



Fostering Physical Activity Values in the World of the Future

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Abstract

The author argues that we are using human physical activity well in some ways, but that we are also abusing it badly in others! In the case of competitive sport, he believes that we gradually and increasingly abused it over the course of the twentieth century. However, he is not against sport! He *is* arguing that, employed properly and correctly, sport—as one of a number of vital social forces (e.g., nationalism, ecology)—could contribute to the improvement of the current situation in human health enormously. Additionally, in the case of related physical activity (i.e., regular exercise or “physical activity education”) in the developed world, he believes humans are too often “abusing it by first not understanding it, and then by not using it more intelligently”! (Ironically, in the “undeveloped world,” people often get too much “exercise” just to stay alive!) Moreover, he believes that the active use of competitive sport worldwide to promote what have been called moral values—traits or attributes leading to world peace and good will—as opposed to so-called socio-instrumental or material values—are overly self-serving. This would tend to create a social force of such strength and power that humankind might be helped as it confronts the social and physical devastation looming ahead.

Keywords: human values, human physical activity, exercise, sport, health practices

1. Introduction

Throughout my entire professional life, I have argued that your values, my values, our values, the world’s values are literally “what it’s all about”! However, as I have discovered in trying to get this message across to students and some others, there is typically vast confusion about the subject of values at all levels. That is what is so discouraging. Yet, as I have finally appreciated, the fact that there is confusion occurs because of the “haziness” and complexity of the topic. In this essay I will attempt to summarize discussion about this all-important topic and make a bit of sense...

2. The “What Are Humans?” Discussion

Initially, I decided not to take the discussion back to the very beginning of the universe and seek to explain its beginning and inconceivable enormity. Instead I will simply ask you to go to your computer and “google” “The Universe”. Then please watch *the 10-minute video* that typically appears on the first page of items appearing on your screen.

Next I ask you to distinguish what has often been called “the adventure of civilization” while appreciating that the beginnings of the first civilization on Earth was only about 10,000 years ago. Subsequently, humans learned to acquire knowledge (e.g., sensing) along with the four “historical revolutions” that have occurred in the development of the world’s “communication capability” (e.g., writing).

So please try to delineate the various “historical images” that have been created during your life experience seeking to describe what the essence of the individual is as he/she sought to cope with the surrounding environment (e.g., the human as a “rational animal”). I learned that there have been seven rival theories about human nature as postulated by the insightful work of Leslie Stevenson (1987). Each of these prognostications was saying in essence: This is “the hand that humans have been dealt,” and “this is how they can best react to it what such a finding is telling them” The Christian view of the human, for example, is only one, a view stating that the nature of man is characterized as a creature made in the image of God and that this “creature” is destined to have control of the rest of God’s creation.

A starkly different view of the human was offered by Konrad Lorenz’s “innate aggression” theory about human nature. He argued that the happenings of early childhood are basic to a person’s subsequent philosophical and later scientific development. His assumption was that the instinctual behavior patterns of a particular species occurred as a result of the individual’s genes evolving down through the ages. Hence it is easy to understand why Darwin’s *Origin of Species* (1859) caused such a furor when the human’s evolution through so-called natural selection was propounded. “The world” has not been the same since this strong contradiction of Christian doctrine.

To this point we as humans knew that we were organisms, living creatures, who have reached a stage of development where we “know that something has happened, is continuing to happen, and will evidently *continue* to happen.” However, underlying this statement I can acknowledge that I was searching for the answers to *two historical questions*: First, did humans in earlier times, equipped with their coalescing genes and evolving *memes*, enjoy to any significant degree what discerning people today might define as “quality living?” Second, I wondered whether earlier humans had any opportunity for freely chosen, beneficial physical activity in sport, exercise, play, and dance that was of sufficient quality and quantity to contribute to the quality of life.

Of course, I understand that asking a question about the quality of life in earlier times is extremely difficult to answer, of course, because we appreciate that humans today can’t be both judge and jury in such a debate. On what basis can we decide, for example, whether any social progress has indeed been made such that would permit resolution of such a concept as “quality living” including a modicum of “ideal sport competition” or “purposeful physical activity and related health education”?

There has been progression, of course, but how can we assume that change is indeed progress? It may be acceptable as a human criterion of progress to say that we are coming closer to approximating the good and the solid accomplishments that we think humans should have achieved including what might be termed "the finest type" of sport competition

One realizes immediately, also, that any assessment of the quality of life in pre-recorded history, including the possible role of physical activity, involving sport in that experience, must be a dubious evaluation at best. However, I was intrigued by the work of Herbert Muller who has written so insightfully about the struggle for freedom in human history. I was impressed, also, by his belief that recorded history has displayed a "tragic sense" of life. Whereas the philosopher Hobbes (1588-1679) stated in his *De Homine* (Traité de l'homme) that very early humans existed in an anarchically individualistic state of nature in which life was "solitary, poor, nasty, brutish, and short," Muller (1961) argued in rebuttal that it "might have been poor and short enough, but that it was never solitary or simply brutish" (p. 6). Accordingly, Muller's approach to history is "in the spirit of the great tragic poets, a spirit of reverence and or irony, and is based on the assumption that the tragic sense of life is not only the profoundest but also the most pertinent for an understanding of both past and present" (1952, p. vii). The rationalization for his "tragic" view is simply that the drama of human history has truly been characterized by high tragedy in the Aristotelian sense. As he states: "All the mighty civilizations of the past have fallen, because of tragic flaws; as we are enthralled by any Golden Age we must always add that it did not last, it did not do" (p. vii).

This made me wonder whether the 20th century of "the modern era" might turn out to be the Golden Age of America. This may be true because so many misgivings are developing about former blind optimism concerning history's malleability and compatibility in keeping with American ideals. As Heilbroner (1960) explained in his 'future as history' concept, America's still-prevalent belief in a personal "deity of history" may be short-lived in the twenty-first century. Arguing that technological, political, and economic forces are "bringing about a closing of our historic future", he emphasized the need to search for a greatly improved "common denominator of values" (p. 178).

However, all of this could be an oversimplification, because the concept of 'civilization' is literally a relative newcomer on the world scene. At present we can never forget for a moment that previous human civilizations were not miraculously saved! Literally, not one has made it! Hence, "Man errs, but strive he must," admonished Goethe, and we as world citizens today dare not forget that dictum.

3. What Are the Values Held by Humans?

Recall that axiology (the study of values) is the fourth subdivision of the discipline of philosophy and is (presumably!) the end result of philosophizing. The individual should strive to develop a system of values reasonably consistent with his or her beliefs in the other three subdivisions as well: metaphysics (or inquiry about the nature of reality); epistemology (or the study of knowledge acquisition); and logic (or the exact relating of ideas).

Values are principles or standards of behavior that people consider to be important or beneficial. They are basic and are an integral part of every culture. A person is a member of a culture and typically holds beliefs and assumptions about it and the world in which it functions.

The values people hold convey to others what is good and important in their lives. Accordingly, the defensible ethical decisions people make require a wise choice of values. However, even though humankind has won a recognizable semblance of victory over what is often a harsh physical environment, it is true that many people have not been able to remove much of the social insecurity that plagues their lives.

In addition, there is still no non-controversial foundation on which the entire structure of ethics can be built. Hence, as life becomes ever more complex in the early 21st century, there are at least *eight* major ethical routes to decision-making about values extant in what we call the Western world (Graham, 2004).

