

REMEMBERING

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FOUR LANGUAGES ABSTRACTS (E)(F)(S)(P)

SPORTS AND EDUCATION

Despite the fact that there are sports facilities in educational institutions, sports are still not included in the very life of the educative community. The author suggests reciprocal opening and interpenetration between education and sport. Radical changes are needed in the educational system organization, aiming at a multidimensional model. It is also necessary that sport undergoes a deep change, through a double process of returning to its sources and continuously reinventing itself. It should not be so focused on sports shows, as it is now due to market, national and political interests. Sports and education must work together, enriching and reinforcing each other mutually with their experiences and resources.

Key words: sports; education; humanistic values; olympic ideals.

SPORT ET ÉDUCATION

Quoiqu'il y ait des installations sportives dans les établissements d'enseignement, le sport est encore peu intégré à la vie de la communauté éducative. L'auteur propose l'ouverture réciproque et l'interpénétration entre éducation et sport. Il faut faire des changements radicaux dans l'organisation du système éducatif, à la recherche d'un modèle multidimensionnel. Il faut aussi que le sport soit modifié profondément à travers un double procédé de retour aux sources et d'invention continuelle. Il doit y avoir moins de préoccupation avec le spectacle, conduite par le mercantilisme, le nationalisme et la politique. Le sport et l'éducation doivent travailler ensemble, s'enrichir et renforcer mutuellement par leurs expériences et ressources.

Mots-clés: sport; éducation; valeurs humaines; idéaux olympiques.

DEPORTE Y EDUCACIÓN

Aunque existan instalaciones deportivas en los establecimientos de enseñanza, el deporte sigue siendo poco integrado a la vida de la comunidad educativa. El autor propone apertura recíproca e interpenetración entre educación e deporte. Es necesario hacer cambios radicales en la organización del sistema de educación en búsqueda de un modelo multidimensional. Es necesario al deporte cambiarse profundamente a través de un doble proceso de retorno a sus orígenes y de invención continuada. Tiene que haber menos preocupaciones con el espectáculo, promovidas por el mercantilismo, el nacionalismo, y la política. Deporte y educación tienen que trabajar juntos, se enriqueciendo u reforzando mutuamente con sus experiencias y recursos.

Palabras-clave: deporte; educación; valores humanísticos; ideales olímpicos.

ESPORTE E EDUCAÇÃO

Apesar de haver instalações esportivas nos estabelecimentos de ensino, o esporte continua pouco integrado à vida da comunidade educativa. O autor propõe a abertura recíproca e a interpenetração entre educação e esporte. É necessário fazer modificações radicais na organização do sistema educativo, buscando-se um modelo multidimensional. É preciso que também o esporte mude profundamente, através de um duplo processo de retorno às fontes e de invenção contínua. Deve haver menos preocupação com o espetáculo, movida pelo mercantilismo, o nacionalismo, e a política. Esporte e educação devem trabalhar em conjunto, enriquecendo-se e reforçando-se mutuamente com suas experiências e recursos.

Palavras-chave: esporte; educação; valores humanísticos; ideais olímpicos.

SPORTS AND EDUCATION ^(E)

Two days before the opening of the twentieth Olympic Games and in a moment when the world gets ready to live two weeks in harmony with the pacific confrontations of which Munich is going to be the marvelous theatre. I am deeply moved for the honor bestowed on myself to speak in this illustrious locale of the Bavaria in the scope of the Scientific Congress, which the organizing Committee of the Games had the excellent idea of calling and preparing so well.

I feel honored mainly because it is a tribute paid to the Organization which I serve, the U.N.E.S.C.O., which has always been aware of the human value of sports. The generous words we have just heard uttered by the eminent German personalities who welcomed us confirm this feeling. I assure you, Mister Minister, Mister President, that those words constitute precious incentive for the continuation of our efforts in favor of the integration of sports in education and in the culture of modern man, in favor of the harmonious development of the individual and the mutual understanding of the peoples.

For this great undertaking, it is in my opinion, especially adequate to the cooperation of an intergovernmental organization like U.N.E.S.C.O., along with non-governmental international organizations like the International Olympic Committee, of which I have the pleasure to greet the new Vice-President and the International Council for Physical Education and Sports, of which I salute respectfully the honorable President, the very illustrious Philip Noel-Baker, Olympic silver medal, high international employee of the Society of Nations, man of State and winner of the Nobel Peace Award.

It is under the sign of this cooperation that today I wish to speak to you about the relations between sports and education.

The educational virtues of sports need no demonstration. And the moment I face such an enlightened auditorium, it is not my intention to determine them, but after having evoked them briefly, ask myself about the reasons for them not to be explored so systematically and completely, as they could and should be, and to seek and discover what main modifications, both in education and in sports, would be convenient to introduce in the present conceptions and ideas in order to place sports where it should be in the complete formation of man.

Above all, sports are a factor of equilibrium in the general development of the person. Equilibrium between body and soul; balance between affection and energy, individual and group. In an essentially intellectual technological civilization that concentrates excellence in the brain and dominates through the machine, in a time of extremisms in which many are the distortions of all kinds, this factor of equilibrium, of completeness and harmony is particularly healthy.

On the other hand, sports is a game, that is, a free activity whose reason to be and whose reward reside in its own fulfillment, as long as it does not compromise rules other than those he himself stipulates freely. Considering that aspect, it is also a precious corrective measure against the predatory utilitarianism of our time. In effect, further than the inventions and satisfactions proper to it, sports appeals to the need and capacity of disinterested expression that is, in man, like an instinct of generosity and beauty, of which playful behavior constitutes its first satisfaction. There sports connect to art. The same as in art, out of the grayness of time and undefined space, one may experiment perfect moments and make gestures that serve for nothing, nothing at all, except for one to experiment the joy of living. And the same as art, it is catharsis, purification of passions through derivation or sublimation of the act in a symbol.

