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Dr. Hoshiyar Singh
Associate Professor,
JSPG College, Sikandrabad,
Bulandshahar, Uttar Pradesh,
India

A critical study on philosophical perspective on sports education

Dr. Hoshiyar Singh

Abstract

Philosophy of Sport is an area of philosophy that seeks to conceptually analyse issues of sport as human activity. These issues cover many areas, but fall primarily into three philosophical categories: metaphysics, ethics and moral philosophy, and political philosophy. The philosophical perspective on sport originated in Ancient Greece, having experienced a revival in the latter part of the 20th century with the work of Paul Weiss and Howard Slusher. A philosophical perspective on sports incorporates its metaphysical relationships with art and play, ethical issues of virtue and fairness and more broadly socio-politics. The philosophy of sport is concerned with the conceptual analysis and interrogation of key ideas and issues of sports and related practices. At its most general level, it is concerned with articulating the nature and purposes of sport. The philosophy of sport not only gathers insights from the various fields of philosophy as they open up our appreciation of sports practices and institutions, but also generates substantive and comprehensive views of sport itself. The philosophy of sport is never fixed: its methods demand an inherently self-critical conception of intellectual activity; one that challenges its own preconceptions and guiding principles continuously both as to the nature and purposes of philosophy and of sports. Important questions in Philosophy of Sport are concerned with the social virtues of sport, the aesthetics of sporting performances and display, the epistemology of individual and team strategy and techniques, sporting ethics, the logic of rules in sport, metaphysics of sport as a component of human nature or instinct, etc.

Keywords: Ethics, metaphysics, mind-body, sports, aesthetics etc.

Introduction

Ancient Greece is considered the birthplace of both ancient philosophy and Olympic sport. Hellenistic philosophies hung great significance on athletic performance. A leader's athletic prowess, according to the view of the times, reflected their ability to lead. (Games of the Phaeacians in Homer's *Odyssey* in *The Iliad* and *Odyssey*) Sport was seen as an epistemic inquiry, a methodological process by which we learn the objective truth of a person's athletic potential by actualizing it in athletic competition. Athletics as a measure of individual worth was seen as a cure to social inequality. Sport was even seen as moral education, with Plato advocating the participation of women in sport for their moral enrichment. Aristotle emphasized physical activity as an ethical responsibility. Mentions of sport were also found in the work of Socrates.

Meaning and Definition of philosophy

Etymologically, the term philosophy is derived from the combination of two Greek words *philos*, *philia* or *phileo* and *Sophia* or *sophe* meaning 'love' and 'wisdom' respectively. Therefore, in literal sense, philosophy is love of wisdom. Wisdom may not merely mean knowledge; it is a continuous striving towards understanding basic realities of the physical world, life, mind, society, knowledge and values. Aristotle considered philosophy as "grouping of the knowledge of universals." According to one viewpoint, philosophy is a school of wisdom and a school of wonder. "It is only partly got from books;" said William James, and "it is our individual way of just seeking and feeling the total push and pressure of the cosmos." All that we experience and feel while interacting with the environment and our fellow beings substantially contributes to creating a personal philosophy of our own.

Corresponding Author:
Dr. Hoshiyar Singh
Associate Professor,
JSPG College, Sikandrabad,
Bulandshahar, Uttar Pradesh,
India

