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THE PHILOSOPHICAL BELIEFS OF UNDERGRADUATE  
AND GRADUATE PHYSICAL EDUCATION MAJOR STUDENTS  
AND THE PHYSICAL EDUCATION FACULTY AT THE  
UNIVERSITY OF NORTH CAROLINA AT GREENSBORO

by

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This investigation was concerned with the formulation of an opinionnaire which would identify certain philosophical-professional beliefs held by the undergraduate students, graduates, and faculty in the Physical Education Division of the Department of Health, Physical Education and Recreation at the University of North Carolina at Greensboro. The study was based on a previous study done by Bair in which the philosophical-professional attitudes of professional leaders were found. A secondary purpose of this investigation was to compare the results from this study with those found by Bair.

After surveying philosophical literature, statements were formulated which represented five philosophical positions: Aritomism, Realism, Pragmatism, Existentialism, and Idealism. The statements were representative of certain professional-philosophical areas which were deemed of primary importance to the physical educator, namely, universe, man, values, competition, evaluation, professional responsibility, curriculum, principles, teaching methods, education, and learning. A jury of four professors of philosophy, one in education, one in physical education, and two in philosophy, rated the statements as to the philosophy represented. On this basis, the statements for the final form of the opinionnaire were chosen. The opinionnaires

were then distributed to the subjects with verbal and written instructions. Tabulations were made of each completed opinionnaire. Tabulated results were converted into group and total percentages to facilitate comparison.

From the results, the following conclusions were drawn:

1. In general, the dominant pattern of the total group was eclectic, indicating 74 per cent eclecticism.
2. There was a definite inclination toward the pragmatic position; 22 per cent of the items checked were in the pragmatic category.
3. The three groups were primarily pragmatic in the following areas: values, evaluation, curriculum, principles, and education. In addition to these categories, the graduate students showed pragmatic tendencies in their view of man and professional responsibility. It was noted that the greatest difference between groups was found with the graduate students.
4. In the categories of universe and learning there was definite approval by the three groups of the aritomistic position. The faculty and the undergraduate students also favored this view of man, in contrast to the pragmatic view held by the graduate students.

5. The only existentialistic majority was found in the area of professional responsibility. Although the graduate students were in majority agreement with the pragmatic statement, they leaned very heavily toward the existentialistic position.
6. In the area of teaching methods there was an inclination toward the realistic position by the undergraduate students and faculty members. The graduate students were primarily idealistic.
7. The faculty members were divided in their view of competition between idealism and pragmatism; whereas, the undergraduate students and graduate students were realistic and idealistic, respectively.

In conclusion, the total group in this study was consistent with the Bair study in that they were primarily eclectic with pragmatic tendencies.

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## CHAPTER I

### INTRODUCTION AND RELATED LITERATURE

"Men are disturbed not by things but by the view they take of things."

Epictetus

The yearning for a systematic, consistent philosophy of life is eminent in our society today; however, few people are able to express their own philosophy in an organized way. In formulating this "wisdom of life" one may look to the works of the great philosophers throughout history, but the final decisions rest with the individual.

As we look upon life so we teach. What we believe, the loyalties to which we hold, subtly determine the content and the method of our teaching. Each of us has a philosophy whether or not he has thought it through and definitely phrased it. Everything we say and do as well as what we think reflects that philosophy. (4:1)

Brubacher's remarks reiterate the importance, especially to educators, of organizing a philosophy which will give life direction, purpose, and dignity. Education is based upon the combined philosophies of all educators; therefore, it behooves those involved in the profession to come to some sort of understanding about existing differences in basic philosophies. That there is no one philosophy of education is accepted by most educators. The question is not so much what one believes, but why he believes it. One may

find himself in agreement with the pragmatism of Dewey, the idealism of Horne, or the realism of Breed, or perhaps a synthesis of all three. However, it is not enough to "identify with the philosophical leaders." One must find justification for his interpretations and beliefs.

The need for educators to engage in a comparative study of educational philosophies is perhaps more apparent today than ever before. Too often we find a narrow philosophical view of education existing within a particular academic area; this leads to confusion of goals or objectives, often leading to complete misunderstanding among those engaged in the same subject matter area! That there is a necessity to see specifics in relation to the whole is a point made by Brubacher. "In other words, if one is unable to relate his particular solution to the solutions of others, there is great danger in working at cross-purposes, thus defeating the purpose of all concerned." (48:4-5)

Since ends and means, curriculum, method, and evaluation depend on one's philosophy, it seems imperative that one at least be evolving an educational philosophy which will give direction and purpose to his efforts. Whether one ever really establishes a philosophy of life or not is debatable; however, one must never cease to seek answers and by so doing to find solutions. Without philosophy education would be at a standstill. Philosophy is an examination of the world of reality under the aspect of values.

This naturally assumes that one has knowledges and understandings of what is real before he is able to make judgments as to its worth. This is the point where often we find unsolvable complications; we try to make the value judgments before the existence is found. How can an educator prescribe a curriculum if he is unable to justify the inclusion of the particular courses he may choose? This is the point where philosophy extends beyond the factual knowledge of the individual. Science can quantitatively identify the elements, thus presenting educators, as well as scientists, with the task of discovering as much factual information as can be found; however, it is through philosophy that we are able to synthesize these facts and to organize them into a workable whole. "It is through the philosophical method that we are able to comprehend the nature of man and the universe and the place of education in the total scheme of things." (28:49)

Physical education has just begun to awaken to the implications philosophy has for it. Being scientifically oriented, it has historically, failed to find a philosophical core. Because of this void in the profession, Bair attempted to ascertain the philosophical beliefs of leaders in American physical education in order to find some indication of direction for the future. This investigation prompted the present investigator to delve more deeply into the philosophical basis within physical education. If, as

Bair found, the leaders were not in agreement regarding principles and purposes, what would be the status of those just beginning in the profession, those who are becoming leaders, and how would they compare with the professional leaders? With these questions looming before her, the present investigator decided to do a study similar to Bair's in order to ascertain the philosophical-professional beliefs of the undergraduate students, graduate students, and faculty members in the Physical Education Division of the Department of Health, Physical Education, and Recreation at the University of North Carolina at Greensboro, and to compare the results with those expressed by the leaders in the Bair study.

After surveying historical and philosophical literature, Bair formulated a check-list of philosophical-professional beliefs containing statements representing twelve major categories. These categories were selected on the basis of their philosophical and educational significance, and included the following general areas: "the universe," "man," "values," "education," "program building," "program content," "the administrator," "the teacher," "the learner," "learning," "teaching methods," and "evaluation." Each of the twelve categories was supplemented by four statements representative of four eminent philosophical positions, namely, Pragmatism, Realism, Idealism, and Aritomism. (74)

The check-list was validated by a graduate committee of professors who were teaching or had taught graduate courses

in educational philosophy. These professors agreed without exception to the identity of the intended philosophical positions in the statements contained in the check-list. The validity of the instrument was further checked by a class of graduate students at the University of Southern California, who were studying types of philosophy. (74)

These check-lists were then sent to selected members of the American Academy of Physical Education in addition to persons recommended by these members as outstanding leaders of the profession. The responses were tabulated in relation to a philosophical identity and the intensity of beliefs. The data were then interpreted in relation to each category within the check-list. The check-list responses, having been tabulated and interpreted, were then analyzed and grouped, on the basis of common elements, into two basic educational philosophies, Naturalism and Spiritualism. The naturalistic positions were identified as realism and pragmatism; the spiritualistic, idealism and Aritomism.

The study showed that professional leaders were providing a predominately naturalistic direction to American physical education, with evidence of spiritualistic beliefs exerting an influence in certain professional areas. Of the 572 total responses by the forty-nine respondents, 277 or 49 per cent were pragmatic, 116 or 20 per cent idealistic, 99 or 17 per cent realistic, and 8 or 14 per cent Aritomistic.

(74:84) It was interesting that in the professional beliefs the pragmatic majority was found in the following categories: program content, the teacher, the learner, learning, teaching methods, and evaluation. In the area of administration and education more were identified with idealism than the other three positions. In program building there was a majority of realistic responses. (74)

Among the most striking characteristics of the total tabulated response in the study was the extent of apparent eclecticism indicated by the respondents. Generally defined as "the practice of choosing beliefs from various or diverse systems of thought," eclecticism, as used in Bair's study refers to the extent to which respondents checked beliefs from various philosophical positions. Ninety per cent of those responding checked statements representing three or more of the four philosophical positions; whereas, only ten per cent checked fewer. This indicates diverse philosophical-professional beliefs held by leaders in the profession. A total of thirteen respondents appeared to hold essentially eclectic beliefs, meaning that they indicated naturalistic or spiritualistic beliefs in seven and the alternate position in five categories. (74)

Only one other study was found which is similar in technique and purpose to the present investigation. Wegener attempted to discover the metaphysical and educational beliefs of leaders in American education. A check-list

containing fifty statements of fundamental metaphysical and educational principles representing various points of view was formulated. Wegener made the following philosophical classifications: 1) modern experimental schools of thought--pragmatism and neo-realism; 2) traditional rational schools of thought--idealism, scholasticism, Aristotelianism; and 3) intermediate schools of thought--eclecticism, miscellaneous.

A scale of response which provided for degrees of approval and disapproval and other reactions was devised to accompany the check-list. The completed check-lists were mailed to three thousand leaders in American education following the completion of a mailing list which had been designed to meet the requirements of a genuine random sampling. Over nine hundred check-lists were returned and tabulated. The tabulations were treated arithmetically and statistically. (81)

The findings of the investigation revealed that most educators favored a nearly middle-of-the-road position, philosophically. They were more inclined toward eclecticism, idealism, and traditional beliefs. Philosophically, the majority of leaders in American education were not disposed toward the pragmatic position. Instead, they seemed to believe in dualism of mind and matter. The investigator concluded that there were a great many principles and beliefs, despite the theoretical differences which exist

among philosophical positions, upon which most of the educators agreed, particularly in the area of metaphysics. In conclusion, Wegener stated:

". . . It appears to this investigator that education must achieve a greater familiarity with the philosophical principles of the several schools of thought if a greater unity in educational policy and practice is seriously contemplated. (81:379)

Other studies which were helpful for background information were those done by Lynn, Morland, Frederick, Vanderzwaag, and O'Brien. Lynn's (78) study was concerned with social, cultural, and educational forces influencing American physical education. She found that definitive shifts in economic and vocational patterns, and the incidence of national conflicts, have provided impetus to developing concepts of physical education in the United States. The study was valuable as an historical reference in terms of major emphases which have shaped American physical education.

A study which proved valuable in the interpretation of educational beliefs was one done by Morland. (78) This investigation was concerned with interpreting the educational philosophies of seven leaders in American physical education who were influential in determining the direction of the movement during the period following World War I when this field was striving for educational status and recognition. These leaders (Wood, Hetherington, Williams, Nash, Mitchell, Lee, and McCloy) were classified according to the following positions: 1) progressivism, 2) reconstructionism,

3) essentialism, and 4) perennialism. A study was made of the writings of each of the seven individuals in order to ascertain his beliefs. They were classified in accordance with the consistency with which they followed the line of thought in any one of the four schools. Upon this basis, Wood, Hetherington, Williams, Nash, and Mitchell were classified as progressivists, while McCloy and Lee were found to support essentialism. Morland concluded that: 1) there was no single philosophy of physical education; 2) additional research is needed to determine beliefs of other leaders; 3) further research among the practicing teachers, rather than relying upon the writings of the established leaders, is needed to substantiate or reject the statement by Brace that the philosophy of progressivism is the most predominant in physical education. (78:501)

The studies done by Frederick, Vanderzwaag, and O'Brien aided in the philosophical interpretations in relation to the categories within the opinionnaire. Frederick's (75) study differed in design, purpose, scope, and procedure but served as a supplement to materials for philosophical interpretations. Her study was concerned with the philosophy of Naturalism and its relationship to American physical education. Frederick attempted to identify historically and compare through analysis the philosophy of Naturalism through its foremost exponent, Jean Jacque Rousseau, in his Emile, to modern day physical education. Her assumption that

the basic philosophy, principles, and objectives in American physical education were to be found in the educational thoughts of Naturalism was in agreement with the findings of the Bair study. Vanderzwaag (80) was concerned with a delineation of an essentialistic philosophy of physical education. In his discussion of the implications of essentialistic thought to educational practices, Vanderzwaag provided greater insight into the understanding of principles and policies of both realists and idealists. O'Brien's (79) study attempted to identify a basis in Catholic thought for physical education.

The present study was closely related to the Bair study in purpose, design, and treatment of the responses. The opinionnaire used in this study was an adaptation of the one used in Bair's check-list. The philosophy of Existentialism was added to the four used by Bair because the present investigator felt that there was sufficient evidence of its growing importance and distinct place in modern philosophical thought.

With the present diversity of thought among physical educators, it was felt by the present investigator that there needed to be some "soul-searching" among those just beginning in the profession as well as those who have been professional members of long-standing. If directions for physical education are ever to be ascertained, the most obvious starting point would be with the philosophical basis

of the persons who are functioning members of the profession. The present study was an attempt to identify philosophical-professional beliefs of "novice" members of the profession as well as experienced teachers and professional leaders.

## CHAPTER II

### STATEMENT OF PROBLEM AND DEFINITION OF TERMS

#### I. STATEMENT OF PROBLEM

"And if we do assume that what the world believes had some influence . . . we ought to examine its most significant beliefs . . . We are drifting in a current of half-formulating preferences and judgments which conduct us we know not whither."

Joseph Wood Krutch

The purpose of this study was: 1) to formulate an opinionnaire to ascertain the philosophical attitudes of the undergraduate students, graduate students, and faculty members in the Physical Education Division of the Department of Health, Physical Education and Recreation at the University of North Carolina at Greensboro; 2) to compare the pattern of beliefs between groups; 3) to discover to what extent the various groups were consistent with the philosophical trends of professional leaders as measured by Bair.

(74)

It was felt by the present investigator that the selection of these three groups of subjects was pertinent to this study for several reasons, the most apparent one being the varying stages of philosophical development. It is difficult to postulate as to when a person's professional philosophy is formulated; however, it is evident that during

professional training, one is just beginning the philosophical venture or journey. As one becomes familiar with various schools of thought and makes relationships to his particular area, he begins to adhere to a particular school or draw from several, thus becoming eclectic. On reaching the graduate level of a discipline, one should begin to crystallize concepts, attitudes, and basic beliefs so that there is at least a "directional signal" to follow. In other words, the graduate student should be seriously formulating a philosophy which will give meaning and purpose to his endeavors. Professional educators are influencing social and educational trends through expression of their philosophies, either implicitly or explicitly. Their choices, directions, methods and contributions are dependent upon their educational philosophy and thus their general philosophy. When educators are able to justify their beliefs and convictions through logic and knowledge, they have reached a high plateau in their philosophical journey, thus leading them to new achievements, new methods, better integration with the entire scope of education. One can readily see that it would take many years and a great deal of effort to formulate such a philosophy. For a person to formulate a philosophy is a personal achievement rather than blind acceptance of authorities.

"Physical education, currently, fails to recognize in practice part of its worth." (12:179) As a profession,

physical education has failed to align with one major goal or purpose. This is the one major weakness identified by leaders in the profession. As long as physical education continues to drift in the "river of education" rather than to make definite currents, this weakness will remain.

Deobold Van Dalen makes the following lucid statements:

But many of us race on an endless treadmill of expediency. We are too busy making decisions about testing programs, new buildings, athletic contests, and daily problems to examine the beliefs and scale of values upon which our choices are based. We possess considerable "know how" but little "know why." (69:20)

As has been said through the ages, "The unexamined life is not worth living," so is the same true of a profession.

Physical education must be able to identify goals and purposes just as any other profession. There must be serious examination of the beliefs and practices of physical education, and subsequent formulation of solid bases.

Davis points out that we have failed to align ourselves with the purposes of education, that we have failed to adapt our programs to the "New Era."

. . . The mooring lines are dry and slack so long has this ship been tied to status quo . . .  
So, here we stand - seamen - still on the shore of a sea whose challenge finds us inert on the sands of yesterday, seemingly without will, lacking the driving forces of a great purpose, unaware of the power of beliefs. (62:11)

It was hoped that this study on a limited scale would identify certain philosophical trends of those now engaged in the profession and discover the general direction of

those who will be in the profession in the future.

## II. DEFINITION OF TERMS

"Philosophic study means the habit of always seeing an alternative."

William James

Since the present study was an adaptation of the Bair study, many of the definitions used are very similar to the ones used by him. For the purposes of this study, the following definitions were used.

Philosophical beliefs - The term is interpreted as being the basic principles which are accepted by the individual. It is, therefore, one's interpretation as to the nature of life itself. "For beliefs represent the net result of thinking, the outcome of human reactions to the world." (47:87)

Educational Philosophy - Throughout this discussion this term will be used as the application of formal philosophy to the field of education. (28)

Pragmatism - This term indicates the general philosophic position which places experience as the determinant of values and knowledge. Brubacher terms it "the philosophical justification of the scientific method," meaning that principles are developed through experimental procedures, which constitute the method of science. (4:30)

Realism - The principle of independence is the basic

element in this philosophical position. It asserts that the universe and its components exist independent of man. It is, therefore, a belief in the reality of matter.

