monist philosophies such as pragmatism, existentialism, and phenomenology view human beings as an integrated whole. Mind and body are not separate components; rather, both are part of the same thing—a person—and what is valued is the whole person. These philosophies are rooted in the belief that knowledge is generated through thought (mind) and can also be obtained through the bodily senses.

Pragmatism

Pragmatism rejects metaphysical dualism. William James (1842–1910), John Dewey (1859–1952), and Charles S. Peirce (1839–1914) were among the pioneers in developing and promoting pragmatism in America. Charles S. Peirce is credited for coming up with the term *pragmatism.* In the late 1800s and early 1900s, pragmatists argued that humans' physical experiences, and therefore the body, are where they begin to come to know reality. Pragmatists also argued that humans are embodied entities. By embodiment, pragmatists mean that the mind, or spirit, is of the body, and that mind and body are integrated into one entity.[36] As Carolyn Thomas argued,

> Pragmatism was the first position to view the body as having value in and of itself [existential value] rather than just serving the mind. The idea that all knowledge is based on experience of a person suggests an integration of mind and body. This testifies to the value of the body as a source of knowledge.[37]

The philosophy of pragmatism evolved from the desire to do two things: (1) to determine the differences between the many philosophies developed in the preceding 2500 years and (2) to develop a practical method for dealing with the social unrest generated by the rapid changes in society. Consequently, pragmatism can be seen as a philosophical response to changes (urbanization, industrialization, and so on) that occurred earlier in the nineteenth century. As philosopher Philip Smith noted,

> Old ways [philosophies] were unable to deal with this situation. The result was that people found themselves in a vacuum on many significant matters, matters that were of intellectual as well as practical concern. The progressive movement originally gained in public support because it appeared to fill this void on both counts. And, truly, it was suited for the American scene. Born and bred in the United States, it had none of the shortcomings of imported schemes from Europe. From the

> start it was designed to reintegrate American culture, and by 1900 had been finely fitted out specifically for this purpose.[38]

The importance of pragmatism as a philosophy in American culture, or, perhaps more boldly, the philosophy *of* American culture, cannot be overestimated. Pragmatism evolved at the same time as, and was a product of, the demographic, technological, and philosophical influences previously described. It was also a product of one of the most powerful scientific advances of all time, the seminal work on genetics of Charles Darwin. The value of Darwin's work to physical education may not be obvious at first, yet his influence on the modern mind is widely recognized in historical and philosophical circles. In short, Darwin revolutionized thinking by arguing that biological systems—specifically, our bodies—are the response to some change in the environment. Consequently, the moving human body can be seen as a response to a changing environment.

With pragmatism, the possibility of studying the human body, and any other aspect of the human condition, becomes much easier. We can create knowledge of how the body functions under physiological stress and what physical forces shape the body and control movement, and use all other methods of science to understand human movement.

Existentialism

The beginnings of existentialism and phenomenology can be traced to Søren Kierkegaard (1813–1855). For well over a century, the philosophy of Kierkegaard was largely unknown outside Scandinavia because of the inability of most English-speaking people to read Danish. Kierkegaard's philosophy, like that of George Berkeley, argued for the existence of God. Kierkegaard suggested that religion would be useless if we had the capacity to reason our way back to God. That is, God would no longer be omnipotent, the supreme creator, if all knowledge could be completely understood and comprehended by humans.

The essence of his philosophy rests on the belief that there are three stages of life experience: (1) aesthetic, (2) ethical, and (3) religious. Kierkegaard's existentialism argued that some of us will progress from one stage to the next, whereas others will remain in the first stage forever. The third stage, however, is superior to the first two. For Kierkegaard, all three stages reflected the attempt to win salvation and achieve satisfaction or "life's greatest good, while it remains in reach to be all you can be in an individual sense." What makes Kierkegaard an existentialist was his emphasis on life experience as a means of saving the soul. This emphasis distinguished him from previous philosophers who first considered the essence of the soul and from this understanding of soul determined how people should live their mortal life.

Shortly after Kierkegaard's philosophy became known, Friedrich Wilhelm Nietzsche (1844–1900) argued that the transcendent ideals of Judeo-Christian ethics, and thus the position of Kierkegaard, were nonsense. In a sense, Nietzsche began with Kierkegaard's emphasis on existence but abandoned Kierkegaard's quest for knowing the Christian soul. Nietzsche argued that science "proved" that there is no spirit or such things as God and sought a reworking of all existing values. Nietzsche asserted that the Judeo-Christian system of morality, developed over centuries of Western civilization, had given way to the forces of materialistic, modern culture.[39] A new system of morality was needed to replace it—one that emphasized the values found in nature.

Most historians have concluded that Nietzsche was a proponent of Darwin. Dirk R. Johnson (2010) does not believe there is a convergence in their thinking. Johnson credits Darwin for influencing Nietzsche's philosophy but also notes the antagonistic nature of their relationship to the point when Nietzsche becomes, more or less, anti-Darwinian.[40] Both Darwin and Nietzsche believed that strenuous and extreme physical challenges would benefit the individual and the survival of the human race (Figure 1-2). Nietzsche spoke in favor of maximal physical and intellectual development and the expression of animal, or natural, instincts. In *Thus Spake Zarathustra,* Nietzsche described the

Source: Library of Congress Prints and Photographs Division Washington, DC; Bain News Service

Figure 1-2
Friedrich Nietzsche (1844–1900).

ideal man, the "Superman," whom he contrasted with the average man of the common herd.[41] The body, to Nietzsche, was a vital component of the Superman. Nietzsche described his Superman as one who is "beyond good and evil," who creates his own set of values and rejects other so-called moral frameworks based on, for instance, religion. Nietzsche has been criticized for his position but usually by those who do not understand it. As Esar Shvartz argued,

> When read superficially, [Nietzsche] seems to be an extremist, an anti-Semite and a German nationalist. But for anybody who bothers to understand, his writings reveal that he was an anti-anti-Semite, an anti-German nationalist, and one of the most humane thinkers.[42]

The abandonment of religion as a means of knowing right and wrong implies an emphasis on one's physicality. Nietzsche's philosophical position advocated physical fitness as a priority, as a component of individualism and power. Nietzsche's general reasoning rested on the belief that the body occupies a central role relative to existence. Therefore, claimed Shvartz, Nietzsche can be described as the "philosopher of fitness."

In *The Will to Power,* Nietzsche argued that "the belief in the body is more fundamental than the belief in the soul. The latter arose from unscientific observations of the agonies of the body."[43] Consequently, Nietzsche advocated that bodily health should become a priority and be taken more seriously. According to Nietzsche, the greatest enjoyment of life is to be had by living dangerously, an approach that necessitates superb health. Nietzsche would have been a big fan of extreme sports and "over-the-top" physical challenges.

The following is a brief view of *existentialism* and how this philosophy might be used to approach physical education and sport:

1. Existentialism begins with the belief that the individual is at the center. Everything "outside" the individual is subordinate to, and evaluated by, the individual.
2. "Existence" precedes essence–the origin for the term "existentialism."[44] This means that each individual creates him- or herself through choices and experiences, and that a person is the sum of all his or her choices and experiences. For everything in the world that is outside the individual, essence precedes existence.
3. Every person should have full opportunities to make choices and decisions. Without the opportunity to make legitimate choices, the individual loses some of his or her existence.[45] Individuals will personally determine what value an activity or experience holds. With respect to sport, Harold Vanderzwaag argued that

> if any group proceeds to claim the values of sport, the individual has already lost some of

> his opportunity to make a decision. Values are specific to each individual, and they grow out of the experiences of each person. There are no eternal values so to speak. . . . Consequently, nothing could be worse than to require people to participate in sport.[46]

4. The individual is responsible for his or her actions and behavior. This freedom, however, does not allow the individual to ignore his or her responsibilities. The burden of responsibility that existentialism demands is enormous. Each person is responsible not only for him- or herself but for other people as well. "The responsibility for others does not mean dictating to others or attempting to limit their freedom in any way. It does mean that one's decisions will also influence and affect others."[47]
5. The focus on individualism necessitates a commitment to authenticity. The authentic individual is truly an individual, not one who seeks approval from others or who desires to conform to the dress, language, and destination of the "in crowd."
6. The concept of ambiguity is an essential component in understanding how existentialism operates. Abraham Kaplan argued that

