

THE INVESTIGATION OF THE POSITIVE INFLUENCE OF PHYSICAL
EDUCATION UPON THE EDUCATIONAL POLICIES COMMISSION'S
TEN MORAL AND SPIRITUAL VALUES IN THE PUBLIC SCHOOLS

764
A Thesis

Presented to

the Department of Health, Physical Education,
and Recreation and the Graduate Council
Kansas State Teachers College of Emporia

In Partial Fulfillment
of the Requirements for the Degree
Master of Science

by
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May 1968

Thesis
1968
H

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ACKNOWLEDGMENT

The writer wishes to acknowledge his indebtedness to Dr. George Milton, head of the graduate thesis Department in Physical Education, Kansas State Teachers College, Emporia, Kansas for his advice, guidance, and encouragement during the writing of this thesis.

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CHAPTER I

INTRODUCTION

In the American public secondary school, experiences in physical education are considered to be of real value in the development of ethical character. There have been many general and specific statements made to this effect by philosophers, statesmen, educators, and, of course, physical educators. Many writings appeared long before 1900 but the major modern statements have appeared since in support of this belief. In addition to opinions and beliefs concerning the positive influence on morals, in 1951 ten moral and spiritual values were formulated as a guide for American public education by the Educational Policies Commission, a deliberative policy-forming body created by the National Education Association and the American Association of School Administrators.¹

The development of proper moral and spiritual values appears to be an all-subject, all-teacher responsibility in the school and the entire community. The social objectives of physical education are similar to those established by other subject areas of the school; therefore, teaching for the improvement of morality and spirituality is a direct concern of the physical educator.

I. THE PROBLEM

Statement of the problem. The purpose of this study was to identify the statements and pronouncements made by individuals and

¹M. C. Resick, "Moral and Spiritual Values in Physical Education," The Physical Educator, (March, 1955), 3.

physical educators of the influencing factor of physical education in moral and spiritual development of students.

Specifically, the following questions will be investigated:

1. Are there statements made by individuals outside the physical education profession calling for physical education and athletics to have as an objective, moral and spiritual development?
2. By using the Educational Policies Commission's Ten Values as a criterion, do physical educators write of opportunities to develop these established values?

Assumptions. To clarify the prefatory statement of this study, certain assumptions are necessary. Today, play is a significant form of public school education. Physical education, properly conducted, is of basic interest to most adolescents. Because teen-age youth place value on proficiency in sports, such activity becomes an excellent vehicle for concomitant learning, and thus contributes positively to the moral and spiritual growth of youth.

Importance of the study. Concern for, and study of, moral and spiritual values in this context means that the people of America are aware of the lack of ethical standards. Therefore, this concern places the teacher of physical education squarely in the center of the plan for teaching young people to live in accord with high moral and spiritual values.

II. DEFINITIONS OF TERMS USED

Commission. This will refer to the Educational Policies Commission of the National Education Association.

Experience in physical education. Physical education experience is defined as that area of the school's curriculum which conducts education through physical activity. Its basic purposes are considered to be the same as those of other school departments.

Moral values. A moral value is anything which has to do with promoting and/or advancing full, complete, abundant living in terms of ethical conduct.

Spiritual values. A spiritual value is any experience which people have that inspire and motivate them to action to achieve their best potential in life. This includes all of those experiences which cause people to be thankful for life, for friends, and for country. It also includes those moments when the spirits of people are raised by inspiring acts of physical and mental courage and of fine sportsmanship.

Physical educators. Physical educators, in this study, refers to authorities in the field of physical education in America, who have expressed their ideas and beliefs through published work.

III. LIMITATIONS OF THE STUDY

Statements of the role of experience in physical education in the improvement of moral and spiritual responses are to be confined

to certain remarks of physical educators of the United States of America.

Due to the limited amount of research that has been done in this area of physical education, the study had certain uncontrollable limitations in terms of available published references.

IV. PROCEDURE OF THE STUDY

Chapter Two is devoted to the recording of the consensus of ten educators dispersed on a time line extending from Socrates to Spencer, regarding moral development through physical education. The purpose of this review is to fix historically the place of morals in physical activity and to establish the study as a subject of importance.

Chapter Three is focused upon the evaluative criterion of the study. Background for the Educational Policies Commission's study is presented. The meaning of each of the ten values cited in the report is emphasized.

Chapter Four is concerned with the contribution of physical education to the development of Human Personality.

Chapter Five is given over to an appraisal of Moral Responsibility which is developed through properly conducted physical education.

Chapter Six deals with physical education and Institutions as the Servants of Men.

Chapter Seven brings out the Common Consent and physical education.

Chapter Eight analyzes Devotion to Truth as an objective of play and physical education.

Chapter Nine deals with the Respect for Excellence which is brought out in physical education.

Chapter Ten cites the role that physical education plays for developing ideals of Moral Equality.

Chapter Eleven discusses physical education and Brotherhood development.

Chapter Twelve evaluates the physical education program in the Pursuit of Happiness.

Chapter Thirteen defines the role of physical education in providing Spiritual Enrichment for the lives of teen-age youth.

The remarks and contributions of prominent physical educators are cited in each chapter which focuses on a moral and spiritual value.

Chapter Fourteen formulates the conclusions to this study which could charge physical education with the responsibility for developing the ten moral and spiritual values established by the Educational Policies Commission of the National Education Association.

CHAPTER II

REVIEW OF THE LITERATURE

I. AN EARLY CONSENSUS OF PLAY AND MORALS

This chapter will bring out the testimonials of ten pre-eminent educators, randomly dispersed along a time line extending from Greek antiquity to the twentieth century, concerning the place of play in the moral and spiritual education of youth. The purpose of this treatment is to establish a background to fix historically the place of morals in play. Acceptance by these early day scholars of the postulate that play can be used to teach morality should add support to similar claims made during the 1900 to 1955 period.

Modern man looks to the ancient Greeks for many things; this prefatory review of play and moral training will be no exception. In another democracy, the city-state of Athens, during the late stages of her early culture was nurtured a plan considered to be the zenith of education through the physical. The value of this program lay in its development of the total individual.² It is pertinent to this study that the highest aim of all Greek training was the development of virtue. Concerning this moral training through physical education, the opinions of three Athenians who have managed tenaciously to remain undated are here recorded.

²Debold B. Van Dalen, A World History of Physical Education (New York: Prentice-Hall, Inc., 1953), p. 55.

Socrates (469-399 B.C.). It has been said that the "moral gad-fly" of Athenian Greece gave the world the highest formulation of principles of moral life up to his time. His basic concept was the Sophist teaching, "man is the measure of all things." He held that moral standards are formed within the individual. His method of education aimed at power of thought and analysis of experience. "He was the great advocate of teaching morality reflectively."³ Socrates believed virtue to be teachable and held that through self-control the whole world could become virtuous.⁴ To him, virtue was the ultimate goal of either music or gymnastic education.⁵

In his The Republic, Socrates said:

And he who mingles music with gymnastic in the fairest proportions, and best attempters them to the soul, may be rightly called the true musician and harmonist in a far higher sense than the tuner of the strings.⁶

His statement that: "The body bears a part of every action of men's lives; and in every demand that may be made upon it, . . ."⁷ supports, with some imagination, acceptance of the idea that through physical education can come proper moral growth.

³John S. Brubacher, A History of the Problems of Education (New York: McGraw-Hill Book Co., 1947), p. 320.

⁴Irwin Edman, The Works of Plato (New York: The Modern Library, 1930), p. 492.

⁵Thomas Woody, Life and Education in Early Societies (New York: The Macmillan Company, 1949), p. 429.

⁶Ibid., p. 264.

⁷Edward Levien, Memoirs of Socrates, Jowett Translation (Pocket Books, Inc., 1872), pp. 166-69.

Socrates also referred to the effect of the teacher's personality on the development of ethical character.

You know also that the beginning is the most important part of any work, especially in the case of a young and tender thing; for that is the time at which the character is being formed and the desired impression is more readily taken . . . And shall we just carelessly allow children to hear any casual tales which may be devised by casual persons . . . Let our artists rather be those who are gifted to discern the true nature of the beautiful and graceful; then will our youth dwell in a land of health, amid fair sights and sounds . . .⁸

To Socrates, moral training was obviously a basic objective of physical education. He gave much greater emphasis to the formation of character than to the development of strength and athletic prowess.

Plato (427-347 B.C.). Plato, like his illustrious teacher, Socrates, focused his philosophy of life and education through virtue. Winning the Isthmian wrestling competition at Corinth supplied him with first-hand knowledge of the effects of gymnastic training and the personal-social relationships of the athletic crowd.

Plato's support of education is indicated by his stand regarding the importance of the office of superintendent of instruction. "Both the candidate that is put first, and the elector who puts him first, must be convinced that of the highest offices of State this is by far the most important."⁹

⁸J. D. Kaplan, Dialogues of Plato (London: Sampson, Low, Marston, Low, & Searle, 1951), p. 298.

⁹R. G. Bury, Plato, Laws (New York: G. F. Putnam's Sons, MCMXXVI (1926), I, 439.

Of physical education, Plato maintained that gymnastics should provide healthy bodies for healthy minds.¹⁰ He believed that it was plainly the duty of all teachers to banish immoral thoughts from the minds of their pupils.¹¹

In his Protagoras, Plato spoke directly on the subject of morals and play when he said: "Then they send them to the master of gymnastic, in order that their bodies may better minister to the virtuous mind . . ."¹² Obviously, Plato regarded physical education as a means of acquiring virtue.

Forbes, discussing Plato's beliefs on physical education and morality, concludes that:

For him the moral value of the exercises and sports far outweighed the physical value. Vice, he declared, was due to bad education and an unhealthy physical condition; gymnastics served both as a preventative and remedy of the latter and so contributed to the extirpation of vice.¹³

Through this elaboration Plato declares that there is a potential force inherent in physical education for practicing morality.

Aristotle (384-322 B.C.). The last member of the trinity of Athenian champions of the virtuous life considered his "Golden Mean" of moderation in all things as the center of proper living.¹⁴

¹⁰Van Dalen, op. cit., pp. 69-70.

¹¹Brubacher, op. cit., p. 632.

¹²Edman, op. cit., p. 214.

¹³Clarence A. Forbes, Greek Physical Education (New York: The Century Co., 1929), p. 103.

¹⁴Flaud C. Wooton, A History of Education (unpublished Manual), p. 51.

Wootton concisely points out the aim of Aristotle's educational plan and indicates its view regarding play and morals when he says:

. . . to develop the individual's health of mind and body, to acquaint him with his responsibilities to his family, to equip him as a useful citizen, to enable him to use his leisure time profitably, to strengthen his moral character, and to discipline his mental abilities. The purpose of education according to Aristotle, is, then, to produce the complete citizen, properly balanced as to his physical, mental, and social powers.¹⁵

About physical education, Aristotle concluded: "It is an admitted principle, that gymnastic exercises should be employed in education"¹⁶

To Aristotle virtue was the aim of all education just as it was to life itself.