Idealism - This philosophy generally asserts that mind is the essential quality of being. According to Horne, "idealism is the conclusion that the universe is an expression of intelligence and will, that the enduring substance of the world is of the nature of mind, that the material is explained by the mental." (54:139)

Existentialism - This term does not refer to a systematic philosophy, but rather to a protest against the present status given man. "Existentialism is an attempt to reaffirm the importance of the individual by rigorous and in many respects radically new analysis of the nature of man." (40:77) The basic assumption found in existentialism is that man determines himself in an irrational universe. Man must learn to adjust to the complications of life.

Aritomism - This term was devised by Bair and represents a unification of Aristotelianism and Thomism (or the Scholastic view). Bair defines it as "an intellectual self-discipline which emphasizes the rational nature of man." (74:25)

## CHAPTER III

### PHILOSOPHICAL INTERPRETATIONS

For purposes of clarification the various philosophical positions used in this study are discussed in relation to the categories in the opinionnaire.

#### I. PRAGMATISM

"The reason why we call things true is the reason why they are true, for 'to be true' means only to perform this marriage-function."

William James

Pragmatism is generally thought of as the philosophy of "practical living," or the "American philosophy." William James and Charles Pierce are generally cited as the first outstanding spokesmen for this philosophical system. Of course, John Dewey must be added to these as one of the leading exponents of the pragmatic position. Within this philosophy there exists considerable differences in methods and conclusions. Kneller points out that ". . . the difference between Jamesean pragmatism and the pragmatism of Pierce and Dewey is that James emphasized the individual's right to create his own reality, whereas, the latter declared that the facts of reality were established primarily by the scientist." (28:87)

Pierce instigated the use of the term "pragmaticism" to identify his belief in the practical. James, however, would rather it be termed "instrumentalism" or "experimentalism" as is seen in his comment, "The pragmatic movement, so-called - I do not like the name, but apparently it is too late to change it . . ." (25:xiii) Whatever term is used, the primary concept is the same, that of experience as the determinant of one's beliefs, attitudes, etc. James' primary concern is to make philosophy practical - usable in everyday life. (10) The final question to be answered is "Does it work?" This quite naturally leads one to the whole realm of the relativity of values. "The true is the name of whatever proves itself to be good in the way of belief, and good, too, for definite, assignable reason." (25:76)

John Dewey was, perhaps, the outstanding exponent of the pragmatic approach and its application to education. He added to James' concept of truth the consequences of ideas as actions. Until an idea is acted upon, it is of no practical value to us. When it is acted upon, it guides us either truly or falsely toward our goal or away from it. Whatever hypothesis works is true and good according to Dewey.

So repulsive is a conception of truth which makes it a mere tool of private ambition and aggrandizement, that the wonder is that critics have attributed such a notion to some men. As a matter of fact, truth as utility means making just that contribution to experience that the idea or theory claims to be able to make. The usefulness of a road is not measured by the degree in which it lends itself to the purposes of a highwayman. It is measured by whether it actually functions as a road, as a means of

easy and effective public transportation and communication. And so with the serviceableness of an idea or hypothesis as a measure of its truth. (16:157-8)

Dewey maintained that unless philosophy makes connections with concrete programs of social living it is artificial and meaningless. Since education is the means whereby social ideals and practices are established, it is evident that there must be a strong connection between philosophy and education. (10) Dewey wrote, "Education is the laboratory in which philosophic distinctions become concrete and are tested." (13:383-4) It is through the influence of his belief in the social responsibilities of the school that many of the modern concepts of education have evolved. As Kilpatrick stated, "We have to prepare our youth to live amid conditions yet to come, amid conditions now unknown to us. We cannot teach them the answers to their problems - we do not even know what their problems will be, let alone the answers. We have then to get our young people ready to meet that unknown future." (55:65) The implication of this philosophy to education will be discussed in relation to the specific categories later in the study.

The emergence of the "new physical education" in the early part of the Twentieth Century was due to a large extent to the application of the pragmatic method. Jesse F. Williams is generally considered to be the outstanding spokesman for this movement. Many of his concepts revealed

the attempt to meet the demands of a changing society. He felt that if physical education was to be significant as a part of the total curriculum it must lead the student to "live the most and serve the best." (78:364) Wood and Hetherington also felt that the interests of the group should be of primary importance in the selection of the curriculum.

With this sketchy over-view as to the general interpretation of the philosophy of pragmatism, the eleven categories used in the opinionnaire will be discussed in pragmatic terms.

#### General

Universe. To the pragmatists the universe is neither permanent nor independent of man. Reality is the total of man's experiences, and is therefore created by the interaction of the human organism with its environment. (28) Kilpatrick termed it, "a novelly developing universe." (55:59) It is, in other words, a universe characterized by process and change, always evolving.

Man. The pragmatist believes that man is a natural organism living in both a social and a biological environment. Dewey's emphasis was on the social nature of man. "Pragmatism is humanist in temper, subscribing to the old Greek maxim that "man is the measure of all things." (28:87) Man is coordinate with the universe in that both are equally

responsible for what is real. The universe is meaningful only to the extent that man can read a purpose into it. If something is not experienced by man, it cannot exist for him.

Values. Values have no ultimate reality, but are the result of effective functioning within experience. This is consistent with the relativity of values which is a basic tenet of pragmatism. In stating that values are relative, the pragmatist is not advocating constant fluctuations in moral and ethical standards. He is simply stating that there is no universal or binding precept which must be regarded by every culture irrespective of circumstances. Values should be chosen in terms of the extent to which they help find solutions to individual and social problems.

#### Professional

Competition. Based on the general philosophical beliefs just discussed, the pragmatist would encourage competition as an important part of the child's experience. Dewey emphasized the idea that people should think independently and yet be able to relate themselves to the group. Participation in competitive activities would greatly enhance the group spirit and thus contribute to the social well-being of the student. Competition also involves the principle of "If it works, it is good!" Students participating in competitive activities, whether team or individual,

must find practical solutions to the obstacles before them. Williams supported interscholastic athletics on the premise that their basic purpose was to develop the qualities that will help the participant in his dealings with society and will enable him to command the respect of his fellow man. (78)

Evaluation. Kilpatrick expressed the view that no grades should be given which would compare one pupil with another on the grounds that such a comparison hinders the kind of living the school exists to foster. (55) This expresses in perhaps an extreme way the general viewpoint held by most pragmatic physical educators. They would use educational measurement as a partial determinant of the learning that has taken place. "In the final analysis, the individual's adjustment to his environment is the best method of ascertaining whether learning has been effected." (72:150) The pragmatist rejects objective measurement if it is to be used as a means of comparison with others; he is more interested in the evaluation of the student's progress in finding workable solutions to his particular problems. Williams has taken the position that testing has specific values, but this objective type of measurement should not be the ultimate of the program. He has stressed the need for subjective measurement in which attitude and adjustment are evaluated. "Tests," he declared, "should not be conceived as ends in themselves; they are merely means by which

teachers may hope to better the work of teaching boys and girls." (78:361)

Professional Responsibility. According to Lodge, the teacher with pragmatic leanings is a pragmatist in the first place and a teacher in the second place. (31) As an individual, the teacher must solve each problem which confronts him; one of the problems he faces is that of teaching responsibilities. In his continuous quest for new approaches and new solutions, the teacher often finds it necessary to look to research in his subject area as well as related areas to be certain that he is meeting his tasks with scientifically proven data rather than opinion. The teacher has the responsibility to use these knowledges in guiding his pupils in the problem-solving technique. He must construct "life-problems" which will allow the student to make choices and evaluations. His responsibility thus becomes one of presenting the student with "live" ideas instead of "dead" ones.

Curriculum. As was mentioned earlier in this discussion, the emergence of the "new physical education" exemplifies the acceptance of some basic pragmatic principles. One has only to look at the vastness of diversity inherent in the majority of physical education programs across the nation. "The pragmatist believes that students should have the opportunity to select a wide variety of useful activities, many of which should help to develop

'social intelligence'." (72:151) Williams advocated a flexible curriculum which could be modified according to the varying needs of the students, noting that students should share in selection of the curriculum. Kilpatrick referred to what he termed "the emerging curriculum." This is the theory that education should begin, at whatever stage the child has reached at that particular point in his over-all development. The process would then be to improve the quality of living through social interaction and creativity. The pragmatic physical educator feels that the curriculum, properly conceived, should bring natural impulses into play. He would strongly favor activities which are broadly integrative with the over-all educational program. This would naturally lead to the inclusion of team sports and group recreational activities as integral parts of the curriculum.

Principles. "Principles are general concepts based either upon pertinent scientific facts or upon philosophic judgment that arises out of insight and/or experience."  
(45:16) Since the pragmatist views the universe as dynamic and changing, he is ever alert to the relativity of values. These basic precepts lead the pragmatic physical educator to formulate principles which reflect the needs and interests of our changing world. The great impetus given to carry-over skills is a direct result of the increased leisure time of the majority of Americans. Basic to the principles expressed by Williams, Wood, Hetherington, and others in the

early part of the Twentieth Century was the necessity to build a program of physical education which would be compatible with the needs and capacities of the students. To the pragmatic physical educator, physical education is education through the physical, not of the physical. This leads to the assumption that the program should be devised in such a way that it will educate the whole student, physically, mentally, and emotionally. The experimentalist is much more interested in promoting the concept of total fitness rather than physical fitness alone. Just as the pragmatist is unable to adhere to the absolute existence of any truth, he is unable to believe that principles are ever absolute. They are ever changing with the trends and needs of society.

Teaching Methods. Methodology, for the pragmatist, must be consistent with his aims and objectives. The role of the teacher thus becomes that of leader, counselor, and stimulator rather than that of director, commander, or dictator. (11) The teacher's function is to assist the child in finding workable solutions to problems. The emphasis is placed on "how" to think rather than "what" to think. The teacher is constantly working with the student in identifying problems and solving them by scientific methods. "Authoritative use of texts and pre-planned lectures do not fit into the experimentalists' teaching pattern as a daily procedure." (72:152) The method used by the

teacher is contingent upon the needs and interests of the students each day. The method of the teacher thus becomes that of problem-solving. Emphasis is placed upon the process rather than the product. Kilpatrick has stated, "I would use no textbooks as such, but instead all sorts of reference books. Many of these would need to be prepared for varying age levels." (55:79) The pragmatic physical educator would utilize the group method of instruction to a great extent, based on his belief that man is primarily a social being. The process would then become one of solving problems in terms of the group rather than in terms of the individual. Lodge points out that to the pragmatic educator, his business is to teach his pupils to do rather than to know, to discover for themselves rather than to repeat laboriously the pedantic systems of others. (31)

Education. Education, for the pragmatist, is the process whereby the student develops an understanding of and an ability to cope with his changing environment. This, for Dewey and the progressive education movement, involved the necessity to educate for life. "Beings who are born not only aware of, but quite indifferent to the aims and habits of the social group have to be rendered cognizant of them and actively interested," Dewey wrote. (13:3) Education is the means by which this is accomplished, thus it is a social necessity. Experimentalism suggests that "education in the broadest sense can be nothing less than the changes made in

human beings by their experience." (51:144) The school thus becomes a laboratory for living. The responsibility of education is to present "life-problems" and to arrive at workable solutions through experimentation and use. It is plastic and flexible always bending with the tides of human culture. Education is life, not a preparation for it! It is a never-ending process which takes place partly in school and partly in all informed intercourse throughout a lifetime. (28)

Learning. Learning is the process of social interaction by which the individual applies experimental methods in solving biosocial problems.

Also as we study experience we find a certain factor at work that we call learning, and we see further that this can be so directed as to help effectively in the pursuit of the good life . . . And still further we find that each child learns what he lives, learns it as he accepts it to act on and live by, learns it also in the degree in which he lives it and counts it important; and, finally, we see that what the child learns he builds at once into character. (55:85)

The foregoing remarks re-emphasize the principles upon which the pragmatic educational system is built - that first and foremost one should consider the interests and capacities of the community. Learning takes place more readily if the student is truly interested in his subject matter. This interest serves as a motivational force to assist him in his problem solving technique.

## II. IDEALISM

"Philosophy is inevitably the expression of a mental attitude which one assumes toward the universe."

Royce

"Idealism is the philosophy which holds that reality is of the nature of mind." (23:247) Horne has stated that idealism is the conclusion that the universe is an expression of intelligence and will, that the enduring substance of the world is one of the nature of mind, that the material is explained by the mental. (54:139) No single figure in the history of philosophy is so definitely identified with idealism as Plato. In the Republic one may find the statement of his philosophy as he discusses the utopian society. In noting other key figures in the idealistic philosophy, one sees that although they all accept man's spiritual essence, they disagree as to how he is related to the ultimate spiritual reality.

"Plato sees the soul as emanating from the world of Ideas and imprisoned temporarily in the body. After death it returns to its former habitat. Berkeley takes the orthodox Christian view that the soul is immortal . . . According to Kant, man is both free and determined - free insofar as he belongs to the noumenal-spiritual-realm and determined to the extent that he is a physical being subject to natural law. Hegelian idealism regards man as a fragment of the Absolute, a spark, as it were, of the Eternal Spirit, into which he is reabsorbed." (28:75-76)

In Horne's discussion several grounds for accepting Idealism are cited, one being that mind is the principle

of explanation. This principle is the basis for much of his idealistic interpretations. Everything that is done or thought is conceived in the mind; it is with the mind that we think, feel, and purpose. He further states that since mind is not matter, mind must come from mind. "The mind that thinks matter cannot itself be matter, and matter, being unintelligent, cannot think itself." (54:143)

Other concepts that are generally associated with the philosophy of idealism are the reality of personality. To think of the universe in terms of an original person expressing himself in finite persons is idealism as a philosophy. "The final test of the value of any economic, political, social, or educational system is the effect it has on individual personality." (54:147) This reality of personality is stressed through both subjective and objective idealism; the difference lies in the degree to which it is stressed. Subjective idealism stresses the exclusive reality of persons while objective idealism stresses the manifestations of the universal mind both in the realm of nature and in finite persons. Horne also discussed a personal and absolute idealism in which personal idealism stresses the independent reality of each person, both finite and infinite, and absolute idealism reaches its conclusions through emphasis on the ethical consciousness. (54:147-48) Thus the concept of the reality of personality is consistent with the idealistic belief that reality is of the nature of mind. All

forms of idealism hold that reality is personal or it is that which by thinking makes personality possible.

Idealism, as an educational philosophy, has historically been a strong force in the development of our educational system. At the present time the adherents of the idealistic philosophy are vehemently critical of the "progressive movements" in education as a whole. Hutchins states, "Our erroneous notion of progress has thrown the classics and the liberal arts out of the curriculum, overemphasized the empirical sciences, and made education the servant of any contemporary movement in society, no matter how superficial . . . Our purpose in education is to draw out the elements of our common human nature. These elements are the same in any time or place. The notion of educating a man to live in any particular time or place, to adjust him to any particular environment, is therefore foreign to a true conception of education. (4:117) Probably the most extreme of the present day idealistic educators is Dr. Max Rafferty. In his book, What They Are Doing to Your Children, he strongly criticized Dewey's "life-adjustment" education and pleads for a return to the classics and traditional curriculum. He proposed not "education in breadth so much as education in depth." This calls for subject matter that is systematic, organized, and disciplined and that is taught effectively as subject matter. The task set forth for educators is not to assist in the social adjustment of the

student but to cultivate within each person an understanding and appreciation of a cultural heritage which holds basic and eternal truths. (37) The specific relationships of this philosophical position to educational policies will be discussed in the various categories of the opinionnaire.

"Of all historic programs of physical education, the one which has been the most admired and revered by subsequent physical educators of all philosophic persuasions is that of the Athenian period." (12:35) The physical education during this time was idealistic, emphasizing such things as beauty, excellence, individualism, and virtue. The educators and philosophers felt that the body must be well-trained and healthy in order to maintain the intellect; in this concept, one can see the persisting dualism of mind and body. Not only did they consider the training of the body necessary for life, but Plato regarded it as a means toward moral perfection. Within this concept, a few modern physical educators are finding direction and meaning for the profession. Hetherington, for example, believed strongly that character development was an essential responsibility of physical education. Lee felt that through discipline, physical education could contribute greatly to the "spiritual development" of the student. Ulrich and Oberteuffer, in their discussion of ethical and moral values, stated that values are learned, and physical education is a natural laboratory for this learning. (34) With the

onslaught of the pragmatic movement, physical education moved from the realistic-idealistic approach to that of instrumentalism. McCloy was concerned about this shift and urged physical educators to re-examine their aims and objectives and not go "overboard for games and skills." Rafferty is now making the same plea to physical education, and indeed to all of education.

When physical education ceases to be thought of by teachers and pupils as 'play,' when its daily activities are planned as carefully as are those in the fields of mathematics and foreign language, and when its results are subjected to systematic measurement at regular intervals, then and only then will this great and ancient branch of instruction, dating back as we have said to the Periclean Greeks, assume in our own time the status to which it is justly entitled. (37:154)

These, then, are the general implications of the idealistic philosophy. An examination of these overall beliefs will now be made in lieu of the various categories.

### General

Universe. In Horne's quotation cited earlier, "idealism is the conclusion that the universe is the expression of intelligence and will . . .," one may find the idealistic conception of the universe succinctly stated. For the idealist there is some form and design to the universe, some absolute, systematic order. The idealist claims that this reality is spiritual rather than physical in nature; mental rather than material. (54) The universe thus becomes of the same essential nature as that of man,

spiritual or mental.

