



12-1-1980

# The Function of Physical Education in the Educational Structure of Plato's Republic

Iain C. Adams

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THE FUNCTION OF PHYSICAL EDUCATION IN THE  
EDUCATIONAL STRUCTURE OF PLATO'S REPUBLIC

by  
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A Dissertation

Submitted to the Graduate Faculty

of the

University of North Dakota

in partial fulfillment of the requirements

for the degree of

Doctor of Philosophy

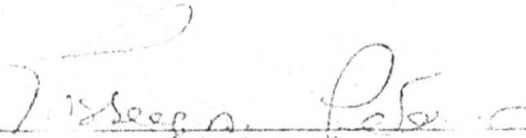
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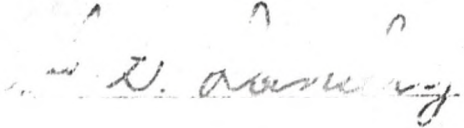
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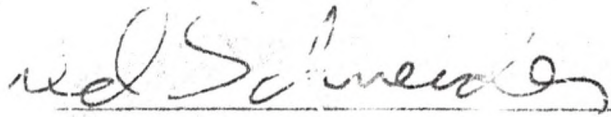
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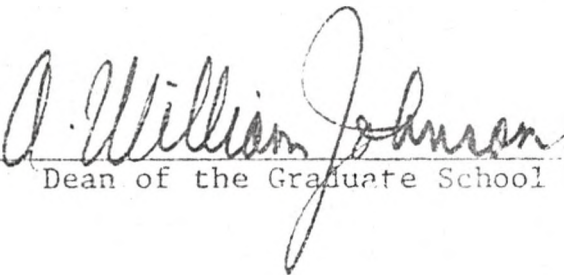
  
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## ACKNOWLEDGMENTS

It is with deepest appreciation that I wish to express my indebtedness to Dr. Russell A. Peterson, my committee chairman and friend. Dr. Peterson has selflessly given of himself to my personal and professional growth and development over the past five years. He has been a continual source of inspiration, help, and encouragement.

I am especially grateful to Dr. Fredrick E. Peterson for his kindly and sincere interest, his heartening encouragement, and his patient and thorough criticism in all phases of this dissertation.

I would also like to express my sincere appreciation to Dr. Richard G. Landry, Dr. Frederick E. Schneider, and Dr. Helen Smiley for their critical reading of the dissertation and subsequent commentary on the nature of its presentation.

A final note of gratitude is due to my parents and Holly Huset. Their support, encouragement, patience, and understanding have helped me through periods of frustration, doubt, and discouragement as well as helped me regain perspectives during periods of exuberance.



## ABSTRACT

The 1960s and 1970s have been periods of critical enquiry for education and the school curriculum. Physical education has been unable to provide a united front to its critics due to rival factions within the profession and the lack of established foci and a logical status of objectives. Seemingly to add weight to arguments and positions some of the factions of physical education have cited Plato as an ally. This has brought nothing but confusion and an appearance of contradiction to Plato's ideas.

The major problem is that the ideas of Plato that pertain to physical education have been artificially detached from his broader educational ideas leaving the underlying "why" of his theories unexamined. The purpose of this study is to examine Plato's philosophy of physical education within his total philosophy to see if Plato is the major protagonist for physical education that many physical educators make him out to be. The values, if any, that Plato attributed to physical education will be compared and contrasted to the values attributed to physical education in Great Britain.

The study was centred on three research questions:

1. What is education in The Republic?
2. What does physical education actualize in the overall concept of education in The Republic?
3. What are the implications of physical education in The Republic for current concepts of physical education in the United Kingdom?



The Republic established that life should be a fully entwined harmony with all of its aspects interfacing with one another. Education should be more than a mere congeries of disciplines; it is a whole whose parts ultimately converge on and influence the whole man.

The following points can be drawn from The Republic as having specific importance for physical education:

1. There should be a critical reexamination of aims and activities in the light of the Platonic view that a man can only live well if he knows the objectives of life and how to attain them. A philosophy of physical education or education has to evolve from a philosophy of life.

2. Physical activity is an important part of experience, being an integral part of the acquisition of intellectual, emotional, cultural, and social experience. This is of such importance that there should be physical educators in all schools, primary as well as secondary; and even kindergarten teachers should be knowledgeable of the theory and practice of physical education.

3. A sound body and good health are prerequisites for a well-adjusted and completely integrated life. The physical educator has to impart sufficient knowledge to the student to be able to assume responsibility for his own health and the realization of his maximal potential.

4. Emphasis should be placed upon an individual's optimal performance for an activity rather than a hypothetical optimal performance of the activity.

5. The physical education programme has to include a spread of activities and an overlap of activities which reflect group and individual similarities and differences.

6. An effective social life depends upon education. Physical educators have to provide opportunities for development through socially relevant experience.

7. Physical education must provide opportunities for the individual to test himself and find and develop his own potential.

8. The physical education curriculum has to be designed with objectives related to those of society as it is and as it should be. The ultimate goal of physical education must be the same as that of education as a whole. Physical education is essentially a process, one of the family of processes which make up education.

9. The condition of the body is of great importance for optimal health and social and intellectual development. Physical education should be compulsory for all students.

## CHAPTER I

### INTRODUCTION

#### Background of the Problem

The 1960s and 1970s have been years of critical enquiry for the school curriculum (Central Advisory Council for Education, 1963; Jagger, 1977; Jelfs, 1971). Some subjects disappeared from the curriculum and it is likely that others will follow, at least in their existing forms (White, J., 1973). The last decade has seen an accelerating "knowledge explosion" accompanied by the development of new subjects vying for a place in the curriculum (Musgrove, 1968). The British economy has been in a depressed state, stimulating hard looks at educational expenses (Jagger, 1977). There have been social changes in values and norms. The educational system is the subject of a massive upheaval, with the development of the comprehensive system. This is replacing the tripartite secondary system of grammar, secondary modern and technical/bilateral schools with American modeled comprehensive schools. Together these changes have led to a demand for relevance and accountability (Central Advisory Council for Education, 1963; Illich, 1971; James, J. M., 1969). Groves (1977) stated that "there is a fairly general demand for a radical reformation of the curriculum" (p. 14).



Because of its low status amongst many educators (Cannon, 1964; Hendry, 1971; Percival, 1967; Scotland, 1964), physical education, an inherently expensive subject (Jagger, 1977), has been a natural target for pruning in an overcrowded curriculum. It has also been criticized by the public through a confusion of physical education, sport, and athletics. The physical education profession often has found itself held accountable for such diverse things as the acts of professional athletes and coaches, the unsportsmanlike conduct of spectators, and the lack of medals from the Olympics (Britain in the World of Sport, 1956). Felshin (1967) stated that "physical education is threatened from a number of sides. Its purpose is challenged, its costs questioned and its value doubted, but greater than any of these threats is the inability of its defenders to give effective expression to the essential vitality of its role in everyday life" (p. 23).

Despite Morison's (1969) assertion that "the inclusion of physical education as part of the school curriculum needs no justification" (p. 2), it will not do to let physical education masquerade as a self-evident truth when it is the very justification of curricular activities that is at the heart of the educational debate (Andrews, 1970; Jagger, 1977). Renshaw (1972b) found that "many teachers of physical education are in the middle of a period of critical enquiry into the nature, status and aims of their subject" (p. 60). As an outsider he found that "the debate is confusing, due to both the conflict arising from rival factions and to the incoherence of some of the literature" (p. 60). These two points are, in the main, the reason for the inability of the profession to present a united front to physical education critics. The need for physical education to justify

its place in the curriculum has not united the profession but has divided it in an internal controversy over the nature of the subject and the logical status of its objectives (Mauldon, 1970; Renshaw, 1972b). The bases of these rival factions can be traced back through the development of physical education in Britain.

The physical education system of Great Britain has two major sources. In the early nineteenth century, private schools (referred to as Public Schools) evolved their own programmes of games and sports founded in the recreational pursuits of the students. By the middle of the century these activities occupied a high place of honour in the Public Schools, absorbing a great deal of time and energy and being regarded as a powerful force in the education of middle and upper class youth. The Report of the Royal Commission on Public Schools (1861) stated:

The bodily training which gives health and activity to the frame is imparted at English schools, not by gymnastic exercises which are employed for that end on the continent - exercises which are undoubtedly very valuable and which we should be glad to see introduced more widely in England - but by athletic games which, whilst they serve this purpose well serve other purposes besides . . . the cricket and football fields . . . are not merely places of exercise or amusement, they help to form some of the most valuable social qualities and manly virtues. (p. 40)

The gymnastic exercises referred to by the Royal Commission were introduced into the public schools in the latter half of the nineteenth century. Two different "continental systems" were introduced, Swedish Gymnastics and German Gymnastics. At the turn of the century there was a marked difference in the physical education programmes of the Public Schools and the government-provided public schools. MacLaren (1895) described the reason for the difference:



On one side we have to deal with the upper and middle classes, in fact with all that large class who are sent to private and Public Schools or training colleges for their education, and then proceed to the army, to the universities or to business life. On the other side is the still larger class of whom the nation educates a class which the subject of gymnastics may be thought to touch more nearly, in as much as, after an early age, they have little or no time for recreation like those socially above them, and the gymnasium is therefore to them a vital source of health.

The requirements of these two classes physically are in themselves distinct, and must be dealt with from an altogether different standpoint. (p. vi)

During the 1930s Britain became the centre of two different "movement schools." These were founded on different thought and practice. Rudolf Von Laban<sup>1</sup>, who emigrated to Britain from Germany during the 1930s, developed a school viewing natural movement from a functional stance, although he did not neglect the aesthetics of movement. The other school was influenced by Isadora Duncan, Ted Shaw, and Ruth St. Denis. It was concerned with movement as a mode of expression and claimed wide functional effects as well. By the 1950s both types of movement could be found in the schools, Modern Educational Gymnastics having originated from Laban and Modern Educational Dance from the American school.

Laban was not the only exile from Nazi Europe to influence British physical education. Kurt Hahn developed his programme of outdoor activities at Gordonstoun, a school he founded in Scotland. He advocated the view that outdoor pursuits developed initiative, courage, leadership, stamina, and desirable social behaviour. His programmes have spread throughout British schools and youth organizations as The County Badge, Outward Bound, and The Duke of Edinburgh Award schemes;

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<sup>1</sup>In physical education literature Von Laban is referred to as Laban.



Prince Phillip, the Duke of Edinburgh, was a student of Bahn's at Gordonstoun.

The Second World War brought two major changes in physical education. The first resulted from The 1944 Education Act which, amongst its many reforms, obliged local education authorities to provide adequate physical training and recreation facilities for all students. The second major change influencing physical education was the transfer of His Majesty's Inspectorate of Physical Education from the Chief Medical Officer's jurisdiction to the new Ministry of Education. This change allowed new influences to come to bear on physical education.

The army was responsible for the introduction of less formalized activities and the development of explorational learning. This followed the visit of physical education inspectors to the physical training headquarters of the army's Northern Command. The inspectors were impressed by the possibilities of the assault course which the soldiers seemed to enjoy. Improvised "jungle gyms," based on the assault course theory, swiftly appeared throughout the country. These received formal approval in Lady Plowden's report issued by the Central Advisory Council for Education (1967).

During the 1960s physical education, particularly in secondary schools, became more and more diversified with many specific activities being offered. This can be traced to the demand for freedom of choice, individualized opportunity, and leisure skills (Central Advisory Council for Education, 1963; Freeman, W. H., 1977).

Historically, British physical education has lacked an independent internal framework which would give recognizable shape and structural strength to the subject (Renshaw, n.d.). It has also failed to develop

a generally accepted focus and a logical status of objectives (Jagger, 1977). This has led to difficulties in answering challenges to the purpose of physical education, its conduct, and how it can be effectively related to other curricular experiences. Mauldon (1970) examined physical education in primary schools, secondary schools, colleges, universities, and in the professional literature. She concluded that "physical education is an arbitrary collection of physical activities with no common core or unifying concept" (p. 15). She went on to state:

In physical education the body has been regarded at one extreme as a thing to be mastered, subjected to hardship, forced to endure pain and suffering, exploited, bruised, disparaged and, in certain instances, reduced to operating at machine-like level while at the other extreme individuality has been given free reign, creativity has been equated solely with spontaneity and self-expression, and undisciplined, undemanding and indiscriminating work has been tolerated with little regard for structure, form or order. (p. 15)

The lack of internal consistency has been compounded by other problems, including the discrepancy between what the academics and what the school teachers regard as important, and the distance between what physical education theorists recommend and what actually happens in the gymnasium (Whitehead and Hendry, 1976). Physical education has been employed as an all-inclusive term for many activities, both inside and outside of the educational system. This is not a new problem:

There seems to be a very general misapprehension, even among intelligent men, as to the nature of the work in which we are engaged. By many it is regarded simply as a specialty of medicine, others think it merely a department in athletics; others still, with more gross ideas, regard us as men who devote our time and energy to the building up of muscular tissue. (Gulick, 1890, p. 59)



The physical education profession of the United Kingdom currently recognizes numerous activities as being within its domain; these include sports, athletics, fitness, weight control, health education, human biology, recreation, and dance. Physical education is influenced by ideas from many sources, such as medicine, psychiatry, psychology, sociology, fashion, bio-mechanics, prosthetics, and dance. The fact that many physical educationists, in recent years, have chosen to emphasize the physical in terms of training, exercise, fitness, and discipline has led some educators to question the educational value of the subject. This questioning has been based, to a large extent, upon the work of Peters (1965, 1967), who believed that education has no ends beyond itself, in the sense that its principles and standards are intrinsically implicit. Training can be regarded instrumentally as a means of achieving some extrinsic social, utilitarian, or hedonistic end. Jelfs (1970) called for physical education to answer the attacks made upon its educational value: "To assume that physical education is an area of educational activity is an assumption of immense proportions - it is no longer any use saying that we all know this is true" (pp. 117-118).

The problems confronting physical education as it moves into the 1980's are manifold, but two things are basic to them all: (a) The physical education profession must develop a professionally recognized focus or foci and define its terms (Renshaw, 1972b) and (b) Siedentop (1972) voiced a concern that there was a very real danger that the profession would lose sight of the task of physical education in the semantic battles of definition and implication. The examination of problems of meaning and justification is essentially the concern of

philosophical enquiry and yet Jelfs (1971) found that "there was a general reluctance on the part of many of the delegates to discuss, in depth, issues and ideas that require a philosophical analysis rather than simply a practical interpretation" (p. 99). Mauldon (1970) reported that:

Relatively few authors attempt to speculate on general principles or elucidate the philosophical foundations of the subject. In fact what seems to have happened is that writers, such as myself, have concerned themselves in the main with content, method, and teaching related to specific fields and shied away from making explicit anything in the nature of the aims and objectives of our subject as a whole. (p. 14)

Davies (1967) asked the question, "Am I right in suspecting that a clear understanding of the aims of physical education may be untypical of many college lecturers?" (p. 9)

Renshaw (1972b) suspected that the physical education teacher's "lack of philosophical zeal is due largely to inexperience in an area remote from the activities of the gymnasium or running track" (p. 60). Studies by Brown (1958), Davies (1967), Percival (1967), and Whitehead, N. J. (1970) have shown that colleges of education (teacher training colleges) may spend too much time on the development of the athletic performances of their students and insufficient time on the development of good teachers. The majority of college physical education courses dealt largely in devices, methods courses usually being well taught and well developed; whereas courses in educational philosophy or history were poorly taught (if they were offered) and were often shunned by the students. Other educators saw the physical education teacher as an instructor-trainer rather than as a teacher. The physical educator was regarded as a dominant, competitive, aggressive, and "non-too-bright" individual (Brown, 1958; Davies, 1967) and Scotland



(1964) found that other teachers looked upon the physical education teacher as a "companionable 'man-of-action,' but not someone with whom to engage in professional dialogue" (p. 2). However, the Report on Entry to Colleges of Education (1967) discovered that physical education students had higher academic credentials than their non-physical education colleagues. This negated the popular conception that the physical educator was "not up to" philosophical discussion (Cannon, 1964; Davies, 1967). The summation of Renshaw (1972b) was probably accurate because the training of the physical education teacher does not, in general, prepare him for philosophical discussion. The physical education teacher sees philosophy as an area for professional speculation with little practical value for the teacher.

#### Statement of the Problem

Seemingly to add weight to their arguments and positions, many of the factions of physical education have been eager to associate with Plato and to use his work as an ally in their attempt to gain a place in the academic sun. Others have enlisted Plato's aid because "a philosopher who would relate his thinking to present civilization . . . cannot . . . dispense with consideration of the underlying classic traditions. If he ignores traditions his thoughts become thin and empty. Traditions are something to be employed" (Dewey, 1930, p. 330). This has resulted in Plato being featured prominently in the professional literature despite the fact that Plato did not write a specific treatise on physical education, or indeed on education. However, he wrote enough about the subject to display firm beliefs in the place and values of physical education.

Fairs (1968) claimed that "because of Plato's ambivalent attitude towards the body and its treatment, physical education scholars, not unlike scholars in other disciplines, have been selective in their borrowing from his writings" (p. 15). Siedentop (1968) reinforced this view with the comment, "the thoughts and writings of Plato are often cited in physical education literature, and the citations almost always refer to that part of Platonic thought that serves to defend and upgrade the role of physical education in the life of the child and adult" (p. 25). This random dipping into Plato for confirmation of preconceptions, the discovery and extraction of some single gospel or formula of salvation, or the wish of a faction to be associated with the philosopher has brought nothing but confusion and an appearance of contradiction to Plato's ideas.

Physical educators have examined Plato's works and extracted the "what," "where," "when," and "how" to support various viewpoints of the discipline. However, they have failed to examine the "why" of Plato's physical education theories (Gerber, 1971). This has led to such diverse views as that Plato has hindered the development of physical education because of his dualistic mind/body concept (Hecherington, 1922) and counterclaims that Plato was the founder of physical education through his theory of the integrated personality (Winspear, 1940).

The problem is that the ideas of Plato pertaining to physical education have been artificially detached from his broader educational ideas, leaving the function and purpose of physical education in Plato's philosophy unexplored. Marrou (1956) felt that this detachment has led to "certain enthusiasts for physical education who are rather too keen to claim the great philosopher as their patron" (p. 76).



### Purpose of the Study

This study is designed to examine Plato's thoughts on physical education within his total philosophical outlook to see if, indeed, Plato is the major protagonist for physical education that many physical educationists make him out to be. The values, if any, which Plato attributed to physical education will be compared and contrasted to the values attributed to physical education in Great Britain.

### Need for the Study

Plato stands with Socrates and Aristotle as one of the founders of the intellectual traditions of the West. His ideas are basic to educational philosophy and Western thought. Plato is recognized as one of the great educational theorists, having "anticipated reforms wholly alien to the society of his own time, of which some were not accepted till many centuries later, some are still to come" (Livingstone, 1944, p. 6). "Plato is one of the most important influences in our contemporary discussions of philosophy, including philosophy of education" (Brumbaugh, 1970, p. 207). Hare (1970) declared that Plato was the founder of the philosophy of education, and Hughes (1977) claimed that "Plato was nothing if not an educationalist" (p. 11).

Currently there is a lively interest in educational philosophy, with many political and economic factions being reflected in educational theories. The last twenty years have seen education become a "political football" in efforts to find solutions to the widespread economic and social problems in the country. Many politicians see education as the root cause of the problems and are endeavouring to make permanent changes in society through bringing education into

alignment with their own interests and theories. Twenty-three centuries ago Plato designed an ideal system of education to call forth and eternalize an ideal society. This is still a quest. Dewey (1938b) stated that "Plato's treatment of education is a closely interwoven fabric of interpretation of the social and moral conditions of his day, with principles and problems having a perennial import" (p. 723).

Plato was the first to offer a complete philosophical approach to the place and function of physical education. Yet the vast majority of research has been concerned with what he said about physical education and not with the underlying reasons.

There is a definite need for an examination and clarification of Plato's views of physical education in the light of his overall concept of the educational process because of his importance as an educational philosopher and the confusion which currently surrounds his ideas relating to physical education. A correct understanding of the physical education programme advocated by Plato is dependent upon an understanding of his complete educational philosophy and his philosophy in general. There has been no definitive work on the subject despite the massive body of research and literature on Plato's educational philosophy.

#### Delimitations

Sir Richard Livingstone (1944) believed that Plato's entire work as a writer culminated in the two great educational systems illustrated in The Republic and The Laws: "Plato wrote no single work on the subject (education), but it engaged his mind from the first, and five of the dialogues belonging to his earlier period contain passages dealing



with it, though his great pronouncements are in The Republic and The Laws" (p. 5). This study is limited to The Republic because it "is the work physical educators most often cite" (Siedentop, 1968, p. 25) and because "the usual account of Plato's theory of education rests upon The Republic rather than upon The Laws" (Frank, 1947, p. 287).

The Republic is usually regarded as the clearest expression of his educational philosophy untempered by thoughts of practical application:

Plato has left us in The Republic and The Laws two companion pictures of the "best" and the "second-best" state. The one is confessedly an ideal, which will only be accepted, if ever, when men see the true philosopher ruling the state in righteousness and justice: the other is supposed to be more adapted to ordinary circumstances, and might be set up without any considerable difficulty by a benevolent tyrant or a legislator who had despotic power. (Jowett, 1937, p. 924)

Lodge (1947) identified Plato's theory of education as having been formally developed with systematic constructiveness in The Republic and The Laws. He further noted that in The Republic the ideal outline was clear and distinct, unhampered by the concrete limitations of actual human experience. However, in The Laws the ideal was blurred by the actualities of life and the disillusionment of Plato's old age. Shorey (1962) and Taylor (1936) both considered that The Republic was the peak of Plato's writing career, in which he not only expressed his educational views but also made his fullest statement of the overlying principles which he believed should govern educational matters. "The Republic is a treatise on education, the best in the world, according to Rousseau, as well as a treatise on politics. Plato, like all eager reformers, based his hopes for humanity largely on his optimistic estimate of the power of education on plastic human material" (Shorey,

1938, p. 126). White, N. P. (1979) believed that Plato wrote The Republic to be complete enough to be understandable by itself and succeeded in making The Republic a self-contained and coherent argument.

Jowett (1937) noted that The Republic was the longest and purportedly the greatest work of Plato. He continued that "no other dialogue of Plato had the same largeness of view and the same perfection of style; no other showed an equal knowledge of the world, or contained more of those thoughts which were new as well as old, and not of one age only but of all" (p. 1).

#### Limitations

In this study the work of Plato in the original Greek was not utilized as a source material. All quotations and references from The Republic are from the translation of F. M. Cornford (1975). This translation was found to be the most acceptable to the author because of its modern English idiom and the extensive introductory notes to each section describing factors of Greek life and knowledge that Plato would have assumed his students to know. Before the selection of translation was made, other translations were examined. These included the works of Davies and Vaughan (1921), Grube (1974), Jowett (1973), Lee, D. (1955), and Lindsay (1940).

The values that Plato attributed to physical education in The Republic will be compared and contrasted to current concepts of physical education as stated in "The Concept of Physical Education" (Leeds Study Group, 1970). This study group was convened at the City of Leeds College on January 1, 1970, at the suggestion of the Research Advisory Council of the Physical Education Association of Great Britain and



Northern Ireland. The study group was made up of university and college of education lecturers, local education authority physical education advisors, secondary school physical education teachers, and elementary school teachers. This study was selected for use in this dissertation because it is the only conceptual analysis of physical education in Britain. Other studies have been limited to either specific age groups or to specific branches of physical education (Central Advisory Council for Education, 1959, 1963, 1967; Kane, 1974; Munrow, 1972).

#### Organization of the Study

This study is centred on three research questions:

1. What is education in The Republic?
2. What does physical education actualize in the overall concept of education in The Republic?
3. What are the implications of physical education in The Republic for current concepts of physical education in the United Kingdom?

The remainder of the study is organized in the following manner:

1. In chapter 2 the literature surrounding the problem is reviewed. Due to the amount of literature on Plato, this survey of the related literature will be restricted to that which traces Plato's influence upon the development of physical education and that which directly concerns Plato's concept of physical education in education.
2. Education in The Republic is identified in chapter 3 and its roles and importance studied. The underpinning philosophy from which Plato's theories of education evolved are also examined.

3. The focus of examination in chapter 4 is how far physical activities actualize or help to actualize the educational goals of The Republic. The relationship of physical activities to the philosophical underpinnings of education are also examined.