> existentialism emphasizes . . . possibilities. There must be alternative possibilities of action or choice would be meaningless; and there must be alternative possibilities of existence, or it would be predetermined by essence. This manifold of possibility gives meaning to the final basic existentialist category: ambiguity. . . . Choice is continuous as we go through life, and with each choice some possibilities vanish forever while others emerge for the next choice. We are continuously making something of life, but we can never make it out: life is inescapably ambiguous.[48]

Existential doctrine is highly individualistic and ambiguous, yet as Nietzsche stated, it demands that individuals "become who you are!" His philosophy is for the strong and courageous, yet he also advocated an extreme humanism. Nietzsche's existentialism is attractive to sport philosophers because it calls for "a doctrine of action, a refusal to surrender to human weaknesses and falsely human institutions, a call for excellence in every aspect of human endeavor."[49] Although not a systematic philosophy, existentialism demands that we take responsibility for our behavior and actions. Striving to perform at our best, refusing to concede defeat, and seeking complete victory are existential concepts embraced by Nietzsche and the vast majority of elite coaches and athletes.

Jean-Paul Sartre's (1905–1980) arguments illustrate the monistic view of being that is held by existentialists. In *Being and Nothingness,* Sartre argued that there are three dimensions of the body:

1. The body as being-for-itself
2. The body as being-for-the-other
3. My body as body-known-by-the-other

Sartre's three dimensions of the body provide insight into the nature of movement and the manner in which bodies are viewed. They also distinguish between the body as object and the body as subject. When the body is viewed as an object, having its own laws and defined from the outside, it is difficult to connect or link the material body with a mind or consciousness that is personal and subjective.[50] However, when the body is experienced or lived on a personal/holistic level (treated not as an object), the subjective "being-for-itself" dimension manifests itself. The following quote summarizes existential thought on the mind–body relationship:

> In the objective mode, I have a body, I train it, I use it, and in this regard "IT" can be viewed as separate from me. But this same body in the subjective mode means that I am my body and that my consciousness is embodied, or integrated, in this subjectivity.[51]

Phenomenology

Phenomenology, like existentialism, can be described as a tool or method that can be used to gain insights into questions that arise from "being in the world."[52] As a movement, phenomenology can be traced back to the works of Franz Brentano (1838–1917) and Carl Stumpf (1848–1936). Among the pioneers of phenomenology was Edmund Husserl (1859–1938). He had a profound influence on the evolution of both phenomenology and existentialism. With Adolph Hitler's rise to power, a number of Husserl's students fled to the United States to escape Hitler's Germany and helped introduce and spread phenomenology throughout the country.

Husserl was interested in epistemology, the study of how we come to know things. He concluded that current epistemological beliefs, including the methods of science, are not valid. It was Husserl's contention, noted famed sport philosopher Seymour Kleinman, that

> the immediate phenomenon, that which is directly given to us in experience, has been largely ignored by the traditional empiricism of contemporary science. Husserl called for a return to the things themselves. Thus, phenomenology began as a protest which called for a departure from crystallized beliefs and theories handed down by a tradition which only too often perpetuates preconceptions and prejudgements.[53]

Phenomenology, like existentialism, is not comfortable with "preconceptions and prejudgments," because these beliefs and values have been predetermined, preventing the individual from deciding these things for him- or herself.

From a holistic standpoint, the body is viewed as the means of fundamental access to the world, the instrument of communication with the world.[54] The body is not an instrument of the mind or the enemy of reason but is the individual's avenue to worldly experience and related knowledge. The phenomenologist's view of the body is similar to that of the empiricist but goes further in that the quality of mind comes into play:

> The empiricists would explain that the reason one becomes aware of himself, or others, is due to a constant stream of data being delivered to the sense organs of the body. The phenomenologist, however, sees no reason to restrict himself to sense data alone. His [the phenomenologist's] experience of the phenomenon itself tells him that there is more involved than that [sense data]. . . . Every experience comes loaded with meanings and qualities, none of which can be explained by a sense organ's reception of stimulus. It is the task of phenomenology to deepen and enlarge the range of immediate experience, which we see to be much richer than the limited empirical view of it, i.e., experience.[55]

The objective of phenomenology is to go directly to the experience and relish it for what it is. What the experience represents will be decided by each individual. Because each of us experiences things and events differently, our feelings about and knowledge and understanding of a particular event or experience will in all probability vary greatly, even if several people engage in the same activity simultaneously. To the phenomenologist, you are your body, and your body is your "being in the world."[56]

From a phenomenological viewpoint, the body and the world of experiences available to the physical/athletic individual have value. There is no need to justify or defend bodily, physical experiences and whatever attendant epistemological outcomes are revealed through human movement. The body becomes a source of knowledge and personal growth, not an enemy of reason and a hindrance to knowledge as depicted in some dualistic philosophies. Kleinman continued,

> For the phenomenologist, to understand the body is to see the body not in terms of kinesiological analysis, but in the awareness and meaning of movement. . . . Movement becomes significant not by knowledge about the body, but through an awareness of the self. . . . From the phenomenological view, it becomes the purpose of the physical educator to develop, encourage, and nurture this awareness of, and openness of, self—this understanding of self.[57]

Phenomenology and existentialism offer physical educators the opportunity to promote subjective

experiences that can enhance the human condition. This can be contrasted to traditional physical education programs that many times encourage conformity. In so doing, coaches and teachers can overcome the prevailing philosophical ethos that encourages and promotes conformity and reliability at the expense of responsibility. The key question seems to be this: Are there components of existentialism and phenomenology compatible with the activities and purposes of physical education and athletic competition? Put another way, can some of the beliefs of existentialism and phenomenology contribute to the betterment of physical education and sport? The answer to these questions would appear to be yes. To some extent, these philosophies may be used to help us improve and better understand our sport and physical education experiences.

SUMMARY

We first defined the terms *sport, play,* and *games.* These concepts, so commonly used in contemporary culture, have different meanings. An agreement on what these words and concepts mean is necessary prior to doing any type of history or philosophy.

We then defined history to be the study of how things change or don't change over time and described the type of history that we will be doing, for example, interpretive, descriptive, and chronological. We also described some of the people, events, times, and places important to our understanding of history. We examined how history has moved from premodern to modern characteristics, how moving to the city and coming to rely on technology has changed sport and physical education, and how various cultures have viewed the nature of being and how these views have had an impact on sport and physical education. We discussed briefly the process of "doing" philosophy and, in so doing, introduced to you the idea that a critical examination of history can help reveal how and why changes have occurred or not occurred in sport and physical education.

Pragmatism, existentialism, and phenomenology represent three of the more powerful philosophical movements of the nineteenth and twentieth centuries, but they are not the only movements. Logical positivism; Eastern philosophies such as Zen Buddhism, Confucianism, and Taoism; constructivism; deconstruction; and other philosophies are having an impact on Western civilization as we move further into the twenty-first century. The effects of these philosophies on contemporary attitudes toward the mind and body, and on sport and physical education, are reshaping the types of experiences all of us will have in human movement activities. What seems to be the common thread during the last hundred years is the theme of the unified mind and body, a monistic-holistic view of human experiences that include sport and play.

These additions to the philosophical movements that are in place illustrate how quickly the contemporary world is changing. Rather than a single philosophy that will explain the mind–body relationship and a single approach to sport and physical education, there seem to be an increasing number of philosophical explanations. What we can expect, then, are even more changes in the future. As twenty-first-century culture becomes more diverse, there will be more explanations for this diversity. What will remain consistent is the desire of these many cultures, in their many ways, to explain in a philosophical way how play, games, and sports have changed over time and how they can benefit cultural norms and expectations.