Man. To the idealist, man is the center of the universe, possessing a spiritual nature and transcending the realm of matter or appearance. Plato identifies "spirit" as one of the basic aspects of man. "It is that dominant drive in the self which expresses itself in ambition, in self-assertion, in the desire to get ahead." (10:316) The belief in man's immortality is also an idealistic belief which is evidenced in the rationality of the universe. Horne stated that this belief is a natural consequence of accepting the reality and universality of mind in our world. (54)

Values. Idealism asserts that values are absolute and unchanging. The principles, truth, goodness, and beauty do not change from society to society; in their essence they remain the same all the time. This is consistent with the idealistic belief that the universe is orderly and systematic; the values are not cultural creations, but a part of the structure of the universe. Kneller has stated,

Facts and values together form what we may call a 'moral world order'; they express a single reality. Contemporary idealism explains evil in terms of the disorganization and lack of system still present in the universe; evil is an incomplete good, not an entity in itself. As Spirit becomes more completely self-conscious, the universe becomes more systematic and less imperfect, and evil and ugliness diminish. (28:78)

Professional

Competition. According to Davis, "The idealist would motivate the participant to strive for the kind of excellence which was familiar to the Greeks in the sixth and some of the fifth centuries B.C. - excellence was open-ended, and covered an almost limitless front. One can almost hear in the ninth century B.C. the lines from Hesoid, the peasant poet, shout:

Before the Gates of Excellence the high  
 gods have placed sweat.  
 Long is the road, thereto, and steep  
 and rough . . .

(11:71-72)

In view of these remarks, the idealist would envision competition as a means to engender a desire for excellence and perfection within the being of the student. He would also consider the experiences within competition to be a means whereby ethical-moral values could be learned and applied to self-improvement. Lee, in formulating policies for competition between girls, felt that in giving them the opportunity to participate in competitive programs, the traits of self-discipline and self-improvement would be acquired.

Evaluation. Based on the belief in the reality of personality, it is not surprising to find the idealist considering personality development an important part of the student's learning. He would be concerned with the learning of factual and objective items as well, and would not hesitate to measure these through the use of objective

tests. Whenever possible, the idealist also prefers to compare student's abilities with national norms. With the emphasis placed on intellectual development, the idealistic teacher would be very interested in how well the student could synthesize his experiences and relate them to personal as well as extrapersonal concepts. By the nature of the "evaluative" items, the idealistic teacher would be forced to use subjective as well as objective measurements. But, when one remembers that by the very nature of his philosophical position, the idealist is interested in the perfectibility of the individual personality, it is not difficult to justify his evaluative procedures. Rafferty stated,

Use improvement as the basis for giving grades in physical education . . . What each type of boy should be doing is trying to increase his own potential, to surpass his previous best efforts, to improve his whole physical organism. Fortunately national tests are now available to measure this sort of effort. Every high school should use these as a matter of course. (37:151)

Lee has suggested that tests be used for motivational and diagnostic purposes rather than estimation or prediction of ability. (78)

Professional Responsibility. The idealistic teacher is dedicated, first, to the perfecting of a "cultivated personality." "He tries to be the right sort of person himself and to develop the right sort of personality in his pupils." (54:157) In the words of Kahlil Gibran,

If he is indeed wise he does not bid you enter the house of his wisdom, but rather leads you to the threshold of your own mind. (19:56)

In doing these things, the teacher has the responsibility to his profession to seek an understanding of the "essentials" of the educative process. This involves adherence to professional standards, participation in research to stay abreast of the profession. These are not alternatives set forth for him, but they are necessary adjuncts of his profession.

Curriculum. "The term itself, derived from Latin, means 'a little racecourse.' The corresponding term derived from Greek is 'encyclopaedia,' or 'circle of instruction.' Both terms suggest that the process returns upon itself and so is complete, as though a panorama of reality were envisaged." (54:158) The idealist believes stringently that the curriculum should be determined in regard to three things: the ability and needs of children, the legitimate demands of society, and the kind of universe in which we live. McCloy felt that the curriculum for physical education should be carefully planned, thoroughly organized, and systematically presented. (78) He suggested that a syllabus be formulated which would prescribe activities for pupils at various age levels. Horne has suggested that the total curriculum be grouped into three parts - "the sciences, the fine arts, and the practical arts. The sciences teach us to know, the arts to do." (54:161) The idealistic teacher considers physical education as an art and would include those activities which would allow the student to develop

his potentialities with the art of movement. Again in reference to Horne, "His studies should enlarge his personality by increasing his knowledge, cultivating his taste, forming his character, and developing his skill." (54:164)

Principles. The physical education program should be an integral part of the total school curriculum. It should reflect those experiences from the past which have proven to be valuable to personal development. In Oberteuffer and Ulrich's discussion of principles, the following are listed: "Develop a respect for human personality; cultivate a sense of morality; contribute to the capacity to do reflective thinking . . ." (34:453) These are the foundations on which the idealistic teacher would build his program. The cardinal principle is the "cultivation of the personality."

Teaching Methods. "The term 'method' in education means an orderly procedure in teaching." (54:165) Within the educational philosophy of idealism the teacher occupies a central position, thus being accorded more importance than within any other educational philosophy. Because of his belief in orderliness, the idealistic teacher seeks to communicate true meanings, relationships, purposes, and values. There is no one best method for teaching, but the teacher should through analysis of the maturity of the students and the purpose of the lesson utilize the method which is appropriate. The idealist-teacher, therefore,

leads the student to the development of his latent powers.

As Horne has phrased it:

Our personalities count most in the work of cultivating personalities. It is a great art to be able to suggest to an individual something to read or to do that will develop, reconstruct, or cultivate his personality. Goethe said of his old teacher of art, Baumgarten, 'Under him we learned nothing but became something.' Froebel was a wandering spirit in search of himself until he met Grunen in Frankfurt, after which 'the fish was in water.' The truly great teacher has the deeds and the words of eternal life. (54:172)

Education. The definition of education given by Josiah Royce, as cited by Rafferty, is: "Education is learning to use the tools which the race has found indispensable." Rafferty further stated that, "education exists to uphold and sow widespread in the minds and hearts of men the good, the true, and the beautiful." (37:22) The purpose of education then is not so much to familiarize the student with factual information as to stimulate him to discover the meaning of this information for himself.

Learning. Learning is the process of man's reciprocal adjustment to nature, to his fellows, and to the ultimate nature of the cosmos. It consists of personally exploring the reality that is around and within us. Through the understanding and synthesis of knowledge of the universe, the student aspires toward the likeness of an infinite personality. Learning, therefore, is the process of becoming.

## III. REALISM

When I was young and bold and strong,  
 Oh, right was right, and wrong was wrong!  
 My plume on high, my flag unfurled,  
 I rode away to right the world.  
 "Come out, you dogs, and fight!" said I,  
 And wept there was but once to die.

Now I am old; and good and bad  
 Are woven in a crazy plaid.  
 I sit and say, "The world is so;  
 A battle lost, a battle won--  
 The difference is small, my son.  
 Dorothy Parker

Realism is generally divided into two basic groupings, namely, rational realism and natural or scientific realism. In this paper, we are primarily concerned with scientific realism. Hocking has stated that realism is ". . . a metaphysical belief that the objects we observe are in reality independent of us, and of each other, essentially as they appear to be. We might summarize its principles in the phrase, What seems to be separate is separate." (23:387) The principle of independence is the unifying one among all realists. In Breed's discussion of the realistic outlook, we find a very concise analysis of the general implications of realism.

The principle above all others that unifies the realists is known in brief as the principle of independence. The term refers to a fundamental feature of the process of knowledge, a region in which most important differences in philosophic outlook take their origin. To precipitate the fundamental issue, let the reader pose the question to a realist: Can a thing be without being humanly known? Or ask him: Can anything exist independent of our knowledge process? His answers

will be in the affirmative. But the instrumentalist answers the same questions definitely in the negative. A realist does not believe that the process of knowledge is constitutive of its objects. Whereas the instrumentalist believes that objects are created by acts of cognition, the realist believes that they are disclosed by such acts. For the realist, becoming known is an event that happens to things assumed to exist prior to and independently of the act of knowing . . .

(47:93)

Briefly, the realist believes that things exist whether or not they are conceived by mind. Hocking stated: "As the realist sees it, an object can perfectly well exist without being known; to any object, it is a pure accident whether it ever becomes known. And if all mentality in the world could be obliterated, there would be many things in the world--perhaps most things--to which that event would make no manner of difference. . . ." (23:394)

Modern realism, under the leadership of Russell, Whitehead, Santayana, Breed, and others has gained momentum since the beginning of the Twentieth Century. Because it accepts the universe as it appears to us, realism has gained popularity with many educators. In many of their remarks, the modern realists have suggested that through all the trials and tribulations of life, one must be aware of the world as it is and abandon the pursuit of the ideal or the unreal. Davidson commented: "In recent years it has been common for the more sophisticated and cynical - those who with pride call themselves realists - to refer with amusement to anything that goes under the banner of idealism. Who, they

ask, can be an idealist, but the most naive and unlearned beginner in philosophy? Isn't the barest acquaintance with the hard facts of life in business and politics enough to disillusion youth of its brave ideals? Isn't a year in college usually enough to make of an idealistic freshman a hardened and sophisticated sophomore?" (10:298) In accepting this view of the world, one comes close to the stoical viewpoint. Reality dictates to the mind rather than the mind dictating to reality. Most realists feel that they are liberal in their philosophical interpretations, viewing reality as objectively as possible, discovering the facts of the universe as they exist.

In educational philosophy the realistic influence is most easily seen in the sciences and in the emphasis on objective measurement. In physical education the Swedish system of gymnastics, along with the German system, had a strong influence on the early development of physical education in the United States. The emphasis was on the scientific developments, such as physiology, anatomy, and kinesiology. With this "scientific birth" physical education was able to establish itself as a definite part of the total educational curriculum. During the evolution of physical education in this country, this strong scientific emphasis became somewhat diluted. Now, however, we again see a shift toward scientific orientation. This is especially apparent at the college level. The current trend

in testing is the best example of this.

To further elaborate on the implications of realism to education the various categories will be discussed in relation to its tenets.

### General

Universe. To the realist the universe is something that concretely exists independently of the mind. He feels no necessity for an infinite being in explaining the cause-effect relationships of the universe. Instead, the universe appears rather self-sufficient. Within the time continuum, the world enjoyed an existence before our entrance and will probably continue to exist after our departure. The realist's view of life and the world about us appears as a commonsense point of view refined intellectually. (6) It is a common acceptance of the world as it seems to be. In other words, the universe exists independently of man and is governed by laws beyond his control. It is knowable by man through his senses.

Man. "Scientific realism declares that man is a biological organism with a highly developed nervous system and a naturally social disposition." (28:82) Rather than freely thinking and acting the organism is governed by its physical and social environment, and can, in fact, choose no other course than the one it does. The realists hold that man is an imperfect being existing in an objective universe.

Values. All realists agree that values are permanent and objective, being inseparably interwoven with Nature. Kneller, in describing the various groupings of realism, stated: ". . . Scientific realists deny that values have any supernatural sanction. Good is that which adjusts man to his environment, evil is that which estranges him. Because both human nature and its physical environment are constant, the values that adjust one to the other also will be constant. It is true that social institutions and practices vary considerably, but the basic values which any society should observe remain unchanged." (28:84) Values, thus, motivate man to seek and discover facts about his environment which will enable him to adjust to it more readily.

Competition. Competition is an integral part of education in that it exemplifies life-like situations and conflicts. It is a means through which the individual learns to adjust to rules and regulations such as exist within Nature. The realist would claim no particular moral and spiritual values in competition, but rather that competition is a part of life, just as the biological processes are. As he experiences competition, the student is likewise forced to seek harmony with the existing limitations of the competitive situations.

Evaluation. Students should be measured objectively

in terms of concrete knowledge gained.

The realist is rather apt to believe that the phenomena most worth grading and appraising are those which are tangible and measurable. He wants to translate performance into scores. He is also apt to want to analyze that which the student does and shows so that small measurable bits are there for observation or recording. He prefers to avoid subjective items in the grading plan. When he works in a school system using anecdotal statements instead of numerical or letter grades, the realist usually will be found gathering all possible data that are objectively collected and as valid and reliable as possible before he formulates anecdotal statements. Furthermore, the realist would be expected to treat his scores statistically. If the number of students justify it, he also is apt to prefer to 'grade on the curve.' (11:98)

The foregoing discussion by Davis clarifies the realistic preference for measurement rather than evaluation. The realist is very much interested in the student's standing with similar groups. This emphasis on objective measurement is becoming prevalent today as seen in the development of skills tests and fitness tests.

Professional Responsibility. The teacher has the responsibility to present the facts, as he views them, and to seek through scientific investigation to find new truths. In order to do this he must stay abreast of current research in his profession and allied areas. The initiative in education lies with the teacher. It is his responsibility to decide what knowledge the child shall learn. "His aim is to be the voice of science, clear, distinct, systematic, and - thoroughly impersonal." (31:29)

Curriculum. Subject matter is of primary importance to the realist. The physical education program should contain activities which will prepare students for life. Conscious attempts should be made to develop the program on a scientific basis. The present emphasis on activities based on kinesiological, anatomical, and physiological considerations is a step in the realistic direction. Historically, the Swedish and German systems were totally realistic programs, emphasizing scientific bases. Through this influence, many of the realistic implications have remained as integral parts of modern programs.

Principles. The physical education program should be based upon authenticated health knowledge and established forms of physical and recreational skills because they provide a basis for new experience. Davis stated: "The realist sees, knows and develops the clear vigorous contributive activity program which both reflects and conserves the cultural heritage and conforms to the social standards." (11:32) In discussing objectives of physical education, Williams stated that "physical education should be conducted vigorously in order to insure organic development." (45:376) The program should emphasize values related to man's body and its movement.

Teaching Methods. The teacher as an imparter of knowledge must through analysis and demonstration, provide

the basis for the student's knowledge and understanding. The realistic teacher does not hesitate to use mechanical aids in imparting basic skills or knowledges. He uses a step-by-step approach in which the student is able to progress in logical sequence. He utilizes methods augmented by research. In Lodge's discussion of methods of teaching, he very concisely summarizes the method of the realist. "The teacher is to be an impersonal channel of communication, and teaching consists, really, of those who know telling those who don't know - that, and nothing more, or less." (31:252)

Education. The purpose of education is to enable the student to become a balanced, tolerant, and well-adapted person, in harmony morally and physically with his physical and social environment. Whitehead stated: "Education is the acquisition of the art of the utilization of knowledge." (44:16) Since realism concerns itself chiefly with the external world beyond the individual, a realistic aim of education is to see things as they really are and adjust to this reality. Therefore, relating one's self to external actualities is necessary for an adequate adjustment to life. It is apparent that education is viewed as a preparation for life, rather than the school's assuming the role of a miniature society. Russell stated:

What it (education) should produce is a belief that knowledge is attainable in a measure, though with difficulty; that much of what passes

for knowledge at any given time is likely to be more or less, mistaken, but that the mistakes can be rectified by care and industry. (74:27)

Learning. Learning is the process of acquiring objective knowledge by the scientific method. It is the act of discovering already verified truths. Lodge stated:

Learning is progress toward efficient physical interactions with the physical environment. The learning process is itself physical from start to finish, and is registered in direct changes in the organism which learns. In the case of human organisms, such changes are registered, for the most part, in the central nervous system. (31:188)

#### IV. ARITOMISM

Now, seeing that all creatures, even those that are devoid of reason, are directed to God as their last end, and that they all reach this end in so far as they have some share in a likeness to Him, the intellectual creature attains Him in a special way; namely, through its proper operation, by understanding Him. Consequently, this must be the end of the intellectual creature; namely, to understand God.

St. Thomas Aquinas

Aritomism is a term used to express certain viewpoints consistent with those of both St. Thomas Aquinas and Aristotle. The synthesis of these two philosophic positions was made by Bair in his doctoral dissertation. Since Aristotelianism and Thomism are quite similar in their application to educational philosophies, a differentiation between them would be difficult. Because this study was based on Bair's investigation of the philosophies of the leaders in physical

education, the present investigator felt that this term was applicable to the areas included in the opinionnaire. In defining his interpretation of Aritomism, Bair states:

By Aritomism is meant an intellectual self-discipline which emphasizes the rational nature of man. The position embraces educational concepts of rationalism, spirituality, universal truths, dualism, and traditional education. Exponents of Aritomistic beliefs are inclined to stress the use of mental processes and views with somewhat lesser importance activities which are mundane and physical. (74:33)

Edward H. Reisner in his historical overview of philosophy in the western world stated that the Aristotelian and Thomistic positions are probably the ones accepted by the greatest number of people in the Western World today. (58) Brubacher, in comparing the two positions, pointed out that the basic difference between the two was in theology. (48) With the deletion of these theological differences, a brief discussion of the general implications of Aritomism will be given based on the tenets inherent in both philosophical positions.

Scholastic philosophy (Thomism) has God as its basis. "By harnessing the doctrines of Aristotle to the theology of the Church, Aquinas created a new Christian philosophy." (28:80) In Gilson's discussion of St. Thomas' interpretation of Aristotle, it was pointed out that "Thomas removed all the obstacles to Christian faith that were not evidently there." (20:14) St. Thomas felt that Aristotle had investigated truth as far as human reason could without

divine assistance. His philosophy, thus, became a reinterpretation of Aristotelianism "in the light of Christian truth." (20:15) Scholasticism, the term usually applied to the philosophy of St. Thomas, maintains "that both matter and spirit have been created by God, Who constructed an orderly and rational universe out of His supreme wisdom and goodness. The fact that God created the universe is proof of its reality, for anything divinely created must be real.

