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INTRODUCTION

The main goal of this book is to clarify the controversial relationship between sport and education. The idea that sport has an educative nature has existed from very ancient times. However, both “sport” and “education” remain ambiguous terms; we need to clarify what they are about before discussing their relationship. Besides, as a consequence of the ambiguity of both terms, there is no agreement on the nature of sport’s pedagogical potential. For instance, as Baron Pierre de Coubertin took amateur sports to embody the real spirit of sport, he defended the pedagogical superiority of amateurism over professional sport. Does Coubertin’s ideal, created in the 19th Century, still make sense in the 21st century? It looks like it does not. For example, many recent sport philosophers and educationists, sport managers, and sport writers, such as Dick Pound or David Zirin, argue that famous sportspeople should be role models for the youth.

Acknowledging both the existing diversity of opinions and the controversial nature of the relationship between sport and pedagogy, this book attempts to give voice to several specialists in the field from very different contexts in order to clarify this issue. Thus, it presents and promotes an “international” debate on the pedagogical nature of sport. Anglo-American, Centro-European, and Mediterranean philosophers from different parts of the world work together with the aim of providing a theoretical framework to elucidate whether or not sport can play an educative role in 21st century societies. This cultural variety is the cornerstone of this book. As each particular philosophical tradition has its own conceptual tools to deal with the problems we face, the main goal of this book is to provide the reader with the greatest possible number of ways to look at and

to think about the debate on the relationship between sport and education. In what follows, we will summarize the traditions subscribed by each author and the key concepts they employed.

In Lev Kreft's chapter "Sport and Peace" key concept is 'nobility'. Kreft analyses such a concept by pointing out the differences that exist between the way we understand ethical nobility in war and sport. War and physical exercise have been linked together in many cultures along history. Nonetheless, there was a point in which sport and war differed: the end of the WWI. The horror experienced by humanity from 1914 to 1919 showed that there was no heroism in fighting. War did not produce heroes anymore, but villains. Thus, contemporary sports became the source of heroes. According to Kreft, for athletes to be considered as heroes, they have to embody the virtue of "peaceful nobility". This is a humanitarian virtue that helps us find a way to become human beings; it is a tool for "human development". This concept challenges the ultraliberal notion of development based on measuring economic growth. Human development relates to the quality of life of the people, not to economic factors. As *elite sports are totally corrupted* and understand development from economic standpoint that "human development" approaches criticize, such a change has to occur within schools and physical education faculties.

In line with Kreft's humanistic view of sport, Heather L. Reid argues, in "Sport, Education, and the Meaning of Victory", that the main goal of physical education is to make better people. Reid grounds her proposal in an analysis of the concept 'victory'. She argues that we normally define victory in a quantitative and analytic way by referring to the set of rules upon which sports are constructed; the winner is "the athlete or team who accumulates the most points, crosses the finish line first" and so on. However, Reid goes deeper in order to find the actual meaning of the concept 'winning'. She claims that a mere victory without showing some excellence is not a true victory. So, she distinguishes between moral victory, which is the out-

come of an excellent performance, and analytic victory, which is the outcome of abiding by the rules without the manifestation of any virtue. According to Reid, this distinction should be the criterion for figuring out an ideal of sports, using Kretf's terms, which helps us make better people. So, physical education should focus on teaching and promoting moral victory and its excellences.

Jesús Ilundáin Agurruza's chapter is in line with the humanistic standpoint defended by both Kretf and Reid. Ilundáin also conceives of sport as a tool to promote human flourishing. He grounds his proposal in a certain virtuous attitude that practitioners have to embody in order to fulfill the educative purpose of sports, namely, the ludic attitude. In fact, the entire chapter, titled "The Quest for Meaningful and Lifelong Learning", is ludic in itself. Ilundáin tells a tale about teaching how to face the challenges and tests we find in life. The main characters of this tale are you, the reader, and Estela; she is a child punished by the gods "to make sandcastles by the shore forever to have them engulfed by the waves as she finishes them". As you feel sorry about her, you decide to teach her how to live her life in a meaningful way so that she is not vitally consumed by her punishment — as Sisyphus was by his. So, Ilundáin's text leads the reader through a step by step process of deliberation that will help him or her teach Estella how to give meaning to her life. One of the most remarkable features of this "ludic" chapter is that Ilundáin brings together authors from both continental and analytic philosophy, such as John Dewey, R. Scott Kretchmar, Ortega y Gasset, and Fernando Savater, in order to show what the main goal of physical education should be.

