It’s all in the Game

The Moral Value of Physical Education and the Justification of Competitive Activities as Part of the School Curriculum.

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Date submitted: June 22nd 2015
Abstract:

This thesis investigates the moral value of physical education, which is currently overlooked by scholars and politicians. It argues, by means of the educational theories of Plato, Locke, Rousseau and Wood, that the moral benefits are situated in two different categories. Physical education can contribute to the internal development of the moral capability of children as well as to a socially desirable morality of citizenship. Furthermore, it will argue that the inclusion of competitive sports is a necessary condition only for the latter category. Finally, this thesis will advise to extend Bailey’s framework with a category of moral development and to the Dutch government to use physical education as a means to advance the level of citizenship.

Keywords: physical education, moral value, competition, moral capability, citizenship.
Preface

Sport has great power, especially for children. As a fervent tennis player and sports fanatic, I cannot possibly stress the importance of sports enough. It has me helped to develop my character, and I am convinced that I would not have been the same person without my active participation in sports. It has brought me the virtues of discipline, goal-setting, focusing and analytical thinking, which are extremely useful in my current academic life. It has also brought me a healthy lifestyle, self-esteem, friends and above all, joy and pleasure. These are the positive traits I also recognize in other athletes. I can even see these traits developing when watching young children train at our local sports club. Through sports children learn to respect the rules, to take direction from the referee, to cooperate with others and to use their full potential in order to reach some specific goal. While I was enrolled in the university course Recognition, Redistribution and Citizenship, I realized that these specific qualities where also desirable civic virtues, and therefore had a direct relationship with citizenship.

Unfortunately, I have also been aware of the negative side effects of sports. Cheating and bad sporting behavior can frequently be detected. Lance Armstrong’s doping scheme or Luis Suarez’ biting incident are clear examples, but we do not even have to look so far as at the professional athletes. We can look at ourselves. For example, last year, I found myself in a close game. It was the semi-final of a big tournament, and winning this particular game would mean a great deal to me. In a tie-break first set, I was 3-2 in the lead. My opponent hit the ball which unfortunately bounced right on the line. It was in, but in a reflex I called the ball out. My opponent accepted my call and walked away. It was in the back corner of the court, where no audience was seated, and therefore nobody questioned my call. The call was obviously a mistake and I had plenty of time and opportunity to straighten my error, but I did not. Normally, however, I would. I think it is reasonable to say, that I am one of, if not the most honest players in the tennis circuit. At that particular moment I clearly was not, however. I played quite badly in the tournaments before, and I was in desperate need of a victory. So I walked away and pretended like I did not steal what perhaps might be the most important point of the game. When the game was over, I reflected on this moment. I asked myself why I cheated. What kind of reasoning had taken over in me? I concluded that it was definitely my desire to win, which affected my moral compass at that moment. And there was nobody, no referee, no coach, no audience and not even my own opponent, who made me think it was wrong. It was at that moment that I realized how much the competitive element of sports and games influenced my morality. Fortunately for my moral standards, this win-at-all-costs mentality soon and abruptly disappeared. I was drenched with guilt after this disputable point. I lost five points in a row, as well as
the tiebreak, the set, the game and a mockery was made of a number of my personal moral principles.

This anecdotal evidence led me to believe that the competitive element of sports and games could also have a negative impact on morality. I am therefore not only interested in the benefits of sports for children on a citizenship level, but also on its possible association with a socially undesirable morality. I therefore want to focus on the relationship between sports and morality in this thesis, paying special attention to the physical education of children. I believe it is in this area, where the foundation for participation in competitive sports and games is laid, that great emphasis is also put on the moral development of children.

Resie Hoeijmakers
June 2015, Nijmegen.
Summary

There are numerous benefits assigned to physical education. The scholar Richard Bailey summarized the scientific literature into five domains. He recognized benefits to the physical; lifestyle; social; cognitive; and affective development of the child. The benefits aimed for by the Dutch government are about the physical; lifestyle; and social development. The moral value of physical education is hardly mentioned and its potential is therefore overlooked. Physical education will contribute to the moral development of children in two ways. Firstly, physical education is able to contribute to the internal development of the moral capability. As Locke argued, a strong body is a prerequisite for a sound mind. The individual can only act in a moral way, when the body is able to act like the mind directs it to. Thus, physical education will contribute to the development of moral acting. For Rousseau, movement is needed for the development of reason, and the ability to reason is subsequently needed for the child to decide what kind of behavior is necessary in any particular situation. Physical education therefore contributes to moral thinking. For Wood, physical education will offer thought-provoking situations where reflective moral thinking and acting will be learned and practiced. Secondly, physical education is able to contribute to citizenship. For Plato, gymnastics will lead to public-spiritedness, which means that the citizen knows his or her place in society and always acts and behaves to serve the society. For Rousseau, physical education will increase feelings of connectedness. Participation in sports creates patriotic citizens, who love their country and countrymen and will do anything to protect their country from harm. In Wood’s view, physical education will create ideal democratic citizens. This is somebody with an inherent democratic character to allow for the democratic ideals and institutions of the society to function. Thus these three thinkers argue that physical education is able to generate a morality of citizenship.

Participation in competitive sports is a necessary condition for citizenship. For Plato, competition is needed for the development of public-spiritedness and military spirit. Children will learn to develop through competitive games a group mentality and a group personality. Rousseau believes that competition is needed for developing patriotic virtues and feelings of connectedness. Through competitive sports and games, children create bonds with one another and learn to develop a common goal to which they all aspire. For Wood, competition is needed to offer situations to which the child would develop solutions in accordance with democratic ideals. Yet critics claim that the competitive element of sports would lead to feelings of inequality and to an undesirable win-at-all-costs mentality, thus inducing a morality which is unfavorable to citizenship. However this will not occur, when physical education is properly structured and supervised by competent and qualified teachers.
For the purpose of the framework of Bailey, this thesis advises the incorporation of a sixth category of moral development, because physical education is highly beneficial to the promotion of the moral capability. Furthermore, it is recommended to the Dutch government to use physical education as an external factor for increasing citizenship. Physical education has great potential to contribute to feelings of citizenship, and this is socially desirable from the perspective of the government. Classes should therefore be directed to develop in children this moral way of thinking and acting. This can be achieved by two policy changes. Firstly, the government should formulate a new key objective for secondary schools where participation in competitive sports is safeguarded. Secondly, schools should only be able to offer physical education courses by certified physical education teachers. It will be suggested that the government makes this obligatory by law.
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<tbody>
<tr>
<td>BSM</td>
<td>Movement, Sport and Society</td>
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<tr>
<td>HAVO</td>
<td>higher general secondary education</td>
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<td>HBO</td>
<td>higher professional education</td>
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<td>MBO</td>
<td>secondary vocational education</td>
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<td>LO1</td>
<td>Physical Education one</td>
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<td>LO2</td>
<td>Physical Education two</td>
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<tr>
<td>OCW</td>
<td>the Dutch department of Education, Culture and Science</td>
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<tr>
<td>OSBGL</td>
<td>the <em>Onderwijsagenda Sport, Bewegen en een Gezonde Leefstijl</em></td>
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<td>VMBO</td>
<td>secondary middle-level vocational education</td>
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<td>VWO</td>
<td>pre-university secondary education</td>
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<td>WO</td>
<td>academic education</td>
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Introduction

Physical education in the Netherlands is required to be a part of the primary school curriculum by law, since 1890 (Van Dalen and Bennet, 1970, p. 345). Currently, physical education is well institutionalized and it is officially part of the primary and secondary educational curriculum. Over 75 percent of the Dutch population values school sports to be invaluable to the education of children (Van den Bogaert, 2014). They consider it just as important to the development of children as language or math (ibid.). Yet from the start, the development of physical education has experienced major setbacks. Mostly due to poor facilities and an incomplete understanding of its possible educational benefits. A research conducted by the Mulier Institute in 2013 highlight some disturbing facts about physical education in primary schools. In 20 percent of the primary schools, children receive only one hour of physical education per week (Reijgersberg et al., 2013). In 25 percent of the primary schools, physical education is frequently being taught by unqualified teachers (ibid.), while only five percent of the primary schools are able to offer children three hours of physical education (ibid.). Moreover, 73 percent of the schools would want to increase and improve physical education in their schools (ibid.).

Within the literature, it is well acknowledged that physical education has major utility in the development of children. Richard Bailey has identified five domains. These are the domains of physical development; lifestyle development; social development; affective development; and cognitive development (2006, p. 397). Hardly any attention is paid to the domain of moral development within the literature of physical education, however. This thesis will argue that physical education contributes to the internal development of a child’s morality, and that a sixth domain must therefore be added to the framework to do proper justice to all benefits which are attributable to physical education.

A 2015 governmental agreement concerning primary education, indicates that the Dutch department of Education, Culture and Science (OCW) wants to improve physical education in primary schools (Ministerie van OCW and PO-raad, 2015, p. 4). Various measures are being taken to improve the quality of physical education and to offer more hours of physical education. The goal set for 2017 is that all primary schools must be able to offer their pupils at least two hours of physical education per week, conducted by adequate and qualified teachers (ibid.). This is necessary because according to the State Secretary for Education, Culture and Science, Sander Dekker: “Quality physical education is crucial to the development of motor skills as well as the social and cognitive evolution of children” (Van den Bogaert, 2015, own translation). The moral development of children is not mentioned, however. The government has also set goals to be more active in teaching citizenship in schools.
Citizenship levels among Dutch children are low compared to those of children in other European countries (Dekker, 2013). In 2013, 43% of all Dutch pupils only achieved the minimal level of citizenship or even lower (ibid., p. 3). This thesis will argue that physical education can have great potential for increasing citizenship. It will be shown that physical education has the ability to contribute to public-spiritedness, to feelings of connectedness and to a more ideal democratic attitude. Besides the benefits of physical education to the internal capability of morality, it therefore also has great potential for improving the level of citizenship in the society at large.

In this paper the term ‘physical education’ will be used to refer to the structured and supervised physical activities that take place at school and during the school day as part of the school curriculum. These physical activities are not just physical activities for the body, they include competitive sports and games which have moral implications. Competition is a contested concept in educational literature. Advocates propose a positive relationship in which physical education can contribute to cooperation, to feelings that promote abiding by the rules and to positive character traits (Carr, 1998). Alternatively, it has also been assumed that there is no relationship between physical education and morality (Peters, 1966). In this view, sports are hived off from reality and therefore morality in sports cannot be compared with morality in real life. This view will be refuted. There are also critics who propose a negative relationship between physical education and morality (Drewe, 1998; Rich, 1988). They hold that it is the competitive element in sports that can bring out a win-at-all-costs mentality in children, which can lead to inequality, to incentives not to follow the rules and bad character traits.

The term ‘moral development’ refers to changes in the moral reasoning and moral behavior of individuals (Murray Thomas, 1986, p. 349). Morality is “the differentiation of intentions, decisions, and actions between those that are good or right and those that are bad or wrong” (ibid.). Thus, morality refers not only to the actions of individuals but more importantly also to the reasoning and intentions behind these actions. Morality can be a body of standards or principles derived from codes or principles of right conduct. “Morality is the rules, guidelines, mores and principles of living” (McNamee, 2010, p. 4). Development in the moral reasoning and moral behavior can be promoted through various factors (Murray Thomas, 1986, p. 349). Morality may be developed by internal factors (ibid.). Over the years children will mature and develop their nervous system, for instance, “which results in a growing capacity to understand moral matters over the years” (ibid.). Morality can also be developed through external factors (ibid.). Think of, for instance, the moral behavior that a child observes with his or her parents, school teachers or other role models in their daily lives. Particular moral and ethical behavior can therefore be taught in school and lessons can be
intentionally designed to develop in children a morally salutary way of thinking and acting in moral-decision situations (ibid.).

This paper will offer a framework for the moral value of physical education based on four ideal theories of education. Based on the educational theories of Plato, Locke, Rousseau and Wood, a distinction will be made between two kinds of perspectives on moral development. Firstly, physical education has the potential to contribute to the natural development of the child as an individual. Secondly, physical education has the ability to contribute to a morality of citizenship. I will furthermore argue, with the help of the work of these philosophers, that competitive sports are not needed for the benefits of the internal ability of moral acting and thinking. Yet competition is a necessary condition for increasing citizenship, but will not lead to a negative morality as some critics have claimed.

This thesis's research question is:

What is the moral value of physical education as part of the school curriculum, and is participation in competitive sports a necessary condition to the development of citizenship?

Chapter one will explain what the benefits and contributions assigned to physical education are. This will be done by means of Bailey’s framework of scientific value ascribed to physical education and the Dutch policy of physical education in primary and secondary schools. Neither mentions any moral benefits. The Dutch policy will continuously be of importance in this paper, as specific advice will be given in the concluding chapter. In chapter two, the possible link between physical education and morality will briefly be explained and it will be argued that it is the competitive element in sports and games that might be problematic in cultivating a morality of citizenship in the child. In chapter three the historical-philosophical interpretation will be given of four educational theories where physical activities take a vital part in. These are the theories of Plato, Locke, Rousseau and Wood. For each writer, the educational theory will be described, the aims of physical education will be classified into the five proposed domains of Bailey’s framework and the benefits to the moral development of the child will be explained. It will also be determined whether competition is a necessary part for reaping the moral benefits of physical education, and whether competition is needed for the other aims of physical education. In chapter four the framework of the moral value of physical education will be established, based on the four theories. In the conclusion, the research question will finally be answered, advice will be given to Bailey and the Dutch government, and some final recommendations about further research will be made.
1. The Value of Physical Education

There are numerous benefits ascribed to physical education. To identify these, we will take a closer look at the scholarly work of Richard Bailey and the policy of the Dutch government. Richard Bailey has created a framework consisting out of five domains of benefits to the development of the child. He has based this framework on all the scientific evidence he has gathered on the contributions and benefits of physical education. The framework is therefore an adequate reflection of the current scientific literature in the field of physical education. It does not contain a category about moral development, however. Furthermore, physical education is considered as very important by the Dutch government. Physical education is officially part of the school curriculum for children between the age of four and eighteen, but not for any reasons which have to do with the moral development of the child, however. The moral development of the child has therefore been overlooked, not only by scholars writing about the value of physical education, but also by politicians like State Secretary Sander Dekker, who did not consider it as an explicit aim of physical education. This chapter will explain Richard Bailey’s framework of all the values associated with physical education based on the literature within the field. Subsequently, the Dutch policy of physical education will also be explained and analyzed, in order to answer the question: what is the value of physical education to Bailey and the Dutch government?

1.1. Richard Bailey’s Framework of Physical Education

There are hardly any negative consequences associated with physical education in the current scientific literature about the development of the child. Numerous benefits have been assigned to participation in sports and games. Richard Bailey has summarized them in a framework in which the contributions and benefits of physical education can be understood in terms of the child’s development in five domains: physical; lifestyle; social; affective; and cognitive (2006, p. 397). Bailey’s framework is based on the perspective of the individual. It describes the benefits of physical education for the development of the child towards a physically and emotionally healthy, social and intelligent person. He therefore mainly has the interest of the child in mind.

Physical development

Most literature within this field discusses the physical benefits of regular physical activity. It is well established that regular physical activity will lead to a longer and better quality of life, and will reduce the risk of contracting various diseases (Bailey, 2006, p. 398). Moreover, being physically inactive is “one of the most significant causes of death, disability, and reduced quality of life across the developed world” (ibid.). Physical activity has a positive effect on health factors like: diabetes (ibid.), blood pressure (Malina and Bouchard, 1991), bone health (Bailey and Martin, 1994) and
obesity (Gutin et al., 2004). In this view, physical education is clearly regarded important because it will improve the condition of health. However, acquiring some basic movement skills is also important for later life. Gallahue and Ozmun (1998) have found evidence that the foundation of almost all later sporting and physical activities has been laid during childhood. Children engaged in regular physical activity will be more likely to be active in later life. Subsequently, according to Ignico (1990), children who do not develop basic physical skills will be more likely to be excluded from informal sports and physical games with their friends. Therefore, physical education has advantageous consequences for the physical development of children in their current as well as their later life. For many children school is the main environment where they can participate in physical activities. This number of children is growing because sports clubs are increasingly being regarded as too expensive and playing outside with friends is beheld unsafe by parents (Bailey, 2006, p. 398). This means that fewer children are able to engage in physical activity outside the school settings, allowing physical education to be the main societal institution for the development of physical skills and participation in regular physical activities.

**Lifestyle development**
As mentioned before, physical education is important for the foundation of almost all later sporting and physical activities. Physical education helps individuals developing an active lifestyle, which is important as physical inactivity is seen as one of the major risk factors for diseases and is therefore associated with premature mortality (Bailey, 2006, p. 398). Exclusion from physical education can therefore lead to a life of ill health, which will burden the individual with high medical bills. According to Shephard and Trudeau (2000), physical education is a cost-effective way of promoting a physically active life for the next generation.

**Social development**
It has also frequently been argued that physical education will stimulate positive social behavior. The value of physical education in this domain lies in the development of personal, social skills. It can “enable young people to function successfully (and acceptably) in a broad range of social situations” (Bailey, 2009, p. 9). For example, physical education is able to engender cooperative, responsible and empathetic behavior in young people (ibid.). Young people will develop, through participation in sports and games, skills in how to interact with others. Furthermore, physical activity has been found useful in addressing social problems, such as “depression, crime, truancy and alcohol or drug abuse” (Bailey et al., 2009, p. 9). In this view, children will develop social skills through physical education and these skills can also function to prevent them against larger community problems.
Affective development

The affective domain is generally regarded as the psychological and emotional well-being of a person. It is argued that participation in regular physical activities will have a positive effect to the psychological and emotional well-being of children. According to Fox (1988), physical activity increases children’s self-esteem, and Hassmen, Koivula and Uutela (2000) have found that regular activity will reduce stress, anxiety and depression. In this domain it is also claimed that not all youngsters enjoy physical education activities, however, and this may result in some negative outcomes. For example, Biddle (1999) has found that the development of negative self-regard and feelings of helplessness can be consequences of physical education. The structure and context of the activity is therefore decisive for whether positive or negative outcomes of physical education prevail. Therefore, well-structured and well-supervised programmes of physical education, where teachers actively try to engage all children in ways that should bring out children’s abilities instead of their shortcomings, will benefit the psychological health and emotional well-being of youngsters.

Cognitive development

It is also argued that physical activity will support the intellectual development of youngsters. According to Barr and Lewis (1994), physical activity will stimulate the development of generic cognitive and learning skills. Physical education can enhance academic performance “by increasing the flow of blood to the brain, enhancing mood, increasing mental alertness, and improving self-esteem” (Bailey, 2006, p. 399). It also benefits the cognitive and learning skills indirectly because of an increased energy generation, and it functions as a break from the classroom-based work (Bailey et al., 2009, p. 15). Caterino and Polak (1999) have also found a positive relationship between increased physical activity and concentration. Physical education will therefore develop the intellectual qualities of youngsters.

Richard Bailey briefly mentions the moral benefits of physical education, but he does not consider them as an autonomous dimension. He values them as part of the social and affective dimension. In doing this, he limits morality to either be part of the psychological and emotional well-being of a person, or for it to be a socially successful and acceptable outcome of behavior. I therefore propose to extend Bailey’s framework with a sixth dimension, in order to give a full account of what influence physical education can have on the moral development of children. I will argue that, from the perspective of the individual, physical education can have great potential to contribute to the moral capability of children and therefore benefit their natural development. This has nothing to do with a specific morality that can be induced by physical education. Its potential is value-free, it concerns the capability of moral thinking and acting that can be increased by physical education. It is therefore about developing the capability of morality instead of a specific set of morals. Clearly, the moral
potential of physical education is hardly mentioned in the scientific literature. Now a closer look will be taken at the Dutch policy of physical education, as the Dutch government has also stressed the importance of physical education for various reasons.