In John Dewey's view, philosophy is a generalized theory of criticism whose "ultimate value for life-experience is that it continuously provides instruments for the criticism of those values – whether of beliefs, institutions, actions or products - that are found in all aspects of experiences". It is an organized study of human thought and conduct. It aims to provide insight, understanding and solution to problems – whether celestial or terrestrial. The 'philosophic process consists of reasoning, judging, evaluating, analysing, synthesizing and generalizing' (Barrow, 1983). Philosophy is traditionally rational in its methodology, but it is not shy of making use of analytical method of science to explore the universe of facts to churn out truth. That is why Dr. Radhakrishnan, an outstanding oriental philosopher teacher of our times, pointed out that "philosophy is no more a science of things transcendental but has become more scientific and secular in nature". Zeigler (1977) considered philosophy as that branch of learning (or science) which "...investigates, evaluates and integrates knowledge of reality as best as possible into one or more systems embodying all available wisdom about the universe". Lumpkin (1986) ^[11] rightly argued that philosophy "often misunderstood and neglected, provides focus, a communication bond, a clarity of vision and direction, and an opportunity to analyse the present to expand one's horizon for the future". Thinking about thinking may perhaps be a short definition of philosophy, but this simplistic definition fails to relate the pervasiveness and importance of philosophy in its effect on the life of each and every one of us.

Contemporary philosophy of sport

The resurgence of interest in Philosophy of Sport was marked by Yale philosopher Paul Weiss' book publication *Sport: A Philosophical Inquiry* (1969), considered the first book-length text in Philosophy of Sport. In it, Weiss explains the dearth of work in Philosophy of Sport as a reflection of academic elitism. Sport was always considered vulgar or common, according to Weiss.

Long before this, however, philosophical considerations of sport and physical activity were discussed as a subset of educational reform in the late 19th century as the link between physical education and health and well-being gained appreciation among scholars. To many of the time, the health and educational benefits of physical activity were a component of public life. Inadvertently, many non-philosopher proponents of physical education took on philosophical positions on teleology, mind-body dualism and metaphysics as part of their model of human agency and personhood. In a broader context, political philosophy entered the picture as thinkers of the time, in response to pressing social and political issues of the day associated civic duty, responsible citizenship and other political features to sport. While much of the focus has been on the work done in the west, philosophers of sport acknowledge the importance of work done in the east, particularly Japan.

Purpose of the study

It has most specifically interrogated substantive issues in the following sub-fields of philosophy as exemplified within sport and related human activities involving the use of the body in social practices and institutions. Other areas of intersection with contemporary areas of philosophy include Philosophy of Education, Philosophy of Law, Philosophy of Mind, Philosophy of Rules, Philosophy of Science and Social and political philosophy.

Issues in philosophy of sport

Ethical issues in Philosophy of Sport predominantly center on athlete behaviour in relation to rules of the game, other athletes, spectators, external factors such as socioeconomic issues among supporters and communities, and issues of doping. Issues of doping focus on the ethics of medical intervention on athletic performance- what is acceptable versus what is not, and how boundaries can be drawn. Particular attention is given to the question of what factors ought to be taken into consideration when banning certain medical interventions. These and other issues are usually compared and contrasted through the lenses of three significant moral theories: Consequentialism, Deontology and Virtue-Ethics.

Body of knowledge

Being a form of philosophical discourse, the philosophy of sport embodies the formal and contextual character of the parent discipline: philosophy. Unlike the biomedical sciences of sport, philosophers (just like social scientists and humanities scholars) generate research that is overtly reflective of its non-theory neutrality. Intellectual progress can be made in philosophy and the philosophy of sport without presupposing an idea of linear development - or at least largely shared view of cumulative, commensurable, knowledge – that is assumed within the natural or biomedical sciences of sport.

Sub-disciplines of philosophy

In the hierarchy of academic subjects, philosophy, no doubt, is the oldest – the one that has grown enormously in volume, content, methodology and strength over the centuries and become a complex intellectual activity having at least six components, also called sub-disciplines, briefly explained below.

Metaphysics

Literally meaning "what comes after physics," metaphysics a study of the ultimate structure and constitution of reality, i.e., of that which is real, insofar as it is real. It looks at the first causes and principles of things or "being", as well as the relationship between consciousness and the world. Aristotle called metaphysics as a theory of first principles – the study of the universe as a whole. Nature of the universals as related to so-called particulars, the existence of God, the mind-body dichotomy as well as integration, the nature of material, or external, objects, etc., are the problems metaphysics focuses on.