Since this is the official philosophy of the Catholic Church, McGucken's discussion of the philosophy of Catholic education is particularly pertinent to this topic.

Scholastic philosophy is theocentric. Catholic life and thought and education have God as their basis. Arnold Lunn, the English convert, once said petulantly, 'The answer to the educational problem is a monosyllable--God.' This cornerstone of scholasticism is apt to prove irritating to the modern secularist who either ignores God or relegates Him to a lower case. Secularism and naturalism, so characteristic of many American philosophies of education, make it exceedingly difficult for the modern mind trained in these philosophies to understand the Catholic position on this important matter. It is important to note that God, whose existence is proved by human reason, is not the undying energy of the physicist, not the vague impersonal being of the deist, but He is a personal God, who has created man, upon whom man is dependent and to whom, therefore, man has certain duties and obligations. Without God, the Catholic maintains there is no ultimate purpose in life, no ultimate purpose in education. For God made man, according to the words of the penny catechism, 'to know, love, and serve Him in this life and be happy with Him forever in the next.'

(57:252)

Aristotle stands with Plato as the greatest intellect of the ancient world, and perhaps is not surpassed in the

modern. His achievements have been phenomenal in the areas of science, metaphysics, logic, aesthetics, and probably most important, ethics. Aristotle, to be sure, made an important contribution to scientific knowledge in every field. His approach to philosophy was that of a biologist, aware of growth, change, and development. This growth and change was not the same as that of Dewey, but rather in a definite direction, toward a clearly defined end or goal, in other words development with a specific purpose. This logically leads to his whole concept of form and matter. A thing only becomes true when it is realized or actualized in a specific pattern. His analysis of form and matter led him to see that they were relative terms, not fixed or final aspects of reality. Just as the great oak is the form toward which the acorn grows, there must be some design toward which human society must strive. That design, of course, is God. "Aristotle's God is the goal toward which all things move, the drive and purpose of things, and so the final as well as the first cause of nature. God is, in a very real sense, the soul of the universe, the highest order of intelligence. (10:352) God, moreover, becomes an "unmoved mover." He is the cause of motion, change, and development, but is, Himself, unchanged. In Davidson's discussion of Aristotle's God, he points out the inherent tragedy of this concept.

The relation of Aristotle's God to the universe may be more clearly indicated, perhaps, by analogy

from contemporary life. At a university dance an idealistic young freshman sees the current beauty queen, divinely beautiful and appealing. He falls in love with her on sight and vows to become worthy of her love. His whole life is changed by the experience. A new ideal moves him, guides his conduct, remakes his life. But - and this is the tragedy of Aristotle's theology - despite the freshman's undying devotion he is never able to meet the girl who has exerted so profound an influence upon him. She remains completely unconscious even of his existence. The struggles through which he goes, his achievements and his disappointments, affect her not at all. In this situation we find the God of Aristotle exemplified. As the ideal goal toward which all things move, he is the first and the final cause of the universe, its inspiration and guiding principle. But in his perfection he is completely unmoved by the toil, the effort and the failure of man.

(10:354)

For Aristotle, the soul was an essential part of the body, it being impossible to separate the two. "The soul of man, the rational soul, is for Aristotle the highest order of being in the universe. It possesses the properties of both the vegetable and the animal soul, but its powers far exceed theirs. The power of rational thought, Aristotle believes, is confined to the human soul alone." (10:351)

Aristotle believed that man was able to determine his destiny through his reason.

His intelligence gives man freedom - in the only sense that freedom is possible. It is easy to see why for Aristotle reason is the crowning glory of man, why man's distinctive excellence lies in the development of excellence. The happy man, for Aristotle, is the man who develops to the full those capacities and potentialities which he has as a rational human being; he is the man who realizes the full stature of his soul or who fulfills the inner purpose or spiritual ideal by which his life is inspired and guided. (10:360)

This self-realization through man's rational nature was the essential part of Aristotle's philosophy most applicable to the present study.

In synthesizing these two philosophies, we find an emphasis on man's rational nature, the apparent order and system within the universe, and the existence of universal truths and values. With this brief attempt to justify the term, Aritomism, application will now be made to the various categories.

#### General

Universe. In the Aritomistic concept, the universe is created and governed according to purpose and designed by an omniscient, all-powerful Creator. The universe is God-centered and exhibits certain related, universal and unchanging laws. "Both classical and religious realists declare that the material world is real and exists outside the minds of those who observe it." (28:80) Aristotle started with a given world which apparently operated according to order and system, for while there was a ceaseless process of change going on, that change occurred within clearly defined limits.

Man. Man, as a rational animal, belongs to the system of eternal forms and thus is capable of immortality. (58) The Aritomist believes that through reason man is able to find existing Truths, thereby achieving happiness. "The

good of man, as man, is that his reason be perfect in a knowledge of the truth." (36:30)

Values. Values are absolute and unchanging; they exist in the mind of God and man must discover them through rational determination. The Aritomist believes that there is a norm or standard by which he can measure his actions. This norm is man's rational nature taken in its entirety. McGucken's discussion of unchanging values clarifies the position of the Aritomist.

In the scholastic system there is a yardstick, fixed and unchanging, suitable for all ages and all countries. Granted that it may be hard in certain circumstances to determine what is lying, what is dishonesty, the fact remains that in the scholastic system lying and dishonesty are evil things. Further there is a hierarchy of values. If there be a conflict between man's duties to God and to his neighbor, the inferior right must cede to the superior. First things come first.  
(57:255)

Concerning this same point Gilson has stated: "There are cases and circumstances. Something that is better when considered absolutely is not better in all cases. Absolutely speaking, a pearl is of more value than a loaf of bread, but one can easily imagine circumstances under which a loaf of bread would be better than a pearl." (20:20) In short, man does not create his own value system, but it is created by God and discoverable by man.

Professional

Competition. Competition is a further attempt at self-realization. The performer reaches toward perfection by responding to the rules and regulations of the sport in which he is participating. In so doing, competition serves as one source of creating will power and self-discipline. "The coach of athletic teams is not alone in finding it beneficial to help students develop will power. While some psychologists play down the human will as a something that can be 'strengthened,' the Aritomists hold that it can and should be trained." (11:106) Thus, competition could be used as a means of learning to accept certain ethical and moral truths which are the same everywhere. The Aritomist also believes in man's development to his highest potentialities--competition gives one the opportunity to reach for this. This perfection in physical tasks would be second to that of man's rational nature. The athletic programs in present day schools would not be upheld by an aritomistic administrator.

There are indications of attitudes in relation to the intercollegiate athletic aspect of physical education programs which have an Aritomistic identification. A bulletin on athletic policies at Emory University stated that participation in those competitive sports which require elaborate and expensive facilities for public entertainment was not in accord with the educational purposes of the University. Competition in football, basketball, and baseball was not permitted to interfere with the academic program of the University, and was, therefore, limited to intramural contests. (74:79)

Thus, competition holds a place of minor importance in the total educational program.

Evaluation. The student should be evaluated on the basis of the degree to which he fulfills his potentialities and relates them to basic Truths of the universe. Since emphasis has been placed on the moral development of the student, he should be evaluated according to the degree to which his efforts approach capacity. Based on the Aritomistic belief in absolute verities, the Aritomistic teacher would not hesitate to use absolute standards of evaluation.

Professional Responsibility. The teacher, must through the study of authoritative written works, reveal a synthesis of human relationships and scientific thought which will enable the student to discern the laws of the universe as established by God. He has the responsibility to instruct the student in these basic principles. He should, through actualizing his Christian potentialities instill in the student a desire to understand the permanencies of God's universe. The teacher must reach for scholarly attainments in order to exemplify the greatest effort to ascertain God's reason and purpose. He must always remember that his duty is to the intellect and spirit of his student, everything else is secondary.

Curriculum. The physical education program should emphasize those skills which develop the moral and spiritual

aspect of the student; it should exemplify those skills which are a part of man's physical heritage. The aritomistic physical educator feels very strongly that through game situations, ethical and moral values can be taught; in fact, in physical education the opportunity is greater than in other disciplines. The development of the will is also an important part of the Aritomistic physical education program. "Some Aritomists prefer calisthenics to games and sports not only because of the supposed greater demand for greater self-discipline, but also because they feel calisthenics demands a greater use of the memory and the will." (11:107)

Principles. The primary purpose of education is to develop the mental, spiritual, and moral potentialities of the student. Physical education occupies a secondary place in the total curriculum because its influence is primarily on man's physical being. Some Aritomists view physical education as a useful relief from mental stimulation. Bair cites the following quotation from Gulick concerning this belief.

Children out of school hours must be given full opportunity to play. In school they must be given opportunities to combat the special conditions presented by sitting at the school desk. (74:78)

O'Brien asserted that physical education is correctly viewed as being a part of the total educative process. He further stated that social, emotional, psychological and moral

objectives can be the result of learning through motor experiences. (79) He cited St. Thomas' views on man's "physical education."

Thus, in the Conferences of the Father (XXIV, 21) it is related of Blessed John the Evangelist, that when some people were scandalized on finding him playing together with his disciples, he is said to have told one of them who carried a bow to shoot an arrow. And when the latter had done this several times, he asked him whether he could do it indefinitely, and the man answered that if he continued doing it, the bow would break, whence the Blessed John drew the inference that in like manner man's mind would break if its tensions were not relieved. (79:52)

Thus, Aritomists sometimes view physical education in a catharsis role, providing a channel of relieving pent-up energies of youth. It follows quite naturally from his general philosophical beliefs, that the Aritomists have definite standards set up for the program, a core of activities.

Teaching Methods. The teacher should maintain a degree of social distance from the student and should present a well-organized, systematic program in order that the student will be able to use his powers of intellect and will to discover basic Truths.

"The Aritomistic teacher does not apologize for his belief in 'old-fashioned' drill, regardless of student attitude. In fact, believing in 'faculty' psychology, he may feel that the student develops more self-discipline and will-power if he objects to doing drills. (11:108)

The teacher must make the decisions as to what will be taught. Kneller stated: "The initiative in education,

therefore, lies with the teacher. It is his responsibility to decide what knowledges the child should learn. If he can teach in such a way that the child's own interests and intellectual curiosity are satisfied, so much the better, but pupil desires are not of primary concern." (28:83)

Education. Education should be a means toward human happiness, reached through following Eternal Laws. This should be achieved through acquainting the student with basic world permanencies.

The aim of education, for the Aritomist, is human happiness. In order to differentiate from other forms of human activity which share this common aim, the specific objective is that of an educated person. The process of education is one of overcoming the deficiencies of immaturity. Since these deficiencies are common to all, the end and process of education are the same for all men, at all times, and everywhere. For the Aritomist, therefore, the best education for man is met with the proposition that the ends of education are absolute and universal. Therefore, the aim of education should be the same for all men. (74:34)

This discussion of the Aritomistic views of education is clearly consistent with his general philosophy. Education, thus, has the responsibility of transmitting our cultural and social heritage.

Learning. Learning is the process of overcoming the deficiencies of immaturity. It is the process whereby absolute knowledge is obtained, synthesized and acted upon. Through the understanding of the laws of the universe, moral, spiritual, and physical, self-actualization is achieved.

## V. EXISTENTIALISM

If I had been asked what existence was, I would have answered in good faith that it was nothing - merely an empty form which added itself to things from the outside, without changing anything of their nature. And then, suddenly, there it was, clear as day: existence was all of a sudden unveiled. It had lost its innocuous appearance of an abstract category: it was the very stuff of things.

Jean-Paul Sartre, La Nausee

It is beyond the scope of this study to write an analysis of existentialism. As was stated earlier, existentialism is not regarded as a formal, systematic philosophy, but rather as a revolt against all philosophies. Kneller has stated: "Existentialism is not to be considered a systematic philosophy in the traditional sense; rather, it permeates philosophies; it is an act of philosophizing." (27:viii) Although there are many differences among existentialists, the one thread which runs through all existential thought is the importance of the individual. In this modern technological society, man has become a member of a group, often losing his identity as an individual. Existentialism is an attempt to reaffirm the status of the individual by a new analysis of the nature of man. The challenge presented is to identify the "authentic" self which has become lost in the maze of mass society. The following quotation from Breisach gives deeper insight into the general tenor of existential thought:

Existentialism emerges as a philosophy which demands a radical, personal, and never-ceasing questioning of the purpose of human life, destined to "keep one's soul on tiptoe, on the tiptoe of expectation"; a questioning which is demanded in the interest of what can justifiably be called the central existentialist concern, the actually existing individual. In its defense Kierkegaard had already said: 'Each age has its own characteristic depravity. Ours is perhaps not pleasure and indulgence or sensuality, but rather a dissolute pantheistic contempt for the individual man.' And while other existentialists have not shared Kierkegaard's reasons for uttering these words they have all shared the anxiety which provoked them. (2:6)

Kierkegaard is considered as the "father of modern existentialism." He lived during the time of the French Revolution which exalted the society and submerged the individual. His revolt was both religious and moral.

As Kierkegaard and later existentialists see it, within the last two centuries all manner of social experimentation has taken place in the hope of making people happier and more contented; but the fact is, people seem to be more dissatisfied than ever. . . . The absolutes formulated by man, whether theological, philosophic, or scientific, have served not to save but to destroy him. (27:10)

Formalized philosophies have made man fit into certain preconceived definitions; he has become an object rather than the subject. Modern man is so caught up in the web of life that he succumbs to the dictates of whatever system impinges upon him. The human being has become as a statistical average which must fit into certain prescribed social patterns. Fallico stated:

The so-called sciences which have to do with man and his doings in the world are for the most part a hodge-podge of unwarranted commonplaces. . . . The men of this century have the oracular

accounts of their being which, emanating from these sources, have made of man, in origin and destiny, a more fearful nonentity than he has ever been before. . . . Perhaps John Dewey alone endeavored to be honest when he declared that scientific knowledge is instrumental - a tool merely for living, and nothing more. (27:11)

In other words, these sciences, social, psychological, biological, have made man a part of a social system, an IQ, or a system of biological urges; the existentialists assert that this is not man. Man is a complete self-conscious being, the only being who is able to seek understanding about his existence and to establish a personal, identifiable self.

Because existentialism is not a formal philosophy, it has not been applied to educational theories to a great extent. Kneller has possibly written more concerning its implications to education than any other writer. Rather than attempting to convey general educational theories, it is felt that they will more clearly evolve as the various categories are discussed.

### General

Universe. The existentialists make no general statements about metaphysics in the traditional sense. The universe as such has no purpose; only man has purpose. Kuhn has described existentialism as ". . . . A philosophy that denies signs altogether and conceives of man's status amidst reality as that of a total stranger. It holds that,

considered in themselves, the things around us are meaningless; that they have no message for us; that knowledge does not lead to wisdom. (29) Regarding the impersonal, meaningless world, Tiryakian stated, ". . . That the world is the result of a primordial polemos or conflict, and that there are unresolvable antinomies." (40:80) Neitzsche felt that the only world was the one given us by our senses; only through reason does the interpretation of the universe become distorted.

Heraclitus will remain eternally right with the assertion that Being is an empty fiction. The "apparent" world is the only one: the "true" world is merely added by a lie. (40:91)

Paramount in Neitzsche's view of the universe is that it is always in the state of becoming. Everything which exists goes through an infinite succession of changing states, finally returning to its original posture. Extending this conception of the universe, modern existentialists tend to fuse the world with the individual, thus it becomes a part of the self. "The existentialist does not speak of 'I and' everything else but of 'I in' and 'I with' it. The world is not just a stage; as each man's situation is a part of man's self." (2:202) The existentialist denies the neutral world of the scientist, but acknowledges the world as a part of his personality. Again referring to Breisach:

The existentialist on the other hand never denies the reality of either the I or the world, and carefully preserves the tension between the two. The world is mine but still remains strange. That it is here, I experience as a brutal fact (Sartre).

But no trick can give man the knowledge of what it is and, thus, make his world a comfortable place to live. (2:203)

The existentialist recognize that there is no "miraculous harmony" within the world, thus man is in the process of rediscovering the existing tension within his particular situation.

Tiryakian summarized the existentialist's view of the universe in the following statement: "The world is the totality of things that are, have been and will become; hence the world as an encompassing can never be perceived integrally by a finite subject that occupies a particular place in a particular time in the world." (40:117)

Man. Existentialism is primarily interested in man. For the existentialist man is the point of departure for every venture in philosophy. The eternal protest of the existentialist is the image of man found in modern, industrial society. One of the most enlightening discussions of man viewed as an existential being is found in Sartre's definition of what is meant by "existence precedes essence."

What is meant here by saying that existence precedes essence? It means that, first of all, man exists, turns up, appears on the scene, and, only afterwards defines himself. If man, as the existentialist sees him, is indefinable, it is because at first he is nothing. Only afterwards will he be something, and he himself will have made what he will be. . . . Not only is man what he conceives himself to be, but he is also what he wills himself to be after his thrust toward existence. Man is nothing other than what he makes himself. Such is the first principle of existentialism. It is what is called 'subjectivity.' (27:3)

Man thus becomes totally responsible for what he does and becomes; man determines himself; he is born to be a free subject. Man must seek an individualistic and personal freedom for self-determination and self-assertion. Simon de Beauvoir makes the following remarks regarding man's freedom.