A basic question arises: Are values objective or subjective—that is, do values exist whether a person is present to realize them or not? Or is it merely people who ascribe value to the various relationships they have with others—and possibly also with their physical environment? In addition, if a value exists in and for itself, it is said to be an *intrinsic* value. One that serves as a means to an end, however, has become known as an *instrumental* or extrinsic value.

In the past, moral philosophers offered general guidance as to what to do, what to seek, and how to treat others—injunctions that we should be fully aware of even today. As a rule, however, philosophers have not tried to preach to their adherents in the same way that theologians have felt constrained to do. The earlier moral philosophers did, however, offer practical advice that included a great variety of pronouncements about what was good and bad, or right and wrong in human life.

Today it makes good sense that, with problems, conflicts and strife existing at all levels of society, a person should strive to get to the heart of this vital matter for the sake of his or her future. Unfortunately, the child and adolescent in what we call modern society are missing out almost completely on a sound "experiential" introduction to ethics. This has created what may be called an "ethical decision-making dilemma." Frankly, it is a *crisis* and represents a condemnation of present society!

The question is "What to do about this lack?" Where can one go from almost "inherent confusion" that exists in so many lives? The strategy being proposed here for improving this situation is that people should (1) list what they believe our values are in light of the changing times. Then—possibly in discussion with those who are closest to them—they should (2) rearrange and restate them in some type of graduated or hierarchical order.

Thereafter, finally, they will (3) need to assess more carefully—on a regular basis—whether they are living up to those values they have chosen, the values they so often glibly espouse whenever the occasion arises. This bold assertion makes good sense whether reference is being made to what takes place with a person and his or her family in the home, the school, the church, or in the everyday world.

4. The Value/Ethics Relationship

In the discipline of philosophy the term "value" is equivalent to the concepts of "worth" and "goodness". It is helpful, however, to draw a distinction between two kinds of value: (1) *intrinsic* value = human experience good or valuable in

itself, an end for its own sake, and (2) *extrinsic* value = an experience about goodness or value similarly, while serving as a means to achieve some purpose or material gain.

Ethics is termed a *speculative* subdivision of philosophy that treats the question of values. (Axiology is the technical name for the actual study of values.) It has to do with morality, conduct, good, evil, and the ultimate objectives of life. As it has developed, there was an ongoing need for people to define values still further in human life. So now there are specialized philosophies of religion, education, art, and even of sport and physical activity education.

After the ancient Greeks, ethical thought was oriented more to practice than to theory. Also, the meanings of ethical terms and concepts did not change appreciably until marked social change occurred in the sixteenth and seventeenth centuries. At that point it was argued for the first time that ethics should be contrasted with science because the latter was presumably ethically neutral (i.e., value free).

Thereafter, in the Western world at least, a continuing struggle began between advocates of philosophical utilitarianism and those espousing idealism (i.e., the attempt to distinguish between naturalistic ethics and so-called moral law prescribed by some power greater than humans). This struggle has continued to the present day with no firm evidence that it will abate in the near future.

5. A Persistent Problem for Humankind

5.1 Value Choice

Through the history of humankind, value choice became a persistent problem. If it is accepted that the values held by people in any particular era are so important, it holds also that the determination of “what is important” has been a “persistent problem” historically for humankind. If an individual or group sought to deviate from what the majority in a society felt about what was important or necessary, a crossroad or crisis in life presented itself. Then, depending on how serious such a problem became, the individual (or group) faced a decision that was either an ethical issue or a legal matter—or both. The society itself determined ultimately what such an “infraction of the rules” was to be called.

Further, as societies evolved, rapidly or slowly, there was greater or lesser confusion about the subject of ethics. The result seems to have been that—instead of having an impossible ideal confronting the practical necessity of daily life—now a vastly diverse inheritance of ethical ways exists. No matter which ethical way of life one chooses, the others “available” are at least to some degree betrayed. This confusion has been exacerbated because of the complex of ethical systems that the West has inherited (i.e., Hebraic, Christian, Renaissance, Industrial—and now Islam has been added to the mix!).

What might be termed this “philosophic/religious confusion” has historically and inevitably carried over into all aspects of life. Also, it is probably impossible to gain objectivity and true historical perspective on the rapid change that is taking place. Nevertheless, an unprecedented burden of increasing complexity has been imposed on people’s understanding of themselves and their world. Many leaders, along with the rest of the population, must certainly be wondering whether the whole affair can be managed.

Down through the 20th century, idealism and realism, followed by pragmatism, were the leading philosophical “stances” in the Western world. However, for some scholars what became known as analytic philosophy emanating from England was gradually superseding the “leading stances” in North America.

However, sound theory *is* available to humankind through the application of scientific method to problemsolving. So, in such a case, what then is the exact nature of philosophy? Who is really in a position to answer the ultimate questions about the nature of reality? The scientist is, of course. Accordingly, the philosopher must therefore become the servant of science by the employment of conceptual analysis and rational reconstruction of language to help science along. The philosopher has no choice but to be resigned to dealing with important—but lesser—questions than the origin of the universe, the nature of the human being, and resultant implications for the everyday conduct of this species.

If, therefore, only science and mathematics provide reliable knowledge, philosophy could well then be defined as logical or linguistic analysis. The task of the philosopher accordingly becomes logical or linguistic analysis: the clarification of the meanings of scientific statements. Hence,, interestingly, neither subjectivism nor utilitarianism is the answer either. The former, subjectivism, defined as “feelings of approval,” is an untenable position to base one’s future on. The latter, utilitarianism, also tends to look into the psychological state of happiness or pleasure possibly felt by the acceptance of a recommendation of a specific ethical decision.

As the Western world moves along in the 21st Century, the matter of values, ethics, and decision-making is more complex than ever. Graham, in his *Eight theories of ethics* (2004), pointed out that many who seek to enter philosophy’s domain are disappointed when they discover that questions about good, evil, and the meaning of life are not answered. Since philosophy’s current direction is not so inclined, seeking to ameliorate this dilemma, Graham suggested eight theories of, or approaches to, ethics that he views as having stood the test of time. They are (1) egoism, (2) hedonism, (3) naturalism & virtue theory, (4) existentialism, (5) Kantianism, (6) utilitarianism, (7) contractualism, and (8) religion.

6. How Humans Choose Values

Hunter Lewis gives us help at this point, help that I wish I had had earlier back when I was trying to respond to that “dear lady’s” request to state “the human values in recreation” early in my career. In his outstanding treatment of the subject of human values (1990), Lewis stated that there are six ways that people choose the values they hold:

1. Authority (or “I have faith in the authority of...”)
2. Deductive Logic (“Since A is true, B must be true. because B follows from A”)
3. Sense Experience (“I know it’s true because I saw it, I heard it, I tasted it, I smelled it, or I touched it myself.”)
4. Emotion (“I feel that this is true.”)
5. Intuition (“After struggling with this problem all day, I went to bed confused and exhausted. The next morning, as I awakened, the solution came to me in a flash—and I just knew it was true.”)
6. “Science” (“I tested the hypothesis experimentally and found that it was true.”)

This listing does seem to “cover the waterfront” insofar as individual decision-making is concerned, But then I realize that when to apply which approach is another matter. In addition, I believe there are actually three categories into which these values may be divided: First, those which are personal in the sense that they relate to our immediate relations with family and friends--and our everyday life in society functioning under this or that social or political system. Secondly, as we become professionals in some field of endeavor, we should also explicitly determine our professional value orientation as a fundamental aspect of our relationship to the clients that we serve. Then, thirdly, because of the way the world seems to be going, we are faced with the determination of our social or environmental values. The world is becoming ever more precarious--and “it’s getting real scary out there!”