1.2. The Dutch Policy of Physical Education

The importance of physical education is stressed by the Dutch government by way of key objectives. The government has made a cohesive and well-considered list of key objectives to help put all aims of education in practice. According to these key objectives and the plans the government has made for 2017, the aims of physical education will be analyzed. In order to fully understand the aims of physical education, the categories of Bailey’s framework will be used.

**Physical education in primary schools**

Primary education is concerned with the broad education of children (SLO, 2006, p. 1). “The education addresses their emotional and intellectual development, the development of their creativity, and their acquisition of social, cultural and physical skills” (ibid.). In the Netherlands, it is made mandatory for children to attend primary school at the age of four or five. On average, they receive eight years of primary education. Under special circumstances, it is possible to skip a year or repeat it, however in accordance with a child’s ability. Primary schools are paid by the government and parents do not have to pay tuition fees. There are two kinds of primary schools where parents can choose from. These are public and special schools. Public schools are accessible to every child and education in these schools is not based on religion or belief (Rijksoverheid, 2015a). In special schools, it is allowed to educate children from the perspective of a particular religion or belief, however. There are for example, Catholic, Protestant, Muslim and Hindu schools in the Netherlands. Nevertheless, all children, regardless of what kind of school they are going to, study primary education subjects which are required by law. These subjects are laid down by the government and made explicit by means of key objectives. These key objectives indicate what knowledge and skills the child should have obtained at the end of their primary education. They represent the contents of primary education (SLO, 2006). The school is allowed to determine by itself how the classes are taught and what materials are used, so long as the key objectives are being achieved. The key objectives are divided into five chapters which form the compulsory elements in primary education (ibid.). Physical education is one of those compulsory elements in primary education.

**The key objectives**

Physical education is mandatory for children because it is considered important by the government in the development of motor and social skills. The former is important for the maintaining of an active lifestyle (SLO, 2006, p. 7) and therefore children will learn to participate in all kinds of physical
activities where they learn the basics of many kinds of sports and exercises. These are “movements such as balancing, jumping, climbing, swinging, tumbling, running, and moving to music” and “sports and games, such as playing tag, goal games, throwing games, juggling, and romping games” (ibid.). Subsequently, social skills are acquired because children participate with others in sports and exercises. They will “learn about the rules that apply, how to abide by them, and who plays which part” and they “learn to help each other, watch over each other’s safety, respect each other’s possibilities, and explore one’s own possibilities” (ibid., p. 8). In addition, it is also important that sport and exercise should be enjoyable to the child. This is important for the child to keep participating in them in later life. The government has set up two key objectives for physical education in primary schools. These indicate that the pupils should “learn to participate in a responsible way in the surrounding exercise culture and learn to experience and perform the main principles of the most important sports and exercise forms” and they need to learn with others, “to participate in exercise activities in a respectful way, agree on regulations thereof, evaluate their own exercise possibilities and take these into account when participating in activities” (ibid.).

Improving primary physical education by 2017

The government is making substantial investments in improving education. In 2015, 1.2 billion euros are reserved for education (Rijksoverheid, 2015a). Increasing the quality and quantity of physical education in primary education is one of the main goals for the government in 2015 (ibid.). In primary education, the foundation is laid for sport, movement and a healthy lifestyle (Van der Putten et al., 2012, p. 5). There are no regulations about the duration, frequency or content of physical education. These elements each depend upon the financial and material abilities of the schools (Van der Putten et al., 2012, p. 8). The government finds the current state of physical education in the Netherlands as not being adequate, in general, physical education is not offered enough and teachers are often not certified. The government has set up three specific goals for physical education in primary schools to be realised in 2017. These are:

1. Schools should commit to the goals set by the Onderwijsagenda Sport, Bewegen en een Gezonde Leefstijl (OSBGL) for 2017, by providing a minimum of two hours physical education per week, and when possible schools should strive for three hours of physical education (Ministerie van OCW & PO-Raad, 2015, p. 5).

2. In 2017, arrangements will have to have been made on a local level to increase physical education and improve extracurricular sporting activities (ibid.).

3. In 2017, all lessons of physical education should be taught by a qualified teacher with an adequate diploma (ibid.).
Physical education in secondary schools

After primary school, children will move on to secondary school. Again, parents can choose between public and special schools. Alternatively to primary education, children are split up between different levels of education, according to their capabilities. Secondary education comprises of four years of VMBO, five years of HAVO or six years of VWO. Secondary education prepares children for secondary vocational education (MBO), higher professional education (HBO) or academic education (WO). Secondary education is divided into two phases: the lower and the upper phase (Rijksoverheid, 2015b). Children receive a broad schooling in the lower phase and in the upper phase, children are allowed to choose their own educational track. Physical education remains a compulsory part of the curriculum in the lower, as well, as in the upper phase of all levels of education, however. The age at which children receive secondary education (ages 12-18) is a vulnerable age (Van der Putten et al., 2012, p. 10). In this period, children typically participate less in non-curricular sporting activities. They develop new interests and experiment with their lifestyle (ibid.). Therefore, the overall aim of physical education is to make children more enthusiastic about sports and to promote them engaging themselves more in sports and exercises (ibid.).

The key objectives

Physical education is a compulsory part of every student’s secondary education. In this way, all children achieve a foundation level on which to build their later sporting and exercise activities. The government has described its specific goals for physical education in secondary schools in six key objectives. These objectives can be divided in three distinct categories. Objectives 53-55 concern “a broad orientation on different types of exercise activities and the exploration and expansion of the pupils’ own possibilities” (SLO, 2006, p. 12). This means that, according to the government, physical education must acquaint children with different kinds of movement activities. This will familiarize the child with exercises which might increase participation in exercise activities out of the school environment (ibid.). Secondly, physical education is included because “sports and exercise require definite collaboration skills” which are positively valued by the government, it therefore added objectives 56 and 57 (ibid.). These objectives aim at increasing cooperation and the ability of children to take others into account. And finally the government “emphasises the explicit relationship with health and well-being” by stating objective 58 (ibid.). Physical education should learn the child that participation in physical movement activities will benefit his or her health and well-being.

Improving secondary physical education by 2017

The government is less concerned with improving physical education in secondary schools. It has not articulated specific goals or objectives for improving physical education by 2017. The reason for this might be that physical education is already more firmly incorporated in secondary education. Firstly,
almost all secondary physical education teachers are qualified teachers (Van der Putten et al., 2012, p. 11). There are hardly any teachers in physical education without a certified diploma in physical education. Secondly, physical education is also more deeply embedded in the secondary curriculum (ibid.). There are six key objectives drafted for the lower phase of education instead of only two in primary education. In the upper phase of secondary education, final objectives are established which are part of the official examination syllabus for physical education one (LO1). Children have to pass this in order to graduate. Additionally, children enrolled in VMBO might choose the elective physical education two (LO2), while children in HAVO or VWO might choose the elective Movement, Sport and Society (BSM). Both electives are part of the school exam. Thirdly, physical education is the only subject in which regulations have been made explicit about the scope of the subject. Physical education has to be taught in every school year, equally divided over the school weeks. Furthermore, the practice of physical education has to meet the official requirements laid down in the examination syllabus about the quality, intensity and variety of the activities. However, the school is free to interpret and effectuate these requirements in their own way. Most secondary schools, offer children two-three hours of physical education.

**Competition**

Including competitive sports and games in physical education is not made mandatory by the government. As was already explained, schools need to meet the key objectives. It is, however, up to the schools themselves on deciding how to do this. Physical education should, however, include “attractive exercise situations” where “pupils learn about the principal aspects of the most important forms of exercise and sports” (SLO, 2006, p. 7). Most sports and games are inherently competitive, so in order for children to learn the sporting culture and sporting principles, they need to get acquainted with competitive sports and games. Participation in those games would be the common way to do this. Typically, the movement repertoire of physical education consists of basic movements like, running, jumping, climbing, balancing, tumbling, swimming and moving to music (ibid.). These exercises are needed for the development of motor skills. Furthermore, competitive sports and games are included, like goal games, throwing games and romping games (ibid.). These games will let the children develop their social skills.

It can therefore be concluded that the government is relatively satisfied with the current system of physical education in secondary schools. It has not emphasized the need to improve on physical education, nor did it set specific goals to improve physical education by 2017, as it has done for physical education in primary schools. Furthermore, the goals set for primary education by 2017 are about increasing the quantity of physical education as well as the quality of it, by emphasizing the
need for certified teachers. It did not change the key objectives for physical education, however. The views about the aims of physical education have not changed.

The aims of physical education
The aims of physical education for the Dutch government are described by the key objectives they have stated for physical education in primary and in secondary schools. These can be divided into three categories. However, surprisingly, the cognitive development of the child is not mentioned at all in the key objectives, while Sander Dekker said that quality physical education was also crucial to the cognitive development of the child (Van den Bogaert, 2015). It is not considered as one of the goals of physical education, based on the key objectives.

Physical development
The government is concerned with the physical fitness of the child and for them, physical education will benefit the health and well-being of the child. They expressed this by formulating key objective 58 concerning physical education in secondary schools: “By participating in practical exercise activities, the pupil learns to acquaint himself with and experience the value of exercise for health and well-being” (SLO, 2006, p. 12).

Lifestyle development
The development of an active lifestyle is probably the most important goal for the government, when we look at their key objectives. Primary education objective 57 states: “The pupils learn to participate in a responsible way in the surrounding exercise culture and learn to experience and perform the main principles of the most important sports and exercise forms” (SLO, 2006, p. 8). The main principles can be broadly interpreted, but explained by the SLO (2006), this has to do with motor aspects: “to build up a broad ‘movement repertoire’”, and social skills, which will be explained below. This broad movement repertoire is considered important because it will acquaint children with the sports culture which will make them able “to find their way in the out-of-school exercising and sports culture and the more seasonal activities” (SLO, 2006, p. 8). Physical education will therefore benefit the sporting and exercising behavior of children outside of the school setting, promoting an active lifestyle. For secondary education similar goals are set. According to key objective 54: “Through challenging exercise situations, the pupil learns to expand his movement repertoire” (SLO, 2006, p. 12). And objective 53: “In view of out-of-school participation, the pupil learns to familiarize himself in a practical way with many different exercise activities in a varied range of areas, including games, gymnastics, athletics, dancing to music, defense sports, and current developments in exercise culture, and to explore his own possibilities in these” (ibid., p. 12). These
objectives all must promote an active lifestyle in current life outside of the school environment and in later adult life.

**Social development**

Besides the teaching of motor skills, physical education is also considered important for the development of the social skills of children. In primary education, key objective 58 is set: “In collaboration with others, the pupils learn to participate in exercise activities in a respectful way, agree on regulations thereof, evaluate their own exercise possibilities and take these into account” (SLO, 2006, p. 8). For secondary education, objective 56 is set: “During exercise activities, the pupil learns to be sportive, take the possibilities and preferences of others into consideration, and have respect for and care for each other” (ibid., p. 12). And objective 57: “The pupil learns to fulfill simple regulating tasks that enable individual and collaborative practice of exercise activities” (ibid.). Therefore, physical education will teach children the social skills of cooperation, respectful behavior towards others, and behavior in accordance with the rules they agreed on. The government explicitly describes these as social skills (SLO, 2006, p. 8). In other words, physical education will benefit children because it will make them able to behave successfully and acceptably in social situations.

So we see that the aims of physical education in the Dutch policy, formulated in the key objectives, are about increasing the motor skills for physical and lifestyle development. Subsequently, because children participate as a group in exercises and sports, they will develop social skills. The government does not consider the moral development of the child as an aim for physical education. They only refer to the actions of individuals and not to the development of the reasoning and intentions behind these actions. This is a great shortage in recognizing the great potential physical education can have, not only from the perspective of the child, but especially from the perspective of the society. The social skills can easily being linked to the moral development of children towards feelings of citizenship, and as we will see, developing citizenship is a major goal of the Dutch government.

**Citizenship**

According to the Dutch board of education, citizenship is one of the key aims of education (Dekker, 2013, p. 4). Students need a certain amount of citizenship knowledge, skills and attitudes in order to function properly in their later social life (Rijksoverheid, 2015c). Yet since 2006, when schools were obligated by law to teach children about citizenship, not much progress has been made towards increasing the level of citizenship. The skills of students in the field of citizenship do not meet the achieved levels of other countries. 20% of the children do not meet the minimal expected level of political and cultural citizenship at the end of their primary school education (Wagenaar et al., 2011). 43% of all Dutch pupils only achieve the minimal level of citizenship or even lower (Dekker, 2013, p. 4).
3). State Secretary Sander Dekker finds this disturbing. In a letter to parliament in December 2013, he argued that the government should be more active towards citizenship education in schools (Dekker, 2013). He stated that the government has to promote the importance of citizenship more, has to contribute to the systematic accumulation of knowledge about appropriate approaches for the pursuit of citizenship skills, and has to reconsider the key objectives in education to connect them to the aim of increasing citizenship skills (Dekker, 2013, p. 7). Currently, the Dutch government has formulated only one key objective about democracy for primary and secondary education. This is objective 44: “The pupil learns the essentials of the way the Dutch political system operates as a democracy, and learns how people may be involved in political processes in different ways” (SLO, 2006, p. 11). This is everything children should learn about democracy in accordance to the key objectives. It is merely a transfer of knowledge and not a transfer of morality. However, for a democracy to function it is also important that children are stimulated to think and behave as citizens should. The school is an important place where young people can learn to function in a pluralistic and democratic society. And physical education especially can be a great way of learning this. The government already acknowledged that physical education would increase cooperation, and rule-guided and respectful behavior towards others. They just do not link this behavior with a morality of citizenship. And as this research will show, physical education has great potential to contribute to feelings of citizenship.
2. Competitive vs Recreational Sports in Physical Education

As we have seen in chapter one, the moral value of physical education is hardly acknowledged. This author will argue that physical education lessons can be directed towards higher levels of citizenship. This is a socially desirable kind of morality in accordance with which physical education lessons should be designed. However, the development of morality can also be an unintentional outcome of school lessons. It is therefore important to first establish what the relationship between participation in sports and games could be on the morality of children. It is argued by critics of physical education that competition might have negative effects on citizenship. This view will be refuted. With the right guidance of teachers and a good environment, the associated bad outcomes will not be developed.

Let us examine the question: what is the moral value of physical education?

2.1. The Moral Value of Physical Education

Unfortunately there is not much empirical evidence about the effect of physical education on morality. Shields and Bredemeier (1995) acknowledge that physical education can be very important in promoting moral development. However, the relationship between moral development and physical education has only recently been the subject of empirical research (Maratidou et al., 2007). Also, Carr recognizes that this field is highly underresearched, and many serious questions about physical activity and morality still remain unanswered (1998). It is clear from the rare literature, however, that there is no agreement in the possible connection between sport and citizenship. Carr has classified the arguments in three distinct ways (1998, p. 307) and this classification is still adequate to the current field of literature. In the first category, a positive relationship between participation in sports and games, and morality is claimed. Sports and games “exhibit features which are morally positive” and therefore physical education will have “positive moral educational value” (ibid.). In the second category sports and games cannot be regarded to have either positive or negative moral value (ibid.). Sports and games are “hived off from wider moral concern” and therefore physical education is “neutral from a moral educational point of view” (ibid.). In the third category a completely opposite view is claimed. Sports and games “exhibit features which are morally negative” and therefore physical education, will have “negative moral educational value” (ibid.).

Physical education and positive moral educational value

Carr (1998) has recognized three mechanisms that will bring out positive moral educational value through physical education. Firstly, physical education might have moral educational value because it may bring about “general social ideals like cooperation and corporate pride” (ibid., p. 308). Consequently, physical education may be regarded as morally valuable because it can serve to
endorse attitudes of cooperation and team spirit. According to Drewe, participation in competitive activities is also a necessary preparation for life (1998, p. 6). Western societies are highly competitive and as such early participation in competitive activities will provide skills and attitudes necessary for functioning in these societies. Nevertheless, these skills and attitudes do not necessarily have to be linked with morality, for example the ability to work hard or to be on time. Secondly, the morally significant features can be seen of “as duties or obligations to abide by certain rules of conduct devised to ensure the fairness or justice of co-operative or competitive activities” (ibid., p. 308). The benefit of physical education is viewed as sport being a microcosms of the rights and duties based system of justice in societies (ibid.). The teaching of sports and games will ideally cultivate a morality of sportsmanship. Sportsmanship is an ethos in which the activity itself is more important than winning. Winning is pursued, but only with honor, integrity and respect between competitors (Hanson and Savage, 2012). Thirdly, the morally significant features are “the qualities of character or virtues”, which are necessary for the successful execution of a sport or game (ibid., p. 308). These qualities can result from participation in specific sports or games. For instance, it is said that running the marathon requires endurance from the participant, while rock climbing requires a high degree of courage (ibid.). It is also argued that values can be acquired as a result of participating in competitive activities and sports in general. For example, Drewe recognizes that sports and games help to build one's character (1998). The character traits that Drewe has attributed to participation in competitive activities include courage, dedication, discipline and perseverance (ibid., p. 6). Metheny (1977) has even considered a fourth mechanism. According to him, an intrinsic value of sports and games can be found “in the act of competing, the striving, the doing, the satisfaction of using himself fully within the limits of the situation” (ibid., p. 71). Hence, participation in competitive activities can also be intrinsically worthwhile.

**Physical education and moral neutrality**

According to some thinkers a gap exists between sport and reality. This gap implies that the morality within sports and games is “self-contained or ‘hived off’ from the real business of life” (Carr, 1998, p. 309). Morality in other aspects of life should not be assumed the same as morality in sports and games. As Carr states: “it may be seriously doubted whether the courage needed for a rugby tackle or the sense of obligation that a player acquires in recognizing the importance for a game of rule-observance, are qualities that he will also bring to bear in the rough and tumble or hurly burly of human moral life” (ibid., p. 309). According to Peters (1966), because sports and games are hived off from real life, physical education can have no intrinsic moral educational value. This view can easily be refuted, however, because it is hardly plausible to regard sports and games as an autonomous world outside of real life. Carr (1998) gives two reasons why this view would misjudge sport and
morality and the relationship between them. First, morality in sports and games will not be evaluated very differently from morality in real life. As Carr puts it: “we are given to evaluating sporting activities as we would street-trading, bank-robbing or lovemaking as unfair, deceitful, dishonest or brutal” (ibid., p. 310). Therefore, if sports and games would be hived off from real life, we could end up with some deeply questionable forms of contest. We would sustain blood-sports, from “bare-knuckle fighting to actual gladiatorial fights to the death” (ibid., p. 310). But these forms of contest are continuously met with disapproval in society. For example, Spanish bullfighting, although debatable if it actually counts as a sport, is heavily criticized for being morally reprehensible to animals. The second reason against the view that sports and games are autonomous from the rest of human life is the fact that morality within sports and games develops more or less equally to morality in real life. According to Carr: “sport may be considered one of the many reasonably reliable institutional barometers of the moral climate of society” (ibid., p. 310). For example, our society would not tolerate a return to life-and-death battles, and boxing is increasingly met with criticism over the years.