Now, for an existentialist, it is in the nature of human existence to assert itself against the inertia of the given by dominating things, by invading them, by incorporating their structure into the world of man. We hold that man is free; but his freedom is real and concrete only to the degree that it is committed to something, only if it pursues some end and strives to effect some changes in the world. This is why we approve, to some extent, the Americans way of judging a man by what he has done. . . . A man to be respected has done things that have value. (63:13)

According to Neitzsche man was essentially free; he produced and made himself free. However, society shackled the individual's free spirit by attempting to reduce him to a common mediocrity. Thus the challenge to man became that of freeing himself, thus finding his authentic self. Eleanor Metheny made the following statements concerning man's freedom to become:

Today we know that the conscious self called 'I' is never wholly a slave to the stimuli within the universe of its existence. Rather, it is a self-contained energy system that can make its own choices. This self may have only limited control over the circumstances of its own life, but within those circumstances it can structure its own conceptions of reality; it can also choose its own attitudes toward those conceptions; and it can choose its own attempted course of action as it tries to behave effectively in any situation. (77:4)

Marcel stated very concisely that man must become free, he must win his freedom. This leads to his formulas: 'I am not, I have to become; I am not free; I have to become free.' (32:88)

Franz Kafka in, The Trial, portrays the plight of a man who is tried for a crime he has not committed, before a jury he does not recognize, in the presence of a judge he cannot see. Modern man seems to be becoming the counterpart of Kafka's character. He is lost in the crowd, being estranged from the world and existing as an unauthentic being. This estrangement from the self is an integral part of Reisman's book, The Lonely Crowd. In this particular treatise, Reisman is concerned with the fact that people are "other-directed," being tuned to group opinion and addicted to the approval and direction of other people at the expense of alienation from the self, and from any claim to individual identity.

The major theme pertinent to this paper is that the individual is greater than society and in order to attain meaning in life, one must find himself. Paul Tillich recognized the difficulty of this self-identity in modern society as he encouraged his readers to have the "Courage To Be." He stated that man is estranged from what he essentially is. (39:127) In the writings of Camus one finds the absurdity of man's plight in an irrational world. Dostoyevsky, Eliot, Chekhov, Fromm, Pirandello, the list

could go on infinitely, have been pleading for the emergence of the individual as a free entity. Nowhere can one find a clearer statement of existential thought concerning the universe and man than in Macbeth's lines:

Tomorrow, and to-morrow, and to-morrow,  
 Creeps in this petty pace from day to day  
 To the last syllable of recorded time,  
 And all our yesterdays have lighted fools  
 The way to dusty death. Out, out brief candle!  
 Life's but a walking shadow, a poor player  
 That struts and frets his hour upon the stage  
 And then is heard no more: it is a tale  
 Told by an idiot, full of sound and fury,  
 Signifying nothing. (38:91)

Values. Existentialism denies the existence of any universals or absolutes. Grene stated: "Values are created only by the free act of a human agent who takes this or that to be good or bad, beautiful or ugly, in the light of his endeavor to give significance and order to an otherwise meaningless world." (21:11) Existentialism does not present an easy code of ethical or moral values to follow; man must find within himself an understanding of truth, beauty, and goodness. Sartre believed "that man creates values - values which make the morass of man's experiences both intelligible and meaningful to him." (27:68) This creation of values differs from Dewey's value structure in that in the existential viewpoint, the individual, alone, creates personal values; while Dewey stressed the point that values are generated out of the interaction of man with his environment. It is clear at this point

that the existential conception of values is consistent with the freely evolving self. Man is constantly seeking, becoming, and justifying through reinterpretation of himself.

Competition. Competition, existentially conceived, is a further means of self-knowledge. "To the existentialist, one function of play is personal liberation - personal release. In sport man abandons himself to his freedom, personally selecting the values he derives from activity." (68:154) Kneller felt that the desire to play corresponded with the desire to be a certain type of person. Calling it an act of "appropriation" Grimsley elaborated:

The child who builds his snowman shapes the snow with a view to erecting an object that is "his," and this is a principle which seems to be general in all sporting activities. A further aspect of sport appears with the idea of a difficulty overcome, (for) it expresses a desire to appropriate (to oneself) the being of the en-soi (object). In "conquering" a mountain I seek to seize for myself the 'being' of that mountain. (27:139)

Thus competition becomes a valuable means of self-expression. The existentialist is not, however, enamoured with the varsity sports programs as they exist today because the authenticity of the individual is often lost in the fanfare. To the existentialist team sports, therefore, are of lesser importance than individual sports because of the "lost individual." Activities, such as gymnastics, would find approval of most existentialists because in competing the person further asserts his individuality.

Evaluation. Consistent with the existentialist's strong disapproval of man becoming a statistic, he is not particularly interested in objective testing. Rather, he is interested in the student's progress toward greater self-knowledge and self-responsibility. The following statements from Wirth will elucidate the existential attitude toward measurement:

The spectacle of students nervously gorging reams of ill-digested stuff during examination week and then, often as not, being herded into huge halls to be confronted with hundreds of "objective" questions, which will be machine scored and sorted out "scientifically" to conform to the "curve," is hardly an inspiring sight when measured against objectives like self-development and honest inquiry. . . . Pressures of economy will be strong in pushing us into dealing with a new influx of students by the assembly line, IBM system. . . . But many of our students seem to have had little practice in making use of their own eyes and experience. . . . We can have no truck with devices which cause students to veil or deny their own perception of their lives and their world.

(71:156-57)

Elsa Schneider, at the 1964 National Convention of the American Association for Health, Physical Education and Recreation reaffirmed this point. In essence, she stated that we had become so involved in testing that there was no time for learning or understanding. She further stated that we seemed to be pleased with poor results. This is an indictment which physical educators should heed and attempt to re-evaluate "what its about." This is also consistent with several contemporary leaders who feel we are guilty of teaching subjects rather than individuals.

Professional Responsibility. The teacher is existentially required to respect the existential attitude of the student. Thus, the teacher "must be a free personality actively engaging in such relations and projects with individual students as to leave in their minds that they, too, are in fact free personalities and are being treated that way." (27:115) The real teacher never forgets that his real purpose is to educate someone else. The highest educational goal is man's search for himself, this the teacher must accept as his guiding principle. Harper stated:

He should know that they (students) and he are involved in a precarious experience between birth and death, fraught with risks, choices, changes, and challenges. One has every right to expect, because it is humanly possible, that a teacher's character be both honorable and responsive, devoted to the truth of the subject he teaches, and responsive to the minds and characters, the human if not the individual needs of his pupils.  
(53:237)

In short, the teacher has the responsibility to lead his students to commit themselves to their own values and persons.

Curriculum. Just as there are no universal or absolute truths, there are no set curricula. The cardinal principle here is that the subject matter is of secondary importance, the individual student being primary. As Kneller discussed the problem of curriculum, he stated:

There is no denial of the integrity of subject matter; no denial that limits may be set on the extent to which at a certain point in human development certain material is appropriate;

but far more essential, in fact, indispensable,  
is the student's relation to the material studied.  
(27:122)

The student appropriates the subject matter, making it a part of his being. Certain fundamentals should be taught in such a way that the student is able to relate them to his particular situation. Sartre's half-humorous reply to the paradox of learning fundamentals is enlightening: "One should do what everyone else does but be like nobody else!" (27:123) The purpose of learning fundamentals is to authenticate existence. Through his relation to his subject matter, the student is able to become what he fundamentally is. Davis stated: "He would prefer activities that demanded independence of decision-making and shouldering the blame when things went wrong. This suggests individual and dual activities as constituting a large part of the existentialist's physical education program." (11:118)

Teaching Methods. The teacher is constantly cognizant of the fact that he is teaching individuals. Harper puts it very poignantly:

The good teacher aims to produce, not replicas, but men and women who stand apart from him even more distinctly than when he first met them. The good teacher does not want imitators but, rather, men and women who through their education have experienced the shock of discovering the infinite depths of the world and truth without giving up any of the partial truths they have encountered along the way. . . . When one sees one's own ideas thought out anew as for the first time, then he is seeing the beginning of a free mind. (53:238)

The good teacher is one who is able to maintain a balance between his devotion to the subject matter and a keen responsiveness to his students. "The teacher must not be merely a kind of social-minded umpire or provider of free social activity, in the Deweyan sense, or a model personality to be imitated, as the idealists would hold." (27:115)

The methods used by the teacher must allow for the freedom of each individual to identify himself intimately with the subject matter.

Education. Knowledge is important, not for its own sake, but because it supports individual freedom.

The end of education for an existentialist is making individuals aware of the meaning of homelessness, of being-at-home, and of the ways of returning. In the strict sense, this means that existentialism is concerned principally with liberal education, freeing man from his isolation and his anonymity, freeing his mind from the confusions that prevent him from seeing his situation and his powers. (53:227)

Education, for the existentialist, is a journey, not an end. It is primarily concerned with recognition rather than decisions or action. Education must lead man through every experience that constitutes his life, not veiling the ugly and enhancing the beautiful, not hiding from latent evil and focusing on all pervading good. The student must be prepared to face squarely the wastes of shock, confusion, struggle, and failure so that he knows them to be a part of life. The philosophy of "education for happiness" thus becomes fakery. There is no happiness without pain; no

ecstasy without suffering. The existentialist would, therefore, educate for death as well as life. Education presents the whole gamut from life to death to the individual, veiling nothing. In so doing, the individual is able to find his "authentic" self.

Learning. Learning is the process of discovery. It is the process by which man seeks justification for his being. It is as though man were going through a maze in which doors continually open and in which there seems to be some familiarity with what one finds. The process is one of total awareness of the temporality of being and therefore the necessity for making each moment significant. The student appropriates all the knowledges presented to him to his very being; in so doing, he becomes more aware of the nature of being.

In conclusion, it must be remembered that existentialism does not attempt to hand the individual a system of codes to follow. It cannot be discussed as traditional philosophies; it must be experienced. "Its end is not more 'correct thought' but more 'authentic existence'." (28:122)

## CHAPTER IV

### PROCEDURE

The primary purpose of this study was to formulate an opinionnaire to ascertain the philosophical beliefs of the undergraduate and the graduate physical education major students and the physical education faculty in the Physical Education Division of the Department of Health, Physical Education, and Recreation at the University of North Carolina at Greensboro. A secondary purpose was to compare the pattern of beliefs between groups. Thirdly, the investigator attempted to discover to what extent the various groups were consistent with the philosophical trends of professional leaders as measured by Bair. (74)

The formulation of the opinionnaire was the most critical phase of the study, since the conclusions reached depended on the validity of the instrument. Following intensive study of the Bair opinionnaire and of the various philosophical positions, namely, Idealism, Realism, Pragmatism, Aritomism, and Existentialism, statements were formulated according to the various categories included in the opinionnaire. These categories were chosen on the basis of their philosophical and educational significance, and represented areas of prime importance to physical education.

The areas were as follows: the "universe," "man," "values," "competition," "evaluation," "professional responsibility," "curriculum," "principles," "teaching methods," "education," and "learning." Since the opinionnaire was to be an adaptation of the one devised by Bair, a letter was written requesting permission to use parts of his check-list. The necessary consent was given, and the present investigator proceeded in the formulation of the instrument.

In constructing the opinionnaire, the investigator attempted to formulate three statements representing each philosophy for each category. This extensive opinionnaire was then rated by judges who categorized the statements according to philosophy. A "best" statement for each philosophy within a category was also indicated. This rating group consisted of two professors of philosophy, one professor of educational philosophy, and one professor of physical education. The statements were sent to the judges with a letter of instruction and brief definitions of the five philosophical positions. (See Appendix)

When each judge had completed this rating process, the results were tallied and statements were chosen on the basis of the consensus of agreement. It was decided to use those statements with which at least three out of the four agreed. There were four statements used which had only two out of four in agreement. In this case, it was decided to select the statement checked as "best" by both judges. Upon

the completion of this tabulation, one statement representing each philosophy within each category was chosen for inclusion in the final draft of the opinionnaire. The statements were then placed within the categories in final form and were not identified as to the philosophical position in order that the respondent could react to the statement regardless of the philosophy represented. (See Appendix for copy of the final form of the opinionnaire.)

The intensity of response scale used by Bair was also included in the opinionnaire. Each respondent, in addition to checking the belief which most nearly coincided with his own, was asked to indicate the intensity with which the belief was held; i.e., 1-strongly, 2-moderately, 3-slightly. Bair found that this scale augmented his findings, and it was felt that it would be a valuable addition to the present study.

The subjects were the undergraduate and graduate physical education major students and the physical education faculty at the University of North Carolina at Greensboro. The opinionnaires were distributed to each group with verbal and written instructions. Ninety, or 82 per cent, of the one hundred and nine subjects returned the opinionnaires checked according to instruction.

The process of tabulating the returns included tallying the responses made according to philosophical positions for each check-list. In addition, the intensity of the

belief as indicated by the respondent was recorded. The responses were counted and converted into percentages. The total responses were then tabulated to determine the general philosophical trend and the relationship with the findings of the Bair study. The groups were compared to find the extent of similarity or diversity in their philosophical beliefs. Tables were formulated for each category showing the number and percentage of respondents indicating agreement with certain philosophical positions, as well as the extent of apparent eclecticism. The tables also indicated the intensity of the beliefs. After the tabulations were completed, interpretations of the results were made for each category, discussing the extent of agreement with the Bair study as well as the over-all implications.

## CHAPTER V

### ANALYSIS AND INTERPRETATION OF DATA

The purpose of this study was to formulate an opinionnaire to ascertain the philosophical attitudes of the undergraduate students, graduate students, and faculty members in the Physical Education Division of the Department of Health, Physical Education, and Recreation at the University of North Carolina at Greensboro; 2) to compare the pattern of beliefs between groups 3) to discover to what extent the various groups were consistent with the philosophical trends of leaders in the profession as measured by Bair. (74)

An opinionnaire was formulated which would elicit responses from each individual indicating philosophical attitudes in three general categories (universe, man, values) and in eight professional categories (competition, evaluation, professional responsibility, curriculum, principles, teaching methods, education, learning). The opinionnaires were distributed to the groups with verbal and written instructions. A total of ninety-one, or 82 per cent of the 109 subjects responded according to instruction. The completed opinionnaires were then tabulated according to philosophical identity and intensity of responses 1) within each category for each group, 2) total

responses for each group, 3) total responses for undergraduates within each category and over-all, 4) total responses within each category for all groups, 5) total responses over-all. Upon completion of the tabulation, the number of responses were converted into percentages in order to facilitate comparing the beliefs of the various groups, in addition to comparing the results with those found by Bair.

In interpreting the data, one may find it helpful to refer to the philosophical interpretation of the various categories described in Chapter III. A brief discussion will be given here to the apparent implication of the philosophical attitude exemplified by the groups.

In the general category of the universe, a total of fifty, or 55 per cent of the responses were aritomistic; ten, or 11 per cent were realistic; eleven, or 12 per cent were pragmatic; three, or 3 per cent were existentialistic; and seventeen, or 19 per cent were idealistic. These data appear in Table 1. This seems to indicate that as a total group, the subjects favor a clearly defined universe with some Divine order. In contrast, Bair (74) found that the leaders in the profession favored the pragmatic conception of an ever-changing and evolving universe.

The majority of the undergraduate students favored an aritomistic universe. Out of a total of sixty-seven responses, thirty-eight, or 57 per cent indicated strong approval

TABLE 1

## IDENTITY AND INTENSITY OF RESPONSES RELATING TO THE UNIVERSE

Group	Aritomism			Realism			Pragmatism			Existentialism			Idealism		
	N	%	I	N	%	I	N	%	I	N	%	I	N	%	I
Freshman	17	85	2	-	-	-	1	5	2	-	-	-	2	10	1
Sophomore	7	47	1	2	13	2	3	20	1	1	7	2	2	13	2
Junior	8	44	2	1	6	2	3	16	2	1	6	2	5	28	2
Senior	6	43	1	3	21	2	3	21	1	-	-	-	2	14	2
TOTAL UNDERGRAD.	38	57	1	6	9	2	10	15	2	2	3	2	11	16	2
Graduates	5	42	1	2	17	1	1	8	3	1	8	2	3	25	2
Faculty	7	58	1	2	17	2	-	-	-	-	-	-	3	25	2
TOTAL	50	55	1	10	11	2	11	12	3	3	3	2	17	19	2

N = Number of responses  
 % = Percentage of responses  
 I = Intensity of response

of the aritomistic statement. Of the remaining responses eleven, or 16 per cent were idealistic; ten, or 15 per cent were pragmatic; six or 9 per cent were realistic; and two, or 3 per cent were existentialistic. It is interesting to note that of the responses, the ones relating to aritomism were checked with strong intensity, the others with moderate.

The graduate students favored the aritomistic statement more strongly than any of the other four. Five of the total of twelve graduate students agreed with this statement strongly. The remaining responses were as follows: idealistic - three, or 25 per cent; realistic - two, or 17 per cent; pragmatic - one or 8 per cent; existentialistic - one or 8 per cent. The responses in general were consistent with those of the undergraduate group, favoring both the aritomistic and idealistic view of the universe.

The aritomistic view of the universe was strongly favored by the majority of the faculty members. Seven of the total of twelve faculty members checked the aritomistic statement with a rating of strong intensity. This represented 58 per cent agreement with this view. The remaining responses were found in the philosophical positions of idealism and realism. These responses were in agreement with those of both the undergraduate and graduate students. It is interesting that within the three groups, the aritomistic statements were checked with strong intensity, indicating a very definite belief in a God-centered universe.