4. In chapter 5 Plato's ideas of physical education are compared to those of the Leeds Study Group.

5. Plato's physical education theories are discussed in chapter 6 and implications are drawn from them to current British concepts of physical education.

#### Definition of Terms

Dualism. Man is a unit composed of two entities. The soul and the matter — the body are distinct and essentially different.

Education. In The Republic, education is the process by which man develops insight into the harmonious order of nature. He is also brought to the realization of the excellence and purpose of man in that harmony.

German gymnastics. This system of physical education is founded on the work of Guts Muths and is rooted in five types of activity:

(a) Tactics and drill; (b) free exercises utilizing long wands, dumbbells, and clubs; (c) apparatus work using the balance board, horizontal bars, parallel bars, buck, long horse, and side horse; (d) games of various types; and (e) play. The system is biocentric.

Metaphysical absolutism. The cosmos and all of its parts are part of a total, rational, and indivisible harmony. This harmony exists in and of itself exempt from all dependence.



Pankration. This was a Greek sport which was basically a mixture of wrestling and boxing. It was considered by the Greeks to be the greatest test of strength and skill. "The only moves that were prohibited were biting and gouging out an opponent's eyes" (Murrell, 1975, p. 44).

Physical education. The term is utilized in this study in a purely descriptive way, embracing all physical activities which are employed in the education of the individual.

Swedish gymnastics. This is a scientifically developed system of curative, corrective, and developmental movements based on the work of P. H. Ling. The system, which is ethnocentric, is founded on a progression of exercises, mainly free-standing, which proceed from day to day and week to week gradually getting more difficult. The exercises are generally done in large class groups standing in symmetrical lines, performing to words of command from the teacher or instructor. This type of physical activity is popularly called "drill."

## CHAPTER II

### REVIEW OF THE LITERATURE

There is a plethora of literature concerning Plato and his educational philosophy. Cherniss (1959, 1960) published an annotated bibliography of literature concerning Plato which had been published between 1950 and 1957. This bibliography was nearly 600 pages in length and at its beginning Cherniss (1959) commented:

It is improbable that any one person, however erudite, alert and devoted, could read even cursorily, not to say critically, all books, articles, sections of books, and reviews concerned with Plato which have been published during the last decade. Certainly I have failed in the attempt to do so, have failed even to get physical access to some of this literature to which I have seen references, and am sure that there must be much more the very existence of which remains unknown to me. (p. 9)

This review of literature will be restricted to that which directly concerns the problem of Plato's position on the role of physical education in education.

Plato and the Hellenic world have been sources of inspiration to educators and physical educators for centuries:

Education for good health, for physical and mental well-being, and for the worthy use of leisure have been important educational objectives in the West since Homeric times some thirty-two or thirty-three hundred years ago.

The history of education in the West runs back beyond the Hellenic Bronze Age of 1400 to 1200 B.C. But the older tradition, that of ancient Egypt and of the Mesopotamian civilizations of Sumer, Babylon and Assyria had no place for education and training leading to sound health, physical fitness and prowess, or for recreation. (Beck, 1972, p. 13)



Freeman, K. J. (1932) affirmed that "physical training formed at least half of every system of education practiced in Hellenic states or recommended by Hellenic philosophers" (p. 279). In 1693, John Locke (1927) wrote that "amongst the Grecians is to be found the Original as it were, and Foundations of all Learning which we have in this Part of the World" (p. 170). The British political historian, Sir Henry Maine (Collier, 1930), believed that "except (for) the blind forces of nature, all that moves in the modern world is Greek in its origin" (p. 237). Leach (1938) commented on the vital influence of the Greeks on educational theory:

Medieval education has been represented as different alike in source, subject, and scope from the education of ancient times which preceded it and that of modern times which followed it. Medieval education has been supposed to be separated from that of ancient times by deluges of the coming of Christianity and the barbarian invasions, and from that of modern times by the hiatus of humanism and the Reformation. In fact, education in the Middle Ages was carried on without a break from the heathen and ancient world and continued without a break into the humanistic and modern world. The educational institutions of the Middle Ages were the direct offspring of the educational institutions of Greece and Rome and the direct parents of those of England, Germany and America. (p. 218)

The Renaissance marked an increased interest in physical education, "although nothing new was added by the Renaissance to Greek thought of physical education" (Beck, 1972, p. 15). Woodward (1938) wrote:

The education of the modern world has its origins in the Renaissance. . . . The early idealists of the Renaissance were concerned with the study of the antique as a step towards its reproduction in the modern world. Three great arts lent themselves readily to such revival, language, architecture, and education. . . . The new education had for its aim preparation for life. (p. 151)

The studies by Leonard (1923) and Rice (1927) give detailed account of the contribution of Plato to this period of education. Vittorino da Feltra had as an objective of his school for the sons of nobility



"an attempt to train new citizens of Greece and Rome, and to reproduce for them the life of the past . . . (he) succeeded in combining physical with mental training and bringing them within reach of every pupil" (Leonard, 1923, p. 50). Rice (1927) quoted Sadoleto, a friend of Luther, as having said:

It was well considered and arranged by the ancients that people should practice gymnastics . . . two exercises and pastimes please me best . . . music and gymnastics, of which, the first drives away all care and melancholy from the heart, and the latter produces elasticity of the body and preserves the health. (p. 73)

Eby and Arrowood (1940) wrote of Erasmus: "No man in Northern Europe contributed so much as did Erasmus toward the restoration of the . . . learning of the ancient . . . Hellenic (world)" (p. 75); and Beck (1972) concluded that "the famed intellectual humanists, notably John Milton, found a place in general education for physical education and in typically Hellenic terms" (p. 15). Mercurialis, one of the most widely known physicians in Europe, began his literary career with a treatise on ancient gymnastics (Salzmann, 1803). Salzmann wrote:

Mercurialis, who wrote his celebrated work on Gymnastics not for the antiquarian alone, but, as a physician, to incite his contemporaries to revive the beneficial exercises of the ancients, as a means of improving the bodily strength and health of mankind, expresses himself thus: the ancients had so high an opinion of gymnastics, that Plato and Aristotle, not to mention others, considered a commonwealth as defective, in which they were neglected. . . . For this reason Plato, in Protagoras, calls him a cripple, who, cultivating his mind alone, suffers his body to languish through sloth and inactivity. (pp. 112-113)

Eby and Arrowood (1940) felt that it was well-nigh impossible to over-emphasize the importance of Rousseau in the course of modern civilization. Sir Henry Maine (1885) was of the same mind:

We have never seen in our own generation--indeed the world has not seen more than once or twice in all the course of history--a literature which has exercised such prodigious influence over the minds of men, over every caste and shade of intellect, as that

which emanated from Rousseau between 1749 and 1762. (p. 84)

Rousseau believed that The Republic was the best treatise ever written on education (Shorey, 1935). John and Evelyn Dewey (1929) were of the opinion that Rousseau's Emile influenced educational theory and practice more than any other book and went on to say that "Rousseau's teaching that education is a process of natural growth has influenced most theorizing upon education since his time" (p. 17). Emile was the starting point for the contemporary realization of the importance of physical education and significantly influenced the establishment, by Basedow, of a school in Dessau in 1774. Eberhard and Arrowood (1940) thought that "the physical aspect of education received more attention than it had ever received in the schools since the days of ancient Greece" (p. 525) at Basedow's Philanthropinum. Basedow's "reputation was such that other schoolmen accepted (his) philosophy of education" (Beck, 1972, p. 15). McIntosh (1968) thought that "originating in Germany, the gymnastic approach (to physical education) derived primarily from the educational theories of Rousseau and his disciples" (p. 17). Salzmann was an associate of Basedow, and Salzmann's book Gymnastics for Youth was translated into English in 1800 and consequently widely used in England. Salzmann (1803) wrote:

Since the appearance of the modern mode of education, as it has been called, but which the learned know may be found in Plato and other Greeks; since the promulgation of the principles of Locke, Rousseau, Basedow, and Salzmann; the night of monastic education, as everyone knows, has gradually dispersed. (pp. 88-89)

Salzmann (1803) thought that it was inconceivable:

How in the long series of ages, during which an acquaintance with ancient Greece and Rome has been cultivated, the excellent principles of physical education pursued in those countries, and of course the accounts of their gymnastic exercises, have been read and re-read in every school, and in every study, without anything



being introduced from them into the education of the day. But men too frequently read words only, not ideas. (pp. 102-103)

Salzmann (1803) believed that Rousseau was of the same opinion:

"Rousseau must have thought much in the same manner, when he wrote:

'the grand secret of education is, to contrive, that the exercise of the body and that of the mind may always serve as relaxations to each other'" (p. 144).

An instructor at Salzmann's school, Guts Muths, wrote a series of books which Leonard (1923) claimed were the "first normal school of physical training" (p. 71). Guts Muths believed that "contemporary educators can learn much from the Greeks . . . on the subject of complete education" (Rice, 1927, p. 96). Muths developed and systematized the work of his predecessors, Basedow and Salzmann. The breadth of the programme that he advocated showed that this first gymnastic approach to physical education was neither narrow in scope nor formal in treatment (McIntosh, 1968). Muths' book was published in England in 1800, but it is not easy to assess its impact upon British physical education. However, he did provide the inspiration and the basis for physical education in the elementary schools during the early part of the nineteenth century. Moreover, a disciple of Muths, Elias, was appointed to develop physical education in military and naval establishments.

Apart from Rousseau, the eighteenth century saw Plato's ideas influencing the development of education through the works of Pestalozzi. In Switzerland, Pestalozzi had laid "the foundation for modern pedagogy" (Rice, 1927, p. 96). Pestalozzi's "aim and theories demanded that he promote games and physical exercises, under the



supervision of an instructor, in all of his schools" (Rice, 1927, p. 96). Eby and Arrowood (1940) commented that:

It was Pestalozzi's dearest wish to work out a system of lessons for the development of practical power in the child. He would begin with the earliest movements of arms and hands, and gradually build up to complicated constructive activities. The mind and bodily activities would be associated with the living needs. The opportunity never came for him to construct such a system. However, through his disciples Fellenberg and Froebel, this aspect of his pedagogy was made effective. (p. 657)

Froebel, who "stands today as the most comprehensive and vitalizing educational reformer of the nineteenth century" (Eby and Arrowood, 1940, p. 791), developed a theory that "education is most efficiently acquired through activity, self-expression, and social participation" (Rice, 1927, p. 98).

Froebel was influenced by the Pythagorean and Platonic ideas corresponding to the natural laws of the universe, with man at the centre of the "Great Chain of Being" (Tillyard, 1960, p. 83). Tillyard (1960) thought that Froebel's image of man was "a kind of Clapham Junction where all the tracks converge and cross" (p. 83). This led Tillyard (1960) to comment that "if . . . we keep in mind that man, too, is wholly subject to these great laws . . . these considerations will reveal to us also the nature of man, and how to develop and educate him in accordance with the laws of nature and of his being" (p. 176). Froebel saw the Platonic solids as the very embodiment of unity and harmony, with pride of place going to the sphere (Froebel, 1915). This gave rise to circular movements and ball activities featuring prominently in Froebel's educational ideas. "Through experiences of this kind the child is prepared to recognize the relationship of the particular and universal in nature and in life, and finally to

realize the significance of these relationships in the structure of the universe" (Kilpatrick, 1916, pp. 159-160). Much of Froebel's mysticism and symbolism has been forgotten or ignored and he is primarily remembered for founding the idea of the kindergarten and contributing to the development of the concept of self-activity and play as essential factors of child development.

It was at about the end of the eighteenth century that "European monarchs awakened to the national importance of physical fitness programs. As in our own day, that Greek-like thought that a nation's sinews are in part those of its men and women boosted the reputation of physical education" (Beck, 1972, p. 15). In 1799 the Dane, Franz Nachteggall, had opened the first specialist physical education teacher training college.

From Vittorino da Feltra, Sadoleto, and Mercurialis in the Renaissance, through Rousseau, Basedow, and Salzmann of the eighteenth and nineteenth centuries, to today, educators and physical educators have turned to the Hellenic Greeks and Plato to substantiate their theories and views and to reestablish standards and set forth ideals. However, as Sarton (1953) wrote, "the history of Platonism is the history of a long series of ambiguities, misunderstandings, prevarications" (p. 426). The confusion surrounding the views of Plato on physical education are part of the paradox of Plato (Feibleman, 1959). Plato subscribed to two streams of religious and philosophical thought: "One is a kind of supernaturalism, consistent with his idealistic philosophy and with the Orphic religion, the other is a kind of naturalism consistent with his realistic philosophy and with the traditional Greek religion" (Feibleman, 1959, p. 67). This has led



physical educators to claim Plato as the major force behind two opposing ideas in physical education. These ideas have influenced "the intellectual orientation of Western culture towards physical education and the body" (Fairs, 1968, p. 14).

The first idea is the concept of a balanced and integrated education of the intellectual and physical aspects of man. This concept is either called "whole-man" education or education for "organismic unity" (Oberteuffer and Ulrich, 1962; Williams, J. F., 1922, 1959). The whole-man philosophy holds that mind and body operate interdependently, "that there is a relationship between the psyche and the soma; that life is a totality" (Kleinman, 1964, p. 73). This was the outcome of a metaphysical position which perceived reality and man "as being both spiritual and material and which obligated man to strive to attain equanimity and balance between spiritual, intellectual, and physical values" (Fairs, 1968, p. 14). "Plato stressed that there were objectives to physical education other than organic development when he pointed out the relation of mental development to physical development" (Bucher, 1975, p. 45). Esper (1964) felt that this type of "naturalistic" view of man and education was best exemplified during the "Golden Age" of Periclean Athens. The Athenians of the Periclean age were dedicated to harmony and balance as the best method of achieving optimal development in man. Clark (1959) believed that "Greek confidence in the body can be understood only in relation to their philosophy. It expresses above all their sense of human wholeness. Nothing related to the whole-man could be isolated or evaded" (p. 59). Haas (1956) considered that:



This (harmony and balance) was their supreme preoccupation and in pursuit of this ideal they had to resist the temptation to develop any particular part at the expense of the whole. For the preponderance of one field would not only distort both balance and harmony, but might well end in subordinating education to that favoured field. (p. 20)

This ideal of the whole-man is considered to be one of the major achievements of Greek culture and one of the most important landmarks in the development of physical education (Adkins, 1960; Brinton, 1959; Freeman, K. J., 1932; Jaeger, 1962; Kitto, 1962; Marrou, 1956; McIntosh, 1957). Lewis Mumford (1951) commented that "to delight in the human body without shame, to enjoy it without adulteration, is no simple human prerogative, it comes only at the summit of a high culture" (p. 182). The type of physical education produced by the Periclean age was summarized by Van Dalen, Mitchell, and Bennett (1953):

The Greeks produced the Golden Age of Physical Education. They gave physical education an intellectual respectability that it has never since achieved. They linked sport with philosophy, music, literature, painting, and particularly with sculpture. They gave to all future civilizations the aesthetic ideal; the ideal of harmonized balance of mind and body; the ideal of bodily symmetry, of bodily beauty in repose and action. (p. 591)

Berry (1932) commented:

The Athenian Greeks believed that mind and body were one and inseparable, that each influenced the development of the other. No other intellectual and beauty-loving people has ever given to physical education as high a place in their system of education as did the Athenian Greeks.

In The Republic Plato says, "Neither are the two arts of music and gymnastics really, as it is often supposed, the one for the training of the soul, the other for the training of the body. . . . The teachers of both have in view chiefly the improvement of the soul." (p. 3)

Numerous other physical educators have quoted this passage from The

Republic (410B)<sup>2</sup> to substantiate the teleological view of man as a thinking, feeling, and acting organism. These include Lloyd (1938), Mitchell and Masen (1934), Rice (1927), Welpton (1913), and Wilton (1966). Hinman (1938) and Horne (1910) used an earlier passage of The Republic (402) to the same ends.

Wilton (1966) suggested that Plato's description of physical education's role "is probably as good an account of its justification as can be formulated" (p. 150). Wilton (1966) believed that Plato's "soul" today might well be called "human personality" (p. 151). Wilton's view has the backing of other physical educators. Williams, J. F. (1959) stated that "for both Plato and Aristotle the aim of physical education was not the education of the physical alone, but rather the development of personality qualities through the physical" (p. 103). Rivenes (1978) claimed that Plato was the founder of the idea that "participation in sports and contests develops character. The idea originated with Plato and has been with us intermittently ever since" (p. 280). An editorial in the Journal of Health and Physical Education, "Character Through Physical Training," (November 1936) had similarly construed Plato's meaning of soul: "The important relationship of physical education to character has been evident to educators from time immemorial. Plato in his 'Republic' discusses the effect of sports on habits of the soul" (p. 554).

Siedentop (1968) found it doubtful that Plato meant anything similar to what is contemporarily considered to be personality or

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<sup>2</sup>All references and citations to The Republic used by the author are from Cornford's translation (1975) and utilize the page and section identification method from Stephanus' original edition which is universally used to refer to the Platonic corpus.



character in the concept of soul: "Plato's conception of soul can be considered synonymous with the traditional position of classical idealism. Classical idealism adheres to a dualistic concept of man in which soul is immortal and body is mortal" (p. 25). Fairs (1968) noted that physical education stood alone in assuming or insisting that Platonic realism is synonymous with the Platonic tradition when it is really Platonic idealism which is synonymous with the Platonic tradition and which has subsequently influenced Western culture.

The concept of the integrated man is one major idea influencing physical education attributed to Plato; the notion of dualism is the second major idea influencing the subject directly attributed to him, "the dualism of mind and body that implanted in the history of Western thought" (Updyke and Johnson, 1970, p. 156). Rivenes (1978) remarked:

It was quite common among the early founders of physical education to accept a brand of dualism that sharply distinguished between the mind and the body. The distinction derives from Plato who not only argued that the mind exists independently of the body but also that it rules the body. (p. 34)

Dualism views the body as the servant of the intellectual process or, as Metheny (1965) described the concept, as a "learning mind and a behaving body" (p. 5). Esper (1964) described this metaphysical view in terms of "the rejection of the world of sense in favor of the self-created world of pure thought" (p. 55). Fairs (1968) found that Bertrand Russell's antinaturalistic, antiphysical "homo asceticus" had its definitive expression in Platonic anthropology. He believed that Plato expressed "its fundamental doctrine of the degradation of the body" (p. 14). Reaves (1958) considered Plato to be the architect of metaphysical dualism, inherent in which was a corresponding dualistic anthropology which divided man into two separate and distinct entities,



an immortal, pure soul belonging to the divine realm and a mortal, impure body of the inferior, material realm. Emanating from the dualistic concept was "an extreme antiphysicalism that not only debased the body but considered it to be inherently evil and corrupt" (Fairs, 1968, p. 19). Dodds (1951) stated that Plato's conception of the body in opposition to the soul was a direct contrast to the Periclean image of the whole-man. It was a "new interpretation of human existence, the interpretation we call puritanical" (p. 139).

Platonism was an important, formative influence in the development of European religious and philosophical tradition (Scheler, 1958), a factor that Fairs (1968) believed "assured that Plato's 'puritanical' anthropology would become one of the most powerful and influential doctrines molding the historical evolution of physical education" (p. 19). Hetherington (1922) delineated the repressive "anti-body" mental patterns of asceticism, with its exaltation of the mind and its contempt for the body; rationalism, with its emphasis on the intellect and the neglect of the instincts and emotions; and puritanism, with its worship of seriousness and its depreciation and fear of play. Hetherington (1922) felt that all three were traceable directly to Plato and were "powerful prejudices . . . which militated against the development of physical education" (p. 7). This has remained "the controlling undercurrent in the progress of physical education" (Hetherington, 1922, p. 8). Winspear (1940) noted that Plato's opposition of the soul and body and the superiority of the mind created the "first movement towards asceticism and gives it a basis of theory" (p. 218). Butts (1955) thought that the idea that the soul's destiny was to escape the hindrance and limitations of the body to the achievement of wisdom through

intellectual cultivation was monumental in that "rationalists and intellectualists in all ages have found inspiration in these views and justification of intellectual discipline in education" (p. 48).

Together asceticism and intellectualism:

Formed the vanguard of the cultural repression of the body and physical education in Western culture. This deterrent influence has been further compounded since asceticism and intellectualism evolved in such a way as to complement and supplement one another, the "bond of union" between the two being their common degradation of the body. (Fairs, 1968, p. 20)

Green (1944) believed that Puritanism was incorrectly attributed to John Calvin, "a dour and profoundly unhappy divine" (p. 57). The roots of Puritanism, as with asceticism and intellectualism, can be directly traced to the Orpheo-Pythagorean influence on Plato's philosophy. Dodds (1951) labeled the concept of the body as a corrupting prison of the soul "puritanical" (p. 139). Dodds (1951) found a fundamental aspect of this puritanical mentality was "a horror of the body and revulsion against the senses" (p. 152); this gave rise to the attribution that "all the sins and sufferings of the psyche" were "pollution arising from contact with a mortal body" (p. 212). Fairs (1968) concluded that the Platonic "metaphysical dualistic tradition would idealize a life which renounced the body and exalted the rational soul" (p. 21). Van Peursen (1966) held similar views:

This strand of Plato's thinking - usually conjoined with some disparagement of the physical aspect of existence - has had a considerable influence on the history and course of human thought. Many ideas which were long regarded, and accepted, as the pure milk of Christianity - such as the doctrine of a subsistent and immortal soul, an ascetic attitude towards the things of the body, and inter alia the view of sexuality as in itself "the sinful lust of the flesh" - are deeply rooted in Platonic thought. (p. 48)



sense of order, beauty, and fitness. . . . He thinks that all early intellectual training should be a sort of play. The truth is, the infant-school of Plato's "Republic" comes as near as can well be imagined to the ideal of the modern kindergarten. (pp. 144-145)

Plato has also been used in the argument against the developing professionalism in university athletics. Larned (1909) stated that, "Plato in his 'Republic' recognizes and praises the function of the gymnastic in exalting the soul, but fears the excess to which athletics tempts its devotees--in other words he had no use for professionalism" (p. 3).

The developing movement of recreation and lifetime activities in physical education has also called upon Plato as an ally. Mitchell and Mason (1934) incorporate a quote from the Promise of Leisure in their book:

Man, throughout history, has always prized leisure and has longed for it. When ever he has tried to conceive of an ideal state of existence he has always dreamed of many free hours when he could follow the dictates of his pleasure. In Plato's "Republic" . . . the happy and contented citizens are pictured as having many hours free from work and compulsion. (p. 186)

Plato has similarly been used to justify aquatics, individual sports, archery, track and field, equestrian activities, games, combative sports, and contests of all types (Chinnock, 1940). Plato has figured very prominently in the literature concerning the place of women in sports and physical education and in health education.

Lodge (1947) summed up the place of Plato in physical education in a statement concerning classical scholars: "When scholars read the Dialogues of Plato . . . they seem (to themselves) to find clear and unmistakable expression of almost all the beliefs, practices, emphases, and even slogans which present-day educationalists acclaim as



Fairs (1968) stated that Plato "as the progenitor of metaphysical dualism is the symbol of the betrayal of the body in Western culture" (p. 22). Beck (1972) concluded his examination of the contribution of Greek tradition to physical education by stating that "Plato has been incorrectly thought more or less contemptuous of anything but rigorous intellectual discipline" (p. 14).

Plato's thought has been utilized not only by the theoretical side of physical education; it has also been used in the defense or justification of practical aspects of the subject. Bailey (1938) pointed out that:

From time immemorial, education has paid lip service to health as one of its major goals. So far as I know, none of the great pronouncements on the objectives of education, from Plato to the most recent year-books, fails to recognize an obligation and an opportunity to strive for the sound mind in the sound body. (p. 344)

Gilbert (1905) utilized Plato in justifying the place of dance in the curriculum:

Among the ancient Greeks, all gymnastic exercises, and especially dancing, formed the leading element of education of youth. High and low, old and young, cultivated this art. According to Plato, the man who found no pleasure in dancing and gymnastics, was a rude, unpolished clown. (p. 145).