All of this is not a simple matter to resolve. People are often confused and uncertain in this regard, but frequently they may not recognize or accept the fact that they are confused. Seemingly they simply have not worked out a coherent, consistent, and reasonably logical approach to the values that they hold--or think they hold--in life. Most people simply can’t express what it was they are working toward in their lives. Typically their values that they held had been achieved *implicitly* and accidentally along the way. Usually they have simply been “handed” down as someone’s or some organization’s position, creed, or purpose. Only in rare instances has an opportunity been provided for them to think this subject through carefully and systematically so that an *explicitly* determined set of values would be present for them to bring to bear in decision-making throughout their lives.

Earlier I strove to get to the heart of this massive problem in different ways. I argued that, for several reasons, the child and adolescent in society today are missing out almost completely on a sound “experiential” introduction to ethics. I believe this has created what I call an “ethical decision-making dilemma.” Initially, I believe, we need to reconsider *our* values and then re-state **IN SOME TYPE OF GRADUATED OR HIERARCHICAL ORDER** --i.e., exactly what we believe they are in light of the changing times. And then, finally, we will then need to assess more carefully--on a regular basis--whether we are living up to those values we have chosen and so often glibly espouse.

This is true whether we are referring to what takes place in the home, the school system, the church, **OR OUT IN THE EVERYDAY WORLD!** The truth is that typically no systematic instruction in this most important subject is offered at any time. (And I refuse to accept the often-heard “osmosis stance”--that such knowledge is “better caught than taught.”) It helps to have people around you who are setting good examples. However, *in the final analysis it is the individual who makes judgments and decisions based on experiences undergone.*

The term ethics is used in three ways: (1) To classify a “way” or pattern of life (e.g., Muslim ethics); (2) As a listing of rules of conduct that is often called a moral code (e.g., professional ethics); and (3) As a description of an investigation or inquiry about rules of conduct or a way of life (e.g., a subdivision of ethics termed meta-ethics = inquiry that treats the meaning and interrelationship of words viewed as moral and ethical.

For example, what is right or wrong; good or bad? Once again, we encounter the question of whether values are objective or subjective (i.e., do values exist whether a person is present to realize them or not?). Or, for example, is it people who ascribe value to this or that relationship with others or with their physical environment?

We might ask: “Why is it so important that people give consideration to the topic of values in their lives?” The answer is that values are the major social forces that help to determine the direction a culture will take at any given moment. Choices made are necessarily based on the values and norms of the culture in which people live. Such values titled social values, educational values, scientific values, artistic values, etc. make up the highest level of the social system in a culture. These values represent the “ideal general character” (e.g., social-structured facilitation of individual achievement, equality of opportunity). Remember that overall culture in itself also serves a “pattern-maintenance function” as a society confronts the ongoing functional problems it faces.

Further, the values people hold have a direct relationship to how the nature of the human being is conceived. A number of attempts have been made to define human nature on a rough historical time scale. For example, the human has been conceived in five different ways in historical progression as (1) a rational animal, (2) a spiritual being, (3) a receptacle of knowledge, (4) a mind that can be trained by exercise, and (5) a problem-solving organism (Morris, 1956). Likewise, Berelson and Steiner (1964) traced six behavioral-science images of man and woman throughout recorded history. Identified chronologically these images are: (1) a philosophical image, (2) a Christian image, (3) a political image, (4) an economic image, (5) a psychoanalytic image, and (6) a behavioral-science image.

The “persistent problem” of values has brought confusion. As explained previously rapid change in society had caused general confusion about the subject of ethics. Instead of having an impossible ideal confronting the practical necessity of daily life, we have such a diverse inheritance of ethical ways that no matter which one we choose, the others are at least to some degree betrayed. Obviously, this confusion has been exacerbated because of the complex of moral systems that we have inherited (e.g., Hindu, Hebraic, Christian, Renaissance, Industrial--and now Islam too).

This philosophic/religious confusion has historically carried over into all aspects of life. Today, it may well be impossible to gain objectivity and true historical perspective on the rapid change that is taking place. Nevertheless, a seemingly unprecedented burden of increasing complexity has been imposed on people’s understanding of themselves and their world. Many leaders, along with the rest of us, must certainly be wondering whether the whole affair can be managed.

Further, as we now comprehend that the 20th century was indeed one of marked transition from one era to another, some scholars are beginning to understand that America’s quite blind philosophy of optimism about history’s malleability and compatibility in keeping with American ideals may turn out to be very shortsighted. At least the weapons stalemate between America and the former U.S.S.R. brought to prominence the importance of nonmilitary determinants (e.g., politics and ideologies). This fact has--and also has **NOT**--sunk into the world’s mentality. Most importantly, the world is now witnessing the gradual, but seemingly inevitable, development of a vast ecological crisis that threatens the very existence of the planet known as Earth.

Keeping the above six ways recommended by Lewis firmly in mind, in my teaching of ethical decision making I finally adopted a three-step approach used by Prof. Richard Fox at Cleveland State University for 30 years as an initial way to get his students started.

Proceeding on the assumption that a professional person should be able to work out rationally what right and wrong ethical behavior is, he recommended an approach in which there is a progression from the thought of Kant, to Mill, and then to Aristotle. This may be called a "three-step approach" (or a "trivium"). It consists of the application of three "tests" (phrased as questions) to be applied when one wishes to analyze an ethical problem or dilemma. These tests are called: (1) The test of consistency, or universalizability; (2) The test of consequences; and (3) The test of intentions.

A twenty-first century person has a choice to make. He or she must think deeply about the philosophic/religious position he or she holds has validity in the world of the 21st century. If this person's position is the adoption of one of the world's great religions, it would seem vital that he or she should really follow through with the dictates of their particular faith. It would seem to be crucial, however, that the leaders of the various world religions must work for consensus wherever possible on the great issues confronting humankind. Otherwise the perennial confrontations will only lead to frustration and eventual disaster.

6. The Function of Values in Society

Careful definition of a particular society is a highly complex task, each one having certain unique qualities while undoubtedly possessing many similarities with other societies. The components of societies are usually described as subsystems (e.g., the economy, the government). In a very real sense these subsystems have been developed to "divide up the work." Before considering a more general discussion of the external environment from the standpoint of resources, the various social organizations, the power structure, and the value structure, I ask you to please consider this relatively brief presentation of Parsonian "Action Theory." As described by Johnson (1969; 1994) as being "a type of empirical system," this particular (grand) theory has a long tradition in the field of sociology. It actually applies to an extremely wide range of systems from relationships between two people to that of total societies.

Initially, to understand this social theory, a person should appreciate that the general action system (implying instrumental activism) is viewed as being composed of four subsystems: (a) cultural system, (b) social system, (c) psychological system, and (d) behavioral-organic system. What this means, viewed from a different perspective, is that explicit human behavior is comprised of aspects that are cultural, social, psychological, and organic. These four subsystems together compose a cybernetic hierarchy of control and conditioning that operates in both directions (i.e., both up and down). (Johnson [1994] explained that an example of a cybernetic system might be a thermostat and an air-conditioning unit [p. 57] . . . there is an "instrumental activism" occasioned by the "value pattern" of modern societies in which a person's self esteem depends on the extent a contribution is made in some way to life's advancement.)