Of the four aspects of Greek education--intellectual, physical, aesthetic, and moral--the moral was far from being the least important. Moral instruction was blended with other aspects of the curriculum such as musical and physical education. Morals, especially under the Sophists, were taught as a separate discipline but never without reference to their effect on the whole man.¹⁷

It can be said that Aristotle recognized the vital role of physical education in improving the moral standards of youth.¹⁸ Woody's statement, "Physical training, as Aristotle would have it, should serve the education of a citizen whose end is not conquest but the virtuous life."¹⁹

¹⁵Richard McKeon, The Basic Works of Aristotle (New York: Random House, 1941), p. 1309.

¹⁶Ibid., p. 1310.

¹⁷Brubacher, op. cit., p. 253.

¹⁸Van Dalen, op. cit., pp. 72-73.

¹⁹Woody, op. cit., p. 457.

Vittorino da Feltre (1378-1446). Turning from Aristotle to Vittorino da Feltre represents a span of some 1700 years. In most part, this was a period of physical debasement and neglect. Moral training through play, therefore, was not a consideration of the scholars of this time. With the Renaissance came a rebirth of interest in play. Vittorino Ramboldini of the village of Feltre, Italy, stands among the true humanist educators of all time and was well qualified to champion this return of play in moral training. His educational aim was to fuse the moral and religious teaching of the church with Italian Renaissance court life.

In 1423, Vittorino contracted with the Marquis of Gonzaga to conduct a court school at Mantua. This teaching assignment established La Casa Giocosa as the precursor of the modern secondary school; its master, as the first modern school man; and its physical education program as a return from the medieval detour of asceticism.²⁰ The curriculum aimed at training the mind, body, and spirit as one. Fashioning the pupil's moral structure appears to have been a basic purpose.

Vittorino wanted to turn out youngsters who were physically fit and intellectually alert, children who would always present a courageous, courteous, upright, unaffected, modest and dignified demeanor. Subjectwise he favored content rather than skill. Williams adds, "Everywhere, in all modern educational endeavors, Vittorino da Feltre lives today in the impulse to educate the whole child."²¹

²⁰Wootton, op. cit., p. 128.

²¹Williams, op. cit., p. 111.

The required physical education program at Mantua was fashioned after the Athenian ideal of unity of mind, body, and soul. The play areas were located in spacious meadows near a brook. Vittorino believed that such a pleasant surrounding was conducive to good work as well as to sound character building. He insisted that a cheerful and happy atmosphere pervade any learning experience.²² Teaching virtue was to Vittorino, as with the early Athenians, a direct responsibility of the teacher. "He aspired above all to mold the moral element in the student's personality."²³ He was a deeply religious man and worked tirelessly to influence his pupils to turn to God.

Vittorino exemplified the truly great teacher in his devotion to his personal morality. He courageously held that learning could be a pleasant experience, that moral training is essential to complete schooling, and that joyful play should function in both.

John Amos Comenius (1592-1670). Johann Amos Komensky, the Moravian bishop, was born in the village of Nivnitz. His parents were affiliated with the Moravian Brethren, a religious group. As a person, Comenius was very pious and ethical; as an educator, his contribution stands as one on the mountain peaks of accomplishment in the history of education.

Virtue and piety stood in the very center of Comenius' program of education. "If piety is to take root in any man's heart, it must be

²²Van Dalen, op. cit., p. 137.

²³Wooton, op. cit., p. 125.

engrafted while he is still young; if we wish any one to be virtuous, we must train him in early youth"²⁴ To Comenius, the school's responsibility in this training was clear cut: "We must therefore see how this art of instilling true virtue and piety may be elaborated on a definite system, and introduced into our schools, that we may with justice be able to call them the 'forging-places of humanity.'"²⁵

Comenius established sixteen fundamental techniques for shaping morals.²⁶ These canons fit quite neatly into mid-twentieth century statements of moral values.²⁷

To him, play was considered desirable; in fact, he urged the boys to " . . . go and play outside the town, first choosing one of their number as a leader."²⁸

Particular importance for this study is attached to the following statement:

Whence a third good will follow; that children being won hereunto, and drawn over with this way of heeding, may be furnished with the knowledge of the prime things that are in the world, by sport and merry pasttime.²⁹

John Locke (1632-1704). Indications of Locke's beliefs regarding physical education and moral training are found in his letters to

²⁴John Amos Comenius, The Great Didactic (London: Adam and Charles Black, Inc., 1896), p. 211.

²⁵Ibid., p. 363.

²⁶Ibid., pp. 363-68.

²⁷Educational Policies Commission, op. cit., pp. 19-27.

²⁸Comenius, op. cit., p. 37.

²⁹Ibid.

personal friends dealing with the education of their sons. Of his educational plan, Wooton says, " . . . his pronouncements on early habit formation, on discipline, and on the development of wisdom and virtue have proved sound and almost universally applicable.³⁰ It seems fair to conclude that Locke's "a sound mind in a sound body" indicates his aim for both mental and physical education, and further that it suggests his position on the importance of physical education in moral training.

A sound mind in a sound body, is a short but full description of a happy state in this world: he that has these two, has little more to wish for; and he that wants either of them, will be but little the better for anything else. Men's happiness or misery is most part of their own making.³¹

The emphasis Locke placed on virtue is again stressed: "It is virtue then, direct virtue, which is the hard and valuable part to be aimed at in education"³²

His interest in physical training is best indicated by his statement: " . . . yet the clay cottage is not to be neglected. I shall therefore begin with the case, and consider first the health of the body"³³

In moral training Locke attached great importance to rapport between teacher and pupil.

Fear and awe ought to give you the first power over their minds, and love and friendship in riper years to hold it: for the time

³⁰Wooton, op. cit., p. 209.

³¹John William Adamson, The Education Writings of John Locke (New York: Longmans, Green & Co., 1912), p. 25.

³²Ibid., p. 54.

³³Ibid., p. 25-26.

must come, when they will be past the rod and correction; and then, if the love of you make them not obedient and dutiful, if the love of virtue and reputation keep them not in laudable courses, I ask, what hold will you have upon them, to turn them to it?³⁴

According to Locke, the development of ethical character best stems from doing experience. "The knowledge of virtue, all along from the beginning, in all the instances he is capable of, being taught him, more by practice than rules; . . ."³⁵ shows his plan of practicing morality.

Jean Jacques Rousseau (1712-1778). Rousseau is the father of the child-centered curriculum. His Emile is called, by some the most important book on education.

His greatest achievement in educational theory was to direct interest from the subject to the learner.³⁶

Moral and spiritual training was a favorite subject of Rousseau's pen. His A Discourse on the Moral Effects of the Arts and Sciences deals with this subject. His Confessions is, in large part, an account of morality and the lack of it. Emile, too, deals with vice and virtue.

Moral training during adolescence was given primal emphasis by Rousseau. In his plan, virtue was to be acquired by experience: " . . . you cannot teach children these virtues by name alone; they must learn them unconsciously through experience."³⁷

³⁴Ibid., pp. 33-34.

³⁵Ibid., p. 151.

³⁶Jean Jacques Rousseau, Emile (New York: T. P. Dutton and Co., 1950), p. 96.

³⁷Wooton, op. cit., pp. 219-20.

To Rousseau strength of mind, as well as body, stemmed from physical education. Pursuing the thesis that moral advancement accrues from physical education, he concluded: "Moreover, this exercise has other advantages . . . through philosophy in sport, one may rise to the real duties of man."³⁸

Johann Heinrich Pestalozzi (1746-1827). The "Father of Modern Elementary Education" was born at Zurich, Switzerland. As a child, his visits to his grandfather, a rural pastor, caused him to aspire to the ministry. De Guimps, a day pupil of Pestalozzi's for nine years at Yverdon, gave first-hand information on his teacher's beliefs on moral training. "He was anxious above all else to reform their moral and religious education"³⁹

Pestalozzi established principles for redirecting the school effort which are easily categorized as parts of the "values" as codified by the Educational Policies Commission in its Moral and Spiritual Values in the Public Schools. Note the "inner dignity of each individual," and "personality is thus everywhere sacred."⁴⁰

Physical education and its effect upon morals was specifically discussed by Pestalozzi. In one letter, he dealt with physical education. Of this training he wrote: " . . . early attention . . . must

³⁸Ibid., p. 140.

³⁹Roger De Guimps, Pestalozzi: His Life and Work (New York: D. Appleton and Company, 1892), p. 417.

⁴⁰Heinrich Pestalozzi, The Education of Man (New York: Philosophical Library, Inc., 1951), p. 8.

be directed to a subject which is generally considered to require neither much thought nor experience, and, therefore, is generally neglected. I mean the physical education of children"⁴¹

Pestalozzi's influence is most widely felt in modern elementary education. However, his views on the value of physical education in general and upon its developmental use in moral training specifically, place him in a position of importance in the formation of the concept of moral and spiritual training through physical education.

His contribution to education has caused his name to be " . . . forever dear to the hearts of all men,"⁴² and his frontier thought on physical education and moral training help to establish a way of thinking regarding this value of play.

Friedrich Froebel (1782-1852). While the word, play, runs throughout Froebel's writings, it is more significant that he so decisively connected play and morals. He drew mental and physical education together and suggested an end-product of moral betterment. "Only where mental and bodily activity are thus in regular, living, mutual action and reaction, true life is possible."⁴³

The method by which the youngster acquires morality from his play experiences is discussed by Froebel.

⁴¹Green, op. cit., p. 225.

⁴²De Guimps, op. cit., p. v.

⁴³Friedrich Froebel, The Education of Man (New York: D. Appleton and Co., 1899), p. 55.

The boy tries to see himself in his companions, to feel himself in them, to weigh and measure himself by them, to know and find himself with their help. Thus, the games directly influence and educate the boy for life, awaken and cultivate many civil and moral virtues.⁴⁴

In regard to Froebel's beliefs concerning the direct connection between play and moral training, he states:

I am convinced that we may not only arouse and illuminate the ethical feeling of the child, but also strengthen it and elevate it into practical activity; and finally, that this practical moral activity will recoil with blessed effect upon the nurture and development of religious aspiration. It is by no means, however, only the physical power that is fed and strengthened in these games; intellectual and moral power, too, is definitely and steadily gained and brought under control. . . .⁴⁵

Herbert Spencer (1820-1903). Education: Intellectual, Moral, and Physical was published as his contribution to the agitation for educational reform raging throughout England in 1860. Spencer made a plea for life-like experience as a means of school learning:

Everywhere throughout creation we find faculties developed through the performance of those functions which it is their office to perform; not through the performance of artificial exercises devised to fit them for those functions.⁴⁶

His most outstanding statement regarding physical education is found in his condemnation of artificial exercises given in lieu of natural play.⁴⁷

⁴⁴Ibid., p. 114.

⁴⁵Friedrich Froebel, Pedagogics of the Kindergarten (New York: D. Appleton and Co., 1898), pp. 260-261.