Yet, at the same time through antimony full of meaning, the game is a rigorous exercise of knowledge and self-control. When one accepts clearheadedly the data at its rawest, that is, the body, sports connect with an ascetic precision to the discovery of its mobiles – deficiencies and resources – in order to use them methodically with a view to optimum yield, maturely reflected. No search for oneself, explored in the sense of its topicality or its potentialities, leads so far the existence of truth as sports training. Nowhere can the individual who faces a competition, alone or as part of a team, take one fairer measure of his physical and moral being than in the field.

Finally, sports are above all an effort at self-surpassing and as such an essentially moral experience. In training or in competition, sports consist in winning over personal limits, dominating nature or exalting it.

It is an admirable energy school where feats of all kinds are prepared, from the most secret to the brightest, the ones related to body and soul.

Among those efforts that sports impose as constant practice, there is none more important to shape character than acceptance and respect. I would say the cult of the rule: the rule that is ever more indispensable to the game as the expression and the guarantee of its specific liberty. Thus, sports are learning the spirit of justice. It is useless, in my opinion, to try to define the sports statute through socio-economic criteria, as for example, the lack of financial compensation, for the criteria varies according to societies: what makes sense here does not anywhere else or it is even impossible. Sports quality is properly an attitude of the spirit, an ethical behavior in face of life. It is that attitude of spirit that may be found both among professionals and amateurs. It is the sense of justice made so intimate and supreme that at the peak of the competition the athlete will place it over his victory. The beautiful expression "fair play" expresses it and the fact that it is used in all circumstances, both in life and in the game field, to designate the purest and noblest honesty. It is a tribute to the moral value of sports and to the nobility of sportsmen.

All that, and I offer my excuses for evoking it so summarily, is already universally recognized. The cause is understood in the level of ideas. But it is necessary that the game – and I understand it as deep, active and efficient integration of sports in education – is also won in the level of the institutions and customs. That is absolutely necessary.

If one excludes the Anglo-Saxon countries – a truly notable exception – it is imperative to verify that all over the world and in all subjects, sports develop principally out of the school and out of the university. In any case, its organization – clubs, federations, governmental or pre-state companies – was established out of the educational system. It is a different system. And the pupil or the student who attends a club to practice a certain sport of his choice clearly has some interest in penetrating an environment that sociologically and psychologically is a lot different from the one of his studies. For the same reasons, the university clubs, with the exception, I repeat, of Great-Britain and the United States and the countries of British tradition – constitute a different specimen.

Also the development of sports – and here is the lump in the throat – comes from one conception and is linked to an aspect of social life inscribed in another different perspective of education, with no direct relation with it, or at least no organized relation; I wish to refer to the use of free time. We can be affirmative: the social fact that is sports is one by-product of the expansion of free time originated from mechanization, and its prodigious development is due more to a kind of horror at the vacuum that impels to the occupation of idle time, ever more numerous, of modern life, than to the ideal of virtue of his advocates at the beginning of the century. Thus, we see sports orientated more to this relatively negative objective than to a function of preparation for life and, still rarer, of culture or personal achievement, as predicted by a certain Pierre de Coubertin.

What we asseverate is particularly true in relation to the sports show. It is true that sports, in its competition aspect, which is intimately in accordance with the essential character of test, measure and effort at overcoming difficulties, constitutes an admirable matter of beautiful exciting shows. It is only right that it is now part of modern drama culture. But, on the other hand, it cannot be denied that the development of the sports show turned attention away from the moral reality intimate of sports in favor of its capacity as a pastime. Fun is what sports came to be for the multitudes reduced to the role of spectators, for whom the radio and television make it unnecessary to come to the stadium. Well, enjoyment is what is the most distant in real life. We also see part of the young band denounce sport as a factor of alienation: the warning deserves attention.

Those are the principal characteristics of the success of sports, although they take it away from its educational vocation. However, with all fairness, it is imperative to acknowledge that, on their side, the educational systems place no effort to integrate sports into their structures and activities.

First, as in Coubertin's time, sports keep on colliding with intellectualism and with the utilitarianism which, more than ever and all over the world, dominate the established education. I am right to say more than ever, for it is a consequence of the growing importance of science and technology in our civilization. And I say all over the world because the search for development that has become for the nations a question of life or death, tends to the globalization of this scientific technical civilization.

The young are stifled under the command of a formation that is too narrow in which the priority systematically granted to the exercise of intelligence and there to the capacities and more utilitarian uses leave culture out of the potentialities of physical sensibility, of effective intuition, of the esthetic feeling, of the playful expression, or the artistic creation, of which every one is more or less gifted, the only ones that allow one to savor life. In the programs and in the timetables of most part of school systems, physical education and sports keep on being sacrificed in favor of subjects that

require cleverness, the same that happens to so many other essential educational activities, such as esthetic education, sexual education, civic education and the preparation for social life. It is that way that school creates the one-dimensional man. The society built to that image does nothing more than enlarge and institutionalize this unhappy cruel inhumanity.

In regard to educators, although the ideal would be, as it happens in some English grammar schools, that such and such professor of intellectual subjects was also a professor of open air games and an initiator in a certain sport, practiced for its contribution to the complete development of the student. On the contrary, we see teachers of physical education constitute in the teaching staff one category apart, marginal both in the education of most young people as well as in the life of the establishment.

It is true that, on the contrary, many universities specialize in sports excellence and seek to preferably guarantee the support of the best coaches, offering them special privileges, and the presence of the best endowed athletes among the students. Nevertheless this inversion of hierarchic values and disciplines turn those universities into breeding ground of professional sportsmen, more than study centers, and does not change at all the fundamental segregation of physical and intellectual levels, which is really the illness we care to cure.

Finally, the same remarks could be made in relation to the sports premises in grammar school and universities. Although considerable progress has been noticed in all countries at the cost, we should point out, of important State or private groups sacrifices, in respect to financial endowments that benefit that equipment, this continues to be, however, very rarely integrated into the structure and the life of the whole of the educational community, as in the exceptional models of Eton and Rugby, of Oxford and Cambridge. Well, it is necessary that the game field, the gymnasium, the basketball or fencing room, the laboratory and the library, as the theatre and the club room, in order to allow the easy passing from one to the other universe, those different sides of each individual, whose synthesis shapes the human being. Let us stop using the hypocritical alibi of the recreation patio, a cloister with no prayer, imprisonment of innocence, where vital wills are broken or wasted uselessly.

