

PHILOSOPHICAL-ANTHROPOLOGICAL JUSTIFICATION FOR PHYSICAL EDUCATION IN AND OUTSIDE OF SCHOOLS

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ABSTRACT

Worldwide there are problems with the realisation of sufficient school sport. It seems that the situation can only be improved, if the consciousness of the people involved in education can be changed towards the acceptance of more physical education as part of education not to be neglected. There are well conceptualised justifications for school physical education which have been reported by research. They relate to dangers if no motor activity takes place and argue from a preventive and mainly curative point of view with a quasi "negative" connotation.

By taking the road of philosophy-anthropology this analysis offers arguments for a justification by looking at the essence of the human being also as species made up for movement.

Six philosophical theories (Grupe, 1982; Bielefeld, 1986; Röthig, 1970; Gigerenzer, 1981; Haag, 1989; Haag, 1986) will be presented under the aspect to what extent they contribute to a justification of physical education from an anthropological point of view. Questions like What is the human being? Is movement part of the behaviour of human beings? Have a positive outlook as opposed to the use of physical education as the "repair shop of the nation".

As a result of this analysis it can be stated that by using "negative" (mainly medical) and "positive" (mainly philosophy) approaches the position for justification of school physical education is quite strong and adequate to the field of sport, sport education, and sport science.

Key words: physical education, in of school, outside of school, philosophical-anthropological justification

INTRODUCTION

The academic world of research and teaching is changing in light of the general developments in this world. In this regard it seems to be of specific importance to give more room—besides sportive, scientific, and professional competence—to four more specific action competencies, namely historical (consider development), sociocultural (contribute to a healthy globalization), information-oriented (deal properly with information technology), and philosophical (be able to act on a normative basis). With this in mind, the purpose of this analysis is to provide from a philosophical point of view arguments why, even within sport science, human movement has to be considered as the basic construct also for sport specific forms of human activity. Despite the fact that justifications for the importance of movement, play, and sport derived from medical and natural science points of view are easier to transmit to the public, we are still lacking a change of the consciousness in a broad sense in favor of a stronger recognition of movement, play, and sport, especially in the educational context. In regard to research design, the descriptive research method is used. The database is relevant literature from general philosophy and from sport philosophy, specifically. Content collecting is applied for collecting the data, which are coded in words, followed by content treating and content analyzing. Consequently, the techniques of data evaluation are governed by strategies of hermeneutics (Haag, 1994; Strauß, & Haag, 1994; Strauß, Haag, & Kolb, 1999). Thus, the result of this analysis is expected to be a theory-based proof that movement is a basic behavior dimension of man and is worthwhile to receive more recognition, especially to justify physical education in a so called positive way. All too often we rely predominantly on a "repair shop" mentality. This means the justification is mainly "negative", in other words curative.

Anthropological Foundation of Movement

The analysis is divided in the following two parts:

1. "Repair shop" – negative Justifications/ Argumentations (Examples from Medical-Natural Science, Social-Behavioral Science and Political-Economical Sciences)
2. "Positive" Justifications from Philosophical-Anthropological Argumentations (Examples from Cultural Science)

Thus four clusters of subdisciplines of sport science are used for the "Repair shop" – negative justification (three clusters) and for the "Positive" justification.

As a theoretical framework, however; questions in regard to the worldwide deficiencies related to school physical education have to be asked:

Why is there this negative situation? Despite the fact that:

- Never so much research results on school P.E. were available.
- Never so many well-trained P.E. teachers were trained.
- Never so good ideas and concepts related to facilities and equipment for school P.E. have been developed.

"Repair shop" – Negative Justifications/ Argumentations (Examples)

Examples for the "repair shop" approach can be mainly found in the following three clusters of subdisciplines of sport sciences:

- Medical-Natural Sciences
In this regard p.e. is supposed to help against deficiencies like obesity, heart problems, diabetes, breathing problems, back pain, deficiencies in the food position.
- Social-Behavioral Sciences
In this regard p.e. is supported to help against deficiencies like aggression, violence, hyperactivity, unsocial behaviour, abstraction, stress.
- Political-Economical Sciences
In this regard p.e. is supposed to help against deficiencies like undemocratic behaviour, low citizenship engagement, lack of voice participation, helping to provide jobs for unemployed, promote development of the economy after a negative development.

"Positive" Justifications from Philosophical- Anthropological Argumentations (Examples from Cultural Sciences)

Four theories are selected to be presented in the following analysis. Of course more theories are available from a philosophical-anthropological point of view.

