PEACE EDUCATION: IMPLICATIONS FOR PHYSICAL EDUCATION AND SPORT

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CHAPTER I
THE PROBLEM AND ITS BACKGROUND

Introduction

It may be argued that there exists, in human nature, a dichotomy of the will. It has been suggested by Eckhardt that the instincts of compassion and compulsion battle constantly for higher ground, arguably representing man's two strongest drives.¹ The 'rightness' or 'wrongness' of either goes unquestioned. The value judgements placed on them relate only to the circumstances under which they are manifested. All men, be they pacifist or pugilist, sociable or sociopathic, display both traits. The trait of compulsion is present in everyone, and so, through rationalization, it has been woven into the fabric of normative morality. Thus, in spite of the fact that compulsion is wrong and compassion is right, it is not the uncompromisingly compassionate who are highly regarded in our society, but those who can (according to faulty, biased cultural norms) accurately assess which situations and/or people call for wrath, and which for benignity—and who have the power to exercise their judgement. Harshness towards those who oppose one's interests (individually and internationally) is acceptable and expected behavior. The world has accepted individuality and competition as a natural human trait and assigned nobility to those who use it well.

Accordingly, in spite of the advances that twentieth-century humankind has made in the areas of scholarship, technology and communication, it has been unable to rid itself of a plaguing disaccord among its ranks and races. Because of its failure to grow socially as it
has grown technologically, it now teeters on the precipice of self-annihilation on various fronts.

Clearly, it is the responsibility of all to do what they can to promote peace; however, it would not be wrong to place a greater amenability on certain groups within the population. The world's political/economic powers are one example. Because of their influence, it is particularly important that they set an example. The educational system is also responsible to this duty. As a significant social influence, education should not ignore peace issues and, by omission, promote the kind of apathy that is as dangerous as the weapons themselves. A third example would be the professions. Professions are ethically obliged to do everything in their power to better human existence and help others. If they can do anything to promote peace issues, it is their responsibility to do so.

North American physical education meets all three criteria, and yet the curriculum and policies seem designed to promote compulsion, belligerence, and hatred. The competitive nature of the vehicles used to teach physical education along with the way they are practically carried out seems derived from the same combative nature that dictated physical education 700 years ago in the training of medieval knights.

In youth sport the emphasis is too often placed on victory rather than education. Athletes are conditioned to feel hatred for their opponents and are taught to take 'cheap shots' whenever the opportunity arises—for surely the opponent will do the same.

It seems inescapable. Physical education is, through its program, denouncing the value of brotherhood and compassion, when it is obliged to
do just the opposite. Insofar as peace issues are considered, the profession of physical education may be derelict in its duties.

Physical educators should ask themselves some serious questions. Is the world as close to peace as it can come? Is education obliged to make efforts in this regard? Does physical education share this responsibility, and if so, what can it do?

This paper will answer these questions through an analysis of the prevailing views concerning the urgent need for peace education with implications for general education, and specifically for physical education.

**General Hypothesis**

The world has an opportunity and an obligation to make advancements towards peace. Education, as a significant social influence, can become one of the more promising avenues for such efforts.

**Statement of the Problem**

The central problem of this study is to analyze the prevailing views concerning the urgent need for peace education with implications for general education, and specifically for physical education.

**Specific Hypothesis**

Physical education is remiss by virtue of its reluctance to take into consideration peace issues in its curriculum and policy design. This omission is contrary to the basic tenets of professional and educational ethics.
Definition of Terms

a) Education: The Concise Oxford Dictionary considers education to be, "intellectual and moral training". A more analytic definition is offered by Osterhoudt (1971):

1) the activity of educating carried on by teachers, schools, and parents (or by oneself),

2) the process of being educated (or learning) which goes on in the pupil or child,

3) the result, actual or intended, of (1) and (2),

4) the discipline or field of enquiry that studies or reflects on (1), (2), and (3) and is taught in schools of education. ²

b) Physical Education: "Physical education, then, is a phase of general education which employs motor activities and related experiences in developing an integrated individual, mentally, physically, morally, spiritually, and socially to be a useful citizen of his country and of the world.³

c) Sport: Sport is defined, for the purposes of this paper, as those activities in "sport and physical education" (SPE) which are characterized by competition, physical endeavour, and structured rules and regulations. These range from organized activities in elementary school physical education classes to professional sport.

d) Compassion: "loving, merciful drives...........independence and internationalism; responsibility and golden-rule religion; self-control and participation; self-confidence and pacifism; faith in people and social consciousness. Love is the basic emotional ingredient of compassion." ⁴

e) Compulsion: "cruel, merciless drives............conformity and nationalism; irresponsibility and authoritarian religion; impulsivity and
bureaucraticism; neuroticism and militarism; distrust of people and conventional morality. Hate is the feeling basic to compulsion."\(^5\)

f) **Profession**: Abraham Flexner suggested these six qualities of a profession: "A professional person's activity was (1) fundamentally intellectual, and the individual bore significant personal responsibility; (2) undoubtedly learned, because it was based on a wealth of knowledge; (3) definitely practical, rather than theoretical; (4) grounded in technique that could be taught, and this was the basis of professional education; (5) strongly organized internally; and (6) largely motivated by altruism, since its goal was the improvement of society."\(^6\)

Flexner considered the most crucial aspect of a profession to be "the unselfish devotion of those who have chosen to give themselves to making the world a fitter place to live in."\(^7\)
Need For This Study

a) Compassion and Compulsion

The world is in a state of crisis. In Central America, in the Persian Gulf, in the Middle East, in Ireland, in Afghanistan, in Korea, in Kampuchea, in Thailand, in South Africa, and in the everlasting cold war between the world's superpowers, conflicts are being handled with weapons instead of ideas. The reasons behind the conflicts are generally political, economic and religious, but their solutions have been sought through bloodshed.

Wars are not the only contributor to the present crisis. Social problems on both the national and international scene, threaten world welfare as much as conventional, or even nuclear war.

The world is dying from lack of compassion. Men are killing one another, sometimes swiftly, sometimes more slowly. We are killing one another by pollution; by making some of us affluent at the expense of others living in poverty; by unjust discriminations on the basis of race, sex, etc.; by crowding ourselves with overpopulation; and by outright slaughter in revolutions and wars. We seem to be more or less unconsciously compelled to engage in those activities and relations which produce overpopulation, pollution, and poverty; which promote prejudice; and which make wars inevitable. For the most part, these effects do not seem to be consciously desired by most human beings. Most people and governments consider them to be undesirable as ends, but seem virtually compelled to act in ways that lead to these ends, almost as if they had no choice in the matter at all.8

It is of dubious comfort that technologically, man9 has advanced to the stage where he can free himself from the earth, when socially, he remains unable to free himself from his hatred. Eckhardt provides a framework for human behavior that generally classifies social behavior
into two categories; compassion and compulsion. Compassion has been a focal point for almost all religion and philosophy, originating from the first monotheistic religions on the basis that one God makes all men 'one'.

The spirit of compulsion is perhaps best captured by Ballou. "Hypocrisy, arrogance and deceit, wrath and also harshness and unwisdom are his who is born with demoniacal properties. Given over to egoism, power, insolence, lust and wrath, these malicious ones hate me in the bodies of others and in their own".\textsuperscript{10}

The preference of compassion over compulsion is a widespread sentiment. To openly profess a keenness for the latter would be to subject oneself to ostracism and self-hate. Yet, on the broad scale, masquerading behind such noble terms as bravery and patriotism, compulsive behavior is not only condoned, but approved. More to the point, sport and physical education seems to be offering training in this type of behavior, from the tactical to the physical to the psychological. It is not so much the obligation of professions and academics to provide gross definitions of right and wrong; this is a lay chore at best. Rather, philosophers and professionals should make themselves aware of those instances in which one is disguised as the other as a result of human frailty and administer themselves to these deceptions accordingly. Toward this end, it may be argued that physical education has not met its responsibility.
b) The Roots of Sport and Physical Education

There is a revolution coming. It will not be like revolutions of the past. It will originate with the individual and with culture, and it will change the political structure only as its final act. It will not require violence to succeed, and it cannot be successfully resisted by violence. It is now spreading with amazing rapidity, and already our laws, institutions and social structure are changing in consequence. It promises a higher reason, a more human community, and a new and liberated individual. Its ultimate creation will be a new and enduring wholeness and beauty--a renewed relationship of man to himself, to other men, to society, to nature, and to the land.11

The commitment of physical education to society has not been to promote a futuristic goal of enduring peace and its humanistic components. Yet the survival of our society is threatened unless there is fitness to live the quality of life that deemphasizes war and promotes peaceful solutions to national and international social, economic, and political conflicts.12

At the end of what was arguably this century's most rebellious and socially conscious decade, Charles A. Reich, a Yale law professor, penned the first statement quoted above firmly believing that the mortally wounded status quo was soon to be replaced forevermore by a new consciousness. That was 1970. Twelve years later, after Reich was proven wrong by the decade that mediated the transition from the social mores of the 1960s to the social apathy and material iconolatry of the 1980s, Laura J. Huelster, a professor in physical education from the University of Illinois, wrote the second quote under the title, "Social Relevance Perspective for Sport and Physical Education". The 1960s had opened the eyes of many to peace issues, but the ideas spawned then, along
with the resolve of their vociferants, slowly faded. In the 1980s we are witness still to a sport and physical education curriculum whose agenda includes the development of competition, elitism, and a compulsive nature in our youth. This should change.

Modern physical education has ignored its obligation as a profession to display altruism and public service by promoting peaceful methods and approaches to its programs. In addition, it has largely gone the other direction in promoting the type of compulsive, belligerent behavior from which society so desperately needs to be freed.

Traditionally, the purpose of physical education has been to prepare for battle (and has almost exclusively been male-oriented). In Ancient Greece, "the golden age of "pure" sport and physical education," the Achaean culture was marked by an educational system based on preparing young men for war. "The emphasis was on developing military skills by such activities as running, boxing, and wrestling." The Spartan civilization also had a physical education system designed solely for the purpose of military training. Their relatively rigorous male education included leaving home at the age of seven to begin training. In the Spartan culture, 'weak' children were abandoned to die.

Similarly, in the Roman empire, though early education was received at home, the physical training was designed almost exclusively for military preparation. During the Medieval period, Christianity was the most powerful political force in Europe. Thus, the training of boys was intimately tied to religion. "Physical education lay at the core of the training for knighthood at all stages, with the goals of acquiring military prowess and developing social graces and sport skills." After military
training (strategy and fitness) in the late teens, a man became a knight around the age of 21 in a religious ceremony. During the Renaissance, physical education took on more humanistic overtones. Education of the physical moved closer to education through the physical.

In the seventeenth century the Realist emphasis in physical education remained on military preparation. The Puritan influence put somewhat of a damper on physical activity, however, their prohibitions were generally in vain.

Eighteenth century Enlightenment thinkers proposed an educational system wherein the child was trained naturally, that is to say, without the undue influence of religion or traditional curricula. Naturalist schools developed and put a significant emphasis on physical education including fencing and gymnastics. The latter became the major emphasis as naturalist education progressed.

The gymnastic orientation of Naturalist physical education eventually took on military overtones as the period demanded. In the 19th century, the structured, disciplined style of gymnastic training was used widely as an educational and military vehicle.

As the century turned, the United States was developing a 'new' physical education, which replaced the boring calisthenic and gymnastic type training with a program of fitness centred around sport and games. "World War I provided a great impetus to sports.....sports activities had been pushed heavily as a part of the military training, and after the war many men continued to play the new sports they had learned". This attitude spread to physical education as well.

However, the financial crash and the Carnegie report denouncing
athletics, both in 1929, had adverse effects on the funding, and subsequently, the administration of these physical education sports programs. When World War II arrived, 45% of the first two million men examined for military service were rejected because of physical or mental reasons. The war subsequently boosted the nation's enthusiasm for mandatory physical education. But it was still for all the wrong reasons.

During World War II, the physical education programs in the United States basically became programs of physical fitness oriented toward the military needs of the nation. Sports were strongly promoted as instruments of fitness, and many prominent physical educators became involved not only in developing programs of physical training for the armed forces but also in developing intramural sports programs for the military. The tendency for the school programs to adopt the physical training programs of the military and thus change from programs of physical education to physical training was the greatest problem created for physical education by World War II.¹⁸

Since the Second World War, there have only been two events as a result of which the public has become seriously concerned about physical education. These were the Korean War, and shortly after, the Kraus-Weber report, a study indicating that American children were far less fit than European children. Though this report stirred considerable emotion in the public, its effects were short-lived. Eisenhower created the Council on Youth Fitness organized to address this problem, but it's programs never got off the ground.

War, it seems, has been the strongest motivator encouraging people that the development of their bodies is a valid concern. However, the
relationship which this paper will attempt to examine and illuminate is not only that of conflict's effect on physical education, but physical education's effect on conflict. The relationship, albeit, is a circular one, but it will be argued that physical education professionals are forsaking a valid point of entry for intervening on this cycle.

   John Dewey said,

   Pugnacity, rivalry, vainglory, love of booty, fear, suspicion, anger, desire for freedom from the conventions and restrictions of peace, love of power and hatred of oppression, opportunity for novel displays, love of home and soil, attachment to one's people and to the altar and the hearth, courage, loyalty, opportunity to make a name, money or a career, affection, piety to ancestors and ancestral gods—all of these things and many more make up the war-like force.19

Throughout the twentieth century, the profession of physical education has used as its vehicle, physical contests in which there is a winner and a loser. Too often in these contests, victory has been the focal point and all other attributes of the competition, including the personal growth that serious competition is alleged to facilitate, are simply means to an end. Taking into consideration Dewey's ideas, it would seem that the emotional modus operandi in sports competition is strikingly similar to that of war. Almost all of Dewey's components of war are immediately recognizable as either actual or rhetorical motivators in modern competitive sport. The metaphor of war to sport, from the affected nobility to the unabashed belligerence, is too strong to deny.