Johnson (1907) and Lee, J. (1929) cited Plato as an authority on the use of play in education. Lodge (1937) similarly used Plato:

Plato said long ago that the student should learn as in a game, by methods like the methods used in play. . . . The pragmatist believes that work and play are so intertwined in the growing boy's attitude that it is perfectly sound to expect him to play at his work and to work in his play. (p. 230)

Davidson (1891) offered a similar point of view:

Plato altogether disapproved of leaving children without guidance to seek exercise and amusement in their own way, and demands that their games shall be such as call forth, in a gentle and harmonious way, all the latent powers of the body and mind, and develop the

sense of order, beauty, and fitness. . . . He thinks that all early intellectual training should be a sort of play. The truth is, the infant-school of Plato's "Republic" comes as near as can well be imagined to the ideal of the modern kindergarten. (pp. 144-145)

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ultra-modern" (p. 235). The influence of Plato and his times can be traced to today through Vives, da Feltra, Mulcaster, Elyot, Ascham, Rousseau, Basedow, Salzmann, Guts Muths, and Pestalozzi. However, his influence is claimed to be responsible for both the "betrayal of the body" (Fairs, 1968, p. 22) and one of the most important landmarks in the justification of physical education, the idea of integrated man. Thus, it can be seen from the related literature that the contribution of Plato to modern physical education is confused and distorted.



## CHAPTER III

### EDUCATION IN THE REPUBLIC

In this chapter the concept of education in The Republic will be identified and its role and importance examined. Plato's philosophy underpinning education will also be studied.

The importance of education to Plato was demonstrated by the fact that it was considered in all of his major works. Education was not defined in The Republic, but a distinct and understandable pattern emerged through recurrent implication.

In the second book of The Republic, a theory of societal origin was presented, founded upon the interdependence of man. The theory was presented as a basic economic principle containing important political, social, and educational intimations. This theory was a cornerstone of the society developed in The Republic and basically concluded that "the origin of society is the helplessness of solitary man" (Shorey, 1962, p. 217). The principle of labour division and specialization was vital to the theory because Plato was of the opinion that men's aptitudes made different occupations suitable for different individuals: "We gave each man one trade, for which he was naturally fitted; he would do good work, if he confined himself to that all his life" (The Republic, 394E). Plato reinforced this opinion: "Human talent seems to be split up into subdivisions . . . so that no man can

successfully represent many different characters in the field of art or pursue a corresponding variety of occupations in real life" (The Republic, 394E). One of the main objectives of education stressed in The Republic was the good of rendering the individual conformable to his own innate talents and to society so that each individual would contribute to his fellow citizens and receive from them what he needed and was unable to produce.

Plato considered that the evils of society were in the character and custom of the people and were not due to inferior legislation. The major political problems were caused by the nature of man and a better state would not evolve until there were better men. Until better men were produced, all changes would leave every essential unchanged (The Republic, 425, 544, 575). Evil could be eradicated and a just order established only through the influence of an educational system which was in accord with the philosophical underpinnings of the state. Legislation could not cure evil in society, but education could anchor the reformation of a state:

Plato saw that the fate of any political scheme depended on the character of those who worked it, that characters were not born but made, and that they are made through education; but only through an education which leads up to the vision that he called The Idea of The Good and which is never far from it. (Livingstone, 1944, p. 28)

Plato believed that his utopian society could not be built unless all citizens over 10 years of age were expelled from the city. Citizens over that age would have been unalterably corrupt and any attempts to build utopia would have been undermined from within. Plato wished to start with a "clean slate" and provide a full and equal educational opportunity for all (The Republic, 540). To Plato, the private



citizen's conscience or soul was the ultimate arbiter, although the citizen would have had to obey the laws of the city. Most laws would have been made redundant by Plato's educational scheme.

Plato's utopian state was to be governed by a specially selected and educated class of citizens, collectively called the auxiliaries or Guardians. These Guardians had to be naturally endowed with specific qualities and then carefully educated for their future responsibilities. They had to be high-spirited and fierce to enemies and yet be gentle in spirit to their fellow citizens:

It would be very strange if a shepherd were to disgrace himself by keeping, for the protection of his flock, dogs who were so ill-bred and badly trained that hunger or unruliness or some bad habit or other would set them worrying the sheep and behaving no better than wolves. We must take every precaution against our auxiliaries treating the citizens in any such way and, because they are stronger, turning into savage tyrants instead of friendly allies; and they will have been furnished with the best of safeguards, if they have been educated in the right way. (The Republic, 416A)

Plato developed a system of basic education for all citizens and one of higher education for those selected to become Guardians. Plato saw as a function of education the achievement of the highest possible potential in all citizens. He believed that each individual had different amounts and types of innate qualities and that it was impossible to develop every citizen to the level of excellence that could be attained by an individual who was highly endowed in a quality. Plato saw no reason not to develop the best potential because of this natural inequality in man. He would not accept the average as a norm. He believed that although the ideal was not often achieved, this was no reason to make the inadequate average into an acceptable standard.



The educational scheme was centred on the development of the Philosopher-King, the ultimate Guardian. The class of Philosopher-King was to be strictly limited through constrictions in the educational scheme. All citizens entered the educational system which set about establishing the right habits in the populace. Students who were to participate in formal education beyond the elementary (habit forming) stage were carefully sifted out at the close of elementary education. This constriction continued, quite objectively, throughout the educational programme. The major factors of selection were to be public spirit and rigorous moral and intellectual standards. These students who remained at the final stage of education would concentrate on the one fundamental and transcendent reality which was the pinnacle of Platonic education, the vision of the Idea of the Good. Plato described this as "that which sheds light on all things; and when they have seen the Good itself, take it as a pattern for the right ordering of the state and of the individual" (The Republic, 540A). Shorey (1935) described the Good as:

The consummation of it all is described poetically as the "vision of the Idea of the Good" - which, however, . . . turns out to mean, for all practical purposes, the apprehension of some rational unified conception of the social aim and human well-being, and the consistent relating of all particular beliefs and measures to that ideal - a thing which can be achieved only by the most highly developed intelligence. (p. xi)

Earlier Shorey (1895) had defined the Idea of the Good as:

The vision that comes to men of the happiest temperamental endowment who have been subjected to a severe selective discipline in youth, whose bodies have been rendered obedient servants by gymnastics, whose tempers have been softened and refined by music and culture, who have borne themselves well through fifteen years' tests in practical affairs, and who have supplemented all this by systematically acquired mastery of the severest and most advanced science of their time. (p. 228)

To possess this Good was happiness; to know it was wisdom. Education in The Republic was the pursuit of this Good by highly-gifted natures through a long course of intellectual discipline and practical experience so that what made life worth living was known. This would lead the citizens to "despise all existing honours as mean and worthless, caring only for the right and the honours to be gained from that, and above all for justice as the one indispensable thing in whose service and maintainance they will reorganize their state" (The Republic, 540D). "Philosophy, to Socrates and Plato, meant precisely the pursuit of that wisdom which can assess the true value of all things we desire" (Cornford, 1975, p. xx). Barrow (1976) felt that the final stages of Platonic education were:

Almost exclusively concerned with knowledge, culminating in the acquisition of knowledge of the Good through dialectic. It is because they have this knowledge that they are fit to rule; it is because they have this knowledge they can distinguish right opinion or correct belief and hence superintend the implanting of the former in the minds of the young; and it is because Plato has an unwavering commitment to the notion that the cosmos is a rational whole which can be understood that he can posit the ideal of Philosopher-Kings: people who know the truth in all spheres including the moral sphere. The basis of his theory of knowledge is thus that there is an objective truth in all spheres and that it can be known. (p. 45)

The belief that goodness was a matter of knowledge can probably be attributed to the historical Socrates. Socrates wished to reduce all excellence to some kind of knowledge, profoundly convinced that no man did wrong on purpose because no man was willingly ignorant. Plato developed this Socratic doctrine of "virtue is knowledge" in the belief that man could not realize the best in himself and be happy unless he knew why life was worth living. Plato extended this knowledge to include the understanding of the Good itself, the final cause of all



that is good in the universe and the cause of its very existence.

The culmination of education for the Philosopher-King was a profound and transforming experience which Moberly (1955) and Marrou (1956) described as a "conversion," an experience which could only be described in the glowing language of religion:

A thing, then, that every soul pursues as the end of all her actions, dimly divining its existence, but perplexed and unable to grasp its nature with the same clearness and assurance as in dealing with other things, and so missing whatever value those other things might have - a thing of such supreme importance is not a matter about which those chosen Guardians of the whole fortunes of the whole of our commonwealth can be left in the dark. (The Republic, 505E)

Plato had little to say in The Republic about the education or training of those citizens who were not potential Guardians. These individuals received formal education up to the age of 14, the end of elementary education. Plato did not consider the practice and training of merchants, artisans, and farmers as a part of true education. According to Freeman, K. J. (1932), this was a common attitude in Greece. To the Hellenes, education meant the training of character and did not include any instruction of trades or accumulation of knowledge with the object of making money. However, this type of training was included in Glaucon's classification of good things: "physical training, medical treatment, earning one's bread as a doctor or otherwise - useful, but burdensome things, which we want only for the sake of profit, or other benefit they bring" (The Republic, 357C-D). This training was to be given through an apprentice system following the formal elementary education of early years.

Plato repeatedly referred to the future Guardians "because they will be products of the educational scheme at its higher levels and

because it is in connection with these students that Plato makes his more radical recommendations" (Chinnock, 1940, p. 24). Shorey (1908) stated that The Republic appeared to ignore the topic of education for all citizens. He was of the opinion that this was because the first and most essential condition of the existence of the ideal state was the higher education of the ruling class. The proposed educational scheme was to result in citizens of thought and action; the lives of the politician and philosopher would not be alternatives but a single life developed from man's highest powers. Plato felt that society could only be saved by reuniting the two elements of politics and philosophy.

Jaeger (1962) described Plato's educational theory as being "to train our nobler irrational impulses to harmonize with the intellect so that the weak human element in us may be supported by them, and keep the sub-human part in check" (p. 353). This idea was graphically illustrated in The Republic:

Imagine, to begin with, the figure of a multifarious and many-headed beast, girt around with heads of animals, tame and wild, which it can grow out of itself and transform at will. . . . Now add two other forms, a lion and a man. The many-headed beast is to be the largest by far, and the lion next to it in size. Then join them in such a way that the three somehow grow together into one. Lastly, mould the outside into the likeness of one of them, the man, so that, to eyes which cannot see inside the outward sheath, the whole may look like a single creature, a human being.

. . . . .  
All our words and actions should tend towards giving the man within us complete mastery over the whole human creature, and letting him take the many-headed beast under his care and tame its wildness . . . he should enlist the lion as his ally, and, caring for all alike, should foster their growth by first reconciling them to one another and to himself. (The Republic, 588C-E)

It was to be the aim of education to ensure that the rational part of man developed fully so that he could grow to govern himself, becoming



an autonomous person.

It is better for everyone, we believe, to be subject to a power of godlike wisdom residing within himself, or, failing that imposed from without, in order that all of us, being under one guidance, may be so far as possible equal and united. This, moreover, is plainly the intention of the law in lending its support to every member of the community, and also of the government of children; for we allow them to go free only when we have established in each one of them as it were a constitutional ruler, whom we have trained to take over the guardianship from the same principle in ourselves. (The Republic, 590D-E)

Platonic education was designed to go far beyond mere socialization as traditionally seen from the cultural deterministic viewpoint of Durkheim (1956), which virtually rendered the individual redundant through "the moulding of an individual into a social being" (Davis, 1964, p. 195). Durkheim (1956) conceived of education as a systematic induction into the public world by transforming "the human raw material of society into good working members" (Brim, 1966, p. 5). The individual learnt to have the "proper regard for the limits of desirable and acceptable behaviour in various situations and relationships" (Danziger, 1971, p. 22). This view of education saw the educative process as a deliberate, purposive induction into the public world, ignoring the interactive negotiation of meaning between the individual and society. This denied the individual active involvement in the development of his own life; "education consists of a methodical socialization of the younger generation" (Durkheim, 1956, p. 71).

Durkheim (1956) continued that education is:

The action exercised by the older generation on those who are not yet ready for social life. Its object is to awaken and develop in the child those physical, intellectual and moral states, which are required of him both by his society as a whole and the milieu for which he is specially destined. (p. 71)

Plato emphasized evaluation at advanced stages of education. This would be accompanied by critical reflection on the past, present, and future. Education would enable the individual to become critically aware of his reality in a manner that would lead to an effective action upon that reality. Downie and Telfer (1971) believed that an autonomous person had a comprehensive grasp of the situation in which he found himself and developed the ability to pursue consciously-formulated ends through rational reflection. The autonomous individual could deliberate on and choose between alternative courses of action. Autonomy was achieved by going beyond socialization through fostering the ability to reflect on oneself in a society of similarly self-conscious persons. The individual developed a deeper understanding of the different kinds of meaning, enabling experience to be interpreted and actions evaluated according to rational principles.

To Plato, it was this rationality that was man's most distinctive feature, and to ignore it meant a loss of the principle of respect for a person as an end in himself. It was the possession of rational will that gave a person absolute worth. Man could control his appetites and desires and control his activities in society because he had the capacity to reason and objectify his experiences.

Through critical reflection man could become self-determining, his quest for reason freeing him from externally imposed authority. Man's central concern was to be the search for truth and personal autonomy, exercised within a framework of moral responsibility. Plato saw education as taking the citizen beyond "being a reflected entity, reflecting the attitudes first taken by significant others towards him" (Berger and Luckmann, 1969, p. 152). Plato wanted his citizens to be



reflective entities who would adopt rationally critical stances towards themselves and society. The development of the ability to stand back and reflect on the central features of the interrelationships between himself and society could only occur through education. Education sharpened the selective antennae of the citizen, enabling him to choose his own distinctive frames of reference and value-positions from the norms and values to which the dialect between himself and society exposed him. Plato gave his utopian educational scheme power by not allowing the citizens to be merely critically reflective spectators whose theorizing failed to lead to action. Plato proposed involvement in society at various stages of the educational cycle so that the student would gain the knowledge, understanding, and skills necessary to operate the system.

Plato was explicit that the arrangements of society in The Republic were "to secure the greatest possible happiness for the community as a whole" (420B). Russell (1967) concluded that this indicated that Plato was not concerned with the happiness of the individual citizen: "whether people are happy in this community does not matter" (p. 117). However, Plato repeatedly showed that one of the most important goals of education was happiness. Much of the dialogue was a quest to see who led the happiest life, the just or unjust man. Russell seemed to forget that Plato was using his ideal society as an enlarged image of the individual. To demonstrate justice and its effects on the individual soul, Plato developed a political society manifesting the character of its citizens. Then he looked for the principle which made the state just and examined this principle to see if it had similar effects on the individual man. Hoerber (1944)

commented that the "whole discussion of the ideal Republic, including the far reaching discussion of degenerate types of state, is only a means to expose more clearly the moral structure of the soul and the collaboration of its parts is the larger image of the state" (pp. 358-359). He continued that the books dealing with the various types of constitution and the types of character corresponding to them were also a part of a long progressive description of paideia. Only if the reader realized that would he understand why the analysis of states and men could culminate in the foundation of "the state within us." The foundation of the noblest character possible was the climax and purpose of the whole book.

Plato was concerned with the total happiness of man and this could only be achieved through the vested virtue of true wisdom. True wisdom was reached when the individual was in a harmonious state, led by that faculty of soul which contained the knowledge of what was best for the other parts of man. "Each part (the many-headed beast, the lion and the man) seems to me to have its own form of pleasure and its peculiar desire; and any one of the three may govern the soul" (The Republic, 580D). Plato's position is clear; man can be motivated predominantly by the love of honour, the love of material wealth, and the love of immediate gratification of desires, or else he can be motivated by reason over and above these separate impulses. When this latter motivation is embodied in an individual, Plato considered the individual to be just. Plato argued that justice was the surest guarantee of happiness and this happiness was assured when an individual was ruled by reason.



Citizens who were not so innately gifted as the Guardians and were incapable of being ruled by their own reason were to be educated to a point at which they would willingly accept the rule of others. "It is better for everyone . . . to be subject to the power of godlike wisdom residing within himself, or, failing that imposed from without" (The Republic, 590D). These citizens were to be enmeshed with their surroundings so that their demands of the relationship between themselves and the environment were willingly met and the restrictions not irksome. The citizen would be happy with his place in society if it met all of the aspects of his persona.

Plato believed that education was not merely a matter of accumulating experience and observations, use true knowledge was a grasp of divine ideas and the highest idea, that of the Good. This meant that all things could be known through true knowledge, as the cosmos was the product of the divine rational mind. The Idea of the Good was seen as the moving principle of the universe. The pursuit of true knowledge was to begin at the age of 14 years when the Guardians "are first separated from the citizenship class" (Lodge, 1947, p. 130). Plato compared this knowledge with the knowledge of craftsmen, both being excellent in the same sense. Plato, throughout the dialogues, consistently set out to demonstrate that to be good at anything required knowledge. Health, wealth, and beauty were of no use or value unless they could be used correctly, which required knowledge or wisdom. Wisdom was considered, by Plato, to be the highest good for men because the truth was the thing to be attained above all else and man had to follow reason. Wisdom enabled the Philosopher-King to understand the nature of the "one" and the "many."

More (1917) described each dialogue of Plato as a definition of a particular virtue:

Charmides temperance, Laches bravery, Euthyphro holiness, Lysis friendship - and ends by rejecting as inadequate or inconsistent the various proposed definitions. But through all their inconclusiveness, these two thoughts are continually before the mind: that in some way which the debaters cannot understand the different virtues are distinct from one another, yet at the same time (are) merely aspects of one all-embracing virtue; and, secondly, that in some way, equally obscure to the debaters, this one inclusive virtue is dependent on knowledge. (p. 33)

More (1917) continued that "the aim of the statesman is the creation and preservation of virtue in the State; and as his aim is thus not many, but one, so the virtues which have appeared to us all along as fourfold must also in some way be one virtue, or subordinate to some one moral purpose" (p. 100). This resulted in the conclusion that knowledge was necessary to be good at the art of life, and perfect knowledge with insight was the only guarantee of safely achieving virtue or the knowledge of the Good. Shorey (1895) stated that "of this good, then, the goal of all effort, the dimly apprehended desire of every living soul, the rulers of our state must not be ignorant. For no man will be a fit custodian of the virtues who does not know just how and why they are good" (p. 192). The earthly objective of the educated citizen who had attained knowledge of the divine and the absolute essences was the good life. This inevitably resulted from living with the good and casting out all evil. Goodness and happiness were inseparable companions, as were evil and unhappiness (The Republic, 580B). Plato believed that no man committed evil on purpose. The knowledge of what was right was sufficient to assure correct action. If an individual failed to be virtuous, it was because of a lack in his knowledge. Plato irrevocably melded the intellectual with the



spiritual and ethical, making the realization of education "Being" rather than "Doing." The Philosopher-King would have insight into the nature of true being through intellectual experience. The consummation of education was to be the vision of the Idea of the Good, the apprehension of some rational, unified conception of the social aim and human well-being and the consistent relating of all particular beliefs and measures to that ideal. This ideal was a reflection of the order imposed on the universe by a benevolent divine power.

#### Underlying Factors of the Educational Scheme of The Republic

Moberly (1955) stated that to Plato an educational system which was not based on some philosophy of life, held with conviction and clarity, would have been a contradiction in terms. The educational philosophy of Plato closely adhered to the tenets of his general metaphysical, epistemic, and axiological beliefs. The basic philosophical premises of Plato were the basic building blocks of his developed theories.

Historicity. Many of Plato's proposals cannot be properly understood outside of the context of his times. The historical background, its knowledge and pervading ethos, may have had important repercussions on his attitudes and beliefs.

Plato was born in either 429 or 428 B.C. and died, aged 80 or 81, in either 348 or 347 B.C. Both of Plato's parents, Ariston and Perictione, were of distinguished families, making Plato a true aristocrat. Little is known of Plato's childhood and youth, but it is certain that he fell under the influence of Socrates during his adolescence (Laertius, 1938). Socrates was, by that time, engaged in his

mission to his fellow Athenians described in The Apology (Plato, 1977a). This mission, to discover what men should live for, took place as Athens was embroiled in war and revolution.

The Persian Wars, which had started early in the fifth century B.C., had ended in 488 B.C. Athens had played a very important role in the defeat of the long-feared enemy of the Greeks. This achievement was reflected in confidence and excitement and a developing national and individual self-consciousness. The commercial and industrial importance of the city increased with a concomitant rise in the standard of living and a concern for material benefits and personal aggrandizement. For a short period in the second half of the fifth century B.C., Athens was at its zenith; but a new and devastating war was developing.

Pericles led Athens for approximately 30 years, believing that Athenian culture rested on the comprehensive perfection of the state. There were many cultural and political changes in the wake of the Persian Wars. There was an increased study of human nature instead of the nature of the universe. A spirit of enquiry developed, as did artistic and intellectual talent. Bury (1952) maintained that the political and social status of the city was revealed in the freedom of the comic stage. The population was able to "laugh at everything in earth and heaven, and splash with ridicule every institution of the city and every movement of the day, to libel the statesmen and even jest the gods" (Bury, 1952, p. 101). This would not have occurred in earlier times and reflected the citizens' confidence of their own and their state's strengths, virtues, and institutions.



The Peloponnesian War began in 431 B.C. and ended in 404 B.C. with the capitulation of Athens to Sparta. The war was caused by many contributing factors, including commercial rivalry between Athens and Corinth. Athens had developed an empire out of the Delian Naval League which had been formed against the possibility of further conflict with Persia. Snyder (1959) commented that an "empire was necessary to provide both the funds and the sources of supply to support the state, and so Athenian democracy was committed to a course of action which quickly became aggression" (p. 368).

In 430 B.C., Pericles withdrew the population of Athens into the fortified city, where it was ravaged by plague. Pericles himself died of the plague in 429 B.C. A power struggle between oligarchs and democrats followed the death of Pericles. Within Athens, traditions became suspect and new theories of society, government, philosophy, and religion were advanced. A hedonistic concern for the individual developed and a period of self-centred statesmanship began. Cornford (1975) remarked that "the death of Pericles at the beginning of the Peloponnesian War had marked the moment when the men of thought and the men of action began to take different paths, destined to diverge more and more widely. . . . Pericles ha' been the last philosophic statesman" (p. xxiv). The year of Plato's birth saw the revolution of Corcyra and an unsuccessful revolt at Mytilene. This latter act caused the Athenian assembly to vote to execute all of the adult male citizens of Mytilene. This decision was reversed the next day. In 424 B.C., the assembly voted Cleon to a generalship which he did not want and was not qualified to fulfill. Aristotle (1952) later wrote that it was Cleon who "more than anybody debased politics by his violent methods, ranting,

raving, abusing and insulting in the assembly" (28.1). In 416 B.C., the Athenians executed all of the males of the Isle of Melos because they wished to remain neutral in the Peloponnesian War. As a boy of 12, Plato probably saw the Athenian fleet sail on the disastrous expedition to Syracuse in which thousands of men were lost. By 411 B.C. civil war had broken out in Athens and the democracy was suspended. Athens was torn by tension and disillusionment, with the oligarchs in the city and the democrats on the Isle of Samos. An illegal trial, en masse, of the Athenian admirals who had won the Battle of Arginusae was conducted in 406 B.C. Due to bad weather they had been unable to pick up shipwrecked Athenian sailors.

Athens capitulated to Sparta in 404 B.C. and was governed by the Spartan Lysander. Plato was 23. Lysander appointed a body of 30 men to frame a new constitution for Athens. They were to rule Athens until they had completed the constitution. This body of men had a short-lived, but very bloody and brutal, reign of power (Botsford and Robinson, 1967; Finley, 1963).

The Thirty were afraid of all prominent citizens of moderate views whether democratic or oligarch, who were waiting with impatience for the constitution which The Thirty had been appointed to prepare. They (The Thirty) put to death a number of men of bad character . . . but they presently proceeded to execute, with or without trial, not only prominent democrats, but also men of oligarchic views who, though unfriendly to democracy, were also unfriendly to injustice and illegality. . . . To the motives of fear and revenge was soon added the appetite for plunder; and some men were executed because they were rich, while many Athenians were removed by hemlock or driven into banishment, others were required to assist in the revolting service of arresting fellow citizens, in order that they might thereby become accomplices in the guilt of the government. (Bury, 1952, pp. 507-508)

Before the Peloponnesian War Plato's distinguished birth and "far more distinguished gifts" (Cornford, 1932, p. 57) would have led him to be



involved as a leader in public life. One attempt was made by The Thirty to involve him in politics. His uncle, Critias, was a member of The Thirty. Plato was invited to join other political factions but drew back in horror and disgust at the activities of the time, which concluded in the death of Socrates.