The primary reason for presenting the information in this chapter, and the entire text, is to impress upon physical education and kinesiology students the revealing insights that history and philosophy provide into our discipline. Physical education and sport have a rich heritage that spans thousands of years. The exploits of male and female athletes captured the attention of tens of thousands of fans in the ancient world in the same way that the feats of modern athletes leave us yearning for more. To study the scope and stature of sport and physical education through the medium of history and philosophy will enrich your personal and professional lives. After all, how many events have withstood the test of time as well as the Olympic Games? Are mere mortals glorified as much as athletes? Throughout history, what were the justifications that required men and women to develop such superb, aesthetically pleasing physiques? These and many other discussions are presented in this book. We believe you will find that the study of history and philosophy of physical education and sport is informative, educational, entertaining, inspiring, and dramatic.

Discussion Questions

1. How is sport different from play? How are these two different from physical education?
2. What is the difference between an interpretive history and a descriptive history? What makes interpretive history subjective?
3. What makes traditional philosophies different from those developed in the nineteenth and twentieth centuries? How does this have an impact on sport and physical education?
4. Given the trends in the United States since the 1800s, what might be the trend for sport in the mid-twenty-first century with respect to the mind and body?
5. To what extent might modern fans and athletes relate to their counterparts in the ancient world?
6. To what extent has philosophy focused on the relationship between the mind and body?
7. There is enormous interest among scholars across many disciplines relative to the study of sport and physical education. Why do you think these topics receive so much attention?
8. Do you agree with Nietzsche's philosophy? Why or why not?
9. To what extent, if any, have existentialism and phenomenology influenced your philosophical beliefs of exercise and athletic competition?
10. To what extent do philosophy and theology differ? What do they have in common?

Internet Resources

Chapter 1 Selected Internet Resources
Sport, Ethics, and Philosophy; Context, History, Prospects
www.tandfonline.com/doi/full/10.1080/17511320601173329

Directory of Sport Science: A Journey Through Time—The Changing Face of ICSSPE
https://books.google.com/books/about/Directory_of_Sport_Science.html?id=-bazlQ7WHu0C

The International Association for the Philosophy of Sport: IAPS
https://iaps.net/

Guide to Philosophy on the Internet (Peter Suber)—Earlham College
https://legacy.earlham.edu/~peters/philinks.htm

Philosophy of Sport | British Philosophy of Sport Association
philosophyofsport.org.uk/resources/philosophy-sport

Resource Guide to the Philosophy of Sport and Ethics of Sport
https://www.heacademy.ac.uk/system/files/philosophy_ethics_sport.pdf
https://www.researchgate.net/journal/0094-8705_Journal_of_the_Philosophy_of_Sport

Develop a Coaching Philosophy in 3 Easy Steps | Coaching . . .
https://www.coach.ca/develop-a-coaching-philosophy-in-3-easy-steps-p159158

Winning Philosophies of 7 Legendary Coaches | Inc.com
https://www.inc.com/jordan-fliegel/winning-philosophies-of-7-legendary-coaches.html

Journal of Sport History—Home
www.journalofsporthistory.org

100 Greatest Moments in Sports History
https://www.si.com/100-greatest/

Why Sports History Is American History | The Gilder Lehrman Institute . . .
https://www.gilderlehrman.org/history-by-era/. . . /why-sports-history-american-history

How the U.S. Became a Sporting Culture | Other Sports | Sporting News
http://www.sportingnews.com/us/other-sports/news/how-the-us-became-a-sporting-culture/1vgv4kxl2459w1l6dvrbhev2er

Executive Summary—What Sport Means in America | U.S. Anti-Doping Agency
https://www.usada.org/truesport/what-sport-means-in-america-research-report/executive-summary-what-sport-means-in-america/
www.ethicsand business.org

Taylor & Francis: Historical Methods Journal
https://www.tandfonline.com/toc/vhim20/current

Historical Approach to Research
http://archive.is/m4ktn
Provides explanations of how historical research is conducted, as well as excellent links to related sites.

Philosophical Terms and Methods
http://www.jimpryor.net/teaching/vocab/index.html
Provides terms and vocabulary utilized in philosophy, as well as an excellent discussion about how to argue using methods of philosophy.

Philosophical Method
www.fact-index.com/p/ph/philosophical_ method.html
Introduces readers to methods of philosophical inquiry.

Pragmatism Cybrary
www.pragmatism.org
Discusses pragmatism and provides an extensive set of links.

American Philosophy: Pragmatism
www.radicalacademy.com/amphilosophy7.htm
Provides good sources for discussions about pragmatism and other philosophical schools and philosophers.

Critical Thinking Community
www.criticalthinking.org
Includes resources and forums related to critical thinking.

Ayn Rand Institute and the Ayn Rand Society
www.aynrand.org
www.aynrandsociety.org
Presents the philosophy, writings, and ideas of Ayn Rand.

SUGGESTIONS FOR FURTHER READING

Hyland, D. A. *Philosophy of Sport.* New York: Paragon House Publishers, 1990.

Kleinman, S. "Pragmatism, Existentialism, and Phenomenology." In *Physical Education: An Interdisciplinary Approach,* ed. Robert Singer et al. New York: Macmillan, 1972.

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Ousterhoudt, R. C. *Sport as a Form of Human Fulfillment: An Organic Philosophy of Sport History.* Victoria, BC, Canada: Trafford Publishing, 2006.

Reid, H. L. *Introduction to the Philosophy of Sport.* Plymouth, UK: Rowman & Littlefield, 2012.

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Vanderzwaag, H. J. *Toward a Philosophy of Sport.* Reading, MA: Addison-Wesley, 1972.

NOTES

1. George Santayana, "The Life of Reason," quoted in J. T. English, *A Garden Book of Profundities, Atticisms, and Smartaleck Sayings,* 9th ed. (Tacoma, WA: School of Education, University of Puget Sound, 1905), 60; Thought-of-the-Day archives at www.refdesk.com.
2. Brian Sutton-Smith, *The Folkgames of Children* (Austin: University of Texas Press for the American Folklore Society, 1972).
3. Jacques Barzun, "God's Country and Mine," quoted in English, *A Garden Book of Profundities, Atticisms, and Smartaleck Sayings,* 5.