   Physical educators, then, are faced with two stark realities. First, the strongest vehicle, indeed, the identity of the profession, is sport.
Second, in many of its competitive forms, sport is an imitation of war and develops the same type of belligerent and malicious attitudes.

The only reasonable conclusion is that, in its reluctance to modify the antiquated and dangerous tools that are its trademark, physical education is violating the very fundamental aspects of professional ethics.

c) Education's Role

That man, I think, has had a liberal education.....whose passions are trained to come to heel by vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of Nature or of Art, to hate all vileness, and to respect others as himself  

European powers fought seventy-four wars during the first thirty years of this century which lasted a total of two hundred and ninety-seven years. No other period since the twelfth century has been so filled with horror. A reliable estimate of the dead, military and civilian, in World War II is put at 22,000,000 killed, over 34,000,000 wounded--a total of over 56,000,000 casualties. This is only the beginning. Atom bombs dropped on the great centers of population in the United States might very readily so cripple the country, with an estimated one-third of the people killed and another third maimed, that it might be forced back into a thirteenth century agrarian civilization from which it would take years to emerge. World society awaits the progress of education.

Traditionally, the role of education in society has been twofold. Aristotle asked whether the object of education was to improve the reason or rectify the morals. This dichotomy still exists today. Few subjects are so warranted as to meet both criteria. Peace education is an exception.

The promotion of peace issues in education is called for, not only
morally, but logically. A lack of the social skills required for peaceful co-existence is a sign of a culture's imminent demise. Unfortunately, human nature seems to shroud this fact and its basic imperatives for fear that their application will involve sacrificing certain parts of the fundamental educational agenda that have, by custom or nature, become too comfortable to forsake—but which nonetheless promote competitive and compulsive behavior.

Educators, and specifically, physical educators should reevaluate their curricula and practice with greater consideration of their role as a significant social influence for world peace.
Limitations

The study is limited insofar as the amount of literature specifically connecting peace issues and physical education is concerned, and also by the investigator's ability to interpret what is available. The paucity of work in this area makes it necessary to conglomerate and analyze separate works in peace education and physical education, as well as philosophy and social psychology, in order to reach justifiable conclusions about physical education's present status with regard to peace education.

Delimitations

This study is designed to juxtapose findings in peace literature with a description of the present state of education, and specifically, physical education, in order to determine their present level of congruence. The study will not explore the extensive literature relating to the benefits of the present state of physical education, unless they relate directly to peace education.

Proposed Organization of Thesis

Chapter two will (1) explore the related literature in physical education and peace and (2) outline the methodology for this study.

Chapters three and four will explore the problem through analysis of prevailing views with regard to the present state of peace and the obligation of professions, specifically education and physical education, to take steps toward promoting peace and compassionate skills.

Chapter five will contain the summary and conclusions.
Footnotes - Chapter 1

1 William Eckhardt, *Compassion* (Oakville, Canadian Peace Research Institute, 1972), 1.


5 Ibid.


7 Ibid.

8 The "androgy nous masculine" is used warily—the procurement of conflict has always been, and in general, still is, the sole province of the male.

9 Eckhardt, I.


12 Zeigler, I.

13 The sixth characteristic of a profession is altruism and service: that is, the people who work in a profession are dedicated to helping others. The profession is characterized by concern for people's welfare, and it exists, at least in part, to help improve or protect the lives of others. Few people would dispute the claim that this characteristic applies to teaching.


15 Ibid.

16 Ibid., 65.
Footnotes—concluded

17 Ibid., 128.
18 Ibid., 137.
20 Thomas Huxley's wording on a plaque over doorway at New Jersey State Teacher's College, Newark, N.J.
CHAPTER II
RELATED READINGS AND METHODOLOGY

Related Readings

The related literature will be reviewed in three sections:
1) peace literature that contains general inferences for education and SPE, 2) that literature in education and sport and physical education (SPE), which has particular relevance to this study, and 3) literature dealing specifically with SPE and peace. This order is being used so that the information is consecutively narrowed down from general peace issues to educational peace issues to SPE peace issues. The information will be analyzed as it is presented in lieu of a 'summary and conclusions' section at the end.

1) Peace Literature

"The fundamental postulate of peace is the preservation of human life as far as humanly possible, against human-produced threats of death and destruction." Although this sounds relatively simple, it holds a number of ramifications that do not at once come to mind. The 'preservation of human life' does not refer simply to the prevention of death, but to the maintenance of an environment in which human life can be lived to the fullest, and where pain and suffering are kept to a minimum. This includes reduction of nuclear arms, of course, but it also includes maintaining certain societal values toward conflict resolution and egalitarianism. It means fostering attitudes of respect for all of the environment, including
fellow humans.

This type of peace is a defensible ideal from a humanistic perspective, of course, but even in metaphysical terms the value of peace can be asserted. Whether one ascribes to a traditional religious theory of man, or a secularist, evolutionary theory, there is logical reason to pursue a peaceful social environment. From either perspective, human life should be cherished and preserved as the means of achieving "intellectual and spiritual advancement... (the telos)".  

Assuming then, that peace is something that should be pursued, it is necessary to identify the nature of the obstacles. Is violent aggression a natural and inevitable human quality, or are there certain conditions of (or within) society that create conflict (i.e., nature vs. nurture)?

It has been suggested that conflict in our society is not borne of an instinctual need for aggressive behavior, but of the necessary confining structure of a society designed with certain goals in mind. Freud, among others, considered society to be based on the repression of natural instincts leading to unnatural tension, which in turn leads to violence, war and crime. Naidu added further that:

While the drives for instinctual, economic, political, social and cultural fulfilment necessitated the formation of human societies, the very process of collectivization and the demands of social existence, generated inter-personal and inter-group conflicts endangering the very goals for which societies were formed. Kant described this inherent contradiction of social existence through an oxymoron: the sociable unsociableness of man.  

And so there is an opportunity in society to provide the optimum
existence for individuals as long as social conflict is controlled (through politicization, including values, consensus, regulations, and rewards\textsuperscript{5}). However, these controls have been inadequate. The number of war deaths has increased through the last few centuries, even when taking into consideration the population increase and the greater number of nations.\textsuperscript{6} With the two possibilities of living asocially or living socially with the benefits of collective existence, world society has developed largely into the latter. However, negligent attitudes towards coping with society's seemingly inherent problems persist. We can't seem to escape a strong measure of selfishness and compulsive behavior leading to situations of conflict. In essence, we 'socialize' until it no longer suits our needs; then we battle.

However, to exist peacefully, society must be based upon (not merely legislated to) deep feelings of common purpose and respect. This can be said of the 'world society' or of societies within cultures or specific countries. Unfortunately, modern governments have not only been unable to quell their own civil disputes, but have gone further to promote fractious attitudes toward other societies (often as a subterfuge to take attention away from their own problems). Even international sport has, at times, degenerated into contests depicting political manifestos. Further, anti-social behavior in the forms of physical contesting has been euphemized as demonstrating 'character' (or being 'character-building' when present in athletics by design), when it is in fact a compulsive expression of dominance, a reaction to fear of inferiority in a theoretical asocial world paradigm.

This phenomenon is experienced by the spectator as well as the
athlete. Jokl claims that: "Sport, because it involves a particular facet of contest-play, is able to release and, in the Aristotelian sense, to purge the emotions of the spectator...the spectator finds special release: he is now at one with a primitive undifferentiated group...feels relieved from the passive role of taking orders and automatically filling them, of conforming by means of a reduced 'I' to a magnified 'it'."\(^7\)

What Jokl describes here, with respect to the spectator, is the abandonment of personal responsibility in gauging one's own anti-social tendencies (Eckhardt has also shown conformity to be a recognizable trait of military-industrial personalities.\(^8\)) The fear of social alienation and inferiority is relieved through identification with a powerful group. In this way, attitudes prevalent in sport have negative implications for the spectator as well. This hostile fragmenting of society through athletics, be it between nations or high schools, does not have the innoculative power on social aggression that supporters of 'catharsis theory' maintain. Instead, it encourages an abandonment of social consciousness. Unfortunately, the tone and manner characterizing these contests has infiltrated the educational system via SPE and brought with it the euphemistic rhetoric designed to appease the cognitive dissonance it breeds in a society struggling to behave for the common good.

Is such class distinction innocuous, or is it an antecedent to social conflict? The idea that compulsive attitudes influence the state of peace negatively within a country is supported by Lester, who found that when operationalized measures of compassion/compulsion were attributed to nations, there was a significant negative correlation between compassion and homicide rates.\(^9\)
It is important to note here, however, that conflict in itself is not an entirely baleful phenomenon. There is a need for some degree of conflict, and some activities presently used in SPE are not maleficent, at least not merely by virtue of their competitive nature. Eckhardt suggested that,

no conflict at all may be more hurtful than some optimum degree of conflict. Some conflict may be essential to challenge us to higher levels of growth and development.....conscious beings, such as human beings, may require some optimum of conflict in order to develop human consciousness to its highest potential.\textsuperscript{10}

Conflict, then, may be a necessary component of humanity. It is the attitudes brought into situations of conflict that pose a threat. In society's legitimized physical conflicts, for example in sport, there is an opportunity to 'practice' both the physical and the moral skills of conflict. When conflict is entered into with a hope for growth and a respect for oneself and the opponent, conflict is productive. When it is entered into with purely compulsive attitudes, the effect is detrimental. The value in athletic conflict is then eliminated and replaced by maleficence when the values of war (winning at all costs, cheating, apathy towards opponents' welfare) are transferred to sport. The eradication of these compulsive values, which are inarguably a real part of our present programs, will not only promote civil peace, but world peace as well. Eckhardt claims that, "whatever can be shown by systematic studies to be related to war, such as militarism, nationalism, oppression, overpopulation, pollution, poverty, racism, religiosity, sexism, etc., become fit subjects to be included in peace action education and research.\textsuperscript{11} This means that, as we continue to allow SPE programs to be fuelled by attitudes of class distinction,
compulsion, and inegalitarianism, we are only encouraging the development of a general compulsive attitude that condones the above-mentioned antecedents to war.

Eckhardt and Young have provided suggestions for promoting peace against compulsive ideologies. These include, promoting moral development, promoting the concept of compassion in general, being as radical or as revolutionary as possible in our own life-styles, democratizing ourselves and the institutions where we live and work, living and teaching as much equality as possible, refusing to conform to unjust social structures, disobeying commands to engage in unjustified behavioral violence, promoting autonomy in decision making, promoting humanism vs. positivism in research and education, distributing goods and services according to need, and promoting faith in all people as opposed to authorities or majorities, or deities made in their image. These recommendations propose specific actions toward peacefully confronting the problems inherent to society outlined previously. They also contradict the present structure of SPE as it has developed. The common scenario of an autocratic coach in action (particularly in hockey or football), screaming like a general to the "lucky elite" on the field as he contradicts literally every suggestion that Eckhardt and Young make, supports this point.

No institution in our society can boast total "peace consciousness", however, present day SPE seems to oppose it too often. The roots of these programs reflect compulsive values. As Zeigler puts it, we are "promoting physical fitness and presumably positive aggression in highly competitive sport (which somehow often emerges as negative aggression, I fear)." There is a sort of naïve clandestinity that surrounds the presently existing
"moral myopia" in SPE. We pretend not to see the ills, or at least we try to reconcile them with the alleged benefits. The allure of the compulsive social structure (articulated physically) has been admonished, but never abandoned. Even among the most discerning moral scrutineers, the allure exists. The burden of cognitive dissonance is lessened slightly for the more autonomous and enlightened thinkers through enjoyment of the competitions en masse where individual compulsive behavior is supported in numbers.

Autonomous moral scrutiny should be applied to SPE and a consensus of autonomous opinions should be sought. If scholars were allowed to observe presently existing formats with objectivity, a difficult but overdue "admission of guilt" would be the inevitable result.
2) Education and SPE

The body of knowledge in SPE has proliferated to the point where most conceivable areas of study have been covered by one of its 'subdisciplines'. One notable exception is the conspicuous lack of scholarly work concerning the possible need for peace education in SPE, a topic which receives attention only by a handful of scholars and, even then, is crowded by other esotericisms on the purlieus of their scholarly agendas.

One of the problems, particularly in SPE, is that many administrators, because of personal choice and pressure from possible outside business interests (Provincial Chambers of Commerce and the Retail Council of Canada) have declared the classroom to be an inappropriate vehicle for teaching moral issues. This faction has made a firm decision with respect to Aristotle's educational dilemma (i.e. improve the reason vs. rectify the morals).

At present, the Ontario provincial government is witness to a debate over 'whether teachers should stress the basics or the growth of students as individuals.' The Toronto Star describes both arguments.

One side invoked nightmarish visions of schools as assembly lines, producing human widgets for the economy; the other foresaw armies of pseudo-philosophers attempting to discuss the state of humanity but unable to read or write. In educational jargon, it's back-to-basics versus a holistic perspective.

In terms of practicality, however, this comparison is somewhat lopsided, as 'the basics' are easily taught within the context of holistic education. The development of reading skills, for instance, is not
incompatible with a humanistic approach to education (including peace education). On the other hand, strictly 'technical' curricula dictate unidimensional activities wherein the educational process is a means to an end. In holistic education, the education is an end in itself.

Halfway through this century, Ontario's educational system was assessed by a royal commission on education that recommended "schools train students for the world of work." The result was a 'crop' of new trade schools starting in the early 1950's. In 1968, however, a Supreme Court judge's report stated that the growth of the individual was paramount in education. Since then the holistic side has been stressed, though the tide is turning back to the old approach, triggering many in the Ministry of Education to make efforts to impede this regression.