Within the category of man, as may be seen in Table 2, more responses of the total group agreed with the aritomistic statement; however, there was not a majority approval. Thirty-two, or 35 per cent of the total group checked the aritomistic statement with moderate intensity. A total of thirty, or 33 per cent checked the pragmatic statement indicating a belief in man as an essentially biosocial being. This demonstrated a divergence within the total group, with a similar number viewing man as a divine being as viewing him as a product of his environment. According to Bair's (74) study, 63 per cent of the respondents were pragmatic in this area, thus indicating a more definite pragmatic trend in their view of man than the group represented in the present study. In the remaining responses, seventeen, or 19 per cent were realistic; eleven, or 12 per cent, existentialistic; one, or 1 per cent idealistic. The 12 per cent response to the existentialistic statement is somewhat surprising in that only 3 per cent agreed with the existentialistic universe; this seems to indicate that there may not be consistency within these two categories.

The aritomistic view of man was favored by more of the undergraduate students than any of the other four philosophies, there being twenty-five, or 37 per cent checking the aritomistic statement. Consistent with the total group response, 33 per cent of the undergraduate students agreed with the pragmatic statement. Again it may be

TABLE 2

## IDENTITY AND INTENSITY OF RESPONSES RELATING TO MAN

Group	Aritomism			Realism			Pragmatism			Existentialism			Idealism		
	N	%	I	N	%	I	N	%	I	N	%	I	N	%	I
Freshman	12	60	1	4	20	1	2	10	2	1	5	2	1	5	2
Sophomore	5	33	2	2	13	1	6	40	1	2	13	1	-	-	-
Junior	4	22	1	6	33	1	8	44	2	-	-	-	-	-	-
Senior	4	29	2	-	-	-	6	43	2	4	29	2	-	-	-
TOTAL UNDERGRAD.	25	37	2	12	18	1	22	33	2	7	10	2	1	1	2
Graduates	2	17	2	2	17	2	6	50	2	2	17	3	-	-	-
Faculty	5	42	1	3	25	2	2	17	1	2	17	3	-	-	-
TOTAL	32	35	2	17	19	2	30	33	2	11	12	3	1	1	2

noted that 57 per cent of the undergraduate students agreed with the aritomistic universe, and only 15 per cent with the pragmatic view as opposed to 33 per cent representing the pragmatic view of man. It is interesting to note that within the undergraduate student group, the freshmen were more strongly in favor of the aritomistic statements, there being twelve, or 60 per cent checking the statement with a strong intensity. This is consistent with their response to the view of the universe, it being 85 per cent aritomistic with moderate intensity. These responses seem to indicate an adherence to the Christian ideals of Western culture.

The majority of the graduate students favored the pragmatic view of man. Six, or 50 per cent of the twelve in this group checked this statement. The remaining responses were equally divided, there being two, or 17 per cent agreeing with the aritomistic, realistic, and existentialistic statements. These results more definitely agree with the findings of the Bair study. As compared to the undergraduate students, the graduate students were more pragmatic in their view of man, but were less pragmatic in their view of the universe. Again, we see an apparent eclecticism within these two categories.

The faculty members had no majority agreement as to their view of man; however, five of the twelve, or 42 per cent favored the aritomistic statement. This is consistent

with the response of the undergraduate student group, but is considerably greater than that of the graduate students. Also, it may be noted that the aritomistic statement concerning man was checked with strong intensity by the faculty. This view, being consistent with their conception of the universe indicates a belief in man as a divine being capable of immortality living within a universe exhibiting certain related, universal, and unchanging laws. Within this category, it was found that the faculty and undergraduates were somewhat in agreement; whereas, the graduate students differed considerably, being pragmatic rather than aritomistic.

Table 3 provides a clear explanation of the extent of agreement between the groups, as well as the total responses within the value category. The total group strongly favored the pragmatic conception of values, indicating a belief that man creates his own value structure through effective functioning within society. Of the total group, fifty-seven or 63 per cent favored the pragmatic statement. This is considerably greater than that found by Bair (74). The professional leaders were not disposed toward the pragmatic conception of values in majority, there being only 39 per cent agreement; however, this represented a larger percentage than found within any of the other philosophical positions. It seemed to be consistent with the pragmatic responses that 14 per cent of the subjects

TABLE 3

## IDENTITY AND INTENSITY OF RESPONSES RELATING TO VALUES

Group	Aritomism			Realism			Pragmatism			Existentialism			Idealism		
	N	%	I	N	%	I	N	%	I	N	%	I	N	%	I
Freshman	4	20	2	3	15	2	6	30	2	5	25	2	2	10	2
Sophomore	2	13	2	2	13	3	9	60	2	2	13	2	-	-	-
Junior	1	6	2	-	-	-	15	83	1	2	11	2	-	-	-
Senior	-	-	-	-	-	-	12	86	2	1	7	1	1	7	3
TOTAL UNDERGRAD.	7	10	2	5	7	2	42	63	2	10	15	1	3	4	2
Graduates	1	8	1	-	-	-	7	58	2	2	17	2	2	17	1
Faculty	1	8	1	-	-	-	8	67	2	1	8	3	2	17	3
TOTAL	9	10	1	5	5	2	57	63	2	13	14	2	7	8	2

agreed with the existentialistic statements in that both views give man the responsibility of creating his own values; however, it must be remembered that the reason for this value structure is quite different within the two positions. The remaining responses were: nine or 10 per cent aritomistic; seven, or 8 per cent idealistic; eight, or 5 per cent realistic.

The undergraduate students were in 63 per cent agreement with the pragmatic conception of values, forty-two out of the total checking the pragmatic statement. Also, consistent with the total group, 15 per cent of the undergraduate students approved of the existentialistic statement. Regarding the other philosophies, the consistency with the total group was maintained, there being seven, or 10 per cent aritomistic; five, or 7 per cent realistic; three, or 4 per cent idealistic. Of the undergraduate student groups, the seniors were the most definitely pragmatic, showing 86 per cent approval.

The majority of the graduate student group was also in agreement with the pragmatic, showing consistency with the total group. It may be noted here that this view of values was consistent with their view of man, indicating a belief that as man functions in society, he is capable of, and responsible for, creating values which will help him to function more effectively within that society. The other responses were sparsely scattered over three other

philosophical positions, i.e., two or 17 per cent existentialistic and idealistic; one or 8 per cent aritomistic.

Of the faculty members, eight, or 67 per cent checked approval of the pragmatic statement. This was somewhat surprising in that only 17 per cent of the group viewed man as a biosocial being, functioning within society; whereas, 42 per cent viewed man as capable of immortality. It would seem consistent with this view of man that values would be conceived as they conformed with the divine administration of the universe.

In summary of the general categories, it was found that the total group was aritomistic in their view of the universe and man as compared with pragmatic in their conception of values. This was not consistent with the professional leaders who participated in the Bair study. According to his study, the leaders were primarily pragmatic in all three categories.

In the professional categories, Bair (74) found that the professional leaders were predominantly pragmatic. They were in agreement with the pragmatic statements in the following areas: program content, the teacher, the learner, learning, and teaching methods, with a stronger approval toward the pragmatic view of evaluation than the other three positions. The responses within the professional categories in the present study indicated a pragmatic trend also.

The underclassmen expressed greater approval of the realistic view toward competition than toward the other four philosophical positions, having twenty-eight, or 42 per cent checking the realistic statement. See Table 4. This would appear to infer that the undergraduate students favor competition as an integral part of the total program exemplifying life-like situations. Of the undergraduate student groups, the freshmen and juniors were in the majority in their approval of the statement, having 50 per cent and 56 per cent approval respectively. Thirty per cent of the undergraduate students favored the pragmatic statement viewing competition as a means of learning to function effectively within a group. The remaining responses were: sixteen, or 24 per cent idealistic, two, or 3 per cent existentialistic; one or 1 per cent aritomorphic.

The graduate students, on the other hand, were in 50 per cent approval of the idealistic statement concerning competition. This indicates a belief that certain characteristics can be developed through competition which will be valuable in one's self-development, namely, sportsmanship, courage, individual initiative, justice, and athletic appreciation. They viewed less favorably the realistic statement expressing only 25 per cent approval of that statement. Seventeen per cent expressed a pragmatic view of competition. As a group, the graduates

TABLE 4

## IDENTITY AND INTENSITY OF RESPONSES RELATING TO COMPETITION

Group	Aritomism			Realism			Pragmatism			Existentialism			Idealism		
	N	%	I	N	%	I	N	%	I	N	%	I	N	%	I
Freshman	-	-	-	10	50	1	3	15	1	1	5	2	6	30	1
Sophomore	-	-	-	2	13	2	6	40	2	1	7	1	6	40	2
Junior	-	-	-	10	56	2	6	33	1	-	-	-	2	11	2
Senior	1	7	1	6	43	2	5	36	2	-	-	-	2	14	2
TOTAL UNDERGRAD.	1	1	1	28	42	2	20	30	1	2	3	2	16	24	2
Graduates	-	-	-	3	25	2	2	17	1	-	-	-	6	50	2
Faculty	1	8	2	1	8	2	5	42	2	-	-	-	5	42	2
TOTAL	2	2	2	32	35	2	27	30	2	2	2	2	27	30	2

seemed to hold very definite views in this category, the majority being idealistic.

The faculty were split with respect to this area, 42 per cent agreeing with both the idealistic and pragmatic statements. The remaining two respondents differed in their view, one checking the aritomistic statement, the other the realistic one. It is interesting that the faculty and graduate students tended to favor the idealistic statement; whereas, the undergraduate students favored the realistic view. Many Educators consider the undergraduate students to be idealistic in their thinking, becoming realistic as they mature.

In the evaluation category more of the respondents were in favor of the pragmatic statement than any of the other four; however, this choice did not represent a majority. Thirty-three, or 36 per cent of the respondents selected the pragmatic view of evaluation as compared to the 40 per cent approval by the professional leaders as measured by Bair. These data may be found in Table 5.

The undergraduate women were more favorably disposed toward the pragmatic statement. Thirty per cent held this view. It is interesting that 21 per cent of this group favored the existentialistic statement which stresses the importance of treating students as separate entities and evaluating them on the degree of self-education accomplished. The fact that more of these students favored the pragmatic

TABLE 5

## IDENTITY AND INTENSITY OF RESPONSES RELATING TO EVALUATION

Group	Aritomism			Realism			Pragmatism			Existentialism			Idealism		
	N	%	I	N	%	I	N	%	I	N	%	I	N	%	I
Freshman	8	40	2	-	-	-	5	25	2	4	20	2	3	15	2
Sophomore	3	20	2	2	13	2	5	33	2	4	26	2	1	7	2
Junior	4	22	2	2	11	2	4	22	2	4	22	2	4	22	2
Senior	3	21	1	1	7	1	6	43	1	2	14	3	2	14	2
TOTAL UNDERGRAD.	18	27	2	5	7	1	20	30	2	14	21	2	10	15	2
Graduates	1	8	2	3	25	2	5	42	2	1	8	2	2	17	2
Faculty	1	8	2	-	-	-	8	67	2	2	17	2	1	8	2
TOTAL	20	13	2	8	9	2	33	36	2	17	19	2	13	14	2

statement indicated a tendency to view evaluation as a means of aiding students in solving problems; therefore, it would not indicate a definite measurement. Twenty-seven per cent of this group favored the aritomistic statement indicating agreement with the concept of evaluating students on the development of their potentialities and relating these to basic truths of the universe. These findings closely coincide with Bair's results in that 22 per cent of the leaders agreed with this view. Within the undergraduate student group, 40 per cent of the freshmen favored this view, indicating their belief in moral and spiritual development in education. The remaining responses were 7 per cent realistic and 15 per cent idealistic.

The graduate students favored the pragmatic statement, with 42 per cent checking this statement. Twenty-five per cent indicated a preference for the realistic view in which students are evaluated on concrete knowledge gained. Of the three groups, this was the highest percentage within the realistic position. Bair's results showed 15 per cent approval of the realistic statement. Of the remaining responses, 17 per cent were idealistic; 8 per cent existentialistic, and 8 per cent aritomistic.

Of the three groups, the faculty members more strongly favored the pragmatic view of evaluation, being in 67 per cent agreement. The next largest agreement was in the existentialistic view, there being 17 per cent approval of

this statement. The remaining responses were equally divided, there being 8 per cent checking the aritomistic and idealistic statements. It is interesting that none of the faculty checked the realistic statement, in view of the fact that so much emphasis is now being placed on testing concrete knowledge and skills.

In the area of evaluation, there was a great degree of consistency with the Bair study throughout all the philosophical positions. Within the groups, the faculty was more pragmatic than either of the other two; however, all groups were primarily disposed toward this viewpoint.

The professional responsibility category elicited the only majority opinion agreeing with the existentialistic position. Table 6 indicated the extent of agreement within the groups for this category. Fifty-seven per cent of the total group favored this statement strongly. This indicated a strong conviction that students should be guided in such a way that they respond as individuals to the universe around them. The pragmatic statement elicited the next greatest response, with 26 per cent agreeing with it. Selection of this statement demonstrated a desire to have the teacher continually revamp his curriculum to fit the needs of his students. Although their reasons differ, both of these views indicate a belief that the teacher should allow the student to participate in the development of the curriculum. The existentialistic teacher is

TABLE 6

## IDENTITY AND INTENSITY OF RESPONSES RELATING TO PROFESSIONAL RESPONSIBILITY

Group	Aritomism			Realism			Pragmatism			Existentialism			Idealism		
	N	%	I	N	%	I	N	%	I	N	%	I	N	%	I
Freshman	-	-	-	2	10	1	5	25	2	11	55	1	2	10	1
Sophomore	1	7	2	-	-	-	2	13	2	10	67	1	2	13	3
Junior	-	-	-	-	-	-	5	28	2	12	67	2	1	6	1
Senior	-	-	-	-	-	-	3	21	1	7	50	2	4	29	1
TOTAL UNDERGRAD.	1	1	2	2	3	1	15	22	2	40	60	1	9	14	1
Graduates	-	-	-	1	8	1	6	50	2	5	42	2	-	-	-
Faculty	1	8	2	-	-	-	3	25	1	7	58	1	1	8	2
TOTAL	2	2	2	3	3	1	24	26	2	52	57	1	10	11	2

primarily interested in guiding his students toward self-identity and self-actualization; whereas, the pragmatic teacher is concerned with their social development.

Bair's category, the teacher, closely corresponds with the professional responsibility category as used in this study. According to the responses of the professional leaders, 60 per cent were in agreement with the pragmatic view in which the teacher formulates problems which will stimulate students to find workable solutions. This difference between the present group and the leaders may be due in part, to the addition of the existentialistic philosophy. Also, as mentioned earlier in the study, there is presently a crusade against the pragmatic approach to education. This may be a part of the present-day reaction.

The undergraduate students were 60 per cent in favor of the existentialistic statement indicating strong approval of individuality. Within this group, both the sophomores and the juniors were in 67 per cent agreement with this statement. Interestingly, the seniors were 29 per cent in favor of the idealistic view which reflects the desire to be an example for the student, morally and ethically. This was consistent with the leaders, there being 31 per cent approving the idealistic conception. Twenty-two per cent of this group favored the pragmatic statement; 14 per cent, idealistic; 3 per cent realistic; and 1 per cent aritomistic. They remained essentially

consistent with the Bair study in their view of professional responsibility.

The graduate students indicated a majority approval with 50 per cent selecting the pragmatic statement. Within the three groups, the graduate students were the only ones consistent with Bair's study in this category. The graduate students demonstrated 42 per cent approval of the existentialistic statement as compared to 60 per cent of the undergraduate students. The other response was realistic, accounting for 8 per cent approval.

The faculty were in agreement with the undergraduate students in their existentialistic beliefs concerning professional responsibility, indicating 58 per cent strong approval. Twenty-five per cent expressed strong favoritism for the pragmatic viewpoint. The remaining responses were aritomistic and idealistic, there being 8 per cent each.

Within the category of professional responsibilities there was close agreement between the undergraduates and faculty throughout all five philosophical positions. Both groups indicated majority approval of the existentialistic statement. The graduate students; however, were consistent with the Bair study in their pragmatic approval. It is also evident that a large percentage of the graduate students were also in favor of the existentialistic statement. In the total group, the majority was strongly in favor of the existentialistic statement as opposed to Bair's

pragmatic responses.

There seemed to be more agreement between all groups within the category of curriculum than in any of the other areas. Sixty-three per cent of the total responses were pragmatic. This was consistent with the results of the Bair study. He found that in the category, program content, 56 per cent of the responses were pragmatic. This would indicate a belief that the curriculum should reflect the needs, interests, and abilities of students. Table 7 presents an analysis of the similarity between the groups within this category. Thirty-one per cent of the total responses were in agreement with the realistic statement, emphasizing the scientific basis of physical education. This compared with a 19 per cent response in the Bair study. The remaining responses were 5 per cent aritomistic and 1 per cent existentialistic. This tendency toward the naturalistic view of the curriculum is evidence of the progressive education movement.