4. Johan Huizinga, *Homo Ludens: A Study of the Play-Element in Culture* (Boston, MA: Beacon Press, 1955).
5. R. Caillois, *Man, Play, and Games* (New York: Free Press, 1961).
6. Sutton-Smith, *Folkgames of Children.*
7. J. Levy, *Play Behavior* (New York: John Wiley, 1978). See also John Charles, *Contemporary Kinesiology: An Introduction to the Study of Human Movement in Higher Education* (Englewood Cliffs, NJ: Morton, 1994), 63.
8. L. P. Ager, "The Reflection of Cultural Values in Eskimo Children's Games," in D. Calhoun, *Sport, Culture, and Personality* (Champaign, IL: Human Kinetics, 1987), 47.
9. Calhoun, *Sport, Culture, and Personality.*
10. Betty Spears and Richard Swanson, *History of Sport and Physical Education in the United States,* 3rd ed. (Dubuque, IA: Championship Books/Wm. C. Brown, 1988), 1. A number of sport historians have researched nineteenth- and twentieth-century boxing. Excellent work can be found in the following journal articles: Andrew M. Kaye, "Battle Blind: Atlanta's Taste for Black Boxing in the Early Twentieth Century," *Journal of Sport History* 28, no. 2 (2001): 217–32; Dennis Brailsford, "Morals and Maulers: The Ethics of Early Pugilism," *Journal of Sport History* 12, no. 2 (1985): 126–42; and David K. Wiggins, "Peter Jackson and the Elusive Heavyweight Championship: A Black Athlete's Struggle Against the Late Nineteenth Century Color-Line," *Journal of Sport History* 12, no. 2 (1985): 143–68.
11. Charles, *Contemporary Kinesiology,* 149–50.
12. George H. Sage, *Power and Ideology in American Sport* (Champaign, IL: Human Kinetics, 1990), 25–26.
13. R. J. Park, "Sport History in the 1990's: Prospects and Problems," in *American Academy of Physical Education Papers,* vol. 20, pp. 96–108 (Champaign, IL: Human Kinetics, 1987), 96.
14. For a provocative definition/explanation of the genesis of Greek sport, see David Sansone, *Greek Athletics and the Genesis of Sport* (Berkeley: University of California Press, 1988). In this brief but illuminating book, Sansone rejects the approaches and ideas of many scholars, arguing that sport must be defined as the ritual sacrifice of physical energy. The key concept seems to be that the fundamental nature of sport—its essence—is that of a sacrificial ritual. He rejects the widely accepted interpretations about the origin of sports in ancient Greece and makes a profound statement that there is no significant difference between modern sport and the type of sport that earlier cultures participated in. Since modernization theory looks upon history as how things changed, or did not change, over time, Sansone's thesis is quite controversial.
15. N. Struna, "Sport History," in *The History of Exercise and Sport Science,* eds. John Massengale and Richard Swanson (Champaign, IL: Human Kinetics, 1996).
16. Michael Oriard, *Reading Football: How the Popular Press Created an American Spectacle* (Chapel Hill: University of North Carolina Press, 1993).
17. J. Thomas Jable, "The Types of Historical Research for Studying Sport History," in *Getting Started in the History of Sport and Physical Education,* ed. William H. Freeman (Washington, DC: History of Sport and Physical Education Academy, 1980), 13–14.
18. Melvin Adelman, *A Sporting Time: The Rise of Modern Sport in New York City, 1820–70* (Champaign: University of Illinois Press, 1986).
19. Ibid.
20. John R. Betts, *America's Sporting Heritage: 1850–1950.* (Reading, MA: Addison-Wesley, 1974), 31–32.
21. S. Estes, "Knowledge and Kinesiology," *Quest* 46, no. 4 (1994): 392–409.
22. For a wonderful discussion of the assumptions that undergird science and how science is used in kinesiology, see R. Martens, "Science, Knowledge, and Sport Psychology," *The Sport Psychologist* 1 (1987): 29–55.
23. Religion, by definition, is a creation of God, but it can be discussed using the rational methods of philosophy.
24. See Thomas Kuhn, *The Structure of Scientific Revolutions,* 2nd ed. (Chicago, IL: University of Chicago Press, 1970). Kuhn argued that scientific *paradigms* change over time, reflecting that what various cultures identify as "knowledge" changes over time as well.
25. Perhaps the best-known example of this, and one of the first, was that of Thomas Aquinas, who tried to reconcile the methods of philosophy with the dogmas of the Catholic Church.

26. R. Martens, "Science, Knowledge, and Sport Psychology," *The Sport Psychologist* 1 (1987): 29–55.
27. Many scholars disagree, however, with this strict approach to studying social phenomena. Many sociologists now argue that there is no such thing as "value-free" research and instead try to place their values in perspective by alerting the reader to them.
28. Plato, *The Republic,* trans. Desmond Lee (London: Penguin Books, 1987). In terms many of us might be more comfortable with, Plato defined "reality" to be something like "heaven." This ultimate "reality" is where ideas are perfect and where souls have perfect knowledge.
29. This situation seems absurd to us in modern times, but it was not as far-fetched in Plato's time. The wars that occurred in his life taught him that humans can be incredibly brutal.
30. The other two philosophers considered "founding fathers" were Thales (624–546 B.C.) and Anazimenes (585–528 B.C.).
31. Estes, "Knowledge and Kinesiology."
32. Thomas White, "Ethics," Chapter 1, *Business Ethics: A Philosophical Reader* (New York: Macmillan Publishing, 1993).
33. J. R. Fairs, "The Influence of Plato and Platonism on the Development of Physical Education in Western Culture," *Quest* 11 (1968): 12–23.
34. Ibid.
35. Note that we are using a *very* broad brush in painting all philosophers in an era as having the same metaphysical views. We recognize that there were philosophers who rejected the dominant philosophies of their time, as there are now. The philosophies we select are those that seem to be good representatives of cultural attitudes toward mind and body, as well as recognized philosophies in Western civilization.
36. Carolyn E. Thomas, *Sport in a Philosophic Context* (Philadelphia, PA: Lea & Febiger, 1983), 31.
37. Ibid., 32–33.
38. Philip Smith, *Sources of Progressive Thought in American Education* (Lanham, MD: University Press of America, 1981), 4–5.
39. See Alasdair MacIntyre, *After Virtue: A Study in Moral Theory* (Notre Dame, IN: University of Notre Dame Press, 1981).
40. Dirk R. Johnson, *Nietzsche's Anti-Darwinism.* (New York: Cambridge University Press, 2010), 240.
41. Esar Shvartz, "Nietzsche: A Philosopher of Fitness," *Quest,* Monograph VIII (May 1967): 83.
42. Ibid.
43. Friedrich Nietzsche, *The Will to Power* (London: T. N. Foulis, 1913), 18.
44. Harold J. Vanderzwaag, *Toward a Philosophy of Sport* (Reading, MA: Addison-Wesley, 1972), 211.
45. Ibid.
46. Ibid., 212.
47. Ibid.
48. Abraham Kaplan, *The New World of Philosophy* (New York: Random House, 1961), 117.
49. Schvartz, "Nietzsche."
50. Seymour Kleinman, "Pragmatism, Existentialism, and Phenomenology," in *Physical Education: An Interdisciplinary Approach,* ed. Robert Singer et al. (New York: Macmillan, 1972), 353.
51. Thomas, *Sport in a Philosophic Context,* 34–35.
52. Kleinman, "Pragmatism," 352.
53. Ibid.
54. Ibid., 352–53.
55. Ibid.
56. Thomas, *Sport in a Philosophic Context,* 34.
57. Kleinman, "Pragmatism," 355.

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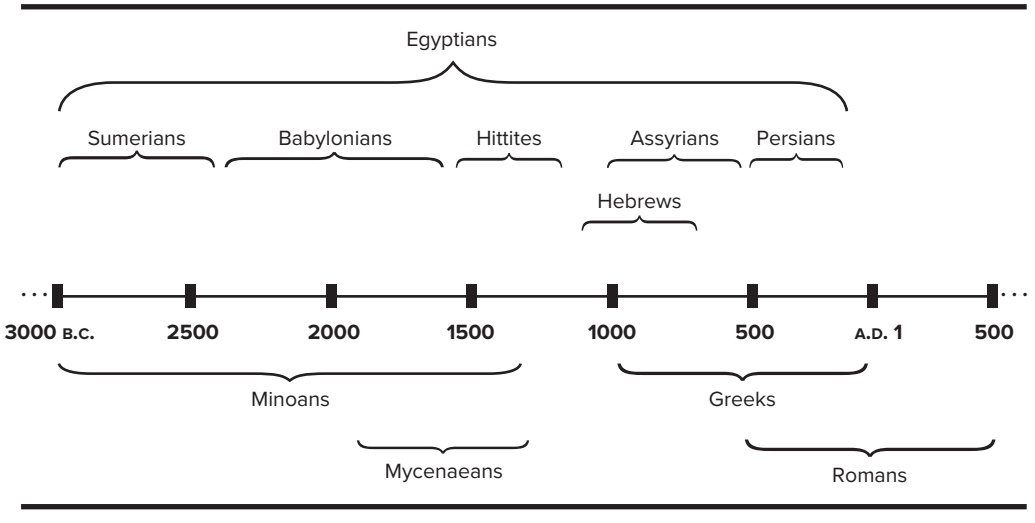
CHAPTER 2

Sumer, Egypt, China, and Mesoamerica



Civilizations of the ancient world.
Dennis Sherman, *Western Civilization: Sources, Images, and Interpretations,* vol. 1, to 1700 (5th ed.) (Boston, MA: McGraw-Hill, 2000).

General Events

Sumerian and Egyptian civilizations contribute to beginnings of ancient Western world
Sumer, ancient civilization, established circa 4000 B.C.
Sumerians introduce cuneiform writing
Egyptian civilization established circa 3000 B.C.