It is therefore not plausible that sports and games are totally hived off from wider moral concern. They can be shown to exhibit features of either positive or negative moral significance. We evaluate sporting behavior that we think is morally objectionable in the same terms as any other human activity. Moreover, morality in sports and games evolves more or less in tandem with morality in wider society. Therefore, the structured and supervised physical activities that take place at school and during the school day as part of the school curriculum, cannot be neutral from a moral educational point of view. The link between physical education and morality has been considered both ways, however.

Physical education and negative moral educational value
So how about the critics of physical education? These argue that participation in sports and games will promote morally susceptible beliefs and behavior. Sport and games should not be part of the school curriculum. These authors hold the belief that the competitive nature of sports and games is bad for children. In this view, the competitive element in sports and games brings out the negative moral significant features of physical education. Therefore, the teaching of sports and games are not justified to be part of the school curriculum. The concept of competition in society has been controversial for quite some time. As Boxhill (2003) states: “Competition is condemned by Marxists, is championed by Capitalists, is deemed a necessary evil in education, and is necessary and dramatized in sport” (2003, p. 108). The objections to participation in competitive activities as part of the school curriculum can be classified into four arguments. The first three are harmful consequences
resulting from competition. The fourth is an objection to the intrinsic nature of competition. Firstly, participation in competitive activities might have negative moral educational value as it can bring about general a-social ideals like the generation of inequalities. According to Simon, “it is participation in competitive activities that divides people into winners and losers, successes and failures, stars and scrub” (1991, p. 28). It is however not the inequality of winners and losers which is problematic, since society is equivalent to inequality. It is the self-fulfilling prophecy which will increase these feelings of inequality which is problematic. In sports and games, there are always losers, and usually, this will be the same persons. Subsequently, if participants in competitive activities are constantly losing, a self-fulfilling prophecy can result. Participants “will drop out, feeling that they can never win” (Drewe, 1998, p. 6). And according to Fait and Billing (1978), competitive activities for students should therefore be stopped. “Possibly then we can stop our unintentional, but nevertheless detrimental, division of students into winners and losers” (ibid., p. 101). Secondly, the morally significant features might be thought of as violations of the duties or obligations to abide by certain rules of conduct devised to ensure the fairness or justice of competitive activities. It is often argued that participation in competitive activities will lead to a win-at-all-costs attitude (Drewe, 1998; Boxhill, 2003). This attitude will endanger the fairness or justice of competitive activities. As Drewe (1998) says, “In the drive to win, many participants have resorted to cheating”. Consequently, the formal rules of the game are broken. The win-at-all-costs attitude might also result in the breaking of the informal rules of the game, however. This has been called gamesmanship (Hanson and Savage, 2012), and equals the use of dubious (although not technically illegal) methods to win or gain a serious advantage in a game or sport. Lumpkin, Stoll and Beller describe it as: “Pushing the rules to the limit without getting caught, using whatever dubious methods possible to achieve the desired end” (1994, p. 92). Thirdly, the morally significant features might be thought of in terms of negative character traits or vices, that can result from participation in competitive activities. According to Drewe, competition will bring out a win-at-all-costs attitude and he linked this with egoism and aggression (1998). Subsequently Rich argues that competition: “stimulates rivalry, engenders shame in defeat and is a source of envy, despair, selfishness and callousness” (1988, p. 183). And fourthly, some critics have also suggested that competition is intrinsically wrong (Fielding, 1976; Kohn, 1986; Schaar, 1967). According to Simon competition is selfish because “the goal of competition is the enhancement of the position of one competitor at the expense of the other” (1991, p. 20). It therefore involves treating the other as means, as enemies to be defeated and as obstacles that get in the way of victory. Competition is therefore by its very nature selfish.

This view can be refuted for physical education, however. As we will see, fair participation in competitive activities will cultivate feelings of citizenship, not the opposite. The bad consequences of
competitive sports and games will only occur when there is no proper guidance and direction of the children, and as the competitive activities of physical education always takes place at school and are structured and supervised by certified teachers, the negative consequences of sports will not occur. It should be recognized that unstructured and unsupervised competition could have undesirable consequences, and therefore proper guidance and direction of physical education teachers will continuously be stressed.

2.2. Competitive vs Recreational Sports

It is the competitive aspect of sports and games that can bring out a morality which might decrease feelings of citizenship. As the above-mentioned critics have claimed, physical education might contribute to feelings of inequality and a win-at-all-costs mentality which is socially undesirable because it is opposite to a morality of citizenship. Frequently a distinction is made between ‘competitive sports’ and ‘recreational sports’. Recreational sports are sporting activities, “in which the participator engages himself solely for pleasure, enjoyment, relaxation and entertainment” (Parry, 1978, p. 68). Meanwhile, competitive sports are sporting activities, “in which the participator engages himself primarily with a view to winning or achieving high standards of performance” (ibid.). On the other hand, it is frequently argued that this distinction cannot be made within physical education. According to Arnold, the educational justification of physical education is the engagement in sports and games and not the recreational value of just being physically active (1988, p. 66-67). Rao also endorses this view. According to him, physical education “is not a ‘frill’ or an ‘ornament’ which has been tacked on to the school programme as a means of keeping children busy. It is instead, a vital part of education” (Rao, 2008, p. 72). According to Arnold and Rao, the nature of physical education can be found in letting children participate in competitive sports instead of recreational sports. The sports and games of physical education therefore imply a competitive element. As Arnold puts it: “Sport, like mathematics or history, is what it is and should not to be confused with whether it can be taught in a recreational way” (Arnold, 1988, p. 66-67). Arnold means by this, that the nature of sports and games taught during physical education must be intrinsically competitive, because without competition, physical education would not be what it is. He does not mean that physical education has no recreational value. He means rather that the educational value of sports and games lies in the competitive as opposed to the recreational nature of sports and games.

I partly disagree with this view. I will argue that there is educational value in recreational sports because recreational sports will contribute to the child’s internal and natural development of morality. Competition is not needed for these benefits to arise, nor is it necessary for the additional benefits of physical education to the development of the child. I will agree with Arnold by arguing
that educational value can be found in ‘competitive sports’. They are needed for cultivating citizenship.
3. The Historical-Philosophical Aims of Physical Education

Physical education can have great moral educational value. This will be argued based on the theories of Plato, Locke, Rousseau and Wood. These philosophers have been chosen because they represent different backgrounds, different times in history and different theoretical outlooks. Yet, all these philosophers appraise physical education as an indispensable part of an ideal view of education. All ascribe many benefits to physical education and this will be shown by using the categories of Bailey’s framework. The main focus will be on the moral development of the child, however, as this is their crucial reason for including physical education in the school curriculum. Consequently, this chapter will offer a profound analysis of the educational theories of Plato, Locke, Rousseau and Wood in order to illustrate the importance and potential of physical education for the moral development of the child. These theories will also justify the place of competition in the school curriculum, in arguing that it is a necessary condition for the moral development of citizenship and will not lead to inequality and a win-at-all-costs mentality. In this way the critics’ claim that competitive activities will lead to the development of a negative morality will be refuted. We will now examine the question: what is the moral value of physical education according to Plato, Locke, Rousseau and Wood, and are competitive sports a necessary part of it?

3. 1. Plato

With his educational theory, Plato wants to serve the interests of society in order to create an ideal city-state. He starts with a clean sheet in deciding what kind of a city will be the best for human beings. He wants to transform the current chaotic society that is led by instinct into an orderliness system that is directed by reason. His ideal city will be like the celestial system: “a group of elements of which each is completely a member of the group, with their activities all interwoven into a single pattern of rational law, directed from within in such a way as to animate and vitalize the greatest possible quantity and quality of value” (Lodge, 1970, p. 63). This means that each citizen “willingly co-operates with the rest in realizing the best that is in him, in the service of the whole” (ibid., p. 63). Plato’s educational theory is based on his theory of knowledge. For Plato, the most important business of life is morality (Palmer, 2001, p. 10). Only virtues will guarantee fulfillment and happiness (ibid.). These virtues must be founded on knowledge because a fully moral life requires a rational understanding of them (ibid.). Knowledge for Plato means eternal values which do not change with shifting impressions of the senses or were subject to opinion. Knowledge cannot be acquired by everyone, however. Plato distinguishes three different kinds of desires in humans, which lead the soul and subsequently determine their values and behavior. These are “appetitive ones for food,
drink, sex, and the money with which to acquire them; spirited ones for honour, victory, and good reputation; and rational ones for knowledge and truth” (Reeve, 2009, p. 65). The aim of education is therefore to train these desires and transform them into rational ones. They are free from illusion. They see the good itself, instead of mere images and have therefore required true knowledge. “A virtuous nature, educated by time, will acquire a knowledge both of virtue and vice: the virtuous, and not the vicious, man has wisdom—in my opinion” (Plato, 2012). However, this is not always possible. For some people, the desires are too strong for education to change. According to Plato a flourishing state is one in which each person sticks to the role he is naturally most fitted for (Plato, 2012). People will therefore be divided into three natural classes with corresponding social roles, according to their dominant desires. Those with the appetitive desires will become the workers; those with spirited desires will be guardians; and the few with the rational desires will become the rulers or philosopher-kings (ibid.). Therefore, each person should do his own work and should execute the function for which his nature and his place in the community best fit him. In this way each individual will serve the society. It is argued by Plato that physical education will lead to a morality of public-spiritedness, meaning that citizens have an internal conviction to operate in the interest of the society. This is an important aspect of citizenship. This section will try to answer the question: how does physical education contribute to a morality of public-spiritedness?

3.1.1. The Theory of Education

The understanding of education in ancient Greece was very different from what it is in modern times. Educating children was largely done through community control, and therefore emphatically did not take place within the institution of the school. “Education was diffused through the community” and all social institutions where carrying out educational tasks, like “the family and clan, the army, the church and the stage, the business firm and courts of law, the political assembly and other forms of human association” (Lodge, 1970, p. 12). These days, the community is less concerned with educating children because this task is almost exclusively entrusted to a special institution, the school. This is a public institution with specially trained professional teachers. In Greek society, the school was a private institution and only one of the social institutions concerned with the education of the children. The school teachers were not highly trained professionals, but “cheap hirelings” (Lodge, 1970, p. 12). They were only responsible for teaching the children some basic techniques; “to play games, to read and write, and to make a little music” (ibid., p. 12). The adult free-born citizens were the one’s responsible for the true and substantive education. They acted as authorities to supervise and direct the behavior of the youngsters “for the development of true manliness, public spirit and any sort of idealism” (ibid., p. 12). For the Greeks, the adult civic standpoint was final and there was no question of education for education’s sake. Education was for the sake of life, for adult
civic life in particular (Plato, 2012). The youngster was not entitled to a child’s life, in which he or she might be encouraged to think and behave in a childish way, as we nowadays seem to deem natural. On the contrary, from the beginning of life the child should be trained in the civic virtues of self-control, manliness, and public spirit (ibid.). In the Greek view as recounted by Plato, education does not equal following the nature of the child, but rather directing its nature to ends that are highly valued within the community.

In other words, Plato’s educational theory aims at reaching full public-spiritedness among all citizens. Every citizen should have the understanding to act in the interest of the community. As Plato says, “the intention of the legislator, who did not aim at making any one class in the State happy above the rest; the happiness was to be in the whole State” (Plato, 2012). Plato rather aims at making citizens “benefactors of the State, and therefore benefactors of one another” (ibid.). Public-spiritedness should therefore prevail over private-spiritedness. This means that community ideals should be regarded as more important than the gaining of tangible goods, like money, status and pleasures. His theory therefore has the practical aim of developing citizenship and subsequently develop leadership, since citizenship always implies leadership. His main interest is therefore in the education for character, citizenship and leadership (ibid.), but he has also something to say of vocational and technical training as well.

Plato’s account of education is confined to capable citizens and these fall into two groups: 1) “a group of docile and enthusiastic law-abiding men and women who require and accept direction and leadership from the governing classes”; and 2) “a small group of men and women selected and especially trained to provide precisely the leadership required” (Lodge, 1970, p. 64). Plato’s theory of education therefore consists of two parts. The first part consists of the education for citizenship, through training in dance, field sports and music. The second part is the education for leadership. This is a higher and intellectual education (Plato, 2012). After finishing their education, the fully developed citizens are to be placed in the classes of society in which they could best serve the state (ibid.). Those who exhibit neither courage nor intellectual capacities are to become the workers. Those who exhibit bravery, strength, and endurance in military manoeuvres but do not excel in literary studies are to become soldiers. The few remaining youngsters with exceptional intellectual abilities are supposed to attend a further intellectual education and to become the ruling class.

**Education for citizenship**

In Plato’s view, education for citizenship consists of three parts: dancing, field sports and music. All three subjects are trained and developed partly in the home, are technically improved in the schools and will constantly be carried out by the community through events, such as community dancing,
gymnastics, military exercises and singing (Lodge, 1970, p. 83). From the age of three until six, the child is to play in small groups, supervised by a playground director. From the age of six until sixteen, the youngster is required to attend a school. The first five years here are to be spent in military and gymnastic training which consisted of dancing and field sports. The next five years are to be devoted to a study of instrumental music and letters.

Dancing
For Plato dancing is important. He considers dance as preeminently suitable for teaching virtue and it can therefore serve his educational purpose ideally (Plato, 2012). The dances he has in mind can be divided into two main groups: 1) the dances of peace or order; and 2) the war-dances (Lodge, 1970, p. 67). The dances of peace or order are consecrated to a community deity and combined with suitable types of music. They are performed at sacrificial feasts in the honor and company of a deity and the rhythmic movements suggest dignity and grace. The virtue which they inculcate is “the virtue of temperance or self-control associated with piety toward the community deities and with friendship toward fellow citizens” (ibid., p. 67). The war-dances are more aggressive and are rhythmic imitations of warlike motions, like “striking and parrying blows, charging and side-stepping, shooting and shield-work, and the like” (ibid., p. 68). The movements are powerful and associated with nobility and manliness. “And such a presiding genius will be always required in our State if the government is to last” (Plato, 2012). The virtue inculcated with these dances is “courage in the service of the community, associated with piety toward the gods who guide to success in war, and comradeship toward the fellow citizens who stand shoulder to shoulder with them on the battlefield” (Lodge, 1970, p. 68).

Field sports
For Plato gymnastics is very important and exercise for a child should even start both in antenatal and post-natal care. Plato believes that the growth of the child in these years is swift and that exercise is needed for a child to grow without bodily evils (Lodge, 1970, p. 66). The child should therefore have most exercise when it is growing the most and this is during antenatal and post-natal care. Pregnant women should therefore be active by taking daily walks and nurses should keep babies moving, by rocking them in their arms and taking them out for daily walks as soon as possible. This kind of motion is needed to aid the central self-motion within the brain to control the processes of digestion and to control internal motions like fear which is needed for the child to become cheerful and courageous (ibid.). In this way, gymnastics assists in developing not merely physical health, but also character.
Participation in field sports should ideally start at the age of three. “At three, four, five and even six years, the childish nature will require sports. These will furnish an opportunity of getting rid of self-will in him by punishing him without disgracing him” (ibid., p. 70). The young children should play in local groups and under control of a supervisor. They should participate in games like “tag, hide-and-seek, racing, ball-playing” (ibid., p. 116) and other competitive games which do not vary much from the outdoor games children nowadays play. The point of these games for Plato was that children would associate with other children in a naturally and spontaneously way. The educative purpose of these games is therefore the development of the character of children, making them more cooperative and less egoistic, in order for them to live and work together as fellow citizens (Plato, 2012). “The very exercises and tolls which he undergoes are intended to stimulate the spirited element of his nature, and not to increase his strength” (Plato, 2012). Incidentally, the games also make their bodies healthy and strong, useful for participating in civic life.

At the age of six, the children will stop playing together informally. The boys and girls will be separated and will be sent to separate schools. Their curriculum will be wholly a matter of gymnastics (Lodge, 1970). The child will learn, in a playful and informal manner “to ride on horseback”, “to shoot accurately with bow and arrows”, and also “to handle the javelin and slingshot” (ibid., p. 71). The value of this training in field sports should be seen from the standpoint of the community. In these games children will begin to develop “virtues as courage, self-control, friendly co-operation”, and they will also learn to be loyal to a group and its ideals (ibid.). Consequently, they will develop “respect for elders” and they will learn to “accept a certain measure of direction from above” (ibid., p. 116). This will be valuable for the community because children will learn to behave in a public-spiritedness, by way of being able to control the tendency to behave for private interests. In this way they will learn to behave as freeborn citizens should. From the age of sixteen to twenty, a youngster would have two or three years of gymnastic and military training. However, this part of education is considered under the vocational and professional education.

Music
Music is also considered very important by Plato. This is the third part which is necessary for the transformation of potential citizens into actual citizens. Music includes the spoken, the sung and the danced word and is composed of literature with a patriotic nature and which should be learnt off by heart (Plato, 2012). It familiarizes the growing youngsters with somewhat simplified stories about the gods, heroes, and men who behave “like good citizens, courageous, self-controlled, patriotic, religious-minded, co-operative and disciplined” (Lodge, 1970, p. 76). This education starts even before gymnastics, when mothers and nurses tell children stories. At this time the character is being formed and stories can mold the minds of children (ibid.). At the age of ten, the growing younger
will start with school training in this field (ibid.). This education will be more a matter of development of character and less a matter of proficiency in musical abilities. It has “chiefly the improvement of the soul” in view (Plato, 2012). In addition, music will serve a more practical educational purpose. It will function as a way for the children to learn the letters (Lodge, 1970).

According to Plato in the Republic, the education for citizenship will be completed when citizens “know the ideal forms of temperance, courage, liberality, magnificence, and their kindred, as well as the contrary forms, in all their combinations, and can recognize them and their images wherever found” and “the beautiful soul harmonizes with the beautiful form, and the two are cast in one mould, so that music ends in the love of beauty” (Plato, as quoted in Lodge, 1970, p. 84).

**Education for leadership**

Training in music and gymnastic prepares the growing youngsters “for followership, for a life of docile obedience, of unquestioning loyalty, of ungrounded opinion, of disciplined habits of dependence” (Lodge, 1970, p. 88). Followership, however, is only one side of Plato’s theory of education. Followership also implies leadership. Yet, the leaders must be better than the average citizen: “the best of these must rule” (Plato, 2012). The potential leaders must first be selected among their peers. The youngsters will therefore constantly be tested and examined in order to allow for selection of the most promising individuals. These must be separated from the rest in a special leadership class in which they will receive additional, profound education designed for them to become suitable leaders. According to Plato “We must watch them from their youth upwards, and make them perform actions in which they are most likely to forget or to be deceived, and he who remembers and is not deceived is to be selected, and he who fails in the trial is to be rejected” (Plato, 2012). Plato goes on: “And there should also be toils and pains and conflicts prescribed for them, in which they will be made to give further proof of the same qualities” (ibid.). This does not have to mean that the picked individuals are the best runners or fighters, or those who excel in music and poetry. The potential leaders must have the most dedicated and loyal characters. This means that they should stand out by showing the virtues of discipline, courage and public-spiritedness. Furthermore, the potential leaders should stand out by demonstrating “intelligence, knowledge and insight”, this is what Plato understands under ‘philosophy’ (ibid.). These qualities will demand more than a traditional education of mere gymnastics and music, which are only adequate for citizenship education. Science is important in the education for leadership (ibid.). This science is different from how we understand it. A course of abstract dialectics, logic, knowledge, and metaphysics are taught (Lodge, 1970.). This study will be one of “not thinking applied to this or that field, but pure thinking, proceeding independently of sensuous perception, in a realm of its own” (ibid., p. 97). Then “they will be able to see the natural relationship of them to one another and to true being” and this “is the
only kind of knowledge which takes lasting root” (Plato, 2012). Somewhere at the age of twenty the youngsters will be placed in a select leadership class for the final study of this science. There they will be educated by engaging them into a number of highly advanced problems. At the same time, the youngsters have to be tried out in a number of military and judicial positions to see their potential in practice. They will be given a certain amount of responsibility and this will call for the exercise of their dialectic abilities (ibid.). They will be placed in military, civil, and educational functions as minor officials where they receive training in actual leadership in all these fields for fifteen years. Then, if the youngster is still among the best of his generation, he will be selected to the most important state offices (ibid.).