The undergraduate students favored the pragmatic statement with 64 per cent approval. Within this group, the freshmen favored the pragmatic statement more strongly than any of the other groups, expressing 75 per cent approval with a rating of strong intensity. Twenty-eight per cent of the total undergraduate group favored the realistic statement remaining consistent with the total group and with the Bair findings. The other responses were 6 per

TABLE 7

## IDENTITY AND INTENSITY OF RESPONSES RELATING TO THE CURRICULUM

Group	Aritomism			Realism			Pragmatism			Existentialism			Idealism		
	N	%	I	N	%	I	N	%	I	N	%	I	N	%	I
Freshman	2	10	1	3	15	2	15	75	1	-	-	-	-	-	-
Sophomore	2	13	2	4	27	1	8	53	1	1	7	2	-	-	-
Junior	-	-	-	8	44	2	10	56	1	-	-	-	-	-	-
Senior	-	-	-	4	29	2	10	71	1	-	-	-	-	-	-
TOTAL UNDERGRAD.	4	6	2	19	28	2	43	64	1	1	1	2	-	-	-
Graduates	1	8	3	4	33	2	7	58	2	-	-	-	-	-	-
Faculty	-	-	-	5	42	1	7	58	1	-	-	-	-	-	-
TOTAL	5	5	3	28	31	2	57	63	1	1	1	2	-	-	-

cent aritomistic, and 1 per cent existentialistic. It was interesting that none of the respondents were in agreement with the idealistic statement which emphasized the cultural and aesthetic content of the program.

The graduate students and faculty members were in agreement with respect to their conception of the curriculum, being 58 per cent in agreement with the statement. It may be noted that the faculty members strongly agreed with this statement; whereas, the graduate students checked it with moderate intensity, indicating some degree of reservation about the concept. They both favored the realistic statement, with the graduate students showing 33 per cent approval and the faculty 42 per cent. The graduate students also had 8 per cent agreement with the aritomistic statement.

In the category of curriculum, there was total agreement within groups, and also with the Bair study, indicating a strong tendency toward a pragmatic interpretation of program content. This was consistent with their conception of evaluation, although they were more strongly pragmatic in the area of curriculum.

Responses relating to principles (see Table 8) indicated a leaning toward the pragmatic statement; there being 49 per cent in favor of it. In contrast, Bair found that the leaders were 49 per cent in favor of the realistic statement. However, within this category, Bair also found

TABLE 8

## IDENTITY AND INTENSITY OF RESPONSES RELATING TO PRINCIPLES

Group	Aritomism			Realism			Pragmatism			Existentialism			Idealism		
	N	%	I	N	%	I	N	%	I	N	%	I	N	%	I
Freshman	2	10	2	-	-	-	9	45	2	6	30	2	3	15	2
Sophomore	2	13	2	1	7	2	6	40	1	4	27	2	2	13	3
Junior	2	11	3	2	11	2	11	61	2	3	17	1	-	-	-
Senior	1	7	3	1	7	2	6	43	2	6	43	2	-	-	-
TOTAL UNDERGRAD.	7	10	2	4	6	2	32	48	2	19	28	2	5	7	2
Graduates	1	8	2	1	8	1	7	58	2	2	17	2	1	8	3
Faculty	-	-	-	2	17	3	6	50	2	3	25	2	1	8	2
TOTAL	8	9	2	7	8	2	45	49	2	24	26	2	7	8	2

that there was 40 per cent approval of the pragmatic viewpoint, thereby indicating a naturalistic attitude toward program building. With this 49 per cent pragmatic approval we find the total group advocating a flexible program which changes as the students change. Twenty-six per cent of the total group indicated agreement with the existentialistic statement, demonstrating a belief in the development of self-expression and creativity. The remaining responses were 8 per cent idealistic; 8 per cent realistic; and 9 per cent aritomistic.

The undergraduate students were in 48 per cent agreement with moderate intensity, with the pragmatic statement. Within the total group, the members of the junior class were most favorable toward this concept. Sixty-one per cent were in agreement with this statement. The seniors indicated equal approval of existentialistic and pragmatic positions, 43 per cent checking statements in each position. The remaining responses were scattered over the other three positions with 10 per cent being aritomistic; 7 per cent, idealistic; and 6 per cent realistic. This low percentage with a realistic attitude toward principles was not consistent with the relatively high approval of the realistic concept of curriculum. It would seem that these two categories should be viewed in the same philosophical context.

The majority of the graduate students, 58 per cent,

approved of the pragmatic view of principles, remaining consistent with their response to the curriculum. Seventeen per cent selected the existentialistic statement, again indicating agreement with the undergraduate student group. Within the other three philosophies, 8 per cent indicated a preference for aritomism, idealism, and realism. Again, this low percentage in realism indicated a degree of inconsistency within the categories of curriculum and principles.

The faculty approved of the pragmatic statement with a 50 per cent majority. Twenty-five per cent of the group favored the existentialistic view of program building. The realistic statement elicited 17 per cent responses, still being considerably lower than their response to the realistic curriculum. The remaining response was idealistic, accounting for 8 per cent of the total.

The three groups were similar in their view of principles, indicating a pragmatic approach, with a tendency to view somewhat favorably the existentialistic view. There was no great difference between the groups within any of the five philosophical positions; however, they differed considerably from Bair's findings which indicated realistic tendencies in this category.

According to the Bair (74) study, 58 per cent of the professional leaders favored a pragmatic approach to teaching. This indicated an emphasis on the process rather than the product of experimentation. The majority of the

total group in this study did not choose the pragmatic approach as is evidenced in Table 9. Forty-one per cent of the total group favored the realistic approach to teaching methods, indicating a belief in the use of analysis and demonstration to impart basic knowledges. This is consistent with the 31 per cent approval of the realistic curriculum. Twenty-four per cent of the total group demonstrated agreement with the pragmatic approach. Twenty-five per cent of the total group indicated a preference for the idealistic method of teaching, exemplifying a desire to guide pupils through example and motivation in their quest for perfection. This relatively high percentage is somewhat surprising since in the area of curriculum and principles there was virtually no acceptance of the idealistic viewpoint. However, it is somewhat consistent with the view toward education and professional responsibility. Of the remaining responses, 8 per cent were existentialistic and 2 per cent were aritomistic.

The undergraduate group was more favorable toward the realistic method of teaching, as is indicated by 40 per cent approval. Within this total group, the freshmen were more inclined toward the realistic view than students in the other classes, as is indicated by their 55 per cent approval. There were 27 per cent in agreement with the pragmatic statement, thus showing some discrepancy within several of the professional categories. Twenty-two per

TABLE 9

## IDENTITY AND INTENSITY OF RESPONSES RELATING TO TEACHING METHODS

Group	Aritomism			Realism			Pragmatism			Existentialism			Idealism		
	N	%	I	N	%	I	N	%	I	N	%	I	N	%	I
Freshman	-	-	-	11	55	2	3	15	2	2	10	2	4	20	2
Sophomore	1	7	3	3	20	2	6	40	2	2	13	3	3	20	2
Junior	-	-	-	9	50	2	5	28	2	-	-	-	4	22	2
Senior	1	7	2	4	29	2	4	29	2	1	7	2	4	29	2
TOTAL UNDERGRAD.	2	3	3	27	40	2	18	27	2	5	7	2	15	22	2
Graduates	-	-	-	4	33	2	2	17	2	-	-	-	6	50	2
Faculty	-	-	-	6	50	2	2	17	2	2	17	2	2	17	2
TOTAL	2	2	3	37	41	2	22	24	2	7	8	2	23	25	2

cent of this group favored the idealistic viewpoint; 7 per cent the existentialistic; and 3 per cent the aritomistic.

The graduate students were not consistent with the other two groups with respect to this category. Fifty per cent of them approved the idealistic statement. This may indicate a stage in the professional development of the graduate students in which they feel that the teacher is able to exert a great deal of influence over the student through guiding him toward perfectibility. Thirty-three per cent of the graduate students favored the realistic statement, thereby representing a great divergence of opinion within this category. The remaining 17 per cent were in agreement with the pragmatic approach. This percentage was considerably lower than that of the undergraduate students.

The faculty favored the realistic attitude toward teaching methods as evidenced by 50 per cent making this choice. This tended to be consistent with their view of the curriculum, where 42 per cent selected the realistic statement. The positions of pragmatism, existentialism, and idealism had 17 per cent approval by the faculty. No one selected the aritomistic view.

This category showed the greatest divergence between the graduate students and the other two groups. None of the groups were consistent with the findings of the Bair study. It seems probable that the undergraduate students

would be consistent with the faculty in this category since they have been formulating their teaching methods largely on the basis of the methods by which they were taught. It may also be noted that the graduate students, representing various philosophical and educational backgrounds, would most likely differ in their teaching methods.

In the category of education, Bair found that 37 per cent of the leaders favored the idealistic attitude. This represented the largest percentage adhering to any of the philosophical positions within this category; however, 33 per cent approved the realistic statement, indicating a clear divergence of opinion. Within the total group of the present study, 46 per cent favored the pragmatic conception of education as opposed to only 13 per cent in the Bair study. This indicated a belief that education should assist students in acquiring basic skills and knowledges which will enable them to function effectively within society. This pragmatic viewpoint is consistent with the total group's attitude toward the curriculum and principles. Thirty-one per cent of the total group were in agreement with the idealistic statement which viewed education as enabling man to think, reason, and make judgments, thereby being able to identify eternal moral values. This percentage is very close to the number in the Bair study agreeing with the idealistic statement. In the remaining responses, 13 per cent were aritomistic; 9 per cent

realistic; 1 per cent existentialistic. These data may be found in Table 10.

The undergraduates were 46 per cent in favor of the pragmatic attitude toward education. This was consistent with the attitude toward principles and curriculum. Thirty per cent of the group were idealistic, indicating a divergence of opinion within this category. Of the remaining responses, 14 per cent were aritomistic; 9 per cent realistic; 1 per cent existentialistic.

The graduate students were divided between the idealistic and pragmatic views with 42 per cent responding to each of the positions. This exemplified a definite difference of opinion within the group concerning education. The remaining responses were found to be aritomistic and realistic, each having 8 per cent approval.

Fifty per cent of the faculty were pragmatic in their response to this category. Twenty-five per cent of the group favored the statement reflecting the idealistic position. Of the remaining responses, 17 per cent were aritomistic, and 8 per cent realistic.

Within this category, the graduate students were the most consistent with the Bair study, indicating 42 per cent approval of the idealistic position. There was no great difference between the groups, all of them exemplifying basic pragmatic viewpoints. It seems noteworthy that all three groups were consistent in their view of curriculum,

TABLE 10

## IDENTITY AND INTENSITY OF RESPONSES RELATING TO EDUCATION

Group	Aritomism			Realism			Pragmatism			Existentialism			Idealism		
	N	%	I	N	%	I	N	%	I	N	%	I	N	%	I
Freshman	3	15	1	1	5	1	8	40	1	-	-	-	8	40	1
Sophomore	1	7	1	-	-	-	8	53	1	1	7	1	5	33	1
Junior	2	11	1	2	11	3	10	56	2	-	-	-	4	22	2
Senior	3	21	2	3	21	1	5	36	1	-	-	-	3	21	2
TOTAL UNDERGRAD.	9	14	1	6	9	2	31	46	2	1	1	1	20	30	2
Graduates	1	8	1	1	8	2	5	42	2	-	-	-	5	42	2
Faculty	2	17	1	1	8	1	6	50	2	-	-	-	3	25	2
TOTALS	12	13	1	8	9	2	42	46	2	1	1	1	28	31	2

principles, and education. This does indicate a pragmatic pattern in the general framework of education.

In the category of learning, Bair found that the leaders of the profession were in 65 per cent agreement with the pragmatic statement. This indicated acceptance that learning is a process of social interaction and is concerned with experiences which constitute life. This was somewhat surprising in that the responses to education were primarily idealistic. It would seem that these two categories would show more consistency. The total group in this study did not agree with the Bair study. (74) See Table 11. Forty-five per cent of the total group approved the aritomistic statement, indicating that learning is the process of gaining absolute knowledge and of gaining understanding of the laws of the universe, moral, spiritual, and physical. Again, it is interesting that this category should reflect such a differing philosophical viewpoint from that found in education. Twenty-seven per cent of the total group approved the pragmatic attitude toward learning. Of the remaining responses, 14 per cent were idealistic; 11 per cent realistic; 2 per cent existentialistic. In the Bair study, 21 per cent agreed with the aritomistic statement. (74)

The undergraduate students favored the aritomistic position more strongly than the other two groups, having 48 per cent approval. Within the undergraduate group, the

TABLE 11

## IDENTITY AND INTENSITY OF RESPONSES RELATING TO LEARNING

Group	Aritomism			Realism			Pragmatism			Existentialism			Idealism		
	N	%	I	N	%	I	N	%	I	N	%	I	N	%	I
Freshman	9	45	2	2	10	2	5	25	1	1	5	3	3	15	2
Sophomore	7	47	2	2	13	2	4	27	1	1	7	1	1	7	1
Junior	8	44	2	1	6	3	7	39	2	-	-	-	2	11	1
Senior	8	57	2	-	-	-	4	29	2	-	-	-	2	14	3
TOTAL UNDERGRAD.	32	48	2	5	7	2	20	30	2	2	3	2	8	12	2
Graduates	4	33	2	3	25	2	3	25	2	-	-	-	2	17	2
Faculty	5	42	2	2	17	3	2	17	2	-	-	-	3	25	2
TOTAL	41	45	2	10	11	2	25	27	2	2	2	2	13	14	2

seniors indicated 57 per cent approval of the aritomistic statement. Thirty per cent of the underclassmen were pragmatic in their attitude toward learning. The remaining responses were: 12 per cent idealistic; 7 per cent realistic; and 3 per cent existentialistic.

Of the graduate students, 33 per cent favored the aritomistic statement. Twenty-five per cent approved of the realistic and pragmatic positions, evidencing some disagreement within the category. The remaining 17 per cent responded to the idealistic position.

The faculty responded with 42 per cent approval of the aritomistic statement. Twenty-five per cent favored the idealistic statement, indicating some consistency with their attitude toward education. The remaining responses were in the position of realism and pragmatism, indicating 17 per cent approval of each position. The aritomistic response to this category was somewhat surprising since it was not found in any of the other professional categories. Again, the response to the category exemplified eclecticism within professional attitudes.

Of the one thousand total responses by the ninety-one respondents, three hundred and seventy-three, or 37 per cent, were pragmatic; one hundred and eighty-three, or 18 per cent, were aritomistic; one hundred and sixty-five, or 17 per cent, were realistic; one hundred and forty-six, or 15 per cent, were idealistic; and one hundred and thirty

three, or 13 per cent, were existentialistic. These data appear in Table 12. This general tendency towards pragmatism was consistent with the Bair study. (74) He found that of the five hundred and seventy-two total responses by forty-nine respondents, two hundred and seventy-seven or 49 per cent, were pragmatic; one hundred and sixteen, or 20 per cent, were idealistic; ninety-nine, or 17 per cent were realistic; and eight, or 14 per cent, were aritomistic. The inclusion of the philosophy of existentialism is perhaps the explanation for the difference within the remaining philosophies.

In the undergraduate group, of the seven hundred and thirty-seven total responses, 37 per cent were pragmatic; 20 per cent were aritomistic; 16 per cent realistic; 14 per cent existentialistic; and 13 per cent, idealistic. This indicated a general eclecticism in the total response of the undergraduate group.

Of the one hundred and thirty-one total responses in the graduate group, 39 per cent were pragmatic; 21 per cent, idealistic; 18 per cent, realistic; 12 per cent, aritomistic; and 10 per cent, existentialistic. Again, the apparent eclecticism may be noted within the group.

Within the faculty, 37 per cent of the total one hundred and thirty-two responses were pragmatic; 17 per cent, aritomistic and realistic; 16 per cent idealistic; and 13 per cent, existentialistic. The three groups were

TABLE 12

## IDENTITY AND INTENSITY OF TOTAL RESPONSES OF GROUPS

Group	Aritomism			Realism			Pragmatism			Existentialism			Idealism		
	N	%	I	N	%	I	N	%	I	N	%	I	N	%	I
Freshman N=220	57	26	2	36	16	2	62	28	2	31	14	2	34	16	2
Sophomore N=165	31	19	2	20	12	2	63	38	1	29	18	2	22	13	2
Junior N=198	29	15	2	41	21	2	84	42	2	22	11	2	22	11	2
Senior N=154	27	17	2	22	14	2	64	42	2	21	14	2	20	13	2
TOTAL UNDERGRAD. N=737	144	20	2	119	16	2	273	37	2	103	14	2	98	13	2
Graduates N=131	16	12	2	24	18	2	51	39	2	13	10	2	27	21	2
Faculty N=132	23	17	2	22	17	2	49	37	2	17	13	2	21	16	2
TOTAL N=1000	183	18	2	165	17	2	373	37	2	133	13	2	146	15	2

similar in that total responses were primarily pragmatic. It should be noted here that all of the responses were of moderate intensity.

The apparent eclecticism indicated by the respondents was definitely consistent with the results found by Bair. Generally defined as the practice of choosing beliefs from various or diverse systems of thought, Bair used the term to refer to the extent to which respondents chose beliefs from various philosophical positions. (74) He found that 90 per cent of the professional leaders checked statements representing three or more of the four philosophical positions. This indicated diverse philosophical-professional beliefs held by the leaders. In the present study, 88 per cent of the respondents checked statements representing four out of the five philosophical positions, indicating a definite degree of eclecticism.

Within the various groups, a high percentage of eclecticism was found. All three groups checked statements representing four of the five philosophical positions in the majority of the responses; i.e., undergraduate students 90 per cent; graduate students, 83 per cent; faculty members, 84 per cent. For clarification of this type of eclecticism, Table 13 has been formulated to present an analysis of the number and percentage in each group checking statements representing several philosophical positions.