⁴⁶Ibid., pp. 43-44.

⁴⁷Ibid., p. 160.

According to his concept, play is a method of teaching which is capable of improving moral and spiritual actions. In fact, Spencer's following statement closely approaches the idea that through play experiences moral values may be inculcated.

The energies go out in running, climbing, and jumping, in games of strength and games of skill, we see in all these actions by which the muscles are developed, the perceptions sharpened, and the judgment quickened⁴⁸

Educational Policies Commission (1954). The Educational Policies Commission had this to say about the Moral and Spiritual Values in the Public Schools:

In most team sports, social and racial differences are subordinated to a sense of comradeship, equality, and respect for individual excellence. "Fair play" becomes an experience in the application of law and justice. For such reasons, and because of the close personal relationship between pupil and teacher, the teacher of the school community in the shaping of moral and spiritual values can be most influential . . . the sports program should be guided by the aims of the fullest development of individual capacities and of moral and spiritual values for all students. The welfare of the student, not the athletic record of the school, should always be the first consideration.⁴⁹

In his, Education for Moral Growth, Henry Neumann gives us his opinion concerning the matter of moral values in athletics:

The moral values in athletics are abundant. Even a single reason like the contribution to clean recreation would justify the importance attached to this activity. Warning must be sounded against excessive eagerness to score a reputation for victories. The ethical aim is to cultivate the spirit of teamwork, and especially of

⁴⁸Spencer, op. cit., p. 161.

⁴⁹Educational Policies Commission, Moral and Spiritual Values in the Public Schools (Washington 6, D.C.: National Education Association of School Administrators, 1954), pp. 68-70.

honorable rivalry, with all that this implies of fair play, courtesy, and generosity both in victory and in defeat.⁵⁰

Nowhere in education can a student's values be more directly influenced than in the keen competition of sport. One of the primary roles of education is to inculcate values and morals in students so that they will lead more useful lives. A coach who maintains a high sense of values can exert a beneficial influence on his team members.

Honesty, the ability to win and lose graciously, fair play, ethics, leadership, spirit, etc.,--these are a few of the many character traits which can and should be developed in each player under the guidance of the coach.⁵¹

II. SUMMARY

The consensus of educators, from Socrates to Spencer, regarding physical education and moral training has, in part, been established. Much of the educational theory of these great men is accepted today. Possibly, some of their ideas on the relationship between play and virtue can also stand present-day appraisal.

The fact that these pre-eminent educators from the past were concerned about moral training and virtuous conduct adds support to the belief that physical education sets the stage for the development of moral and spiritual values.

⁵⁰Henry Neumann, Education for Moral Growth (New York: D. Appleton and Company, 1923), pp. 295-96.

⁵¹Robert Singer, "Status of Sports in Contemporary American Society," Physical Educator (December, 1966), p. 147.

CHAPTER III

TEN MORAL VALUES

Today, in the American public school, the development of moral and spiritual values is not a problem of churchmen desiring to have their version of religion taught in the public schools or on released time, it is a problem of the whole community--educators, parents, statesmen, and churchmen--combining forces to aid youth in moral and spiritual growth. All are thus held responsible for the future of America through the better development of morality in youth.⁵²

The Commission's 1951 Report. Moral and Spiritual Values in the Public Schools, as the analytical criterion of this thesis, shall be more fully described. In 1948, at the suggestion of the Department of Classroom Teachers, the Representative Assembly of the National Education Association assigned a study group to consider the role of the public schools in developing moral and spiritual values. The recommendation of this group was that the Association develop ways to improve the teaching of moral and spiritual values. The Representative Assembly endorsed the plan.⁵³

The essential values of the American citizenry, as codified by the Educational Policies Commission, are ten in number. These values were established by the Commission as those moral and spiritual values

⁵²Educational Policies Commission, op. cit., pp. 17-34.

⁵³Ibid.

which the people of the United States of America pledge to live by and desire to see germinated in the conduct of their children.

The ten values established by the Commission. The ten values with short statements of their meaning follow:⁵⁴

1. Human Personality--The Basic Value. This first value is fundamental to all the others. The basic value of morality and spirituality in American life is the supreme importance of the individual personality. This is a prime tenet of democracy and Christianity and some other great religions. This ideal of the worth of every human being holds that the individual can acquire a capacity for moral judgments as well as a sense of moral responsibility for his actions. Such a doctrine implies that each person has the right to try to achieve, by his own efforts, security and competence in daily living.
2. Moral Responsibility. Each person should be the guardian of his own conduct. He should feel a responsibility for the consequences of his actions.

Discipline in moral responsibility is a sign of maturity.

Sincerity, integrity, humility, courtesy, wisdom, charity--qualities such as these mark the person of moral strength. While the youth often craves and needs adult direction in issues of morality, wise decision-making must become a regular part of his living.

⁵⁴Ibid.

3. Institutions as the Servants of Men. In a cultural organization in which the individual is the central force, institutions must serve man. Domestic, cultural, and political institutions are vehicles of veneration only insofar as they contribute to the moral and spiritual advance of man. These institutions justify their sanction only as they contribute to the growth, happiness, and well-being of specific individuals.
4. Common Consent. Where the inherent worth of every human being is basic, each should be heard; each should accept the will of the majority in the pursuit of group living. Voluntary cooperation is absolutely essential to the American way. Group decisions must be made and enforced by common consent in all human relationships. Those who reject the methods of peaceful group living must be compelled by tempered, regulated, just force to abide by the will of the majority.
5. Devotion to Truth. The human mind must be liberated if morality and spirituality are to be advanced. Awareness of the morality of intellectual freedom has been dulled. As a person is able to make wise selections he should have progressively made available more information and opinions. In America, this value means that the educated man shall have the right to speak his mind, enjoy freedom of worship, and to have access to knowledge of divergent opinions. Today, deceptions exist which make it imperative that respect for

truth be fully understood, keenly appreciated, and consistently applied. Frank appraisal of institutions, practices, government, and public officials should be encouraged. This appraisal must, however, be guided by decency, fair-play, honesty, and sportsmanship.

6. Respect for Excellence. If the focus is upon individual personality, the mind, character, and creative ability of each person should be advanced. Each is entitled to equal civil rights; each is governed by the same moral standards. However, if the dignity and worth of the individual are to advance, every kind of desirable trait must be prized. The most gifted and upright must occupy positions of power and trust. Superior qualities in any individual must not be thwarted. Upward mobility must be extended to all. Respect for excellence as a school objective also means that exceptional pupils, the highly gifted as well as the handicapped, shall have individual attention.

7. Moral Equality. By every standard that is noble, American people are dedicated to the idea that all persons are to be judged by the same moral standards. In this context, no man has a moral right to persecute, dominate, or exploit his fellow-man. Do unto others as you would have others do unto you stands as a desired virtue in all the great religions of the world. In America, moral equality is marked by an earnest search for justice and fair play for all. All

discriminations must be abolished. Differences in family, race, nationality, religion or economic status should be regarded as means of enriching the lives of all.

8. Brotherhood. Where the worth of individual personality is the basic value of moral and spiritual development, brotherhood must stand as a supportive value. Selfish personal interests must give way to "love thy neighbor" as a way of life. Public school education should be directed towards developing self-reliant citizens, each of whom should strive earnestly to provide for his own, as well as his dependent's welfare. Nevertheless, care of those not capable of self-support is an inescapable responsibility of a moral people. The good Samaritan idea is still good brotherhood.
9. The Pursuit of Happiness. Happiness is an integral part of individual personality. As a moral and spiritual value, American people have indicated that each person should have the greatest possible opportunity for pursuing personal satisfactions and obtaining affection from others. Happiness of this nature may demand deferment of present, more material, comforts. The attainment of real happiness is a life-long endeavour. Satisfaction of this pursuit must be within the bounds of what is morally and spiritually right and good.
10. Spiritual Enrichment. Each individual, if his personality is to be held supreme, must have made available to him

spiritual experiences which lie deeper than the material aspects of life. For many, they operate through the concept of a Divine Being. Others obtain such sanction from creative expressions, time-honored ritual, memory of great heroes, nature's art, friendships, poetry, music, and the like. No argument is to be found here concerning the source from which these spiritual values stem. The point held is simply that beyond social relationships there needs to be an inner feeling of direction and strength; a something to turn to when all else fails.

Summary. It was the opinion of the Commission that the moral and spiritual values which it codified were mutually supportive of one another; that the student might grow in several values while pursuing the objectives of one of them.

As stated before, this study accepts the Commission's ten moral and spiritual values as a formulation of the basic traits which the people of America wish to see portrayed in the lives of their children. As such it will be employed as the evaluative criterion for analyzing selected statements of physical educator's possible contribution to the cultivation of moral and spiritual values.

CHAPTER IV

THE CONTRIBUTION OF PHYSICAL EDUCATION TO HUMAN PERSONALITY

Physical education, if it is to contribute to the worth of the individual student, should structure the play experience so that the participant may enjoy self-realization in sound social relationships. He should be permitted to achieve by his own efforts a feeling of security in dealing with the problems of daily life. He should have practice in developing his capacity for moral judgment and his sense of moral responsibility. Every adolescent should have equal opportunity to grow to his full physical, intellectual, and moral stature.

Delbert Oberteuffer. Oberteuffer makes a statement which is so significant that it has been selected as an over-all introduction regarding the role of physical education in the development of human personality.

Perhaps the ultimate in social skills required for successful living in a democracy is a respect for the personality of others. Not long ago a sociologist, a physical educator, a psychologist, and a physiologist were discussing professional matters and the sociologist was asked to phrase his shortest definition of democracy. He said that democracy meant "respect for personality." He then went on to observe that, if his definition had merit, the physical education people were in the best position among all educators to affect favorably the development of democracy. Surely when people see each other in the informality of the physical education situation, under the pressures of games and sports, in the freedom of group games and dance, in the gaiety of play, they learn to respect or hate, treat fairly or meanly, honor or ridicule the interplay of one personality on another.⁵⁵

⁵⁵Delbert Oberteuffer, Physical Education (New York: Harper & Brothers, 1951), pp. 112-13.

Rosalind Cassidy. Cassidy states her theory in this same context when she remarks:

Through the new findings in psychology, psychiatry, and sociology we have come to see that the total organism is involved in the physical education experience, that movement is basic to personality development, and that we have responsibilities for a rich and full expressive program that ranges through dance and sports to the cognitive aspects of the whole movement area and the importance of movement experiences for the individual.⁵⁶

Again, in another place she discusses this value, using her well-known and highly regarded "the body as a symbol of the self" formula:

There is a high premium on responsible self-direction and initiative in game and dance activities, committee work, health practices. The body, as a symbol of the self, is central in the experiences of these areas, therefore there is a unique opportunity for educating for the acceptance of one's self as a worthy person. Here is an essential for truly democratic action in accepting others and for valuing differences.⁵⁷

To this leader, the newer knowledges from related fields dictate that physical education recognize that it is dealing with the total person in a total environment. In such relations excellent opportunities for enhancing human personality exist.⁵⁸

Charles C. Cowell. Direct statements concerning the role of physical education in the development of human personality are interspersed throughout Cowell's two major literary contributions. In tracing the development of physical education from physical exercises as a

⁵⁶Rosalind Cassidy, Curriculum Development in Physical Education (New York: Harper & Brothers, 1954), p. 118.