Much of the support for the 'back-to-basics' approach is from business leaders. This support seems to be dwindling, however, as even business interests have grown to understand the need for some stake in humanistic education. "They say they need workers who can solve problems on their own and get along with other employees." The pro-holistic group, led by Walter Pitman (Head, Ontario Institute for Studies in Education) feels that even the present curriculum is too structured and essentialistic. They believe that "this curriculum should be replaced with one based on studying pressing social, political and economic issues, such as the environment and the nuclear threat." As Pitman puts it, "Social issues, such as the nuclear threat, are much more relevant to students' lives than abstract 'subjects' such as physics." It appears then, that there is a gradually growing interest in humanistic/holistic education, and that one of the more salient issues in support of this trend could be the
need for peace education, both on the micro- and macro-levels (i.e. social skills to nuclear awareness).

In Canada, education is a provincial responsibility. For this reason, the school curriculum in Canada is controlled by as many as twelve separate and distinct provincial and territorial educational documents. In spite of this, there has been general agreement among these educators that peace education should be a priority. It has been mainly the provincial teachers' federations that have provided the impetus both politically, and also in the practical sense. Since curriculum guidelines cover only about eighty percent of class time, there is some flexibility and freedom for teachers. Many have implemented peace education into this free time.20

There has also been a considerable new wave of curricularized peace education. The Centrale de l'Enseignement de Québec (CEQ) has developed several "cahiers pedagogiques" relating to humanistic concerns such as Human Rights and the International Year of Peace. The British Columbia Teachers' Federation (BCTF) has created formalized lesson plans on peace education with regard to Conflict and Conflict Resolution as well as initiating student conferences on peace-related issues. In the Toronto Metro Separate School Board, in the Terra Nova (Newfoundland) Integrated School Board, and in virtually every other province, peace issues have been formally introduced into the curriculum.

Unfortunately, the vast majority of the material has been designed for and restricted to social studies classes. There have been some applications designed for English, Home Economics, Religious Education, and Science (e.g. the Regina "Thinking Globally–Acting Locally" program), but no such progress has been made with SPE.21 It appears that in the
minds of teachers interested in peace, SPE has acquired the same status as it has with those 'intellectually-minded' dualistic scholars who, like Plato, see no point in applying issues of 'the mind' to the lowly soma. However, we should understand that,

The person cannot be divided, is not divided, and no matter what fiction we may concoct about mind and body, physical and mental, academic and nonacademic, these dichotomies bear no relation in fact to the essential nature of the person. The fact is that the person is a whole, is one, a psychophysical organism capable of reacting in many ways to the many and various emphases of stimuli to which one is exposed in the course of a lifetime.22

It is apparently the view of the Canadian Teachers' Federation (CTF) that the goal of education is to produce minds that are opposed to the traits of violence and injustice, within bodies that are efficient at implementing them readily. The overlooked fact here is that to train the body in competitive, compulsive behavior is to train the 'person' in such ways. It can be argued that conflict exists, therefore, between SPE and general education. The two are sending opposing messages to the students, and there seems to be evidence that the message in SPE is getting through.

The late Delbert Oberteuffer, of the Ohio State University, considered the development of social consciousness to be physical education's primary goal. His perception and views of the existing state of SPE was evidently not jaundiced by tradition and culture. Leading the 'humanistic SPE' vanguard, Oberteuffer sought to help steer the profession away from its essentialistic tendencies and implanted the idea of 'holistic' SPE in the
minds of young scholars (as well as a number of confirmed elders).

He believed that SPE needs, "full blown research and clinical experience in the relation of movement to the teaching of ethics and morality, to the improvement of psychological states, and the cultivation of social gain between people and groups."23 With the steady rise of social problems, he recognized the ability and obligation of SPE to make some contribution in reinforcing positive social values.

Now—when we have organized a program we call physical education, brought it into the school, used motor movement as its means and media—we need to get down to the business of teaching the behaviors this society of ours expects if it is to survive.......We need to get serious about a search for our total potential, not merely our muscular.24

Oberteuffer thus added a corollary to the old theory that states that the way we move—through sport—is a 'mirror' of society, by inferring a significant path of influence in the other direction. This belief that SPE is a considerable influence within society, rather than just a reflection, is the cornerstone of the idea that SPE can serve the peace movement through a major realignment of its programs to promote peace education.

In his book, *Sports in America*, James Michener points out that our sports programs are too exclusive and provide positive experiences only for the elite. According to Michener, "We place an undue emphasis on gifted athletes fifteen to twenty-two, a preposterous emphasis on a few professionals aged twenty-three to thirty-five, and never enough on the mass of our population aged twenty-three to seventy-five."25 Robert L. Simon, in *Sports and Social Values*, asks whether Michener is,
making a claim about social justice and individual rights, or is he making a claim about desirable social policy? Is he arguing that greater participation and more equality in sports is desirable because it would produce many benefits, such as a healthier and happier work force? Or is he implying that individuals have rights in relations to sports and that a society which does not honor such rights is in some way unjust? 26

If it is a matter of social expediency, then, given the growing awareness of education's obligation to social issues, SPE should not balk at Michener's suggestions (which have also been offered by SPE scholars of late). If, on the other hand, it is a case of individual injustice (on a grand scale), then it seems unlikely that social repercussions will not follow. In either case (and both may be true), a realignment of our present SPE programs is called for on the basis that the present system is weakening our society both as a whole and in its constituent parts; its individuals.

Michener and Simon are protesting that aspect of SPE that places the highest premium on victory and supremacy. As described in Chapter 1, this value appears to be of entirely military origin. As such, there remains an inherent ambiguity with respect to moral 'rights' and 'wrongs'. In war, the paramount value of victory creates a context of 'amorality'. In elite athletics today (ranging from professional to elite amateur or semi-professional) a type of morality is ostensibly present when, in fact, it is only paid lip-service. Even the spectators and fans consider a player to have gone above and beyond what is morally expected if he expresses his 'virtue' during interviews (typically speaking in cliches about the types of values that elite sport embodies). This attitude of pseudo-morality in elite sport is subsequently mimicked in the vast recreational sport network. A
viscious cycle is thereby created wherein the types of activities used by SPE and recreation become breeding grounds for anti-social, amoral behavior. They are, in fact, opportunities to exhibit war-like behavior (Delbert Oberteuffer acknowledged that "Competition has made us great...But we seem to have confused the uses of competition as between war and sport."27) This point is not easy for most to accept. As history has shown, it is difficult, and sometimes blasphemous, to recognize the ills of a present system.

Simon goes on to criticize the 'injustice' of rewards, or 'scarce benefits', to professional athletes. Adulation of the athletic elite leads to, discouragement of the less talented, a resulting drop in participation, a less healthy population, a lower level of satisfaction throughout society than might otherwise be achieved, and reinforcement of inegalitarian status distinctions between high and low achievers. On this latter view, inequality in athletics serves only to support and reinforce inequality throughout the rest of society.28

Though there is not complete agreement on whether issues of value should be included as part of the formal curriculum, it is safe to assume that in their professional capacity (in the classroom), schools and teachers will deny, or at least downplay social status differentiation. This is a fundamental issue and a part of the constitution of both the United States and Canada, and therefore, something that educators will uphold regardless of curricular requirements. However, as Simon points out, these distinctions are essential to SPE. Distinctions between winners and losers, skillful and unskillful, first-string and second-string, athlete and non-athlete, are all of crucial significance to everyone involved in SPE. In
our sports programs, and even in our SPE classes, accepting these inequalities and their inherent injustice, accepting one's 'place' in the hierarchy, is part of being a 'good sport'. In the SPE 'culture', morality has come to mean acquiescence.

If a situation arose where from our reservoirs we could procure enough 'perfect' drinking water to supply only the healthiest individuals in our society, the rest being forced to forage from the remaining sludge, we would certainly decline and provide reasonable water for everyone, regardless of their physical status. If we equate the budgets in SPE to the water supply, it is apparent that we are indeed spending the vast majority of our resources on the elite few. If Michener and Simon are correct in their view that an opportunity to participate in sports is an individual right, then our SPE programs are clearly misguided in their present structure. By denying the right to self-expression, the present structure of SPE programs is adding to presently existing social problems.

And so, it appears that in spite of the fact that educators are growing more aware of the need for peace education, they are only aware of very limited avenues for its application. Too many viable opportunities are passed over because we refuse to modify traditional norms. SPE is one of the more obvious examples in education.

SPE is not aligned with peaceful, cooperative attitudes in its practices and in its structures. The opportunity for physical expression, arguably a human right, has been so altered in our society that even from an educational perspective, the opportunities for participation (the structures) and the 'rules and expectations' once one begins (the practices) are derived from the values of compulsion, aggression, egotism and elitism.
In spite of an abundance of support for peace education from teachers' federations and unions and their policy-makers, the actual behavior that promotes peace is adulated in theory and overlooked in practice. In social studies class, the ideas behind peace education are transmitted in sensitive, innovative ways. Then the ideals expressed in thought during social studies sessions are systematically contraposed in action during most SPE classes. The most unfortunate part of it is that even the most vociferous peace education supporters seem blind to the situation 'down by the gyms'. Until those concerned with peace education (and this appears to be a majority) are willing to apply their ideas normatively and more shrewdly, and not just as window dressing in a few social studies courses, the entire effort will be no more than a drop in the (proverbial) bucket.
3) Peace Literature in SPE

The literature in SPE dealing specifically with peace is very limited. Earle F. Zeigler and the late Dr. Laura J. Huelster have been the only scholars to approach the issue "point-blank". In their article entitled, "The Challenge to the Profession of Sport and Physical Education: To Provide Experiences Basic to Peace", Zeigler and Huelster initiate their argument on the grounds that,

the world situation has become so threatening that all professions should now work assiduously to make a contribution toward the goal of world peace......the world situation in relation to strategic nuclear power is such that the public good demands that the established sport and physical education profession join the fray in the struggle required to achieve lasting peace and international good will.29

This first premise provides the warrant for SPE to take peace issues into consideration. Zeigler and Huelster argue further that the primary principle derived from this warrant is the "implementation of a social relevance perspective"30, and, concurrent with the thoughts of Delbert Oberteuffer, they consider this to be a first priority. Based on both the consideration of SPE as a profession and the obligation of professions to improve the world in any way possible, Zeigler and Huelster conclude that, "the sport and physical education profession should re-orient its entire program, including professional preparation, toward the overriding urgency of the development of a 'world mentality' that will in the foreseeable future help to bring about a condition of world peace and international good will."31

They add that such change will be very foreign and difficult for the
profession. The only occasion SPE has had to implement change, "has been to emphasize the need for more opportunities for competitive sport and improved levels of physical fitness for the entire population, the type of experiences that will develop young men and women physiologically and psychologically to go out and win a war".  

However, the present situation is such that conventional warfare is virtually obsolete. Where in the past it may have been valid to use SPE to improve the fitness of individuals so that the country could defend itself against hostile forces, we now have a situation where defending ourselves necessarily means learning to get along with other powers. The existence of nuclear weapons, enough to destroy the world ten times over, has pushed hand-to-hand combat (a considerable part of SPE's genesis) into antiquity. The focus of SPE is in need of a long overdue change. The physical can no longer be used to defend, it must now be used to befriend.  

In Zeigler's Physical Education and Sport: An Introduction, Huelster outlines six assumptions from which principles may be drawn with respect to peace and physical education:

1) "unrestrained aggression in the world and potential nuclear devastation is forcing us to reconstrust our social environment"
2) "rational plans for peaceful resolution of conflicts are available that can move nations from ongoing wars to peaceful resolution of disputes"
3) "societies have before and can presently change their values, institutions and systems"
4) a will for peace will depend on the people's desire for it because of the attitudes, ideologies, and behaviors inculcated as they mature"
5) "education can prepare people to want to put known requirements for peace into practice"
6) "Sport and Physical Education provides experiences in compassionate fitness that are basic to peace"  

These assumptions put the onus on SPE to change attitudes in its 'clients'. The world's present approach to defense is to acquire 'material'
defenses. The power of attitudes and the possibilities of benevolence are overlooked. Especially now, when no material defense can work against the caliber of weapons in the world's arsenal, we must change our understanding of the idea of 'defense'. Destructive forces must be defused, for they cannot possibly be deflected. This may considered to be the most important issue facing the world today. The fact that SPE is balking at the opportunity to play a role in this change (or has not even thought of it) attests to the somewhat archaic structure in which it is mired and the power of static inertia in education.

Huelster's fourth assumption ("a will for peace will depend on the people's desire for it because of the attitudes, ideologies, and behaviors inculcated as they mature") brings up probably the most important warrant for a peace component in SPE. Peace must be desired if it is to happen; there must be a 'will' for it. As the second assumption states, a 'will' for peace will depend on the attitudes of the people, that is to say, the attitudes which they have learned. We as physical educators can either promote compassion, thereby promoting a will for peace, or compulsion, thereby promoting a will for war. Zeigler further points out that most people highly desire compassion and peace, but that it will take a difficult confrontation with present norms to achieve it.\textsuperscript{34}

One of the most important principles in the pursuit of peace was demonstrated by the United Nations' Special Session on Disarmament in the late 1970's. It was suggested that arms be reduced with the resulting monetary savings "directed to the establishment of an international peace force and for the promotion of the well-being of people everywhere."\textsuperscript{35} The principle here is that compulsive efforts cannot merely be stifled, but
must be rechannelled. To simply eliminate nuclear defense would leave a 'vacancy' in feelings of national security. To restore this loss, the money should be 'rechannelled' into more compassionate 'security'. What is removed, therefore, would be subsequently replaced.

This principle applies to SPE as well. The efforts and emotions that have previously been directed by compulsion must be redirected, rather than simply arrested, into activities that promote understanding and compassion. If activities that promote compulsion are simply eliminated, a great deal of 'outlet' will be sealed off. If positive, compassionate outlets are not provided to replace the ones removed, the compulsive attitudes will find other and possibly even less desirable avenues for expression. The elimination of the minor hockey program, for instance, might result in an increase in juvenile crime.