In this study, respondents checking six or more

TABLE 13

EXTENT OF ECLECTICISM AS INDICATED BY NUMBER AND PERCENTAGE OF PHILOSOPHIES CHECKED

Groups	5		4		3		2		1	
	N	%	N	%	N	%	N	%	N	%
Freshman	15	75	5	25	-	-	-	-	-	-
Sophomore	5	33	7	47	2	13	1	7	-	-
Junior	6	33	9	50	2	11	1	6	-	-
Senior	8	57	5	36	1	7	-	-	-	-
TOTAL UNDERGRAD.	34	51	26	39	5	7	2	3	-	-
Graduate	3	25	26	39	5	7	2	3	-	-
Faculty	5	42	5	42	2	17	-	-	-	-
TOTAL	42	46	38	42	9	10	2	2	-	-

statements representing one philosophical position were regarded as representative of that philosophy; those with less than six responses representing a philosophical position were considered to be eclectic in their views. It seems that the method of rating the respondents as eclectic on the basis of the number of responses within each philosophical position gives the most accurate illustration of total eclecticism. For this reason, Table 14 has been provided which indicates the number and percentage of responses within each group representing each philosophical position, including eclecticism as a philosophical position. In this regard, 85 per cent of the freshmen, 67 per cent of the sophomores, 72 per cent of the juniors, and 71 per cent of the seniors were rated as eclectic. This yielded a total of 75 per cent of the undergraduate students as eclectic, and indicated that as separate groups, as well as a total group, they did not represent a definite philosophical pattern. It is interesting to note that of the remaining responses, 21 per cent of the total group represented the pragmatic attitude with 2 per cent representing each of the following positions: aritomism, realism, and existentialism. There were no responses indicating the idealistic position. Within this pragmatic response, the freshmen were the least favorable, showing only 10 per cent with definite leanings. Of the other three groups, the sophomores, were 27 per cent pragmatic,

TABLE 14

TOTAL NUMBER AND PERCENTAGE OF PHILOSOPHIES CHECKED  
INDICATING PHILOSOPHIC IDENTITY

Group	Aritomism		Realism		Pragmatism		Existentialism		Idealism		Eclecticism	
	N	%	N	%	N	%	N	%	N	%	N	%
Freshman	1	5	-	-	2	10	-	-	-	-	17	85
Sophomore	-	-	-	-	4	27	1	7	-	-	10	67
Junior	-	-	1	6	4	22	-	-	-	-	13	72
Senior	-	-	-	-	4	29	-	-	-	-	10	71
TOTAL UNDERGRAD.	1	2	1	2	14	21	1	2	-	-	50	75
Graduates	-	-	-	-	4	33	-	-	-	-	8	67
Faculty	1	8	-	-	2	17	-	-	-	-	9	75
TOTAL	2	2	1	1	20	22	1	1	-	-	67	74

the juniors 22 per cent, and the seniors 29 per cent. It was somewhat surprising that within the pragmatic category, two respondents checked only one other position, leaving ten responses as pragmatic. These were the most consistent responses found in this study.

The graduate students proved to be 67 per cent eclectic with definite leaning toward pragmatism. The other 33 per cent of the responses were found within the pragmatic position, indicating a more definite consistency with the pragmatic philosophy than any of the other groups.

Seventy-five per cent of the faculty were eclectic, with some tendency toward pragmatism. Seventeen per cent of this group agreed definitely with the pragmatic statements; the remaining 8 per cent were aritomistic.

Within the eclectic groups, it was evident that pragmatism was favored over any other philosophy, as shown in Table 15. The eclectic group was subdivided according to majority responses within a particular philosophical position. If there was no majority response within a single philosophy, the subject was considered to be totally eclectic.

Considered in this way, of the total eclectic group, 39 per cent showed no definite tendency toward any single philosophy; however, it may be noted that 36 per cent favored the pragmatic position more than any of the other philosophies. The remaining responses within the eclectic

TABLE 15  
TRENDS WITHIN THE ECLECTIC GROUP

Total Eclectic Group	Eclectic		Eclecticism		Aritomism		Realism		Pragmatism		Existentialism		Idealism	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Freshman	17	85	12	71	2	12	1	8	1	8	-	-	1	8
Sophomore	10	67	2	20	1	10	1	10	4	40	-	-	2	20
Junior	13	72	3	23	1	8	1	8	8	62	-	-	-	-
Senior	10	71	3	30	2	20	-	-	4	40	-	-	1	10
TOTAL UNDERGRAD.	50	75	20	40	6	12	3	6	17	34	-	-	4	8
Graduates	8	67	3	38	1	13	-	-	3	38	1	13	-	-
Faculty	9	75	3	33	-	-	-	-	4	44	-	-	2	22
TOTAL	67	74	26	39	7	10	3	4	24	36	1	1	6	9

group were as follows: aritomism - 10 per cent; realism - 4 per cent; existentialism - 1 per cent; and idealism - 9 per cent.

Thirty-four per cent of the undergraduate students exemplified complete eclecticism, with 34 per cent showing definite leanings toward the pragmatic position. The remaining responses were: aritomism - 12 per cent; idealism - 8 per cent, and realism - 6 per cent. Within this group, 71 per cent of the freshmen were definitely eclectics, showing no definite approval of any single philosophy. This is not surprising since this group is just beginning to build their professional and life philosophies.

The graduate students within the total eclectic group demonstrated the following tendencies: 38 per cent eclectic, with no dominant philosophy; 38 per cent, pragmatic; 13 per cent, aritomistic; 13 per cent, existentialistic. This was a more definite tendency toward pragmatism than was shown by the undergraduate group.

The faculty exemplified the highest percentage of pragmatism within the total eclectic group, there being 44 per cent selecting the pragmatic statement more often than any of the other four. The other responses were as follows: complete eclecticism, 33 per cent; idealism, 22 per cent.

It was evident from these data that even within the total eclectic group, the dominant tendency was toward

pragmatism. This reinforced the over-all prevalence of pragmatism found in this study.

CHAPTER VI  
SUMMARY AND CONCLUSIONS

This investigation was concerned with the formulation of an opinionnaire which would identify certain philosophical-professional beliefs held by the undergraduate and graduate students, and faculty members in the Physical Education Division of the Department of Health, Physical Education and Recreation at the University of North Carolina at Greensboro. The study was based on a previous study done by Bair in which the philosophical-professional attitudes of professional leaders was found. A secondary purpose of this investigation was to compare the results from this study with those found by Bair.

After surveying philosophical literature, statements were formulated which represented five philosophical positions: aritomism, realism, pragmatism, existentialism, idealism. The statements were representative of certain professional-philosophical areas which were deemed of primary importance to the physical educator, namely, "universe," "man," "values," "competition," "evaluation," "professional responsibility," "curriculum," "principles," "teaching methods," "education," and "learning." A jury of four professors of philosophy, one in education, one in

physical education, and two in philosophy, rated the statements as to the philosophy represented. On this basis, the statements for the final form of the opinionnaire were chosen. The opinionnaires were then distributed to the subjects with verbal and written instructions. Tabulations were made of each completed opinionnaire. Tabulated results were converted into group and total percentages to facilitate comparison.

From the results, the following conclusions may be drawn:

1. In general, the dominant pattern of the total group was eclectic, indicating 74 per cent eclecticism.
2. There is a definite inclination toward the pragmatic position; 22 per cent of the items checked were in the pragmatic category.
  - a) The total group was 63 per cent pragmatic in the general category of "values," and the following professional areas showed pragmatic attitudes: "evaluation," "curriculum," "principles," and "education."
  - b) The undergraduates exemplified 21 per cent pragmatism. In the general category of "values," this group was 63 per cent pragmatic, and in the following professional areas they demonstrated a majority of pragmatic responses:

- "evaluation," "curriculum," "principles," and "education."
- c) Thirty-three per cent of the graduates indicated pragmatic views. In the general categories of "man" and "values," they favored the pragmatic statements. In the following professional areas, pragmatism was exemplified:  
"evaluation," "professional responsibility," "curriculum," "principles," and "education."
- d) The faculty demonstrated a 17 per cent approval of the pragmatic position, indicating 67 per cent agreement with the statement in the general category of "values." In the following areas, there was definite approval of the pragmatic position, "competition," "evaluation," "curriculum," "principles," and "education."
3. In the general areas "universe" and "man," the undergraduates and the faculty were in favor of the aritomistic position. The graduates favored the aritomistic universe. All three groups favored the aritomistic statement representing the professional category of "learning."
4. In the professional areas, "competition," and "methods," there was an inclination toward the realistic position, being 35 per cent in favor of the realistic competition and 41 per cent in favor

of realistic teaching methods. The undergraduates were the only group demonstrating a majority approval of the realistic position regarding competition, 42 per cent favoring that statement. In the area of teaching methods, both the undergraduates and the faculty favored the pragmatic position.

5. In the professional area of "professional responsibility," the faculty and the undergraduates were in majority approval of the existentialistic position. It may be noted that the graduates leaned toward this position, but were in majority pragmatic.
6. In the areas of "competition" and "methods," the graduates were in 50 per cent agreement with the idealistic position.
7. The three groups were in agreement in the general area of "universe," there being majority approval of the aritomistic position. There was general agreement in the following areas of "values," "evaluation," "curriculum," "principles," "education," and "learning."

In conclusion, the total group in this study was consistent with the Bair study in that they were primarily eclectic with pragmatic tendencies.

Limitations of this study

1. It is questionable whether an opinionnaire can be formulated which will elicit philosophical beliefs. In selecting certain statements, the respondents are forced to agree with one of the philosophies represented; whereas, they may hold beliefs of differing viewpoints.
2. There was some difficulty in the validation process, largely due to the disagreement between philosophers and educators.
3. The difference in the size of the three groups may have caused a difference in the percentage of responses representing philosophical positions.

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APPENDIX

## INSTRUCTION SHEET

The opinionnaire being formulated is an adaptation of the checklist used in the Bair study of 1956 in which the philosophical beliefs of leaders in physical education were determined. To facilitate your rating of the items in this opinionnaire, brief definitions are given as to the interpretation of the philosophies by the present investigator.

1. Realism - belief in the reality of matter; existence independent of mind.
2. Idealism - explanation of reality in the mind; mind the essential quality of being.
3. Pragmatism - instrumentalism; philosophy of experience.
4. Aritomism - a unification of Aristotelianism and Thomism as devised by Bair; emphasize universality of truth and spirituality of man.
5. Existentialism - a reaction or protest against the "socialization of man"; attempts to give an authentic status to the person in an impersonal world.

The statements in this preliminary form of the opinionnaire are not arranged in any particular order. Each category contains fifteen statements exemplifying the five philosophical positions. Please rate the statements according to the philosophy you feel they best exemplify in the first blank. After rating the statements according to philosophy, please check the one best statement for each philosophy in the second blank, i.e., there should be five checks within each category.

## Codes for Philosophical Positions:

1. A = Aritomism
2. P = Pragmatism
3. E = Existentialism
4. I = Idealism
5. R = Realism

AN OPINIONNAIRE  
OF  
PHILOSOPHICAL BELIEFS

DIRECTIONS: Please check one statement in each category below which most nearly exemplifies your personal beliefs. The intensity of your agreement should be recorded in the second blank; i.e., 1=strongly; 2=moderately; 3=slightly.

B  
E  
L  
I  
E  
F  
  
I  
N  
T  
E  
N  
S  
I  
T  
Y

GENERAL

THE UNIVERSE

- \_\_\_ [I] 1. The universe is an expression of intelligence and will, and the enduring substance of the world is of the nature of mind.
- \_\_\_ [P] 2. The universe, known and unknown, is constituted of experiential content.
- \_\_\_ [A] 3. The universe is God-centered and operates within a clearly defined order and system.
- \_\_\_ [E] 4. The universe is impersonal, meaningless and void of purpose.
- \_\_\_ [R] 5. The universe is real and can be defined concretely.

MAN

- \_\_\_ [R] 1. Man is a biological system with a highly developed nervous system and a naturally social disposition.
- \_\_\_ [I] 2. Man as a rational animal, belongs to the system of eternal forms and thus is capable of immortality.
- \_\_\_ [P] 3. Man is essentially a biosocial organism, responding to and experimenting with his social environment.
- \_\_\_ [E] 4. Man is viewed as a contingent being, unjustifiable, but free. He must continually seek an answer as to the reason for his existence.
- \_\_\_ [A] 5. Man is composed of body and soul, united in essential unity; he is akin to the divine and is, therefore, capable of immortality.

- [I] 1. Values are absolute and unchanging; they exist in the mind of God and man must discover them through rational determination.
- [E] 2. Man has the sole responsibility of creating his own value structure in an irrational world.
- [P] 3. Values are not fixed nor universal, but are the result of effective functioning within experience.
- [A] 4. Values are established by the conformity of the human will with the benevolent administration of the universe.
- [R] 5. Values are permanent and objective and are discovered by man as he perceives the universe through his senses.

## COMPETITION

- [P] 1. Competition provides the opportunity to learn from experience and make necessary adjustments in order to succeed.
- [R] 2. Competition is an integral part of education in that it exemplifies life-like situations and conflicts.
- [E] 3. Competition is valuable only insofar as it gives one a sense of freedom and an opportunity to excel in an otherwise indifferent universe.
- [A] 4. Competition is a means toward human happiness, this being attained through relating these experiences to the laws of the universe.
- [I] 5. Competition is a means of obtaining the high ideals of sportsmanship, courage, individual initiative, justice, and aesthetic appreciation.

## EVALUATION

- [I] 1. Evaluation should be made on the basis of the student's development as an integral personality striving for perfection.
- [R] 2. Students should be measured objectively in terms of concrete knowledge gained.
- [E] 3. Students should be evaluated as separate entities and their appraisal should indicate the degree of self-education accomplished.
- [A] 4. The student should be evaluated on the degree to which he fulfills his potentialities and relates them to basic Truths of the universe.
- [P] 5. Students should be evaluated on their ability to synthesize experiences and apply them to existing problems.

B I PROFESSIONAL RESPONSIBILITY

- [E] 1. The teacher's primary responsibility is to the guidance of the pupils in such a way that they will formulate their own solution to existing problems.
- [I] 2. The teacher should reflect the highest ideals of ethical and moral conduct as an example for his students.
- [A] 3. The teacher has the responsibility to instruct the student in basic principles of the universe. He should, through actualizing his Christian potentialities, instill in the student a desire to understand the permanencies of God's universe.
- [P] 4. The teacher must continually search for new approaches and new solutions; this is done effectively through interaction with colleagues, students, and research.
- [R] 5. The teacher has the responsibility to present the facts, as he views them, and to seek through scientific investigation to find new truths.

CURRICULUM

- [P] 1. The physical education program should be greatly diversified in order to give the student a wide range of experience. These activities should be integrated in such a way that they blend into a meaningful pattern.
- [A] 2. The physical education program should emphasize those skills which develop the moral and spiritual aspect of the student; they should exemplify those skills which are a part of man's physical heritage.
- [R] 3. The physical education curriculum should reflect the needs of each individual student in his attempt to "know thyself."
- [I] 4. The physical education program should emphasize those activities which will motivate the student to develop his aesthetic and cultural nature.
- [E] 5. The physical education curriculum should not be prescribed, but should be adjustable to the desires of the students. The student should be given freedom to prescribe his own curriculum.

## B I

## PRINCIPLES

- [P] 1. The primary aim of physical education is to provide opportunities for ever-changing experiences; in so doing the students are in a continuous process of growth into functional members of society.
- [I] 2. Physical education should be viewed as an integral part of the total education program with the primary purpose being intellectual development.
- [R] 3. Physical education must acknowledge known and proven facts about the human organism.
- [E] 4. Physical education should be viewed as a means for developing a sense of creativity in the individual so that he is able to relate his existence to the universe through his own self-expression.
- [A] 5. The primary purpose of physical education is to cultivate personality through self-knowledge and understanding. Moral and ethical values should be taught directly.

## TEACHING METHODS

- [I] 1. The teacher, through example, understanding, and motivation, should guide students in their quest for perfectibility.
- [P] 2. The teacher should construct learning situations around particular activities which he regards as truly significant for his pupils according to their expressed interests.
- [E] 3. The teacher, through example, criticism, and discussion, should allow the student to synthesize his experiences in relation to his existence within an otherwise meaningless world.
- [A] 4. The teacher should instruct by analogy in order that the students may interpret and generalize the values essential for human happiness.
- [R] 5. The teacher as an imparter of knowledge must through analysis and demonstration, provide the basis for the student's knowledge and understanding.

## EDUCATION

B I

- [I] 1. Education enables man to learn to think, to reason, to make judgments, to perceive truth and beauty, and to identify eternal moral values.
- [P] 2. The purpose of education is to enable the student to become a balanced, tolerant, and well-adapted person, in harmony morally and physically with his physical and social environment.
- [A] 3. Education should develop all of the powers of the individual, moral, intellectual, and physical, directing him toward unity with the Creator.
- [R] 4. Education must present a central core of subject matter which will acquaint the pupil with the basic physical structure of the world in which he lives.
- [E] 5. Education should emphasize the isolation of man and his need to create justification for his existence.

## LEARNING

- [R] 1. Learning is a process of acquiring objective knowledge by the scientific method.
- [P] 2. Learning is a process of social interaction and is concerned with those experiences most applicable to life.
- [E] 3. Learning is the process by which man becomes aware of the futility of his existence and thereby seeks to find justification for it.
- [I] 4. Learning is the process whereby man finds himself as an integral part of a universe of mind.
- [A] 5. Learning is the process whereby absolute knowledge is obtained, synthesized and acted upon. It is the process of self-actualization through the understanding of the laws of the universe, moral, spiritual, and physical.