(1) Anthropological Theory by (Grupe 1982)

Grupe has presented his anthropological interpretation of man especially in the context of being somebody who is able to realize movement, play, and sport behavior in various publications (Grupe, 1982) over many years. Figure 1 represents his theory in its fundamentals. The essentials of this theory can be explained in the following points:

- Man has to be seen in regard to his body in a dual way: to be body (instinctive foundation) and to have body (proactive foundation with the chance for success and failure).
- Body actualization leads to movement.
- With movement man is able on one side to bring experiences (also primary experiences) to himself, and on the other side he can interact with his environment by nonverbal communication.
- Movement can be realized in many forms of movement action.
- Play can be a very prominent movement action in a narrower interpretation of play.
- Thus, basic anthropological needs can be fulfilled by performing.



Figure 1
Anthropology Theory According to Grupe (1982)

This leads to three orientations that are characteristic for the interpretation of man by Grupe (1982): historical, sociocultural, and proactive. The philosophical–educational oriented anthropology of Grupe is summarized as follows:

The Body is in its bodyliness the individual form of existence of man. The human being is body and is communicating as such conscious through movement action with the environment. The environment is brought by movement (body) to the “ego” (e.g., material experience), and the ego is giving messages to the environment (e.g., pantomime). The Human being is body (e.g., instinctive existence). The human being has also body, which is felt (e.g., in sickness and failure) but which can also be used to realize given humanistic aims (e.g., active creative performance).

(2) Emancipation through Movement (Haag, 1986)

Just like Grupe, the background idea in Haag’s anthropological theory is holistic, thus not subscribing to monistic or dualistic concepts of perceiving man (Haag, 1995). Today, we can observe an increasing degree of fragmentation, differentiation, and specialization in perceiving life. This is one major reason why holistic thinking is highly needed. This holistic interpretation of man can be explained by the following points:

- Man can be best understood in his behavior and action by the interpretation of a whole range of anthropologies (see introductory comments).
- Man has to be seen as a unity of body, soul, and spirit (in alphabetical order to indicate the equality of the three factors and to overcome a wrong hierarchical thinking).
- Man is characterized by three basic behavior dimensions (alphabetical order): affective (Krathwohl, 1969), cognitive (Bloom, 1969), and motoric (Bös & Mechling, 1983).

By using three aspects of movement, play, and sport, holistic thinking is supported from a content point of view, facilitating the realization of the proposed holistically-oriented interpretation of man.

Emancipation is mostly understood and discussed in light of politics or the emancipation of women. However, if we consider the basic behavior dimensions of man, such as feeling, thinking, speaking, and moving, it becomes obvious that there are many avenues in order to lead a fuller life or to realize a longer and more variable “Dasein in der Welt” – “In – der – Welt – sein” (being in the world). In Figure 3 the avenue “movement” is explained.

For the interpretation of this figure and thus for the understanding of the theory “emancipation through movement,” the following points are of relevance:

- A 24-hour time frame of human life is divided into three sections: daily necessity time, work time, and free time.
- For all three time sections, examples are given that explain how movement as a behavior dimension of man is involved and needed.
- This can be seen for general and sport specific examples.

The result is that motor patterns for daily necessity time, work time, and free time activities can and should be learned. The larger the amount of learned motor patterns (in all three time situations), the longer and fuller is the emancipation of the man through movement can be.

Time	Daily Time	Work Time	Free Time
General Examples	Brushing Teeth	Type-writing	Playing Piano
Sport Specific Examples	Daily Movement Training Program	Professional Sport	Volleyball
Behavior	Daily Behavior	Work Behavior	Leisure Behavior

Figure 2
Emancipation Through Movement (Haag, 1986)

(3) Movement as a Semantic Model (Nonverbal Communication, Gigerenzer, 1981)

Semantics is considered the theory of meaning of expressions given by man. There are various semantic models, seen by Gigerenzer (1981), as presented in Figure 4.

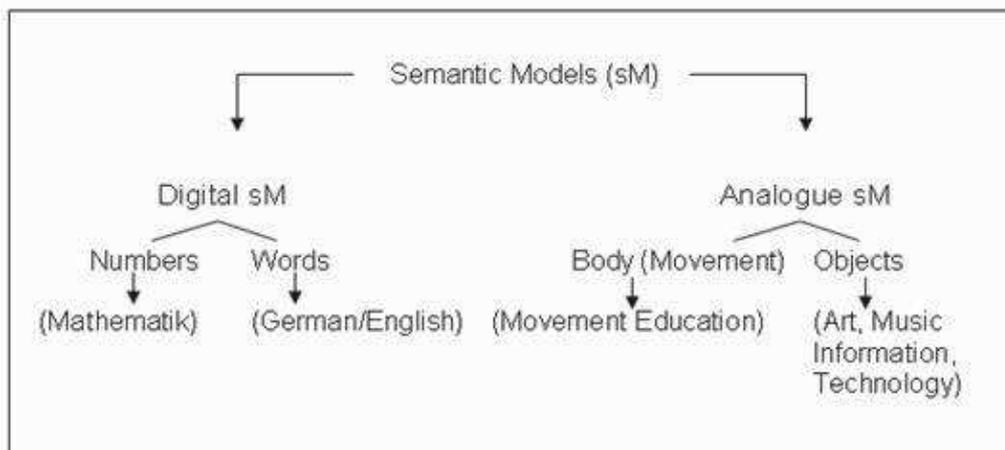


Figure 3
Theory of Semantic Models (Gigerenzer, 1981)