The first of the subsystems is "culture," which according to Johnson (1969) "provides the figure in the carpet-the structure and, in a sense, the 'programming' for the action system as a whole" (p. 46). The structure of this type of system is typically geared to the functional problems of that level that arise--and so on down the scale, respectively. Thus it is the subsystem of culture that legitimates and also influences the level below it (the social system). Typically, there is a definite strain toward consistency. However, the influence works both upward and downward within the action system, thereby creating a hierarchy of influence or conditioning.

Social life being what it has been and is, it is almost inevitable that strain will develop within the system. Johnson explains this as "dissatisfaction with the level of effectiveness on the functioning of the system in which the strain is felt" (p. 47). Such dissatisfaction may, for example, have to do with particular aspects of a social system as follows: (1) the level of effectiveness of resource procurement; (2) the success of goal attainment; (3) the justice or appropriateness of allocation of rewards or facilities; or (4) the degree to which units of the system are committed to realizing (or maintaining) the values of the system.

Strain may arise at the personality or psychological system level, and the resultant pressure could actually change the structure of the system above (the social system). This is not inevitable, however, because such strain might well be resolved satisfactorily at its own level (so to speak). Usually the pattern consistency of the action system displays reasonable flexibility, and this is especially true at the lower levels. For example, strain might be expressed by deviant behavior or in other ways such as by reduced identification with the social system by the person or group concerned.

Hence, it is *the hierarchy of control and conditioning* that comes into play when the sources of change (e.g., new religious or scientific ideas) begin to cause strain in the larger social systems, whereas the smaller social systems tend to be "strained" by the change that often develops at the personality or psychological system levels. In addition, it is quite apparent that social systems are often influenced considerably by contact with other social systems.

Just as there were four subsystems within the total action system defined by Parsons and others, there are evidently four levels within the subsystem that has been identified as the social system or structure. These levels, proceeding from "highest" to "lowest," are (1) values, (2) norms, (3) the structure of collectivities, and (4) the structure of roles. Typically the higher levels are more general than the lower ones, with the latter group giving quite specific guidance to those segments or units of the particular system to which they apply. These "units" or "segments" are either collectivities or individuals in their capacity as role occupants.

Values represent the highest echelon of the social system level of the entire general action system. These values may be categorized into such "entities" as artistic values, educational values, social values, sport values, etc. Of course, all types or categories of values must be values of personalities. The social values of a particular social system are those values that are conceived of as representative of the ideal general character that is desired by those who ultimately hold the power in the system being described. The most important social values in North America, for example, have been (1) the rule of law, (2) the socio-structural facilitation of individual achievement, and (3) the equality of opportunity (Johnson, 1969, p. 48).

Norms are the shared, sanctioned rules which govern the second level of the social structure. The average person finds it difficult to separate in his or her mind the concepts of values and norms. Keeping in mind the examples of values

offered immediately above, some examples of norms are (1) the institution of private property, (2) private enterprise, (3) the monogamous, conjugal family, and (4) the separation of church and state.

Collectivities are interaction systems that may be distinguished by their goals, their composition, and their size. A collectivity is characterized by conforming acts and by deviant acts, which are both classes of members' action that relates to the structure of the system. Interestingly (and oddly) enough, each collectivity has a structure that consists of four levels also (not discussed here). In a pluralistic society one finds an extremely large variety of collectivities that are held together to a varying extent by an overlapping membership constituency. Thus, members of one collectivity can and do exert greater or lesser amounts of influence upon the members of the other collectivities to which they belong.

Roles refer to the behavioral organisms (the actual humans) who interact within each collectivity. Each role has a current normative structure specific to it, even though such a role may be gradually changing. (For example, the role of the sport manager or physical activity educator/coach or recreation director could be in a transitory state in that certain second-level norms could be changing, and yet each specific sport manager (or physical educator/coach or recreation director) still has definite normative obligations that are possible to delineate more specifically than the more generalized second-level norms, examples of which were offered above.)

A hierarchy of control and conditioning. Finally, these four levels of social structure themselves also compose a *hierarchy of control and conditioning*. As Johnson (p. 49) explains, the higher levels "legitimate, guide, and control" the lower levels, and pressure of both a direct and indirect nature can be--and generally is--employed when the infraction or violation occurs and is known.

A society is the most nearly self-subsistent type of social system and, interestingly enough again, societies or "live systems or personalities" typically have four basic types of functional problems (each with its appropriate value principle) as follows:

1. A pattern-maintenance problem (**L**) that has to do with the inculcation of the value system and the maintenance of the social system's commitment to it,
2. An integration problem (**I**) that is at work to implement the value of solidarity expressed through norms that accordingly regulate the great variety of processes,
3. A goal-attainment problem (**G**) that implements the value of effectiveness of group or collective action on behalf of the social system toward this aim, and
4. An adaptation problem (**A**) whereby the economy implements the value of utility (i.e., the investment-capitalization unit).

The economy of a society is its adaptive subsystem, while the society's form of government (polity) has become known as its goal-attainment subsystem. The integrative and pattern-maintenance subsystems, which do not have names that can be used in everyday speech easily, consist actually of a set or series of processes by which a society's production factors are related, combined, and transformed with utility--the value principle of the adaptive system--as the interim product. These products "packaged" as various forms of "utility" are employed in and by other functional subsystems of the society.

Hence, each subsystem exchanges factors and products, becomes involved as pairs, and engages in what has been called a "double interchange." It is theorized that each subsystem contributes one factor and one product (i.e., one category or aggregate of factors and one category or aggregate of products) to each of the other three functional subsystems. Considered from the standpoint of all the pairs possible to be involved in the interchange, there are therefore six double-interchange systems. Factors and products are both involved in the transformational processes, each being functional for the larger social system. Factors are general and therefore more remote, while products are specific and therefore more directly functional. The performance of the functional requirements has been described as a "circular flow of interchanges," with the factors and products being continuously used up and continuously replaced.

An example of interchange process taking place begins to help us see how this complex circular flow of interchanges occurs. Johnson explains how one of the six interchange systems typically to create the political support system in a society. This is how the functional problem of goal-attainment is resolved through the operation of the society's form of government (polity)--that is, the interchange between the polity and the integrative subsystems. "The political process is the set of structured activities that results in the choice of goals and the mobilization of societal resources for the attainment of these goals" (p. 51). First, the integrative system contributes to political accomplishment by achieving a certain degree of consensus and "solidarity." These qualities are "registered" and "delivered" in the form of votes and interest demands. These are, in fact, forms of political support--that is, support from the integrative system to the polity. Conversely, in return, the government (polity) bolsters (integrative) solidarity through political leadership that, in turn, produces binding decisions. Thus, this leadership and the binding decisions can also be considered as "political support"--support from the polity or government to the integrative system (one of the two systems that "produces utility"--i.e., implements one of the four values of which utility is one.)

The social significance of interchange analysis is tremendous. The interchange of factors and products identifies the types of processes that somehow must take place in any social system. This scheme specifies also their functional significance and also indicates relations between these processes that are broad but yet important. As was stated earlier, the functional subsystems compose a hierarchy of control and conditioning. Thus, the processes involved are influenced, conditioned, and controlled. These same interchange processes must be going on in any functioning social system, but it should be understood that their specific forms vary greatly. The four levels of a particular social system (i.e., values, norms, collectivities, roles) provide the forms and channels by which any unique social system carries on its functionally necessary processes. Fundamental social change means that some basic transformation has taken, or is taking, place in one or more levels of the social system (structure). Obviously, basic change must inevitably affect the operation of the system in some distinct, measurable way.