One of the obstacles in the way of peace education is pointed out by Zeigler. The separation of church and state (including education) has been unfortunate from one standpoint: we have resultantly and concurrently kept discussions of ethics and moral values out of the schools and universities as well. We worship the god of value-free science that provides knowledge in the form of scientific facts that presumably adds up to improved living and a higher level of technology. But, we might ask, what good is all of this value-free knowledge going to do us if we end up with a desolate planet characterized overwhelmingly by radiation and nuclear fall-out?:36

Though Zeigler contends that the solution lies in the dissemination of both value-free knowledge and value-prone knowledge in our schools, this problem will not likely be solved with such simplicity. Although there is general agreement among people that peace education is desirable, the way
that it is taught will no doubt eventually yield an encroachment upon the religious belief systems of certain individuals. A non-religious, metaphysical approach will offend certain Creationist factions, and obviously a strictly theological approach will never be secular enough to completely avoid some contradiction of some aspect of some faith. The separation of religion from education therefore poses a thorny problem for those who wish to teach values of peace in the classroom.

The separation of church and state is not the only problem confronting potential peace educators. In education today, "the hue and cry is for higher test scores, ratings that designate achievement levels in language, reasoning, conceptual, and mathematical skills. Also, there is no doubt but that the concept of 'general education' is in the doldrums because of the overriding demand for professional knowledge, competencies, and skills to be used in a high-paying position."37 The 'hue and cry' to which Zeigler refers is primarily from the business community (provincial chambers of commerce and the national retail council).

If these lobbies can be overcome, the first move in SPE should be to 'rechannel', as described above, the types of motivations that comprise present-day developmental physical activity. The idea that the present system of fierce competition is the 'natural way' cannot be supported. As Zeigler points out, "The word 'competition' literally means to strive with rather than against according to the established letter and spirit of the rules. Even the word 'contest' has a similar implication. It means to testify with another rather than against him or her."38

Eleanor Metheny, in Connotations of Movement in Sport and Dance, describes Hesiod's concept of the 'good strife':
in which men strive together in mutual respect as they attempt to improve their common human situation. In contrast, Hesiod identified 'the bad strife' in which men strive against each other, attempting to establish mastery over the lives of other men even as they might establish personal mastery over the life of an animal.39

Zeigler and Metheny touch here upon the fundamental dilemma that physical educators concerned with peace are up against. At present, the 'bad strife' is being passed off as the 'good strife'. An ethical ambiguity exists in that the values of the good strife are extolled, while the values of the bad strife are counted upon to maintain a threatening temperament in a world still racked with unpredictable conflict. If the defensive value of compulsion can be rechannelled into the defensive value of compassion (and it does seem patently true that the latter will prove to be a stronger defense), then the allure of compulsive developmental physical activity could well disappear. In other words, the task at hand is not to initiate compassionate developmental motor activity (DMP) and remove compulsive DMP, it is merely to initiate the former. The need for compulsive activity would disintegrate as the compassionate brand of DMP fills the 'needs' that compulsive DMP filled before.

The ideas presented thus far might be confused as meaning that a complete removal of competitive sport from SPE is called for. This is not the case. Zeigler concludes, "that we should and must work for 'the good strife' in competitive sport at all levels from children's competitions to the Olympic Games and even professional sport." 39 He further laments, "that time is running out on us in the United States because the trend toward compulsive attitudes and behaviors is outstripping any efforts in
the direction of promoting what Eckhardt and Alcock called *compassionate* attitudes and behaviors in the world social structure—and this appears to be especially true in competitive sport."⁴⁰ And Zeigler concludes that,

We should state boldly that highly competitive sport has become so excessive and corrupt that it is actually perverting society. We should be joining forces with others on campus and in the community who want competitive sport to help us achieve true educational goals—not pervert them and society in the bargain.⁴¹

The goal of SPE must be to promote what Huelster called "compassionate fitness", marked by self-confidence, empathy, altruism, and cooperation.⁴² Zeigler states, "Our problem appears to be that we have let so much of this get out of hand. Highly competitive sport, as now practiced at all levels in North America, amateur, semiprofessional, and professional, has increasingly become our momentary substitute activity as we seemingly move ahead to eventual warfare on a grand scale."⁴³

"We all understand that the compulsive-competitive elements in SPE have steadily assumed a more primary role in the program, whereas it is the compassionate-cooperative qualities that need development if we hope to have an influence and perhaps bring about a change in people's attitudes and behavior leading to less social strife at home and enduring peace on an international level."⁴⁴
METHODODOLOGY

This thesis sought to determine a) whether the world is as close to peace as it can come, b) what the role of education is as a basic social influence with specific reference to the peace movement, c) what function the profession of SPE is currently serving with specific reference to the peace movement, and d) how our profession, through its program, may contribute to the development of attitudes leading to world peace.

Concept analysis was used to determine the implications of peace in society, education, and SPE. In "A Descriptive Analysis of Research Concerning the Philosophy of Physical Education and Sport", Dr. R.G. Osterhoudt outlines several techniques for philosophical research in physical education. This study used one of these techniques, "the analysis of a single concept in several systems or constructs". The single concept inferred here is 'peace' and the systems or constructs are society, education, and physical education. The predominant views are from SPE scholars and sociological/anthropological readings.

The paper will determine the validity of the concept of peace in its possible roles within societal, educational, and physical educational systems (both present and future). There is an attempt to show a present incongruity between the concept of peace and the construct of education, specifically SPE. An analysis of the concept of peace and of a futuristic construct of SPE that can accommodate the concept will follow.

First, the concept (peace) is examined to determine whether an optimum situation has been achieved in the world. It will be determined whether war is escalating or declining and whether the antecedents to the present trend are under our control. Examples are analyzed from the 'micro'
to the 'macro' perspective (i.e. 'civil violence' to war). An attempt is made to show that, to a certain extent, the individual lack of skills in decelerating conflict combined with the learned role behavior of accelerating conflict are antecedents to similarly unresolvable conflicts on the large scale (world perspective). Further, international scale conflicts provide objects for learned compulsive behavior, thus reinforcing combative attitudes, and continuing the cycle.

Second, through examination of present curriculum and policy as well as educational theory, the role of education as a basic social influence with specific reference to the peace movement is determined. Whether education serves to conserve values or update them and whether peace should be an educational priority will be considered.

Third, SPE's present contribution to peace will be examined, not only in terms of formal policy, but in terms of the non-directed effect of present SPE programs. It will be determined which types of activities promote compassionate and compulsive behavior and, subsequently, which types of activities are used in SPE today.

Finally, some ideas on how our profession may contribute to the development of attitudes leading to peace will be presented. As far as it is possible, an attempt will be made to expand on presently existing positive components. It is assumed that it will be possible to vastly improve the present situation in SPE without completely sacrificing the concept of competition and its positive sides. New curricula will take some time getting used to but will improve the overall situation and will instill a badly needed social relevance perspective into SPE.
**Horizonal Analysis - Rob Flumerfelt**

**Statement of the Problem:** An analysis of prevailing views concerning the urgent need for peace education with implications for general, and specifically, physical education.

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<td>- To a certain extent, the individual lack of skills in accelerating conflict combined with the learned role behavior of accelerating conflict are antecedents to similarly unresolvable conflicts on the large scale (world perspective)&lt;br&gt;- Conflicts from the world perspective reinforce individual compulsive attitudes, and the cycle continues</td>
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<td>- To a certain extent, education seeks to preserve and carry on traditional values -- this trend needs to be rethought&lt;br&gt;- If in no other way, education should become progressive in its policy regarding peace issues</td>
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Footnotes - Chapter 2

2 Ibid.
4 Naidu, 4.
5 Ibid.
6 Ibid., 22.
7 Jokl, 17-18.
10 Eckhardt, 65.
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13 Earle F. Zeigler and Laura J. Huelster, "The Challenge to the Profession of Sport and Physical Education: To Provide Experiences Basic to Peace," Presented at the Seminar Series, Institute for International Sport, University of Rhode Island, June 18, 1988, 8.
15 Ibid.
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17 Ibid., sec. D, p. 5.
18 Ibid.
19 Ibid.
21 Ibid., 30.
23 Ibid., 256.
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26 Ibid., 79.
27 Oberteuffer, 254.
28 Simon, 86.
29 Zeigler and Huelster, 1.
30 Ibid.
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32 Ibid.
34 Zeigler, 1988, 10.
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CHAPTER III

PROBLEM ANALYSIS I

Sub-Problem I: Is the World as Close to Peace as it can Come?

The question, "Is the world as close to peace as it can come," can be interpreted in two manners. In the first way, the world is made operational in terms of population or geography and a subsequent descriptive analysis is made (in percentage form) of the measure of people or land presently engaged in conflict. Theoretically, if this percentage is greater than zero (i.e., if there is any war at all), the answer to the original question is, "No, the world could be closer to peace."

One caveat to this relatively facile interpretation is the impossibility of a utopia and a subsequent need to seek an optimum level of peace. For example, some sociological study might determine that the best we can hope for is ninety-five percent peace in the world. In this case, the answer to the original question relies on whether the ninety-five percent peace optimum has been reached.

This descriptive approach to the question, however, is lacking in two regards. First, it is a sheerly hypothetical idea that an accurate determination of the optimum state of peace in the world can be reached. The labyrinth of cause and effect relating to social conflict could not possibly be analyzed with any success. The so-called "optimum" state of peace in the world is something that is both dynamic and incalculable. Exactly "how close to peace" we are capable of becoming, in terms of numbers of wars, is an unknown quantity. The second drawback to this "numerical" interpretation is that it is a merely descriptive approach to the
problem.

The second, and more appropriate interpretation of the question, "Is the world as close to peace as it can come?" involves a prescriptive approach. It does not ask whether we are as close to an ideal concept of peace as possible, but more practically whether—in our attitudes and actions, in our everyday lives and in international relations, we are adopting and fostering peaceful attitudes. It asks, not whether the present statistical data on war represents a closeness to peace, but whether the human mentality is close to peace. War is merely symptomatic of the collective human mentality. It is therefore wiser to address the problem from this perspective (the cause), rather than trying to treat it symptomatically (the effect). In a nutshell, we should focus on attitudes, not numbers.

One important aspect of this approach is that we understand the gravity of the effects of nuclear war. In this regard, however, ignorance seems to abound. "Our government seems to be full of people who think nuclear weapons are just ordinary bombs, only bigger, and that we can bounce right back after a nuclear war."¹

Another important aspect of a peaceful mentality is that violence is looked down upon in society, not glorified; that the human social stance is cooperative, not combative. Again, this appears to be a fruitless endeavour in some areas. "Last year, when the state of Florida made it legal for people to carry guns openly, ordinary citizens swaggered into the streets looking like extras on Gunsmoke."²

In discussing this type of mentality, Chance admits that, "Although it would be naïve to believe that a world with such people in it is safe from
nuclear war, it might also be a serious mistake to turn cynical.\textsuperscript{3} Chance here refers to the work of Harvard psychologist Robert Rosenthal on self-fulfilling prophecies. In these studies, it was found that things tended to happen in ways that were expected. The underlying idea is that people will subconsciously act in a manner that favors the results they expect. For instance, in the classroom, teachers give higher marks to children whom they are told possess greater intelligence. Chance adds further that,

So it may be with war—and peace. People who are convinced that nuclear war is inevitable may try to ignore the problem entirely, or they may spend Saturday mornings squirreling away toilet paper and jars of chipped beef in their basement. People who hold out the hope that war is preventable may make donations to groups that support arms reduction, or they may spend Saturday mornings writing to Congress about peace legislation. Thus, the decision to embrace cynicism and accept the inevitability of war may be part of a behavioral chain that makes war more likely. Accepting the view that nuclear war is preventable may be the first step toward preventing it.\textsuperscript{4}

The second interpretation (of being mentally "close to peace") is herein extolled. The first step towards peace is believing it is possible. Even if there were a sudden lull in all of the world’s conflicts (i.e., that we became "as close to peace as possible" per the first interpretation), we might still be perilously close to nuclear armageddon. In fact, a widespread belief that nuclear war is inevitable could quite possibly reduce or even eliminate motives for conventional warfare. Prosterman reminds us that from 1720–60, "there was an apparent slackening of such large-scale lethal encounters...a statistical freak, an aberration, a period
of waiting, when events still wholly nonunderstood and uncontrolled were leading mankind on to further horrors.\textsuperscript{5} Thus, a seemingly significant decline in small-scale war might be indicative of an imminent nuclear war. Although arms reductions and treaties are positive steps in that they represent a "will for peace," it is unlikely that their effects will be strongly felt unless they are accompanied by broad, cultural revisions. As Soviet psychologist, Stanislav Roshchin states,

For thousands of years, people believed the more armaments a country had, the more security it ensured. Today we say the opposite: the more armaments, the less security. This is a paradox. The challenge is to get people to accept it.\textsuperscript{6}

However, "getting people to accept it," will likely prove to be a huge task. The American government is doing all it can to convince the people of North America that we do, in fact, need more arms. Strategists explain that there is,

a need to bolster national morale, prestige and group identity...if we pay too much attention to the condition of mutual vulnerability [that exists between us and the Soviet Union], it will weaken our willingness to assert that we are right and the Soviets are wrong, and to sacrifice for the group. Social cohesion will suffer.\textsuperscript{7}

With the President of the United States declaring not too long ago the Soviet Union to be an, "evil empire," combined with the types of attitudes that military strategists are purposefully fostering in North American society, the collective effort to become mentally "close to peace" is being compromised. As Bloom reveals, with regard to Reagan's denouncement of the Soviet Union,
What was offensive to contemporary ears in President Reagan's use of the word 'evil' was its cultural arrogance, the presumption that he, and America, know what is good; its closedness to the dignity of other ways of life; its implicit contempt for those who do not share our ways. The political corollary is that he is not open to negotiation. The opposition between good and evil is not negotiable and is a cause of war. Those who are interested in 'conflict resolution' find it much easier to reduce the tension between values than the tension between good and evil.²

Even though, in accordance with the first interpretation of "close to peace", North America is not engaged in any official wars, there is an inimical thread woven into its social fabric. However, the situation exists where the once useful stance of competition between nations has, because of nuclear weaponry, become inapplicable.