⁵⁷Ibid., p. 105.

⁵⁸Ibid., p. 62.

subject to physical training and finally to physical education he presents the changing concept of the teacher's role from giving exercise to the present concept of a development supervisor, a guardian and developer of human personality.⁵⁹ This gives a direct clue to his opinion of physical education and adequacy of personality. He refers specifically to such experiences as situations that encourage self-confidence, sociability, initiative, feeling of belonging, and self-direction.⁶⁰

Pupils in physical education should be encouraged, according to Cowell, to attack new problems with imagination and originality so that they may contribute something that is their own.⁶¹ Experiences should also be provided for developing self-discovery, self-realization and self-assertion.⁶²

He tells us that in physical education the student must learn to respect individual personality and to recognize the dignity and worth of each individual.

Nature has expended great ingenuity in making out children as diverse as they are. Certainly, the function of education is not to root out all of these diversities and reduce the student group to a uniform mass. The world needs a variety of powers and character. Each boy and girl holds within him unique potentialities and should have full opportunity to develop them for all they are worth. America's strength comes from a unique source--strength through diversity. Democracy implies freedom for each individual to develop

⁵⁹Charles C. Cowell and Helen W. Hazelton, Curriculum Designs in Physical Education (New York: Prentice-Hall, Inc., 1955), p. 51.

⁶⁰Ibid., p. 65.

⁶¹Loc. cit.

⁶²Ibid., p. 237.

the unique potentialities that are within him. For this, education is required--a particular kind of education.⁶³

Elwood C. Davis. Writing about personality, Davis first defines this term and then describes the responsibility of (physical) education for its development.

Personality is the pattern of the individual's total behavior. It is one's entire make-up expressed in the dynamics of behavior. Education is concerned with developing personality expression according to certain ideals of social contribution and cooperativeness, and with developing individual self-reliance and independence.⁶⁴

Then he enumerates ways in which physical education might meet these vital needs. He stresses social status as a vehicle for this growth.

Physical education is one category of experiences through which the child's needs may be met Moreover, physical development, socio-motor skills, posture, and group-cooperative experiences contribute to the child's social status.⁶⁵

Davis holds that any proper physical education experience has inherent values that are potentialities for developing worth-whileness.⁶⁶

While this responsibility appears to be a projected idea of what might be done through physical education, it is obvious that Hetherington held that such growth is possible.⁶⁷

⁶³Ibid., p. 29.

⁶⁴Elwood C. Davis and John D. Lawther, Successful Teaching in Physical Education (second edition; New York: Prentice-Hall, Inc., 1948), p. 372.

⁶⁵Ibid., p. 7.

⁶⁶Ibid., p. 171.

⁶⁷Clark W. Hetherington, School Program in Physical Education (New York: World Book Company, 1922), p. 27.

William Leonard Hughes. In his most recent publication of length, Hughes enumerates items concerning total personality achievement through physical education.

Physical education, to Hughes, is concerned with the total development of the student. Contributions should be made to the development of individual personality by providing experiences which are personally satisfying and contribute to good living and happiness.⁶⁸

Of the importance of this development, Hughes, writing with Williams, concludes:

There must come to many of the responsible persons in the school and college field some convictions regarding not only the strategic possibilities for desirable social and moral education through athletics but also the obligation that is theirs to realize them.⁶⁹

His comments concerning the place of physical education in the secondary school seem to include the improvement of human personality.

If physical education programs are to contribute to the purposes of secondary education in a democratic society, they should be organized to aid youth in its developmental tasks . . . (1) coming to terms with their own bodies; (2) learning new relationships to their age-mates; (3) achieving independence from parents; (4) achieving adult social and economic status; and (5) acquiring self-confidence and a system of values.⁷⁰

William Ralph LaPorte. Writing of the recreational (physical education) leadership of boys, LaPorte remarks that experiences in

⁶⁸William Leonard Hughes and Esther French, The Administration of Physical Education (New York: A. S. Barnes and Company, 1954), p. 168.

⁶⁹William Leonard Hughes and Jesse Feiring Williams, Sports: Their Organization and Administration (New York: A. S. Barnes and Company, 1944), p. 73.

⁷⁰Hughes and French, op. cit., p. 5.

physical education can develop desirable personality. He says:

The experiences of the athletic field should develop in the boy a dignified, self-respecting spirit, a keener sense of his own worth and possibilities, and a realization of his failings and weaknesses. Self-respect plus self-control provides a splendid foundation for sound character.⁷¹

On another page he writes: "The fine qualities of clean living, good sportsmanship, fair play, cooperation, teamwork, honesty, justice, and many other characteristics of good citizenship are direct products of properly directed play."⁷²

Dorothy La Salle. La Salle, dealing with the guidance possibility inherent in physical education, makes a strong issue of the supreme importance of individual personality.

Of physical education and human personality La Salle has this to say:

Physical education can provide learning experiences which nurture qualities valued in our society It develops endurance and strength. It develops the quality of dynamic health that enables individuals to live active, constructive, and satisfying lives. Since games and sports are based upon struggle and chase, the love of physical struggle is satisfied through them. Vigorous and joyous play helps to offset the strains and tensions which our culture places upon children. Physical education can be a significant force in personality development. It can provide learning situations in democratic living and character building, when the teacher so organizes his class and so selects experiences that the common good is promoted. Through physical education, the teacher has the opportunity to nurture health, happiness, character, and the democratic spirit, and thus enrich the lives of children.⁷³

⁷¹William Ralph LaPorte, The Physical Education Curriculum (Los Angeles: The University of Southern California Press, 1937), pp. 119-20.

⁷²Ibid., p. 16.

⁷³Dorothy La Salle, Guidance of Children Through Physical Education (New York: A. S. Barnes and Company, 1946), pp. 3-4.

Joseph Lee. Joseph Lee, a man who dedicated his life to recreation after having seen a group of boys arrested for playing on a Boston street, felt very keenly about this basic value of America's way of life.⁷⁴ In 1942 he wrote the following concerning physical education.

We aim to develop power; we train the muscles and the mind; but we are no longer content unless these serve as avenues to something deeper. The question is not of learning, nor yet of power, but of character. If the lesson has struck home, the result is not merely more knowledge or more intelligence, but more boy or girl--more of a person there for all purposes That is the best of a true educational experience--that it leaves a larger personality behind.⁷⁵

Charles Harold McCloy. McCloy, in his Philosophical Bases for Physical Education, addresses himself to this problem of personality development through physical education:

Physical education is also a type of laboratory work, designed to cause the student to react to many and varied situations in the gymnasium, on the athletic or play field, and in the swimming pool in such ways as to produce desirable changes in his behavior and the character behind it. His response to these situations provides him with a training in attitudes and in conduct and in the acquisition of certain aspects of culture associated with the use of leisure time and with adequate physical expression; he is enabled to express himself decisively, to display initiative, physical courage, and perseverance. He is encouraged to participate in physical activities in such a way as gradually to develop self-confidence, self-reliance, and a better morale. He is trained to be cool-headed and to control his temper, to cooperate with his fellow students, and to be loyal to his team and his school; to be magnanimous, to respect the rules, to play fairly, to be thorough and dependable--to be, in other words, a good sportsman.⁷⁶

⁷⁴Joseph Lee, Play in Education (New York: National Recreation Association, 1942).

⁷⁵Ibid., p. 3.

⁷⁶Charles Harold McCloy, Philosophical Bases for Physical Education (New York: F. S. Crofts & Co., 1940), pp. 6-7.

Jay B. Nash. A writer on a variety of aspects of physical education subjects, Nash lends his respected name in support of the hypothesis of this study. He wrote:

The physical education program becomes the great laboratory for democracy. It offers people the same freedom as is offered by democracy. It presents the same challenge. It requires the same qualities of loyalty, honesty, and uprightness as are required of citizens in a democracy.⁷⁷

Regarding the high opportunity of physical education in this area he says: "Every educational activity has within it the possibilities for integration, but no activities dominate the lives of children or the lives of adults to the extent of those in the realm of physical education."⁷⁸

Harry Alexander Scott. Scott defines his theory of the place of play in the developing of personality when he writes:

Experiences gained through games and sports, as well as the other activities of the physical education program may make a significant contribution to the development in the individual of an integrated personality which may aid in lessening the stress and strain of workaday living. The individual who has developed an integrated personality finds it easier to be consistent in his thinking and actions, irrespective of the tenseness of the situation. Competitive sports offer rich opportunities for the development of the unified personality in that the individual has numerous opportunities to lead and to follow; to give and to take, to submerge self for the good of the common cause, to win, to lose, and to take the consequences of his own actions and those of the group.⁷⁹

⁷⁷Jay B. Nash, The Administration of Physical Education (New York: A. S. Barnes and Company, 1931), p. 193.

⁷⁸Ibid., p. 268.

⁷⁹Harry Alexander Scott, Competitive Sports in Schools and Colleges (New York: Harper & Brothers, 1951), pp. 160-61.

Agnes R. Wayman. Of the opinion that girls, and women too, can acquire attitudes and appreciations that foster desirable human personality, Wayman asserts:

Our boys and girls need to acquire skills and techniques--yes--on that we would agree. But even more important than skills are habits and attitudes and appreciations. These should be the by-products of the field of play and of physical education and recreation when sports and games and physical activities are wisely chosen, wisely organized and wisely administered. Out of this activity program should come a philosophy of conduct and of right thinking, an attitude of mind which will function not only in school and in college and at home but later on in community life and in public life as good citizenship.⁸⁰

Jesse Feiring Williams. One of the great leaders of American physical education, writing jointly with Hughes, clearly focuses upon this objective of physical education:

The part to be played by physical education in the lives of boys and girls, men and women, in this enterprise of fine living must be studied increasingly. Perhaps its greatest value will be in the interest it arouses, in the values it emphasizes, in the attitudes it forms. Whereas at one time, its chief values were supposed to be posture, health, and strength, these may become obscure in the prominence given to motives, purposes, and incentives for life.⁸¹

They also write:

There is a view in physical education something of the loftier virtues of courage, endurance, and strength, the natural attributes of play, imagination, joyousness, and pride, and through it all, the spirit of splendid living--honest, worthy, competent.⁸²

⁸⁰Agnes R. Wayman, A Modern Philosophy of Physical Education (Philadelphia: W. B. Saunders Company, 1938), p. 69.

⁸¹Jesse Feiring Williams and William Leonard Hughes, Athletics in Education (second edition; Philadelphia: W. B. Saunders Company, 1936), p. 80.