Facing that situation whose description I evidently exaggerated for the sake of simplification, it is imposing to react with a view to a reciprocal opening and interpenetration of the educational and sporting systems. I believe that, on the part of education, circumstances are favorable in that aspect. I am not so sure that the same may happen in relation to sports. Anyway, it is for sure that nothing will be done if those responsible, who may also be men of vision, capable of imaginative inspiration and of winning public sympathy, especially from the new generations, do not take, on both sides, dispositions that are resolutely innovative. Thinking of that possibility for which I pray, I feel ready, on my part, to commit myself with energy and the audience I may gather, to whom I wish to present some remarks and reflections I may have in my heart.

I have said that, on the side of education, the moment was favorable. The first reason is that in almost all countries the feeling that predominates, both on the part of public opinion and from politicians as well as technicians and specialists not mentioning students, who impose revisions and new orientations in the present educational systems. I share that feeling. And the expression "education crisis", even if used at random, does not scare me. I believe that a new human model is being conceived and I think that it is a necessary mutation to offer humanity the chance of resolving adequately, at least for some time, the terrible problems caused by the imbalances, injustices and the uncontrolled acceleration of its own progress. This will surely demand, much effort and time, for the problems are now planet level and, due to the new solidarity that links the various centers of civilization in the world, demand solutions that are simultaneously pluralist and coordinated.

No doubt it is necessary for various generations to break through barriers, such as what happened in the West, when they moved from the ancient Christian model or rather from Gothic to Classic man. However, it seems to me that we are already involved in the process and if, on our part, we may not be destined to see the end of it, we can, however, do a lot to facilitate our successors the achievement of success in their future efforts.

Under that aspect, a determined objective can be delimited together with a determined contribution. The objective is the fulfillment of man in his multidimensionality and the contribution is permanent education. Now is not the time to explain these notions in detail. I will limit myself to say that they inspire from this moment on the action of U.N.E.S.C.O. on the subject of education.

I would just point out how it is that they can offer new possibilities to integrate sports in education. The search for a multidimensional educational model – which should not be confused with

multiplicity, be it simultaneous or successive, of selective options that exclude themselves mutually nor with the accumulation of multiple disciplines which lead to exhaustion – is the modern retaking of the humanist movement that led education to its greatest successes: the granting to men of the means for self-control and harmonious accomplishment. In that perspective, education consists not so much in the acquisition of knowledge and techniques, with a view to a specific intellectual or physical efficacy, but chiefly in the development of attitudes and polyvalent abilities that allow an authentic fulfillment of the individual. It has to do essentially with “learning to be” according to the beautiful expression that the International Committee of the U.N.E.S.C.O. on the development of education, presided by Edgar Faure, given as title to its report.

Such a concept of education cannot, evidently, agree with the strictly intellectual utilitarian orientation that still characterizes most part of educational system that I remarked constitute one of the main obstacles to the penetration of sports in the educational area. It must lead, in a quite short time, to a deep transformation of the management of school curriculum as well to the progressive development of the student. It calls for a new type of relation in the educational process, between educator and student, both of which have to be taken into consideration, in spite of the difference in functions, as agents of the same search for one and the other selves, with a view to reciprocal enrichment. And yet demands for a new type of educator, closer to the initiator than to the instructor.

It is unthinkable that in this deep reorganization of education, physical education and sports do not find their real place. They are elements so important to the equilibrium and fullness of the person and offer the new pedagogy so many possibilities of active stimulus that they cannot be neglected. It is necessary, it is still true, for those who are in charge of this formation to be aware of the movement of educational renewal all over the world and rise to the level of the circumstances. We have come to the moment for them too to show that they are masters in the precise sense of the word, that is, bearers of messages and demonstrators of examples able to shape life.

I have spoken of permanent education. That is, in effect, this multidimensional education, dedicated to learning to be, which has no meaning and cannot become something concrete except in the scope of an effort that includes simultaneously the whole community and in the duration of the existence of the individual. This perspective is ever more accepted and has just manifested itself in the third International Conference of the U.N.E.S.C.O. on Education for Adults, in Tokyo.

Undoubtedly, we are still far from understanding all the implications and, even more so, of achieving the conditions for its effective application. However, starting now, we understand that there should be radical modifications in the organization of the educational system, in what refers to the governmental and administrative structures and, finally, to the educational installations themselves.

In what respects the distribution of resources, I think that it will end up in a percentage raise attributed to the education of adults in relation to the young, which up to now has had exclusive attention. This is the moment to remember that nothing is more untrue than to believe that the prestige of high competition is a privilege of the younger generation, as people have believed often because they are influenced by the prestige of high competition, especially in some disciplines. Jean Borotra, who I have the pleasure to see among us, is a prestigious example. As for the governmental structures, stop creating, as it happens in many countries, a closed system, often too political, and integrate openly in the educational system I will call established, that is, school or university, or in the system of culture and communication, understanding that one and the other, while different now, are part of the same structure and that one day it will be necessary to accomplish the fundamental unity.

As for the educational installations, one faces mainly the problem of function and of the organization of the university and of the school. By the way, I guarantee that I do not include myself among those who say that these institutions, precious inheritance respectively from the Mediterranean and the religious spirit of the Muslim and Christian Middle Ages and of the industrial age that established their temple and should be put aside. I strongly believe that they should be kept, but of course it is necessary to reform them deeply, opening them to all aspects, needs and aspirations of modern society, integrating in an ample malleable system of total and permanent education. Above all, it is necessary that these establishments stop being closed universes marginalized from real life – ghettos – as some say, a bit over the top. This is what is to be done in relation to the university; this is what should also be done in primary and secondary school.