This good-vs.-evil worldview emphasizes the importance of competition as a means of survival. This made sense from a security standpoint in a prenuclear world, when it increased our ability to raise an army and fight a war, and military might equaled a stronger political position. But today...this competitive mind-set is outmoded. Ironically, much of the current dispute between the two countries concerns military competition, such as who has more weapons of a certain type in a certain place. It prevents us from pursuing strategies to reduce the possibility of confrontation.³

This "competitive mind-set" seems nowhere more prevalent than in the United States. The belief in North American culture that war is unavoidable, and that a country should therefore try to excel at it, has not changed in over a century.

People in a highly warlike society are likely to overestimate the propensity toward war in human nature....And the historical record shows the United States to be one of the most warlike
societies on the face of the planet, having intervened militarily around the world more than 150 times since 1850. Within such a society, not surprisingly, the intellectual traditions that support the view that aggression is more a function of nature than nurture—such as the writings of Freud, Lorenz and the sociobiologists—have found a ready audience.\textsuperscript{10}

Accepting these erroneous claims of innate human aggression is the first step in abandoning a will for peace. To say that aggression is a natural human trait is contrary to most research and, most likely, a justification for this type of behavior.

One of the more disturbing things about North American society is that not only does it depart from the goal of becoming mentally "closer to peace" through its widespread belief that aggression is necessary and natural, but (in addition) there is a paralyzing apathy among the remainder of the population. Particularly in the younger population, feelings of helplessness and subsequent unconcern with regard to the possibility of nuclear annihilation are widespread. The propaganda that the government spreads to gain support for an increased nuclear arsenal can find an easy purchase in today's young, apathetic minds. The absence of a mandatory draft along with a general feeling that no country would dare use the bomb, have tended to eliminate social perspective and concern in the younger generation. The emphasis is on making money—very few "moral" concerns supercede this goal. As a New York university student stated, "unfortunately, the business world just isn't going to care how much I know about Plato."\textsuperscript{11} Of course, this logic exposes the question, "Why doesn't the student care about how much he knows about Plato?" The answer is that today's college students live in a world of their own concerns; a world that
is separated from the external world, and whose border allows no transcendence. As Bloom explains:

This turning in on themselves is not, as some would have it, a return to normalcy after the hectic fever of the sixties, nor is it preternatural selfishness. It is a new degree of isolation that leaves young people with no alternative to looking inward. The things that almost naturally elicit attention to broader concerns are simply not present. Starvation in Ethiopia, mass murder in Cambodia, as well as nuclear war, are all real calamities worthy of attention. But they are not immediate, not organically connected to students’ lives. The affairs of daily life rarely involve concern for a larger community in such a way as to make the public and private merge in one’s thought.  

And so, not only do North American leaders tend to perpetuate an attitude of distrust and aggression towards other societies, the young people, tomorrow’s leaders, are further being led into this type of socio-political paradigm. There are American soldiers in West Germany, even though World War II ended forty-three years ago. There are American bases with nuclear weapons in allied countries surrounding the Soviet border, even though the Soviets have agreed not to place such weapons in Cuba. The American government continually demurs to treaties that would eliminate its “Strategic Defense Initiative” (which has been arguably called a “first-strike” weapon) in spite of the fact that the Soviet Union agreed to sign the INF treaty, the declarations of which were clearly in the American favor. Political leaders, the media, and even the entertainment industry continually capitalize on, and work to perpetuate, existing American paranoia and pugilism. Since the Mexican War of 1840, the United States has engaged in the Civil War, the Spanish American War, World Wars I and
II, the Korean War, and the Vietnam War, to which, collectively, over a million American deaths can be attributed. In spite of the high pricetag on American bellicosity, compulsive attitudes are condoned in society. Self-interest and mistrust of other nations fuel the American socio-political machine. However, this "machine" is in danger of overheating in the form of nuclear war. It is not simply that the present state of American culture smacks of impropriety; it is that the present need for cultural revision is a matter of life and death.

The question, "Is the world as close to peace as it can come?" is now answered. There is significant evidence to suggest that we are not as close to peace, in our attitudes and beliefs, as we can come. In our present attitudes and in the trends that seem to be developing, there is little evidence of a sincere will for peace. Worst of all, the young people in our society seem contently oblivious to peace issues, a situation that beckons disaster. "Nuclear war is not going to begin because someone wakes up one morning and says, 'The sky is blue, the correlation of forces is favorable...Launch 'em!' It's going to happen when a crisis spins out of control." With this in mind, it seems likely that the crucial moment in which control is lost will be accelerated toward the present in correlation with the amount of ignorance and apathy toward international crises present in society.

The world is not as close to peace as it can come.
Sub-Problem 2: What is the Role of Education as a Basic Social Influence With Specific Reference to the Peace Movement?

Much current discussion of post-war conditions of peace is concerned with schemes for over-all world organization. The best of this discussion looks to world federation; the worst of it to permanent military alliances and balances of power.

It may be, however, that a more realistic approach would examine details of particular ad hoc international commissions which may arise during and after the war to meet specific problems affecting more than one country. These commissions would not attack sovereignty frontally as the federationists do, but would pierce its tough hide simultaneously at a number of points.

Probably no one of these points would be regarded as crucial by the patriots, jingoists, and vested interests who arise to such fury at the thought of “having our American policies decided by an election in China,” and so on. Investment, trade, labor relations, migration, language, and education have been proposed as fields in which these commissions might perform functions similar to those that a fully-established world government would undertake. Consider for a moment the great potentialities in just one such international commission—in the field of education.15

In October of 1943, the above was published in Pacifica Views. Although World War II would not end until 1945, scholars were beginning to plan for the post-war world. Most remarkably, they were planning for cooperative peace, and one of the primary vehicles they had in mind was education (of course, the “worst” scenario they envisioned then, of “military alliances and balances of power”, was promptly reified after the war, and has prevailed since).

In any case, the article, titled, “Toward International Education”, clearly establishes one interpretation of the role of education, admirably
void of any war-time prejudices, by stating that,

The future of the world for the next twenty years or so...is already determined by the kind of ideas the people who will make it have acquired. Our task is to influence the attitudes with which men and women twenty years hence will approach their problems. 16

There is an underlying assumption here that education, as a basic social influence, affects peace. This relationship is hard to deny, but for the purposes of this investigation, it must be further shown that it is education's role to promote peaceful attitudes. For example, education may improve one's ability to do crossword puzzles; however, it would be difficult to argue that this is a role of education. Two further warrants are required to determine whether peace education is a part of education's role as a basic social influence: (a) the validity of the peace movement and (b) the appropriateness of education to further its causes.

Assuming that part one of this chapter is correct (i.e., the world is not as close to peace as it can come), then it can be fairly said that the peace movement is valid. It is generally assumed that peace is worthy of pursuing and the only warrant needed, therefore, is to prove that there is a higher level of peace to pursue. This is the case at present.

To determine the appropriateness of education to further it's causes, the complexity of the practical workings of our educational system must be examined. From a practical sense, the role of schools is really a trifid phenomenon. As Goodlad contends, "There are three major sub-questions to the main question: What are schools expected or asked to do? What do schools do? What should schools do?" 17 As it happens, the answer to the
middle question is usually a clashing mixture of questions one and three.

The goals officially articulated for schools are educational. They imply, with varying degrees of specificity, the kinds of knowledge, skills, and attitudes that students should acquire. But the achievement of these goals occurs within a context of political, social, and economic interests that not only impose additional, more implicit purposes but also determine to a considerable degree the values likely to prevail in school settings. The articulated, official goals may stress cooperation, but competition is the prevailing societal value.¹⁸

The evidence here is that education, according to its basic aims and objectives, should have a role in the peace movement, but that to at least some extent, because of “political, social, and economic” interests, it is propagating attitudes that are not in the interest of peace. It would appear that in our present educational system, we have an object for our moral beliefs, a place where we can pay lip-service to them, then pass them over in practice for the real values in society. The bottom line is that we are not “practicing what we are preaching.” In this regard, education has fostered some cynicism in its students, its lofty ideals transparent to the various hypocrisies of our society. However, we have reached a point where there is more than just our integrity on the line. The educational system must be used now, as it has always pretended, to create a better world through compassion and understanding. In this nuclear age, we can afford to do no less.

In her book, Education and Crisis, Fletcher asserts that,

With the discovery of atomic energy a new age has begun, holding the two possibilities of suicidal war and almost completely universal leisure. In the lifetime of most of us now
living we may see whether men are moral enough to avoid the destructiveness of war and educated enough to avoid the frustrations of peace. As we stand at this critical period in history it will be interesting to look back to the seventeenth century when, as now, men's eyes were looking into the future and the most far-seeing had already realised that they stood on the threshold of a new age of power and responsibility.  

Fletcher adds further that,

> Our present educational institutions have roots in the past and hence are based on the values of the past. But they have to produce individuals who will live in the future and so should be responsive to the values of the age that is to come.

With such a great responsibility placed on our society in the nuclear age, and given education's traditional melioristic role, it would seem that a whole-hearted embracement of the concept of education in the nuclear age would most certainly be an auspicious and appropriate goal for all those in a position today to influence educational policy. This would include everyone from teachers to various lobbying factions who have traditionally held non-humanistic interests in education (e.g., public and private financial and corporate bodies).

Moving peace issues from their present lowly status in the educational agenda up to first priority, will obviously entail some radical change. This will likely raise some serious debate over education's role. It will be easy to say that peace issues should be a priority in education. Most will interpret this as a warrant for adding some films to social studies courses relating to issues of world peace. Unfortunately, this would not be enough. The actual changes required would be far-reaching and the revamped system would be almost unrecognizable. At this point,
the question will be asked, "Is it education’s duty to conserve or to update values?" Although education is traditional by nature, it does not exist primarily to preserve norms.

The relevance of education to this discussion is clear from the definition of the word given in the Concise Oxford Dictionary. There it is defined simply as ‘bringing up.’ ‘Bringing’ implies movement and change. ‘Up’ gives to movement a directional significance. Education is therefore concerned both with ends and means; with goals and incentives; with permanence and with change.21

Although education has a valid role to maintain positive values that have sprung from our past, it also has an obligation to give life to new ideas and to allow for, and promote, the reification of youthful creativity and benevolence. The negative values that are entrenched in the older generations of society can be extinguished only through education of the young. Once policy makers realize that allegedly "natural" human frailties are not so "natural" in the young and that future societies need not be burdened with them, the appropriateness of peace education will become patent.

Education has always a dual role to fulfil. Its conservative and residual function is to pass on from one generation to the next the knowledge, skills and values that represent the heritage of the past. If this function were not fulfilled, mankind would slowly revert from civilisation to savagery. It also has a regenerative and revolutionary function to perform, which is to allow the fullest blossoming of those tendencies in the young which will introduce new creative life into the world.22

Unfortunately, all this rhetoric may be effectively doing the same thing that the educational system itself is doing. There are, in most
educational literature, creeds, where there should be codes. Education is placed on such a high pedestal, the ultimate purveyor of values, that seldom do people take a look at society, education's product, to check for quality.

Perhaps it is time to become a little more realistic about our educational system. Even if education is doomed to serve a "catch-all" purpose in our society, including babysitter, preparation for the work force, teacher of basic life skills (reading and writing), etc., there must still be an ever-present consciousness about the present state of our society and the future. North Americans educated during this century have engaged in four major wars. With the new meaning of "war" going into the twenty-first century, we are doomed if we educate posterity in the same way.

The specter of the atomic bomb and the development of the supersonic missile has haunted world leaders and ordinary citizens alike for some time. Only recently, however, have many educators begun to assume some responsibility for the enormous task of helping students to become better able to grapple with the complex issues that threaten man's survival....If our schools are to contribute to replacing the present war threat system with a system of greater trust and less destructive ways of resolving conflicts, a drastic shift in emphasis needs to take place in classrooms throughout the country.23

All evidence seems to point to the same fact: that education does have a role as a basic social influence to promote peace and that this can only be done adequately through change. A problem with peace education at present, one that is almost as detrimental as no peace education at all, is that it only goes half way in dealing with the problem. Facts may be
offered, but explanations are rarely forthcoming. Ideals are presented, but often with no application to life situations. As Pearl suggests in *The Atrocity of Education*, the present situation is such that a,

lack of connection exists between education for citizenship and the 'real world.' In school the relationship between such vague concepts as 'rights' and the everyday struggle for survival are obfuscated, not clarified. The exercising of power for environmental preservation and the impact that different actions have on population, pollution, and consumption of resources are not examined in school. The relation between political activity and war, poverty, and racism—and the connection that this trio of horsemen has to mankind's immediate and ultimate survival—is, when touched upon in school, only likely to lead to the further confusing of an already confused student.  

It seems that the system is doing its best to teach values in as "textbook" a fashion as possible, leaving out meaning where facts have trouble standing alone. There is an inherent reluctance within the educational system to teach anything that is not absolutely cut and dried. An attempt to force the teaching of values into this mode has resulted in a baffling ambiguity that is feasibly worse than teaching no values at all.

In the present structure of our educational system, independent thinking is not encouraged. Instead, a premium is placed on the ability to soak up and instantaneously regurgitate facts. This alone poses a significant obstacle for any teaching of values in the classroom. The "square peg" of value teaching will simply not fit into the "round hole" of today's educational system. As a result, issues of value are either "tiptoed" around or are treated in a cursory manner. This unfortunate situation is being addressed by a few scholars and some hopeful
suggestions can be found in The Journal of Humanistic Education and Development. Darom, in an article titled, "Freedom and Commitment: Values and Issues in Humanistic Education", states that,

Every learning experience, every issue addressed in the schools, can be seen as having implications for the study of values. This observation is true not only in fields such as history, politics, literature, and the social sciences, but it applies equally well in the natural sciences, which are so often considered erroneously to be objective and value free. Of course, any teacher can attempt to limit discussion to the facts of science or the scientific method, but the selection of this or that issue for discussion reflects value choices on the teacher’s part. More to the point, science teaching can have so much more meaning for students when the curriculum includes serious values deliberations regarding the impact of science on human life.