In 401 B.C., the Spartan Pausanius overthrew the power of Lysander and appointed ten moderates as leaders of Athens. The men of The Thirty were killed and democracy by revolt was to last for a further three generations. The majority of The Ten were returned exiled democrats, including Anytus, who was the chief accuser of Socrates on the charge of not believing in the gods of Athens and corrupting young men. The trial was probably filed for trivial personal reasons, but Socrates' questioning skepticism at the trial escalated feelings in the nervous city, resulting in his condemnation and execution (Plato, 1977a, 1977c).

Plato was 28 when Socrates was executed. It was a tragic end to a quiet life and it affected every phase of Plato's thought. In his youth, Plato had been closely attached to Socrates, who was inquiring into what men should live for. "Under this influence Plato's thought, from first to last, was chiefly bent on the question of how society could be reshaped so that man might realize the best that is in him. This is, above all, the theme of his central work, The Republic" (Cornford, 1975, p. xv).

Many of the followers and friends of Socrates left Athens after his death. It may have been at this time that Pythagorean philosophy began to influence Plato (Barker, 1906; Kaufman, 1961; Raven, 1948; Zeller, 1888). According to Plato's biographers, Apuleius and

Laertius, he visited such known Pythagoreans as Eurytus, Archytas, and Philolaus (Kaufman, 1961). Barker (1918), Cornford (1932), and Taylor (1936) identified The Republic as probably having been written before 388 B.C., when The Academy was founded. Therefore, The Republic was written during or shortly after his travels, close to the years when he was personally associating with the Pythagoreans. Zeller (1914) wrote that "the impressions which Plato received in his association with these later Pythagoreans were of the greatest importance for his further development and denote a turning point in his philosophical thought" (p. 117). Barker (1906) believed that "a man like Archytas, general of his city and also teacher of philosophy in his garden precinct at Tarentum, may naturally have served as a model for the Republic" (p. 58).

Plato grew up in the age of Thucydides, a time of ruthless and uninhibited class-war, of the unabashed cynicism of the Melian dialogue, of the questioning of all conventional standards in which seniors had lost their moral prestige in the eyes of youth; a time when the world was shaken and shattered by a large degree of moral anarchy and when conventions were impotent in the face of successful adventurers and unruly mobs (Moberly, 1955). Field (1930) felt that Plato:

Grew up in a period when the established order and accepted standards seemed on the verge of dissolution under the pressure of political events and theoretical criticism. . . . From one point of view, indeed, the chief aim of Plato's philosophy may be regarded as the attempt to re-establish standards of thought and conduct for a civilization that seemed on the verge of dissolution. (p. 91)

Cornford (1975) pointed out that:

Under the stress of war, men of thought, like Thucydides and Euripides, went into exile, voluntary or enforced. Socrates just fulfilled his civic duties, but kept clear of politics. The task



of winning the war was left to businessmen like Cleon, or ambitious egoists like Alcibiades. To Plato, this drifting apart of the men of thought and the men of action was a disastrous calamity, indeed the root of the social evils of his time. (p. xxiv)

Plato (1977b) stated:

Besides, the corruption of written law and established custom was proceeding at an astonishing rate, so that I, who began by being full of enthusiasm for a political career, ended by growing dizzy at the spectacle of universal confusion. I did not cease to consider how an improvement might be effected in this particular situation and in politics in general, and I remained on the watch for the right moment for action, but finally I came to the conclusion that the condition of all existing states is bad. (pp. 325-326)

From this statement it can be seen that Plato was already formulating the concept of a perfect state, which would lead to The Republic. The characteristic city-states of Greece were small communities within a city nucleus with a surrounding agricultural area. Athens was large by Greek standards of the time, with a population of between 200,000 and 300,000, including slaves and women. There were probably about 70,000 slaves in Athens in Plato's time and about 40,000 metics, free-born Greeks from other city-states who had no vote in Athens.

By the early fourth century B.C. there were three cultural trends apparent in Athens: (a) an increasing humanistic and individualistic outlook, (b) an increasing specialization of knowledge and activities, and (c) a steady disintegration of the city-state. These trends affected education in Athens. The "old" system of education was basically confined to the wealthy and had as its basic aim the production of the best possible citizen, through character training. The "new" system of education, which developed in the second half of the fifth century B.C., conceded to the demands of the new generation. The youth of the city exhibited a "rabid enthusiasm for intellectual

pursuits" (Forbes, 1929, p. 102) and sought happiness, wealth, luxury, and power, neglecting social duty for individual desire (Marrou, 1956). This new system caused education to become a specialized art reflecting the general tendency to divide life into a number of specialized activities. Many sought education through sophists who, in general, specialized in political training, arming their students to impose their will on the city. Character training was replaced by the purely practical, aiming at an active political life and the exercise of power. Success was measured in terms of political power. Sophists generally charged high fees, so their teaching mainly influenced young aristocrats. They helped the cultivation of widespread skepticism through their philosophy of man, the individual being the measure of all things.

Joshi (1965) believed that the sophistic questioning of the comforting beliefs of the past disseminated anomie in Athens. Anomie (1965):

Arises when the influence of society on the individual tends to weaken and he finds himself in a psychological condition where deprived (or almost so) of enthusiasm, faith and virtue, he fails to adapt himself successfully to a new situation. . . . The social directives of the belief-system no longer satisfy the demands of the individual. . . . At the time no new belief-system has arisen to take the place of the foregone. (p. 21)

This breakdown was exemplified by the massacre at Melos and the principles of Thrasymachus and Callicles. The disjunction of the social mores and the belief system was also attested to by Thucydides and indirectly exhibited by a comparison of the works of Aristophanes and Euripides to the works of Sophocles, a member of a more confident bygone age. Platonic Athens was dying from the excesses of liberal triumph (Botsford and Robinson, 1967). Taylor (1936) recognized The Republic as a dialogue representing the peak of Platonic literary work



produced in the decade or so after the death of Socrates. It depicted an earlier time period, the Golden Age of Athens in the fifth century B.C., the most generally held dramatic date being 424 B.C. At that time, Socrates was a mature philosopher of 50 (Taylor, 1936). Plato's dialogue unfolds during a past democracy which deteriorated until Plato's own time.

### Natural Aptitude

It was a basic postulate of the educational theory of Plato that it was just to treat unequals unequally. Plato would have described this as just because he conceived of more than one stage and type of education, each of the types of citizens being educated or trained in a fitting manner. Plato concluded his satire on democracy with the ironical comment that democracy was "an agreeable form of anarchy with plenty of variety and an equality of a peculiar kind for equals and unequals alike" (The Republic, 558C). He objected to the notion of treating everybody alike in all matters without due regard for particular circumstances and differences between people. Instead, Plato demanded that unequals be treated unequally because of the differences between people (i.e., they were unequal). He felt that these differences had to be taken into account. If these differences proved to be relevant in respect to the distribution of something specific, they would lead to people being treated differently (i.e., unequally). Barrow (1976) claimed that this concept was "equivalent to the claim that treatment ought to be impartial" (p. 29). Peters (1966) wrote a detailed and lengthy explication of the principle of impartiality and supported the idea that one ought to proceed impartially. He based his

opinion on the concept that people should be treated the same, except where there were relevant grounds for not doing so.

Plato believed that a difference of what he termed "nature" was relevant ground for unequal treatment of unequals. By nature, the "principle that each one should do his own proper work without interfering with others" (The Republic, 433A), he meant a citizens' interests, aptitudes, and abilities. Plato believed an individual was naturally suited to tasks which he picked up an understanding of easily and did not forget.

When you speak of a man having a natural talent for something, do you mean that he finds it easy to learn, and after a little instruction can find out much more for himself; whereas a man who is not so gifted learns with difficulty and no amount of instruction and practice will make him even remember what he has been taught? Is the talented man one whose bodily powers are readily at the service of his mind, instead of being a hinderance? Are not these the marks by which you distinguish the presence of a natural gift for any pursuit?

Yes, precisely. (The Republic, 455C-D)

Plato also felt that it was important that the citizen would freely choose tasks and do so with competence.

Arithmetic and geometry and all branches of the preliminary education which is to pave the way for Dialectic should be introduced in childhood; but not in the guise of compulsory instruction, because for the free man there should be no element of slavery in learning. Enforced exercise does no harm to the body, but enforced learning will not stay in the mind. So avoid compulsion, and let your children's lessons take the form of play. This will also help you to see what they are naturally fitted for. (The Republic, 536D-E)

This would result in citizens who were in harmony with themselves (The Republic, 412A). George Bernard Shaw (1958) illustrated this concept in Act III of his play, Arms and the Man: "If one is a servant, the secret of success and happiness in that role is 'to have the soul of a servant' - the way to get on as a lady is the same as the way to get on



as a servant: you've got to know your place; that's the secret of it" (p. 62). An educational scheme providing its citizens with a way of life suited to their aptitudes and abilities would result in "one man at one task for which nature fitted him, so that by keeping to that one business he might come to be a single man and not many. In that way the state as a whole would grow to be a single community, and not many" (The Republic, 423D). Plato considered that citizens were born with an innate nature which was permanent, but this innate nature was not necessarily genealogical. This was portrayed by his scheme of transference from one group to another, illustrated in the "Allegory of the Metals" (The Republic, 414-415). On the other hand, the view that Plato was totally committed to a stance of unchanging innate nature is incorrect. Throughout The Republic there was a stress on the power of education to transform and on the potency of environmental influences. It would seem to be likely that Plato viewed nature and nurture as both having a part to play in the development of the citizen. He claimed that hereditary factors played a part in determining the potentiality of an individual nature, but to be realized this potentiality needed careful nurture. In some cases the innate potentiality would be sufficiently strong to realize itself under nearly any conditions; in others the potentiality would be indeterminate and the ensuing nurture would be all-important.

Plato felt that in the majority of cases of citizen education, a successful conclusion relied upon a continual spiral of reinforcement between the hereditary potentiality and the nurture provided (Barrow, 1976).

When a community has once made a good start, its growth proceeds in a sort of cycle. If a sound system of nurture and education is maintained, it produces men of a good disposition; and these in their turn, taking advantage of such education, develop into better men than their forebears, and their breeding qualities improve among the rest. (The Republic, 424A)

This spiral principle took place at two levels, the individual human life and on an immortal level with the soul. The cycle operating on the individual level produced a better man, which produced a better soul with which to travel across the River Lethe. The cycle operated through potential. Initially, an individual had a specific motion pattern which developed a self-satisfactory balance. Teachers were responsible for enhancing this balance through the development of awareness of self-potential. Without this awareness there would be no learning, growth, or action, these having to come from within. Early elementary education increased awareness, which correspondingly increased the potential for learning. This potential similarly led to an increase of awareness of potential, implications, and responsibilities.

Potential was limited by what was achievable at any certain time.

Achievement would lead to a new cycle as awareness was increased.

Allen (1975) pointed out that "Plato repeats in several different myths that he believes in cycles of rebirth and that the kind of person who is born has a direct relation to the state of the soul before the birth" (p. 133). Plato illustrated this with the "Myth of Er" in The Republic, (614B-621D). The souls of men were presented with a wide variety of choice for their next earthly existence. Plato presented his major educational objective when he described how men should prepare for the choice of souls offered to them:

On this account each one of us should lay aside all other learning to study only how he may discover one (life) who can give him the



knowledge enabling him to distinguish the good life from the evil, and always and everywhere to choose the best within his reach, taking into account all these qualities we have mentioned and how, separately or in combination, they affect the goodness of life. (The Republic, 618C-D)

The soul, therefore, must search for a new life which would give it the best opportunity for further development in the next life: "He is able to choose between the worse and better life with reference to the constitution of the soul, calling a life worse or better according as it leads to the soul becoming more unjust or more just" (The Republic, 618E). The "Myth of Er" also demonstrated an underlying Platonic doctrine of responsibility. In the choice of lives there was an element of necessity or chance, but essentially man was responsible for the good or evil in his life. The Platonic system took man to a position from which he could accept the responsibility of the choice of his next life and make that choice reasonably.

After the choice of life, man was taken to and forced to drink from the River of Unmindfulness, and "some have not the wisdom to save themselves from drinking more" than they had to (The Republic, 621A). Presumably these latter souls forgot everything that previously had been learnt and had to start their next life in ignorance, completely unaware of their innate potential.

#### Divine Soul

Cornford (1975) found that a divine origin of soul was common in Platonic myths:

Its (the soul) fall to be incarnated in a cycle of births as a penalty for former sins; the guardian genius; the judgement after death; the torments of the unjust and the happiness of the just in the millennial intervals between incarnations; the hope of final deliverance for the purified. (p. 349)

Plato believed that the soul was indestructible and had to reap the consequences of its deeds, good or evil: "Are you not aware that our soul is immortal and never perishes?" (The Republic, 608D). Plato revealed a consistent belief in the immortal soul from the Meno, through the Phaedo and The Symposium, to The Republic and the later Phaedrus (Cornford, 1975).

In The Republic, Socrates used a purely verbal argument to prove that the soul was immortal. All things which perished were destroyed by some inherent evil, but the soul was not destroyed by sin which was its corresponding evil; therefore, the soul was immortal. The soul was immaterial and akin to the divine and it wished to return to its home with God. This viewpoint led to descriptions of the body as being the prison of the soul or the tomb of the soul (Plato, 1977d, 245C-D). Plato gave credence to the ability of the soul to achieve everlasting beatitude, and it was this beatitude which was its ultimate objective. As the divine was rational and all-knowing, it was the job of the soul to strive for ultimate reason. Plato held that reason was man's true self and indestructible essence, although reason was not necessarily synonymous with soul, reason being but a part of an all-embracing soul (The Republic, 439-441). However, Plato believed that ultimate reason was unattainable by most men due to the finite amount of knowledge which could be assimilated during a lifetime. Ultimate reality was beyond human truth and more exact than human knowledge. Knowledge was a whole whose parts converge on and influence the soul:

But we must rather fix our eyes on her (the soul) love of wisdom and note how she seeks to apprehend and hold converse with the divine, immortal, and everlasting world to which she is akin, and what she would become if her affections were entirely set on following the impulse that would lift her out of the sea in which



she is now sunken (human life). (The Republic, 611C-D)

The concept of the immortal soul was basic to the educational theories of Plato. The soul acquired true knowledge prior to its mortal life. This knowledge was forgotten at the River of Unmindfulness prior to reentering the mortal stage of its cycle. This made the process of education a process of recollection, since all was previously known. The Phaedrus (1977d, 250D) described the soul of man as yearning for a glimpse of the ideas which were beheld in prenatal vision. Plato described this in The Republic:

If this is true, then, we must conclude that education is not what it is said to be by some, who profess to put knowledge into a soul which does not possess it, as if they could put sight into blind eyes. On the contrary, our own account signifies that the soul of every man does possess the power of learning the truth and the organ to see it with; and that, just as one might have to turn the whole body round in order that the eye should see light instead of darkness, so the entire soul must be turned away from this changing world, until its eye can bear to contemplate reality and that supreme splendour which we have called the Good. Hence there may well be an art whose aim would be to effect this very thing, the conversion of the soul, in the readiest way; not to put the power of sight into the souls' eye, which already has it, but to ensure that, instead of looking in the wrong direction, it is turned the way it ought to be. (The Republic, 518E-519B)

The Socratic dialogues construe true learning as reminiscence. The extent to which a soul had achieved this recollection was to be judged at mortal death. The righteous were to enjoy the Isles of the Blessed; the wicked were to be duly proportioned time in Tartarus. The few great human sinners were kept in Hades forever as a salutary terror to other evil souls.

#### Habit and Imitation

Platonic educational theory had two broad stages. The first was to achieve readiness to pursue the second stage, the quest for the

vision of the Idea of the Good. The more "ordinary virtues," as they were called, such as moderation and courage, which were not far removed from bodily qualities in that they could be produced by habituation and practice in a soul which had not displayed them previously (The Republic, 519B), were established so that all citizens had the necessary virtues for good citizenship. In the naturally endowed few, these habits were the foundations for the pursuit of the Good. The habits established in the elementary education stage formulated attitudes and behavioural tendencies such as the imbibing of moral and conventional norms; the acquisition of a sense of brotherhood; an attitude of tolerance; an adherence to notions of impartiality, dependability, and honesty. However, Plato recognized that habit was not an adequate goal of education (The Republic, 619D). The elementary students were taught in approved patterns which were followed very closely. The students were allowed greater freedom as they gradually acquired or strengthened the necessary faculties; but Plato insisted upon a firm foundation in which the objective of music and gymnastic "was to contrive influences whereby they might take the colour of our own institutions like a dye, so that, in virtue of having both the right temperament and the right education, their convictions about what ought to be feared and on all other subjects might be indelibly fixed" (The Republic, 430A). In the larger society, elementary education would have prepared the students for followership, a life of docile obedience, of unquestioning loyalty, of ungrounded opinion, of disciplined habits of dependence. At this level the students did not need to challenge the assumptions of knowledge or subjects; the study was sufficient in itself.



Plato partly relied upon imitation to develop the correct habits: "And surely you are aware that imitations carried on from youth, gradually turn into habits and second nature in thought, word and deed" (The Republic, 359D). He used imitation in the sense of imaginative self-projection into the next rung of advancement. To this end, Plato stressed the importance of exposing students to good examples (The Republic, 376E-392C) to inspire the students with dreams of good citizenship in order for them to experience brief glimpses of their potential beyond their current state. Plato established an important distinction between right opinion or belief and true knowledge. He believed that it was possible to be good without being wise but it was impossible to be wise and not good. The citizens would possess the right belief after their elementary education, founded and steered by the Philosopher-Kings. Citizens who did not possess the potential to become self-directing through actualized reason would continue to function at this level in followership. Plato preferred citizens to do the correct thing (that which contributed most effectively to the general happiness) because they understood what they were doing. However, Plato did not think that it mattered to overall society if the correct thing was done through habit or deliberate calculation, unless it could be shown that the citizens who had ended their education at the elementary level through a lack of potential were, in fact, unhappy.

#### Readiness

Education was construed more as training or preparation for real education up to the point at which elementary education ended. At the end of this period the potential and readiness of the students for

higher education was examined. A belief echoed by Trollope (1924): "The truth is that at twenty-four no man has done more than acquire the rudiments of his education" (p. 97). The students had followed, *ab extra*, a pattern instilling automatic responses and reproduction with mechanical fidelity. If this was continued, the students would have been forced into a state alien to their natural patterns or original self-motions. The citizens would have become virtuosos. However, they would be merely robots or technicians and less and less men as their potential for self-determination was lost. Plato was careful to stress that even habits should be acquired in a meaningful way. The child would learn through play (The Republic, 425A), play carefully supervised and organized by the Philosopher-Kings, teachers, and creche workers. Education would stimulate the self-development of the child as a whole. Challenges would be furnished as a stimulus (The Republic, 485B, 529D, 537A) and the students would learn by meeting and solving these problems. Plato believed that the child had to learn from within, extending his self-motion to develop control of the self and the environment: physical, social, moral, aesthetic, and intellectual (The Republic, 443C, 590E). The teacher's responsibility included the provision of appropriate stimulating problems that would appeal to the student, ensuring that the necessary antecedents were met for each successive stage of the student's development. These problems would have to be presented in such a manner that the students developed an awareness of their potential and would animate goal internalization in order for the students to become mentally involved so that they would be self-guided in their response. This process was called "ego-involvement" by Sherif and Sherif (1956). In the early years of



education the student may have been motivated by a desire for praise or the security of being like others. The identification and assimilation of goals were deemed essential for achievement and were a prerequisite for the assumption of responsibility by the student. This assumption of responsibility was, in itself, an antecedent to knowledge. Plato identified education as a process, starting from innateness and proceeding through assimilation, imitation, and habit to inspiration and wisdom. "Wisdom, it seems, is certainly the virtue of some diviner faculty" (The Republic, 518E). Wisdom was to be founded on a developed differentiation and structured awareness of the world as a priori to the ability to understand the different kinds of meaning, enabling the experience to be interpreted. Each successive stage became part of the student, adding to his momentum. The achievement of wisdom was the objective of education, but the journey to wisdom was important too.

The early part of education ended with the student holding socially correct opinions and habits. The future guardians:

Can recognize the essential Forms of temperance, courage, liberality, high-mindedness, and all other kindred qualities, and also their opposites . . .

.....  
 All that is ugly and disgraceful he will rightly condemn and abhor while he is still too young to understand the reason; and when reason comes, he will greet her as a friend with whom his education has made him long familiar. (The Republic, 402C/A)

However, Plato would have agreed with the comment of Mill (1964):

To conform to custom, merely as custom, does not educate or develop in him any of the qualities which are the distinctive endowment of a human being. The human faculties of perception, judgments, discriminative feeling, mental activity, and even moral preference, are exercised only in making a choice. He who does anything because it is the custom makes no choice. (p. 220)

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Barrow (1976) commented that:

For the majority, and that includes the auxiliaries . . . they are inculcated with what Plato is pleased to call "right opinion," in accordance with his conviction that there is an absolute moral truth that can be known. The select few come, at a later stage, to examine the matter for themselves and to see that the "right opinion" that has been cultivated in them is indeed right, again in accordance with Plato's view of the nature of morality. (p. 72)

Shorey (1895) commented that students were brought through the stage of indoctrination, eventually reaching a point at which they would examine morals for themselves. They would substitute sociological definitions of virtues developed through rational deductions of the virtues from the general conditions of social vitality, well-being, or "good" for psychological definitions of virtues. Shorey (1908) summed up the position of Plato:

Until a man is able to abstract and define rationally his idea, and unless he can run the gauntlet of all objectives and is ready to meet them not only by appeals to opinion but to absolute truth, never faltering at any stage of the argument - unless he can do all this he knows neither that idea nor any other idea. He apprehends only a shadow of opinion, not true and real knowledge. (p. 220)

### Harmony

Koestler (1968) believed that:

"The sixth century (B.C.) scene evokes the image of an orchestra expectantly tuning up, each player absorbed in his own instrument only, deaf to the caterwauling of others. Then there is a dramatic silence, the conductor enters the stage, raps three times with his baton, and harmony emerges from the chaos. The maestro is Pythagoras of Samos whose influence on the ideas, and thereby on the destiny, of the human race was probably greater than that of any single man before or after him. (p. 25)

Pythagoras discovered a formula relating the length of musical strings to musical intervals and as a result of that believed that he had found the key to the harmonies of nature in number. The Greeks had set the idea of harmony in the centre of their cosmology and from there

sought to extend it to the roots of existence. Guthrie (1962) felt that "it must have been a flash of inspired insight that he (Pythagoras) saw in it (musical harmony) a formula of universal application" (p. 221). Pythagoras was of the opinion that harmony would, above all, be found in the movements of the seven planets. This harmony could be found in the same ratios as the seven strings of the lyre, the planets themselves making music:

The sun, moon, and planets revolve in concentric circles, each fastened to a sphere or wheel. The swift revolution of each of these bodies causes a swish or musical hum on a different pitch, depending on the ratios of their respective orbits - just as the tone of a string depends on its length. Thus the orbits in which the planets move form a kind of lyre whose strings are curved in circles. (Koestler, 1968, p. 31)

Guthrie (1962) wrote that to Pythagoras "the majestic movements on a cosmic scale of the sun, moon, planets, and fixed stars . . . do not declare the glory of God, but the cosmos is a living God welded into a single divine unity by the mathematical and musical harmony" (p. 308).

Plato believed in geometrical principles, his search for symmetry based in Pythagoreanism (Minar, 1942). He saw the heavenly bodies were symbols of the beauty and harmonious order of the universe. They manifested the workings of a beneficent intelligence (Cornford, 1975). Plato gave credence to the idea that all matter was built of elementary triangles arranged in differing ways. Each species' triangles were balanced by differing formulae giving each its unique rhythm. Plato regarded the universe as a balanced, self-maintaining texture of motions which were merely factual, albeit nonlogical and chaotic. These motions were patterned and structured, in the forms of fire, water, earth, and air, through a balance which was divine in origin and ideal in significance. The universe was animated by the principle of self-motion which



achieved balance through a circular motion which superinduced forms appropriate to regular solids, with a formalized internal structure, which could be inscribed within a sphere. This sphere was represented by the dodecahedron, which was close in volume to the sphere. Once the forms of fire, water, earth, and air had developed their own balance pattern in accordance with the principles of proportion and self-motion, they impressed the universe around them. The sun and moon, for example, impressed day and night, the seasons, wind, tides, and other rhythms on the universe surrounding them. These rhythms were termed natural. In their turn, these natural rhythms impressed life and growth in their vicinity.