OBJECTIVES

Upon completing this chapter, you will be able to:

- Appreciate the cultural contributions of non-Western civilizations to society and the influence they had on the development of Western culture.
- Appreciate the social and cultural significance of sport and physical activity in ancient Sumer, Egypt, China, and Mesoamerica.
- Identify selected play, games, and sports that were unique to these ancient civilizations.

- Identify similarities in play, games, and sports that were shared by these ancient civilizations.
- Identify play, games, and sports that were established in these ancient cultures and that still are played in the modern world.
- Understand the role, scope, and religious significance of ball games in these ancient cultures.
- Appreciate the architectural venues that were built in Mesoamerica to accommodate athletic competitions.
- Explain the link between sport and religion.

INTRODUCTION

Athletic ability, physical fitness, competition, and play have been highly significant cultural components of civilization since the dawn of time. Civilizations that perished long ago, as well as those civilizations that still exist, share this characteristic. Historians, sociologists, archaeologists, and anthropologists who study our primitive ancestors and ancient civilizations have long noted the importance of physical ability and physical expression. It may manifest itself as play, dance, sport, or a means of survival. One conclusion that we may draw from these observations is that the quest for survival during ancient times—and modern times—was and is in some way facilitated in our desire to play. In modern times, this desire to play serves as a catalyst for the current emphasis on physical fitness and helps explain our cultural attitude toward sports.

It is arguable, then, that the human race evolved because, in part, our ability to adapt to our surroundings was facilitated by the playful characteristics manifest in human nature—our being. This play impulse is central to our ability to survive. During prehistoric times, dinosaurs ruled the earth. They were large and strong, had sharp fangs, ran fast, and were aggressive. These animals could not adapt to the changing environment and eventually became extinct. The English scientist Charles Darwin studied the evolution of plants and animals in the nineteenth century and became associated with the phrase "survival of the fittest." Humans survived and slowly but surely evolved and grew stronger and faster with each successive generation. From the dawn of time to the present, humans, like any other species, competed against the elements and each other for survival. Contemporary sport reflects this Darwinian maxim—survival of the fittest—as athletes strive to defeat their opponents and emerge victorious, whether it is against the clock, another individual, harsh environments, or another team. In doing so, they play out the contemporary version of learning life skills through play.

Initially, humans hunted for food as individuals, but soon they found it more effective to form groups and hunt as a team. Once again, humans adapted to the environment and survived. Perhaps the individual who stood out as the best hunter was admired by those around him for his skill and bravery, and the activities that served to make one a better hunter were in all probability playful activities and games learned in childhood that emulated hunting. During the prehistoric era, honor and respect were given to those who had the courage

Egyptians introduce writing in form of hieroglyphics
First of Egypt's thirty dynasties founded between 3200 and 3000 B.C. by Menes (also known as Narner)
As first pharaoh, Menes founds the city of Memphis
Period from 3100 to 2686 B.C. known as the Early Dynastic Period
With rise of Third Dynasty in 2700 B.C., ancient Egypt divided into three prominent historical eras and some lesser ones:
1. Old Kingdom: 2700–2200 B.C.—great pyramids built
2. Middle Kingdom: 2000–1800 B.C.—economic and political power solidified
3. New Kingdom: circa 1600–1100 B.C.—peak of power reached

The Late Dynastic Period: 1085–341 B.C.

Egypt divided; Solomon's temple destroyed; Egypt invaded by Nubians and Assyrians

The Ptolemaic Period: 332–30 B.C.

Alexander the Great conquers Egypt
When Alexander dies, one of his generals establishes Ptolemaic Dynasty

China

Chinese civilization predates Christianity by about 2500 years
China's recorded history begins about 1500 B.C.
Over 2400 years, ten major dynasties rule China:
Shang Dynasty: 1500–1000 B.C.
Early Chou Dynasty: 1000–600 B.C.
Late Chou Dynasty: 600 B.C.–A.D. 221
Ch'in Dynasty: A.D. 221–206
Han Dynasty: A.D. 206–220

Three Kingdoms Dynasty: A.D. 220–265
Western Chin Dynasty: A.D. 265–316
Northern and Southern Dynasties: A.D. 316–589
Sui Dynasty: A.D. 589–618
T'ang Dynasty: A.D. 618–907

and athletic skills necessary to ensure victory over hostile environments. Each day was a contest for survival. Over time, the desire to survive, to compete for honor, and to claim victory has become a part of culture and is taught and symbolized in many ways through games and sports.

Survival and the necessity to triumph over one's adversaries were prominent themes in ancient times, when the lands were ruled by kings, queens, pharaohs, emperors, warlords, and tyrants.

Warfare was a routine occurrence. As one group sought to exercise dominance over another for political, religious, or economic gain, it became necessary to form an army that would conquer the enemy. This required a rigorous and demanding physical training program that would produce warriors capable of defeating the enemy in hand-to-hand combat. This need for trained soldiers exists to the present day. In the twenty-first century, physical skills such as endurance running, wrestling, swimming, and other related fitness activities required for military combat are a curricular component of physical education and kinesiology programs for men and women during times of war and peace.

To repel invaders, cities formed military units. Soldiers throughout the ancient world received roughly the same types of training. Wielding weapons, wrestling, boxing, riding horses, driving chariots, and racing across rugged terrain on foot required the ancient warrior to be in superb physical shape and possess athletic abilities that would ensure his survival and the survival of his village or city.

As a consequence of the need for physical training, young men in the ancient world engaged in various combat sports, some of which are still evident in the modern world. We know that the javelin throw originates from spear throwing contests and ancient warrior athletes engaged in footraces. In addition to spear-throwing contests and foot races, archery contests and boxing and wrestling competitions were popular in the ancient world. The opportunities for women to participate in sport and physical education in Sumer, Egypt, China, and Mesoamerica were considerably fewer than the opportunities available to men. Cultural and religious beliefs were major barriers that, more often than not, precluded women from participation in sport. It was not unusual for men to enter into competitions where women were among the prizes.

Combat sports remain popular today and can be found in physical education and sports programs in schools, colleges, and universities, as well as the Olympic Games. For example, the modern pentathlon was developed to promote military skills needed in the late nineteenth and early twentieth centuries. In the 1912 Olympiad held in Stockholm, Sweden, a young U.S. army officer named George S. Patton, Jr., competed in the modern pentathlon and would later achieve fame as a tank commander and highly decorated general in World War II.[1]

Although combat sports have their genesis in ancient civilizations, they have endured and remain a significant activity in modern culture. Why have these ancient sports remained such a significant part of our culture? Perhaps it is because we still possess the innate need to persist and persevere, to compete against each other, to prove that we can win. The characteristics used

to ensure the survival of individuals and their culture live on in these competitive sporting situations. However, the reason these contests and games endure may not be solely because they teach survival skills.

The children who lived long ago were not much different from those of today. They played ball games, amused themselves with dolls, wrestled, and enjoyed rough-and-tumble activities. While the need to ensure our survival, to compete, to emerge victorious, and to play is a common thread woven through all civilizations, past and present, there may be other explanations about the nature of play. The eminent Dutch social historian, Johan Huizinga (1872–1945), who defined play in his classic work *Homo Ludens* (1938), is right: The reason we play and partake in games is that we enjoy it; play is natural and it is fun.

After reading Section I, ask yourself how much (if any) the direction of sport and physical education has changed in comparison with the way it was practiced several thousand years ago. Do you think extreme sports competition would have appealed to the athletes and fans of the ancient world? As you read the chapters to come, think about what lies at the core of our desire to compete or attend events where physical dominance and athletic prowess are displayed.

To introduce you to some of the salient historical and philosophical themes that have shaped sport and physical education throughout the ages, we will examine other modes of thought and philosophical positions present in the ancient non-Western world. In addition to information about sport and physical activities in the non-Western world, we will also discuss sport and culture in the Middle East as in ancient Sumer/Mesopotamia and Mesoamerica, especially the ball games and venues where the games were contested.