Vocational and professional education

The vocations and professions are the activities that are socially needed. Community members earn their living with it, but it is also needed to keep the society running. The city needs its farmers, hunters, builders, teachers, physicians, lawyers etc., for its daily affairs and they receive some sort of training for this. Vocational and technical education has, therefore, a definite place in Plato’s ideal city. They contain, in themselves, ideal elements which enable the citizens to participate in the community life. However, this education is not dependent upon insight or character, but is more a training of imitation and practice of techniques. Plato is therefore less interested in this kind of education, which he regards as the lower phase and not necessary for full citizenship and leadership (Lodge, 1970, p. 57). For such vocations and professions youngsters are educated by going through the mill (ibid., p. 33). They associate themselves with the workers in a particular field and begin on the artisan level. Experience brings familiarity and skill, and so they will gradually work their way up to the higher positions and become experts of themselves (ibid., p. 18). Regardless of this expert status within the field, they are still treated as belonging to a lower class in the community because the types of training they receive for the vocations “do not properly fit a man for carrying out the duties of citizenship” (ibid., p. 34). Only the military vocations are taken very seriously by Plato. He considers warfare to be “a natural and inevitable inter-civic relationship in the case of communities which are ambitious to raise their standard of living above the primitive level of Arcadian simplicity” (ibid., p. 36). Therefore all citizens must thoroughly be prepared for war. “All education and the pursuits of war and peace are also to be common” (Plato, 2012). Starting in their general education, the growing child will learn a little about warfare for the sake of its educational value. Subsequently, from sixteen to twenty, the youngster will have two or three years of intensive military training (Van Dalen and Bennet, 1971, p.64). Here they will learn from military trainers to be the best soldiers as possible. The military training includes running in heavy armor, hand-to-hand conflicts, hurling of
weapons, military pancratium, archery, horsemanship, military evolutions, and military encampment (Lodge, 1970, p. 37).

3.1.2. Aims of Physical Education
The aims of physical education for Plato can be classified under two headings: physical development and moral development.

Physical development
Plato does consider the physical benefits of physical education. He mentions them very specifically at the stages of antenatal and post-natal care. According to him, the rate of growth will be most rapid in the early stages, and a rapid growth without exercise will be the source of endless bodily evils. The body should therefore have most exercise when it receives most nourishment. Motion will aid the central self-motion within the brain to control the processes of digestion. He also mentions that a healthy body is important to house healthy minds (Plato, 2015). In the Protagoras, he advocates: “Then they send them to the master of gymnastic, in order that their bodies may better minister to the virtuous mind, and that they may not be compelled through bodily weakness to play the coward in war or on any other occasion” (Plato, 2015, p. 257). Thus Plato makes a connection between physical health and cowardly behavior. For Plato, gymnastics also has value in the development of military fitness. As we have seen, Plato considers warfare to be a natural and inevitable inter-civic relationship between communities, and all citizens must therefore thoroughly be prepared to do their duty on the battlefield. Suitable training must prepare them both physically and morally. On the physical side, health and strength are developed by diet, and a variety of gymnastic exercises. However, Plato never considered health and strength as ends in themselves. They should always be developed for the community, to be used for military purposes. “Wiriness rather than strength, and speed because of its usefulness in war”, should be stressed (Lodge, 1970, p. 37). An example of Plato’s eagerness to use physical education as a way of military development, is his desire in having children brought up to be ambidextrous. “Youngsters should develop both sides equally well in order to shoot, hurl, and handle weapons with both hands” (ibid., p. 71).

Moral development
According to Plato, youngsters start to develop through gymnastics virtues like “courage, self-control, friendly co-operation”, “loyalty to the group and its ideals”, “respect for elders, and to accept a certain measure of direction from above, both positive and negative” (Lodge, 1970, p. 116). The training in gymnastics is therefore considered to be important from the standpoint of the community in two ways. Firstly, youngsters will learn to behave as freeborn citizens should, based on public-spiritedness. Clearly, the educative purpose of gymnastics is to develop the character of the children,
making them more cooperative and less egoistic. Moreover, it will turn youngsters into a group of docile and enthusiastic law-abiding men and women who require and accept direction and leadership from the governing classes. In this way they will be able to live and work together as fellow-citizens in society. The educational value of gymnastics is not the development of the muscles or the acquisition of physical strength, but rather the spirit which will make the youngster behave as good citizens. According to Plato in the Laws, concerning gymnastics: “We are not speaking of vocational training, but of that education in virtue from youth upwards, which makes a man eagerly pursue the ideal perfection of citizenship, and so teach himself how rightly to rule and how to obey” (Plato, as quoted in Lodge, 1970, p. 126). And “This is the only education which, upon our view, deserves the name. That other sort of training which aims at the acquisition of wealth or bodily strength or mere cleverness is illiberal, unworthy to be called education at all” (ibid.). Secondly, the forms of gymnastic exercise that are approved by Plato for citizens of the Republic and Laws are designed specifically to develop military spirit. This is “courage tempered by disciplined self-control” (Lodge, 1970, p. 125). It is therefore the main objective of the war-dances, military sports and field days prescribed for citizens to be courageous on all occasions. As Plato said in the Republic: “Common athletes use exercise and regimen to develop their muscles. Our youth uses them to develop courage” (Plato, 2012).

In other words, gymnastics should not be regarded as a process of developing muscles or stamina. Rather, the youngster will project himself into the gymnastic spirit, and so developing his nature as a whole, with moral values which will be useful for the management of the city and during the inevitable occurrences of war. The educative purpose of gymnastics is therefore to develop the character of the children, making them more cooperative and less egoistic, in order for them to live and work together as fellow-citizens in society and as courageous, loyal and obedient soldiers. Incidentally, gymnastics will make the bodies of citizens healthy and strong, useful as instruments for participating in civic life and war. For Plato however, the moral value of exercises and sports always outweigh the physical value of exercise and sports.

3.1.3. Competition

As we have seen, Plato’s main purpose of gymnastics is the development of public-spiritedness and military spirit. In his view recreational sports will not meet this objective, as competition is needed to develop public-spiritedness and military spirit. Furthermore, competition is of a direct social value to Plato. It offers the opportunity to establish who is suitable for which position in society.

The educational value of competition

For Plato association, imitation, and a constant practice under competitive conditions, are the
methods by which fledging youngsters develop proficiency in community goals. Competitive games are appealing to the child’s imagination, and competition therefore really enhances their education (Lodge, 1970, p. 142). Competitive play induces the youngster to throw himself wholeheartedly into the educational games, and therefore he is learning, without knowing it, to take on the ideal forms of manliness, fair play, and loyalty to his fellow citizens. In this way the youngster develops for himself a group mentality and a group personality. The education through gymnastics is quite distinct from the practical training in techniques for professional purposes. This tends to be slavish and draws an insistence upon discipline (ibid., p. 142), but a playful and competitive character in gymnastics will carry the youngster further than insistence upon discipline would. “The trial of who is first in gymnastic exercises is one of the most important tests to which our youth are subjected” (Plato, 2012). The competitive games will awaken the willing cooperation of the youngster and are therefore suitable for the development of citizenship and military spirit. Yet Plato does recognize that these games require a certain measure of direction and control. He says about gymnastics, “if rightly educated, would give courage, but, if too much intensified, is liable to become hard and brutal” and the “athlete becomes too much of a savage” (Plato, 2012). If gymnastics would be left to itself, it may easily run wild. As such children require discipline and wise direction from the matron in their early years and from the teachers in the sport schools in their later years.

The direct social value of competition
With Plato competition in sport is also needed to determine who are suitable enough to serve in the army or as leaders. Thus competition serves the purpose of demarcation. Competition in gymnastics is not important for establishing the champion runners or fighters in armor, however, but it does point out the defining characteristics of individuals. Participation in competitive military sports is a test of character and intelligence. The men picked for leadership, must have the most dedicated and loyal characters. As we have seen, potential leaders have to show that they are hard workers, industrious, not afraid of toil and pain, and superior to the temptation of pleasure. Moreover, they must also show the virtues of courage and self-control, and exhibit the philosophical qualities of intelligence, knowledge and insight. The lower ranks in the army are recruited from those who display no outstanding excellence in these characteristics, but do feature excellent physical health and loyal service. Competition therefore has instrumental value in selecting the suitable leaders and soldiers of the next generation.

The justification of competition
In short, competition in gymnastics is necessary for Plato. It is needed for the moral development of public-spiritedness and military spirit, and it is used to demarcate between different tasks in society. As critics of physical education argue, however, competition can lead to a negative morality because
participation in competitive activities can lead to general a-social ideals of inequality and it can nourish a win-at-all-costs mentality. The latter can result in violations of the duties or obligations to abide by certain rules of conduct or in bad character traits. Yet Plato does not agree with this. Firstly, inequality is not a bad thing in Plato’s ideal society. A flourishing state is one in which each person sticks to the role he or she is naturally most fitted for. Not everybody is suited for every role in society, and therefore education (including physical education) can be used as a mechanism for demarcation. It allows for distinguishing between the future social roles of the people in the state. Those who excel in rationality will become the rulers, those who excel in courage and honor will become the guardians, and those who excel in neither will become the workers. However, this inequality should not be regarded as a bad thing in Plato’s view. Everybody is equally needed to keep the society running. Secondly, competition can be justified as part of Plato’s programme of moral development because he seems to think that participation in competitive sports and games will not lead to a win-at-all-costs mentality. Two reasons lead to this conviction. The first reason is that developing youngsters will find themselves in good surroundings. Plato believes in imitation. But he sees imitation not as an external reproduction of some techniques or behavior. For him it is something internal, “the forming of one’s own self-determining character upon the self-determining character of another person” (Lodge, 1970, p. 122). Therefore a fledgling youth imitates not the external techniques or behavior of his teacher, but his spirit. Plato talks about the immense importance of the social environment for educational purposes (Plato, 2012). In his ideal society, a youth would always be surrounded with “images of good” and “with persons, actions and passions which encourage and strengthen the native idealism of the soul” (Lodge, 1970, p. 124-125). The growing youth will merge his self with these images of good and develop like the persons surrounding them. They will imitate and adopt the virtues such as “courage, self-control, justice and the other virtues which will make him a good and useful member of the human community” (ibid.). But imitation can also work negatively. If a youth finds himself surrounded with “images of evil”, “with forms of vice” or “associates with bad characters”, the youth will adopt these (ibid.). Therefore Plato proposes to put the developing youth, when engaged in sports, under the wise direction of a matron in the early years of education and under a competent teacher in his later educational years. This will prevent youngsters from developing a bad character or a win-at-all-costs mentality. The second reason why competition in gymnastics will not lead to a win-at-all-costs mentality, is that in Plato’s view winning is not the most important thing. For him the children should understand “the gods as godlike, the heroes as heroic, and the men as human” in patterns of the accepted virtues (Plato, 2012). These accepted virtues should be understood as being a “good citizen, courageous, self-controlled, patriotic, religious-minded, co-operative and disciplined” (Lodge, 1970, p. 76). Thus
for Plato, the exhibition of good virtues are far more important than athletic superiority and this will contain the win-at-all-costs mentality.
3. 2. John Locke

Locke’s underlying idea of the worth of physical education is fundamentally different from the ideas that Plato sets forth. In Plato’s view, the child is a miniature adult and physical education can contribute to ends approved by the community, like public-spiritedness. Locke, however, has a totally different theoretical focus. He is mainly concerned with the natural development of the child. Locke is an empiricist. He rejects the idea that human knowledge and morality are inherent. This means that Locke believes that knowledge is based on experience. He sees the mind of the child as a tabula rasa, a blank tablet (Van Dalen and Bennet, 1971, p. 180). All knowledge that a child obtains, comes through the senses and its mental reflection upon what he observes through the senses. He does not believe that a child prenatally possesses information and beliefs, or holds the moral capacity (ibid.). A child is not born with moral goodness. Education is needed to this end. For the faculty of morality, the ability to reason has to be developed and the capacity to resist desires has to be cultivated. Physical education makes the latter possible, and is therefore needed for the moral development of the child. As such, Locke’s argument is far more broader than Plato’s. Physical education is required for developing the ability of moral acting. He does not explicate what that virtuous behavior specifically entails, like Plato does. He only states that children¹ have to be transformed into gentlemen and should attain the most sophisticated and refined characters (Van Dalen and Bennet, 1971, p. 180). The education he proposes has in view a keen and civilized adult. It is therefore not a child-centered approach. Locke does not have a happy and fulfilled child in mind. Via Locke’s theory we will investigate the question: how does physical education contribute to the natural development of moral character?

3.2.1. The Theory of Education

Locke wrote about education in various letters and books. In 1693 he published a book with some of his thoughts concerning education, which he subsequently called Some Thoughts Concerning Education. This book is not a systematic theory of education, however. It comprises of instructions and recommendations on how best to educate the son of his friends Mr and Mrs Clarke. Locke understood education differently than we now do in modern times. Education nowadays is a school-based activity where the teacher has multiple students together under his guidance. In Locke’s view education meant the individual guidance of boys under parents and tutors who where to grow up into gentlemen (Palmer, 2001, p. 47). In this way education had more the character of upbringing (ibid.). His theory of education is therefore much broader, since he is concerned with the total

¹ Locke only refers to male children in his Thoughts Concerning Education.
picture of being an adequate gentleman. Intellectual and moral development is only one part of this upbringing. Physical development is the other part. He believed that “the impressions of the bodily sense are significant sources of knowledge” and therefore “it is of the first importance that those senses should be in good repair” (Palmer, 2001, p. 47). Consequently, Locke’s theory can be divided into two parts. The first part is more concerned with intellectual and moral education, “to set the mind right, that on all occasions it may be disposed to do nothing but what may be suitable to the dignity and excellency of a rational creature” (Locke, 1693, p. 28). The other part consists out of advises on how to keep the body suitable for developing intellectual and moral habits. Locke described it as, “to keep the body in strength and vigor, so that it may be able to obey and execute the orders of the mind” (Locke, 1693, p. 28). The body of a child should be developed in order to support his intellectual abilities and a refined character could only be achieved when the child has a sound mind in a sound body (Locke, 1693, p. 9). As such, the physical fitness of the child is the first requirement for a refined character. After having established that, Locke recognizes four other components necessary for a male child to become a gentleman. These are “virtue, wisdom, breeding and learning” (Locke, 1693, p. 104-105) and these “were to be bred and nourished within each individual by a continual process of physical and mental discipline” (Van Dalen and Bennet, 1971, p. 180).

**Tabula Rasa**

Education is extremely important for Locke. He considers the child “as white paper, or wax, to be moulded and fashioned as one pleases” (Locke, 1693, p. 179), and it is education “which makes the great difference in mankind” (ibid., p. 25). This means that the child is very vulnerable for direction in his early stages, because he is not endowed with knowledge or a sense of morality in his nature. Locke does, however, consider a little original character in the child given by God, but “of all the men we meet with, nine parts of ten are what they are, good or evil, useful or not, by their education” (ibid., p. 25). Great care is therefore to be given to education, because it will form 9/10th of the personality of children and this will direct the course of their lives. Children find themselves in a tender state and therefore, early impressions, the beginnings of which they cannot even remember, will have important and permanent consequences. It is education that must turn a self-centered child into an intelligent and morally gifted gentleman. Locke believes that a child’s understanding cannot arise by just being taught the rules. Children will at first obey rules out of fear of the consequences from parents that might arise if they would not obey. Later, however, when they get older and grow stronger, this mechanism will not work anymore. Then virtue and the love of reputation must keep them observing good behavior. The point that Locke wants to make is that it is through their own senses and experiences that they will form an understanding of how they must behave as gentlemen.
“What is he to receive from education, what is to sway and influence his life, must be something put into him betimes, habits woven into the very principles of his nature; and not a counterfeit carriage, and dissembled outside, put on by fear, only to avoid the present anger of a father, who perhaps may disinherit him” (Locke, 1693, p. 34). According to Locke, “all virtue and excellency lies in the power of denying our selves the satisfaction of our own desires, where reason does not authorize them” (ibid., p. 31). Children should therefore be taught to act according to reason and not to desires. And this power “is to be got and improved by custom” and “made easy and familiar by an early practice” (ibid., p. 31). Locke proposes that this was done at home, by a private tutor. He considers this a more suitable way of turning children up into gentlemen, than a class-room education. According to him, “the forming of their minds and manners requiring a constant attention, and particular application to every single boy; which is impossible in a numerous flocke and would be wholly in vain when the led was to be left to himself, or the prevailing infection of his fellows” (ibid., p. 52). The qualities that will make a gentleman are the qualities of “principles of justice, generosity and sobriety, joined with observation and industry” and children will not learn these qualities from interaction with their peers (ibid., p. 52-53). In short, for Locke the main aim of education is virtue, “this is the solid and substantial good” and education should “never cease till the young man had a true relish of it” (ibid., p. 54).

**The body**

As we have seen Locke sees the development of character and virtue as the main aims of education. These aims are at the heart of his theory. His main focus and cares concern the interior life of individuals, as the minds of the children can easily be molded and develop in the wrong way. Yet the exterior should definitely not be overlooked. He even starts his book, *Some Thoughts Concerning Education*, by explaining how important physical fitness is.

**Physical Fitness**

In his first sentence Locke explains the relationship between body and mind: “A sound mind in a sound body, is a short but full description of a happy state in this world: he that has these two, has little more to wish for” (Locke, 1693, p. 25). For him it is necessary to have a healthy body in order to develop morality. Physical health is a precondition for it. “He whose mind directs not wisely, will never take the right way; and he whose body is crazy and feeble, will never be able to advance in it” (ibid.). In his view, physical fitness is the necessary basis for education. A healthy physical state of the child is required for the possible attainment and disposition of the personality (Van Dalen and Bennet, 1971, p. 181). Physical strength is necessary to be able to deny the desires to take over from reason. If you find yourself in a bad state of health you will not be able to act always morally salutary. For example, if you are sick or cripple, you will not be able to stand up for a lady in the train. Or when
you drank too much wine, you will not be able to behave in good manners anymore. The desire to behave bad then, takes over from reason to behave good. Locke therefore considered the health of the body first, as a prerequisite for the development of the personality and he worked out some simple rules to follow: “Plenty of open air, exercise, and sleep; plain diet, no wine or strong drink, and very little or no physic; not too warm and strait clothing; especially the head and feet kept cold, and the feet often used to cold water and exposed to wet” (Locke, 1693, p. 28). Locke feels that the health of the body chiefly lies in being able to endure hardships, to resist desires and to act with reason. “How necessary health is to our business and happiness, and how requisite a strong constitution, able to endure hardships and fatigue, is, to one that will make any figure in the world, is too obvious to need any proof” (ibid., p. 28). Locke advocates that children must be involved in exercise as part of their education. “Besides what is to be had from study and books, there are other accomplishments necessary to a gentleman, to be got by exercise, and to which time is to be allowed, and for which masters must be had” (ibid., p. 165). This makes the children’s bodies stronger and better able to endure hardships. With exercise, he has activities in mind that (in his day and age) were suitable for a gentleman, like dancing, riding and fencing. Specially skilled tutors should advance the child in these subjects. He does not suppress the element of play in these activities: “They must not be hindered from being children, or from playing, or doing as children; but from doing ill. All other liberty is to be allowed them” (ibid., p. 48-49). Locke prescribes three specific kinds of physical activities for the child: dancing, riding and fencing or wrestling.