⁸²Ibid., p. 70.

Thomas Denison Wood. Wood, writing in 1910, stresses the late acceptance by educators of the social scope of education.

Not until the last few years has there been a practical recognition of the broader social scope of education with the implied obligations to the physical and social, as well as the intellectual and moral needs of the pupil. Beyond this, it is but recently that modern psychology and physiology have proclaimed the scientific facts which have shown the more vital and intimate interdependence between the different aspects of life, which are called physical, intellectual, and moral.⁸³

In a later contribution, written with Cassidy, we find that these leaders assert that the success of physical education for development of human personality is dependent upon the teachers themselves.⁸⁴

Wood stressed the points that, while hygienic growth is an objective of physical education, such development should be provided as a by-product while the pupil is engaged in doing things which aid him in moral and social development.⁸⁵

Summary. It appears that these physical educators concur wholeheartedly in their support of the place of physical education in the development of proper human personality. All have included theories that agree with the essentials established by the Educational Policies Commission.

American democracy is dedicated to this ideal; the public schools operate on the same belief. The responsibility of physical education is clearly defined.

⁸³Thomas Denison Wood and Rosalind Frances Cassidy, The New Physical Education (New York: The Macmillan Company, 1927), p. 80.

⁸⁴Ibid., p. v.

⁸⁵Ibid., p. 80.

CHAPTER V

PHYSICAL EDUCATION AND MORAL RESPONSIBILITY

Physical education, to comply with the objectives of general education and the purposes it has itself established, must help all youth in the practice of moral responsibility. Teen-agers, in accepting moral responsibility, must apply self-discipline to the degree that they can deal firmly with themselves, but gently with others. In acquiring moral strength, the student must develop self-confidence and respect for himself and for mankind.

Charles C. Cowell. This leader writes stressing the doing value of organized play for morality (good citizenship):

Obviously we cannot teach good citizenship by simply giving a course in the subject. Every teacher has a contribution to make to the ultimate objectives which permeate all areas of the school. Therefore the physical education curriculum provides experiences which guide and stimulate the growth and development of attitudes, understandings, concepts, appreciations, interests, skills, and similar psychological outcomes which contribute to the general or ultimate educational outcome we call citizenship.⁸⁶

Cowell also tells us that properly conducted physical education experiences can produce the following results:

Physical education should help young people and adults realize their social ideals and help insure the moral and cultural health of our social responsibility.⁸⁷

⁸⁶Charles C. Cowell and Helen W. Hazelton, Curriculum Designs in Physical Education (New York: Prentice-Hall, Inc., 1955), p. 61.

⁸⁷Charles C. Cowell, Scientific Foundations of Physical Education (New York: Harper & Brothers, 1953). pp. 33-34.

Clark W. Hetherington. Employing an athletic situation to discuss this value, Hetherington wrote of the nature of the practice of moral responsibility in structured play experience.

Rules of the game are limitations on the mode of procedure in achievement. If they are obeyed they limit the means that may be sure to win; but honor requires obedience to the rules. If they are disobeyed one gets an advantage, but it is more important to be honorable than to win. Rules, then, call forth responses to moral situations.⁸⁸

He mentions that young people set up their own standards, rules and customs in control of their own moral behavior.⁸⁹ Self-discipline and self-direction, key terms in the Commission's report of moral responsibility, are included in Hetherington's statement:

Therefore the tendencies to self-discipline in character traits and to self-direction according to moral standards in their own lives should be organized and led on to a conscious self-direction according to adult moral standards. There should be a guidance in judgment about moral situations.⁹⁰

William Leonard Hughes. Hughes, without wasting words, gives his opinion of the issue at hand. "All that comprises moral education may be encompassed on the athletic field and the boy or girl in athletics may learn inestimable citizenship traits and other personal and social behavior of great social value."⁹¹

⁸⁸Clark W. Hetherington, School Program in Physical Education (New York: World Book Company, 1922), p. 91.

⁸⁹Ibid., p. 95.

⁹⁰Loc. cit.

⁹¹Cowell, op. cit., p. 81.

William Ralph LaPorte. Evidently LaPorte believed that the greatest influence of physical education lies in the opportunity provided for moral experiences.

Perhaps the most vital influence of play will be found in the moral field. Opportunities for lying or truthfulness, cruelty or kindness, fair or foul play, justice or injustice, and for most of the other virtues and weaknesses known to life will be found in abundance on the playground. Self-reliance and self-control are taught in the hard struggles of athletic competition.⁹²

Mabel Lee. This writer stresses the importance of individual responsibility for conduct when she writes:

Youth must be given a chance to lead itself through the intricacies of the rules of the game if it is to reach a seasoned maturity through these experiences. In its own leadership it must be allowed to recognize sports and athletics merely as games if they are to be assigned correct life values. The real aim of an athletic contest should be not to win but to play one's best according to the rules, calling forth the best efforts of opponents and letting victory fall where it will according to the merits of the players.⁹³

The mark of a morally responsible sports competitor is defined by Lee as one who has the:

Ability to take adversity as well as success impersonally, to lose without complaint or alibi, to win with modesty, to persevere in the face of adversity, to evaluate self on a rational basis, to be optimistic, cheerful, calm and controlled, to appreciate good performance when choosing sides, and to observe all rules of good sportsmanship.⁹⁴

⁹²William Ralph LaPorte, Recreational Leadership of Boys (New York: The Methodist Book Concern, 1927), pp. 16-17.

⁹³Mabel Lee, The Conduct of Physical Education (New York: A. S. Barnes & Company, 1937), p. 431-432.

⁹⁴Ibid., p. 515.

Charles Harold McGloy. This leader specifically includes several of the essentials established by the Commission as necessary for development of moral responsibility.

We need such emotional qualities as self-respect, self-confidence, and courage. All of these are qualities of the individual, and one possessing them is well equipped to be a good citizen in a democracy, other things being equal, and these qualities are capable of development through the athletic game and on the playground.⁹⁵

Delbert Oberteuffer. He defines physical education as growth in responsibility.

"Physical education" means someone is "educated" and to be educated means to be able to think for oneself, to solve problems, to reflect on past experiences, to reckon with consequences, to understand relationships, to act independently, to plan a course of action, to undertake a project, to summarize and conclude, to learn.⁹⁶

Agnes R. Wayman. Wayman, writing in a manner similar to that of the other members of this study, brings attitude into its effect upon moral responsibility.

Attitudes include those toward good sportsmanship, toward cooperation, toward responsibility, toward respect for rules and regulations, law and order; toward standards and principles; attitudes toward leadership and self-direction, social obligations; toward honesty, justice and fair play; toward loyalty to groups⁹⁷

⁹⁵Charles Harold McGloy, Philosophical Bases for Physical Education (New York: F. S. Crofts & Co., 1940), p. 120.

⁹⁶Delbert Oberteuffer, Physical Education (New York: Harper & Brothers, 1951), pp. 76-77.

⁹⁷Agnes R. Wayman, A Modern Philosophy of Physical Education (Philadelphia: W. B. Saunders Company, 1938), p. 82.

Summary. These eminent physical education leaders in American physical education have accepted this second value as an aim of organized play. They, in their entirety, have supported the statements of the Educational Policies Commission.

As with human personality, moral responsibility is seen through the writings of the physical education leaders to be a direct function of organized play.

CHAPTER VI

PHYSICAL EDUCATION EXPERIENCES AND INSTITUTIONS

AS THE SERVANTS OF MEN

As individual needs and values change, institutions must adjust. American education, including physical education, must, therefore, encourage continued appraisal of the suitability of the existing patterns of all institutions.

Institutions so controlled must be protected and supported by all. Young people can be aided in acquiring interest in the institutions of their culture by being introduced to them. They should have practice in the conduct of these servants. They should be so directed that they develop a strong sense of responsibility for community welfare. They should desire to devote themselves unselfishly to its worthy activities.

Rosalind Cassidy. Cassidy firmly believes that physical education should aid young people in developing a strong sense of responsibility for group well-being.

Promoting joint adult-youth participation in the school and in the community is another very essential way young people may come to understand that all living is done in groups and that satisfying living means adult citizens must know how and take responsibility for working and planning together.⁹⁸

Frederick W. Cozens. Changes in attitude regarding the social institution of play are discussed by Cozens. He uses competitive

⁹⁸Hilda Clute Kozman and others, Methods in Physical Education (Philadelphia: W. B. Saunders Company, 1948), p. 158-9.

athletics to illustrate the need for change in this learning experience of the school. Current practices in intercollegiate athletics (1956) lend themselves to his discussion of the misuse of this school experience.⁹⁹

Joseph Lee. Lee, in comparing a game with an institution, describes the focus of the latter in a democracy when he says: "A real game is an institution, something that lives in the hearts of its constituency, in which a vital interest is embodied."¹⁰⁰

The opportunity for physical education to give experience in the proper use of institutions is clearly set forth by this comment by Lee:

It is a significant and most important fact that in all the great games the several players have definite parts assigned. They are not merely aggregated, but combined, forming a definite whole in which each has his place. They work not as a mass but as a team.¹⁰¹

Jay B. Nash. This renowned leader sharply focuses physical education's first responsibility in furthering proper performance of institutional value when he says:

The machine age has thrown large masses of people into complicated situations. This has produced an immense amount of leisure. The school has a tremendous burden thrown upon it in connection with supplying urban people with the elements necessary to life which originally came as a natural by-product of rural life.¹⁰²

⁹⁹Eugene W. Nixon and Frederick W. Cozens, An Introduction to Physical Education (fourth edition; Philadelphia: W. B. Saunders Company, 1952), pp. 150-51.

¹⁰⁰Joseph Lee, Play in Education (New York: National Recreation Association, 1942), p. 199.

¹⁰¹Ibid., p. 341.

¹⁰²Jay B. Nash, Physical Education: Interpretations and Objectives (New York: A. S. Barnes and Company, 1948), p. 60.

Agnes R. Wayman. Wayman suggests the needs of boys and girls as the ultimate criterion for judging the effectiveness of all American institutions. To facilitate this experience she suggests that:

It is strongly urged that each institution keep in touch with student opinion and reactions as to the activities of its program in some manner in order that the department can be certain that it is meeting the needs of the students as represented by their interests.¹⁰³

Delbert Oberteuffer. Oberteuffer established the unit of social cooperation (institution) in physical education as the team, class, club, gang, or homeroom. These groups are thus able to practice reaction to other individuals and groups.¹⁰⁴

Jesse Feiring Williams. This distinguished physical educator writes of desirable changes which have occurred in American educational institutions as a result of this value.

The same break with authority which marks religious circles has appeared in educational institutions, political parties, and labor unions. In education it is becoming increasingly popular to ask for facts upon which to base procedures. The movement has touched physical education too.¹⁰⁵

Summary. These statements seem to indicate the leaders' belief that physical education experience contributes to the moral values of American life. Physical education is thus, in itself, a valued institution.