SUMER

The Sumerians lived in an area historians identify as Mesopotamia; we know it today as Iraq. Geographically, Iraq is situated in the Middle East. Mesopotamia is known as the "cradle of civilization" because, over 5000 years ago, the Sumerians created the world's first known civilization. The Babylonians and the Assyrians also established great cities in this region. Mesopotamia was situated between two great rivers, the Tigris and the Euphrates. Like the inhabitants of present-day Iraq, the inhabitants of Mesopotamia endured a climate that was very hot and dry. There are numerous references to Mesopotamia in the Old Testament. Today, the ruins of Sumer, Babylonia, and Assyria are buried in the harsh desert of the Middle East. Archaeologists and historians work to uncover and preserve the relics and ruins of these civilizations that perished long ago; however, Iraq and other areas of the Middle East have been devastated by war, and many archaeological treasures have been destroyed, while museums have been looted of their priceless and irreplaceable antiquities.

The Sumerians developed cuneiform writing, which revolutionized the way people communicated. The age-old practice of committing ideas, conversations, and records to memory was replaced with a written form of record. Researchers have uncovered thousands of inscribed clay tablets written in the wedge-shaped cuneiform style, and these records—primary sources for doing history— reveal a great deal about life in ancient Sumer. There were proclamations by Sumerian kings, inventories of the contents of merchants' holdings, literary works, and admonitions by fathers to their wayward sons (some things never change).[2]

The various cultures in Mesopotamia used religion to explain the mysteries of life and to define what it meant to be human. In this regard, not much has changed. The Sumerians believed that the universe was created by powerful and immortal gods. Initially, it was understood that the gods created men as servants—to serve the gods. Men were at the mercy of these gods, and their only purpose in life was to obey the commands of the gods. Vera Olivova notes that this particular view of the world, as seen though the eyes of ancient Mesopotamian cultures, helped to establish the religious beliefs of the Jews, Christians, and Muslims.[3] Sumerians,

especially those of royal standing, enjoyed a high level of civilization. Archaeologists have uncovered the ruins of magnificent cities replete with beautiful temples and palaces. These ancient people built an infrastructure and paid attention to hygiene by constructing sewer systems and drains.

Sumerians believed that ordinary humans had no value; it should not come as a surprise to learn that their philosophical view of the body was negative. If ordinary people had no value, the body certainly did not have value. But what about the kings? How did they rationalize their corporeal existence? The kings married the goddess Inanna each year, which removed them from the realm of mere mortals—they were "godlike" and had value. Their physical presence was elevated over that of mere mortals and had a spiritual quality. Kings were portrayed in art as larger than life, but the human body was rarely the subject of a sculptor or artist. According to Olivova, "Nakedness expressed humiliation and subjection. . . . A naked woman's body was even less often depicted and the Greek historian Herodotus tells us that it was typical of the people of the Near East to be ashamed to be seen naked, men as well as women."[4]

Although the body as the subject of art was of minimal interest, the Sumerians did pay attention to the body in matters of personal hygiene. Ancient artifacts show them bathing, washing clothes, and washing their hands. The kings enjoyed the riches of their office and lived in luxury. These rulers enjoyed the company of many beautiful women and indulged themselves in pools filled with fragrant oils and perfumes. Physical beauty was an asset in a king and was coveted by heirs. However, it was not the naked body that was beautiful; it was how the king was adorned. Beautiful clothes were essential for the kings of this era, and a handsome face was important as well. Kings paid attention to their appearance, and the women of the palace used perfumes to smell good and colored powders to highlight their eyes—has anything changed? Kings participated in sports reserved for royalty while the ordinary people found time to engage in the "blue-collar" sports and pastimes of the day.

The city of Sumer was surrounded by villages, and an intricate economic and political system developed. Trade, travel, and entertainment were routine activities, as was warfare. The struggle to retain and extend power was important to the people of Sumer. As a result, skill as a warrior was important, and skill was largely dependent upon athletic ability and physical fitness. One of the most famous Sumerian kings was Gilgamesh, believed to have ruled in the twenty-seventh century B.C. Legends have been uncovered about this man that relate epic feats: He slays lions, leads his armies into battle where he kills many enemies, and triumphs over superhuman opponents. There is some speculation that Gilgamesh may have been the model for the Greek hero Herakles.[5]

Not to be outdone by Gilgamesh was the Assyrian warrior-king Assurbanipal, who reigned over an empire in 7 B.C. that extended from present-day Egypt to Iran. He led his troops into battle and was quite a hunter. His palace was at Nineveh, where archaeologists have discovered many reliefs and sculptures, in addition to numerous odes and citations to his skill as a hunter and warrior:

> I am Assurbanipal, King of the universe, King of Assyria, for whom Assur, King of the Gods, and Ishtar, Lady of Battle, Have Decreed a Destiny of Heroism. . . .The God Nergal caused me to undertake every form of hunting on the plain, and according to my pleasure . . . I went forth. . . . On the plain savage lions, fierce creatures of the mountains rose against me. The young of the lions thrived in countless numbers. . . . They grew ferocious through their devouring of herds, flocks, and people. . . . In my sport I seized . . . a fierce lion of the plain by his ears. With the aid of Assur and Ishtar . . . I pierced his body with my lance.[6]

This inscription reveals more than a king with an ego; it demonstrates the ritual connection that religion had with sport, one that existed into the 1800s: "The God Nergal caused me to undertake every form of hunting." Sport and spirituality will be frequently connected until sport becomes "modern" and is governed by attitudes based more

on reason than ritual. In a relief that illustrates the rituals of a lion hunt, King Assurbanipal is depicted wearing a ceremonial robe and pouring wine over the dead lions. Apparently, the king is able to exhibit his strength, courage, athletic prowess, and virtue by removing the forces of evil (lions).

The archaeological evidence obtained from sites in Mesopotamia indicates that lions were a constant menace to the safety of the inhabitants. As sensational an athlete as King Assurbanipal appears to have been (Figure 2-1), one Assyrian king who preceded Assurbanipal must have been a better hunter because he claimed to have killed 1000 lions![7] Lion hunting was a popular sport for the rulers. There were armies of huntsmen who accompanied the king because it was thought that lion hunting prepared men for the dangers and challenges of war. Bravery in battle was expected, and the lion hunts enabled the king and his officers to instill bravery and other virtues. The process of teaching courage and bravery was simple but harsh: Men were selected to form a circle around the lions to "fence them in" and prevent them from escaping. The king could then enter the area and kill the trapped lions. It is not known how many men were mauled by lions attempting to escape. However, it seems logical that the men who survived this ordeal were indeed courageous. Or perhaps the really brave men were mauled while the others ran for their lives.

Archaeologists have discovered artifacts that provide evidence of sports and games during the Early Dynastic Period of Sumerian civilization (3000–1500 B.C.).[8] Artifacts that depict combat sports such as boxing and wrestling date from around 2000 B.C.[9] With the ever-present threat of war, it is understandable that combat sports existed and probably had many participants. The most well-known artifact of wrestling is a copper statuette of two figures, heads interlocked and hands

Figure 2-1

King Assurbanipal of Assyria demonstrating his skill as an archer and hunter by slaying a lion.

gripping the belt on their opponent's hips.[10] On the head of each wrestler appears to be a large pot, and this has been the subject of much discussion. Some have maintained that the object of the contest was to knock the pot off the head of the opponent, while others say that the pots served as ornaments.

According to Maxwell Howell and Reet Howell, "Archaeological evidence related to warfare allows the sport historian to make inferences about the possibility of play activities. If an individual [Sumerian] is to master a chariot, it is easy to envision challenge races."[11] Within this context, we can also assume that there were contests in archery, running, swimming, and other sports that would help ensure one's survival in war.