Parsons' general action system is then actually an "equilibrium model," but this does not mean that it is necessarily conservative and/or static. As explained above, social systems may, or may not, be in a state of equilibrium, and change is certainly most possible within this theory's framework. This theory is a reasonable, theoretical explanation of how social change can and does take place. Social systems are conceived of as having a normative structure, which may or may not be stable. To understand how to achieve equilibrium within a social system, it is at least theoretically necessary to learn to distinguish between processes that will maintain or change a given social structure. Finally, it is important to understand that sometimes the higher levels of social structure may be maintained (if this is desired and desirable) by understanding how to change one or more of its lower levels. Quite obviously, this last point is most important to anyone serving in a managerial capacity in any organization within a given social system.

7. The Value Attached to Physical Activity in World History

The human is born; the human lives; the human *moves* throughout life. To what extent this movement takes place depends on innumerable occurrences or happenings in the course of a person's life. Here I will simply relate most briefly that happened in "human movement in developmental physical activity in exercise, sport, and expressive movement through world history" era by era throughout the past 10,000 years or so.

Primitive Society. Activities of everyday life involving human movement either evolved instinctively or were taught to the young as a means for survival. Dancing and games were probably a part of primitive life to provide recreation and preserve strong healthy bodies. There would typically be a social element involved with such physical activity.

Early Societies. The elders taught physical activity education to the extent that the young person could carry out normal daily activities. Men prepared physically for militaristic reasons and perhaps to perform in some sporting games, but in the latter to a limited extent. Women's physical activity probably came from daily "living demands." Religious rituals demanded that certain physical activities be performed such as dancing.

Greece. Physical (activity) education was highly regarded in ancient Greece and held a prominent place in Greek culture. The development of a healthy body as well as intellectual growth were both part of the Grecian ideal. For the Athenians a balance and (accompanying) harmony between "mind and body" was a most important goal in life. Physical training for the army took precedence in Sparta and was an integral part of a young Spartan's education. The games and festivals in Greek life gave young athletes opportunities to compete and exhibit their physical skills.

Rome. Regular physical activity education in the Roman period was encouraged as one way to reach the Roman ideal to become an upstanding citizen willing to serve his nation. Training for the military was an essential part of a child's upbringing to prepare for military service. In Rome's "later period," physical activity education played a minor role in Roman education because it was seen as a degenerate.

Early Middle Ages. After the fall of the Roman Empire, Christianity spread rapidly in the West and became a predominant force for the next thousand years. Christianity sought moral, religious and intellectual pursuits more so than it did the physical. As a result, the ascetic way of life prevailed in theory, and the body was denounced because of its "sinful urges." A revival of general education and, to a degree, of physical training occurred during what has been called the Age of Chivalry. Knights were prepared to endure physical and subsequent militaristic stress as well as pay homage to their lord, the Church, and women,

Later Middle Ages. The Church's overpowering role in society was still felt greatly during the later Middle Ages. As a result, there was little room for formal physical activity education. There were, however, some unorganized sports and games played within the confines of cathedrals and universities. With the rise of humanism, individual concerns were emphasized and proper care and development of the body became more important. Sport and games were used to prepare a boy for war as well as provide some a recreational outlet.

Early Modern Period. After the humanistic movement gained widespread recognition over Europe, a shift in educational aims led to a decline of physical education in the early Modern Period. The Reformation did little to revive physical activity within education, but a minority of educators maintained physical training in their curriculum. In education during the Early Modern Period, the study of classical languages and ancient civilizations were increasingly emphasized.

Age of Enlightenment. Abrupt changes occurred socially, politically, and in education during the Age of Enlightenment. Naturalism was once again revived which meant that physical activity education was to grow in importance. The Church and state drifted further apart in the control of education. Many new educational theorists were contributing in an effort to develop a more sound philosophy of education. As education became relatively stable in theory, new ideas for physical activity education were included.

Industrial Age. During the nineteenth century, physical education emerged more or less as a unique product of the heritage and culture within each nation. For example, in Germany, Friedrich Jahn started the Turnverein movement which emphasized physical training as part of a youth's education. Values within physical education grew in a parallel relationship with social, political, and economic changes. This trend was mostly directed as an outcome of nationalistic feelings.

20th Century. In the 20th century governments tried more or less to ensure that all those who receive an education are also given some physical activity education. The field itself within formal education had the following goal: is “The field of physical education (including sport) and the allied fields of health education and recreation should strive to fulfill a significant role in the general educational pattern of the arts, social sciences and natural sciences.” (Zeigler, 1977:63) However, the philosophic stances in regard to the importance of physical activity education vary from “essentialistic to progressivistic” depending on a variety of social factors.

8. The Kaleidoscopic Value Orientation Of Physical Activity Education (including Sport)

The historical summary completed above traced physical activity (including sport) very sketchily through history. However, from era to era there has been a developing kaleidoscopic value orientation of the problems and concerns related to human physical activity in exercise, sport, dance, and physical recreation at all levels and in the public sector. My position is that, individually and collectively, instances such as these serve to “make the case” that the present situation is becoming steadily and increasingly undesirable as we look to the future in the twenty-first century. In describing competitive sport in the public sector, it could be classified as amateur, semiprofessional or professional, but somehow the distinction has become ever more “blurred”. The category “semiprofessional” is present in practice, but it has never been “officially recognized”. Compared to the standards set in their ethical codes for practitioners by the established professions (e.g., education, law, medicine) the only thing that seems to be truly professional about sport in most circumstances is the fact that the participants receive money for their services! In addition, a number of them receive ridiculously high amounts of that legal tender.

In the case of physical (activity) education, however, teachers become members of the education profession, have university degrees, and must be licensed to teach in public education. The problem here is that, despite the mounting of irrefutable evidence as to the benefits of regular exercise and physical recreation through intramural athletics, instruction for “normal” and “special-needs” children and youth in a program mandated in states and provinces varies consistently from good, to fair, to poor, to “non-existent”! The “varsity sport program” for the very few, however, is typically “good” to “excellent.”

9. Sport as an Anti-value?

To continue, the basic argument I have been making is as follows: *Unless sport participation does “such-and-such” to make people and the society in which they live a better place, such instances must simply be regarded as serving as anti-values!*

What we are finding increasingly is a situation where people seem to be so anxious to escape the *real* world that they are rushing into various sports and similar activities—often involving the possibility of severe personal danger with increasing intensity. They are seemingly often unaware of the potential outcomes of such involvement. (One wonders “where the parents are?” in such instances...)

Coincidentally, onrushing science and technology have also become *the tempters of many coaches and athletes*. This possibility has added another dimension to the personal and professional conduct of those people who are unduly anxious for recognition and financial gain.

The premise presented here is, therefore, that beliefs such as these have created a vacuum of positive belief. Hence, sport is overall increasingly becoming more of an anti-value for those who would view “*educational*” *competitive sport as a life-enhancer* (e.g., those interuniversity sports that are not sustained through gate receipts--golf, tennis, wrestling, swimming, gymnastics, soccer, and almost all of women's sport).

10. Physical (Activity) Education As “All Things to All People” Or “Not Too Much To Anyone”

Shifting attention to the exercise component and the intramural athletics component of the overall physical activity education program (including varsity competitive sport), the development of what was originally the Association for the Advance of Physical Education (with the word “American” added in Year #2) has been interesting and successful in a variety of ways depending on the interpretation of the word “success.” Physical education has been termed a profession, *but it really is a field within the profession of education*. Unfortunately, somehow the connotation of the name—and its reduction to “PE”—is such that it was not (could not be) used as the name for a profession outside of the educational establishment in the public sector. It is not suitable; so, we have terms such as “personal trainer”.