Yunus Tuncel's chapter draws on one of the best-known continental philosophers ever, Friedrich Nietzsche's, in order to provide a novel conception of education through sports. As Tuncel shows in his chapter, Nietzsche's interpretation of Greek agonistic world could help us develop a conception of education to lead us to a higher type of existence by criticizing practical

education in modern age, in particular, and by pointing out the flaws of the modern society, in general. Greek agonistic spirit is defined by the use of strife as a means to build character. As sports constituted a key part of ancient Greek societies, they perfectly illustrate a way to educate people, which promotes their agonistic spirit. Therefore, by analyzing Greek sports Tuncel sketches the basic tenets of a novel philosophical conception of education called “agonistic education”.

Whereas Yunus Tuncel, Kreft, Reid, and Ilundáin analyze sports in the light of the promotion of human flourishing and human excellence, the next chapter in the book, written by Francisco Javier López Frías, struggles with the idea that sports should mostly be conceived as a means to promote both human flourishing and human excellence. According to this author, the philosophical proposals linking sport and human excellence are to be called “interpretivist conceptions of sport”. As interpretivism is the strongest and most broadly accepted theory within the philosophy of sports, Lopez Frías’ chapter goes against the mainstream by criticizing the interpretivist idea of using sport as a means to educate people in human excellences. To do so, he revisits the formalist approach within the philosophy of sport, which analyses sports by solely appealing to their rules, in order to sketch a novel hermeneutic interpretation of such an approach. In so doing, he argues that formalism “deserves a fair trial”; teaching written rules is such a basic thing that is often overlooked. Nonetheless, rules — interpreted in a hermeneutic sense — do a lot of work.

After Lopez Frias’ attempt to criticize interpretivism, the book concludes with two chapters that analyze a practical case for sport educators: the doping issue. Thus, Emanuele Isidori and John Gleaves think about what we can learn from the ethical analysis of doping. The purpose of Isidori’s chapter is to identify neither a model nor a method but an ethical and a philosophical procedure by using Jacques Derrida’s philosophy as a tool to interpret and understand the philosophical problems

concerning doping and their implications for sport education. To do so, he analyses an interview published for the first time in 1989 with the French title *Rhétorique de la drogue*, in which Derrida, father of deconstructionism, reflects both on the concept of drugs and on doping in sport. The interview is full of interesting philosophical key-ideas on sport, sums up Derrida's thought on sport, and shows that the concepts of both drugs and doping are complex and should be conceived of as paradoxes and philosophical undecidables, which go against the idea of nature and justice. Following Derrida's ideas, Isidori presents a novel conception of doping as *pharmakon*, which grounds his thesis on the educative consequences of this controversial phenomenon.

To conclude the book, Gleaves' chapter explores how doping can lead educators and students to examine these two issues by first describing the fundamental dilemma students face when considering the bans on performance-enhancing substances in sports. Though widespread and often accepted, examining the justification to establish the bans leads students to reflect on how sport officials and athletes ought to behave. The topic also leads students to examine the ethically difficult decision of following rules in instances where rule violations are widespread and widely known. Second, the chapter shows how the discussion of enhancement in sport, which typically involves defining "what is natural" and "what is artificial" can lead students to examine the nature of humans. Students are forced to confront questions of disability and enhancement, human dignity and commonality, and even the source of moral obligation. The chapter concludes that sport and its ethical dilemmas over doping can open new avenues for examining unavoidable ethical and existential questions central to the liberal arts experience.

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