If values deliberations were an integral part of the science curriculum then the study of nuclear physics, for example, might lead to personal, moral, and even political struggles by students with questions of human survival in a nuclear age.25

The main objection to Darom’s argument at present is that in such a philosophically pluralistic society, it would be inappropriate for any system of values to be taught to the exclusion of others. This would go against the basic freedoms that are the right of every student. However, it is not necessarily “indoctrination” for a teacher to hold a forum-like class discussion on values. As Darom concludes,

Yet, a commitment to student freedom is not necessarily incompatible with the freedom of teachers to share their own values with their students.

If education is perceived as an ongoing dialogue between teachers and their students, then every teacher brings to this dialogue his or her own personality: feelings, thoughts,
questions, doubts, knowledge, goals and values. The more the educational process can become a comprehensive encounter between human beings, the more meaningful it is likely to be to teachers and students alike.  

It may be argued that no freedom is being preserved by avoiding issues of value and the various belief systems with which to interpret them. There can be no freedom without knowledge and the sharing of attitudes must therefore be considered a liberation rather than an impingement on personal freedom. The naturalistic type of education that Darom seems to be advocating may be the ideal for this nuclear age. The authoritarian style of education that has had a foothold for so long is now a real danger. Only by allowing students to explore their own values and the values of their fellow students (across all cultures) can we procure the type of enlightened individuals in our schools who can steer us away from the disaster that will befall narrow minds in a nuclear age.

It is concluded here that in spite of some arguments that values cannot be taught without some impropriety, the time has come where education should and must play a role as a basic social influence—indeed, one of the most powerful—in helping to further attitudes that will enhance world peace.

Chapter Four will discuss both the present contribution of physical education towards peace and some possible improvements to the program.
Footnotes - Chapter 3

2 Ibid.
3 Ibid.
4 Ibid., 17.
7 Ibid., 32.
9 Fischman, 28.
12 Bloom, 84.
13 Prosterman, 29.
14 Fischman, 30.
16 Ibid.
18 Ibid., 3.
20 Ibid., 17.
21 Ibid.
22 Ibid., 18.
Footnotes - concluded

26 Darom, 103.
CHAPTER IV

PROBLEM ANALYSIS II

Sub-Problem 3 - What Function is the Profession of Sport and Physical Education Currently Serving Within Education to Promote Attitudes of Peace?

Two points have been argued thus far: (a) that the world is not as close to peace as it can come, and (b) that part of the responsibility to change this pattern rests on the shoulders of education. The investigation will now focus on how well physical education, as a component of education, is fulfilling this responsibility.

A pattern has developed in the ever-burgeoning field of peace education. Thus far, it has been the sole province of "social studies" courses to cover issues of peace. Although this situation is certainly preferable to one of no peace education at all, there arises a problem of inconsistency when educational themes are not applied across the entire curriculum. If the theme of peace education is absent from certain so-called "inapplicable" courses (e.g., one might argue that woodshop does not hold any great promise for the dissemination of peaceful attitudes), there may not be cause for curricular revision. However, if the ideas of peace presented in a social studies class are contradicted in other classes, particularly when the social studies brand of peace education is theoretical, and much of the curricular contrapositions to peace issues are practical, then there is justifiable room for concern. It therefore seems appropriate and necessary to view education holistically, and to implement all items on the educational agenda (e.g., peace) into as many facets of the system as possible.

65
One of the difficulties in implementing the concept of peace in physical education lies in education's inherent resistance to change. The global, nuclear situation is accelerating faster than education ever has or probably ever will. For this reason, educational systems have not been able to mandate change to keep up with the complexities of world peace. Education (including physical education) has been slow to respond to changing societal needs, clinging to traditional values even when society turns full circle and develops a need for radically different ideals (e.g., a reluctance to be explicit in sex education in spite of the possibility of an AIDS epidemic, and the preservation of highly competitive and compulsive attitudes in the physical education domain when these types of attitudes are evidently causing wars in the world domain).

At present, North American physical education is marked primarily by competitive games. As outlined previously, the competitive nature of SPE originates, in part, from a desire to train young men for war. Although this is no longer a stated goal of physical education, the slowly changing curriculum is still residually affected by this mandate. The time has come, however, where physical educators must examine the appropriateness of the attitudes presently being fostered in their classroom, intra-mural, and intercollegiate programs in a modern context.

Green quotes Governali as saying that, "In the United States, intercollegiate sport and its conduct is a reflection of an individualistic, competitive and acquisitive society." The attitudes that Governali refers to may be considered by some to be acceptable in a capitalistic society. However, in foreign affairs, they become possible precursors to international enmity. Individualism, competitiveness, and acquisitiveness
are qualities of Social Darwinism,

a philosophy holding that human progress would best be served by the survival of the fittest. The concept provides a handy pseudoscientific justification for acquisitive businessmen and war-lovers to pursue their interests with impunity. For example, the hero of the Spanish-American War, Colonel (later President) Theodore Roosevelt, justified war as a moral tonic.²

Roosevelt’s justification has also, in the same spirit, been applied to sport. In both cases, “moral” is mistakenly used in place of “morale”. It is understandable for capitalistic societies (where not “being on top” is equivalent to “being on bottom”) to have trouble with this distinction. In a nuclear age, it may also be dangerous. The President of the United States may choose to use force against weaker countries, however, the age is arriving where nuclear weapons make the concept of “weaker” countries obsolete. Whether they be third-world or world powers, we will soon have to address every international conflict of interest with the same egalitarianism that our constitutions afford us. North America will have to learn to cooperate. Unfortunately, most shudder at the thought of relinquishing a position of power in favor of a more balanced equation relative to position of world influence. The thought of extending this cooperative attitude into our national pastimes, our sports, sends us “into catatonia.” However, there is considerable evidence that our passion for competition may not be as “healthy” and “character-building” as we believe.

The “individualistic, competitive, and acquisitive” attitudes Gournalí referred to are the attitudes naturally adopted when entering into what Alcock calls a “zero-sum situation.”³ This phrase refers to a situation of competition in which the rewards to one side are inversely related to the
rewards to the opposing side. The more one team wins, the more the opposing team loses. Competitive sports fall into this category. However, in experimental research, zero-sum situations were found to produce the following effects:

Creative thinking declined, pressures for conformity increased, and there was a strong tendency for perceptual judgement to colour members of one's own team with a rosy hue, if that team were winning. The popular behaviour was to predict victory whether the facts warranted it or not. There was also a tendency to turn against unsuccessful leaders if a team appeared to be failing. As the researchers put it: 'From a developmental point of view, win-lose competitive conflict has no successful outcome for anyone. It corrupts winners and losers alike.'

Yet it is this type of situation that is being widely encouraged in our educational system, and nowhere more boldly than in SPE. It would seem that the political necessity to avoid these types of confrontations and the attitudes they encourage would warrant a change in SPE toward the cooperative. This will be a very new and uncomfortable stance at first; however, it would seem to be SPE's only recourse, given its responsibility to the peace movement. World War I began with the assassination of one man. America's entrance into World War II was precipitated by one air strike. Looking back to recent events, we see that assassination attempts and air strikes (e.g., recent political assassinations like Anwar Sadat's and the American air strike on Libya) are occurring regularly. Moreover, they do not stand alone as isolated incidents, but are being used as vehicles for escalation in spite of the fact that a war in this age is a "no-win" proposition for both combative and neutral countries alike. We seem
convinced, both in war and sport, that we must do the most conquering and acquiring in order to reduce the "opposition's" conquering and acquiring. However, conflict in a nuclear age, unlike traditional conflict, is not a zero-sum situation. Both sides receive equal rewards, and the only reward available is death.

The training for war that sport has historically provided has been "sugar-coated" with nobility. Custom dictated that the winners and losers in sport could come away feeling rewarded if both "fought" their best (after all there is no real loser in practice sessions, and sport, after all, originated as a practice for war). However, as Oberteuffer advises, "Competition in modern war holds no place of honor for the opponent. He is to be killed by the silent means of a missile or a bomber high overhead."

It might be added that, in a nuclear war, there is also no place of honor for the "home team."

Sport and physical education prepares young men, through sport, for survival in the world. The attitude promoted historically, and still, is that one must excel and "get the most," for what is not gained, will certainly be lost. This attitude no longer translates to international conflict. The only way to gain is to cooperate. And so, just as SPE has traditionally been used to prepare young men for the situations of the real world, so should contemporary SPE be concerned with this goal. We must understand, however, the obsolescence of our traditions and realize that the only preparation for survival in a nuclear age is to prepare oneself and one's fellow man with peaceful attitudes.

Although it is natural to focus on the threats from other powers, an internal examination of our attitudes and the ways in which they can be
improved is a good first step in moving towards peace. It seems clear that, as a significant world power, we should change our collective attitude from one of compulsiveness and pugilism to one of compassion and peace. This is not simply so that we may set an example on the world scene, but more importantly, so that we may steer ourselves away from our own destructive tendencies. There will be some who would dispute any connection drawn between the activities used in SPE and a nation's attitudes towards war. It would, in fact, be considered by some to be slanderous to consider the traditional, intense competition of our intercollegiate sports as anything but a manifestation of American strength and character, as well as compassion and intelligence. However, our attitudes toward sport and physical education seem to closely related to our attitudes towards war: in a nuclear age, we cannot afford to transfer these values.

...we must remember that it has been we Americans who, at almost every step of the road, have taken the lead in the development of (nuclear) weaponry. It was we who first produced and tested such a device; we who were the first to raise its destructiveness to a new level with the hydrogen bomb; we who introduced the multiple warhead; we who have declined every proposal for the renunciation of 'first use'; and we alone, so help us God, who have used the weapon in anger against others, and against tens of thousands of helpless non-combatants at that.⁶

There will be arguments that SPE involves a lot more than twenty-two men brutalizing each other on the gridiron with a bent to "win at all costs"; that not all of SPE's activities could be arguably called "imitation wars". Indeed, it is true that the field of SPE covers dance,
recreation, physical fitness, outdoor education, movement arts, etc.; however, the fact remains that it's primary vehicle is competitive sport, both within and alongside these various "sections". One need not take too long a look to find out which types of activities draw 90,000 spectators every Saturday afternoon. It is not the Tai Chi Ch'uan nor the rock climbing that stir such passion in our society. It is not even the relatively "competitive" Judo or Tae Kwan Do. Is it realistic to deny the relationship between the attitudes in competitive sport and the attitudes in war when the Raiders and the Vikings come out on the field wearing their colors and digging down deep in the trenches? Is it merely coincidence that when a team sport representing one social group (a city or a school) goes out to contest against a team representing another social group that emotions are raised to a fever pitch? Some would argue that these activities are "character building" and "educational". Could this be why there is such excitement surrounding them? Public television is "character building" and "educational". Most stations even represent a social group. Still, there are no tailgate parties, cheerleaders, or multi-million dollar revenues in public television. Perhaps we can allow ourselves, for now, the vice of professional sports. However, the practice of surrounding them with false nobility and value and subsequently deeming them to be appropriate educational tools must be seriously reconsidered.

The saying, "hindsight is 20/20," can be applied to numerous historical events. We look back with horror at the practices of the Spanish inquisition, the cruelty of the Roman empire, and the atrocities of the Third Reich. We can see the combination of maleficent but less destructive antecedents that somehow combined to produce the catastrophic end result.
We can see that these antecedents were accepted one by one into cultures
that were, as a result, eventually capable of such devastation. We can see
how they just didn't see.

And so we must ask ourselves now what the price will be for us. We
continue to condone compulsion and competitiveness. We have, through
SPE, incorporated warlike attitudes of intolerance and individualism into
our educational system where they have found an easy purchase in young,
impressionable minds. We rationalize it to be preparation for a capitalist
society, a "free" society, where one can get whatever one wishes if he is
willing to take it. We stand behind these "freedoms" and, as the cold war
proves, most would probably fight to maintain them. And so, in the
aftermath of the next World War, a nuclear war, those remaining may
suddenly find themselves with crystal clear hindsight. They may realize,
then, that the nuclear age "snuck up" on our obsession with
competitiveness, and as anybody should have been able to predict, nuclear
war befell us.

It should be stated here that competition and competitive games in
themselves should not be condemned. It is the excessive attitudes so often
promoted in the competitive activities of SPE programs that must be
seriously reexamined. As Oberteuffer states,

we seem to have confused the uses of competition as between
war and sport. To be sure of it we frequently compare the two
by speaking of the invaluable training for sport one gets out of
combat or, by claiming as one famous athletic figure did, that
the best combat officers come from the ranks of letter winners
in college.7

However, it can be argued that when competition is entered into with
a balanced component of compassionate attitudes, it can virtually eliminate the negative effects detailed so far. On top of this, it may also have some positive effects including everything from personal awareness to simple fun.

Previously mentioned was Metheny's reference to,

the good strife," in which men strive together in mutual respect as they attempt to improve their common human situation. In contrast, Hesiod identified 'the bad strife' in which men strive against each other, attempting to establish mastery over the lives of other men even as they might establish mastery over the life of an animal. thus, in 'the good strife' men treat each other as partners in a common enterprise; in 'the bad strife' they treat each other as animals or things.

The concept of 'the good strife' is implicit in the word *competition*, as derived from *cum* and *petere* -- literally, to *strive with* rather than *against*. The word contest has similar implications, being derived from *con* and *testare* -- to *testify with another* rather than against him. The word *contest* has similar implications, being derived from *con* and *testare* -- to *testify with another* rather than against him. The concept of 'the bad strife' is implicit in the idea of 'beating the opponent' as distinguished from 'winning the contest.'