It is also unquestionable that this transformation, which should turn school and university establishments into centers of the community life, getting together the young and the adults, mixing studies, life and games in a symbiosis of investigation and cultural accomplishment, will open to sports new possibilities in the heart of education. Finally, there will be an end to this absurd university

duality of systems that often ignore one another: on one side, physical education and school and university sports, on the other sports and open air activities. It would be possible to economize on expensive sports installations that only work for part of the population part of the time, as it happens with those game fields and those swimming pools which are closed during the summer under the pretext that it is holiday time or those immense stadiums that open for the Saturday or Sunday show only. There will be an end to the clubs where the young meet coaches who yearn for performances, but where they rarely meet educators interested in the integral man. More than anything, there will be an end to the fragmentation of the community, the person, the frustrations and the ruptures of equilibrium that always follow that which is incomplete.

Will sports take advantage of the occasions that they are offered for the profound reform of education that has just started? Will it, at last, exercise fully its function in man's individual and social formation? I am not so sure of that as I would like to be because, for that to happen, it is necessary that sports reforms itself and not less deeply through a two-fold process that returns to its origins and is continuously inventive.

Allow me to indicate some directions which, in my opinion, should orientate that reform in terms of priority.

Above all, it is important that those responsible for sports, in charge of governmental or non-governmental organisms grant bigger room in their worries and objectives, both nationally and internationally, to all that I first evoked as the educational capacity of sports, its true human reality and worry less about the show that should itself be destined to support a moral sense just like the founder of the modern Olympic Games wanted it to be.

The success of the sports exhibition, the importance it has assumed in our customs, unfortunately it is often exploited for objectives alien and often opposed to sports, and constitute other factors of corruption or deformation; commercialism, chauvinism, politics. The time has come to react strongly if one wishes to keep the spirit of sports. The time has come to choose between the Roman circus and the Greek lecture. The time has come to choose between exalting national pride or praising human fraternity, between what opposes men and what unites them.

It is always necessary that sports returns to nature. The excessive search for achievements that demand the fulfillment of conditions ever more exceptional, together with the severity that characterizes high competition, particularly in confrontations or in international oppositions led progressively sports to constitute its own physical universe, one could say watertight in relation to the contingencies of its real nature, and so abnormal in that it seeks to fulfill the abstract norm. There resides also some serious deformation, for the principle of sports and the source of its saner joys is the restitution of the body to its instructive liberty and, therefore, to the communion of man with the immense nature he is part of.

This return to authenticity and to physical comfort is a must in our time more than ever, to compensate for the growing imbalance introduced in our way of living for the development of mechanization and for the artificial conditions of existence that predominate in urban conglomerates. In its origin the sports movement was mainly the escape of the citizens into the open air. Its prophetic meaning was to warn humanity of the dangers of industrial civilization. We cannot overlook this highly healthy side of sports, in what it seems that this civilization destroys and pollutes ever more man's natural environment. It is imperative that sports do not take part in this process of destruction of nature that threatens us all.

At last, one final observation. Sports, which has become a universal phenomenon and is privileged to count on a prestigious world organization such as the Olympic Committee should accept the implications of that universality. I mean to say that it should recognize and reflect on its structure, keep and even develop in its action the plurality of cultures that constitutes the richness of the moral heritage of humanity, and for which it is expressed its unending liberty in all the cultural ethnocentrism, which is one of the essential objectives of the U.N.E.S.C.O.

Therefore, one does not doubt the permanent value of the sports of Hellenic or Anglo-Saxon origin when one says that they are not the only ones in the world whose physical and moral capacities deserve to be valued for esthetic and educational purposes. We should not be prisoners of rigid traditions and should be open resolutely to the diversity of human possibilities.

It is a paradox that peoples endowed with and innate sense of dancing, conscious to the highest degree of cathartic virtues and creators of the game, who unite body culture intimately with the life of the community, should be limited to imitate sports of other nations at the very moment when they initiate a movement in favor of freedom of forms and rhythms of physical expression. It

would be regrettable that the introduction in those countries of sports practices strictly codified would happen to the detriment of its own playful value. It is no longer necessary that the wish to acquire international prestige should take them to some excessive effort aiming at producing champion elites at the cost of the progress of the masses. Thus, perhaps it is not a fantasy to wish that, together with or within world manifestations such as the Olympic Games, one may some day organize competitions with rules that are less strict than the ones we know today, where there are physical exercises and games originated from very different societies. The world is an immense polyphony. The universal feast of youth as dreamed by Pierre de Coubertin should follow that image.

Humanity is in a moment of deep rapid change. We know that. It feels its way through confused destinies, grandiose and terrible at the same time. Education and sports could not be an exception to that need for change.

Far from trying to escape from it, they should much to the contrary contribute for the general evolution with all the lucidity and all the generosity that are linked to its vocation, moving ahead first of all making the reforms that their dominions demand.

This important task of renewal of its systems and of society itself in its global sense may be done much better, I think, if sports and education work together, enriching themselves and reinforcing themselves mutually with their experiences and their resources. Such is at least the spirit with which the U.N.E.S.C.O. faces these problems and asks for the cooperation of all the organizations and all those good-willed people who share its faith in Man and dedicate themselves, the same as it does, to his service.

FOUR LANGUAGES ABSTRACTS (E)(F)(S)(P)

SPORTS AND CULTURE

Both sports and culture contribute to enrich human heritage. Nowadays, sports are the most common form of leisure, and because they are more appealing to masses than culture, they play the role of culture. But, due to sociological, ethical and esthetic aspects, sport is a form of culture which has not yet reached the formal expression that is associated with the latter. According to the author, there may always be a parallelism between sports and culture, but never an identity. We should try to unite body and mind, the two sides of the same humanism. It is absolutely necessary that sports and culture converge and understand each other.

Key words: sports; cultures; leisure; competition.

SPORT ET CULTURE

Le sport et la culture contribuent à l'enrichissement du patrimoine humain. Aumoment actuel, le sport est le genre de loisir le plus diffusé, et comme il exerce sur les masses une attirance beaucoup plus forte que la culture, il peut jouer le même rôle qu'elle. Mais par des raisons sociologiques, éthiques et esthétiques, le sport, quoique comme une forme de culture, n'est pas arrivé à l'expression formelle qu'elle a obtenue. Pour l'auteur, il est possible d'avoir toujours un parallèle entre eux, mais non une identité. Il faut chercher un rapprochement du corps et du sprit, les deux faces du même humanisme. Il est indispensable quele sport et la culture se connaissent et se comprennent.