Subsequently within the Association, however, a number of so-called “allied” professions” emerged (i.e., health education, safety education, recreation and park administration, dance (education), athletics (sport), and exercise therapy). The development of these “professions” was undoubtedly influenced down through the years by social forces or societal influences of greater or lesser intensity.

Hess (1959) helped us to somewhat understand how what happened socially and politically enabled him to delineate the leading objectives of physical education from 1900 to 1960:

- Hygiene or Health Objective—1900-1919
- Socio-Educational Objective—1920-1929
- Socio-Recreational Objective—1930-1939
- Physical Fitness & Health Objective—1939-1945
- ‘Total Fitness’ and International Understanding—
1946-1957
- Disciplinary Development—1959-???

While all of this socio-political development was occurring, a succession of leaders in the field of physical education were attempting to spell out their visions of the field's objectives in the literature. Immediately below is a chronological list of these leading scholars/practitioners from 1900 to 1950 (see References and Bibliography below, also).

Hetherington, Wood and Cassidy, Williams, Hughes, Bowen and Mitchell, Nash, Sharman, Wayman, Esslinger, Staley, McCloy, Clark, Cobb, Lynn, Brownell, Scott, Bucher, Oberteuffer, Metheny, Shepherd, Brightbill, Sapora.

An analysis of their recommendations (Zeigler, 1977) resulted on a listing of what could conceivably be called "common denominators" in program development:

Movement Fundamentals
 Regular Exercise
 Health & Safety Education
 Physical Recreation
 Physical Fitness
 Competitive Sport
 Therapeutic Exercise

Subsequently I expanded a bit on this list of so-called "common denominators" for physical activity education in the hope that there might be considerable agreement in the developed world. These proposed common denominators are as follows:

1. That regular physical activity education (including related health information) be *required* for all children and young people up to and including sixteen years of age.
2. That human movement fundamentals through various dance and other expressive activities be included in the elementary, middle, and high school curricula.
3. That progressive standards for physical vigor and endurance for people of all ages be developed from prevailing norms.
4. That the physical activity & health educator's responsibility should be *a full-time one*.

(Note: The implication here is that any sport coaching involvement on his or her part would be the same as that with any other teacher in the school based on the practices of the community involved.)

5. That remediable bodily defects be corrected where possible through exercise therapy. Referral to the family doctor may be necessary to initiate a remedial program. Where possible, adapted sport and physical recreation experiences should be offered.
6. That boys and girls (and young men and women) have an experience in competitive sport at some stage of their development.
7. That people develop certain positive attitudes toward their own health in particular and toward community hygiene in general. Basic health knowledge should be integral part of the school curriculum.

(Note: This "common denominator" should be a specific objective of the profession of physical activity education only to the extent that it relates to developmental physical activity.)

8. That sport, dance, exercise, and play can make a most important contribution throughout life toward the worthy use of leisure.
9. That character and/or personality development is vitally important to the development of the young person. Therefore, it is especially important that all human movement experience in sport, dance, exercise, and play at the various educational levels be guided by men and women with high professional standards and ethics.

Despite the above, there is ongoing evidence that "all is not well." In 2006 Eleanor Randolph, in "The Big, Fat American Kid Crisis...and Things We Should Do About It" explained that:

The problem is all too obvious. At the mall, the movie theater or the airport, the evidence appears in the flesh – altogether too much of it. Americans are now officially supersized, overweight, obese even. This is true of almost two thirds of American adults--but what is more alarming-- it is also true of millions of American children. The "little ones" aren't so little any more.

Yes, they are gently labeled "chunky," "husky" or "plus-sized" by the clothes marketers who are adding larger and larger sizes to the children's racks. But these euphemisms can't cover up the unpleasant reality that too many of our kids are so dangerously overweight that they are spilling out of their childhood too chubby for their car seats or too uncomfortable as they squeeze into

their little desks at elementary school. But the real problem is not aesthetics or the need to save classroom space. Childhood obesity has become a national medical crisis.

Over the last 30 years, obesity rates have doubled among pre-school children and tripled for those aged 6 to 11. For those added pounds, the young are starting to pay a terrible price. Adult diabetes has rapidly become a childhood disease. Pediatricians are seeing high cholesterol and high blood pressure and other grown-up problems in their patients. Teachers and school psychiatrists are coping with a plague of shame and distress among children whose size subjects them to hazing and other cruelties by their classmates.

There is some evidence that more people are becoming aware of the two problems I have been describing. *The Wall Street Journal* (2010 06 09) summarized a report emanating from the National Association for Sport and Physical Education and the American Heart Association stating that there was a slight improvement in the percentage of states requiring physical education since that of a survey carried out in 2006. *However, most of the states have no requirement as to the time allotment of such a requirement—and half of them permits waivers, exemptions, and substitutions...*"

Reports of this type could go on endlessly, but I'll end with a conclusion stated in *Active Living Research*, a national program of the Robert Wood Johnson Foundation (Fall, 2007, Research Brief):

In schools across the United States, physical education has been substantially reduced—and in some cases completely eliminated—in response to budget concerns and pressures to improve academic test scores. Yet the available evidence shows that children who are physically active and fit tend to perform better in the classroom, and that daily physical education does not adversely affect academic performance. Schools can provide outstanding learning environments while improving children's health through physical education.

The situation in Canada doesn't appear to be much better. Jo-Ann Fellows, a columnist in Fredericton, NB, Canada, recently wrote:

For the fourth year in a row, a failing grade has been handed out to the whole country. Only 12 per cent of Canadian children and youth are meeting the guideline of 90 minutes per day.

The report card was issued by Active Healthy Kids Canada. Its mandate states that it provides "... the evidence base for our communications and issue advocacy work to increase support for quality, accessible and enjoyable physical activity participation experiences for young people across Canada."

(See dailygleaner.canadaeast.com/search/article/1056903>)

Following these brief analyses of (1) the prevailing situation in public-sector sport and (2) physical (activity) education (including athletics) within the education establishment, I have included a number of examples to support the overall position being taken here.

11. Future Societal Scenarios

Walter Truett Anderson, president of the American Division of the World Academy of Art and Science, has sketched four different scenarios as postulations for the future of earthlings in this ongoing adventure of civilization. In an essay titled "Futures of the Self," taken from *The Future of the Self: Inventing the Postmodern Person* (1997), Anderson argued convincingly that current trends are adding up to a future identity crisis for humankind. The creation of the present "modern self," he explains, began with Plato, Aristotle, and with the rights of humans in Roman legal codes.

The developing conception of self bogged down in the Middle Ages, but fortunately was resurrected in the Renaissance Period described by many historians as the second half of The Middle Ages. Since then the human "self" has been advancing like a "house afire" as the Western world has gone through an almost unbelievable transformation. As it happened, scientists like Galileo and Copernicus influenced philosophers such as Descartes and Locke to foresee a world in which the self was invested with human rights.