In essence Gigerenzer is distinguishing two major groups of semantic models (sM). The digital sM are composed of numbers and words. Words more specifically means scientific language and daily used language. The analogue sM comprises the body; this means movement (nonverbal communication) as seen, for example, in expression dance, ballet, pantomime, gesture, mimic. The other analogue sM is made up of objects, or materials, such as music instruments, artwork, movies, and computers. To a certain extent these objects rely also on numbers and words as digital sM.

These four major sM are avenues through which human beings communicate with each other, transmit meanings, and articulate themselves; one can draw the following conclusions:

- Body actualized in movement is one of four very important aspect in the behavior and action pattern of man.
- This, however, requires a broad connotation by taking movement as the foundation of daily-, work-, and free-time motor patterns.

From this theory of sM it can be concluded that four contents or groups of contents should be the essential part of instruction in school with daily scheduled lessons: mathematics, language (native and foreign), physical education (Haag, 2003), and art/music/informatics. Very often the natural science- and medicine-based justification for daily physical education or movement experiences are considered to be convincing. Because most educational systems still do not draw the necessary practical consequences, maybe the use of the arguments derived from the theory of sM can improve the situation in regard to the acceptance of the request for a greater recognition of the necessary increased development of movement behavior as one basic behavior dimension of man.

(4) Body Experience (Body Scheme / Body Image, Bielefeld, 1986)

The expectation of anthropological theories – related to an anthropological foundation of movement – was summarized as the need to apply holistic theories of man, if we really want to see the full existence of man. The theory of body experience—developed by Bielefeld (1986)—is offering a very clear justification for the close linkage of the affective, cognitive, and motor domain of human behavior. The major aspects of this theory are summarized in Figure 4.

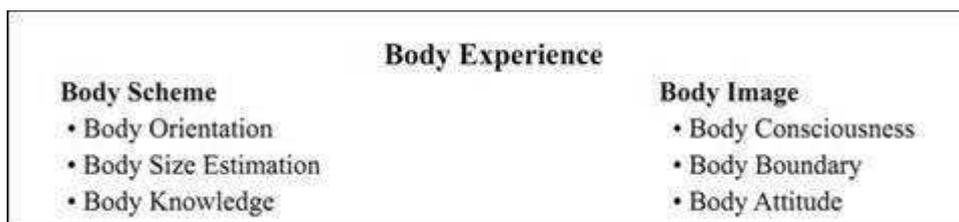


Figure 4
Body Experience (Body Scheme/ Body Image) (Bielefeld, 1986)

Body experience can be understood as the entirety of experience of one's body during the course of one's individual and social development, which can be both cognitive and affective, conscious or not. Body scheme comprises the neuropsychological part of body

awareness, which includes the perception and cognition of one's own body. Body image comprises the psychological–phenomenological part of body awareness, which includes the individual's (emotional and affective) attitude towards the own body. This theory on body experience thus opens an avenue to overcome the often-accepted strict separation of the human behavior. Research has proven clearly that any form of motor action always includes affective and cognitive components (compare: perceptual motor learning). Body experience, as explained in this theory, therefore is offering a bridge for combining needed anthropological foundations and aspects of the philosophy of human movement.

CONCLUSION

The philosophical interpretation of movement as one basic behavior dimension of man has been realised using four theories: "Anthropological Theory" (Grupe, 19829), "Emancipation through movement" (Haag, 1986), "Movement as a Semantic Model" (Gigerenzer, 1981), and "Body Experience" (Bielefeld, 1986) were presented as theories in order to prove two major aspects:

- Human movement is indeed a very basic behavior dimension of man, being in close relationship to the affective and cognitive behavior of man.
- Consequently, it is of utmost time to give movement, play, and sport a broader and deeper recognition, especially within the educational contexts (Haag, 2003).

In essence, it becomes also clear that anthropology is a subdiscipline of general philosophy with high relevance to the field of sport science. Within this latter academic field, consequently, the establishment of a kinephilosophy or philosophical kinanthropology, or a philosophical analysis of human movement, is an important part of the body of knowledge of sport philosophy with wide practical consequences (compare Caysa, 1997; Court, 1996; Lenk, Moser & Beyer, 1973). These consequences are that one is able to justify also school physical education in a positive way and not only rely on a "repair shop" mentality.

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