Interestingly, many questions previously considered metaphysical, like "how did the universe come into existence?" have fallen into the domain of science, being revealed through hypotheses and experiment. Some metaphysical questions, however, may not have scientific answers. Some scientists would argue back that a non-scientific answer to such questions is not really an answer at all.

Epistemology

Epistemology looks at the roots, nature and limits of knowledge. Since our minds are just representations of the external world rather than perfect reflections of it, how can we know anything outside of our minds? Answering this question is the responsibility of epistemology, which, in its own right, seeks to define sources, authority, principles,

limitations and validity of knowledge. The basic purpose is to find out ways and means of arriving at truth. Nearly every great philosopher has contributed to epistemological development of the human society. Like metaphysics, epistemology often overlaps with science or statistics, especially in the area of probability theory.

Logic

Logic is what helps us “reason out” things to ourselves and determines relationship between ideas and phenomena. It provides sound and intelligent method of living and suggests the steps to be taken in “thinking” process. The study of inference and argument falls under logic. Inferences are rule-governed steps from one or more propositions, known as premises, to another proposition, called the conclusion. A deductive inference is one that is intended to be valid, where a valid inference is one in which the conclusion must be true if the premises are true. All other inferences are called inductive. Logic is what kick-started mathematics, and it continues to play an important role in many disciplines. Through probability theory, logic can be formalized in a more quantitative way, and these findings have been applied to the creation of more intelligent software programmes. The day is not far when studies in logic may lead to a design for a logical machine.

Axiology

In its widest sense, axiology is the study of value, or goodness. It discusses the criteria of basing judgment, the system of values of all sorts - whether fixed or relative, and subjective or objective. The distinction is commonly made between intrinsic and extrinsic value, i.e. between that which is valuable for its own sake and that which is valuable only as a means to something else, which itself may be extrinsically or intrinsically valuable. Axiology is concerned with the aim and values of society and how these can be incorporated in endeavours like physical education, sport and education. In sum, it lays down the criteria of basing our judgment and the uses truth is put to.

Ethics

As an individualized and personalized subdivision of axiology, ethics is concerned with the nature of ultimate value and the standards by which human actions can be judged right or wrong. Ethics addresses issues of human conduct as morality, ethical norms of acceptance or rejection of moral principles, character, etc. It develops in man a sense of right and wrong, and that of moral obligation towards self and society. The term ethics is also applied to any system or theory of moral values or principles. Ethics is traditionally subdivided into normative ethics (norms and standards of conduct), metaethics (nature of ethical judgments and theories), and applied ethics (application of normative ethical theories to practical moral problems (e.g. abortion or professionalism in sport)).

Aesthetics

Aesthetics is a subjective aspect of philosophy and determines the criteria for ‘beauty in nature and arts’. In other words, it is a philosophical study of the qualities that make something an object of aesthetic interest and of the nature of aesthetic value and judgment. It is chiefly concerned with the nature and value of art and the principles by which it should be interpreted and evaluated. The three broad approaches aesthetics underscores include: (a) the study of aesthetic

concepts, often specifically through the examination of uses of aesthetic language; (b) the study of the states of mind - responses, attitudes, emotions - held to be involved in aesthetic experience; and (c) the study of objects deemed aesthetically interesting, with a view to determining what about them makes them so.

While metaphysics and axiology (including ethics and aesthetics) are speculative in nature, whereas epistemology and logic are critical aspects of philosophy. Using these sub-disciplines of philosophy, man since time immemorial, has made efforts to tackle problems in various fields of life – education, politics, economics, social relationships, human behaviour, personal and community life. Several aspects of philosophy have become more systematic and scientific in approach.