Humans were also composed of the four elements in a proportion which gave man a unique motion-tendency and self-maintenance. Man, in his turn, interacted with the environment and impressed it with human characteristics. Human life was governed by its natural cycle in self-perpetuating phases: birth, growth, love, and reproduction, and a phase devoted to group self-government closely associated with individual death and decay. Plato believed that all of these phases should, in themselves, be examples of self-maintaining motion patterned on the motion of the stars in their courses. In The Republic and The Laws Plato sought to develop man to the ideal principle of maximal value-development through the best conceivable system. Education would assist each individual to develop into a self-maintaining citizen, able and willing to take his place in carrying on and improving society. Harmony and rhythm were important objectives in education, the whole life of man being in need of them to avoid illness and disease which Plato thought arose from disharmony. The development of rhythm and

harmony was to be aided by a child's training in music, poetry, and dance. "The decisive importance of education in poetry and music (is that) rhythm and harmony sink deep into the recesses of the soul and take the strongest hold there, bringing that grace of body and mind which is only to be found in one who is brought up in the right way" (The Republic, 401D-E). When this natural harmony had been developed, the man ruled the lion and the many-headed beast (reason ruled the spirit and desire). To be happy, man was dependent upon the harmonious relationship between himself and his environment. Plato (1971, 278) saw the desirability of this enmeshment as being self-evident to all men. As long as man achieved internal harmony he would be fulfilled and his desires satiated. Natural rhythm and harmony were:

To be found in every sort of workmanship, such as painting, weaving, embroidery, architecture, the making of furniture; and also in the human frame and in all the works of nature; in all these grace and seemliness may be present or absent. And the absence of grace, rhythm, harmony is nearly allied to baseness of thought and expression and baseness of character; whereas their presence goes with that moral excellence and self-mastery of which they are the embodiment. (The Republic, 401A)

Plato would have concurred with the statement of Whitehead, A. N. (1929) that "the development of mentality exhibits itself as a rhythm involving an interweaving of cycles, the whole process being dominated by a greater cycle of the same general character as its minor eddies" (p. 27). To Plato the ultimate end of education was the wisdom of insight into the harmonious order of the whole universe or divine reason: "So the philosopher, in constant companionship with the divine order of the world, will reproduce that order in his soul and, so far as man may, become godlike" (The Republic, 500C).



Dualism

Plato believed that there were two realities in the universe (The Republic, 477). The true values of life were realized in a knowledge of Being. This Being was purely intellectual in its ultimate state of essence. Being and not-Being were displayed as the two universal realities. Values were assigned to the spirit rather than the body, to the good rather than to evil, to the beautiful rather than to the ugly. Since Plato ascribed higher value to Being, it followed that he would stress education of the intellectual and the spiritual through which Being would be realized. In this, Plato approached idealistic monism. The exercise of reason and the contemplation of abstract knowledge represented the summit of human accomplishment: "For you have often been told that the highest object of knowledge is the essential nature of the Good, from which everything that is good and right derives its value for us" (The Republic, 505A).

Chinnock (1940) stated that it could be recognized that the aim of education in The Republic was simultaneously ethical and intellectual through Plato's interchangeable use of the Greek terms for "soul" and "intellect." The aim of education is, therefore, closer to Being rather than Doing. Insight into the true nature of Being could only be achieved by intellectual experience. This insight would then influence the soul's life on earth through integration with the soul. This integration included not only an intellectual grasp of meaning but also the enlightenment of the spirit to right action and emotions (The Republic, 409, 425A, 430A, 442A, 504-505).

Once this integration occurred, the Philosopher-King was born. It was the duty of the Philosopher-King to continue beyond the point of attainment of the intellectual goals and educate the masses to a better living as described in the "Myth of the Cave" (The Republic, 517-519).

#### Metaphysical Absolutism

Plato was of the opinion that true Being could only be realized through the soul of man by one who developed skill in the exercise of pure reason and attained the knowledge of the Good, of the unchanging, eternal essence of Being which ordered the universe. Correspondingly, non-Being was portrayed as the realm of the senses, appearances, images, and changes which lead to opinion. The true values of life could only be realized through knowledge of the Being which had to ultimately be purely intellectual: "Can theory ever be fully realized in practice? Is it not in the nature of things that action should come less close to truth than thought?" (The Republic, 473A). Everything which was not in the category of Being must be of necessity in the category of non-Being. Plato created a third category corresponding to the doctrine of becoming, a class of opinion or "Becoming" (The Republic, 518C).

This process of Becoming was passed through on the way to the fixed goal of the One. While all material life changed, the goal of intellectual life was immutable. The education of the Philosopher-King would reach its limit in knowledge of the essences. "Let me remind you of the distinction we drew earlier, and have often drawn on other occasions between the multiplicity of things that we call good or beautiful or whatever it may be and, on the other hand, Goodness itself or beauty itself" (The Republic, 507B). These essences were attainable only by



the select few who had the innate ability and the willingness to pursue the necessary intellectual preparation:

When he had reached the stage of trying to look at the living creatures outside the Cave, then at the stars, and lastly at the Sun himself, he arrived at the highest object in the visible world. So here, the summit of the intelligible world is reached in philosophic discussion by one who aspires, through the discourse of reason unaided by any of the senses, to make his way in every case to the essential reality and persevere until he has grasped by pure intelligence the very nature of Goodness itself. (The Republic, 532B)

To Plato, the function of life on earth was to realize the divine Idea and by doing so, live the good life. The good life, however, was only attainable by a small number educated in accordance with divine absolute principles. Plato designed his state to duplicate the divine form: "every structural form is in essence a piece of frozen music (divine harmony)" (Murchie, 1961, p. 363). Hence, Plato's educational system was a copy of the ideal pattern, and any changes in the educational system or in the state would only be a step away from the ideal. "In short, then, those who keep watch over our commonwealth must take the greatest care not to overlook the least infraction of the rule against any innovation upon the established system of education either of the body or of the mind" (The Republic, 424B).

Plato believed that only pleasure gained through the exercise of reason was true pleasure, because only he who had reached the point of reason had experienced all three types of pleasure (profit being the pleasure of the desirous part of man, honour of the spirited part, and knowledge of the reasoning part). This meant that only the Philosopher-King could make an objective comparison of the three types of pleasure, and only what he loves is the true pleasure and the epitome of all that is best in humanity. Without experiencing the pleasure of knowledge,



man cannot experience true pleasure but merely experiences release from pain or experiences physical satiation which he misconstrues as pleasure (The Republic, 583B-589C). Shorey (1938) stated that "the main thesis of The Republic is that virtue is its own reward and needs no external sanction in this world or the other" (p. 65).

All things that are beautiful or good or true have that particular quality through participation in the absolute essence of that quality. Man, through great efforts and difficulties, can rise from his earlier intellectual appreciation of the earthly many to the heavenly one. When he reaches this goal man becomes one with the divine essence of the Good and can know no greater happiness. This One or the Idea of the Good is that form which all virtues must partake of to be virtues. Attainment of these virtues would be meaningless without true insight into their nature and their relation to the Good. In the "Myth of the Cave" the Good was exemplified as being the light source by which all else was lit and hence seen. The Idea of the Good was the cause of knowledge, truth, beauty, and all existence.

### Conclusion

The Greek term for Republic meant constitution, state, or society; it did not detail a specific type. The Republic was a statement of academic aims and Plato realized that they were probably unattainable (Taylor, 1936). The aim of The Republic was the good life for which Plato used several terms as educational goals: harmony of mind and body, honesty, temperance, beauty, and justice. These were all threads that combined to produce the whole. The removal of one thread would destroy the whole. This gave meaning and unity to the disjointed



activities of man. To Plato, the art of living included the knowledge of the purpose of life and the knowledge of what was of real value. This was the moral virtue of man as man. Education in The Republic is the process by which man is led to the vision of the Good.

## CHAPTER IV

### PHYSICAL EDUCATION IN THE REPUBLIC

In the preceding chapter Plato's concept of education was examined and its philosophical historicity studied. In this chapter the contribution of physical education to the actualization of the overall educational goal will be ascertained, along with some specific relationships between physical education and the philosophical underpinnings.

#### Historicity

The Hellenic world had a rich heritage of physical activity. It was basically an "outdoor" society in which food was obtained by hunting and gathering and life took place out of doors most of the time. Murrell (1975) claimed that this type of existence led the Greeks to be a very sociable people, sharing each others' lives far more than people living in "indoor" societies. "Much of their leisure time was spent talking and listening" developing "a great love of competition" (Murrell, 1975, p. 17). Barker (1906) noted that:

Men met, marketed, and talked in the marketplace: they took their exercises in the public gymnasium or athletic grounds. Men would come to know each other intimately, and in the common discussion of the market square and the common exercise of the wrestling grounds would learn one another's worth. (p. 21)

Botsford and Robinsen (1967) stated: "The close social climate, the 'blood ties' of commonly claimed ancestry and the religious unity which was characteristic within a state further encouraged unity" (p. 47).



The Greeks lived in a continuous state of war (Finley, 1963). "No nation, no people have been more fierce in fighting to protect their national and individual freedom than the Greeks" (Poole and Poole, 1965, p. 21). Their settlements to the east and west of the mainland suffered "frequent troubles with more primitive peoples" (Finley, 1963, p. 43), such as the Scythians and Thracians, and also with "the powerful civilized empires" (Finley, 1963, p. 43), the Lydians, Persians, and Carthaginians. The mainland was invaded by Darius I in 490 B.C. Darius was defeated at Marathon by a force mainly composed of Athenians. In 480 B.C., Xerxes invaded the mainland and "sacked" Boeotia, Attica, and Athens before being defeated at Plataea and Miletus in 479 B.C. The Greek states fought frequently against each other, peace being marked by the struggle to form powerful alliances. Robinson (1948) felt that this was a result of the developing independence of the city-states causing rivalry and jealousy between neighbouring states. Dissension within the city-states was also common, leading to civil war and revolution.

Since the Greek citizens lived in a state of war or preparation for war, being physically fit was an important part of life:

Greece was never a land of peace; quarrels between neighboring states were frequent; their petty wars required no long preparation; the citizen might at a moment's notice be called upon to take the field and fight, and in the conditions of ancient warfare, his safety depended on his physical fitness. (Gardiner, 1955, p. 28)

Forbes (1929) noted that "physical education played a larger part in Greek life than it has in the life of any nation before or since" (p. 3). He continued that "among no people of antiquity or of the present day have gymnastics attained such a significance and experienced

such a magnificent development as among the Greeks, and as a fully developed art of physical culture they are surely a native product of the Greek national character" (p. 5). Forbes (1929) declared that:

No nation ever attained so high a level of physical fitness as the Greeks did at the close of the sixth and beginning of the fifth century. After the Persian Wars had been fought, the Greeks realized what a part physical fitness had played in winning such a conquest for Western civilization and their ardour for physical education was further increased. (p. 35)

Gymnasiums, either municipal or private, were one of the most characteristic landmarks of the Greek city (Forbes, 1945). Despite the troubles throughout the Hellenic world, the Greek love of competition and athletics transcended the problems and united the people at festivals held to honour various gods. The Greeks came to these festivals from all over the Mediterranean world to compete, officiate, or spectate. There were four major athletic festivals: the Pythian Games honouring Apollo at Delphi, the Isthmian Games for Poseidon held outside Corinth, the Nemean Games at Nemea for Zeus, and the Olympic Games at Olympia also honouring Zeus. The Olympic Games were so important that a sacred truce was established so that the city-state delegates, competitors, officials, and spectators could travel safely to Olympia under the protection of Zeus. Gardiner (1910) wrote:

It is hardly possible to exaggerate the importance of these gatherings. In an age distracted by civil war and faction they served to remind the Greeks of their common brotherhood and to promote a spirit of goodwill. Especially was this true of Olympia. . . . The sacred month . . . afforded a brief respite from arms and security for all who wished to attend the festival, whether in a public or private capacity. All through the Peloponnesian War the representatives of states at war with one another laid aside their animosities for a time, and opportunity was afforded for the discussion and settlement of many a grievance and dispute. (pp. 136-137)



The Hellenic love of physical activity has been conveyed to modern man by the sculpture, architecture, pottery, and all types of art of the period. Physical activities and prowess also played an important part in Greek literature. The Athenians were one of the first Greek peoples "to stop carrying weapons around with them and to adopt a more peaceful and civilized way of life" (Murrell, 1975, p. 27). The Athenians viewed athletics as something more than mere training for war; they saw in them an opportunity for peaceful rivalry and competition and a useful utilization of leisure. The Greeks had a different lifestyle from modern industrial man which allowed them more leisure time and offered fewer diversions than today to fill that time (Murrell, 1975). Athletics, together with reading, writing, and music, were a basic part of education in Athens. Professional teachers, called paidotribes, were hired to administer the wrestling grounds or palaestra. Boys would perform warm-up exercises and participate in running, dancing, jumping, discus and javelin throwing, and wrestling in their day's education. Many of the exercises were performed to the accompaniment of flute music, for the Athenians believed in grace and style of movement as well as technical accomplishment and physical fitness. It is uncertain what percentage of Athenian youth received formal education, but there is no doubt that boys from wealthy families received more and better training than those from poorer homes (Murrell, 1975). After their school years many Athenians continued to train for competition or just for the benefits of exercise. Murrell (1975) compared the gymnasiums and palaestrae of Athens and other Greek cities to the modern sports clubs of Europe, where people of all ages gather to exercise and socialize.

However, by Plato's time new educational ideals had evolved in which physical training and sport were deemphasized (Marrou, 1956). Forbes (1929) declared that "the gymnasium changed to resemble a country club as the Greeks craved for softer forms of recreation" (p. 39). The fondness for decorating vases and other pottery with scenes from the gymnasium and palaestra disappeared in about 440 B.C. In the play The Frogs, by Aristophanes, the palaestra is empty, inhabited by frogs. Aristophanes' The Clouds lampoons the rising laziness and foppery. Forbes (1929) blamed "the sophists for turning the minds of youth and men into new and absorbing channels" (p. 85) for the neglect by the Athenians of their physical condition. The long peace following the Persian Wars, which had left Athens tremendously confident, was also probably a cause for the decline of the concern for physical fitness. The decline of the discerned need for physical fitness was aided by the increasing importance of mercenaries in the Greek armies. Following the Peloponnesian War mercenaries were plentiful and the citizen army concept began to disappear. Gandy (1949) believed the process of deemphasizing physical education was also caused by too much competition in athletics and the multiplication of prizes. This led to increasing specialization and professionalism and the attendant increasing spectatorship of the average citizen.

#### Physical Education and the Broad Educational Objective

Plato recognized the importance of physical activity in the educational system of Athens: "The upbringing of our young men must include physical training" (The Republic, 403C). He further felt that "perhaps we shall hardly invent a system better than the one which long experience



has worked out, with its two branches for the cultivation of the mind and of the body" (The Republic, 376E). Unlike The Laws, there are no references to a specific curriculum of physical education in The Republic, although there are references to broad aims and objectives. The overall determinant for education as a whole was the question of the purpose of life. "A man can live well only if he knows clearly what is the end of life, what things are of real value, and how they are to be attained. This knowledge is the moral virtue of man, qua man, and constitutes the art of living" (Cornford, 1975, p. 8).

Education had as its objective the good life, which Plato saw as the function of man per se. The soul would deliberate and exercise control, living being the function of the soul. "It follows that a just soul, or in other words a just man, will live well; the unjust will not. . . . Living well involves well-being and happiness. . . . Only the just man is happy" (The Republic, 352-353). To Plato, the just man was the man living harmoniously with the divine laws governing the cosmos.

### Harmony

Perhaps the overriding theme of The Republic is the acquisition of harmony. Plato thought that physical education was a vital part of man's quest for divine harmony.

There are, then, these two elements in the soul, the spirited and the philosophic; and it is for their sake, as I should say, and not (except incidentally) for the sake of soul and body, that heaven has given to mankind those branches of education. The purpose is to bring the two elements into tune with one another by adjusting the tension of each to the right pitch. So one who can apply to the soul both kinds of education blended in perfect proportion will be master of a nobler sort of musical harmony than was ever made by tuning the strings of the lyre. (The Republic, 412A)

When the spirit and philosophic are harmonized:

Those two together will be the best of guardians for the entire soul and for the body against all enemies from without: the one will take counsel, while the other will do battle, following its ruler's commands and by its own bravery giving effect to the ruler's designs. (The Republic, 442B)

### Divine Soul

The soul was portrayed by Plato as being composed of three parts:

We may call that part of the soul whereby it reflects, rational; and the other, with which it feels hunger and thirst and is distracted by sexual passion and all other desires, we will call irrational appetite, associated with pleasure in the replenishment of certain wants.

.....  
 What of the passionate element which makes us feel angry and indignant? Is that a third, or identical in nature with one of those two? It must be a third. (The Republic, 439D-441A)

For man to be just, his soul had to be just. This meant that reason must rule the soul, for it was through divine reason that The Idea of the Good would be seen, not through the sensed perceptions of the body. However, reason, spirit, and appetite were all regarded as part of the whole by Plato; together they comprised the soul.

To this end (reason) the man of understanding will bend all his powers through life, prizing in the first place those studies only which will fashion these qualities in his soul; and, so far from abandoning the care of his bodily conditions to the irrational pleasures of the brute and setting his face in that direction, he will not even make health his chief object. Health, strength and beauty he will value only in so far as they bring soundness of mind, and you will find him keeping his bodily frame in tune always for the resulting concord in the soul. (The Republic, 591C)

If reason was not established as the ruler of the soul, man would become "so enfeebled that the other two (spirit and appetite) can drag him whither they will, and he cannot bring them to live together in peace, but must leave them to bite and struggle and devour one another"

(The Republic, 589A). Plato described the man dominated by appetites as



either oligarchic, democratic, or despotic, all being bred by a lack of education and bad upbringing. They were differentiated by the supremacy of type of appetite: the necessary, the unnecessary and the spendthrift, and the lawless (The Republic, 558).

Plato emphasized the importance of curbing the appetites which represented mortal man. This curbing could be achieved in two ways: first by establishing correct habits and secondly by the development of reason. "Most people can get rid of it (unnecessary appetite) by early discipline and education" (The Republic, 559B). "Our children's pastimes . . . must be kept from the first within stricter bounds; if any license be admitted, they will catch the spirit and will never grow into law-abiding and well-conducted men" (The Republic, 425A). Plato recommended that Phrygian music and dances be emphasized in the education of the young because this type of music promoted temperance, self-control, and friendship to fellow citizens (The Republic, 399A).

Half of Plato's early education system was composed of physical education. Physical education was designed not only to set up correct habits but also to develop the correct concord between reason and spirit: "The two will be brought into accord . . . by that combination of mental and bodily training which will tune up one string of the instrument and relax the other, nourishing the reasoning part on the study of noble literature and allaying the other's wildness by harmony and rhythm" (The Republic, 441E). Together:

They must keep watch lest this part (appetite), by battenning on the pleasures that are called bodily, should grow so great and powerful that it will no longer keep to its own work, but will try to enslave the others (reason and spirit) and usurp a dominion to which it has no right, thus turning the whole of life upside down. (The Republic, 442A)

If appetites were allowed to dominate man, a "luxurious indolence of body and mind" would be established making man "too lazy and effeminate to resist pleasure or to endure pain" (The Republic, 556C).

Music and gymnastics were of equal importance in early education, not only for instilling control of appetite, but also in developing spirit:

When a man surrenders himself to music, allowing his soul to be flooded through the channels of his ears with those sweet and soft and mournful airs . . . and giving up all his time to the delights of song and melody, then at first he tempers the high-spirited part of his nature, like iron whose brittle hardness is softened to make it serviceable; but if he persists in subduing it to such incantation, he will end by melting it away altogether. He will have cut the sinews of his soul and made himself what Homer calls a faint-hearted warrior. Moreover, this result follows quickly in a temperament that is naturally spiritless; while a high-spirited one is rendered weak and unstable, readily flaring up and dying down again on slight provocation. Such men become rather irritable, bad-tempered, and peevish.

On the other hand, there are the consequences of hard bodily exercise and high living, with no attempt to cultivate the mind or the intellect in study. At first, the sense of physical fitness fills a man with self-confidence and energy and makes him twice the man he was. But suppose he does nothing else and holds aloof from any sort of culture; then, even if there was something in him capable of desiring knowledge, it is starved of instruction and never encouraged to think for itself by taking part in rational discussion or intellectual pursuits of any kind; and so it grows feeble for lack of stimulus and nourishment, and deaf and blind because the darkness that clouds perception is never cleared away. Such a man ends by being wholly uncultivated and a hater of reason. Having no more use for reasonable persuasion, he gains all his ends by savage violence, like a brute beast, and he lives in a dull stupor of ignorance with no touch of inward harmony or grace. (The Republic, 411A-E)

The dual prongs of education prevented the development of an aesthetically, indecently soft personality or, conversely, the development of an uncouth, egoistic misologist who would be absorbed in the admiration of his own muscular strength (The Republic, 410-412). "Have you noticed how a life-long devotion to either branch, to the exclusion of the



other, affects the mind, resulting in an uncivilized hardness in the one case, and an over-civilized softness in the other" (The Republic, 410E). The education approved for the citizens was specifically designed to develop the correct military spirit, courage tempered by discipline and self-control. The war-dances, military sports, and field-days prescribed in the educational scheme had this spirit as their objective:

In selecting our soldiers and educating them in music and gymnastic we are contriving influences which would prepare them to take the dye of the laws to perfection; and the colour of their opinion about dangers and of every other opinion was to be fixed indelibly by their nurture and training - not to be washed away by such potent lyes as pleasure, sorrow, fear, and desire. I exclude uninstructed pugnacity, such as that of a wild beast or slave, and mean the courage which characterizes a citizen-soldier. (The Republic, 429E-F)

This objective of developing the soul through physical education marked the difference, to Plato, between his education system and physical training.

Now, the ordinary athlete undergoes the rigours of training for the sake of muscular strength; but ours will do so rather with a view to stimulating the spirited element in their nature. So perhaps the purpose of the two established branches of education is not, as some suppose, the improvement of the soul in one case and of the body in the other. Both, it may be, aim chiefly at improving the soul. (The Republic, 410C)

Early education was designed to instill graceful movement and a liking for harmonious rhythms which would imbibe the citizen with a calm and ordered personality. Lodge (1947) commented:

Gymnastic . . . is not to be regarded as an external affair, a matter of going through a course of specialized physical jerks in order to develop this or that muscle. The pupil projects himself into the gymnastic spirit, and so develops his nature on its spirited side, thus becoming courageous on every detailed occasion which calls for this virtue. (p. 125)



Plato believed that most of the gymnastic curriculum, exercises, representative dancing, ceremonial marching, sports, and war-games should be a type of play or make-believe in which the student projected himself into the role of the ideal citizen, soldier, or comrade. In this way, the citizen would develop his ideal from within (The Republic, 395C, 590C). This art of throwing oneself into a part, mimesis, was especially important in parts of musical education where the pupil would deliver speeches with the tones and gestures of an actor. Plato thought that this acting left a permanent impression on the character of the actor and led Plato to censor some literature and also to restrict the parts which future citizens could play.

If, then, we are to hold fast to our original principle that our Guardians shall be set free from all manual crafts to be the artificers of their country's freedom, with the perfect mastery which comes of working only at what conduces to that end, they ought not to play any other part in dramatic representation any more than in real life; but if they act, they should, from childhood upward, impersonate only the appropriate types of character, men who are brave, religious, self-controlled, generous. (The Republic, 395C)

The correct measure of spiritedness could be developed through Phrygian dancing and other physical activities. The Phrygian war-dances were composed of strenuous movements which suggested manliness and nobility, expressing "the accents of courage in the face of stern necessity and misfortune" (The Republic, 399A).

The virtue of the spirited aspect of the soul was courage and its negative aspect was cowardice. Cowardice had no place in the good life of either the citizen or the society, and its appearance was a diagnostic sign that all was not well in the state or individual. Cowardice was indicative of luxury, softness, and inactivity. True courage had to be associated with wisdom in order that the citizen could distinguish



what should and should not be feared. The acquisition of spirit meant that citizens had to be able to act with reason and intelligence and not shirk responsibility through fear or pleasure (The Republic, 498b).