¹⁰³Agnes R. Wayman, A Modern Philosophy of Physical Education (Philadelphia: W. B. Saunders Company, 1938), p. 121.

¹⁰⁴Delbert Oberteuffer, Physical Education (New York: Harper & Brothers, 1951), p. 92.

¹⁰⁵Jesse Feiring Williams, The Principles of Physical Education (sixth edition; Philadelphia: W. B. Saunders Company, 1954), p. 106.

preserving equilibrium in a society such as ours where there are constant changes in interaction rates owing to fluidity of our technology and institutions.¹⁰⁷

Elwood C. Davis. The following thoughts are concerned with the relationships of youth and common consent, according to Davis: "All youth need to understand the rights and duties of the citizen of a democratic society, and to be diligent and competent in the performance of their obligations as members of the community and citizens of the state and nation."¹⁰⁸ "All youth need to develop respect for other persons, to grow in their insight into ethical values and principles, and to be able to live and work cooperatively with others."¹⁰⁹

Dorothy La Salle. Common consent resulting from physical education experiences is readily accepted by La Salle. She declares:

Physical education is replete with opportunities for vital, co-operative endeavors. Almost all play is carried on with others. In practically all games, things are done with others; rules are followed; turns are taken; problems arise for discussion and solution, and decisions are made. In these natural situations, physical education provides opportunity for acting with co-operation and friendliness for the common good.¹¹⁰

¹⁰⁷Charles C. Cowell and Helen W. Hazelton, Curriculum Designs in Physical Education (New York: Prentice-Hall, Inc., 1955), p. 121.

¹⁰⁸Elwood C. Davis and John D. Lawther, Successful Teaching in Physical Education (second edition; New York: Prentice-Hall, Inc., 1948), p. 515.

¹⁰⁹Ibid., p. 516.

¹¹⁰Dorothy La Salle, Guidance of Children Through Physical Education (New York: A. S. Barnes and Company, 1946), pp. 14-15.

Charles Harold McCloy. McCloy strongly upholds the professional judgment of the other physical education leaders by saying: "Most of the objectives desired are social ones, and practice must be given in social-group units. This involves co-operative planning and projecting."¹¹¹

He also brings this group-control idea into athletics as he writes:

Athletics teaches that each individual works for the good of the whole rather than primarily for his own good. It centers all the efforts of the team on one common aim, yet its laws and organization are elastic enough to give large latitude to individuality in thought and method. There are concerted action and team play, yet there is the individual emphasis which gives a consciousness that democracy is an organization, not a machine.¹¹²

Harry Alexander Scott. Scott upholds the Commission's fourth value by saying:

Games and sports also tend to lend themselves to development of ethical behavior in terms of the established rules of the game and in relation to the customs and traditions that govern practice in the activity. The participant is provided with a rich social situation in which he has a sense of belonging and in which interest prevails and activity predominates. Opportunities to give, to take, to cooperate, and conform are numerous.¹¹³

Thomas Denison Wood. Citizenship in a democracy is regarded by Wood as being more than individual initiative. The expression of the self in relation to others--in relation to the group is needed.¹¹⁴ This

¹¹¹Charles Harold McCloy, Philosophical Bases for Physical Education (New York: F. S. Crofts & Co., 1940), p. 222.

¹¹²Ibid., pp. 121-22.

¹¹³Harry Alexander Scott, Competitive Sports in Schools and Colleges (New York: Harper & Brothers, 1951), p. 436.

¹¹⁴Thomas Denison Wood and Rosalind Frances Cassidy, The New Physical Education (New York: The Macmillan Company, 1927), p. 29.

is common consent. He continues: "All human beings are interdependent; the individual can exist and develop only through the group; therefore education must aim to develop those bonds which lead to activities for the good of the group."¹¹⁵

Summary. The fourth value of American morality and spirituality calls for a physical education program which supplies continued opportunity for experiences in co-operation.

In this scheme each pupil is of inherent worth, has a voice in the plan of the group, and accepts the will of the majority in group affairs. These controls are made and enforced by common consent. The leaders have expressed themselves as agreeing that common consent is a value which does emanate from team participation in properly conducted physical education.

¹¹⁵Loc. cit.

CHAPTER VIII

PHYSICAL EDUCATION (SPORTS) AND

DEVOTION TO TRUTH

Athletic contests, feats, and games appear to be experiences well-suited to practice in the moral and spiritual act of honesty. When properly played, they can be devoted to the truth. Admission of being tagged, stepping out-of-bounds, being out or safe, being first or second, are all decisions contestants and coaches must make. In sports, therefore, students have many opportunities to practice the honored place of truth when much is at stake.

Jesse Feiring Williams. Honesty in play is highly regarded by Williams: "Honesty in play is of some importance in itself, but its chief value lies in the opportunity given to the teacher to develop an attitude which will favor honesty as a quality desirable for one to express at all times."¹¹⁶

Thomas Denison Wood. Playing according to the rules of good sportsmanship, to Wood, is another way of saying, devotion to truth. He suggested this when he wrote: "Playing according to the rules of the game, honesty, good manners, courtesy, and taking turns are always parts of fair play in any game situation."¹¹⁷ And:

¹¹⁶Jesse Feiring Williams and William Leonard Hughes, Athletics in Education (second edition; Philadelphia: W. B. Saunders Company, 1936), p. 224.

¹¹⁷Thomas Denison Wood and Rosalind Frances Cassidy, The New Physical Education (New York: The Macmillan Company, 1927), p. 78.

Physical education gives excellent opportunity for the modification of such tendencies in game forms, where the expression of anger against an adversary is not manifested by striking or wounding, but its socially acceptable substitute finds expression in strenuous, hard play, in effort to put forth the best abilities and skill at one's command and to overcome the adversary according to the rules of good sportsmanship.¹¹⁸

Harry Alexander Scott. Scott is concerned with devotion to truth. He touches upon the subject as it is revealed through physical education (athletics).

In the athletic contest, the participant is constantly confronted with the necessity of choosing which way to act. Selecting the way to act is sometimes quite difficult since the choice related directly to success or failure in achieving the goals which are meaningful and important to the participant. The teacher of sports, therefore, is an extremely important person in helping the athlete to fix his habit patterns and responses along lines which will cause him to act in ways that are socially acceptable and educationally sound.¹¹⁹

Delbert Oberteuffer. Oberteuffer's statement, which supports the fifth value set up by the Commission's report is: "The rules must be abided by, and honesty in their observance must prevail, else physical education might as well give up all claim to having any influence upon the establishment of codes of behavior, or moral virtue."¹²⁰

Oberteuffer emphasizes the necessity for honesty and truthfulness in portraying a good sportsman. He says:

¹¹⁸Ibid., p. 35.

¹¹⁹Harry Alexander Scott, Competitive Sports in Schools and Colleges (New York: Harper & Brothers, 1951), pp. 259-60.

¹²⁰Delbert Oberteuffer, Physical Education (New York: Harper & Brothers, 1951), p. 98.

The first thing a teacher must do to develop a code of behavior is to establish the acceptable behavior in a variety of situations, that which must follow immediately is to assist the student in forming a generalization. He must say, "You see, if you do it that way then that is honest. Any other way is evasive, or crooked or unfair." If you tip the batter's bat as he swings, that is unfair and the mark of a poor sportsman.¹²¹

Mabel Lee. She presents her opinion that entails the essence of sportsmanship and includes directives for truthfulness in sports:

The very foundations of the world of sports are laid in the concept "sportsmanship." He who has in his heart this true concept is never lacking rules for guidance from within his own spirit but he who has it not must be ever bound by rules and regulations imposed by authorities to render his presence on the playing field acceptable to others.¹²²

She defends her position by calling the real worth of an athletic contest, ability to play according to the rules. To play one's best, to call forth best efforts in opponents, and above all else to allow the best player to win is her theory of devotion to truth as an objective of sports.¹²³

Frederick W. Cozens. Cozens, in defining the ideal program of sports and athletics, says:

It helps the individual to find satisfaction in socially desirable behavior and dissatisfaction in poor sportsmanship. It does not tolerate any trickery or shady dealing in promotion, management, teaching or conduct of sports and athletics.¹²⁴

¹²¹Ibid., pp. 103-4.

¹²²Mabel Lee, The Conduct of Physical Education (New York: A. S. Barnes & Company, 1937), p. 433.

¹²³Ibid., p. 432.

¹²⁴Eugene W. Nixon and Frederick W. Cozens, An Introduction to Physical Education (fourth edition; Philadelphia: W. B. Saunders Company, 1952), p. 146.

He also writes, in another book:

The average American has never actually acknowledged that there is anything intrinsically wrong in playing to win. In his judgment the team that isn't determined to win might just as well stay in the locker room! To him the only time criticism is justified is when the game is not played according to the rules.¹²⁵

Elwood C. Davis. Davis spells out a specific example of procedure in which honesty can be practiced:

One might list honesty as a trait and, as specific developmental experience of honesty, list care of equipment, behavior during examinations, giving credit to the other fellow when he deserves it in the give-and-take freedom of play activities.¹²⁶

Jay B. Nash. Nash emphasizes the importance of honesty and truthfulness when he writes:

Self-imposed laws furnish freedom to individuals. Therefore, as in no other activity, the men and women choosing physical education as a profession must be uncompromisingly upright and law-abiding. To see who is the most clever in violating rules and not getting caught is the beginning of the breakdown of law.¹²⁷

Summary. The physical education leaders firmly agree that devotion to truth is an objective of sports and physical education. This moral and spiritual value depends upon a physical education plan which is dedicated to the truth. Certain experiences in physical education do provide young people with practice in truthfulness.

¹²⁵Frederick W. Cozens and Florence Scovill Stumpf, Sports in American Life (Chicago: The University of Chicago Press, 1953), p. 129.

¹²⁶Elwood C. Davis and John D. Lawther, Successful Teaching in Physical Education (second edition; New York: Prentice-Hall, Inc., 1948), p. 375.

¹²⁷Jay B. Nash, The Administration of Physical Education (New York: A. S. Barnes and Company, 1931), p. 193.

CHAPTER IX

PHYSICAL EDUCATION AND RESPECT FOR EXCELLENCE

Physical education must recognize and stimulate achievement whenever and however possible. Each pupil should be assisted in finding areas of ability in which he can function with optimum results for society and satisfaction for himself.

Elwood C. Davis. The title of this leader's major publication, Successful Teaching in Physical Education, is, in itself, indirect support of respect for excellence.

Children should be given opportunities to gain distinction while at the same time they are like others in basic respects. One way for them to gain these desired differences is through being permitted to make decisions and selections, to be as self-directive as their maturity and the circumstances indicate . . .¹²⁸

Charles C. Cowell. Cowell reports on the satisfaction of felt needs through physical education. "The student wants the feeling of mastery and achievement which comes with skill. He wants status in the group; to feel that he 'belongs.' He wants the esteem of his age group."¹²⁹

He attaches much importance to the respect for excellence which teen-age boys vest in athletic ability: "Because of emphasis in our

¹²⁸Elwood C. Davis and John D. Lawther, Successful Teaching in Physical Education (second edition; New York: Prentice-Hall, Inc., 1948), p. 531.