Methodology

Although early analytical philosophers saw themselves elucidating the concepts others used in their sports talk and research, there is a clear sense in which we can say the empirical researchers of the natural and social sciences and the humanities have themselves become much more sophisticated in their conceptual approaches to sports related research. So, one of the traditional roles of the philosophers of sport, to clear the conceptual ground for others to carry out their research, has diminished - though it is never likely to disappear altogether. In politics as in ethics and other branches of study there will always be disputes about what constitutes “democratic processes” or “good character” for these debates are ineliminable from the field itself. Yet the convergence of the conceptual and empirical cuts both ways. Philosophers of sport themselves are paying much greater attention to the processes and outcomes of empirical research. Nevertheless, their focus remains exclusively conceptual in character. Every philosopher worthy of the name still seeks to get things right – even if there is no clear and undisputed sense of what the truth of matters might be. Its task is, through dialogue, to aim at the truth by close attention to valid argumentation entailing the clear explication of ideas that aim towards truth. In this sense, philosophy does not try to be pure, nor do philosophers of sport attempt to view sports as if they were in a position of complete neutrality, as is presupposed in positivistic research. The old philosophical ideal of philosopher as an ideal spectator embodies a view of sports worlds from nowhere in particular within those worlds. Such a view has largely disappeared in contemporary philosophy of sport. In a clear sense, then, philosophy is returning to its ancient promise to bring wisdom to bear on important matters that concern us (in sports) and not merely to the detailed technical analysis of key concepts.

Discussion

The Fields of Philosophy and their Application in Philosophy of Sport

The philosophy of sport then, is characterized by conceptual investigations into the nature of sport and related concepts, areas and professions. It draws upon and develops many of the diverse branches of the parent discipline, philosophy, and reflects abroad church of theoretical positions and styles.

- Aesthetics (e.g., is sport a form of art? are sports events works of art? can we objectively evaluate sports actions aesthetically?)
- Epistemology (e.g., can kinesthetic awareness properly be called knowledge? what precisely do we know when we are able to perform skills? must a coach have

performance knowledge at elite level to coach effectively at that level?)

- Ethics (e.g., does sport necessarily develop good character? what do we agree to when we agree to play a game? is there such a thing as the ethos of sports?)
- Logic (e.g., are sports separate from other spheres of logic by their nature? are the concepts of sport and game logically discrete?)
- Metaphysics (e.g., are humans naturally game playing animals?)
- Philosophy of education (e.g., can we morally educate through sport? is paternalism in sports coaching and teaching inevitable? What do we mean by the concept “sport skill”?)
- Philosophy of law (e.g., can children give consent to engage in elite sports training? do rules underdetermine conduct?)
- Philosophy of mind (e.g., is mental training just a form of imagination? are sportspersons simply to be thought of as machines?)
- Philosophy of rules (e.g., are regulative sports rules just a species of constitutive ones?)
- Philosophy of science (e.g., is there such a thing as a singular method for all science? what does sports scientist mean when they say a given statistical procedure has explanatory power? why do sports psychologists ignore the (post) Freudian tradition?)
- Social and political philosophy (e.g., did a pure conception of sport ever exist in a given social and political time and order? are sports competition necessarily capitalistic in nature? do sports institutions always corrupt pure play?).

East and West: The traditions of philosophy

Despite the diversity of these fields of applied philosophy in sport, there has been a tendency for one philosophical tradition to dominate: analytical philosophy. This is not to deny that continental philosophy has not developed a sport philosophical literature. Indeed the labels themselves are somewhat misleading – and both, being traditions of western philosophy take no significant account of Eastern philosophy, which in Japan notably has spawned a significant volume of sport philosophical literature.