Are the soccer games in which the British fans have been notoriously vicious, examples of "the good strife"? Could the rivalry between the Ohio State University and the University of Michigan be called friendly? Are seventeen year-old Canadian Junior 'A' hockey players who display such violent behavior attempting "to improve their common human situation."

These may seem like ridiculous questions; however, these matches are being passed off as positive experiences for players and spectators
alike. Enigmatic adjectives have been applied to sport's ability to improve the human situation both from an individual and group perspective. There has been no check, however, on the negative attitudes that have grown out of control in sport. Is it unrealistic to imagine these sports competed with "the good strife"? Lately, the National Football League has demonstrated some of these qualities. Players from opposing teams can be seen mingling on the field after the game, smiling and congratulating each other. It is true that the solidarity of the player's union as well as some old friendships from college play a part in this; however, this is not always the case. And so, with the top professionals in arguably the world's most violent game making steps towards "the good strife", shouldn't we be able to foster this attitude in high school sport and physical education?

There are many factors, not all of them readily apparent, that lead to compulsive behavior in SPE. Still, there is one factor, a major one, that we can control. This lies in the attitudes that coaches and teachers promote. Perhaps it will work back down from the professional leagues, but whatever way the change happens, it seems clear that it is something that deserves the attention of all those professionally involved with our field.

Ironically, people are being destroyed by an extension of their own competitive ethic. They know their game of football, their game of politics, their game of life. Win in any way you can. The wholesale subscription to this principle motivates the most 'savage' acts of our time. Assassins, terrorists, warriors, and war makers are not 'crazy,' they have merely bought the win-at-all-costs dictum wholeheartedly.
Sub-Problem 4 - How May Sport and Physical Education Contribute to the Development of Attitudes Leading to Peace?

After reading the arguments of the previous section, one might ask what exactly can be done about it. Is the profession of SPE a cause or a symptom of society's problems and, in either case, what can it do, if anything, to improve the situation? This pessimism is countered by Orlick:

Games represent a key joint in any society. To turn this society toward peaceful, humane change, we can begin with reform in games. Some intellectuals have ignored this aspect of our lives believing somehow that games are beyond serious consideration. They are mistaken.10

The nature of games, their rule-structures, and the attitudes that these necessarily require for success are translated to other facets of life. Much of the allure in sport participation lies in the opportunity to enjoy a success. All of life's endeavours can be said to offer either success or failure, but each endeavour has a different set of "rules" or "strategies" one must follow to achieve success. For example, negotiating a heavy piano into a house without scratching any walls takes hard work and cooperation among the individuals doing the task. Starting a business, on the other hand, generally requires hard work and competition. The nature of the "life games" in which one participates is generally reflected in their attitudes towards themselves and others. Even war is a type of game, but more importantly some forms of sport (or at least the way in which some forms of sport are presently being participated) have the same types of rules as war. For this reason, we should try to encourage those types of activities whose rules are unlike war.

The game of soldier can turn us into killers, once we decide to
play. In times of conflict, a good, pure All-American lad may take part in a mass murder. This action grows out of game plans, rules and objectives to which certain leaders commit themselves and to which certain 'players' are subjected. While some games required killing, other games may demand and elicit dishonesty on a regular basis. A person may practice it so much in one setting that it is used as a matter of course in other settings as well. However, the same power of games which can prevent people from being honest and loving can be turned around to encourage these behaviors. Different games designed another way can serve a noble purpose another day.

By the same token, a game like football where success can be facilitated through aggression and intolerance, will tend to enhance these attitudes in the individuals participating and observing the activity, if aggression and intolerance are allowed and promoted. This is made worse by the fact that spectator approval, another big attraction to sports participation, can be solicited by violent and aggressive play that goes even beyond what is necessary to help the team. This type of attitude is clearly promoting non-peaceful attitudes in players and spectators. This fact is particularly frightening when one considers the popularity of these attitudes.

It is argued then that SPE, as a component of education with an obligation to promote peace, should, in addition to modifying its attitudes towards highly competitive sport, adopt activities whose rules call for cooperation, caring, and respect for oneself, one's teammates, and the opposing team.

Instead of creating mini-societies or games that reflect in purified form the competitiveness, dishonesty and greed of the larger society, why not develop games that create, in miniature, the utopias in which we would like to live? Why not
create and play games that make us more cooperative, honest and considerate of others? Why not use the transforming power of games to help us become the kinds of persons we really would like to be?\textsuperscript{12}

There is usually an immediate reaction of reluctance and disagreement to the threat of approaching such sports as football and ice hockey with different attitudes and adding cooperative spectator sports in which there are no winners or losers, only a cooperative display of talent and skill. As Zeigler warns, "in the profession of sport and physical education--especially the men--are going to "swallow mighty hard" before we put ourselves on the line for a futuristic noncomabative orientation."\textsuperscript{13}

It is argued that there already exists a component of cooperation in even the most "competitive" sport situations. Although it is true that there is cooperation in all sports (among team members), the priorities of the players, coaches, fans, etc., make them predominately competitive in nature. Movements towards peace in \textit{SPE} do not necessarily threaten sports themselves, but the attitudes that are so often associated with them. The excessive competition usually lies more in the participants than in the sport. For example, in any team sport, everyone on the team, including the coaches and spectators, would decline, without hesitation, a perfectly executed play in which all players moved and expressed themselves flawlessly but somehow missed a score (e.g., a volleyball landing just out of bounds) in favor of a play in which their team was out of position but managed to score anyway. To anyone who has ever been involved with sports, this fact seems too obvious to mention. However, when it is analyzed, a clear message is brought forth. \textbf{Beating} the other team is the most important thing in sport. It is more important than developing skill
and having fun. It is more important than the concept that "the better team" should be justly awarded. It is even more important than the game itself (there are very few coaches who, when they win by forfeit, offer to replay the game at another time).

Play is often described by SPE scholars as "artificial"; however, this may be incorrect, or at least it may be said that if play is artificial, so is everything else. The fact is that play is a situation where one applies rules to achieve a goal. This can range from tennis to twiddling one's thumbs (after all, there are certain rules one must follow to successfully twiddle one's thumbs). Everything we do, from our roles as parents, sons, daughters, husbands, wives, employees, etc. to the way in which we drive our cars, can be considered play in the sense that rules are followed to achieve a goal. Assuming that there is some transference in the attitudes between our different "life games" (and this seems to be a fair assumption), why would we choose to have competitive, compulsive rules in those "life games" that we create and have control over—in our sports.

a) Ways to Modify the Prevailing Sport and Physical Education Curriculum

Many people will be reluctant to "come up with new games." In fact, this concept will come up against formidable opposition from physical education teachers and coaches alike. Fortunately, such a complete conversion may not be necessary in all cases. Consider for a moment, individual sports like diving and track and field. Could different teams not get together and, instead of trying to achieve a higher point total than the other, try to achieve the highest cumulative total? Would it sound that ridiculous to look back on a diving meet and instead of saying, "Ohio
State really whipped Michigan", to say, "Ohio State and Michigan almost set a meet record." With sports restructured in this manner, would we not truly be taking part in "the good strife"? The only change necessary in this case would be in how we interpret the final scores.

Admittedly, a cooperative adaptation of football or hockey would be difficult to find. Certainly games with football and hockey skills could be devised (as has been done with both sports using professionals -- "Showdown" in the NHL and the "Superstars" contests in the NFL). However, as was previously mentioned, we might have to allow ourselves, for now, these few vices. The important thing is that we be sure that our programs of SPE are incorporating cooperative strategies in their activities. Orlick describes one approach he witnessed called the "jigsaw method."

In this method, the teacher, "divides the class into groups of five with four or five different activity stations. Each person within each group is given one rule of the game for that station (part game method). Each has to contribute his or her rule for the game to be complete........There was a tremendous sense of involvement in the gym, as is always the case when children create and play their own cooperative games. The children helped one another learn the game, set up the equipment together, and played the game together........After the class I asked the children whether they liked teaching one another games. All of their hands shot in the air. Every single one of them said they liked it.14

This description does indeed sound radically different from what physical education classes tend to be like -- the class "numbering off" and subsequently divided into two teams to play floor hockey or basketball, two or three players dominating the game, the rest running awkwardly around, never getting into the play. And when these young people who were never
included in the class activities decide for life that they do not like sports, what kind of a service has physical education provided them? They become sedentary, perhaps overweight, and have subsequently eliminated themselves from future positive involvement with physical activity. They also have forsaken the health benefits that physical activity provides. Is physical education for those select few who were to dominate the class when the students "numbered off"? No one in our field would answer "yes" to this question. Yet the scene in physical education classrooms remains the same. It is further exacerbated by the introduction of intercollegiate sports in which even further "selection" is made, the lucky few receiving the benefits of social acceptance and athletic participation, the rest being made to feel inadequate and unacceptable. Is this what education is designed for?

In history classes, students are often divided into groups to tackle certain problems. They learn to share their ideas and they learn the value of cooperation. They see what kind of results can be achieved when the efforts of many are put towards a single cause. Physical education teachers may also boast this type of situation. However, who in the field of education would not be dismayed to see a history teacher declare a winner? Who would not voice their disapproval if the history teacher turned the other cheek when only the brighter students participated, with the less gifted sitting quietly saying nothing? Who would consider it a positive educational experience for this situation to be further tainted by rule-accommodated cheating (i.e., cheating accepted as a strategic risk for the students). Yet, all of these characteristics mark the modern physical education classroom. Competition has become over-emphasized in physical
education. However, as Deacove states, "Games do not have to be games of conflict in which men are killing animals or cowboys are killing Indians or soldiers are killing soldiers. We try to provide games that involve positive values, attitudes of helping others." Deacove has developed some interesting ideas for physical education classes. In one game, called Deacove Rounders,

each team tries to get its quota which is a score equal to the number of players on the team. A team stays up at bat until it gets its quota. If five players are on team, it must get five runs in. When at bat, if you hit a grounder, you take one base. If you hit a fly ball and it's within the infield, then you take two bases, and if it goes into the outfield then you take three bases. However the team in the field must catch the ball before a hit counts. For a grounder to count the ball must be fielded before it stops, for a fly, the ball must be caught. In this game the fielders are trying to get the ball not to put the other team out but to ensure that the 'opposing' player gets on base. For one team to fill its quota it needs the help of the other team. For the fielding team to get up to bat they have to help the batting team fill its quota.

In games like these, every player on both teams is striving to achieve the same goal. The concept of "teams" is preserved, as is the basic format of a popular sport. The only difference is that with some moderate rule changes, the game has been turned into a cooperative activity, and contrary to what some might think, the children enjoy the game (particularly those who could never get a hit in regular baseball and are banished to right field or the bench when the opposing team is up to bat.

This game is a good example of the idea that a change to more cooperative activities will not have to be as radical (or costly) as some
physical educators might fear. "Almost any piece of equipment, situation or environment, can be structured or restructured for beneficial cooperation."\textsuperscript{17}

Another extremely important vehicle for cooperative activity that is already a part of our field, though arguably, too small a part, is outdoor pursuits. As Orlick has found,

experiences in the outdoors emerge as an ideal milieu for fun and cooperation. This environment seems to allow for new and exciting experiences together, for spontaneity and for sharing. It is also characterized by a sense of freedom from the constraints of organized competition, constant external evaluation and imposed human control. It has been found that children view the outdoors as a 'place to have fun with friends.' Nature is a natural for cooperation because so many occasions for helping and sharing arise.\textsuperscript{18}

Some educators would argue that competition,

is necessary in order for students to learn or perform well. With respect to academic performance, it has been found that children perform at least as well in cooperative as in competitive classroom settings. In fact, a series of studies has demonstrated that children from various socioeconomic classes achieve more in such areas as mathematics, vocational development and reading when they are working together with their classmates under a cooperative goal structure as compared to an individualistic or competitive one.\textsuperscript{19}

There is usually an immediate reaction of reluctance and disagreement to this threat of removing football and ice hockey and replacing them with some cooperative spectator sports in which there are no winners or losers, only a cooperative display of talent and skill. However, this "new" type of cooperative activity is already present in SPE
in its outdoor programs. Another component of SPE that demonstrates these qualities is dance.

The fact that some do not consider dance to be a sport attests to their real feelings about what comprises a sport. Usually the main criterion in their definition is "competition." The fact remains, however, that the profession of SPE is concerned with developmental movement activity, and it may be herein argued that dance is the best vehicle for this goal that we have.

In dance, "success" is achieved through performing well. Further, performing well is generally synonymous with expressing well. Based on the theory of symbolic transformation, which suggests that human thought establishes relationships among symbols of experiential reality and therefore derives meaning from them, dance can be said to be meaningful, and therefore contains intellectual content. As Metheny argues, "Movement has 'intellectual content.' Movement experiences may therefore be said to be potentially 'educational' experiences, and may appropriately be identified as 'subject matter' in educational criteria."²⁰

The situation seems to be that the only real reason competition has become so deeply entrenched in our education system is because of our unhealthy obsession with it. We have built a society on competition and an educational system designed to preserve it. Indeed this would be change on the grand scale.

However, it is our job as physical educators to play our part, particularly when we are one of the more visible offenders. "American children have become so conditioned to competition that they compete even when the situation requires cooperation. Their drive to compete overrides
self interest. It is irrational competition.\textsuperscript{21}

The time has come for physical educators to seriously consider some modifications to their programs. The fears they have, of students being bored, of students not becoming properly socialized, of great costs in acquiring appropriate equipment and forsaking the old, have been shown here to have little justification. A letter received by one physical education teacher who has already made the change, from one of his sixth graders, highlights the arguments made in this section.