Mots-clefs: sport; culture; loisir; compétition.

DEPORTE Y CULTURA

El deporte y la cultura contribuyen para el enriquecimiento del patrimonio humano. Actualmente, el deporte es el medio de ocio más difundido y como ejerce sobre las masas atracción más fuerte que la cultura, representa la función de la misma. No obstante, por causas sociológicas, éticas y estéticas, el deporte, aunque sea una forma de cultura, no llegó a la expresión formal a que ésta ha llegado. Para el autor es siempre posible un paralelismo entre ellos, pero jamás una identidad. Debemos buscar una aproximación entre cuerpo y espíritu, las dos facetas del mismo humanismo. Es imprescindible que el deporte y la cultura se conozcan y se comprendan.

Palabras-clave: deporte; cultura; ocio; competición.

ESPORTE E CULTURA

Tanto o esporte quanto a cultura contribuem para o enriquecimento do patrimônio humano. No momento atual, o esporte é a forma de lazer mais difundida e, por exercer nas massas atração muito mais forte que a cultura, cumpre o papel da mesma. Porém, devido a causas sociológicas, éticas e estéticas, o esporte, apesar de ser uma forma de cultura, não alcançou a expressão formal que esta atingiu. Para o autor, é possível que sempre haja um paralelismo entre eles, mas nunca uma identidade. Devemos buscar uma aproximação entre o corpo e o espírito, as duas faces do mesmo humanismo. É imprescindível que esporte e cultura se conheçam e se compreendam.

Palavras-chave: esporte; cultura; lazer; competição.

SPORTS AND CULTURE (E)

If we consider sports and physical education in its fundamental aspect, as human disciplines in charge of a social function which contribute for the formation and development of the personality, we feel immediately compelled to ask what relation, what interaction there may be between those activities and culture.

Sports and culture contribute for the enrichment of the human inheritance: the first, for the intelligent reasoned development of our body, the second through patient search, which seems to amplify the field of our intelligence and our sensibility.

What are the relations between sports and culture? Since very long ago this theme has haunted me as one of the greatest problems of our time, but I have the impression that I have not progressed much in my understanding of the matter. This means that I do not intend to propose a final solution. I would just like to make some personal remarks, and I will have managed to reach my objective if these hypothesis and observations make you reflect and contribute with your ideas and so help to solve this very difficult problem.

I am not going to consider the question of the relations between culture and sports from the point of view of a historical perspective. What interests us is the problem of our contemporary civilization, and that is why even though the comparisons with the past may offer useful explanations, we are going to concentrate our attention on the characteristics of the present.

One first remark is inescapable: if culture is understood as a cultural expression, then the relations between this formal aspect of culture and sports are practically inexistent. Philosophy, literature, the theatre, the cinema, painting, sculpture or music... in all those dominions there are very few works of some quality that use sports as its subject or its way of being. Sports do not inspire more than a small number of serious or artistic works of some esthetic importance.

Worse yet. If you take France as an example (it is only an example, but the remark may, it seems, become more general), you see that the few interesting works that could be mentioned, in which one may find something of the universe of sports, go back to an already very distant time, in which sports was still an exuberant movement, which had to struggle to find a place among customs. It is enough to mention, for example, the names of Giraudoux, Montherlant, Jean Prévost, André Obey, Joseph Jolinon, in Literature, and one can add the Swiss Arthur Honegger, in Music. But the works dedicated by those authors to sports are before 1925.

Well, since that time, sports have not only continued to assert itself but also was triumphant, and as sports triumphs in the social level, that shows that there is nothing, or almost nothing, worth mentioning. Reciprocally, sports bathe ever more in an artistic intellectual atmosphere. Where are, in the stadiums, the statues worthy of the beauty of the gesture and of the game? In Helsinki, the symbolization in bronze of Nurmi's gait moved me more for the faithfulness of the memory than for the esthetic value of the statue. Where are the theatrical works, the symphonies, the singing and the dance that they should orchestrate, prepare and precede the battle and the sports dramas? Where are the meditations, the invocations, the contemplations in which one should meditate and deepen the harmonious control of body and soul? Thus, how can one not deplore the troubling mediocrity of the Literature and Fine Arts contests that Pierre de Coubertin wished to include in the program of the Olympic Games, just like in ancient times and, since Melbourne, had to give up and relegate them to the marginal manifestations of the Games? That is a surprising, extremely sad, tiring, and we might

say even scandalous: the divorce between sports – triumphant on one side – and what I would not call culture, but important forms of culture.

That is the case if one wanted to try and understand it – as if it were an enigma to be deciphered and if there was any possibility to do it – the mysterious relations between sports and culture. An explanation immediately comes to mind; it is not a mere hypothesis, it is an opinion shared by many. Sports according to some are incompatible with culture or, at least, it is situated in rather marginal place of culture, just one ulterior stage of its evolution can go beyond the portals of culture.

This is an opinion spread around among numerous circles of the so called intellectuals, and among many professors and educators. That makes it even more urgent to demonstrate up to what point this concept is contrary to truth. Far from believing that sports are incompatible with culture and situated marginally, I think that, on the contrary, sports are a kind of culture and that in the present state of things, carries out the function of culture for huge masses. Such is the idea that I wish to make clear, evoking certain characteristics that permit consider sports phenomena parallel to the cultural phenomena.

First of all, sports and culture come from the same fountain, which is called leisure. There is no culture – and there is no sport – without this luxury named leisure, without this time and this energy made available to the man who works, and he can do whatever he wishes with it. Yet, this luxury in modern civilization is greater ever more. As a consequence of the flourishing of the mechanism after a very long period during which civilization was essentially a work civilization, rest is now the essential thing, if not the bigger part of life. So, in ancient times, the man who was free, out of the war, did not have anything but leisure time. The Greek used the same word to designate idleness, school, and education; this is so true that the cult of certain values imply superabundance of energy and free time at man's disposal.

Well, in the present moment, sports are perhaps the most spread out form of leisure. In many countries it is leisure by excellence and, if it is not conjugated with culture, at least it is destined to compete with it. For, if sports and culture extract from leisure the same common origin, there is nothing to do but acknowledge that it exerts a much stronger attraction to masses than culture.