The necessity of harmonizing spirit with reason was graphically illustrated in "The Myth of Er" (The Republic, 613E-621D). A man descended from heaven to choose his next mortal life and chose to be a tyrant. In his previous life the man had practiced a blind unthinking virtue in a well-ordered state; he had become "virtuous from habit without pursuing wisdom" (The Republic, 619C).

### Readiness

By the age of 17 or 18 years the traditional education of music and gymnastics was complete. Plato reviewed this education and concluded that neither branch was suitable for the higher education of the Guardians:

Now, of the two branches of their earlier education, physical training is certainly concerned with perishable things, for bodily strength grows and decays. So this cannot be the study we are in search of. Can it be education in poetry and music carried to the point we laid down earlier?

No, he replied; that, if you remember was the counterpart of bodily training. It educated our Guardians by the influence of habit, imparting no real knowledge, but only a kind of measure and harmony by means of melody and rhythm, and forming the character in similar ways through the content of the literature, fabulous or true. It taught nothing useful for so high a purpose as you now have in view. (The Republic, 521E-522A)

Neither music or gymnastics were concerned "with the realm of ideal essences, but their physical copies in the world of generation and corruption" (Lodge, 1947, p. 91). Plato designed his scheme of elementary education to develop the students' potential to a point at which they were ready to pursue wisdom per se. Correct habits had been instilled, making the citizen a refined and reliable follower of the

divinely inspired government. The citizen had undergone an education which was almost wholly concerned with appealing to and developing a "dramatis persona" which was at first transient and imaginary but which eventually would become second nature, governing and directing the citizen in all of his thoughts, words, and deeds (Lodge, 1947).

And it will be the business of reason to rule with wisdom and forethought on behalf of the entire soul; while the spirited element ought to act as its subordinate and ally. The two will be brought into accord, as we said earlier, by that combination of mental and bodily training which will tune up one string of the instrument and relax the other, nourishing the reasoning part on the study of noble literature and allaying the other's wildness by harmony and rhythm. When both have been thus nurtured and trained to know their own true functions, they must be set in command over the appetites, which form the greater part of each man's soul and are by nature insatiably covetous. (The Republic, 441E-442A)

Plato mapped a path of education which did not run straight, but zigzagged:

When we are engaged upon intensely intellectual work, the muscles of the body are not receiving their normal amount of exercise. . . . On the other hand, in the physical life of military encampments, there is little opportunity for philosophical speculation. Consequently the line of development which he (Plato) proposes for his citizens as they grow towards leadership positions point now towards gymnastic, now towards music; now toward field-work, and now toward the study. Each new direction excludes, at least for the time being, the preceding direction. (Lodge, 1947, pp. 190-191)

The students were ready to pursue wisdom if they completed their trials and ordeals successfully.

Physical prowess was an important part of the testing of the citizen to establish his suitability or readiness for guardianship training. The lack of physical strength or perfection was construed by Plato to be a sign of a lack of "gold" character. "In well-ordered communities they (traders) are generally men not strong enough to be of use in any other occupation" (The Republic, 371C).



As soon as children are born, they will be taken in charge by officers appointed for the purpose. . . . The children of the better parents they will carry to the creche to be reared in the care of nurses. . . . Those of the inferior parents and any children of the rest that are born defective will be hidden away. (The Republic, 460B)

The tests to find citizens of strong physique and character, who would be suitable for training as Guardians, were continuous and prolonged. Selection started at birth and was continued through early education. "Let your children's lessons take the form of play. This will . . . help you see what they are naturally fitted for" (The Republic, 536E).

We must watch them, I think, at every age and see whether they are capable of preserving this conviction that they must do what is best for the community, never forgetting it or allowing themselves to be either forced or bewitched into throwing it over. (The Republic, 412E)

At the conclusion of elementary education a list was to be drawn up of the likely candidates for guardianship training and education; "then we must make a select list including everyone who shows forwardness in all these studies and exercises and dangers" (The Republic, 537A). The selected citizens undertook two or three years of specialist military training:

As soon as they are released from the necessary physical training. This may take two or three years, during which nothing else can be done; for weariness and sleep are unfavourable to study. And at the same time, these exercises will provide not the least important test of character. (The Republic, 537B)

The citizens chosen for higher education were selected from the higher achievers of elementary education and military training, outstanding characters of mental and physical capacity.

However, even after this intensive education:

These men will not be permitted to approach the difficult and unsettling problems of dialectic until, in addition to the normal Greek education in gymnastic and music, and a competent experience of affairs, they have had their powers of abstract reasoning

awakened and disciplined by some suitable preparatory training.  
(Shorey, 1895, p. 221)

Plato chose mathematics as the propaedeutic for dialectic. This choice was probably influenced by Pythagoreanism, with its distinction between numbers and things, mathematics being the link between man's imperfect sense world and the contrasting world of the universal idea. Mathematics was the only definitely constituted science of the times (Shorey, 1895) and Plato felt that it had many practical applications, such as fixing wandering attention and sharpening the wits. Moreover, he believed that mathematical conclusions would cause activity in those faculties of abstraction and generalization that are afterwards to be exercised on the more delicate problems of ethics and human life.

### Heredity

Plato recognized the essential functions of heredity and environment in contributing to the acquisition of the good life. He developed an intricate plan to ensure, through eugenic methods, that the children born in the state were of the best possible type (The Republic, 458-460). The children would not only have golden genes but would be born as healthy and strong as possible through regulation of breeding: "A woman . . . should bear children for the state from her twentieth year to her fortieth year; a man should beget them for the state from the time he passes his prime as a runner until he is fifty-five" (The Republic, 460E). Despite this care, there still remained the possibility that even the best of society would rear inferior children, either "silver" or "iron," and there was also the possibility that inferior parents would beget a superior, or gold, child (The Republic, 415). Plato perceived that people of different innate capacities and



potentials "should have different occupations" (The Republic, 456B). In the educational programme, students would be steered to suitable careers and pursuits. It is to be assumed that certain levels of ability and capacity (mental and physical) would be required to progress from each stage of education to the next. "We pick those who are sound in limb and mind and then put them through our long course of instruction and training" (The Republic, 536B).

Those who were naturally lower spirited would have to train harder than those possessing higher spiritedness, if they had the aspirations, even to pass the physical tests (The Republic, 411A), as it is to be presumed that the physical tests devised would be more than mere strength and agility tests. The continuum of ability was important because hard training and high motivation would enable those lower in natural potential to compete with those of higher potential but lower motivation. Plato illustrated this by admitting that although women were lower in strength than men, they would still aspire to guardianship: "Natural gifts are to be found here and there in both creatures (men and women) alike; though woman is for all purposes the weaker" (The Republic, 456A). Even though Plato knew that women were, on the average, weaker than men in terms of pure strength, they could aspire to guardianship because the strongest women were stronger than most men.

Plato gave credence to the concept that heredity and environment were not antagonistic forces, but parallel powers that could, within the limitations of reason and knowledge, be turned to good or ill in the quest for the Idea of the Good. Furthermore, knowledge gained through experience in life could become innate and hence retained for



the next life. This would increase the knowledge available to the soul in its next choice of reincarnation. This would result in the soul returning to earth with an increased innate potential in comparison to earlier lives. Plato held that reason was man's true self and indestructible essence, the body only giving accretion to desires and functions indispensable to mortal life. These mortal desires and functions could aid the soul through being governed by reason or they could positively hinder the soul by ruling it. These functions and desires would disappear upon the death of the body, provided that they had not ruled the soul. If they had come to rule the soul, they would remain in the soul after death until the correct harmony was reestablished in a later life. The soul that was ruled by mortal desires would return to earth with less potential than it had had in its previous existence. The potential of the returning soul could be further enhanced by the continuing improvement of the physical capacity of the race through eugenic breeding practices. "If a sound system of nurture and education is maintained, it produces men of good disposition; and these in their turn, taking advantage of such education, develop into better men than their forebears, and their breeding qualities improve amongst the rest" (The Republic, 424A).

Physical education was of vital importance in increasing the potential of the soul. It established true harmony in the soul and developed readiness for the acquisition of reason. Further, it strengthened the body, making it a better tool of the soul, so that the soul could expand its potential and increase its innate potential for its next reincarnation. Plato believed that the Idea of the Good was beyond mortal life, but by the cycle of births and deaths, the immortal



soul would eventually become potent enough to reach the zenith of the Idea of the Good.

### Dualism

For Plato, the dualist, education as applied to the citizen class was concerned with the development of man's body and mind. It was the spiritual rather than the physical development which was stressed in characteristic Platonic fashion. Plato set forth the traditionally accepted double-tracked means of education, gymnastics for the body and music for the soul (The Republic, 376E). However, Plato seemed to be insistent that physical education (gymnastics) was of secondary importance, albeit a very important subsidiary, exercised for the growth of the soul. "Boys and youths should be given a liberal education suitable to their age; and, while growing up to manhood, they should take care to make their bodies into good instruments for the service of philosophy" (The Republic, 498B). This point of view was reinforced by Socrates' conversation with Glaucon:

Now, the ordinary athlete undergoes the rigours of training for the sake of muscular strength; but ours will do so rather with a view to stimulating the spirited element in their nature. So perhaps the purpose of the two established branches of education is not, as some suppose, the improvement of the soul in the one case and of the body in the other. Both, it may be, aim chiefly at improving the soul. (The Republic, 410B)

There is no doubt of Plato's essential dualism, but he does not deny a relationship between the body and the mind. On the contrary, he contends that in this life they are inextricably intertwined (Plato, 1977c).

### Metaphysical Absolutism

The divine principle responsible for the harmony of the universe was also the creator of the essences of which there may or may not be sensual copies. It was these essences of true being which were the goal of intellectual education (The Republic, 507B). The essences were beyond the reach of most men, being realized by the rare Philosopher-King.

These Philosopher-Kings were to be educated through Plato's system of education, which was a copy of an ideal pattern. This pattern included physical activities which were, therefore, a vital part of education (The Republic, 424B). During its sojourn on earth, the body was the house of the soul. This house had to be developed to its maximum potential to avoid inhibiting the soul's development (The Republic, 611C, 403E). Plato gave great credence to the use of physical tests and the appearance of the body as criteria to be considered for entrance to higher education (The Republic, 460B, 536E, 537B). This was probably a development of the Pythagorean belief that the state of the body reflected the less apparent state of the soul. Iamblichus (1818) referred to Pythagoras as having a "deiform appearance" and a body "confirmed in a state of perfect and invariable health" (p. 9). His disciples "attended to their bodies, that they might always remain in the same condition" (Iamblichus, 1818, p. 140). Bodily appearance and carriage were important criteria for candidates to the brotherhood. "He (Pythagoras) likewise surveyed their form, their mode of walking, and the whole motion of their body: Physiognomically also considering the natural indications of their frame, he made them to be



manifestations of the unapparent manners of the soul" (Iamblichus, 1818, p. 140).

Plato's insistence on a return to the idealized physique of the mid-fifth century B.C. was a product of his idea of harmony. This type of young and strong physique which was beautifully developed had been replaced by the heavily muscled physique of the professional athlete in Plato's time.

The perfect body attuned with the perfect mind was a basic necessity for virtue. When the human mind and body were both at their maximum potential they had reached perfect harmony. This harmony was not relative and changing, but a fixed and absolute harmony.

#### Summary

Plato's theories of physical education were based in the broader philosophical concepts that underpinned his whole educational idea (Moberly, 1955). The major goals of his physical education programme were the same as those for the whole educational programme, the acquisition of the Idea of the Good.

The physical education programme contributed to the possibility of the acquisition of the Idea of the Good in several ways, the most important of which was through aiding the establishment of the natural harmony of man with the fundamental laws of mental, spiritual, and physical health. This harmony established the true relationship between reason, spirit, and appetite. Physical education would strengthen the body so that it could aid rather than hinder the soul in its pursuit of the good life. The soul would be less likely to be distracted from its goal in a strong and sound body and it would be

capable of harder intellectual work.

The potential of the human would be increased through a soundly based physical education programme. The sound body would enable the soul to fulfill its potential to the limit, whereas a weak body would restrict the soul. A strong breeding stock would also increase the overall capacity of the race. Thus, physical education would help to increase potential at both the individual level and at the societal level.

Physical education was to be an integrated and vital part of life, not apart from life or unworthy of life. It was to be a cornerstone of the good life and its neglect would hasten the destruction of the individual and of the community. Buchanan (1933) summarized Platonic physical education:

Gymnastics, which in the Greek sense included dancing as well as athletics, and music, which includes poetry as well as singing and flute-playing, provided not only the media and the tools for the higher studies, but also the formal disciplines which supported the rigors of mathematics, the dialectical adventures of speculative reasoning, and the insights of metaphysics. Without gymnastics and music there could be no stability, versatility, or power in the higher studies there could be no security in the good life. (p. 28)



## CHAPTER V

### PHYSICAL EDUCATION IN THE REPUBLIC AND IN GREAT BRITAIN:

#### A COMPARISON OF OBJECTIVES

In chapter 4 the place of physical education in the overall concept of education in The Republic was established. In this chapter physical education in The Republic will be compared and contrasted to physical education in Great Britain.

#### Introduction

Mauldon (1970) stated in her article "What is Physical Education" that she was made immediately "aware of the problem presented by the inconsistencies of nomenclature" (p. 13) when she started her examination of physical education programmes in the secondary schools of Great Britain. She decided that "secondary school timetables reflect a situation in which there seems to be little if any consensus of opinion as to what should be the prime concern of the P. E. teacher" (Mauldon, 1970, p. 13). The Leeds Study Group (1970) was convened, in part, because of the need "to bring some meaning and understanding to the vast array of terms, words, ideas, etc., which are supposed to tell us what we mean by the theory and practice of 'physical education' in schools" (Jelfs, 1970, p. 117).

The opening statement of the report issued by the Leeds Study Group concluded that:

Physical education is a term used to describe an area of educational activity in which the main concern is with bodily movement. Such an area is wide in scope and varied in character and is at many points indistinguishable from other areas, since movement cannot be divorced from thought and feeling. (Leeds Study Group, 1970, p. 81)

Daniels (1954) was of the opinion that the purposes of physical education have been most clearly identified in statements concerning objectives. Objectives indicated the specific ends to which physical education was guided. The relevant literature (Andrews, 1970; Bogan, n.d.; Bucher and Reade, 1964; Jelfs, 1971; Rosentsweig, 1969; Wilson, 1969) revealed certain clusters of objectives:

1. The promotion of physical fitness and health
2. The development of neuro-muscular skills
3. The development of motor sensitivity and movement competence
4. An understanding of movement as a means of communication and expression
5. The development of socialization
6. The development of emotional stability
7. The development of positive attitude towards physical activity
8. The development of an aesthetic appreciation of movement
9. The promotion of cognitive development
10. The promotion of moral values
11. The promotion of cultural values
12. The development of economic efficiency

The Leeds Study Group (1970) synthesized their findings into four broad objectives:

1. A movement objective of a general nature
2. The learning of valuable skills and skilled activities



3. The right use of physical activity in the promotion of health and fitness

4. Intellectual, emotional, and social development through physical activities

The degree of similarity between the objectives of Plato's physical education ideas and the objectives propounded by the Leeds Study Group should be examined before any implications can be drawn from Plato's theories to physical education in Great Britain today.

#### A Movement Objective of a General Nature

The Leeds Study Group (1970) held varying opinions of the first objective, and these opinions crystalized into two broad subdivisions:

The cultivation of good movement behaviour. The Leeds Study Group (1970) defined movement behaviour as the "total form of those everyday movements through which the individual performs his personal and social functions and communicates with his fellows" (p. 81). These movements are concerned with "locomotion, the simple manipulation of objects and the use of gesture and facial expression" (Leeds Study Group, 1970, p. 81). The movements would be in use constantly and variously combined to give the individual a characteristic and unique movement pattern.

The Leeds Study Group (1970) believed that "the criteria of movement behaviour are beauty of form, absence of undue tension and appropriateness of the task and the occasion" (p. 82). These movements would form the base for more specific skill acquisition and would provide terms of reference from which the individual could relate one skill to another. The study concluded that the physical educator must attempt to recognize and encourage the necessary qualities in students and

organize the programme in such a way that the students are led to an awareness and comprehension of movement form.

The development of movement sense. The term movement sense was used:

To designate a general condition of motor sensitivity and competence. . . . It implies the ability to move appropriately in a variety of situations both familiar and unfamiliar. More than this it implies a feeling for movement based upon both kinetic experience and the informed observation of the movement of others. (Leeds Study Group, 1970, p. 82)

This would lead the individual to acquire a relationship with his own movement which would enrich his life and build a valid concept of self and his relation to the outside world.

"The indefinable quality of beauty in movement is in some measure related to the appropriateness of the movement to the task and the occasion which is the hallmark of good movement sense" (Leeds Study Group, 1970, p. 82). Movement sense "appears as a personal characteristic of a general nature" and "is clearly a complex of physical skills reinforced by knowledge and favourable attitudes" (Leeds Study Group, 1970, p. 82). Skills involving extrinsic objectives and skills of a postural nature will be included in movement sense. "These may extend to the control of gesture and even facial expression" (Leeds Study Group, 1970, p. 82). Movement sense would, to a large extent, be governed by the innate psycho-motor endowment of the individual. This innate endowment could be "refined and extended through suitable movement experience" (Leeds Study Group, 1970, p. 82). This experience should:

Include the acquisition of certain skills and also the performance and observation of other, more general tasks, in which a person is led to conscious awareness and comprehension of his own and other



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people's movement abilities in objective, communicative and aesthetic fields of activity. (Leeds Study Group, 1970, p. 82)

Plato felt that it was essential to develop good movement behaviour because he was convinced that bodily movement reflected and affected the personality of the individual. Munrow (1972) remarked:

Young children will acquire some facility in the basic means of locomotion whether we (physical educators) are around or not, but, if we are and we derive for them a varied physical environment which they are encouraged to use, then it is likely that their bodies will become efficient general instruments of response. (p. 63)

This idea was a reflection of Platonic thought in that Plato believed that an individual would acquire basic physical skill without education, but this fact would be revealed in the individual's movement patterns (The Republic, 401D): "Grace of form and movement . . . depend on goodness of nature, by which I mean . . . a nature in which goodness of character has been well and truly established" (The Republic, 400E). An uneducated individual would have an "absence of grace, rhythm, harmony (which) is nearly allied to baseness of thought and expression and baseness of character" (The Republic, 401A). Plato's terminology suggested all that was implied by the Leeds Study Group's movement objective of a general nature. Grace, rhythm, and harmony suggested postural sensitivity and control, space awareness, task appropriateness, and beauty of form. Plato believed that the development of this grace of body and grace of mind was a vital part of early education:

The decisive importance of education in poetry and music (is that): rhythm and harmony sink deep into the recesses of the soul and take the strongest hold there, bringing that grace of body and mind which is only to be found in one who is brought up in the right way. (The Republic, 401D)



From this statement it can be ascertained that Plato recognized that "movement cannot be divorced from thought and feeling" (Leeds Study Group, 1970, p. 81). This relationship worked in both directions: music and poetry affected the physical, and gymnastics affected the intellectual. "So perhaps the purpose of the two established branches of education is not . . . the improvement of the soul in one case and of the body in the other. Both, it may be, aim equally at improving the soul" (The Republic, 410C).

Plato thought that a controlled environment was important in the development of movement behaviour. This thought has been echoed in modern times by various authors, including Munrow (1972) and Arnold (1968):

The first job of the parent/teacher is to provide . . . a stimulating environment in the form of time, encouragement and materials. If this is done, the child will learn a great deal by his own personal experience especially if he plays in the company of others. In the school situation this process of learning by doing should continue. Instead of the child learning at random, however, the teacher can give balance and direction to the natural impulse of the child and assist him . . . not only to improve the quality of his activities but to think about them imaginatively as well as to lead him through interest to higher levels of accomplishment. (Arnold, 1968, p. 35)

Plato advocated surrounding the students with beauty in order for them to be influenced only by beauty. Material having a possible deleterious effect upon the student was to be banned. This censorship included music in which "metres are expressive of meanness, insolence, frenzy and other such evils" (The Republic, 400B). Certain Ionian and Lydian modes which encouraged "effeminacy" were also to be banned (The Republic, 398C-400C). Poetry that contained unsuitable material would also be censored. Plato believed that unsuitable material would have an ill effect upon the character of young citizens, especially when



delivered in the Greek traditional style. This oratory style, which was more closely akin to dramatic presentation, would be very dangerous because of mimesis. For the same reason, Plato advocated a careful examination of drama: "You must have noticed how the reproduction of another person's gestures or tones of voice or states of mind, if persisted in from youth up, grows into a habit which becomes second nature" (The Republic, 395D). The spectators could also be influenced by drama through identification with the characters.

The children of Plato's utopia would develop grace and beauty of movement through exposure to beautiful music and poetry and imitative self-projection into excellent character parts in drama and poetry. Physical activity was not to be an external affair, only developing certain muscles or qualities. Through projection into the spirit of the activity the student would develop his nature as a whole from his very being (The Republic, 410). Shorey (1908) stated that the Guardians would "acquire the mastery of their bodies and a dignified and graceful bearing" through "gymnastic, choral-singing and dancing, and military drill" (p. 213).

The Leeds study pointed out that the acquisition of good movement behaviour laid down a firm foundation for more specific skill developments and also helped the individual move "in a variety of familiar and unfamiliar situations" (Leeds Study Group, 1970, p. 82). One of the most important concepts of Plato's educational theories was that of readiness, readiness to live in society and to pursue higher study. Music and gymnastics would provide the citizens "with the basic skills or the means necessary both to playing the part of the educated man . . . and also to advancing to the second stage of education" (Barrow,



1975, p. 22). Plato expected his educated citizen to be ready to defend his state. It can be assumed that the educational system would be designed to prepare the citizen for the unusual or unexpected in any place at any time: "Any morning an Hellenic citizen might find himself called upon to take the field against an invader, or might be dispatched to ravage an enemy's territory" (Freeman, K. J., 1932, p. 118). The early gymnastic syllabus would help provide and develop the basic skills for this flexibility. Immediately after elementary education the possible Guardians were to undergo two or three years of military training. It can be propounded that a sound foundation had been laid in the earlier education. For example, the graceful but military style of Phrygian dancing had introduced the student to basic movements and tactics of the battlefield. The gymnastics of elementary education would develop and reinforce the innately well-rounded and physically effective citizens who would be chosen for guardianship training and education, citizens with "quick senses to detect an enemy, swiftness in pursuing him, and strength . . . to fight him" (The Republic, 375A).

The early guided and supervised play period would have helped in the development of a basic skill repertoire. Groos (1898) described the youthful play period of life as a period of irresponsible apprenticeship to adult work skills in which the child would acquire greater precision and variety of response. Mauldon and Layson (1965) felt that "it is impossible to claim a complete transference of training from one practical situation to another, but it is likely that the skilled gymnast is in a position to profit by his gymnastic experience in related activities" (p. xii). In the light of this opinion, it is interesting to note that Plato was insistent upon a supervised play



period of education and was also an advocate of severe restriction of the curriculum in elementary education. The subject material such as Phrygian dancing would give experience close to the skill to be developed later. The physical training and activities of elementary education would allow the student to adapt more quickly and effectively than the strict regimen of the professional athlete (The Republic, 404A-B). Thomson (1927) stated that "play implies . . . plasticity. It secures a certain freedom for initiative before habituation sets in. And this . . . is of especial value when the adult life demands considerable versatility" (pp. 70-72). The play system advocated by Plato would develop an all-around skilled performer who would be in a position to benefit from his experience when confronted with new or different situations. Plato insisted that the play period be carefully supervised because this period was the foundation of future life. The child had to utilize the same body throughout that specific mortal existence, and in play he would become acquainted with this body through random exploratory movement and planned experience. The child would accumulate proprioceptive experience on which to base neuro-muscular patterns for his repertoire of basic movements. Cratty (1967) and Munrow (1972) noted that many skills would develop naturally through trial and error when certain mental and physical prerequisites, such as strength, were met. However, this was not to say that these skills would not benefit from expert teaching. "It would seem that at a rather early age environmental supports markedly effect maturation in determining the quality of motor activity" (Cratty, 1967, p. 117).