**Dancing:** Locke is very much in favor of dancing, and children should be taught to dance as early as possible. “For, though this consist only in outward gracefulness of motion”, yet, “it gives children manly thoughts and carriage, more than any-thing” (Locke, 1693, p. 47). Thus dancing, besides being able to perfect the shape of children, will also make their movements graceful. It is therefore a healthy activity and also able to boost the confidence of children.

**Riding:** A child should also being taught how to ride the horse. It is “one of the best exercises of health” (Locke, 1693, p. 166). Locke considered riding to be useful in peace and war, for he will be able to “teach his horse to stop and turn quick, and to rest on his haunches”, making him a skilled equestrian (ibid., 167). However riding will also benefit the child’s confidence, for he will develop a “firm and graceful seat” on his horse (ibid., p. 166).

**Fencing/wrestling:** Fencing is the third physical activity which Locke considered in the education of children, but he has mixed feelings about it. “It seems for me a good exercise for health, but dangerous to the life” (Locke, 1693, p. 167). A person that has no particular skill in fencing, will never feel the urge of fighting in a duel. Without acquiring fencing skills, a child would not have the
confidence to stand eye in eye with an enemy. He would rather make sure to avoid being in quarrels with them. Thus, in Locke’s view, this sport, although beneficial for health and courage, has the disadvantage that it can spur youngsters to engage themselves in life-threatening duels. Developing outstanding skills in fencing would require too much of the child’s time. He would therefore rather see children engaging themselves in wrestling. This will also bring forth a man of courage, yet without the likely possibility of endangering their life’s in duels. It is nonetheless up to the father to decide how likely the temper of his child will bring him to dueling, in order to choose between fencing or wrestling.

Recreation
Recreation is also a part of Locke’s theory of education. Recreation is necessary because the mind and body of a child are not always in a position to learn. Locke formulates it as follows: “the weakness of our constitutions, both of mind and body, requires that we should be often unbent; and he that will make a good use of any part of his life, must allow a large portion of it to recreation” (Locke, 1693, p. 166). The child must relax and refresh that part that was tired after physical or intellectual efforts have been made. For Locke, recreation can be found in many activities, and physical exercise can be a part of it, “it should be in some exercise of the body, which unbends the thought and confirms the health and strength” (ibid., p. 170). Moreover, what is also important is that recreation should be joyful to the child, otherwise he will not be able to relax and refresh. Furthermore, the activity must have some profitable outcome (ibid., p. 172). A rational person would find little joy in an useless activity, such as cards and dice. Games such as cards and dice will not develop any skill, physically nor intellectually, and it is therefore not suitable for the recreation of the child.

The mind
The first part of his theory is clearly concerned with the body, making it strong and vigorous, allowing it to “obey and execute the orders of the mind” (Locke, 1693, p. 28). The next part, and the more prominent part of Locke’s theory is “to set the mind right, that on all occasions it may be disposed to do nothing but what may be suitable to the dignity and excellency of a rational creature” (ibid.). To be a rational creature, the child has to learn to endure hardships, to deny his desires and appetites and “purely follow what reason directs as best, though the appetite lean the other way” (ibid., p. 28). To reach a complete and sound mind, Locke has specified four components that “every gentlemen desires for his son” (ibid., p. 104). These are virtue, wisdom, breeding and learning (ibid.).

Virtue
Lock identifies virtue as the most important component of being a gentleman. Virtue is socially and
individually necessary. According to Locke, virtue for a child is “absolutely requisite to make him valued and beloved by others” and “acceptable or tolerable to himself” (Locke, 1693, p. 105). Locke, however, does not lay out what he considers to be the most important virtues and vices, nor he explains how each virtue can be acquired or each vice avoided. This is not necessary, because if a child is able to love and be good-natured to others, most vices will be ruled out. As Locke said, “all injustices generally springing from too great love of ourselves and too little of others” and therefore a good-nature and love for others is enough “for laying the first foundations of virtue in a child” (ibid., p. 108).

Wisdom
The second positive quality for a gentleman is wisdom. Wisdom equals an understanding of the world, for Locke. It is the ability to have an insight on how to be capable in our world. This cannot be taught, because it is “the product of a good natural temper, application of mind and experience together” (Locke, 1963, p. 109). All that can be done to let the child acquire wisdom, is to bring reason into them, in order to make them able to reflect on their own actions. And then, during his ripening years, wisdom will grow itself.

Breeding
Thirdly, a gentleman requires good breeding. This he equates to civility or good manners. Forde explains it as “to put everyone with whom one deals at ease, to make them pleased with one’s company, which pleases oneself in turn” (Forde, 2013, p. 217). Locke prescribes one rule that guarantees civility: “Not to think meanly of ourselves, and not to think meanly of others” (Locke, 1693, p. 110). This is important because the former leads to bashfulness and the latter to disrespect (ibid.), and therefore if the child follows this rule, most ill breeding can be avoided.

Learning
Although learning is mostly seen as the primary part of education, for Locke it is definitely not. He considered learning a necessary part of education, but “not the chief business” (Locke, 1693, p. 114). He valued a virtuous or wise man over a great scholar. The main point of education is to develop good habits in him, and learning comes only “in the second place, as subservient only to greater qualities” (ibid.). A gentleman must however have some knowledge, because that would sometimes be needed in order to develop virtue, wisdom and civility. He therefore must have some understanding of: reading, writing, drawing, Latin, French, geography, arithmetic, chronology, history, geometry, law, ethics, rhetoric, natural philosophy, Greek, dancing, music, fencing, riding and trade (ibid.).
In Locke’s view the aim of education is “to fashion the carriage, and form the mind” (ibid., p. 75). This means that the body should be able to endure hardships, which is necessary for the effectuation of a sound mind. And a sound mind is reached when the child is virtuous, has knowledge of the world, good manners and a substantial practical knowledge. Only then, a child has developed itself into an accomplished and valuable man (ibid.).

3.2.2. Aims of physical education
Physical education is very important in Locke’s theory of education. Four specific purposes can be detected, in which participation in physical activities will benefit the development of the child. These are: physical development, cognitive development, social development and moral development.

Physical Development
Physical activities for the sake of the child’s physical development is the most obvious domain in Locke’s theory. His view includes the conviction that the body needs to be strong and able to endure hardships. He therefore prescribes exercise for the child. As a physician, he links exercise with health, and participation in physical activities was one of the rules that a child should live by in order to keep the body healthy. He thinks that regular exercise improves the physical fitness of the child and that it consequently makes the body of the child healthier. He even considers the child having a strong constitution as a necessary part of the happiness of the child. In this view, physical fitness is a prerequisite for the development of a good personality, but this will be explained later on.

Cognitive Development
Locke very firmly believes that participation in physical activities can benefit the intellectual development of a child. He wrote extensively about the importance of recreation for the child’s mind. The child is not always in a position to learn, he should therefore relax and unbend his mind, in order to refresh and be clear-minded for the next stage of his study. Recreation in Locke’s view means “easing the wearied part by change of business” (Locke, 1693, p. 171). This means that physical activities would ideally function as recreation to intellectual activities. Instead of the mind, the body is exercised, and this relaxes the mind. Physical activities improve the cognitive development of the child.

Social Development
In Locke’s view, participation in physical activities can also enable children to function successfully and acceptably in social situations. “Besides what is to be had from study and books, there are other accomplishments necessary for a gentleman, to be got by exercise” (Locke, 1693, p. 165). Dancing and riding skills are especially regarded by Locke as suitable for this purpose. A gentleman has to
have “an outward gracefulness of motion” (ibid., p. 47) when dancing and a “graceful seat” (ibid., p. 166) when riding the horse.

Moral Development

Moral development of the child is the most important aim of Locke’s theory of education. Physical education plays a large role in this, but very differently as in Plato’s theory of education. In Plato’s view, physical education will influence morality directly by enhancing positive character traits. As for Locke, physical education will not stimulate morality directly but functions as a necessary part for moral development. The principal aim of physical education, in Locke’s view, is that it will make the body capable of executing morally salutary behavior. Physical strength is therefore a prerequisite for moral development. As we already have seen, physical education would benefit the physical development of the child, by enhancing strength and ability to endure hardships. In this way, the body will be able to execute the, by reason inserted, orders of the mind.

Although Locke hardly considers a direct link between participation in sport and games and morality, a relationship between participation in physical activities and the child’s character can be detected in his writings. He clearly identifies fencing as a way to cultivate courage. However, this is in Locke’s view not a direct mechanism, but has self-esteem as a mediating factor in it. Participation in fencing, would benefit the practical fencing skills of the child. The child will get better and this will increase the self-esteem of the child. Subsequently the child will get more courageous, because his reason will tell him that his excellent fencing skills, will give him an advantage when it might come to dueling. However, it is not clear from his writings that he considers courage or self-esteem as a virtue worthwhile for the parents to strive after. He explains that parents might want to temper the child to take part in dueling, because this behavior might risk the lives of their precious sons. It therefore seems that he does not value courage or self-esteem per se as something positive, needed to be cultivated by physical education.

The main aim of physical education is clearly the development of physical fitness which is a prerequisite for moral development. A sound body is needed for a sound mind. Subsequently, the three physical activities prescribed by Locke that constitute the programme of physical education, dancing, riding and fencing or wrestling are needed in the social development of the child. Locke believes that a gentleman has to posses certain physical skills to succeed in society. Lastly, physical education can also serve the cognitive development of the child. Exercise can be a welcome activity to relax and refresh the mind. However, recreation does not necessarily have to be physical exercise. In order for the activity to be recreational, it has to be joyful to the child. It therefore depends on the interests of the child whether physical exercise can meet this objective. As such, physical education
can serve this purpose, yet it cannot be regarded as one of its main aims.

3.2.3. Competition

As we have seen, physical education in Locke’s view serves four aims. Firstly and most importantly, physical education makes children stronger to endure hardships which is necessary for the development of morality, the most important aim. Locke’s programme of physical education is also designed to bring forth socially wanted skills and physical education can serve as recreation in order to help in the cognitive development of the child. However, for reaching the aim of moral development, the competitive element of sports and games are not necessarily needed.

No educational value of competition

The competitive element of sports and games is not necessarily needed for Locke's aims of physical education. It is not needed for the physical, social or cognitive benefits of physical education. It is also not needed for the moral development of the child. It is not the morality learnt in competitive sports or games that he considers valuable, it is the physical strength, the ability to endure hardships and the learning of particular skills that makes sporting activities justifiable for his theory of education. This might add to his theory of home-schooling. The child is not involved in sporting activities with his peers. He ideally receives his physical education at home, alone, by skilled tutors. Physical education is therefore more like the transition of skills which is necessary for morally salutary outcomes, instead of an activity that will benefit morality on its own. Yet, he probably does not think that sporting activities are hived off from reality either. When he wrote about children engaging themselves with playthings such as battle-dores, they will need the care and attention of their tutor. As Locke formulated it when talking about those battle-dores: “nothing that may form children’s minds is to be overlooked and neglected; and whatsoever introduces habits, and settles customs in them, deserves the care and attention of their governors, and is not a small thing in its consequences” (Locke, 1693, p. 102). Sporting activities are therefore clearly not to be overlooked. He also wrote about fencing skills, that can transfer children into courageous persons. Thus, he does consider a link between morality and sports. He was, furthermore, not opposed to the competitive element of sports and games. He even said that playing competitive games was good for the child: “this gamesome humour, which is wisely adapted by nature to their age and temper, should rather be encouraged, to keep up their spirits, and improve their strength and health, than curbed or restrained; and the chief art is to make all that they have to do, sport and play too” (ibid., p. 44). Thus he did not see harm in the competitive element of sports and games either. Then, the reason why he most likely focused more on sport as a prerequisite of morality instead of sport being a direct link to morality is his lack of working out some kind of framework about virtues and vices. He does not
explain what these are or how they could be acquired or avoided. He is convinced that when reason is implemented in the child and when the body is strong and able to endure hardships, the child will develop a good and moral personality. Thus in this view, physical education is necessary for morality, because it provides in the physical fitness of the child, and not because participation in competitive activities are inherently salutary to morality.
3.3. Jean-Jacques Rousseau

Rousseau values physical education from two perspectives. He values it from a form of extreme individualism in *Emile*, and alternatively values physical education as a part of a theory of state socialism in the *Government of Poland* (Boyd, 1956, p. 195). In the first view, physical education is a prerequisite for making good men. For the natural development of the child, movement is needed. Movement will develop the ability to reason, which is subsequently needed for the moral capability of the child. Physical education is therefore needed to develop the ability of moral thinking. This is different from Locke’s view, who regards physical education necessary for moral acting, instead of for moral thinking. In the second view, physical education must make good citizens. For a state with a weak internal stability, physical education could ideally function for increasing the feelings of connectedness between citizens and between citizens and their country. This would make the state stronger against future possible attacks. Here Rousseau makes a distinction between the natural development of morality and the social development of morality. This seems like a contradiction, because the natural development of morality is value-free and open for the individual to be shaped, while the virtues that are enhanced by national education has been set by the government. Yet, for Rousseau this is not a contradiction. For him, the proposed education depends on the kind of society the child is in. In *Emile*, he writes about France or one of the other big nation states. In Rousseau’s view these states were so big that there could not be any sentiment of personal loyalty to the state and therefore a socially directed morality was not needed. In Poland, however, things were different. The ideal was a small state in which citizens were willing to take part in serving the national state. Thus, Rousseau confines himself to one of the two educational views, either individual or communal education (Boyd, 1956, p. 198). He does not combine the two into one theory of education. In this section we examine the question: how does physical education contribute to the natural development of morality and how does physical education contribute to feelings of connectedness?

3.3.1. The Theory of Education

Rousseau is one of the most influential writers in educational thought (Boyd, 1956; Palmer, 2001). His educational ideas are founded on a completely different theoretical outlook. He started a new way of thinking in which he stood up against the conventional ideas on which society was based, notably in politics and education. This led him eventually to his banishment and exile (Palmer, 2001, p. 55). In 1762 he published *Emile, or on Education*, which is still one of the most influential books in educational theory. The ideas formulated in this book, had a major impact on the theoretical debate about developmental psychology in Europe. His way of thinking inspired a whole new generation of educational thinkers and it gave education an entirely new course. Rousseau believes that education
should be child-centred, if it wants to be effective in transforming the boy into a man and subsequently into a citizen. This is quite distinct from the ideas that Plato and Locke set forth. Whereas they value the child as a limited creature that has to be fashioned after the adult pattern. Rousseau appreciates the child as a being. It is said that because Rousseau had so much of a child in him, that he was able to see the child’s point of view (Boyd, 1956, p. 180). Rousseau believes that the child should live a childish life in all its fullness, only then will he be able to develop into an adult man. Thus for Rousseau the idea of natural education is fundamental to his theory of education. This means that education has to be in accordance with the nature of the child. He values the nature of the child positively. If an individual in a society behaves badly, it is only because he has been made bad by his environment. The passions that incline children to violence or aggression are not presocietal. They are acquired in society itself (Boucher, 2009, p. 271). As Rousseau believes that all knowledge comes from the senses, interaction with a well-ordered environment is essential. Furthermore he believes that human character would change from age to age. For him the soul and passions are not immutable.

Rousseau was also an influential political writer. In, 1772, in one of the last years of his life he wrote Considerations on the Government of Poland. The Polish patriot Count Wielhorski, asked him for advice to reform the Polish government in order to improve the stability of Poland and to withstand Russian aggression. Rousseau turns to ideas about national education in order to bind the citizens with each other and their country. In his view, education can therefore, besides making a man out of a child, also be decisive in the formation of individuals into citizens. This is based on his belief that a good society can develop virtuous citizens with a general will based on the common good instead of a particular will (Boucher, 2009, p. 273-274).

Emile and individual education

Rousseau has a very strong sentiment against the old way of education, which was based on civilization and learning (Boyd, 1956, p. 179). This was the isolated domestic education of his days. He recognizes this way of education as being prejudicial to morality, “from the first years an absurd education clutters up our minds and distorts our judgement” (Rousseau, 1956, p. 179) and “young people are taught everything but their duty” (ibid.). In Rousseau’s view, children should not learn things they do not need, like foreign languages of no use, or verses that are beyond their comprehension. These things they would do better to forget. They only have to learn what they need to know in order to become an adult. This he explains in his story about Emile, where he idealizes a system of private education. This is a more individualistic approach to education, in which he is concerned with the upbringing of one particular boy. The goal of Rousseau’s book is the making of a natural man. He does not propose education for some position or vocation in society. His aim is
manhood, “when he leaves my hands, I admit he will not be a magistrate, or a soldier, or a priest. First and foremost, he will be a man” and therefore “life is the business I would have him learn” (Rousseau, 1956, p. 14-15). The teacher should not be a hired man, “just as the right nurse is the mother, the right teacher is the father” (ibid., p. 18). He chose Emile, as a fictitious pupil, to serve as an example of how his ideal education, from birth to manhood should look like.

“I assume that Emile is no genius, but a boy of ordinary ability; that he is the inhabitant of some temperate climate, since it is only in temperate climates that human beings develop completely; that he is rich, since it is only the rich who have need of the natural education that would fit them to live under all conditions; that he is to all intents and purposes an orphan, whose tutor having undertaken the parents’ duties will also have their right to control all the circumstances of his upbringing; and, finally, that he is a vigorous, healthy, well-built child” (Rousseau, 1956, p. 20).

With Emile, Rousseau shows that a naturalistic approach is necessary for the upbringing of an autonomous individual. According to him a child is good within, and can only become bad by its environment. If a man acts badly, it is because of his environment and not because of nature. This however, does not mean that he does not need any direction. It rather means as Boyd explained it “that if he is not led into vice or error by others he will come to make the right adaptation to the necessities of the natural and the social worlds, and so reach truth and virtue” (Boyd, 1956, p. 173). The boy should be educated by having practical lessons, since knowledge comes through the senses. They should therefore learn by interacting with his environment. Rousseau’s distinction between child and man is fundamental to his theory: “childhood has its place in the scheme of human life. We must view the man as a man, and the child as a child” (ibid., p. 34). With this he means that the child’s knowledge develops as his life develops and according to Rousseau, the child should not be taught things that extend his intellectual abilities. Morality is only possible when the child has developed reason, and therefore children are incapable of being a moral or social person until the age of puberty, when the ability to reason is developed. Rousseau therefore advocates that because of the natural growth of the body, there are different stages for the child in becoming a moral being. Education should be in accordance with the distinctive nature of the child. “Observe nature and follow the path she marks out” (Rousseau, 1956, p. 17). Rousseau identifies five different ages in the development of the child; infancy, boyhood, the approach of adolescence, adolescence and marriage.