Sports, therefore, performs the same function as culture for, the same way as culture, it lends dignity to that liberty, that part of our energy not absorbed by useful work. That is why sports similar to work are no sports. There are no truer sports than amateur sports. The moment it becomes a professional activity, orientated to profit, it loses contact with that primitive source, leisure, from it extracts its essential dignity and through which it becomes a close relative to culture.

Let us go ahead. Among their various activities there is one common at the same time to sports and culture called game. Game introduces a special element: spontaneity.

It is a free disinterested activity of free men which finds in itself its own value, its own reward, its own justification. The same occurs to culture, which is game, fiction, in relation to life's austere activities that include philosophical thought or that of the free culture. It is a playful activity, and sport is also essentially a game. It is not by chance that in English, for example, they use the same word to designate the game and the sport. In both cases we find a disinterested activity, a spontaneous activity.

The comparison could have been carried even farther to its minor details.

The spontaneity of the game does not only exclude its necessity; it even causes the necessity. The freer an activity is, the more it needs rules to produce a fictitious nature, governed by its own arbitrary rules, which may give the fiction field where the game happens the same regularity, the same realism that the laws of nature confer to concrete reality. Therefore, in sports, progress is always determined by the growing precision of the rule. This does not mean that this activity is the result of necessity. Much to the contrary, as a voluntary activity, it must ask for a rule that will define its norm and draw its shape.

Let us continue our analysis and see another characteristic. One can classify games into two categories: chance games and combat games, the competition game, the game in which man – and that is the case in all dexterity games – battles against things or nature or against himself, or also against other men, turning the game into a competition. Of the two types of game, chance games – for example, dice with all its variables – and the competition game, sports belong without any doubt to the second category only. Thus, the objective of the competition is essentially to set off in the spectator a movement of understanding and sympathy that chance games are not ever able to trigger. Take, for example, a player at the roulette or the dice: no chain of sympathy connects the

player with the person who watches him (except for accidental sympathies, born from personal ties), and besides the spectator is not affected. Let us see now the competition game: there is instant participation between the spectator and the player.

Let us touch now on a principle common to the sports show and the cultural presentation. In the theatre the public participates in the drama which develops in front of him (we are player and spectator at the same time); it is the same in the stadium. There is an extraordinary movement of participation between the public and the athletes. Considering how narrow are the parallelism and the comparison between the cultural show (the theatre, for example) and sports, I would say that the sports show is the real modern theatre. Just think of the hundreds of thousands of people who become silent in the precise moment while the jumper is in the process of concentration and liberate themselves and shout in the precise moment when he launches himself into the skies. In what theatre can one find an example of such a communion? The participation of the player and the spectator, the close connection between the individual asserting himself in his struggle and the anonymous masses that hear him and watch him, a current of sympathy, of understanding and support, all that takes us to the same origin of the ancient theatre, the Greek theatre. Sports respond to this particular aspect of the competition game: it is capable of liberating the passions in the spectators who watch it, and even to "purge" them, according to the Aristotelian expression, as any work of art, mainly the dramatic art. I know of one emotion only that is absolutely alien to the sports show and kills it: laughter. We do not laugh in a stadium or, if we do, it is because sport allows it. Sports are a game that expresses lyric emotions or dramatic emotions or, sometimes, even tragic emotions: it is an extraordinarily serious game.

It allows for the satisfaction smile, it excludes the destructive laugh that creates total doubt and turns the spectator away from the show, for this laughter is the only demon to whom access to the stadium is prohibited. Yet sports can express all other feelings, all other human emotions. The same as culture and the cultural presentation – particularly the ballet and the theatre, which are the most complete arts – sports expresses those feelings and emotions in the actor and, through sympathy, in the spectator, in a function of catharsis, of purification, as Aristotle had already observed in the theatre.

Therefore, it is not surprising that sports, the same as the theatre, the same as literature and art, is a creator of myths. There is a sports mythology whose manifestations can perhaps seem ridiculous to intellectuals; it has its legends, its heroes and, no matter what is the manner of expression, it attests a power of creation that reveals the close connection among complete arts and sports.

Finally, it is not necessary to say that sport is a creator of beauty through gesture or rhythm, which is the conquest of space and time. Sports get near those arts that create beauty. No athlete can perform a remarkable feat without a perfect control of the body through time and space in such a way that there is no difference between the gestures executed and rhythm in which it is integrated and, for example, the most beautiful dance shows, the most beautiful language cadences, the most beautiful architectonic and sculptural rhythms, or the most beautiful effects of colors and light. To finish, both in art and in sports, one finds in those dedicated to it, the same assertion of inimitable personality that is called style.

There may be many athletes who cover the same distance in the same record time, but they do not do it the same way. Two or three athletes may jump the same height or throw the same distance, but each one his own way and, according to his personality, the way an individual asserts himself, even in the most perfect achievement, the one that characterizes art and sports at the same time.

To finish this short study on the parallel between culture and sports, we should notice that the two are bearers of ethical values, which should not be confused.

Art and culture enclose a moral, but do not identify with it, as expressed in Gide's well-known formula: "No good literature is written with good feelings." Both are the natural vehicle of moral values, which spread and make accessible to ever larger strata of the population. It is the power of the effort or of the harmony of the personality, the sense of justice that implies respect to the rules or, as in the practice of sports and in sports shows, the fraternity of classes, races and peoples, high ethical values which are affirmed in our modern civilization for sports more than for any other movement. I do not know any movement, social, ideological or intellectual that is able to make itself understood in such a direct manner the young, all social classes and all peoples, beyond the borders of races and languages, beyond political barriers, all those fundamental values. Therefore, sports and

culture do not only share a common origin – leisure, but also, through the development and the esthetic refinement of the game, translate the same ethical values and serve parallel causes. However, there remains the first fact: in our modern civilization the artistic expression, the cultural expression, has not yet reached sports. There is not, I hope I have demonstrated it, any incompatibility between sports and culture; on the contrary, one could hardly mention two phenomena so close to one another, so intimately together. Even so, sports have not yet managed to go past the entrances of cultural expression. In other words, sports is culture and has a cultural function in its content, but has not yet reached the formal expression of culture.