¹²⁹Charles C. Cowell and Helen W. Hazelton, Curriculum Designs in Physical Education (New York: Prentice-Hall, Inc., 1955), p. 48.

culture upon know-how, success, and winning, coaching techniques and understanding of strategy are valued, particularly by the male."¹³⁰

William Leonard Hughes. Hughes writes of the social recognition which comes with excellence in performance. He also brings out the importance of maintaining a program which meets the needs of all youth:

Physical education is not intended only for those persons able to participate without limitations or restrictions in the regular physical education program. All children and youth have needs that can be met only through participation in physical education. Therefore the program should be adapted to the individual's abilities and needs; it should not be necessary to exempt anyone The physical education program should be broad enough to include all and flexible enough to meet the needs of all. It must be remembered that the individual has many needs in addition to his physical well-being, important though that be, which can be served by physical education.¹³¹

Mabel Lee. This leader in women's physical education supplies a modern plan for competition in girls' athletics and suggests sound respect for excellence in it when she writes:

Girls may not need to give expression to "fighting instincts" as do boys but they do need to learn to cooperate with and to compete against others and, in doing both, to control their emotions. Athletics properly supervised furnish excellent laboratory practice for these things.¹³²

Jay B. Nash. Nash employs "ego" as an approach to his presentation on the value of respect for excellence:

¹³⁰Charles C. Cowell, Scientific Foundations of Physical Education (New York: Harper & Brothers, 1953), p. 178.

¹³¹William Leonard Hughes and Jesse Feiring Williams, Sports: Their Organization and Administration (New York: A. S. Barnes and Company, 1944), p. 74.

¹³²Mabel Lee, The Conduct of Physical Education (New York: A. S. Barnes & Company, 1937), p. 438.

Success leaves the child with a heightened ego, a feeling of confidence. There are certain physical characteristics which accompany the feeling of elation. This gives the child confidence and makes him optimistic in his outlook upon the world. This gives him power to attack harder tasks with confidence of winning.¹³³

Delbert Oberteuffer. This distinguished leader maintains that physical education methods can be so structured as to yield respect for excellence. Players can learn to give their all without hating their rivals. Athletic games can be played to the hilt with all skill and strength, yet with no animosity between players or sides.¹³⁴

Oberteuffer also tells us that proper methods bring a morally sound view of excellence in athletics:

It is granted by most that it is desirable to win. Winning has virtue. At the time of play winning is important. There are values in it. Winning or losing gives an appraisal of one's own ability or status. That in itself is valuable. It is important to know where one stands--how good (or poor) one is.¹³⁵

Harry Alexander Scott. This leader, with his interest in competitive sports, writes of the American practice of rewarding exceptional merit. The practice of awards represent respect for excellence when properly controlled.

By and large an award for athletic achievement represents an earned distinction, the standards for which are jealously guarded and judiciously administered. Students wear their emblems with

¹³³Jay B. Nash, The Administration of Physical Education (New York: A. S. Barnes and Company, 1931), p. 22.

¹³⁴Delbert Oberteuffer, Physical Education (New York: Harper & Brothers, 1951), p. 114.

¹³⁵Ibid., p. 121.

distinction and pride, and it is difficult to see how this phase of athletics would be materially improved if there were no awards at all.¹³⁶

Summary. These comments have been selected to support the theory that certain methods in physical education yield respect for excellence. The leaders uphold the idea that if every student's personality is supreme the character, mind, and body of each must be improved to the optimum. All pupils are entitled to attain individual satisfactions within the physical education experience. Every kind of desirable worth must be prized. Superior qualities of each youth must be fostered. Exceptional pupils, the highly gifted and the handicapped, must have opportunities for accomplishment in physical education. The experiences must stimulate worthy achievement in every place of desirable living.

¹³⁶Harry Alexander Scott, Competitive Sports in Schools and Colleges (New York: Harper & Brothers, 1951).

CHAPTER X

PHYSICAL EDUCATION AND MORAL EQUALITY

There should be no place in physical education either for special privileges or for servility. As with each adult in legal matters so with every youth in sports, each is entitled to equal rights.

Probably the greatest contribution of physical education to the value of moral equality lies in its ability to break down discriminatory barriers formed by race, color, creed, or economic status.

Rosalind Cassidy. Cassidy tells us that if every person is of worth, moral equality is assured:

In this country we have the idea that every person is of worth . . . and so our physical education is defined as a dance-play-sports-games expressive, self-managing series of experiences. We have moved from the idea of all education and physical education as discipline to a widening range of experiences within education and physical education, directed toward the individual's best adjustment as a social person.¹³⁷

Charles C. Cowell. Cowell brings in the aspect of social mobility emerging from athletic skills, in developing moral standards:

Physical education and athletic activities help many children in the lower or middle socioeconomic level to move eventually to another or higher stratum. The boy from "the wrong side of the tracks" who is a skilled performer gains many social and economic opportunities for social mobility that he would not have without his athletic skill. The physical education experiences in our democratic schools provide numerous opportunities for lower-class children to associate

¹³⁷Rosalind Cassidy, Curriculum Development in Physical Education (New York: Harper & Brothers, 1954), p. 118.

with middle-and upper-class children and to learn the social skills and social competencies.¹³⁸

Frederick W. Cozens. Cozens brings out the dilemma of racial segregation, discrimination, and the rights of minority groups, as he elaborates the following practices:

There is still another line of attack, where the battle for human freedom, equality, and dignity has made admirable progress--the sports arena. Perhaps the spirit of sportsmanship, the genuine admiration engendered for a champion, regardless of color or creed, may help some Americans to shed their prejudices and bring the nation to step nearer to the ideal of "liberty and justice for all."¹³⁹

William Leonard Hughes. Hughes supports the equality of opportunity in physical education when he writes:

Athletics as a phase of physical education is viewed as being of educational significance because of the prevailing ideas in the United States of the purpose of education. This purpose is a reflection of certain American concepts, such as belief in equal opportunity for all, fullness of life, joy, and happiness for all persons regardless of birth or position.¹⁴⁰

William Ralph LaPorte. Moral equality is to LaPorte a major objective of physical education. Chapter nine of his Recreational Leadership of Boys is devoted to this value. LaPorte stresses that it is best if the boy, from his own observation and experience, discovers

¹³⁸Rosalind Cassidy, Curriculum Development in Physical Education (New York: Harper & Brothers, 1954), p. 34.

¹³⁹Frederick W. Cozens and Florence Scovill Stauf, Sports in American Life (Chicago: The University of Chicago Press, 1953), p. 21.

¹⁴⁰William Leonard Hughes and Jesse Feiring Williams, Sports: Their Organization and Administration (New York: A. S. Barnes and Company, 1954), p. 59.

that, in the long run, good sportsmanship (moral equality) will make for a more successful team. Trickery, unfair methods, ungentlemanly conduct, and the use of illegal players are not signs of moral equality.¹⁴¹

Dorothy La Salle. La Salle defines experiences considered to be ideal for inducing moral equality.

We want considerate, co-operative, friendly children. We want them to respect the rights and feelings of others, to be growing in their ability to lead, to participate, to assume responsibility, to co-operate in the solution of problems in terms of the greatest good for the greatest number. We want them to be dependable and honest in their relations with others.¹⁴²

Jesse Feiring Williams. Williams also treats the aspect of physical education which deals with equal opportunity for all regardless of class, religion, or race. He also includes the practicing of justice and fair play in physical education:

The only group in the world concerned with teaching the basis of a sense of justice is that represented in physical education. In this field, under proper conditions, the teaching is continually "Play Fair," "Be Honest," "Be Square." The gymnasium and playground are laboratories where these standards may continually be illustrated.¹⁴³

Delbert Oberteuffer. Oberteuffer gives us his views on "class, religion, and race:"

¹⁴¹William Ralph LaPorte, Recreational Leadership of Boys (New York: The Methodist Book Concern, 1927), p. 117.

¹⁴²Dorothy La Salle, Guidance of Children Through Physical Education (New York: A. S. Barnes and Company, 1946), p. 17.

¹⁴³Jesse Feiring Williams, The Principles of Physical Education (sixth edition; Philadelphia: W. B. Saunders Company, 1954), p. 108.

Pupils should believe that each person must receive the essentials necessary for a healthy body and an educated mind in-so-far as the ability of society permits. A physical education program must be open and available to all, and none may be excluded or discriminated against because of inferior ability, social or class status, religion, race, or any other distinction.¹⁴⁴

Summary. This value calls for a physical education program that makes friendliness its method. Discriminations must be abolished. The leaders thus support the seventh value.

It may be concluded that the physical education leaders recommend a teaching technique in physical education which is best for all the youth of all the people, living in a regime of peace and dedicated to fair-play and equal rights for all. Such a program or method uses the cooperation and competition of athletics as a tool for inducing moral equality.

¹⁴⁴Delbert Oberteuffer, Physical Education (New York: Harper & Brothers, 1951), p. 119.

CHAPTER XI

PHYSICAL EDUCATION AND BROTHERHOOD

Brotherhood is another value which appears to contain elements of morality and spirituality which can easily be furthered by physical education.

Being a good Samaritan to those in need, and a "love thy neighbor" attitude towards all others are common practices in portraying roles of brotherhood.

Charles C. Cowell. Cowell upholds the brotherhood value towards physical education when he writes:

Physical education should provide conditions, experiences, and leadership so that children, young people, and adults may belong to a group and have an opportunity to participate, to live and work together according to "the rules of the game."¹⁴⁵

Cowell also defines the socialization of physical education in such a way to defend this eighth value:

The physical educator, as a social scientist, works with teams, clubs, and similar groups. He is definitely engaged in the process of socialization, in the development of social competencies in children and youth. In groups centering around the gymnasium, the playground, and the athletic field, people are induced to join efforts for the common good, promote friendship, establish rights and duties, and develop a sense of belonging and working together in team work.¹⁴⁶

¹⁴⁵Charles C. Cowell, Scientific Foundations of Physical Education (New York: Harper & Brothers, 1953), p. 33.

¹⁴⁶Charles C. Cowell and Helen W. Hazelton, Curriculum Designs in Physical Education (New York: Prentice-Hall, Inc., 1955), p. 65.