Infancy
From birth till the age of five, the child is in the animal stage. “The essential thing is to make him a good healthy animal, by allowing him as much freedom as ever possible” (Rousseau, 1956, p. 10). In this stage the child is in the realm of feeling in which they are only aware of pleasure and pain (ibid.,
They are not able to form any sentiments or ideas, and are not even aware of their own existence (ibid.). Education in this phase of life is only giving the child opportunities to experience as much as possible (Boyd, 1956, p. 10). It is also in this age that the pupil is in need of a great deal of physical activity. Emile got the absolute freedom to exercise, in order to develop his limbs and to endure hardship.

**Boyhood**

Boyhood is the stage of the child from five till twelve. This is the *savage* stage. In this stage “the child is no longer an infant but a boy” (Rousseau, 1956, p. 31). He still has not the ability to form ideas. All his understanding comes through the senses and these should be cultivated (ibid., p. 55). Any form of reason should be avoided, since the mind is not capable of it yet. “Exercise body, senses, powers, but keep the mind inactive as long as possible. Let childhood ripen in children” (ibid., p. 41). Therefore the child should be engaged in all kinds of activities that would make his body stronger and that would require the child to use his senses in order to develop these for future thought and reasoning. Sports and games would be very suitable. As Rousseau said, “to dash from one end of the room to another, to judge the rebound of a ball before it touches the ground, to return it with strength and accuracy, such games are not so much sports fit for a man, as sports fit to make a man of him” (Rousseau, 2013, p. 132). Verbal lessons should be avoided till this age. He has not yet developed reason, and should not do anything because someone said so. He should only do what nature directs him to do, and because nature is always right, he will do nothing but what is right (ibid., p. 40).

**The approach of Adolescence**

The age between twelve and fifteen is the *pastoral stage*. The child has not yet reached puberty, but he has a “fresh accession of physical strength” and a “greater capacity for sustained attention” (Rousseau, 1956, p. 69). He still lacks moral insight but the abilities of reason and judgment are starting to develop. His mind is becoming eager to learn. And this “is the time for labour, for instruction, for studies. That is what nature herself indicates” (ibid., p. 70). In this stage his sensations should be transformed into ideas. However, he should only pursue the studies that interests him. For Emile, science and handicrafts were his two main concerns and this should be grasped by himself. “Do not teach him science, let him discover it” (ibid., p. 71).

**Adolescence**

The fourth stage in the development of the child is the *social stage*. This is the age between fifteen and twenty. Emile has now developed reasoning powers and he is therefore able to enter into the moral sphere. The boy, as nature determines, will now pass into manhood. “His countenance develops and takes on the imprint of a definite character” (Rousseau, 1956, p. 96), and “when he
comes to consciousness of himself as a moral being he should study himself in his relations with his fellows” (ibid., p. 97). As such, he will slowly enter the society by starting personal relationships with others. He starts with friendship, but his main urge will be to find a sex mate (ibid.). The theme of education in this stage is the social sciences and the motive of learning is an ideal marriage. “Since man must die he must reproduce in order to carry on the species and keep the world going” (ibid., p. 117).

Marriage
The adult stage is the last stage of Emile’s training. The marriage with his ideal girl, Sophie, will be the end of his education. And “she is better suited for him than any other woman” (Rousseau, 1956, p. 153). Sophie, however, has to have a different upbringing than Emile, in accordance with nature. Men and women are not identical but complementary to each other. “Man is active and strong; woman passive and weak” (ibid., p. 129). In Rousseau’s view, it is nature that directs women to be obedient to their man, they should therefore be disciplined and develop grace instead of strength. The man is to be autonomous and the woman is to be dependent. Although Emile has found his ideal mate in Sophie, he is not yet ready to get married. He should first travel abroad and study politics “so that he may be equipped for intelligent citizenship when he becomes a citizen and head of a household” (ibid., p. 130). When he returns he will marry her and his education is successfully finished.

The government of Poland and national education
When speculating about the Polish government, Rousseau idealized a system of public education, concerned with moulding the general will of the community with the particular will of the citizen (Boyd, 1956, p. 184). Here education serves a communal purpose, it instils a ‘fatherland’. “If children are educated together as equals and have the laws of the state and the maxims of the general will instilled into them as worthy of respect above all else, they will assuredly learn to regard each other as brothers, and to desire only what the community desires” (Rousseau, 1956, p. 185). Mostly, Considerations on the Government of Poland is about the constitution and the political reform, necessary for Poland to resist their powerful neighbors making an end to their identity as a nation. Rousseau started his theory with some ideas for strengthening feelings of sentiment in the citizen. He wanted first to “move the hearts of men” and “to make them love the fatherland and its laws” (Rousseau, 1953, p. 162). According to Rousseau this was only possible “through children’s games” and “through institutions which seem idle and frivolous to superficial men, but which form cherished habits and invincible attachments” (ibid., p. 162). Therefore Rousseau proposed a system of national games and institutions that was able to create bonds between citizens and between them and their
fatherland. Poland had “no intrinsic stability” and national institutions were needed to shape “the character, the tastes and the manners of a people” (ibid., p. 168). This ensured the Poles to be different from their neighbor’s. Rousseau proposed some ideas on how to reach this. Firstly it was needed to maintain or restore national traditions. This would make citizens proud of their country. Secondly, he advocated many public games. If necessary, new games, festivals and solemnities should be assembled where every Pole could interact with their fellows (ibid.). Thirdly, open air spectacles should be organized in which the whole people could participate equally. The amphitheaters in which the young Poles exercised should be reformed “to be made theaters of honour and emulation for these young people” but where “strength and skill” would still be necessary (ibid., p. 172). Horsemanship would for example be very befitting (ibid.). Finally he talks about national education, which is the most important part. “It is education that must give souls a national formation, and direct their opinions and tastes in such a way that they will be patriotic by inclination, by passion, by necessity” (ibid., p. 176). The child “should read about his own land”, “should be familiar with all its products”, “with all its provinces, highways, and towns”, “its whole history” and “its laws” (ibid.). Furthermore, only true Poles are allowed to become teachers. Moreover, all Poles should receive education together, equally, with no distinction between rich and poor. Rousseau also believed in the value of physical exercise and he therefore ordered a gymnasium in every school. Physical exercise is “the most important part of education, not only for the purpose of forming robust and healthy physiques, but even more for moral purposes” (ibid., p. 178). These games should always be “public and common to all” (ibid., p. 179). Rousseau found much value in physical education, “it is not only a question of keeping them busy, of giving them a robust constitution, of making them agile and muscular, but also of accustoming them at an early age to rules, to equality, to fraternity, to competition, to living under the eyes of their fellow-citizens and to desire public approbation” (ibid., p. 179).

3.3.2. Aims of Physical Education

Physical education is a major part of Rousseau’s theory of education. He valued exercise for very distinct reasons. It is important in the personal development of the child into a man, and it is vital in the education for citizenship.

Physical development

In the bodily development of Emile, physical exercise has a very prominent place. For Rousseau, the overall purpose of exercise is contributing to the making of natural man. In every developmental stage, the child should be exercised. However in accordance with nature, exercise has various beneficial influences. In the early age of infancy, physical exercise was needed to allow Emile to develop into a healthy individual. Bodily movements were necessary for ripening the limbs and for
starting a robust constitution, which would go on his entire training. In the stage of boyhood, involvement in games and exercises were very suitable in the development of strength and senses. Thus games and exercise were very important in boyhood and infancy for their bodily development. As Rousseau said, “let him learn to perform every exercise which encourages agility of body; let him learn to hold himself easily and steadily in any position, let him practice jumping and leaping, climbing trees and walls” (Rousseau, 2013, p. 124). Furthermore, “let him always find his balance, and let his every movement and gesture be regulated by the laws of weight, long before he learns to explain them by the science of statics” (ibid.). In the stage of boyhood, games and exercises served an extra developmental function. Physical exercise functioned in the development of the senses, which was necessary for the development of future ideas and reasoning. As Rousseau said: “to learn to think we must therefore exercise our limbs, our senses, and our bodily organs, which are the tools of the intellect; and to get the best use out of these tools, the body which supplies us with them must be strong and healthy” (ibid., p. 107). In the last developmental stages, reason was already developed, but physical exercise was still needed to strengthen the body. He followed Locke, in advocating a strong relationship between the body and the mind. “Give his body constant exercise, make it strong and healthy, in order to make him good and wise” and therefore if you would make “a man of him in strength” than “he will soon be a man in reason” (ibid., p. 99).

In the Considerations on the Government of Poland Rousseau also acknowledges that physical exercise had “the purpose of forming robust and healthy physiques” (Rousseau, 1953, p. 178). However this was not the main aim of physical education as part of the national education proposed by him. Physical education was more important for the moral development of the citizen. This will be explained later.

**Cognitive development**

Rousseau also values physical exercise as a recreational activity for the mind. According to Rousseau: "the great secret of education is to make the exercises of the body and of the mind always serve as a recreation to each other” (Rousseau, 2003, p. 184). Physical games and activities serve as great recreational activities because it gives the child “pleasure, occupies his attention, and keeps him in training” (ibid.).

**Moral development**

Rousseau believes that physical education is very important in the moral development of the child. For Emile, exercise would contribute to becoming a reasonable and moral person. Physical education therefore allows for the development of morality. “Exercise his body continually. Make him vigorous and healthy and he will turn wise and reasonable” (Rousseau, 1956, p. 53). With the acquirement of strength, the child has to control his bodily powers, hence he will have to learn to behave morally.
For example, when the child becomes stronger, he can hit people every time he does not get his way. His reason must tell him, however, that this is bad behavior. Therefore, the stronger he will get, the more he is “compelled to reason about every action in his life”. In this way “the more his body is exercised the better his mind becomes” (ibid., p. 53). Reason and strength will therefore develop together. As Rousseau puts it: “It is a shocking blunder to imagine that physical exercise is injurious to the operations of the mind; as if the two kinds of activity did not proceed together, with mind always directing body” (ibid., p 53).

When proposing physical exercise to be a substantial part of the national education, Rousseau has mainly the moral value of physical education in mind. “It is above all for the sake of the soul that the body should be exercised” (Rousseau, 1953, p. 173). Three different ways in which participation in games and sports can lead to moral development can be found in Rousseau’s writings about the government of Poland. Firstly, Rousseau was led to believe, by describing the heroes of Homer, that sports would “made men not only brave and courageous, but also eager for honour and glory, and ripe for every virtue” (ibid., p. 172). Sports and games are therefore valuable for developing a virtuous character. Secondly, sports and games are suitable for accustoming children to rules (ibid., p. 179). For a constitution to work, it citizens should abide by the law. This requires obedience and discipline, which children will be taught by letting them participate in games and sports. Thirdly, and most importantly, physical education increases feelings of connectedness. All children, including the rich that are brought up under private education, should participate together in these activities. According to Rousseau “their games ought always to be public and common to all” (ibid., p. 179). The whole people will therefore participate equally and this would emulate feelings of equality and sameness among the whole population. Also because of the cooperative character of sports and games, Poles would interact with their fellows in accomplishing a common goal. This would lead to feelings of brotherhood with their fellows. Moreover, the children, because they participate in public games, under the eye of their fellows, will develop a desire for approbation from their fellows. In this way they will develop the desire to act in a way that their fellow citizens approve of. This will benefit their mutual feelings of citizenship.

In short, in Rousseau’s view, physical education has three aims: physical development, cognitive development and moral development. Concerning the personal development of the child, Rousseau adopted much of Locke’s theory, but he clearly expands upon the physical value of exercise. Physical activities will not only benefit the bodily development of the child but it will also benefit the senses and subsequently the powers of reason and morality. Secondly, concerning physical education as part of the national education, Rousseau used the ancient Greek philosophers as a major inspiration.
For him the moral value of sports and games could be found in the development of virtues, in accustoming children to rules and most importantly in increasing feelings of connectedness.

### 3.3.3. Competition

As we have seen, physical education served rather different purposes in Rousseau’s *Emile, or on Education*, than in *Considerations on the Government of Poland*. Furthermore, the value of competition is completely different in the two texts. Participation in competitive activities serves hardly any purpose for Emile, while it was extremely important for the Poles in creating an internal stability.

**No educational value of competition for Emile**

Just like Locke, Rousseau does not appraise competitive activities with any direct value to the child. The value of physical education for Emile, was found in the bodily exercise and not in the competitive activity itself. In this view, physical activities benefit the child, by making him a natural man. Movement is required for the bodily development of the limbs and strength, for recreational purposes and for the mental development of the senses as well. The development of natural man is subsequently needed for reaching morality. Plain exercise would be enough for the child in Rousseau’s opinion, however. Involvement in competitive activities are not necessarily needed for these aims of physical education. Moreover, Rousseau does not prescribe or advocate specific games or sports with a competitive character for the child. Then again, he is not an opponent to participation in competitive sports and games for the child. Rousseau states, when discussing physical exercise during the stage of boyhood: “childhood is, or ought to be, the age of games and frolics, and I do not see why purely physical exercises should not have material prizes” (Rousseau, 1956, p. 64). He does not oppose giving the fastest runner a prize, as it would motivate the boy “to reach the spot before anybody else” (ibid., p. 64). In this view, competition for children could have an instrumental function. It could motivate children to fully engage themselves in the physical activities, but it is not necessarily needed for the aims of physical education.

**The educational value of competition for the Poles**

When considering the government of Poland, competition has a substantive significance. The character of physical activities is competitive and can therefore reach two of the three mechanisms of the moral development of the child. Participation in competitive activities is essential for *developing a virtuous character and for increasing the feelings of citizenship*. Firstly, Rousseau values competition as being vital in developing virtues. In the heroes of Homer he recognizes that the competitive sports and games in which they excelled, made them: “not only brave and courageous, but also eager for honour and glory, and ripe for every virtue” (Rousseau, 1953, p. 172). He also
states, when discussing the great example of ancient Greece, that “it was the prizes with which, to
the acclamations, of all Greece, they crowned the victors in their games; all this, by continually
surrounding them with an atmosphere of emulation and glory, raised their courage and their virtues
to that degree of energy for which there is no modern parallel, and in which we moderns are not
even capable of believing” (ibid., p. 166). The awarding of prizes to the winners, indicates the
competitive aspect of the physical activities that Rousseau advocates. These are intrinsically valuable
and even necessary for reaching the virtuous character that Rousseau proposes in his theory of
national education. Secondly, the competitive character of physical education is also needed for the
more important aim of increasing feelings of connectedness. The idea is that participation in
competitive sports and games, in which children all play together, bring out the common goal toward
which they all aspire. In this way, bonds will be formed between children, that might attach them to
one another and subsequently to their fatherland. The games and sports keeps children frequently
assembled, and create bonds of friendship between them. When awarding prizes for the best
wrestlers or runners, or for any other game or sport, children will react happily and share this
happiness with their fellows (Boyd, 1956, p. 188). This will create a sense of community (ibid.) and
increase their feelings of connectedness (Rousseau, 1953).

The direct social value of competition for the Poles
For Rousseau, competition can also serve a direct social function, yet this does not receive the same
emphasis that it does in Plato’s view. Rousseau states, again, being inspired by the ancient Greeks: “It
is important, however, and even more important than we imagine, that those who are one day to
command others should from their youth show themselves to be superior in all respects, or at least
that they should try to do so” (Rousseau, 1953, p. 173). Competitive activities are therefore
occasions in which people can demonstrate their “right to superiority” (ibid., p. 173). Competitive
sports and games, show other citizens the magnificence of future commanders. It provides them
with a certain amount of authority.

The justification of competition
In Rousseau’s view, competition is necessary for the creation of virtuous citizens. He values
competitive activities as something positive. However, as critics of physical education have argued,
competition can lead to a negative morality because participation in competitive activities can lead
to general a-social ideals of inequality and it can nourish a win-at-all-costs mentality. The latter can
result in violations of the duties or obligations to abide by certain rules of conduct or in bad character
traits and vices. Yet Rousseau does not consider any possible adverse side effects resulting from
competition. Furthermore, participation in competitive sports would not lead to feelings of
inequality. In his perception, exactly the opposite would happen. Physical education leads to feelings
of equality. For Rousseau it is important that all children, of all social classes and backgrounds, enrolled in either private or public education, sport together. Rich and poor children would therefore interact and strive to a common goal together. As children would want to win, they will soon learn that cooperation and interaction are required to achieve this. Secondly, Rousseau does not seem to believe that sports and games might lead to a win-at-all-costs mentality. His reason for this might have to do with his conviction that human nature is inherently good. According to Rousseau a child is good within, and can only become bad by its environment. Consequently, if a man acts badly by behaving in a win-at-all-costs mentality, it is because of his environment and not because of nature. Therefore, if a child would receive the right education, that is a negative education, a win-at-all-costs mentality would not originate. With a negative education Rousseau means that children should be allowed to act and think as persons in their own right, and only get directions in how not to act. Therefore, if the child is not led into vice or error by others, he will come to make the right adaptation and will get prepared for a moral life without developing the bad habits resulting from a win-at-all-costs mentality. In short, Rousseau refutes the critics’ claim that competition would lead to feelings of inequality and to a win-at-all-costs mentality.
3.4. Thomas Denison Wood

Wood puts great emphasis on physical education, and his approach is rather unique because he combines the individual and the social view of physical education into one comprehensive theory, unlike Rousseau who considers them separately, or Plato and Locke, who consider only one of them. From the perspective of the development of the child, physical education is required because it offers the child natural thought-provoking situations, by which reflective moral thinking and behavior is learned and can be practiced. Physical education will therefore benefit the capability of moral thinking and acting in a natural way, i.e. in full accordance with human nature and impulses. The programme of physical education “must be grounded in the original nature of the human being, and must provide satisfying expression in vigorous action for the wholesome, natural instincts and impulses of children and youth” (Wood and Cassidy, 1931, p. viii). However, Wood does not leave this moral thinking and acting value-free. Physical education should also be in accordance with the needs of society. As such, he combines the natural development of the child with the development of a socially desirable morality. An ideal democratic morality is required in order for the democratic ideals and institutions of the society to function. The aim of the programme is to cultivate democratic characteristics and community life in children. His theory was written against the old and formal way of physical education which was based on discipline and blind obedience and suited to an autocracy. The new programme, he believes to be in accordance with democracy, which is the current political form (Wood and Cassidy, 1931, p. viii). It should therefore develop those qualities which make for better democratic citizens. Let us examine the question: how does physical education contribute to the natural development of an ideal democratic morality?