This is the point over which I would like to reflect a little. Why is it so? In my opinion, the reasons for this surprising situation are multiple, for which one should avoid any simplification. I classify them into three very different categories. There are sociological causes, ethical concern causes and, lastly, causes of esthetic order.

They explain, according to my point of view, why this phenomenon so important socially – and even economically – how sport, so close to the cultural phenomenon, has not yet got the formal expression that ordinarily is associated to culture.

We will start with the sociological causes. At this point, we have to acknowledge some faults peculiar to our contemporary society. They will become clear if we make a comparison between the present society and the old one, the Renaissance society. In those times it was the same society (the same social class) practiced culture and sports. Well, you have to agree that, in numerous contemporaneous societies, cultural expression is the prerogative of a minority. Even if there is a leading society or specialized professionals, culture belongs to a minority, and it is not said minority that offers the sports movement the mass of its participants. In class societies culture is in one determined class – for example, the bourgeoisie – and represents a relatively small fraction of the population. Let us take France again as an example, a country I hope nobody doubts how remote its culture or its democratic tradition is. We have to acknowledge, therefore, that almost three quarter parts of the French do not have direct access to arts such as the theatre, painting or sculpture. What farm laborers, what workers go to the theatre or visit painting exhibitions? Half of the farming population and a quarter of the working class do not participate in the cultural movement in a direct way. Let us not mention the more refined forms of culture: philosophy and poetry, which demand a special kind of language. In many countries – the social democracies – often have the impression that culture is something for mandarins, and this is particularly true in societies that do not present the same class structure, but in those societies where once can find some differences due to the fact that culture is in the hands of professionals. This is one of the vices of our culture: the forms of expression through which culture manifests itself are accessible to the worker and to the farm hands I have already mentioned. I repeat it: the forms of expression of our culture, for I admit the fact that the farm hand or the worker who do not go to the theatre for economic reasons easy to understand, have the same culture of those who do attend. However, they do not have access to the artistic environments through which culture expresses itself.

On the contrary, sports were successful in the most unprotected classes, and in class societies it appears as a social promotion of peoples that want a statute of equality or freedom. The fact that the sports movement has become a social promotion and, on certain occasions, even political promotion, has turned it into a mass movement. However, for the same reason, its sociological roots differ from the cultural more frequently. Culture sociology is not identical to sports sociology, even when in some environments and epochs one can observe a very healthy superposition.

On the whole, it is necessary to recognize that, is sports has not come near the cultural expression. That is due in part to the extreme conservatism of our culture, which goes on being a prerogative of some minorities, instead of embracing all the living forces of the country. It is still a fact what was said about the psychological causes, at least the main causes. There are also causes that I would call as of ethical order. It has already been said that sports, the same as culture, is the bearer of moral values, of ethical values, some of which have already been mentioned. But what constitutes the basis of the ethical values of sports has not always been given a citizen's card in the general culture of modern societies.

In fact, the basis of sports ethics is the body. However, in our civilization, the body still occupies an inferior place in the scale of values. After having suffered for so long the anathema of sin, on account of some religions, after having been for a long time the object of the intellectualist despise, at the present moment the body is confronted by a terrible opponent, which turns it useless, or transforms it into a machine, and develops in it this mechanical aspect which sports has to

transcend as its main objective. The consequence is that sports ethics, even if it is not the bearer of those values accepted universally, is based on a principle that is not generally recognized for its dignity and its value.

In order for sports to cross the threshold of recognition by its cultural expression, we would have to create this body humanism whose first principles were outlined by Jean Prévost, and much is still to be defined. However, what is the place of the body in our philosophy, our arts, our literature, our civilization in its entirety? In many philosophies - the result of evident religious traditions - the body is considered something impure or inferior; it is the beast inside man that has to be reduced, dominated, forgotten at times, and trained. In no circumstances it is agreed that the body may be as dignified as the spirit, the heart or the soul. Almost the same occurs in our literature, no matter how distant it may be from philosophical or religious concepts already mentioned. For example, in modern literature, how does one measure the body? Very simple: in contemporary novels the body is reduced to sex, to sexuality, and no other part of the body seems to interest our young male writers, and much less to our young female writers. No doubt sexuality is quite an important aspect, which may have been abused from the point of view of cultural expression. Here we have intellectual loss: intelligence coming from the body, considering it more distant from the reason and the intelligence that comes from the body, considering it the aspect most distant from reason and intelligence: sexuality. But on the other aspects, the body, this marvelous harmony that opens exactly in sports, where there is no sexual element, is completely ignored both by our poetry and our theatre and also by our novels, that is, by all our literature.

As for life itself, modern man would be glad if he could live without his body.

And science, this essential aspect determinant of modern civilization is perhaps the worst enemy of body humanism because in the end science teaches us precisely that the body is more than a machine that can be perfected by almost inhuman means.

I think of the beautiful bodies trained for interplanetary voyages.

I evoke the photographs that we all have seen of the magnificent bodies scrupulously selected, involved in sashes analogous to the ones the Egyptian used to keep the mummies of the pharaohs destined to go even more eternal spaces. There the enclosed bodies are made for movement, for the joy of living; we reduce them to mechanisms, and everything they are asked to do is to stay perfectly still and, above all, to be weightless in a space that is totally different from the one in which our concrete life develops.

Therefore, the religious morals and the intellectualized literature, the utilitarian ideology of the mechanism and of the scientific approach conjugate to make the body their great victim. The body is the objective which no one dares to mention, the one they try to make do without, the one they would love to reduce to minimum, for it does not manifest itself except through sin, passion, illness, error and some unexpected loss of consciousness.

Much to the contrary, the ethic in sports proclaims the dignity of the body. It asseverates that there is no possible comparison between the machine that the human body represents and the man-made machine: nor is there any possible comparison, as Jean Prévost used to say, between dexterity and strength of the beast and dexterity and the strength of the man.

The consequence is that it is not yet possible to win the game in the ethical area, for the evolution of our moral beliefs tends to move us away from the body respect that triumphed in Ancient Times and was still triumphant in the Renaissance.