Axline (1947) noted that play was the natural medium of expression for children; it aided the development of self and acquainted the child



with reality. This, in turn, would assist the process of self-realization and integration. Play gave the individual an opportunity to release frustrations, insecurity, fear, bewilderment, and confusion:

By playing out these feelings he brings them to the surface, gets them out into the open, faces them, learns to control them or abandon them. When he has achieved emotional relaxation, he begins to realize the power within himself, to make his own decisions, to become psychologically more mature and, by doing so, to realize selfhood. (Axline, 1947, p. 16)

Thomas (1923) was in accord with Axline's views on play and further noted that the externalization of feelings through play enabled teachers to give necessary comfort and guidance. Plato had advocated the careful supervision of play by trained adults to prevent development in unwanted directions and to give guidance towards educational objectives (the Republic, 425). The Leeds Study Group (1970) felt that movement when internally consolidated, would acquire "a meaning for the individual which enriches his daily living and helps him to build a valid concept of himself and his relation with the outside world" (p. 82). The metaphysical beliefs of Plato placed great importance upon the development of the correct relationship between the microcosm (self) and the macrocosm (the cosmos). The ultimate realization of harmony was the establishment of this relationship and the conscious realization that this relationship had been established. Plato propounded a universal movement form which resisted or denied current notions of a necessary differentiation of movement forms into a number of distinct forms corresponding to basic forms of knowledge (Aspin, 1977; Curl, 1966, 197a, 197b, 1968; Laban, 1960a, 1960b; Lange, 1968; Renshaw, n.d.; Williams, L. C., 1970). This universal movement form was a development of Pythagorean philosophy in which all movements reflect a vast parallelism



which was the manifestation of an all-pervading, undifferentiated universal power. Once harmony was established, the body and soul would be attuned to the natural movements of the universe; this would help the individual to subdue irrationality, rebuild previous damage done by the body, and attain the Idea of the Good. This concept of a universal movement form gave the establishment of a basic movement behaviour importance in the Platonic educational scheme.

#### The Learning of Valuable Skills and Skilled Activities

The Leeds Study Group (1970) defined skill as "a learned ability to perform a specific task" and a skilled activity as "an organized form of activity requiring the command and combined use of a number of skills" (p. 82). The group believed certain skills and skilled activities were worthy of inclusion in a physical education curriculum "for their own sake" (Leeds Study Group, 1970, p. 82). Skills and activities of this type "will be a matter of opinion which may vary according to the geographical or social setting into which a child is initiated" (Leeds Study Group, 1970, p. 82). These skills may be of importance due to survival factors or to the development of personal adequacy.

The skills important for survival or personal adequacy in Hellenic Greece were probably much different from the skills required in the United Kingdom in the 1980's. In Hellenic times, war was a common occurrence. Plato believed that if communities were ambitious to improve their standard of living above the level of Arcadian simplicity, war was the natural and inevitable result. The internal stability of the state could be guaranteed by the establishment of harmony within the state through education and careful supervision. However, the



community had to be prepared for external dangers (The Republic, 372D-373E, 374B). The military nature of the times was demonstrated by the practical nature of Greek athletics. Chariot-racing, foot-racing, boxing, wrestling, pankration, and throwing the stone and javelin were natural outcomes of the Homeric civilization, just as jousting and archery were of the Middle Ages.

In The Republic, Plato deliberately avoided the development of a specific curriculum of physical education because this would have followed naturally from his stated principles (The Republic, 412A). Each individual would be led to a position of self-knowledge and reason and be capable of formulating his own specific curriculum based upon individual weaknesses and strengths.

The elementary education programme advocated by Plato would have prepared a sound foundation of physical ability for the citizens to bear the strains of war and to develop combat skills (The Republic, 403C-411E). The emphasis on the development of spirit and reason in education would have prepared the citizens mentally for war.

Phrygian dancing, composed of combat movements, would have laid the groundwork for students entering the period of specialized military training. The specific skills would be obtained through association, technique imitation, and constant practice:

These Guardians of our state . . . inasmuch as their work is the most important of all, will need the most complete freedom from other occupations and the greatest amount of skill and practice . . . and also a native aptitude for their calling. (The Republic, 374D-E)

The Guardians would learn battle tactics through games and the great military festivals of the state. Experienced officers would lead them onto the battlefield where they could watch, from horseback, and learn



from actual battles (The Republic, 467C-E).

Plato considered skill acquisition as a vital part of his educational philosophy. Failure to master a skill would either delay a student's progress until it was mastered or prevent further progress on the ladder to guardianship. The skills advocated were survival skills, for the state as well as for the individual, although "the general superiority of the military over the industrial man, if true for the small Greek city in Plato's day, is not true for us" (Shorey, 1938, p. 211) and should be treated as an historical accident. Plato recognized that physical prowess would develop confidence and a feeling of personal adequacy (The Republic, 411).

The Leeds Study Group (1970) commented that any and all specific skills taught should have one value in common: they should present the child with the opportunity to experience the immediate satisfaction of achievement as a performer or to recognize it as a spectator. Plato's idealism would guarantee the student satisfaction of performance at some stage of the educational system due to the preordained nature of the tasks suiting the individual to specific vocations concomitant with his innate qualifications and intensive practice.

A Concern for the Right Use of Physical  
Activities in the Promotion of Health  
and Fitness

The Leeds group recognized that any attempt to define physical fitness would lead to protracted debate within the physical education profession. Nevertheless, they defined "physical fitness . . . as being the ability to sustain a high level of physical work" (Leeds Study Group, 1970, p. 82). This fitness could only be attained through



good health and regular exercise. The group felt that health was more than the absence of disease, being a more "positive state of well-being in relation to the kind of life an individual chooses or finds himself forced to undertake" (Leeds Study Group, 1970, p. 82). The group stressed the importance of encouraging the development of the habit of activity, both physical and mental, during youth when "all have a zest for activity" (Leeds Study Group, 1970, p. 82). The habit of activity could produce "an interest in activity (which) will bring with it a concern for health" (Leeds Study Group, 1970, p. 82). It was noted that "young children need little encouragement and no formal training" (Leeds Study Group, 1970, p. 82); problems of participation in physical activity arise with "the pressures of an increasingly sedentary existence" (Leeds Study Group, 1970, p. 82). To counter this lack of zeal for physical activity, it was suggested that an effort be made "to enlist the conscious sympathies of the pupils in support of a regular activity programme" and that they should "receive instruction upon the relationships that exist between strenuous activities, skilled performance, training methods, fitness, health and everyday living" (Leeds Study Group, 1970, p. 82).

To Plato, health was an expansion of the basic premise of justice (Winspear, 1940). Plato thought that the central self-motion of the mind was responsible for making man's oneness from the four elements of fire, water, earth, and air. The mind controlled these elements, subconsciously, in accordance with the correct divine formula, in self-maintaining balance. Health was an indication that this balance was being maintained, each part performing its function in accordance with the divine laws. "Justice is produced in the soul, like health in the



body, by establishing the elements concerned in their natural relations of control and subordination, whereas injustice is like disease and means that this natural order is inverted" (The Republic, 444D). In accordance with other Platonic virtues, health would not be sought for itself but for its contribution to the attainment of the Idea of the Good:

To this end (the Idea of the Good) the man of understanding will bend all of his powers through life, prizing in the first place those studies only which will fashion these qualities in his soul; and, so far from abandoning the care of his bodily condition to the irrational pleasures of the brute and setting his face in that direction, he will not even make health his chief objective. Health, strength and beauty he will value only in so far as they bring soundness of mind, and you will find him keeping his bodily frame in tune always for the sake of the resulting concord in the soul. (The Republic, 591C)

Health, the harmonious functioning of the individual for the purpose of living the good life, was the result of reason and self-control (The Republic, 389, 430). Opposingly, ill-health or disease was a consequence of ignorance and the resulting disharmony (The Republic, 329, 403, 426, 442):

It's disgraceful . . . to need a doctor not only for injury or regular disease, but because by leading the kind of idle life we have described we have filled our bodies with gases and fluids, like a stagnant pool, and driven the medical profession to invent names for our diseases, like flatulence and catarrh. (The Republic, 405D)

To cure disease, Plato advocated attacking the roots of the problem in order to redevelop the essential harmony. This meant a study of lifestyle and changing it to the natural style for man. External medicine, in Plato's opinion, treated the symptoms and not the causes; external medicine could restore the necessary proportions but not self-maintenance. This had to be restored through the mind, through knowledge. In Plato's society, medicine would be concerned with the



virtuous, the strong, and accident victims. It would not be concerned with the weak, the intemperate, or the chronically ill (The Republic, 404-408). Physicians "will look after those whose bodies and souls are constitutionally sound. The physically unsound they will leave to die; and they will actually put to death those who are incurably corrupt in mind" (The Republic, 410A). This was because, in Plato's view, "if a man had a sickly constitution and intemperate habits, his life was worth nothing to himself or to anyone else" (The Republic, 407E). This opinion that the fit and healthy lead a better life and are of more value to society was shared by the Leeds Study Group (1970).

Plato regarded ill-health as a sure sign of a lack of good education:

It is not the surest sign of a disgracefully low state of education that highly skilled physicians and judges should be in request, not merely among the lower classes who work with their hands, but among those who lay claim to a liberal upbringing? Could anything show a more shameful lack of culture than to have so little justice in oneself that one must get it from others, who thus become masters and judges over one? (The Republic, 405A-B)

Reason was called upon to protect man from his sensuous appetites, which could destroy his health and harmony:

Those who have no experience of wisdom and virtue and spend their whole time in feasting and self-indulgence are all their lives, as it were, fluctuating downwards from the central point and back to it again, but never rise beyond it into the true upper region, to which they have not lifted their eyes. Never really satisfied with real nourishment, the pleasure they taste is uncertain and impure. Bent over their tables, they feed like cattle with stooping heads and eyes fixed upon the ground; so they grow fat and breed, and in their greedy struggle kick and butt one another to death with horns and hoofs of steel, because they can never satisfy with unreal nourishment that part of themselves which is itself unreal and incapable of lasting satisfaction. (The Republic, 586A-B)

Plato recognized that "the first and greatest need . . . is . . . the provision of food to keep us alive" (The Republic, 369D). He recommended basic diet of barley-meal and wheat-flour cakes and loaves with



relishes of salt, olives, cheese, and boiled herbs and roots (The Republic, 372). For the Guardians, he knew that a special diet would be necessary as a means to soldierly fitness and strength:

Homer can tell you . . . for you know that when his heroes are on campaign he does not feast them on fish, although they are on the shore of the Hellespont, nor on boiled meat, but only roast. . . .  
 . . . . .  
 And Homer . . . never mentions seasonings. Indeed, even the ordinary athlete knows that if he is to be fit he must keep off everything of that sort. (The Republic, 404B-D)

Plato extended the Homeric simplicity of diet by excluding Syracusan cooking and Athenian confectionary. He further advocated health through restraint by forbidding the Guardians to become drunk or to take Corinthian girls as mistresses (The Republic, 404D).

Plato believed that health could be obtained and ensured through his general educational schemata. Initially, correct habits should be developed and, once instilled, reason could be established as ruler in the soul. "Beyond these simple needs the desire for a whole variety of luxuries is unnecessary. Most people can get rid of it (appetites) by early discipline and education; and it is as prejudicial to intelligence and self-control as it is to bodily health" (The Republic, 559B). By following simple educational lines, young men "may, if they choose, become independent of medicine in all but extreme cases" (The Republic, 410B):

We might, in fact, see an analogy between this luxurious living and that style of music which uses every variation of mode and rhythm. Variety there engendered license in the soul, and simplicity temperance. So in the body, variety breeds maladies and simplicity health. (The Republic, 404E)

Plato regarded health as an effect of a noble soul (The Republic, 403C) and, after instilling the correct simple habits, assigned reason the duty of controlling the physical welfare of the body. This was



similar to the Leeds Study Group (1970) recommendations for establishing health through knowledge of the relationships of health, activity, diet, etc., after the habit of activity had been established at a younger age. Plato believed that ill-health was a time-consuming distraction from important duties and also interfered with the practice of virtue (The Republic, 406D-E). Health, to be attained through the education of the physical, through education by the physical, and through the establishment of harmony, was vital to the good life.

Physical fitness was also of importance to Plato because of its utility in the attainment of the good life. His ideas of training were interwoven into the fabric of his broader educational aims (The Republic, 404, 535-537). As in many other areas of life, Plato regarded simplicity and the lack of excesses as the keys to success. Fitness and training were carried to an excess by professional athletes, in Plato's view. Plato held opinions similar to those of the seventh century B.C. Spartan Tyrtaeus: "I should not mention nor count as ought a man for excellence either in running or in wrestling, even if he had the size and the strength of the Cyclops, and should conquer in running Thracian Boreas, . . . even if he had all honor except martial valor" (Manning, 1917, p. 76). Plato believed that anything in excess would limit growth in other areas (The Republic, 410-412). The intensive training of the athlete led to certain evils such as a "rather drowsy condition" (The Republic, 404A) and a degenerate and boorish personality (The Republic, 410, 535D). The strict training regimen of the athlete made him susceptible to illness with the slightest departure from the prescribed diet and routine (The Republic, 404A). Hippocrates (1931) had commented that "in athletes a perfect condition that is at



its highest pitch is treacherous. Such conditions cannot remain in the same or be at rest and . . . the only possible change is for the worst" (p. 99). To Plato, this condition of sleepiness and proneness to illness was an abuse of the body in the name of the body:

Surely there could be no worse hinderance than this excessive care of the body, over and above the exercise it needs to keep it in health. It becomes a nuisance to anyone who has to manage a household or serve in the field or hold any office at home.

Worst of all, . . . it is prejudicial to learning of all kinds and to thought and to meditation. The constant apprehension of headaches and dizziness, for which study is held responsible, is a bar to any exercise or test of intellectual qualities, when a man is always fancying himself ill and never stops being anxious about his body. (The Republic, 407B-C).

The difficult task of balanced training was to be achieved through the educational programme of music and gymnastics (The Republic, 410A-412B). When the beautiful soul was melded with a beautiful body, one of the most beautiful sights was presented to him who had the eyes to see it (The Republic, 402). Health and strength were to be developed through habit and reason by way of exercise, diet, and restraint. They were to be developed not for their own sake but for the good of the community of the individual and the community of the state.

A strong body was essential for the acquisition of the Idea of the Good. A good physical condition would mean that valuable time would not be lost from study due to illness and that the mind would be capable of working harder and for more prolonged periods of time without fatigue and stress (The Republic, 407B-C, 498B). "Boys and youths should be given a liberal education suitable for their age; and, while growing up to manhood, they should take care to make their bodies into good instruments for the service of philosophy" (The Republic, 498C). Plato believed that the better the body was developed towards its ideal, the



less likely it would be to betray the soul. "Is it not true that things in the most perfect condition are the least affected by change from outside. Take the effect on the body of food and drink or of exertion, . . . the healthiest and strongest suffer the least change" (The Republic, 380C). His educational theories demanded a flexible and varied training in order to prepare the Guardians for changes of food, drink, and climate. The training of the athlete left the body too specifically specialized for the necessary flexibility of the Guardian and too prone to illness from changes in food or climate. Plato believed the body of the athlete was far from ideal. The trained, well-rounded body of the Guardian would aid him in his fitness for office in peace and war, including the rigours of a studious and sedentary life. The Guardian would not sacrifice bodily health to study, but through judicious exercise and plain living keep his body fit to undergo the strain of thought. This idea of a "purification" of mortal existence through hardening the body and mind to external influences in order for them to be effective instruments of the whole can be traced to Pythagoreanism (Iamblichus, 1818).

Physical education would aid the Guardian in his quest for the Idea of the Good through the soul being able to work unhindered: "As a Greek, Plato naturally assumes the sound body as the necessary vehicle of the sound mind" (Shorey, 1908, p. 213). The trained body would mean that the Guardians would achieve more and not be compelled or seduced into cowardice in war or on other occasions through bodily weakness or incapacity. The act of training would reveal to the Guardian his own capacity and aid his self-knowledge. Once the soul knew the capacities of the body it could lead the body to its true potential and excellence.



"If you ask me whether it is sufficient for the human body just to be itself, with no need of help from without, I should say, Certainly not; it has weaknesses and defects, and its condition is not all that it might be" (The Republic, 341E).

Plato's concept of health went far beyond that of the Leeds Study Group. Plato gave great importance to the increased ability of the mind, through the health of the body, to perform protracted intellectual work as well as "the ability to sustain a high level of physical work" (Leeds Study Group, 1970, p. 82). Plato and the Leeds Study Group advocated the same overall approach to obtaining health through establishing habit of activity and then establishing the relationships of activity, skill, health, and life. Both realized the importance of health for a full and effective life in the service of self and community.

#### Intellectual, Emotional, and Social Development Through Physical Activities

The Leeds Study Group (1970) thought that "through the power of a well-conceived programme of physical activity to fire the imagination and exercise the intellect the teacher can aim to influence the minds as well as the bodies of his pupils" (p. 22). Education is founded in the play of the young child and this play "is almost entirely bound up with movement" (Leeds Study Group, 1970, p. 82). In play, the child can express his "will to power" through role playing, competition, or skill acquisition. The parent or teacher can aid in the child's development by helping him to achieve a measure of success at this stage. As the child matures, his skills may lead him to creative activity, adventure, or competitive endeavour, "all of which may loom large in



his mental and emotional life" (Leeds Study Group, 1970, p. 82).

Opportunities for deepening social and moral experience can be provided in physical education through group participation in games and other activities.

The Leeds Study Group believed that a well-founded programme would lead to spontaneous and incidental, intellectual pursuits: "Camping and outdoor skills may integrate with field studies, climbing and saving with the earth sciences. Dance, itself an art form, may stimulate an interest in music, drama, history or the visual arts" (Leeds Study Group, 1970, p. 82). Developments of this type:

Depend much upon the general ethos of the school and the interest and sensitivity of the individual teacher. Participation in physical activities runs through so much of a child's experience that physical education can be seen not so much as a separate school subject but as an essential ingredient in the process by which a child acquires knowledge, attains culture and adjusts himself towards society. (Leeds Study Group, 1970, p. 82)

The concept that physical activity could provide opportunities for education for other than physical ends was not Platonic in origin. In "Greece . . . participation in sports was expected not only to build the body, to make it hardy and handsome; it was also to mould the youthful character and personality" (Meyer, 1975, pp. 25-26). Plato clearly expressed his belief in intellectual, emotional, and social development through physical activities in keeping with the views of his times by his comment that both physical education and music were chiefly aimed at the soul (The Republic, 410C). An extreme devotion to one aspect of education or the neglect of either aspect would lead to disharmony and disintegration of the soul.

Physical education was of vital importance in the intellectual development of man because of its role in the foundation of harmony in

the soul. This harmony led to man being ruled by reason rather than blinding sensual appetites. The successful development of reason was dependent upon a harmonious soul. Physical education would considerably aid the development of the natural relationship between the facets of the soul and was, therefore, of vital import in the development of wisdom. The body was associated with mortality, the world of change; and its perceptions of the world were a world of appearances. These perceptions would be useful and necessary in the preparation for the intelligible world. Familiarity with actual things would help the formation of conclusions from assumptions ("The Allegory of the Line," The Republic, 509D-511E). For example, Plato required the young to be subjected to positive influences from as early an age as possible. The environment was to be as beautiful as possible so that the children would develop an appreciation of beauty, leading to an insensible appreciation of whatever is morally beautiful and its consequent good conduct and character. This would be quite sufficient for all citizens apart from the Philosopher-King, who would know the essence of beauty through the Idea of the Good. In a similar vein, early play would be harmonized with the natural rhythm of life, preparing the mind for systematic and detached study of mathematical techniques and their logical implications (The Republic, 525C-527D).

The spirit, which was partially developed through elementary education, was rounded out through harmonization of the soul. Only knowledge could develop courage to its true potential, knowledge to identify friends; "they must be gentle to their own people and dangerous only to enemies" (The Republic, 375C). They would also need knowledge to identify what was to be truly feared. This type of knowledge would



lead a brave man to face death because there were worse things to be feared than death.

There was an ultimate knowledge of the future and of good and evil which implicated all virtues and meant that the Philosopher-King would understand the essence of virtue. This type of knowledge was a prerequisite for true physical education because the body alone could not determine its own best interests. Reason was necessary to give direction, purpose, and standards to physical activity. "In my view . . . it is not true that a sound and healthy body is enough to produce a sound mind; while on the contrary, the sound mind has power in itself to make the bodily condition as perfect as it can be" (The Republic, 403D). The Philosopher-King would understand the limitations of his own body and be able to develop his body to its utmost potential through self-determined specific training.

The knowledge gained by the Philosopher-King placed him in the position of knowing what was best for the citizens of the state. He had experienced the gratification of all three sections of the soul and was in the best position to make judgments concerning life. This even extended to the play and recreation of infants. Because of its potential for good or ill, Plato had no intention of allowing play to be dominated by whim or fancy. The need of young children to play was recognized, and they were to be encouraged to engage in forms of play that followed the inherent natural pattern of childhood growth and development.

The early creche games, although basically spontaneous, were to be supervised by trained adults so that any disharmonious rhythms could be stopped. Plato believed that if spontaneity was left entirely to

itself, it would eventually run wild, particularly as children are sometimes mischievous (The Republic, 590D). "Our children's pastimes . . . must be kept from the first within stricter bounds; if any license be admitted, they will catch the spirit and will never grow into law-abiding and well-conducted men" (The Republic, 424B). Lawlessness in children's games, although it appeared to be harmless, would eventually affect customs and associations of the state, finally affecting the laws and constitution of the people.

The Greeks were a very sociable people, meeting and talking at the agora or gymnasium. Plato recognized that man was a social being: "My notion is that a state comes into existence because no individual is self-sufficing" (The Republic, 369B). The need for society was a basic part of man's natural rhythm, and its disturbance would lead to ill-health of the individual and of society. At an early age children tend toward what others are doing. Plato would, therefore, channel the natural running, skipping, and jumping movements of childhood into the form of rhythmic games, dancing, and marching, which required a definite structure (The Republic, 422E, 425A). This led Plato to look upon childhood games as a type of play reflex of neighbourhood activity and life which, therefore, acquired certain biosocial significance, leading to a stability and structure through activities. These activities would lead to common traditions and a strengthening of societal bonds (The Republic, 424B). Games founded in this way would realize the natural biological development of children and develop their readiness to participate in the more organized games and play of school and society, thus becoming members of the wider group of citizenship. The rhythms of children's play would strengthen what was human in humanity. The



group games were vital to the purpose of education, helping the divine pattern by developing the balanced maximum of biosocial potentialities inherent in humanity (The Republic, 443B, 540D, 591C). Early games would help the child to assimilate the correct concepts of manliness, fair play, loyalty, and citizenship, even if the concepts were not understood at the time.

Plato believed that the games of early childhood constituted an important part of education because "it is probable . . . that the bent given by education will determine the quality of later life" (The Republic, 425A). Lodge (1947) declared that:

The educative purpose of such games is to develop the character of the children, making them more cooperative and less egoistic, so that they will be able to live and work together as fellow-citizens. Incidentally, such games make their bodies healthy and strong, useful as instruments for participating in civic life. (p. 70)

A very large part of the early childhood rhythmic activities was made up of various dances. Plato recommended that Dorian dancing be included in the curriculum because of its socializing effects (The Republic, 399A). Plato advocated the use of Dorian and Phrygian dancing to develop spirit, temperance, and sociability. The use of dancing was already widespread in Greece: "dancing was universal throughout the Hellenic world and played a larger part in Hellenic education than is usually recognized" (Freeman, K. J., 1932, p. 143).

The concept of socialization advocated by Plato was similar to that of the Leeds Study Group. "Group participation in games and other activities will provide opportunities for a deepening of social and moral experience" (Leeds Study Group, 1970, p. 82).

In The Republic, Plato expounded a theory of ethics based in a knowledge of virtue. This theory grew from the broad conception of knowledge which, for him, implied insight and mystical experience of self-absorption in the divine essence of true Being. Plato assumed that knowledge of this type would be unalterably bound to virtuous living. The degree of knowledge attained was bound by an individual's mental ability, emotional stability, and maturational level, factors of his basic potential. Those incapable of reaching the goal of becoming their own Philosopher-King would be morally guided by habit established under the guidance of abler citizens and natural response to the wholesome environment provided by the Philosopher-Kings. Students of higher ability, when they reached the concomitant maturational level, would experience a changing pattern of moral education, leading toward an understanding of the "why" and "wherefore" of the ideals expounded. The citizens would be led to correct moral habits in their early childhood games and elementary education; and as they developed in reasoning power, moral education would become ethical education.