"*One World, Many Universes.*" Anderson's "One World, Many Universes" version is the most likely to occur. This is a scenario characterized by high economic growth, steadily increasing technological progress, and globalization combined with high psychological development. Such psychological maturity, he predicts, will be possible for a certain segment of the world's population because "active life spans will be gradually lengthened through various advances in health maintenance and medicine" (pp. 251-253)

Nevertheless, a problem has developed with this dream of individual achievement of inalienable rights and privileges, one that looms large in the early years of this new century. The modern self that was envisioned by Descartes, a rational, integrated self that Anderson likens to Captain Kirk at the command post of Starship Enterprise, appears to be having an identity crisis. The image of this bold leader (he or she!) taking us fearlessly into the great unknown has begun to fade as alternate scenarios for the future of life on Earth are envisioned. In a world where globalization and economic "progress" seemingly must be rejected because of catastrophic environmental concerns or "demands," the

bold-future image could well “be replaced by a post-modern self, de-centered, multidimensional, and changeable” (p. 50).

Captain Kirk—as he “boldly went where no man had gone before”—this time to rid the world of terrorists and evil leaders), now faces a second crucial change. As leaders seek to shape the world of the 21st century, based on Anderson’s analysis, there is another force—the systemic-change force mentioned above—that is shaping the future. This all-powerful force may well exceed the Earth’s ability to cope. As gratifying as such factors as “globalization along with economic growth” and “psychological development” may seem to the folks in a coming “One-World, Many Universes” scenario, there is a flip side to this prognosis. Anderson identifies this image as “The Dysfunctional Family” scenario. All of these benefits of so-called progress are highly expensive and available now only to relatively few of the six billion plus people on earth. Anderson foresees this affairs splintering into (1) “a world of modern people happily doing their thing; of modern people still obsessed with progress, economic gain, and organizational bigness; and (2) of postmodern people being trampled and getting angry” (p. 51). As people get angrier, Anderson envisions present-day terrorism in North America seeming like child’s play.

12. The Field Has Reached a Crucial Stage

There is good evidence that the next ten to fifteen years will be crucial ones for the field of physical (activity) education and (so-called) educational sport. This is true because the profession is not growing and developing as rapidly and strongly as it should be in a society where the idea of change must now become our watchword. View it as you will, it is impossible to refute the thought that change, like death and taxes, is here to stay.

Diagnosis of the present situation leads to the belief that the “developmental physical activity” professed by the field of physical activity education (including educational/recreational sport—as it has been known and promoted—is structurally deficient in what may be called the field’s architecture. Many people recognize that something is wrong, but most of them don’t appear to understand the extent of the malady that has gradually infected a still embryonic profession.

The situation appears to be as follows: Throughout the land school programs of physical activity education inculcating theory and practice of developmental activity education at all levels are either good, bad, indifferent, or completely lacking! The fourteen “principles of physical activity education” that I have outlined provide indisputable evidence that regular physical activity is required for vital life efficiency and longevity, but the field of education and the public that may provide it for youth (or not!) have assumed a sort of “I know it’s true approach, but it’s costly, a nuisance, and ‘sweaty’ too—not to mention that it interferes with the professional sport that I am watching on television.”

At the same time, as far as people’s children are concerned, there are all sorts of varsity sport teams “for the very few” competing at all levels of education throughout the length and breadth of the land. The world is becoming increasingly “sport-happy” as we hear or read daily that poor health and physical-activity practices are creating a situation where children and youth the coming generation will die before their parents do!

Still further, a recent study in Scotland points out that the situation with adults has reached a “ridiculous stage” as well. It was stated that 97.5% of adults there are “likely to be cigarette smokers, heavy drinkers, physically inactive, overweight or have a poor diet. These findings may be even worse because they were self reported in a 2003 Scottish Health Survey published in *BMC Public Health (The Vancouver Sun, 2010, 06, 12, C8)*.

13. What Should We Do in the 21st Century?

Note: These recommendations to the profession of physical (activity) education originally appeared on pp. 340-346 of the author’s 2005 *History and Status of American Physical Education and Educational Sport* (Victoria, BC: Trafford). Based on my various efforts to analyze the events of the final half of the 20th century, these 20 recommendations are offered again for the consideration of the field of physical activity education including educational sport in the 21st century. For any parent who might be reading these words, they may help him or her to comprehend the situation better.

1. *A Sharper Image*. In the past the field of physical (activity) education and educational sport tried to be “all things to all people.” Now it should sharpen its image and improve the quality of its efforts by focusing primarily on *developmental physical activity*--specifically, human motor performance in sport, exercise, and related expressive movement. As we sharpen our image, we should make a strong effort to include those who are working in the private agency and commercial sectors as members of the profession. This means that we will extend our efforts to promote the finest type of developmental physical activity for people of all ages whether they be members of what are considered to be “normal, accelerated, or special” populations.

2. *Our Field’s Name*. All sorts of name changes have been implemented at the university level (1) to explain either what people think we are doing or should be doing, or (2) to camouflage the presumed “unsavory” connotation of the term “physical education” that evidently conjures up the notion of a “dumb jock” working with the lesser part of a tri-partite human body. We should continue to focus primarily on *developmental physical activity* as defined immediately above while moving toward an acceptable working term for our profession. In so doing, we should keep in mind the field’s or subject-matter’s bifurcated nature in that it has both theoretical and practical (or disciplinary and professional) aspects. At the moment the terms “kinesiology” and “physical education” are in vogue. A desirable name for the profession might be *physical activity education* with the term *developmental physical activity* as the field of study or discipline. We could delineate this further by including exercise, sport, and expressive movement as aspects of the field.

3. *A Tenable Body of Knowledge*. Various social forces and professional concerns have placed us in a position where we don’t know where or what our body of knowledge is. As a profession we will strongly support the idea of disciplinary definition and the continuing development of a *body of knowledge* based on such a consensual definition. From this must come a merging of tenable scientific theory in keeping with societal values. Through computer technology we can now gradually, steadily, and increasingly provide our members with the knowledge as ordered generalizations in an

evolving manner to help them perform as top-flight professionals. As qualified professionals, we simply must possess the requisite knowledge, competencies, and skills necessary to provide developmental physical activity services of a high quality to the public.

4. *Our Own Professional Associations.* There is currently insufficient support of *our own* professional and scholarly associations for a variety of reasons. We need to develop voluntary and mandatory mechanisms that relate membership in professional and scholarly organizations both directly and indirectly to stature within the overall field. We simply must now commit ourselves also to work tirelessly and continually to promote the welfare of professional practitioners who are serving the public in areas that we represent. Additionally, it may be necessary to exert any available pressures to encourage people to give first priority to our own groups (as opposed to those of related disciplines and/or allied professions). The logic behind this dictum is that our own survival must come first for us!

5. *Professional Licensing.* Most teachers/coaches in the schools, colleges, and universities are seemingly protected indefinitely by the shelter of the all-embracing teaching profession. Now, additionally, we should now move rapidly and strongly to seek official recognition of our endeavors in public, semi-public, and private agency work and in commercial organizations relating to developmental physical activity *through professional licensing at the state and provincial level.* Further, we should encourage individuals to apply for voluntary registration as qualified practitioners at the federal level. This should be encouraged no matter with what terminology they classify their efforts (e.g., personal trainer).

6. *Harmony Within The Field.* An unacceptable series of gaps and misunderstandings has developed among those in our field concerned primarily with the bio-scientific aspects of human motor performance, those concerned with the social-science and humanities aspects, those concerned with the general education of all students, and those concerned with the professional preparation of physical activity educators/coaches--all at the community or university level. We will now strive to work for *a greater balance and improved understanding* among these essential entities within the field/discipline.