We come now to the third and last obstacle category: the esthetic obstacles properly speaking. They react to the nature of art itself: the cultural expression, for if it is correct that sports create beauty, beauty is inherent to creative act itself. There is no difference at all; there is identification between the act that creates beauty and that same beauty, inherent to the event. The beauty of sports is in the gesture; it is an act to be performed and not repeated. It is inseparable from the fleeting present. I have spoken of the complete control of time and space, but it is a control that may be lost at any moment.

Culture, on the contrary, expresses itself differently through symbols. Culture establishes a distance between the objective and the creation of beauty. The subject of sports is the body, the life. Sports are all there in the present, the actor performing his act. Yet the subject of art is the symbol, a set of symbols related to meaning only, a totally arbitrary relation, no natural relation with the object or the idea it proposes to evoke. The educated and the writer do not work with emotions or passion, but with words. The words that grant them the subject organize themselves in a sentence that results to be beautiful: such are literary and language beauty.

The painter works with colors and luminosities that mean, or may mean, among other things, some objects, but are also situated on symbolism level. Sculpture also and the more concrete arts, such as music, work with symbols. Between creator and its creation object the distance established liberates culture and confers it its eternity value. Sports are all there in the happening: art, on the contrary, works with the symbol that separates it from the object and from life, enters eternity. Sports and art go opposite ways.

The same success that sports met in the field of information techniques makes it easy for us to find the proof of such divergence. It makes no difference whether one searches for the image of sports in literature or in music, or in the press, in photography or on television. All the mass communication techniques seem to have been meant for sports; there is a marvelous union which we are already aware of.

Television is, no doubt, the winner of this movement. It is probably the most difficult opponent that sports may find.

In the Rome Games, I met people for whom watching the competitions meant sitting in front of a TV set. The small screen, when it is broadcasted live, as it frequently happens, allows absolute simultaneity between the live happening and its narration. The distance is practically inexistent between the moment of the act, the sports gesture, and the relation, or to put it more precisely, the viewing of this happening across all horizons. Now, television, just like any projection, is an analysis; that is why it breaks the sports act into different elements. But perhaps, according to some criteria, there is some superior quality in it, for what is lost in emotion, considering that you are not a participant in the stadium, not present in that communion that makes a sports event something noble, you get a better intellectual understanding thanks to this marvelous analytic capacity that represent the fixation and orientation differentiated from the objective over some details of the sports brave feat.

Information and sports, which are successes, fit one another in a very natural movement. Arts and culture – the cultural expression – take it as a subject, not a symbol, and place themselves in a diametrically opposed direction; they search for a limitless obsession, an eternal fixation. One must acknowledge that our present culture adds to it even more. If one considers what is most alive in forms of expression of modern culture, the vanguard arts, one might think that they would be more open to new manifestations like sports; on the contrary, they get away from sports in a very considerable manner. That is the case of painting, sculpture and basic poetry, which live now a true revolution.

The revolution consists in not nearing the symbol to the objective, but to change the symbol into absolute object. I think, for example, of abstract painting. The symbol, that is, the color, is no longer a symbol. One defines it as every relation between the color and the object, the idea or the feeling. That has been completely abolished. One paints color for the sake of color, the game of colors and lights, and no relation at all with meaning.

Sports are a concrete game by excellence. It is the movement of our body in a complete moment that will never be repeated. How can one translate it into the language of abstract painting? By definition there is a divorce: thus the two phenomena go in opposite directions. This applies, of course, to abstract sculpture too or to what is called concrete music – a way of saying that it is abstract in its own way, just like lyric poetry that nowadays reinvents the language out of the mere sense of the words.

There we have the causes of the esthetic character, deep or accidental, which place the artistic expression and sports, in spite of all appearances, into opposite directions. Sports and arts are both creators of beauty, but in senses that are completely different. Sports are inherent beauty, which identifies itself with the act it creates. Art, especially in its more modern forms, is an art of dissociation through which the symbol creates a universe that challenges the real universe it moves away from. Sports lack the distance that separates in culture the success and the symbol, and is the dimension of conscience, all the extent where one includes the meaning of universal vocation. There the alchemy of reflection is created and there one achieves definitive spirituality. The gesture of the disk thrower, for example, which we have just admired in the stadium, what does it consist of exactly? Nothing more than an instant: a gesture that had never been seen before, a gesture that will never be seen again. Out of the photographic image that fixed it, or the information that spread it immediately to the four winds, there remains just a memory. If a comparison I make, however, the gesture of this thrower, the same as Mirón's Disc Thrower, a moment's gesture turns into eternal movement. The image that is offered to me is not the victory of the Hunter which, without any effort, may perhaps be

evoked in a few months or in a few years. Here I discover in its universal meaning the beauty of the gesture made by all the champions who threw the disk. I have chosen a statue as an example, but I might have chosen a poem, a music score or a painting. What artistic expression proposes to us, what culture proposes, sports have not proposed yet: a meaning that allows us to control the moments, govern all that vanishes and confer it eternal value.

The day will come, however, when sports will go past this threshold, and culture will leave this so restricted circle that sometimes seems to be the work of mandarins. The day will come when sports will not be just a vague aspiration of the young, the same as these waves of achievements in succession, and there will be exaltation or "never before" will come after the melancholic fall of "never more", success that will be a reality again. Some day sports will achieve the promotion of eternity that now only culture may benefit from.

Perhaps some differences, of ethical or esthetic fashion already mentioned, are in the nature of things and there is always between sports and culture a parallelism, some similarities, but never an identity, the deep agreement we long for. However, as the divorce we perceive is not due to the selfishness of our culture or to certain contempt on the part of intellectuals or to beauty despised by some sportsmen, there may be at least some remedy. It is for education specialists, general or physical education, and principally for all organizations interested in that dominion to work to unite sports and culture, body culture and the mind, which constitute, or should constitute the two sides, the two gradients of one and the same humanism.

In the present world there is nothing newer or stronger than sports, and there is nothing older or richer than culture. It is absolutely necessary that the two meet and understand each other.



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