3.4.1. The Theory of Education

Thomas Wood was physical educator at Teachers College, Columbia University in the United States. There he introduced the natural programme of physical education. His thinking was majorly influenced by other educational theorists of his time, like John Dewey, Stanley Hall and Edward Thorndike who proposed the purpose of play in order to improve the child’s ability to learn. In line with this view and already earlier work of Wood, where he advocated education through the physical, Wood and Rosalind Cassidy published The New Physical Education in 1927. According to Wood, "the great thought of physical education is not the education of the physical nature, but the relation of physical training to complete education, and then the effort to make the physical contribute its full share to the life of the individual" (National Education Association, 1893, p. 621). Wood’s ideas let to an evolution of physical education in the United States. He introduced sports and games to be part of the school’s curriculum and received academic credit for his physical education
classes (Davenport, 1984). Several states implemented laws requiring physical education and there was a steady growth of physical education in public schools. Wood and Cassidy praise John Dewey as being of fundamental value in the development of the new programme of physical education and regard them as the leading educational philosopher of the modern time (Wood and Cassidy, 1931, p. ix/p. 57). The natural programme of physical education was highly influenced by John Dewey. The programme of physical education proposed by Wood had like aims and was founded on the same ideas and characteristics. Therefore, in order to fully grasp Wood’s theory of physical education, it is important to understand on what ideas he elaborates. John Dewey was one of the major educational thinkers of America and he believed in social education (Van Dalen and Bennet, 1971, p. 434). “The school is primarily a social institution” and “education being a social process, the school is simply that form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race, and to use his own powers for social ends” (Dewey, 1952, as quoted in Van Dalen and Bennet, 1971, p. 434). Education in his view should develop the individual in accordance with society. Society was changing, however. At the time that Dewey lived (late nineteenth and early twentieth century) the United States was transforming from a mere agricultural country into an industrial state (Palmer, 2001, p. 178). Democracy had to withstand these rapid economic and cultural changes and democratic citizenship was therefore an important aim of education. Dewey saw the foundation for a democratic community as “an articulate public that had developed methods of intelligence, not narrowly defined but broadly with regard to the capacity for rigorous reflective (scientific) inquiry” (ibid., p. 179). Education was more than preparing the child for a socially wanted adult life, however, it also consisted of individual growth that was achieved by giving the child a rich and full life. Dewey believed that children should learn from experience and doing things instead of formal education (Van Dalen and Bennet, 1971, p. 434). There were no set of ideals or ideas that could simply be transferred from the teacher to the children. Children had to discover them in practice. Accordingly, education for him meant “the construction and reorganization of experiences that add meaning and that increase one’s ability to direct the course of subsequent experiences” (Palmer, 2001, p. 179). This meant that children had to be educated through the study of and active engagement in practical social activities. In Dewey’s view, these activities should be occupations like “growing food, cooking, building a shelter, making clothing, creating stories and artwork” (ibid., p. 181). Wood was clearly inspired and majorly influenced by these modern ideas of education. He elaborates, together with Cassidy, on these ideas and contributes to these ideas in arguing for physical activities as the natural means of education.

The modern idea of general education

The foundation for the natural programme in physical education was the modern idea of general
education. Modern education was based on the individual. This was in conceptual contrast to the old belief that some form of authority or institutions was needed to acquire the benefits of education. It is “the power of individual minds, guided by methods of observation, experiment, and reflection, [that] attain the truths needed for the direction of life” (Wood and Cassidy, 1931, p. 26). And this direction of life changes as social conditions change. Wood found himself, as a contemporary of Dewey, in the same period of swift social developments. Education had to meet the new social demands made by these changes in modern life. Therefore his theory had to be consistent with the three changes of modern life. The first societal change was “the rapid growth of democratic ideals and institutions” (ibid., p. 28). This meant that the individual had to be educated for citizenship in order for the democratic ideals and institutions of the society to function. The second modern change was “the new industrial life” (ibid.). This meant for education that it had to solve the problem of the disintegration of the social groups caused by modern industry (ibid.). The third change was “the development of experimental science with its basic idea of evolution” (ibid.). Science was regarded very important by Wood. He believed that the educational method had to be in accordance with the new scientific knowledge. Education should constantly evolve itself with new scientific knowledge. Wood described education to be “the process of living in which the child experiences the fullest and most satisfying life each day, providing the best preparation for life later” and “the discovery and development of personality for the highest service and satisfaction” (ibid., p. 86). Therefore the main function of education was to develop the child into “an instrument of self-expression with reference to the various responsibilities and opportunities of life, at the time and later” (ibid., p. 4). Furthermore, the child had to learn by doing. In following Dewey, Wood believed that the child will learn more through what he does than through the formal way of listening or watching. A programme of natural physical activities will therefore be ideally suited.

**Natural physical education**

Wood and Cassidy define physical education as “the contribution made to the complete education of the child by the fundamental psycho-motor activities (the big brain-muscle movements)” (Wood and Cassidy, 1931, p. 86). They proposed a new programme of physical education, because they thought that the traditional view focused too much upon the health of the body and did not regard physical education to have any effect upon the personality of the child and the child’s relation with society. Meanwhile, their programme of physical education is aimed at reaching this goal via a broad range of activities which are all considered to be “vigorous, healthful, and genuinely educative (ibid., p. 86). These activities are all natural to the human body. No formal or artificial movements are included. They believe that natural movements are more sincere to the body, spontaneous and enjoyable to
the child, and would therefore gain better results (Van Dalen and Bennet, 1971, p. 436). Wood and Cassidy categorize the natural physical activities in eight groups (1931, p. 73).

1. Natural activities of daily life
2. Free play, and games.
3. Athletics and sports
4. Dramatic expression
5. Social service and prevocational activities
6. Self-testing activities
7. Individual corrective exercises
8. Recreational activities (for adults)

These activities all have a direct meaning and interest to the child. All activities have a rational aim or goal to be achieved by the children. It therefore links the body with the mind and spirit. This means that the physical is connected to the intellectual and moral part of the child, and therefore recognize the modern view of the child as a complete individual. The improvement of bodily health is still assured, but it only counts as a by-product of the physical activities. The connection between body, mind and spirit is essential in this theory, because the main accomplishment of physical education, in the views of Wood and Cassidy, should be the achieving of moral, social and intellectual sound individuals. This is the main aim of physical education and physical activities are therefore highly suitable to be a part of overall modern education. Learning takes place in physical activities and gives children the opportunity to react to real-life situations, instead of absorbing formal classroom-based training. Wood believed that learning is “the formation of neural responses-bonds” and these can only be created by reacting to actual situations (ibid.). For these activities to be of educational value, the teacher has to guide the children to satisfactory solutions of the problems arising in these situations and he or she must provide the child with a method by which they can tackle future problems with satisfaction (ibid., p. 89). Children should therefore participate in competitive sports and games or other activities, that have a purpose or aim to be achieved, instead of the formal disciplinary drills, where no thinking takes place. The activities must offer the child situations where he or she can implement solutions and adapt to social circumstances. For Wood, it is vitally important that the teacher is intellectually adequate, for he or she has to be able to help the child responding in socially desirable ways, and be able to help them adopt these responses in future situations that are similar. As such, their programme of physical activities “has physiological results which have been scientifically determined, provides opportunity for the individual to exercise desirable instinct mechanisms by which social traits may be developed, and provides opportunities for the individual to meet educative situations as one of a social group” (ibid., p. 89). This means that
the teacher presents “big brain-muscle activities” in order to make “healthy citizens” (ibid.). For Wood, a healthy citizen means a physically healthy and socially-minded individual. Participation in big brain-muscle activities aids in the development and strengthening of the bodily health of the child, as his or her normal growth and the blooming of the muscular and nervous systems. More importantly, participation in such activities also allows the child to developed as a social individual who reinforces a better method of thinking. In short, Wood believes in the promotion of worthy citizenship via a programme of physical education.

Educating for democratic citizenship
Wood recognizes that educating for democratic citizenship is a hard aim to achieve. The child must simultaneously be trained in social, moral and intellectual qualities. He states that “the physical education activity programme has a greater opportunity for developing these qualities than any other subject” (Wood and Cassidy, 1931, p. 73). Firstly, these activities offer situations where the child can respond to problems in a social and moral suitable way and learn that social and moral qualities are needed for democratic citizenship. As Wood and Cassidy explain: “A child may be told continually about the value of honesty but unless he is given a chance to try out and apply these ideals in real situations, such as games, he will not develop his own attitudes as to the value of honesty to guide his later responses” (ibid., p. 75). Still, to ensure acceptable social behavior, it is important that these responses are correctly moderated. For example, when a child responds to a problem in a honorable way but gets unjustly penalized by a referee, this behavior will give him no satisfaction and honor will not be cultivated for later life. There is only a transfer of training to later life when the situations have similar elements. The virtue of fair play can, for instance, only be cultivated when it is constantly being emphasized – if it is the goal of the team, and emphasized by the teacher, or for example required in order to win points. Fair play will then become a part of the boy’s habit and has an influence in all the situations which require him to reacts. Consequently, the child will behave in an honest and fair manner in the adult life as “it has been made a general attitude to be maintained in all the boy does” (ibid., p. 76).The more common a response to a life situation is, the more likely it therefore is to transfer to the normal behavior of the child in adult life. Secondly, participation in natural physical activities will develop the child’s intellectual abilities. This is not only socially needed for democratic citizenship but also for the individual growth of the child.

Social and moral qualities
Wood and Cassidy describe certain specific qualities of worthy citizenship which can ideally be cultivated by physical education. They classify them as both social and moral qualities. They do not distinguish them into separate categories, as they believe that the moral consequences of physical
education would automatically lead to socially desirable behavior. Wood and Cassidy describe four qualities of citizenship which can be cultivated by physical education. Firstly, by participation in physical activities, children will learn to gain satisfaction in purposeful action (Wood and Cassidy, 1931, p. 78). This is also desired in a democracy where active and purposeful citizenship is needed. All sporting activities are social and have a game element in it which can be enjoyed with satisfaction by the child if he executes them successfully. As such, physical education gives children a chance “to feel the greater satisfaction that comes from effort and accomplishments that have social objectives” (ibid., p. 78). Secondly, the fighting instinct will be socialized (ibid., p. 78). In competitive games and sports, the child will fight hard to win the game for his team. He will “subordinate his own spectacular play to good team play” and “this takes self-control” (ibid.). Sports and games are therefore social activities where the child has to fight for the team and not only for himself. This requires self-control by the child. Physical activities make this self-controlled expression of the fighting tendency satisfying to the child and in this way it is learned. Physical education develops the ability of the child to fight for the sake of the group instead of himself, which is a desired quality in a democracy. Thirdly, the desire to achieve the good of the group instead of the individual good, can be developed by physical education (ibid., p. 79). This is “the need of group expression, group effort, and mutual aid”, which is vital in every game situation, and “these are qualities in citizenship which we might well work for” (ibid.). Finally, physical education can enhance feelings of group responsibility for individual conduct (ibid., p. 79). In sports and games, the group is responsible for the poor behavior of one team member. Physical education therefore makes individual conduct a matter of group pride. As such, physical activities are highly suitable for “making good sportsmanship habitual in action, which is training for worthy citizenship” (ibid., p. 81). This “is a duty and a responsibility in all educational fields, but physical education has larger opportunity than other subjects” (ibid.).

Intellectual qualities
It is also important for a democracy, to develop citizens who are intellectually sound. A citizen who is not able to solve problems is considered by Wood and Cassidy to be “handicapped” and “not fit for a satisfactory life experience” (Wood and Cassidy, 1931, p. 81), and with the latter they mean democratic citizenship. Physical education will make for intelligent citizens. “It gives the child a chance to acquire ideas which function and thus leads on to intelligent use of his information and give him a method and incentive to get more ideas” (ibid., p. 82). Hence, physical education provides situations where intellectual activity is induced. It offers up problems to the child whereby reflective thinking must take place. The child will weigh his values and decide upon a solution, and as such physical education can enhance the general intellectual abilities. It can also increase the specific
intellectual abilities needed in a democracy, like the necessity of intelligent leadership (ibid., 83). In the sports and games of physical education, leadership is taught to children. They are confronted with new kinds of problems with an opportunity for reflective thinking. For example, the child has to direct its teammates on the field, and determine the prowess of every individual for the sake of the group. He also has to find a way to encourage every individual on the field, no matter how poor their skills are.

In short, the natural programme of physical education by Wood and Cassidy has two general objectives. The first one is the individual growth of the child by harmonizing the physical with the social, moral and intellectual, by means of physical activities. The second objective is the development of the child into a social useful adult by way of cultivating democratic citizenship.

### 3.4.2. Aims of Physical Education

For Wood, physical education does not just consist of training some specific qualities in the individual, it equals true education. He does not propose physical education as being complementary to general education, he believes that physical education has so much potential that it can stand on its own.

**Physical development**

Wood attaches great value to science, which firmly established the relationship between health and physical activities. Although bodily health was never the primary or fundamental goal of natural physical education, Wood’s programme of physical education definitely aims at obtaining this. The programme of big muscle activity, as Wood and Cassidy put it, will result in “normal growth and function, vigor, hardihood, and endurance” (Wood and Cassidy, 1931, p. 69). Firstly, they consider muscular growth (ibid., p. 66). Children have a natural tendency for activity and this physical exercise ensures the growth of their muscles. Secondly, physical activities will increase the child’s organic vigor (ibid.). “The mechanisms of breathing, circulation, digestion, etc., are directly affected” and “these must be stimulated by exercises in order that normal growth may proceed” (ibid.). The child cannot possibly be vigorous if these mechanism are not fully developed. And thirdly, through physical activities the child will gain nervous vitality and this can only be developed during childhood (ibid., p. 67). “The nervous centers which control the muscles of the body can be developed only by activity on the part of the muscles which these nerves control” (ibid.) and for this physical activities are necessary.

**Lifestyle development**

It is believed by Wood that physical activities during childhood will not only benefit the health of
children but will yield lifetime-benefits. Physical education will further the development of health habits that will carry over into adult life (Wood and Cassidy, 1931, p. 68). By a more active participation in sports and games, children will develop active attitudes and sporting hobbies for the rest of their lives, maintaining their health, vigor and general fitness. In this way, physical education makes a healthy daily life more likely.

**Cognitive development**

In Wood’s view, physical education is very suitable for developing the intellectual capacities of individuals. He firmly believes that “intellectual activity belongs to the very nature of natural physical education” (Wood and Cassidy, 1931, p. 82). With this he means that intellectual activity is connected to physical activity. From babyhood onwards, a child will only learn by doing, and so the mind is connected to the body. For example, a child will only learn the danger of fire, by feeling and experiencing the heat of it. In this way, habits will be formed and skills are picked up. Moreover, intellectual thinking is inherent to physical activities. Physical education puts the child in “thought-provoking situations” and this gives “an opportunity for reflective thinking” (ibid., p. 83). Wood believes that intellectual thinking cannot develop without situations where reflective thinking is required by the child because he has to come up with some kind of solution. As problems present themselves, the child “exercises judgment in the weighing of the relative values” and “makes his solution and comes up against the final test of the process in trying it out” (ibid., p. 82). Then, the child’s actions will be guided by thoughtful conclusions, instead of impulses. In this way, the child’s ability to reason and reflect is being developed by physical education and he becomes a rational and intelligent person.

**Social development**

For Wood, education had a large social purpose. One of the main objectives of education was to transform the child into a socially desirable adult. Moreover, it depends on the needs of the society what kind of behavior counts as desirable. Wood found himself in a rapid changing society. And he believed that the new emerging society was acutely in need of democratic citizenship and an integration of the social classes because of the new emerging industrial life. Physical education is highly suitable in tackling such community problems. Wood considers physical education as the best way of developing democratic citizens (this will be explained below), and he believes that physical education will lead to a better integration of the social classes. In sports and games, all children from different backgrounds have to work together, and consequently, physical education will produce children with socially unselfish and cooperative behavior (Wood and Cassidy, 1931, p. 70). In this
view physical education will aid in the development of social skills for children, and these skills will function against the community problems of the changing society.

**Moral development**

The society was in need of better democratic citizens. And Wood was convinced that the possibilities of physical education to educate for citizens who were morally sensitive and contributive to the group good were limitless (Wood and Cassidy, 1931, p. 70). “The great educative function of sports lies in its character training, which is the element which functions in adult life” (ibid., p. 291). The forming of character by sports and games in childhood would affect the whole child’s life, present and in the future as an adult. Moreover, Wood and Cassidy recognize four mechanisms that made physical education an excellent way of educating children for democratic citizenship. As we have seen and has been explained earlier, these are 1) physical education will learn children to gain satisfaction in purposeful action. 2) Physical education will socialize the child’s fighting instinct. 3) The desire for the good of the group instead of the individual will be developed by physical education, and 4) physical education will enhance feelings of group responsibility for individual conduct. In Wood’s view, children will adopt these four responses as solutions to similar future problems, and therefore the child develops into a person with an inherently democratic character. He will therefore react to future problems, which are a part of the democratic way of life, in the same manner and with the same solutions that he learned and developed in sports and games. He has developed the morality of a democratic citizen.

Wood sees cognitive, social and moral development as the main aims of physical education. Bodily health is also aimed at, but this counts only as a welcome by-product. Wood believes that physical education is suited for personal growth of the individual by developing the bodily and intellectual abilities. Subsequently, physical education is also socially desirable. Democratic citizenship and equality are socially wanted, and sports and games are very suitable for cultivating a democratic citizen. Physical education is therefore able to develop in children a morality in accordance with the democratic ideals, and it is able to produce a better integration of the social classes.

**3.4.3. Competition**

As we have seen, physical education has three main aims in Wood’s theory: cognitive development, social development and moral development. Physical development only counts as a by-product of physical education. Wood recognizes that the concept of competition can be beneficial to the physical development of the child: “The necessity of attaining and maintaining certain standards of health and fitness, in order to achieve success in physical education projects, or to make a team, is
one of the most effective means that can be used to interest the child in a personal health program” (Wood and Cassidy, 1931, p. 69). In this view, competitive activities can stimulate children to develop physical skills and fitness because they want to feel the satisfaction of winning, or the satisfaction of obtaining a spot in the team. However, physical development is not the most important aim of physical education, this research therefore focuses on competition in relation to cognitive, social and moral development.

The educational value of competition for the individual
Participation in competitive physical activities is not necessarily needed to develop the cognitive abilities of the child. Physical activities without a competitive aspect already provide the child with thought-provoking situations where reflective thinking is required and will be developed. For example, when a child plays basketball by himself, without any competitive element in it, he still has to think about what would be the best way of throwing the ball successfully in the net. Yet, when adding a competitive element to it, it will probably expose the child to more thought-provoking activities. He does not only have an incentive to think about his technique, rather in order to win the game, the child will also be stimulated to think about his tactical approach. This requires another degree of reflective thinking, for he does not only have to think about himself, but also about his opponent’s strengths and weaknesses. Competition is therefore not a prerequisite for the cognitive development of the child, but it will be beneficial to it, as it requires and develops another kind of reasoning.

The educational value of competition for democratic citizenship
To Wood, the social and moral development of the child into a democratic citizen is socially desirable. He describes four mechanisms by which physical education may increase the morality of a democratic citizen. It seems that participation in competitive physical team activities is necessary for these mechanisms to function. Firstly, physical education will learn children to gain satisfaction in purposeful action. In competitive activities children will have an incentive to work hard and play well, since victory will bring them satisfaction. In physical activities that lack the competitive element, the feeling of satisfaction or accomplishment will not be as great as in competitive sports and games. They will therefore not learn that commitment, engagement and hard work are preferable habits, because they will yield feelings of satisfaction. Secondly, physical education will socialize the fighting instinct of children. In competitive games and sports, children will want to win, because that will give them feelings of satisfaction. In team games and sports the child cannot win by itself, only as a member of the team. It therefore gives the child an incentive to subordinate his own play to that of his teammates, who may have better skills for particular situations. In this way the child will learn to fight for a larger group and subsequently, the desire to achieve the good of the group instead of the
individual good, will be developed, which is the third mechanism.Fourthly, physical education will enhance feelings of group responsibility for individual conduct. Again, because of the competitive element in sports and games, the group as a whole wants to win, which means that every member of the team feels responsible if someone else plays or behaves badly, as it will affect the team as a whole. The child will therefore learn about group responsibility through competitive team sports and games. Consequently, the competitive element in sports and games is necessary for meeting the objectives of physical education, as it will teach the child “to experience the satisfaction of adventure in wholesome, robust bodily action; to taste the pleasure of strenuous combat in fair contest; to strive for the joy of victory with the chance of defeat; to acquire sportsmanship; to follow as well as to lead; to win membership on “the team”; and to achieve leadership” (Wood and Cassidy, 1931, p. 294).