The Sumerians also fished and boated extensively.[12] This practice was a necessity to put food on the table; however, it may have been a form of recreation as well. Board games also were played in Sumer. Gaming boards with drawers to hold the pieces[13] have been discovered in the royal graves at Ur. In addition to these board games, children's toys have been found in the form of toy chariots and boats.[14]

The Sumerians, like all of the inhabitants of Mesopotamia during this time, were very physical and enjoyed athletic contests and displays of physical strength. Sumerian documents reveal that athletes were organized and supported by the state or temple. It was not unusual to have a wedding ceremony where exhibitions of physical strength were part of the overall ceremony.[15] In addition to demonstrations of athletic ability during wedding rituals, Sumerians organized running contests. There existed a group of males who were messenger runners and their job was to deliver information throughout the land. They typically were in service to the king and were rewarded with land as well as rations of beer![16]

One cuneiform document from the Sumerian city of Umma has evidence that during certain times of the year, footraces were celebrated.[17] There was one Sumerian aristocrat, King Shulgi, who ruled from 2094 B.C. to 2047 B.C. and is featured in a "royal Hymn" that claimed he ran round-trip of 200 miles between the cities of Nippur and Ur, a monumental accomplishment if it is true.[18]

Egypt

When we think of Egypt, we think of a vast country in the Middle East with pyramids, mummies, and giant statues. Egypt is a land that boasts an extensive array of historical artifacts and enjoys a long and rich history. So prominent is the place of Egypt in the history of civilization that a significant part of the Old Testament of the Holy Bible is devoted to this land.

More than 10,000 years ago, people began to inhabit the land along the Nile River (Figure 2-2). Over time, the villages grew in number and the collective population began to prosper. Geography favored Egypt, as desert barriers ringed the Nile River valley, which discouraged invasion. In about 4000 B.C., Egypt emerged as a political and economic entity, ruled by pharaohs, that would last for the next twenty-seven centuries. According to Wolfgang Decker (1992), "Sports were a means by which the most famous Egyptian monarchs presented themselves to their people. . . . His obligatory and, in the ideal case, actual physical strength was that of a warrior, and a hunter as well as an athlete."[19]

And as Ahmed Touny explains,

> There are numberless representations [sports] on tomb and temple walls, but none is more striking than the oldest document relating to sport. It is a unique mural, not only because of its historical date, but also through its social implications, for it depicts the Pharaoh himself, Zoser the Great, the founder of the third dynasty nearly 3,000 years before Christ. This mural shows Zoser participating in the running program of the Heb Sed festival, a symbol of the significance of physical fitness of the Ancient Egyptians. The artist has brought out, with a thorough knowledge of anatomy, the harmonious play of muscles. The positions of Zoser's arms, trunk and legs denote an expertise of technique and movement which only advanced development can achieve.[20]

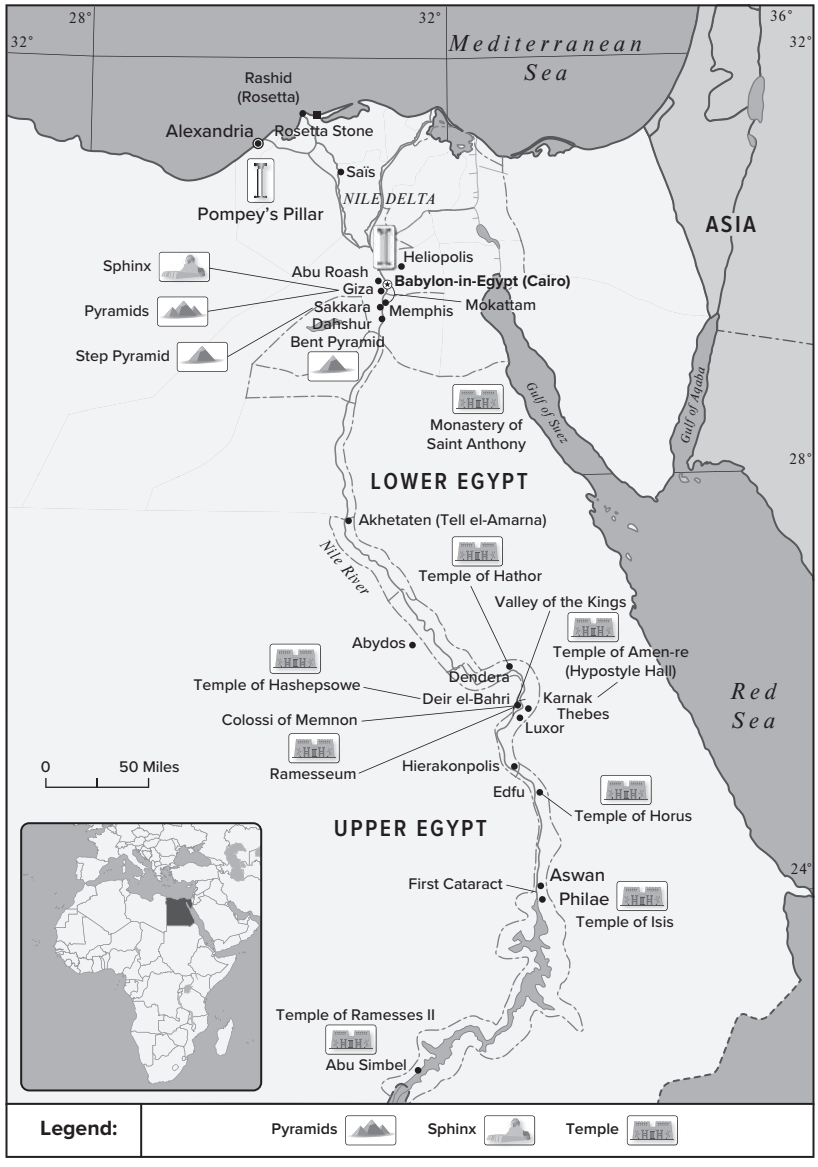


Figure 2-2
Ancient Egypt.

Egyptian queens were no less aware of the importance of sports in the culture. On a wall of her sanctuary in the Karnak Temple, Queen Hatshepsut (1507–1458 B.C.) was the second woman pharaoh of Egypt and was memorialized at the Heb Sed festival. Hardly any of ancient Egypt's rulers during the thirty centuries under view failed to have themselves depicted as sporting figures in the Heb Sed festivals, where athletic competition was the highlight of the event.[21]

Touny notes that even the most famous of the pharaohs, Seti and his son Ramses II, who fought Moses and eventually lost, are depicted as athletes in their temples located at Abydos and Abu Simbel, respectively. Touny also points out that it

> is difficult to think of a sport which the Ancient Egyptians did not practice. The Benni Hasan rock tombs [ancient archaeological site] are a show place for most sports such as athletics [track and field], swimming, wrestling, dancing, gymnastics, hockey, yoga, and many others.[22]

To grasp the significance of Egyptian history, recognize that the ancient Greeks and Romans considered Egypt as "ancient." To explain how old Egyptian civilization actually is, Cleopatra (69–30 B.C.) is actually closer in time to us today than she was to the time when the great pyramids were built![23] It was an established nation with grand palaces, monuments, and streets and thriving commerce a thousand years before the Minoans of Crete constructed their opulent palaces. The Greek historian Herodotus toured Egypt in 5 B.C. and remarked on "wonders more in number than those of any other land."

The ancient Egyptians used "magic" to cure disease because, they believed, sickness was more often than not delivered by the gods. However, their skill as doctors and surgeons was known throughout the ancient world. The Greek physicians Hippocrates, considered the "father of medicine," and Galen, whom some consider the "father of sports medicine," spoke about the work of the Egyptians.

Much of what we know about the ancient Egyptians and their lifestyle and sporting activities is revealed in the paintings found in tombs and in the countless artifacts that have been discovered. The paintings in the tombs (the wealthy and the nobility were the only ones who could afford such a grand burial place) portray their expectations of life in the next world, which reflected those activities that they engaged in when they were alive. Death was considered to be merely another journey for which they must prepare. To what extent does Judeo-Christian theology and other religions reflect this same belief?

The aristocracy enjoyed a life of luxury, and their tombs were elaborately furnished. Paintings depict wealthy Egyptians boating on the Nile, hunting fowl in the marshes, having picnics with their families, and enjoying beverages in the garden.[24] The objective of the aristocracy in Egypt was to become "socialites" and gain power and influence in the court. Success was measured in a material manner; how much land individuals owned and how many cattle they could call their own were the standards of material success. The most important statement that a wealthy Egyptian could make was constructing an impressive tomb that would be the envy of Egyptian high society.