I like your way of playing games. We really only play to have fun. I never really enjoyed gym, only getting out of the classroom. But one reason why I didn't enjoy it was because everyone played to win. This year was different. We really participate in your games. I enjoyed gym very much and I know everyone else did too. Thank you very, very much.\textsuperscript{22}

b) Ways to Alleviate the Present Situation

The ideas presented thus far are a relatively significant departure from the status quo. For this reason, it seems likely that their implementation would come as too much of a "shock" to the profession resulting in some real obstacles for those who wish to see them through. Although the investigator feels that these plans are an eventual necessity, some ideas are offered now on how the problem can be subtly "alleviated," before it is significantly "modified." It seems likely that the implementation of the following less drastic measures would provide some sort of gradient for the desired overall change, which, like most significant change, is more likely to come through evolution than through revolution.

1) We should work to promote the ideal "Olympic Spirit." So many past
Olympic Games, which are supposed to be free of political issues, have been significantly affected, or even dominated by them. The 1936 "Nazi Olympics," the 1972 Munich massacre, the boycotts in 1980 and 1984, and even this year's Korean Olympics which are being threatened by the problems between the North and the South, all represent a "union" of the values of competition in sport and international conflict. The International Olympic Committee should work towards legislation that will discourage this type of Olympic opportunism. This will make the difference between the Olympics promoting or discouraging peaceful attitudes.

2) We should work to "keep sanity" in professional sport. The present format represents an "imaginary show" for the spectators in which cooperative ideals are forsaken and a completely competitive atmosphere is procured for the indulgence of the fans. This "show" expands beyond the actual play and includes the politics of the teams, the leagues, and even the private lives of the individual players (recent coverage of boxer Mike Tyson's "personal" life and its connections to his sport provides one example). The presentation of professional athletic events should be kept within a reasonable context of sport without losing sight of the ideals that sport can embody if reason is maintained.

3) Recreational sport should maintain the ideals of "the good strife." Although it is likely that much of the undesirable behavior witnessed in recreational/competitive sport is a mimicry of what the participants are viewing in professional sport (thus requiring professional sport to change its ways as well), rules and formats should be consistent with positive ideals and appropriate sanctions should be in place as a discouragement to compulsive behavior.
4) We should work to curb excesses present in interscholastic and intercollegiate athletic competition. Probably because of its affinity to issues of marketing and finance, elite intercollegiate athletics have promoted those attitudes that tend to increase box office receipts. It would be fortunate if the organizers and administrators of these events, not to mention the coaches and players, could attempt to tone down on the "spectacle" as well as some of the illicit actions designed to enhance it.

5) Educational administrators and policy-makers should introduce elements of peace education into physical education and sport curriculum at all levels of education. Although the previous section addressed this issue, the idea supported here is to "soft-pedal" the elements of peace education (e.g., to encourage international competition among "minor" leagues). Zeigler argues for the progressivist approach which, "tends to view educational aims as relative and experimental in a changing world."23

6) Further, peace education must be introduced into the professional curricula and certification programs for SPE professionals should be instituted. At present, physical educators and coaches are provided with the knowledge and skills to help students acquire skills, help athletes develop talents and help teams win games. The attitude they bring into their job is completely their own. Subsequently, there are a great deal of coaches and physical education teachers who express their own personal attitudes in their work, often in maleficent ways, and a dearth of professionals who are genuinely involved with promoting peace attitudes.

7) Organizers and league officials should promote "inter-team socialization" techniques in competitive sport. When Frank Cosentino was the coach of the University of Western Ontario football team, players and
families of both teams mingled in a reception after each game. Although this is not likely to happen everywhere, the minimum of a post-game handshake should be insisted upon.

8) The number of awards offered for sportsmanship should be increased. At present, there is usually only one, if any, award for sportsmanship at team or league banquets. In this way, even the idea of sportsmanship is subjected to competition. All players who exhibit sportsmanship should be duly rewarded, and those who display malicious behavior should be conspicuously overlooked.

This section has outlined some serious problems in the prevailing SPE programs and has offered two ways of dealing with them. The first section dealt with fairly radical changes. Although they are a significant departure from presently existing norms, it seems evident from the findings in this investigation that they are well warranted. In spite of their validity, it is further suggested that a certain "evolution" will be necessary for their implementation. Some ideas that will alleviate the present situation before the more galvanic modifications are attempted were subsequently presented. A plan for gradual movement towards a restructuring of SPE has hereby been presented.
Footnotes - Chapter 4

4 Ibid., 15-16.
7 Oberteuffer, 254.
10 Ibid., 135.
11 Ibid., 138.
12 Ibid., 138-9.
13 Zeigler, 11.
14 Orlick, 201.
15 Ibid., 205.
16 Ibid.
17 Ibid., 212.
18 Ibid., 214-15.
19 Ibid., 34.
20 Metheny, 62.
21 Orlick, 35.
22 Ibid., 202.
CHAPTER V

SUMMARY AND CONCLUSIONS

Summary

The major purpose of this study has been to determine whether physical education and sport has an obligation to become involved with peace issues and, if so, what it is presently doing and, subsequently, what it can do to improve.

In Chapter 1 a brief introduction to the study was followed by the general hypothesis, statement of the problem, specific hypothesis, definition of terms, need for the study, limitations of the study, delimitations of the study, and the organization for the rest of the study.

Chapter 2 began with a section on related readings, including literature on peace, education, and peace education in general and physical education. The chapter was concluded with a section on the research methodology employed.

Chapter 3 dealt with Problem Analysis I, which covered the first two sub-problems: 1) Is the world as close to peace as it can come? 2) What is the role of education as a basic social influence with specific reference to the peace movement?

Chapter 4 dealt with Problem Analysis II, which covered the final two sub-problems: 3) What function is the profession of sport and physical education currently serving within education to promote attitudes of peace? 4) How may our profession contribute to the development of attitudes leading to peace?

Chapter 5 includes the summary, findings, conclusions, discussion, and recommendations for further study.
Findings

1) The world is not as close to peace as it can come. A great deal of evidence supports the idea that aggression and violence are learned and that there is no reason why we have to accept the existence of war in our world society, as some would suggest, because it is a "natural" human trait. To a certain extent, the individual lack of skills in decelerating conflict combined with the learned role behavior of accelerating conflict are antecedents to similarly unresolvable conflicts on the large scale. International conflict reinforces individual compulsive attitudes and the cycle continues. Steps made in our educational system to modify individual attitudes could have a positive effect on world peace.

2) Education has tended to conserve traditional values indiscriminately. This is beneficial in some cases; however, the attitudes that it is promoting with regard to peace issues are outmoded and must be rethought. It should be education's responsibility to be forward-looking in its policy regarding peace issues and to produce individuals with peaceful and compassionate attitudes towards their fellow human being.

3) The types of activities that are most widely used in SPE today are competitively oriented. The attitudes with which these activities are being participated contribute to compulsive-aggressive behavior in individuals. Students are learning, through SPE, to be competitive, inflexible, and intolerant of opposition. These attitudes are transferring to other aspects of society and are having a detrimental effect on world peace.
4) It is possible to change the negative attitudes promoted in SPE without necessarily restructuring the entire program or eliminating certain activities. A balance is needed between competitive and cooperative activities and a more sensible and sane attitude must be fostered in the competitive aspect of SPE. The changes should be introduced at an acceptable rate, starting with minor modifications that will alleviate the present situation and then moving on to the more significant alterations. Any change will take some time getting used to but will instill a badly needed social relevance perspective into SPE.

**Conclusions**

1) There is general agreement that one of the main problems facing world society is war. Some social scientists have theorized that aggression is a natural and unavoidable human trait and that war is inevitable, however, most research seems to indicate that aggression is a learned trait. Still, profound advances in technology, agriculture, communication, medicine, and science in the past century have not alleviated the situation. In spite of all that we have learned, we have not been able to "unlearn" aggression and war. With this in mind, it seems apparent that we should attempt to modify those social influences which we have some control over in order to elicit more peaceful attitudes in society. Probably the most important social influence that is under our control is education.

Although education is often passed off simply as society's "babysitter," or the place where children learn "the three R's," an examination of the North American educational system reveals a "hidden
agenda" of competition and individualism. Students must compete with their classmates for marks in order to advance further and reap the rewards of higher education. This is made particularly worse by the practice of "belling" grades, which rewards students for doing better than classmates, not for simply doing well (e.g., a 'B' student in an exceptional class may very well receive a 'D').

2) Education alleges to "socialize" young people; to provide them with skills they will need to become productive and useful members of society. Toward this end, education has only half filled its responsibility. It does indeed prepare students for society; however, society itself ails from attitudes of obsessive competition and individualism. In its present structure, education is palliating society when it has the power to cure.

Thus, it has thus been argued here that education, and specifically SPE, has an opportunity and an obligation to affect positive change in societal attitudes. At present, sport at all levels reacts to societal norms, particularly when there is money to be made by catering to society's taste for violence and competition. Although in a capitalist society there will always be a supply for every demand, education should resist the temptation to become involved in this situation. Education should act on society, not react to it. Although education has little control over the professional side of sport, in every corner of its purview, from elementary level physical education up to big-time intercollegiate sports, it should now take the opportunity to introduce some sanity and good judgement. These do, after all, still fall under "education".
3) The roots of physical education may lie in military training, however, this vestigial remnant of our profession's past, which we seem to have so much trouble abandoning, is no longer appropriate. Educational scholars of the past and present express the need to design curriculum that will facilitate humanistic goals. It is time for a realistic evaluation of our present sport and physical education system to determine whether the values and aims of educational scholars are being literally adhered to.

The question that we must ask ourselves is captured well by Delbert Oberteuffer in the following passage in which he expresses his lament over SPE stopping short in its humanistic scholarship.

But what we needed in physical education was full-blown research and clinical experience in the relation of movement to the teaching of ethics and morality, to the improvement of psychological states, and the cultivation of social gain among people and groups. These we need and these we are not getting because of the immoral stand we take of being glad to cultivate the sound body as the babysitter to the sound mind! We must follow the leader, sweat profusely, walk fifty miles, do our push-ups, patronize Vic Tanney and Bonnie Prudden, and thus will our population be made strong. Morally? Psychologically? Ethically? Socially? Or just musculearly? What are the great needs for successful life in our society? What kind of manpower does our society need for its preservation? This is the compelling question from the standpoint of national need, and people in physical education had better have an answer or they will be lost in the oceans of sweat recommended by the muscle-building anti-intellectual.1

4) In SPE there is an opportunity for activities that promote health, cooperation, and "positive" competition. Competition, however, has been
fixated upon, and attitudes of compulsion and aggressiveness have been emphasized. As a result, SPE is helping to perpetuate society's negative and harmful attitudes.

It is concluded that, with respect to the promotion of peaceful attitudes, sport and physical education has many avenues for improvement open to it in all aspects of its program ranging from fundamental physical education activities to accelerated programs of sport.

Discussion

The limitations and delimitations in this study have prevented the investigator from expanding on certain aspects of the findings. At this point some personal ideas will be offered in an informal manner.

It is the opinion of the investigator that the ideas presented in this paper are relatively clear, though not immediately obvious, especially to those whose vision may be shrouded by tradition. Opposition inevitably awaits their implementation. Therefore, those concerned with the implications of these findings and conclusions must certainly ask themselves how this type of change will become implemented at first. Indeed, "getting the ball rolling" will prove to be the most difficult aspect of this task. Most physical education teachers have at least one thing in common; they love sport. Further, they gain a great deal of pleasure out of competition and the types of attitudes that are associated with it (the types of attitudes that this paper has denounced). Subsequently, it will be very difficult to convince the average football coach that he should try to use less competitive and inflammatory references in his job—that otherwise he will be increasing the chances of nuclear war. What is
needed, therefore, is an introduction to peace issues that does not threaten the self-images and ideologies of students, athletes, and coaches (generally this refers to the masculine image for male students, though may be extended to the competitive attitudes of female athletes). Compassionate attitudes implicitly hold the concept of cooperation. Embracing cooperative attitudes will be a great challenge to people in SPE; even more of a challenge than the competition to which they are presently accustomed. If the idea of the "challenge" of peace education and cooperation can be promoted, it will likely greet a warmer reception than will an abrupt and unexpected directive handed down from the ministries of education completely revising the format for SPE. In promoting peaceful attitudes in SPE, administrators will have to take present attitudes into consideration. If physical educators interested in peace are to be successful in their goals, they must find ways to present their ideas and programs that are relatively cohesive with the present belief systems and attitudes of the people in the field. It is not necessary, nor would it be successful to begin by taking things away and inserting undesirable replacements. The change must come slowly and an understanding that peace is something desired by all will help those interested in this movement to maintain perspective and hope. There is a compassionate side to every individual; even the most hard-nosed football coaches and irascible, essentialistic physical education teachers. if the principles presented in this investigation are to ever come to fruition, this aspect common to all humanity must be tapped into. Only with attitudes of peace, cooperation and understanding will we ever be able to foster attitudes of peace, cooperation and understanding.
Recommendations for Further Study

1) Although all societies engage in physical activity, the attitudes that prevail toward it vary from one to the other. An empirical study comparing types of attitudes towards sport and physical education with history of conflict might provide some more insight into this problem. It should be noted, however, that no cause and effect relationship could be established with this type of a study, and that it would be merely descriptive in nature. The only way that cause and effect might be obtained is through a long-term study of the effects of newly introduced peace-oriented SPE programs on a society's proneness to conflict. Even this type of study would present possible problems of internal validity such as history.  

2) Some less generalizable but more controllable work might be done by implementing various experimental programs in SPE to different groups (including a control group which is exposed to the presently existing SPE program) and comparing subsequent personality scores.

3) An analysis of presently existing, curriculum guidelines and policies and a subsequent examination of present programs and teaching strategies might determine whether practitioners are following educational mandates, particularly those that promote peace education.

4) An analysis of present curriculum guidelines and policies in various educational departments to determine whether there is philosophical consistency in our overall educational system might also provide some insight into education's present problems.
Footnotes - Chapter 5