Frederick W. Cozens. The socializing effect of sports is added to by this leader: "The growing camaraderie of young men and women is an important part of current social change, and nowhere is it evidenced more than in the field of sports."¹⁴⁷

Clark W. Hetherington. This early leader whose opinions and theories have so decisively shaped modern American physical education discusses "fellowship" in a manner which suggests a brotherhood value:

The several forms of expression of manners can be correlated under the word fellowship and scored under the point system in association with achievement and morals. Fellowship in this sense becomes an ideal and a process of observance of the forms of mutual consideration.¹⁴⁸

Dorothy La Salle. This statement of La Salle's can be applied to the value of brotherhood:

We want considerate, co-operative, friendly children. We want them to respect the rights and feelings of others, to be growing in their ability to lead, to participate, to assume responsibility, to cooperate in the solution of problems in terms of the greatest good for the greatest number. We want them to be self-reliant, and to be developing in their willingness to share both ideas and materials. We want them to be dependable and honest in their relations with others.¹⁴⁹

Mabel Lee. Mabel Lee contemplates upon a practice of physical education which possesses many factors of good team play. They are also

¹⁴⁷Frederick W. Cozens and Florence Scovill Stumpf, Sports in American Life (Chicago: The University of Chicago Press, 1953), p. 29.

¹⁴⁸Clark W. Hetherington, School Program in Physical Education (New York: World Book Company, 1922), p. 101.

¹⁴⁹Dorothy La Salle, Guidance of Children Through Physical Education (New York: A. S. Barnes and Company, 1946), p. 17.

associative with brotherhood: "Willingness to take turns, help playmates, be selected as a leader on the basis of merit only, cheer a good performance even if that of an opponent, and subject personal desires to the good of the group."¹⁵⁰

Delbert Oberteuffer. Oberteuffer expresses himself regarding the physical education climate for practicing acts of mutual respect and appreciation:

There is an easy and pleasant opportunity in physical education to have children come to know, appraise, and like one another. The minimum expectancy would be for children to know each other, have some appreciation of the other fellow's problems, give him assistance when it is needed, and generally practice consideration of their classmates in day-by-day relationships.¹⁵¹

Thomas Denison Wood. "The playground, gymnasium, and athletic field afford the best opportunities for the learning of moral lessons." He suggests that the physical education experience is actually a richer environment for the practice of ethical character.¹⁵²

Agnes R. Wayman. Under the aims and objectives of physical education she includes: " . . . the rights of others, courtesy toward others, good sportsmanship, manners, unselfishness; . . ."¹⁵³

¹⁵⁰Mabel Lee, The Conduct of Physical Education (New York: A. S. Barnes & Company, 1937), p. 515.

¹⁵¹Delbert Oberteuffer, Physical Education (New York: Harper & Brothers, 1951), p. 114.

¹⁵²Thomas Denison Wood, The Ninth Yearbook, National Society for the Study of Education, Part I, Health and Education (Chicago: The University of Chicago Press, 1960), p. 83.

¹⁵³Agnes R. Wayman, A Modern Philosophy of Physical Education (Philadelphia: W. B. Saunders Company, 1938), p. 86.

CHAPTER XII

PHYSICAL EDUCATION AND PURSUIT OF HAPPINESS

The achievement of morally sound happiness depends upon all of the other values. They in turn are of no avail if happiness does not exist.

The gymnasium and playfield must be utilized to help youths realize that temporary pleasures often may have to be deferred in the cultivation of permanent and moral happiness.

Rosalind Cassidy. This leader's statements provide an excellent guide for this value: "We have in our very culture a belief that makes us move toward 'the pursuit of happiness' as part of our belief in the worth of life and of living."¹⁵⁴

Frederick W. Cozens. Cozens comments on the role of physical education in soliciting the good life:

Above and beyond all these "practical" considerations, physical education has important contributions to make to a highly worthwhile objective just beginning to be recognized in education--that of helping the individual achieve a life filled with wholesome activity which brings him satisfactions, joy and deep appreciations.¹⁵⁵

Dorothy La Salle. She cites this value wholeheartedly as an objective of physical education:

¹⁵⁴Rosalind Cassidy, Curriculum Development in Physical Education (New York: Harper & Brothers, 1954), p. 18.

¹⁵⁵Eugene W. Nixon and Frederick W. Cozens, An Introduction to Physical Education (fourth edition; Philadelphia: W. B. Saunders Company, 1952), p. 15.

Happiness requires no definition. It is a good and worth-while objective. Everyone wants children to be happy, but teachers must guide children to find happiness in ever more desirable activities. The teacher will need to point out new meanings to children, to increase their understanding and appreciations, to open up new horizons and new interests, so that, more and more, children's satisfactions will be in terms of the values held dear in a democratic society, and in terms of the values suggested for physical education.¹⁵⁶

Mabel Lee. She enlarges upon this value of physical education when she writes:

The child who has plenty of opportunities to play and to meet success in its playing both in physical achievements and in social relationships is bound to be a happy child.¹⁵⁷

Charles Harold McCloy. He calls the pursuit of happiness the most important value of physical education:

One will perhaps not need to warn a teacher of physical education that from the standpoint of the individual participant in a program of physical education the most important thing is the joy of doing, of accomplishing, and the sheer delight of self-expression through skilled activity.¹⁵⁸

Jay B. Nash. Nash holds that the pursuit of happiness is everywhere available in physical education:

Happiness consists of challenges which come from new activities. The formula for happiness would be set up in a three-fold way: being challenged by new activities; having sufficient skill to be within striking distance of success in the activities; and receiving

¹⁵⁶Dorothy La Salle, Guidance of Children Through Physical Education (New York: A. S. Barnes and Company, 1946), p. 24.

¹⁵⁷Mabel Lee, The Conduct of Physical Education (New York: A. S. Barnes & Company, 1937), p. 478.

¹⁵⁸Charles Harold McCloy, Philosophical Bases for Physical Education (New York: F. S. Crofts & Co., 1940), p. 215.

social approval for success if the activities entered into are high on the social value scale.¹⁵⁹

Delbert Oberteuffer. Oberteuffer refers to play as a relief of tensions, as well as for enjoyment:

Sports and games, and all other physical education activities should be sources of pure joy--of pleasure, not anxiety, of fun, not anger. The physical education experience should be so organized and conducted as to relieve those tensions and not contribute to them.¹⁶⁰

Joseph Lee. Much of Lee's Play in Education is written around the pursuit of happiness value. "Deepest attainable experience of membership" and "wholehearted surrender to the belonging instinct appear to be expressions of true lasting happiness."¹⁶¹

Summary. The gymnasium and playfield can aid the adolescent in his pursuit of happiness. Play is inherently pleasurable and properly controlled can contribute to attitudes which bring lasting happiness.

Noble achievement in play must be made important in the lives of adolescents. Such responses, especially in the interschool program, must become a fully acceptable procedure. With noble achievement as an objective, physical education appears to possess powerful means of inducing happiness.

¹⁵⁹Jay B. Nash, The Administration of Physical Education (New York: A. S. Barnes and Company, 1931), p. 138.

¹⁶⁰Delbert Oberteuffer, Physical Education (New York: Harper & Brothers, 1951), p. 82.

¹⁶¹Lee, loc. cit.

CHAPTER XIII

PHYSICAL EDUCATION IN PROVIDING

SPIRITUAL ENRICHMENT

The physical educators should help boys and girls to obtain the spiritual strength to remain steadfast under the pressures of life. Significant in this development is the moral character of the teacher. He must be an example of spiritually enriched character.

Rosalind Cassidy. She elaborates on movement can yield spiritual values:

Movement, then, the stuff with which physical education is concerned, is the fundamental element of human life. Large patterns of movement have always been used by man as a means of saying to his fellow men or to his gods the things he has most urgently needed to communicate.¹⁶²

Clark W. Hetherington. Hetherington saw training in manners and courtesy as a source of spiritual education:

Physical education has a responsibility for training in manners and courtesy. By manners is meant the spirit and the form of address, recognition, and consideration, which make social intercourse easy and delightful, even a source of spiritual exchange and a solution of many social problems.¹⁶³

William Ralph LaPorte. Of the boy's physical education, LaPorte writes:

¹⁶²Rosalind Cassidy, Curriculum Development in Physical Education (New York: Harper & Brothers, 1954), p. 127.

¹⁶³Clark W. Hetherington, School Program in Physical Education (New York: World Book Company, 1922), p. 99.

He should be encouraged to think that religious principles are just as applicable on the athletic field, in the street, or in the home as they are in the church, and that religion is valuable only as it is applied to the vexing and practical problems of everyday living.¹⁶⁴

LaPorte also reminds us that:

It should never be forgotten that the entire previous program of activities centers about the great purpose of promoting a finer type of boy life, better citizens, and finer Christian men. The religious and moral bearing of the various activities should be constantly in the mind of the leader.¹⁶⁵

Agnes R. Wayman. Stressing the objectives of a sound physical education program, Wayman advocates that: "We need a program which is going to touch each side of the boy's and girl's nature--his emotional, his aesthetic, and his spiritual nature as well as his physical and intellectual."¹⁶⁶

Charles Harold McCloy. He observes and proclaims that:

For some reason, however, exponents of character education, particularly those representing the church and the Sunday school, have seemed to feel that a peppy exhortation, delivered perhaps once a week, could take the place of learning by doing. This I believe to be fallacious; and I believe also that we as physical educators must plan our educational curriculum to give a graded laboratory course in character.¹⁶⁷

¹⁶⁴William Ralph LaPorte, The Physical Education Curriculum (Los Angeles: The University of Southern California Press, 1937), p. 31.

¹⁶⁵Ibid., p. 72.

¹⁶⁶Agnes R. Wayman, A Modern Philosophy of Physical Education (Philadelphia: W. B. Saunders Company, 1938), p. 28.

¹⁶⁷Charles Harold McCloy, Philosophical Bases for Physical Education (New York: F. S. Crofts & Co., 1940), p. 202.

Summary. Physical educators can bring spiritual enrichment into the lives of teen-age youth. Their guidance can induce experiences which result in creative, aesthetic, and deep human relationships. The teacher of physical education can facilitate growth in this ultimate goal of life.

True brotherhood, a sense of belonging, justifiable pride: these are physical education ends which are truly spiritual. The adolescent needs spiritual strength. Physical education, like all other subjects of the public school, is obligated to help the young citizen find the way by which he can lead a worthwhile, satisfactory life.

Because of the rapport they enjoy with adolescents, physical educators have grave responsibility to set examples of high moral and spiritual conduct.

CHAPTER XIV

CONCLUSIONS

Analysis of the writings of the physical education leaders indicates that they could charge physical education with responsibility for developing in adolescent youth the ten values established by the Educational Policies Commission of the National Education Association.

For the majority of adolescents, in the major portion of the physical education curriculum, development of moral and spiritual values may be physical education's greatest contribution. The framework for this experience must be as broad as the whole culture. In its day by day experiences, physical education can emphasize moral response. Such practice cannot be superimposed on a curriculum guide or a course of study; it must be a way of learning, a way of life.

While physical education is but one facet of the school's total effort in moral and spiritual growth, it does appear to possess some unique opportunities for such growth. Public school physical education for adolescents must satisfy the same aims and objectives as does general education; therefore, both are obligated to develop moral and spiritual values.

This appears to be a logical conclusion. Public school experiences which make the eyes bright, the heart light, and the body graceful, certainly develop such moral and spiritual values.

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