The ancient Egyptians engaged in sports to train and strengthen their bodies, and also for pleasure and recreation. While the wealthy enjoyed festive parties in lavish surroundings, the less fortunate enjoyed life's little pleasures as well. Paintings show children engaged in playful activity while their parents worked the fields or engaged in other forms of commerce and trade. As well as a source of food, the Nile was the "highway" of Egypt. Skilled sailors navigated the Nile, moving people and commerce up and down the river to the great cities of Egypt. The Pharaoh Akhnaton (1352 B.C.) started a royal regatta—a race between oarsmen, known as the Festival of the Oars. It took place on the Nile River. It is quite probable that this formal crew race helped to establish the sport of competitive rowing. Swimming is an activity depicted in many paintings. It appears that it was a recreational activity; however, swimmers had to keep an eye out for the crocodiles who inhabited the area. The nobles did not have to worry about the crocodiles because it was not unusual for a member of the upper class to have his own swimming pool at home.

As advanced as Egyptian civilization was for its time, the demand for physical labor to build monuments, engage in trade and commerce, sustain agriculture, and provide for the defense was never-ending. The prevailing view among most historians is that thousands of slaves were used for the

most difficult labors, such as working the mines and moving heavy stones for monuments or public buildings.

Away from the large cities, life was unusually harsh, and maintaining the health and vigor of individuals was necessary to ensure survival. Working the fields in the fertile Nile River valley required waking before dawn and getting as much work done as possible before midday, when the heat became unbearable. After the rest break, work resumed again until the evening. Each day was more or less the same—time moved in endless cycles, seasons following each other as they always had, in an endless, repeating pattern. Festivals and religious observations provided a break from the harsh demands of farming and fishing. Still, life was generally difficult, as can be seen in the following account of life in an Egyptian village thousands of years ago:

> Mice abound in the field, locusts descend and animals eat the crop. . . . What remains . . . is taken by thieves. The hire of oxen is wasted because the animals have died. . . . Then the scribe arrives at the riverbank . . . to register the tax on the harvest.[25]

Survival depended in large part on physical fitness, health, and luck.

Like the Sumerians, the Egyptians were fearsome warriors. Ancient documents reveal that when the time for war came, the pharaoh could mobilize the entire kingdom for battle. Scribes had records of soldiers; there were vast storehouses of food and armament. Conscription agents were sent into the land to draft men who were not yet on the rolls of the army scribes. Reserve soldiers were called up from their jobs and families to join the fight.

The following ancient account tells of the brutal routine of a day in the life of an Egyptian soldier:

> Come, I will speak to you of the ills of the infantryman. He is awakened while there is still an hour for sleeping. He is driven like a jackass and he works until the sun sets beneath its darkness of night. He hungers and his belly aches. He is dead while he lives. But frightened and calling to his god, "come to me that you may rescue me," he fought. He fought with maces, daggers and spears on fields filled with charging chariots and bronze-tipped arrows.[26]

This account, written by a scribe long ago, stirs our imagination. To endure such harsh conditions and physical demands, the physical training of the Egyptian soldier had to be severe. In the event that a young boy aspired to be a soldier, he was removed from his family and placed in the barracks, where he was "pummeled with beatings." After completing the necessary training, he was allowed to live with his family between campaigns. The Egyptians also relied on foreign mercenaries and captured slaves to fill the ranks of the army.[27]

The young men of the aristocracy usually enlisted in the separately organized chariot corps. It was not unusual for a young, wealthy Egyptian man to show up with his own chariot, which he would take into battle. Contests among the chariot drivers enabled them to display their driving skills prior to battle.

The primary weapon of the Egyptian soldier was the bow and arrow and his foot speed. Skill as an archer was very important for personal survival, as well as assuring victory for the pharaoh. Archery contests were held to encourage young men to gain proficiency, but the contests were probably popular among the young men anyway. Archers were encouraged to be fit because of their place in the order of battle, and running contests pitted one archer against another. The archers, along with the chariot drivers, were the first wave to assault the enemy. The archers raced along with the speeding chariots and killed as many of the enemy as they could. They were followed by the infantry, who finished off the enemy in hand-to-hand combat. It is easy to understand why the focus on combat sports was so important to the ancient Egyptians.

The Egyptians were excellent bookkeepers, and scribes accompanied the warriors on their campaigns. Their purpose was to record the quantities of sheep, cattle, oxen, or other spoils of war taken in

battle. The Egyptian army severed the hand of a captured enemy soldier for each item recorded by a scribe. In this way, believed the Egyptians, an exact count of the spoils of war could be made. The spoils of war were dedicated to the god Amon.[28]

Although life was difficult for the Egyptians, they also knew how to enjoy themselves. Hunting was a popular sport among the Egyptians. The noblemen rode the countryside accompanied by trained hunting dogs to hunt gazelle and antelope. The peasants hunted also, but rarely for sport; it was a matter of survival. For the peasants, skill with a bow and arrow was a means of securing food as well as warding off the enemy. Music, singing, and dancing were popular activities among all classes of Egyptians. Among the wealthy, feasts were a festive occasion, where musicians and dancers provided entertainment. Sometimes wrestlers would provide entertainment during the initial phase of a feast, followed by dancing girls selected by the host from his harem. The dancers were skilled athletes and delighted the guests by performing acrobatic stunts, pirouettes, cartwheels, splits, somersaults, and backbends.[29] Archaeologists have uncovered tops, balls, dolls, hoops, marbles, and other assorted amusements still used by children the world over. Wrestling and "games of chance" such as dice were played. Ball games were especially popular among men and women of all ages.[30]

The ancient Egyptians were accomplished athletes, and sport played a prominent role in their culture. Touny believes that sport was not simply reduced to a recreational activity or used to train warriors. Rather, it was a serious aspect of Egyptian culture. They held competitions and organized championships, and they competed in international events. They were proud that their officials, who worked the international contests, were impartial and held in the highest regard. Touny makes reference to a theory that the ancient Egyptians began the practice of holding international games on a regular basis at Akhmem in Upper Egypt. He also states that "it remains to be said that in Egypt, sport was born and flourished, and from there spread to Greece, Rome, and to the rest of the world."[31]

CHINA

The cultural history of China begins approximately 2500 years before the beginning of Christianity. From the Shang Dynasty (1500–1000 B.C.) through the T'ang Dynasty (A.D. 618–907), China enjoyed the status of the most civilized and influential country in East Asia. During the T'ang Dynasty, it was not unusual to find that the standard of living and the level of cultural arts enjoyed by the Chinese surpassed those that existed in the West.[32] Archaeological evidence reveals that games and organized sport existed in China prior to the birth of Christ.[33]

Physical culture in China has been traced as far back as Peking Man, who lived over 500,000 years ago in the caves of Zhoukoudan. Archaeologists have discovered the skeletal remains of thousands of wild horses and deer. This is a strong indication that the ancient Chinese were swift runners and accomplished hunters. Cave paintings at Canhyuan, believed to be over 3400 years old, show dancing and other physical activities. There is even historical evidence of a dance identified as *xiaozhongwu* (reduce-swelling dance), used in ancient times to treat diseases of the legs and feet.[34]

Military training was a necessity for warlords and emperors to retain their turf as well as to expand it whenever they could. Chinese knights rode into battle on chariots while wearing bronze helmets. These knights, armed with axes, spears, and daggers, rode chariots that were weapons of war as well as expressions of wealth; they were lavishly decorated with bronze ornamentation. The extent of chariot ornamentation probably depended upon the wealth of the knight. Each chariot was manned by a driver, a spearman, and an archer. Following the chariots were the infantrymen, who were almost always drawn from the ranks of peasant farmers.

The farmer who was drafted into the army in time of war held out little hope of ever returning home. The ordinary infantryman led a miserable, harsh existence and probably died on the hot sands of the northwestern deserts, repelling the barbarian hordes, or in one of the many civil wars. His