The justification of competition

To sum up, Wood sees competition as a necessary component of physical education. It is required for the social and moral development of democratic citizenship. However, as critics of physical education have argued, competition could lead to a negative morality because participation in competitive activities can lead to general a-social ideals of inequality, and it can nourish a win-at-all-costs mentality. The latter can result in violations of the duties or obligations to abide by certain rules of conduct or in bad character traits. Firstly, Wood would disagree with the critics’ claim that competitive sports will lead to feelings of inequality. Rather, he links competitive sports to equality, like Rousseau does. In order for children to win a competitive team sport, children need to cooperate with other children from different kinds of social classes and backgrounds. As such, the competitive element in sports will give them an incentive to interact and work with their teammates to the common goal of victory. Excellent cooperation will bring them satisfaction and this cooperative attitude will be retained by the child throughout his adult life, guaranteeing more interaction and willingness to cooperate with different social classes, which will decrease feelings of inequality. Secondly, Wood does not deny that competition could lead to a negative morality. He fully recognizes that socially unwanted responses might be developed through participation in competitive sports and games. “That a child participates in games is no assurance that he will acquire good sportsmanship and be a better citizen” (Wood and Cassidy, 1931, p. 43). There is “evidence that games and athletics have often developed exactly the opposite qualities from those which we think of as making for good citizenship” (ibid., p. 74), and these “socially undesirable traits” are “strengthened if not produced by physical education” (ibid.). Therefore, Wood believes that participation in competitive games and sports will not guarantee the development of certain democratic qualities. What is needed to make a socially desirable adult, is “a proper education and a
satisfactory environment” (ibid., emphasis added). He especially values the importance of the teacher. The teacher functions as the guide in problem situations, and he is “the person who is responsible for the formation of proper attitudes – attitudes which may be generalized and which will transfer to all like situations” (ibid., p. 43). Wood believed that when the right solutions to problems are presented in sports and games, these solutions will transform in general attitudes which will direct the child’s present and later life. Moreover, when the child is not allowed by his teacher to act in accordance with a win-at-all-costs mentality, such a mentality will not become a part of his morality and therefore participation in competitive activities as part of the school curriculum is justified.
4. Framework of the Moral Value of Physical Education

This chapter will merge the associated moral benefits of physical education, based on the four ideal theories of Plato, Locke, Rousseau and Wood into one comprehensive framework. It starts by distinguishing the aims of physical education as having moral value from the perspective of the individual versus the perspective of the society. Physical education has the ability to contribute to the internal development of the moral capacity of the child, and can contribute to a socially desirable morality of citizenship. It will furthermore be argued that the framework of Carr (1998) is not adequate to imbed all the moral value physical education has, for it only considers the social development of morality and not the natural development. An extended framework is therefore provided. It will furthermore be argued that for the development of the internal capability of morality, recreational sports are sufficient. However, for increasing citizenship through physical education, competitive sports are a necessary condition. Children have to participate in competitive team sports and games, while being intensively supervised and guided by teachers and their environment. Only then will competition not lead to feelings of inequality and a win-at-all-costs mentality and can its place in the school curriculum be justified. There are two questions which will be answered in this chapter. Firstly, how can physical education contribute to the internal moral development of the child and is competition a necessary condition for this? And secondly, how can physical education contribute to a morality of citizenship and is competition a necessary condition for this?

The natural vs the social perspective of moral value

When looking at the four ideal theories of education, a clear distinction can be made between two kinds of perspectives of moral development. Some philosophers value physical education for the internal moral development of the child, while some value physical education for the moral development of citizenship. Therefore, a dichotomy exists in the moral value of physical education between the natural development of the child and the development of the child into a socially desirable person. Plato for example, only considers education in general and physical education in specific, to have value for the society at large. Children need to be educated to develop a morality which is needed for them to behave as freeborn citizens should, and to develop a military spirit which is necessary for the survival of the city-state. His ideas are typically related to the development of ideal citizens from a state’s perspective, and not to the natural development of ideal men from an individual perspective. Locke is quite the opposite. He writes more from the perspective of a loving father, who wants to see his son flourishing in life, and does not really concern himself with society in general. His theory is therefore occupied with transforming a blank and unknowing child into an
adult man, capable of executing morally salutary behavior. He does not, however, fill in the blanks when it comes to how to achieve this, but sees physical education as a necessary part of education because it serves as a prerequisite of morality. Rousseau considers both perspectives, but does not link them together. For the individual development of the child, he believes that movement is needed to develop the ability of moral thinking. Furthermore, for a state with a weak internal stability, physical education could ideally function for increasing the feelings of connectedness between citizens and their country and therefore making the state stronger against future possible attacks. Wood is concerned with both the natural development of the child and the social desirable development of the child. Wood is therefore the only of the four theorists to combine both perspectives into one theory. From the perspective of the individual, physical education is required because it offers the child thought-provoking situations, by which reflective thinking is learned and morally behavior can be practiced. From the societal perspective, the morality which can be adopted through physical education is an ideal democratic attitude.

The moral benefits of physical education specified

As we have seen in chapter two, Carr (1998) has classified the moral benefits of physical education into three categories. Physical education can lead to: *general social ideals, duties or obligations to abide by certain rules of conduct, and to the qualities of character and virtues* (ibid.). In figure 3.1, the four theories have been inserted into this classification of the moral value of physical education. As figure 3.1 indicates, the classification works for Plato, Rousseau and Wood. All three categories include an interpretation of social desirable moral behavior. Plato, Rousseau and Wood all aim at producing ideal citizens for the state. For Plato, the ideal citizen is someone who knows his place in society and always acts and behaves in order to serve the society. For Rousseau, ideal citizens are patriotic citizens, who love their country and countrymen and would do anything to protect it from harm. In Wood’s view, the ideal citizen is somebody with an inherent democratic character that allows for the democratic ideals and institutions of the society to function. As such, these three thinkers argue that physical education is able to generate a morality of citizenship. This morality is desirable to the state because it will help to flourish the state, will guarantee the internal stability of a country, and is needed for the democratic institutions to functions successfully and ideals to prevail.
### General social ideals

<table>
<thead>
<tr>
<th>Plato</th>
<th>Duties or obligations to abide by certain rules of conduct</th>
<th>The qualities of character and virtues</th>
</tr>
</thead>
<tbody>
<tr>
<td>Public-spiritedness and military spirit</td>
<td>Docile and enthusiastic law-abiding men and women</td>
<td>Courage, self-control, friendly cooperation</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Locke</th>
<th>Feelings of connectedness</th>
<th>Accustoming children to rules</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Patriotic character</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Rousseau</th>
<th>Ideal democratic attitude</th>
<th>Sportsmanship in children transforms to citizenship in adults</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Democratic character</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Wood</th>
<th></th>
<th></th>
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</thead>
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<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Figure 3.1: Carr’s (1998) framework of the moral value of physical education from a social perspective.

However, Locke’s theory of physical education cannot be included in this framework, just like Rousseau’s and Wood’s theories cannot be included from the perspective of the individual. Carr’s framework is therefore only applicable to the moral development of a child from a social perspective.

As we have seen, there is another perspective worth considering. Locke, Rousseau and Wood state that physical education contributes to the internal development of the moral capability. In figure 3.2 Carr’s classification (1998) is therefore extended. The theories of Locke, Rousseau and Wood advocate that physical education will help in developing the capability of morality. For Locke, a strong body is a prerequisite for a sound mind. The individual can only act in a moral way, when the body is able to act like the mind directs it to. Consequently, physical education will contribute to the development of moral acting. Rousseau holds that movement is needed for the development of reason, while the ability to reason is needed for the child to decide what kind of behavior is necessary in a particular situation. Physical education therefore contributes to moral thinking. Finally, Wood states that physical education offers thought-provoking situations where reflective moral thinking and acting can be learned. Wood does not, however, confine himself to the capability of morality. He directly connects the natural development of morality with a socially desirable morality of ideal democratic citizenship. Locke, Rousseau and Wood all value physical education because it enables the child to behave in a morally salutary way, or enables the child to learn morally favourable behavior. Locke and Rousseau do not however, define what that morally salutary way of behaving or thinking is. Their theories remain virtually value-free. Morally sound behaviour could be anything that the teacher or environment decides upon. Wood’s theory, on the other hand, is not value-free. Besides the value of the natural development of morality, physical education also has value in creating a morality of democratic citizenship.
<table>
<thead>
<tr>
<th>Internal development</th>
<th>Citizenship</th>
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</thead>
<tbody>
<tr>
<td><strong>moral capability</strong></td>
<td><strong>General social ideals</strong></td>
</tr>
<tr>
<td>Plato</td>
<td>Public-spiritedness and military spirit</td>
</tr>
<tr>
<td>Locke</td>
<td>Moral acting</td>
</tr>
<tr>
<td>Rousseau</td>
<td>Moral thinking</td>
</tr>
<tr>
<td>Wood</td>
<td>Moral acting and thinking</td>
</tr>
</tbody>
</table>

Figure 3.2: A new framework for the moral value of physical education.

The educational value of competition

As we can see in the second column of figure 3.3, participation in competitive activities is only required for the moral development of citizenship. Competition is not required for the internal development of the moral capability, nor is it required for the other aims of physical education that we recognized. It could contribute to the physical development of the child as a motivational factor, or to the cognitive development of the child by offering more thought-provoking situations. However, these aims could also be achieved by only partaking in recreational sports. For Locke and Rousseau, physical education would only need to contain physical activities. Wood added a social component to it, by also requiring some interaction with others for the development of the capability of morality. Yet, the thinkers who stress citizenship, Plato, Rousseau and Wood, also stress the importance of competition. It would seem that competition is a necessary condition for enhancing citizenship through physical education. For Plato, competition is needed for the development of public-spiritedness and military spirit. Children will learn to develop a group mentality and a group personality through competitive games. Rousseau states that competition is needed for developing patriotic virtues and feelings of connectedness. Through competitive sports and games, children create bonds with one another and learn to develop a common goal to which they all aspire. For Wood, competition is needed to provide situations in which the child can develop solutions in accordance with democratic ideals.
Competition justified

In the third column of figure 3.3 the justification of competition to be part of the school curriculum is given. As described in chapter one, critics of competition in the school curriculum argue that participation in competitive activities could lead to feelings of inequality and to a win-at-all-costs mentality. Firstly, only Plato acknowledged the possibility that competitive activities could lead to feelings of inequality. He, however, does not see any harm in this. He believes that inequality is needed for a state to flourish. Citizens with different qualities are needed to fulfill all positions in society. In his theory, competitive physical activities also allow for demarcation of children towards socially desirable positions in the future, so he holds that inequality between classes is needed for the society to prosper. Rousseau and Wood do not acknowledge Plato’s view that competition would lead to socially desirable inequality. Rather, they link competitive physical activities to equality. Rousseau proposes that competitive sports and games should be played by all children together. This allows for interaction between the rich and poor children. Because of the competitive element in sports and games, children have an incentive to work and play together. They want to win, which requires interaction and cooperation between all teammates. Wood would agree with Rousseau. The competitive element in sports and games gives opportunity to bring children satisfaction in achieving a common goal, and the common goal in team sports, can only be achieved by the whole team, not by an individual. Therefore, cooperation is required between all teammates and children will learn to interact with children from all manner of backgrounds and social classes. This cooperative attitude is retained by the individual throughout his adult life. As such, an integration of social classes would take place through physical education. Secondly, no win-at-all-costs mentality will emerge. It is necessary for Plato that children are surrounded with virtuous people, who do not emphasize winning but who emphasize virtuous behavior. Because the child is continuously exposed and directed towards virtuous behavior, he will automatically imitate this and eventually even adopt this way of thinking. Rousseau values the human being as inherently good. This means that a child can only become morally bad as a result of its environment. So long as teachers correct the child’s vices or errors, he will not develop a socially undesirable morality. Wood is not convinced of this inherent good nature of the child. He recognizes that competitive sports and games can easily induce socially undesirable character traits in a child. However, a proper education in a satisfactory environment will lead the child to a socially desirable morality. Children should be guided during physical activities in order to let them feel satisfaction when they offer the proper solutions to thought-provoking situations.
<table>
<thead>
<tr>
<th>Perspective of Moral Value</th>
<th>Competition needed</th>
<th>Justification of competition</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Individual</td>
<td>Society</td>
</tr>
<tr>
<td></td>
<td>No inequality</td>
<td>No win-at-all-cost mentality</td>
</tr>
<tr>
<td>Plato</td>
<td>- public spiritness</td>
<td>- military spirit</td>
</tr>
<tr>
<td></td>
<td>Capability of</td>
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<tr>
<td></td>
<td>moral acting</td>
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<tr>
<td>Locke</td>
<td>Capability of</td>
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<td></td>
<td>Feelings of</td>
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<td>Rousseau</td>
<td>Capability of</td>
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<td>moral acting and</td>
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<td></td>
<td>thinking</td>
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<tr>
<td></td>
<td>Ideal democratic</td>
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<tr>
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<td>attitude</td>
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</tr>
<tr>
<td>Wood</td>
<td>Capability of</td>
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<td></td>
<td>moral acting and</td>
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<td></td>
<td>Ideal democratic</td>
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<tr>
<td></td>
<td>attitude</td>
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</tbody>
</table>

Figure 3.3: The framework for the moral value of physical education and its justification of competition.

It can therefore be concluded that overlooking the moral value of physical education detracts from the full potential of physical education.
5. Conclusions & Recommendations

In this last chapter the concluding remarks and recommendations will be given. Firstly, the research question will be answered, arguing that there is a dichotomy in the moral value of physical education. Physical education has both the potential to increase the internal development of morality, as well as the potential to increase citizenship. For the latter, competition is a necessary condition. Secondly, the advice will be given to extend Richard Bailey’s framework with a category of moral development. Furthermore the advice will be given to the Dutch government and Sander Dekker in specific, to use the great potential physical education has in increasing citizenship, by changing the key objectives. We will end with some thoughts concerning further research.

5.1. Conclusions and Advice

The research question of this thesis is:

What is the moral value of physical education as part of the school curriculum and is participation in competitive sports a necessary condition to the development of citizenship?

After a deep and careful analysis of four ideal theories of education, we can conclude that physical education yields great moral benefits for the child. Physical education will help to develop the child's internal ability to think and behave morally. Locke holds that physical education is a prerequisite to moral acting. It makes the body capable of executing the moral behavior which the mind directs the body to do. As Rousseau indicated, movement is needed for the maturation of the body and the mind. Only a mature and reasonable mind is able to develop moral thinking. Wood recognized the great potential of thought-provoking situations with the right direction of teachers to teach children reflective and moral thinking. Therefore, physical education is a great method to develop the internal ability of moral thinking and behavior. Furthermore, competitive activities are not required to this end. Physical education could solely consist out of recreational sports to achieve this goal, without even doing injustice to one of the other aims assigned to physical education. However, competition is a necessary condition for cultivating citizenship. As we have established by means of the theories of Plato, Rousseau and Wood, participation in competitive sports and games is especially suitable to develop a morality of citizenship in the child. With the right direction of teachers, participation in competitive team sports and games has the potential to teach children what their specific role is in a larger group, it will teach them to cooperate with others towards a common goal and it will guide children to becoming individuals with an inherently democratic character. Participation in competitive activities is a necessary condition to this end. Scholars have stated that competition could escalate to feelings of inequality and a win-at-all-costs mentality, which will subsequently have
a negative impact on citizenship. It is therefore important that teachers and other role-models in the child’s environment carefully mentor the child. The focus in competitive activities should not be put on winning, this is only an instrument to achieve the desirable outcomes of a morality of citizenship. When this morality is considered, emphasized and steered at by competent teachers, physical education will not bring about negative consequences, and therefore competition in the school curriculum is justified.

Advice for Richard Bailey
As this research has shown, physical education has great benefits for the child’s internal ability to think and behave morally. Physical education has the potential to contribute to the development of the capability of morality, as Locke, Rousseau and Wood have argued. This means that physical education has even more benefits than Richard Bailey acknowledged in putting forth his five domains of the development of the child. The moral domain is not considered by Richard Bailey in his framework which concerns all scientific value that is associated with physical education. My advice to him is therefore to extend his framework with a sixth category of moral development in order to do actual justice to all benefits of physical education.

Advice for Dutch government
Although Sander Dekker stated that he wanted to be more active in guiding schools to increase citizenship skills, he has decided to keep schools free in deciding how to realize it (Dekker, 2013). He therefore abolished the legally required social internship. Starting from the academic year 2014/2015, schools can decide for themselves whether to demand a social internship of their students or to shape citizenship education differently (ibid.). The government will support the schools and teachers by giving suggestions for the development of citizenship education, however (ibid.). It will also engage itself actively in capturing and disseminating how citizenship can best be enhanced by education (ibid.).

My suggestion to Sander Dekker is to imbed citizenship in the key objectives of physical education. As this research has shown, physical education is extremely suitable for developing a morality of citizenship. I do not claim that participation in sports and games is the only way of increasing citizenship, but it has so much potential that it could be an ideal way of actually practicing certain characteristics of citizenship under the guidance of qualified teachers. It is not a mere transfer of knowledge as other subjects might be, and it has physical, lifestyle, social, cognitive and affective benefits as well, which a social internship might lack. Physical education would therefore be an excellent instrument to meet the government’s demands for citizenship skills. Most importantly, big changes to the curriculum are not needed. Physical education is already an important part of the
school curriculum and many social benefits of physical education are already aimed at and made explicit by the key objectives. It would, however, mean that some changes are needed. Physical education classes should mostly comprise of competitive team sports with a constant guidance of highly qualified teachers. The educational value should be found in competitive sports instead of recreational sports, and the government should therefore formulate a key objective by which competitive sports are guaranteed. Only by way of key objectives can the government control what schools will have to teach their children. The government should start by adding this to the key objective list for secondary schools. Further research is needed to determine the ideal age for teaching citizenship by sports. By means of such research a key objective could be added to the objective list for primary education. Furthermore, the government should implement regulation for guaranteeing qualified and certified physical education teachers. This is important because, as we have seen, physical education without proper structure and supervision could lead to outcomes which are negative to citizenship.

5.2. Recommendations for Further Research

I would now like to postulate some recommendations for further research. Firstly, this research is of a philosophical nature. As we have seen, it is frequently argued that physical education is able to contribute to citizenship. However, the relationship between participation in sports and games and a morality of citizenship has not been empirically established. There is no ‘hard’ evidence which can prove the statements that the four philosophers discussed in this thesis have put forth. Further empirical research is therefore desirable. Secondly, it would be worthwhile to look at children’s participation in sports and games outside the school environment. Most children also engage in competitive sports and games outside the school, in sporting clubs and organizations. This might have other results to the moral development of the child, as no qualified teachers are required to supervise the children. Furthermore, it is likely that victory is more emphasized outside of the school than during physical education. There are, for example, special leagues and prizes for the winners. While victory during physical education has hardly any outwards benefits, except maybe for school tournaments or school record boards. The relationship between participation in out-of-school sports and morality should therefore be investigated. If necessary, the government should also adopt a policy for qualified and certified club trainers and coaches. Finally, I would recommend further research about the ideal age of the children engaged in physical education. Children typically participate in physical education from the age of four to approximately eighteen, even though no research has been conducted about the ideal age for developing morality through physical education. Physical education for the internal development of morality is probably preferable at an
early age. Citizenship would become more important for older children, who already did develop their internal capability of morality. Further research on this subject could be highly useful for the government to base their policy on.


Dekker, S. (16-12-2013). Kamerbrief burgerschap in het onderwijs.