Given that philosophical research is always and everywhere internally related to the expression of ideas, the idiom of that expression somewhat shapes the boundaries of what can be said. In contrast to the idea that the biomedical sciences of sport represent a universal language housed in technical rationality (“the” scientific method) philosophers working in the continental tradition have largely developed research within the fields of existentialism, hermeneutics and phenomenology. Although the label is itself driven by geographical considerations (the work emanated from communities of scholars in Continental Europe), one finds philosophers of sport right across the globe drawing upon those traditions. Similarly, analytical philosophy though the dominant tradition in the Anglo-American tradition of Western Philosophy is misleading in the sense that some of its founding fathers were indeed from Continental Europe. The drawing of distinctions to represent our experience of the world, however, is common to all schools or traditions of philosophical and sport philosophical endeavour. Given the dominance of the analytic tradition in the English-speaking world, a few more specific words are required in order to make sense of recent developments in the philosophy of sport.

Analytical philosophy emerged as an essentially conceptual enquiry whose aim was foundational. It is often captured in Locke’s famous remark about philosophical work being akin to an under labourer working in the garden of knowledge. As a second-order activity, its central aim was to provide secure foundations for other disciplines by articulating their conceptual geography.

Its pre-eminence was captured by the insistence that conceptual work precedes all proper empirical enquiry. Its exponents were equipped with the analytical tools of dissecting concepts for constituent criteria, drawing conceptual distinctions by their logical grammar and seeking fine-grained differences in their employment. In some quarters, the discipline of philosophy was reduced to the detailing of ordinary linguistic usages and their necessary and sufficient conditions in order to detect the proper meaning (or essence) of concepts that others had to operate with and between. Despite this “new” direction there remained a strong sense of continuity here with the ancient past. Philosophers such as Plato and Aristotle too were concerned with making distinctions, bringing clarity where before there was puzzlement or, worse, common sensical acquiescence.

Many philosophers argue now that we are in a period of post-analytical philosophy. What this means is not entirely clear. We are living through a period of exciting intellectual development in the subject, which is very much reflected in the Philosophy of Sport. While the careful attention to conceptual analysis will always be an essential component of the philosophers’ toolkit, research-driven analyses of the key concepts of sports, games and play, have to a clear extent declined.

Of much greater prevalence in the contemporary literature has been the development of substantive axiological issues ranging from social and political philosophy of sport to the rapidly growing field of ethics of sport. Philosophers have been clear about the need to throw off the cloak of apparent neutrality of analytical philosophy in favour of arguing for substantive positions in terms of the “co modification” of sports, their “commercialisation”, and their corruption”. The development of substantive normative positions has proceeded in addition - rather than in opposition- to the careful articulation of precisely what those concepts logically entail. If these debates have also raged in the social scientific literatures then it is clear that academics in this portion of the philosophy of sport have made their own important contributions, premised on a clear understanding of the potentially diverse conceptualizations of sport. Similarly, in ethics, philosophers of sport have attempted to argue for the aptness of different moral philosophical theories to capture sports’ nature and the nature of sporting actions therein. In these fields, philosophers have generated new ideas about the contested nature of sports ethics itself – whether as contract, or duty/obligation, or utility, or virtue. And in doing so they have often connected with the empirical research of other bodies of knowledge that would have been unimaginable to the “ordinary language philosophers’ who saw themselves neutrally dissecting the linguistic usage of others through much of the previous fifty years.

Conclusion

The diversity of practices that fall within the compass of the different schools and traditions of philosophy means that there is not a universal method to characterise the philosophy of sport. It is impossible therefore to state unequivocally what relations hold between philosophising and practice. While

there will always be a portion of philosophical scholarship in sport that is more abstract (whether in the analytical, continental or eastern traditions), there is a growth of more applied work in the fields of axiology. Increasingly, philosophers are making contributions to national and international sports policy development, along with pressure groups, where the need for the knowledge and skills of argumentation philosophers characteristically bring to bear on challenging normative issues is clear. Examples of such applied work include research into diverse conceptions of equity in operation with respect to categories such as gender and race; arbitrating between proper and improper means of performance enhancement and genetic engineering; illuminating the fascistic tendencies of elite sports or the xenophobia of modern sporting nationalism. Many of these issues would have been unthinkable to philosophers fifty years ago but are increasingly becoming part of the standard work of philosophers of sport.

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