7. *Harmony Among The "Allied Professions".* The field of physical education spawned a number of allied professions down through the years of the 20th century. *We should now strive to comprehend what they claim that they do professionally, and where there may be a possible overlap with what we as educators or practicing professionals claim that we do.* Where disagreements prevail, they should be ironed out to the greatest extent possible at the national level.

8. *The Relationship With University Athletics/Sport.* A wedge is being driven increasingly between units of kinesiology/physical education and interuniversity athletics. This is true in those educational institutions where gate receipts are increasingly becoming a stronger factor. Such a rift serves no good purpose and is counter to the best interests of both groups. *We will now work for greater understanding and harmony with those people who are primarily interested in the promotion of highly organized athletics. At the same time it is imperative that we do all in our power to maintain athletics in a sound educational perspective within our schools, colleges, and universities.*

9. *The Relationship with Intramurals and Recreational Sport.* Intramurals and recreational sport is in a transitional state at present in that it has proved that it is "here to stay" at the college and university level. Nevertheless, intramurals hasn't really taken hold yet, generally speaking, at the high-school or middle-school levels, despite the fact that it has a great deal to offer the large majority of students in what may truly be called *recreational* or even *educational* sport. There is a minority of administrators functioning at the college level who would like to adopt the term "campus recreation" as their official designation. However, this is not an appropriate designation unless this program encompasses all recreational activities on campus. It appears to be impractical and inadvisable to attempt to subsume *all* non-curricular activities on campus under one division or unit. Further, the various departments and divisions ought to work for consensus on the idea that *intramurals and recreational sport is co-curricular in nature* and deserve regular funding as laboratory experience in the same manner that general education course experiences in physical education receive their funding for instructional purposes.

10. *Guaranteeing Equal Opportunity.* Because "life, liberty, and the pursuit of happiness" are guaranteed to all, as a profession we should move positively and strongly to see to it that *equal opportunity* is indeed provided to the greatest possible extent to women, to minority groups, and to special populations as they seek to improve the quality of their lives through the finest type of experience in the many activities of the field of physical activity education.

11. *The Kinesiology/Physical Education Identity.* In addition to the development of the so-called allied professions (e.g., health education in the second quarter of the twentieth century), we witnessed the advent of a disciplinary thrust in the 1960s that was followed by a splintering of many of the various "knowledge components" and subsequent formation of many different scholarly societies. These developments have undoubtedly weakened the core field of physical (activity) education as it is now called within schools. It appears that the term "kinesiology," along with improved scholarly effort, has strengthened the field's status at the university level. Thus, it is now more important than ever that we *hold high the developmental physical education identity.* Additionally we should re-affirm and delineate even more carefully our relationship with our "allied professions".

12. *Applying a Competency Approach.* Considering the failures and inconsistencies of longstanding educational teaching methodology, *we will as a field explore diligently the educational possibilities of a competency approach* as it might apply to general education, to professional preparation, and to all aspects of our professional endeavor in public, semi-public, private, and commercial agency endeavors. This means that all education is experiential in the sense that laboratory experiences characterize all course instruction.

13. *Managing the Enterprise.* All professionals in our unique field of developmental are managers--but to varying degrees. The "one course in administration" approach with no laboratory or internship experience of earlier times is simply not sufficient now or for the future with those positions that are "substantively" administrative in nature.. There is an urgent need to apply a competency approach in the preparation (as well as in the continuing education) of those who will serve as managers either within educational circles or elsewhere in the society at large.

14. *Ethics and Morality in Physical Activity Education (including Educational Sport.* In the course of the development

of the best professions, the various, embryonic professional groups have gradually become conscious of the need for a set of professional ethics--that is, a set of professional *obligations* that are established as *norms* for practitioners in good standing to follow. Our unique field needs both a creed and a detailed code of ethics right now as we move ahead in our development. Such a move is important because, generally speaking, ethical confusion prevails in North American society. Development of a sound code of ethics, combined with steady improvement in the three essentials of a fine profession (i.e., [a] an extensive period of training, [b] a significant intellectual component that must be mastered before the profession is practiced, and [c] a recognition by society that the trained person can provide a basic, important service to its citizens) would relatively soon place us in a much firmer position to claim that we are indeed members of a fine discipline and accompanying professional field.)

15. *Reunifying the Profession's Integral Elements*. Because there now appears to be reasonable agreement that our field, one that is now called by such a multitude of often incongruent names, is concerned primarily with developmental physical activity as manifested in human motor performance in sport, exercise, and related expressive movement, *we will now work for the reunification of those elements of our profession that should be uniquely ours within our disciplinary definition.*

16. *Cross-Cultural Comparison and International Understanding*. We have done reasonably well in the area of international relations within the Western world due to the solid efforts of many dedicated people over a considerable period of time. However, we need now to redouble our efforts to make cross-cultural comparisons of kinesiology and physical education while reaching out for international understanding and cooperation. Much greater understanding on the part of all of the concepts of 'communication,' 'diversity,' and 'cooperation' is required for the creation of a better life for all in a *peaceful* world. Our field, both its disciplinary and professional aspects, can contribute significantly toward this long range objective.

17. *Permanency and Change*. The "principal principles" espoused for physical education and sport in the 1950s by the late Dr. Arthur Steinhaus of George Williams College still apply basically to our professional endeavors (i.e., the overload principle, the principle of reversibility, the principle of integration and integrity, and the principle of the priority of man and woman). *We will continue to emphasize that which is timeless in our work, while at the same time accept the inevitability of certain societal change.*

18. *Improving the Quality of Life*. Our field is unique within education and in society. Since fine living and professional success involve so much more than the important verbal and mathematical skills, we will emphasize strongly that education is a lifelong enterprise. Further, we will stress that *the quality of life can be improved significantly through the achievement of a higher degree of kinetic awareness and through regular, heightened experiences in sport, exercise, and related expressive movement.*

19. *Improving the Length of Life*. Mounting evidence indicates that people will also live longer if they live life actively and make wise exercise choices. Despite this increased longevity, healthcare costs will be reduced because of the ongoing health benefits derived from such regular involvement. So, in addition to promoting the idea that "quality of life" will be heightened, we will stress also *the practical idea that lowered healthcare costs will accompany this increased length-of-life "bonus" that regular physical activity provides.*

20. *Reasserting Our "Will to Win"*. The developments of the past 50 years have undoubtedly created a state of unease within the discipline and the profession. They have also raised doubts on the part of some as to our possession of a "will to win" through the achievement of the highest type of professional status *We pledge ourselves anew to make still greater efforts to become vibrant and stirring through absolute dedication and commitment in our disciplinary and professional endeavors.* Ours is a high calling as we seek to improve the quality of life for all through the finest type of human motor performance in sport, exercise, and related expressive movement.

14. Concluding Statement

Those who read these words and who are truly concerned about the future of humankind, wherever you may be, are strongly urged to get involved now with the reforms that seem so necessary .

In the immediate future, please seek the answer to two fundamental questions. The response to the first question might well cause action to be taken in the future to answer question #2. These questions are:

- (1) In what ways can we institute related physical activity accurately to learn if sport is--**or is not**--fulfilling its presumed role and providing value as a presumably beneficent social institution?
- (2) Depending on whether the answer to #1 is positive or negative, will you then also have the motivation to do your utmost to help related physical activity education (and related health education) achieve what should be its rightful place in society?

The author's stance is obviously that:

Human physical activity, broadly interpreted and experienced under wise educational or recreational conditions, can indeed provide fundamental value and be employed as a worthwhile social institution contributing vitally to the well being, ongoing health, and longevity of humankind?

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