Plato was also an advocate of a carefully prepared environment for reasons of aesthetic education. Beauty was revered by the Greeks, being held synonymous with goodness and the very essence of virility. The Greeks had a high regard for beauty. This could be obtained through painting, choral singing, music, dancing, sculpting, literature, or recitation. Their appreciation of beauty was such that even the results of athletic contests depended to some extent on beauty. Only a part of the results of competition were judged by speed or distance; the performers' style and form were of equal importance. As Morgan (1974) observed, peoples' feelings



about a movement are coloured by the body performing the movement. This holds important implications as far as the ideal body is concerned, a judge's scores probably being influenced markedly by the socially accepted ideal physique of the time. In Hellenic Greece it was not always the first person across the finish line who won.

Greek religion favoured bodily beauty, the gods being portrayed anthropomorphically. Statues show the gods as perfect human specimens to be admired and emulated by the citizens. Man, in general, finds the human body to be attractive in form although the ideal in beauty may not be a common occurrence (Morgan, 1974). A fifth century B.C. vase in the British Museum shows a pot-bellied youth being ridiculed and scorned by his peers.

Plato believed that beauty and concepts of beauty should be instilled in the young even before the reasoning faculty of the soul was developed. "You realize, of course, that in any task how one begins is the most important thing, especially when one is dealing with any creature that is young and tender. For it is then that it is most malleable and takes on whatever impression one might wish to make on it" (The Republic, 377B). Plato required that the young be subjected to positive influences from as early an age as possible. The environment was to be as beautiful as possible so that an insensible appreciation of beauty would develop, leading to an insensible appreciation of whatever is morally beautiful with its consequent good conduct and character. This was to have been quite sufficient for the majority of citizens, apart from the Philosopher-Kings, who would know the essence of beauty through the Idea of the Good.

Plato, anticipating the thought of Wordsworth and Ruskin, argues that the music we hear, the tone, temper, and rhythm of the poetry we read, the aesthetic quality of the statues, the pictures, the architecture we contemplate in our daily walk, the aspects of nature that surround our impressionable years, all tend to mould and fashion by silent sympathy our inner spiritual life through the sensuous organism. The true statesman and educator will demand that the silent, daily cumulative irresistible pressures of these subtle forces shall conspire for good rather than evil. Then, and only then, as Socrates beautifully says, "will our youth dwell in a land of health, amid fair sights and sounds, and receive the good in everything; and beauty, the effluence of fair works, shall flow into the eye and ear like a health-giving breeze from a purer region and insensibly draw the soul from earliest years ago into likeness and sympathy with the beauty of reason. (Shorey, 1962, pp. 219-220)

Plato was convinced of the close relationship between the body and the soul and sought to develop true beauty, not a shallow imitation:

One thing, however, is easily settled, namely that grace and seemliness of form and movement go with good rhythm; ungracefulness and unseemliness with bad. . . . Thus . . . excellence of form and content in discourse and of musical expression and rhythm, and grace of form and movement, all depend on goodness of nature, by which I mean, not the foolish simplicity sometimes called by courtesy "good nature," but a nature in which goodness of character has been well and truly established. . . . Hence the decisive importance of education in poetry and music: rhythm and harmony sink deep into the recesses of the soul and take the strongest hold there, bringing that grace of body and mind which is only to be found in one who is brought up in the right way. (The Republic, 400C-401D)

For Plato, true human beauty had to be a relationship between the soul and the body: "And for him who has eyes to see it, there can be no fairer sight than the harmonious union of a noble character in the soul with an outward form answering thereto and bearing the same stamp of beauty" (The Republic, 402B). The development of this beauty would be aided by "gymnastics, choral singing and dancing, and military drill" through which the Guardians would "acquire the mastery of their bodies and a dignified and graceful bearing" (Shorey, 1908, p. 218). The student who projected himself into a sound way of living would acquire



the reality of beauty and not merely the appearance of beauty, because he would grow from the inside to the outside and participate in the vitality of controlled self-motion. Plato believed that health and beauty could only be obtained through the gymnasium and a simple virtuous life and not through the arts of the kitchen or cosmetology.

The Leeds Study Group also advocated that physical education could lead to the development of creativity. Wheeler (1969) stated that the practical implementation of Plato's views would probably hamper or stifle the development of creativity:

It is true that certain passages from Plato can be cited to show that he allows some innovation, but the general tenor of his argument is one of love for the rational and orderly, and fear of variety, innovation, and the irrational. Thus, although Plato's own creativity cannot be doubted, one can say that with the restrictions Plato puts on the irrational and unconventional aspects of the personality, creativity would to that extent be greatly hampered if Plato's views were put into effect. (p. 255)

Wheeler (1969) made this assertion from his conception of the characteristics of creativity:

A. H. Maslow claims that primary-creative people tend to be unconventional, a little queer or unrealistic, tend to be called childish by their more compulsive colleagues, and appear to be crazy, speculative, irregular, and emotional. Calvin W. Taylor suggests that creative persons are uncommonly open to the irrational in themselves, and more radical or Bohemian than the average person. Frank Barron claims that the creative individual seems to have a preference for apparent disorder, and refuses to shun the nonsensical in himself. (p. 249)

However, Abelson (1965) believed that creativity was a comparatively elusive target and that an understanding of the circumstances producing optimal creativity did not exist. Wheeler (1969) himself noted that "the study of creativity is in its infancy" (p. 249). Peters and White (1969) felt that a study was needed examining creativity qua creativity. They indicated the value of this type of study when they stated that:



By drawing attention to the use of words for whose application no clear criteria are provided, he (the philosopher) can save the scientist much time which might otherwise have been spent in testing hypotheses whose meaning was unclear. . . . The problem they face when they turn to creativity tests and other work on creativity is what "creative" itself means. As the word is used in recent literature it appears to have a number of different meanings in different contexts. (p. 11)

There seems to be little doubt that "creativity" and the creative process should not be treated as synonymous (Abelson, 1965). However, the characteristics of the creative process can provide a view of creativity in The Republic of Plato (Wheeler, 1969). Abelson (1965) noted that Wallace presented four stages in the creative process:

1. Preparation, involving thorough investigation of the problem
2. Incubation, involving a conscious and unconscious mental digestion and assimilation of pertinent information
3. Illumination, involving the appearance of the creative idea
4. Verification, involving experimental testing of the creative idea

Torrance (1965) set out to synthesize the diverse definitions of creativity and to provide a working model for further research:

Creativity is . . . the process of becoming sensitive to problems, definitions, gaps in knowledge, missing elements, disharmonies, and so on; identifying the difficulty; searching for solutions, making guesses, or formulating hypotheses about the deficiencies; testing and retesting these hypotheses and possibly modifying and retesting them; and finally communicating the results. (pp. 663-664)

Dewey (1938a) expressed similar thoughts:

Works of art often present to us an air of spontaneity, a lyric quality, as if they were the unpremeditated song of a bird. His most spontaneous outbursts, if expressive, are not overflows of momentary internal pressures. The spontaneous in art is complete absorption in subject matter that is fresh, the freshness of which holds and sustains emotion. . . . Reflection, even long and arduous reflection, may have been concerned in the generation of material. But an expression will, nevertheless, manifest spontaneity if that



matter has been vitally taken up into a present experience. The inevitable self-improvement of a poem or drama is compatible with any amount of prior labor provided the results of that labor emerge in complete fusion with an emotion that is fresh. (p. 70)

Schneider (1950) stated that:

Creative work is first and foremost work - hard, merciless, grueling work . . . and at the same time it is something that widens and deepens psychic conception and gives pleasure and direction to the artist. . . . To the unconsciously intuitive thrust there must be added the incessant practice of technique - conscious, cognitive, creative mastery - this is the quality and quantity - the sum and substance - of true genius, and to the degree one possesses these, one is a greater or a lesser creative worker. (p. 75)

Psychological research and models, artistic theories, and philosophical constructs (Abelson, 1965; Parnes and Harding, 1962; Peters and White, 1969; Poincare, 1955; Schneider, 1950; Thomas, 1964; Torrance, 1965) indicate that the creative process, as currently understood, involves two main stages: (a) First, there is a period of concentrated preparation and reflection; (b) this is followed by insight, "intuitive awareness," or illumination. This second phase would be followed, in all probability, by clarification and verification of the posit (educational solution).

The whole educational scheme of The Republic reflected this concept of creativity, despite Wheeler's claim that Plato destroyed or stultified creativity. This concept of creativity was exemplified in "The Allegory of the Cave." The future Guardian endured a long period of preparatory training in order to experience the illumination, the sudden burst of awareness. The prisoner of the cave did not become knowledgeable while a prisoner, or even while moving from the cave. Only after reaching the surface and toiling to accustom himself to the various new conditions could he gaze on the sun (the Idea of the Good)



in knowledge. The Guardian then had to communicate, or in a sense verify, through practical use, his awareness by returning to the cave to educate and rule his fellow citizens.

Physical education in The Republic aided the development of creativity through its role in the preparation of the citizens for higher education. Physical education was portrayed as a part of the first step of the creative process, the concentrated preparation. It was an important part of the path to the position in which the citizen was ready to gaze at the sun but could not educate to creativity in the sense specified by the Leeds Study Group (1970).

### Conclusion

All of the objectives formulated by the Leeds Study Group were in evidence in The Republic. However, Plato's breadth of view of an integrated educational system enclosing physical and intellectual education went beyond that of the Leeds Study Group. The implication of this will be drawn in chapter 6.



## CHAPTER VI

### DISCUSSION, IMPLICATIONS, CONCLUSIONS

#### Discussion

The Platonic dialogues do not contain a summation of the points made by Plato. Plato provided an experience which draws the reader to contemplation rather than providing finished ideas for the reader. Emerson (1930) commented that Plato "has not a system; . . . he attempted a theory of the universe, and his theory is not complete or self-evident. One man thinks he means this, and another that; he has said one thing in one place, and the reverse of it in another place" (p. 76). This has resulted in the fact that any conclusions drawn from Plato's works should not be considered final, but rather as a starting point for the individual reader's own evaluation.

This has led to arguments concerning the contribution of Plato to the development of physical education. Siedentop (1968) sought to write a definitive statement on Platonic thought concerning physical education. Drawing on appropriate passages from Timaeus, Phaedo, and The Republic, Siedentop (1968) contended "that seen in its entirety the philosophical position of Plato is of dubious value for contemporary physical education" (p. 25). Siedentop (1968) continued "that Plato believed body and soul to be two separate and distinct entities, and that the body was very much inferior to the soul" (p. 25). He found



two objectives undergirding Platonic physical education:

1. "There is an important emphasis on preparation for military service" (p. 26).
2. "Plato is convinced that a fit body will tend to harm the soul less than an unfit body" (p. 26).

Siedentop (1968) concluded that:

The organismic unity of man is a concept rightly cherished by physical educators, and this writer believes that there is no concept which is more valuable for our professional thought than this one, but it is highly doubtful that Platonic thought, or any Greek philosophical thought, is of great value to undergird this contemporary philosophy of physical education. (p. 26)

In a later article, Fairs (1968) supported the ideas of Siedentop concerning Plato's contribution to physical education, although he found a basis for the concept of organismic unity of man in Periclean anthropology. Fairs (1968) claimed that Western physical education had two opposing root systems. He described the first as being "naturalistic." This:

Concept of a balanced, integrated program of physical and intellectual education was the outcome of a world view that perceived of reality and man as being both spiritual and material and which obligated man to strive to attain equanimity and balance between spiritual, intellectual and physical values. (p. 14)

The second system Fairs attributed to Plato. This was the concept of homo asceticus, man's renouncement or denial of his physical nature. Fairs (1968) found Plato to be a paradox because of his subscription to two streams of religious and philosophical thought.

However:

It was Plato's idealism and not his realism that became synonymous with the Platonic tradition and its subsequent influence on Western culture, this selection and distortion (of Plato's thought by physical educators) have created a vacuum of understanding in regard to the influence of Plato on the historical development of physical education. (p. 15)



Partially "because of Plato's ambivalent attitude toward the body and its treatment" (Fairs, 1968, p. 15) some periods of educational history have been marked by disparagement and ridicule of the body and physical education became nonexistent. Other periods have "accidentally and coincidentally linked (the body) with the mind" making the body "subservient to the mind in a 'master-servant' relationship" with "physical education . . . given a lower status and prestige than intellectual education in any hierarchy of educational values" (Fairs, 1968, p. 15). Fairs (1968) believed that "the subsequent formative influence of Platonism in shaping the European religious and philosophical tradition assured that Plato's 'puritanical' anthropology would become one of the most powerful and influential doctrines molding the historical evolution of physical education" (p. 19). Fairs (1968) concluded his examination of the contribution of Plato to the development of Western culture by stating:

Certainly, when 2,000 years or more of Western history have been dedicated to the neglect and depreciation of the body, one must concur that the metaphysical dualistic tradition is the most decisive element in the history of physical education and that Plato, as the progenitor of metaphysical dualism, is the symbol of the betrayal of the body in Western culture. (p. 22)

There is no evidence in The Republic to support the allegation of Fairs (1968) that Plato was ambivalent "towards the body and its treatment" (p. 15). Plato was consistent in his metaphysical position of dualism, drawing a clear distinction between the immortal and the mortal, or the soul and the body. He did not deny the existence of either aspect of humanity, although the body was certainly placed in a less important position than the soul, the soul being prior to the body in creation and order of thought. In Plato's philosophy, the body

could not be ignored because of its potential to affect the soul and aid in its education. The logically developed educational system of The Republic placed enormous importance on physical education to aid the development of both the body and the soul, the mortal and the immortal. Plato was a moderate dualist, the soul and body being distinct and essentially different yet substantially united into one man, a body-soul. Physical education was vital not only for the Guardians but also for the Philosopher-Kings. To Plato, physical education had importance far beyond Siedentop's translation of Platonic objectives. Plato regarded physical education as a means to the evolution of moral perfection rather than as an end in itself, a means to the vision of the Idea of the Good. The Idea of the Good was the ultimate objective of all education and life in The Republic. Thus, Plato had one major objective for education and all other aims were subordinate to that objective. This gave Plato's scheme of education a coherence that is missing in British education, in which educators have to listen to the demands of politics, industry, the military, commerce, and the professions (Livingstone, 1944). Education is guided by short-term gratification rather than by long-term goals (Livingstone, 1958). To Plato, education and life were inseparable, all life being educational and aimed at one ultimate goal. In society, all of the citizens were responsible for the education of the society as a whole and would not lobby for the benefit of a specific interest group to the detriment of the whole. Plato saw education as inseparable from civilized society.

The theories of Plato concerning physical education were based on the broader philosophical concepts underpinning the Idea of the Good and



its acquisition. The physical education programme contributed to the acquisition of the Good through its role in the establishment of the natural harmony of man. Both Siedentop (1968) and Fairs (1968) failed to find support for the modern notion of organismic unity; yet the major theme of The Republic is the inextricably entwined relationship of the body and soul and the resulting harmony (The Republic, 403D). Physical education was an equal partner to music in the early education of man, an education responsible for developing man's potential, capacity, and responsibility. Plato pursued an ideal man and in true Hellenic spirit this necessitated a man of harmony.

This (harmony) was their (Greek) supreme preoccupation and in pursuit of this ideal they had to resist the temptation to develop any particular part at the expense of the whole. For the preponderance of one field would not only distort both balance and harmony, but might well end in subordinating education to that favoured field. (Haas, 1956, p. 20)

Plato described his integrated man by describing the perfect state which was the ideal frame for the good life. The state was constituted so that the human character could develop unrestrained within it according to its own innate moral laws in the certainty that it was thereby fulfilling the purpose of the state within itself (The Republic, 366). "As the good state is the unified state, so the just man is the unified and integrated man, one who estimates every one of his multiple and chaotic impulses and desires in the light of the well-being of the whole person" (Shorey, 1938, p. 213). The Republic was concerned with the establishment of the integrated man and the resulting achievement of the good life. Plato's notion of harmony was not limited to the cosmos but also applied to the moral world of man (The Republic, 433B-C; 434D; 443D-E). Man was not a harmony of equal parts but a geometrical

harmony of unequal parts implying subordination of one part by another. This harmony was the essence of Plato's notion of justice. The mind and body were only different aspects of the phenomenon of man, every movement contributing to the formation of concepts and ideas that form the building blocks of the intellect. To Plato, movement played a crucial role in human life. It aided perception, self-knowledge, and the establishment of personal values.

Plato's ideas concerning the educational potential of movement were rediscovered in the twentieth century by Steiner and Laban. Steiner (1923), an anthropologist and educator, described the road back to man's natural harmony in Eurythmy: "In far distant ages when man's life was one with the earth and the whole universe, he lived--himself a being of sound and harmony--within the music of the spheres. . . . Now he is, as it were, thrust out of the world of song, he is separate and alone" (p. 21). Laban was credited with the realization of the educational potential of movement: "We may take it that Laban was the philosopher and researcher who first formulated the conception of movement" (Coton, 1946, p. 21). Curl (1967b) commented that "the fascination of Laban, whose belief in the five perfect bodies, has led to momentous artistic and educational achievement" (p. 10). However, a careful examination of Laban's work reveals that he was a disciple of Plato and the Pythagoreans. The book Choreutics (Laban, 1960a) showed Plato to be the direct philosophical inspiration of Laban's work. Choreutics and other works by Laban (1920, 1926a, 1926b, 1948, 1960b) abound with allusions to Platonic and Pythagorean theories and their application. Laban (1926a) had declared that "not only the development of the individual but also the building of a whole culture results from



the same rhythms which lead from the undisturbed elemental force" (p. 135). Later in the same year he wrote that "there are ethical contents in these rhythmical movements of the body which harmonize the soul, they obey the laws of order designed by nature" (Laban, 1926b, p. 23). Curl (1967b) thought that "at the very centre of Laban's philosophy lies a deeply rooted belief in the Divine power of the dance. This power--not confined to human activity--is the manifestation of the active principle animating all terrestrial and celestial bodies" (p. 27)

Laban's philosophical work of his early years has been forgotten. In it, he proposed that "dance is all knowledge. . . . But the purest idol of the dance of dances, the world happenings, is the round dance, which moves the human body" (Laban, 1920, p. 8). Laban (1926b) considered dance to have a religious significance which most people had forgotten at the conscious level. However, most people would subconsciously appreciate "religious exercise" (Laban, 1926b, p. 176). Laban (1960a) felt that the dance would appreciate the life powers which had no place in the vocabulary of the twentieth century but which were known in the form of unaccountable inner drives, emotions, and beliefs.

Laban is currently recognized as the founder of the organismic unity concept of education, and his theories are the cornerstone of Modern Educational Gymnastics. It is doubtful that the vast majority of teachers using the theories are aware of the underlying philosophies. The interrelationship of Laban, Plato, and Modern Educational Gymnastics has been ignored or forgotten, although the resulting educational theories remain. The principles of gymnastics and music in Platonic education were concerned with more than preparatory studies and the

accessories of learning; they permeated and humanized the whole educational process (Buchanan, 1933).

Buchanan (1933) summarized the physical educational scheme of Plato:

Gymnastics, which in the Greek sense included dancing as well as athletics, and music, which included poetry as well as singing and flute-playing, provided not only the media and the tools for the higher studies, but also the formal disciplines which supported the rigors of mathematics, the dialectical adventures of speculative reasoning, and the insights of metaphysics. Without gymnastics and music there could be no stability, versatility, or power in the higher studies, and without the higher studies there could be no security in the good life. (p. 28)

### Implications

As concluded in chapter 5, the objectives of physical education as stated by the Leeds Study Group are to be found in The Republic, although the complex integration of life woven in The Republic is not to be found in British education. Most, if not all, of the major objectives of British education are implied in The Republic. The Platonic concept of justice implied the current objectives of growth, service, balance, growth of individual capacity, and integration. Virtue is no more than an economical compression of several aspects of today's educational aims into a single word.

Health. Plato would have concurred with the World Health Organization's statement that "health is a state of complete physical, mental, and social well-being and not merely the absence of disease and infirmity" (Thomson, 1927, p. 3). Thomson (1927) described the healthy man as having:

A wholeness or oneness of physical life while the unhealthy man is always distracted. And though the healthy man may be torn by temptations and puzzled by the unsolved problems of life, he has not often to fight a battle on two fronts, for health implies some



degree of unity. The unhealthy man on the other hand is always to face bodily discord as well as ethical and intellectual difficulties. He is not at peace with his own body. (pp. 3-4)

Plato's concept of an organismic unity between body and mind went beyond that which Siedentop (1968) believed Plato had formulated. Siedentop (1968) reflected the common opinion that one of the major reasons for Plato's recommendation of physical education was because Plato believed that the fit body hindered the soul less than an unfit body did. This was true, but deprecated the true relationship which Plato saw as existing between the body and soul. In chapter 4, it was shown that Plato considered that a fit body would actually expand the potential of the soul in this life and expand its innate potential for future life. Recent research has tended to support this idea of Plato, revealing that a physically fit individual is less likely to be distracted and can concentrate better and intellectually persevere longer than the unfit individual (Jones, 1944). Jones (1944) concluded that organic fitness was a sound basis for the learning of motor skills and that participation in physical activities would help to overcome problems of adjustment and would, therefore, aid mental health. Witty (1930) and Ternman and Oden (1947) gave evidence that there is a relationship between above-average health, adjustment, and exceptionally high academic development.

In 1944, Livingstone put forward ideas to improve British education. One of these ideas was the development of a clear knowledge and understanding of the concept of health, a clear view of what man could be. Kane (1974) found that organic development (the development of optimum functioning of the cardiovascular and other organic systems) was ranked seventh by physical educators in a list of objectives

despite the fact that the concept of health was not mentioned. It would seem that the physical educator sees his contribution to overall health as a long-term prophylactic one rather than as a truly educational one. In this aspect of physical education, America seems to be closer to Platonic ideas. In the United States, physical educators are educated in health and nutrition and are expected to teach these subjects to their students. The failure of British physical education to educate about the physical is inexplicable and, from the aspect of the overall health of the nation, inexcusable. Plato's system of education would have brought each student to a position from which he could knowledgeably develop his own physical activity curriculum to maintain peak physical and mental condition (The Republic, 403D).

Many physical educators have argued that the best method of ensuring long-term health is to instill an interest in physical activity. This would provide the positive motivation of enjoyable activity rather than the negative motivation of avoiding the consequences of inactivity. This ignores the concept that knowledge would help the student select an activity which would best suit his needs and that striving towards optimum development would be positive motivation rather than negative. This argument also would require a major reorganization of the physical education syllabus because of the nature of the activities currently offered in most physical education programmes. Many activities offered are ideally suited to school-age children but interest in them tapers off with declining performance in the late twenties and early thirties, the very time that regular activity begins to be important. Some of the activities offered are very seasonal or strenuous and may not provide continuous protection or may even



increase the likelihood of ill-health through overexertion in later life. Munrow (1972) declared that "it is emphatically not enough to provide opportunities for acquiring interest at school and then hope for the best" (p. 38).

Understanding man. In recent years the physical education profession has been very defensive of its position in the school curriculum. In part, this has been caused by its unique position as the only subject in which students cannot take a national examination. Many physical educators have put forward arguments to develop such examinations. Some want examinations because of a concern for the status of the subject; examinations would "justify (our) activities in the eyes of colleagues" ("Examination in Physical Education," 1959, p. 2). Other physical educators feel that without the justification of national examinations other subjects will be given timetable precedence. This is a valid concern, as Kane (1974) found that first-year secondary school students received an average of 152.6 minutes of physical education per week and upper-sixth students (seventh year) averaged 104.4 minutes. In the newer comprehensive schools students received 141.3 minutes of physical education in their first year and 95.3 minutes in their final year. Munrow (1972) noted that in seminars physical education students at the University of Birmingham "frequently observed that physical education got elbowed out of its legitimate timetable hours in the forms (year groups) where examination pressures were greatest" (p. 207).

Munrow (1972) also put forward the argument:

That the subject has a theoretical content which it is difficult to find time for in the present timetable allocations and, because the assumption both by staff and pupils is that the subject is

wholly practical, there are difficulties of facilities and pupils' attitudes even if the time is squeezed from the present allocation. Acceptance as an examination subject would put the whole matter on a more satisfactory footing. (p. 207)

There are valid arguments for and against the development of examinations. Munrow (1972) concluded his assessment of examinations by modifying well-known lines to point out that it may be easier to enter the realm of examinations than to leave it:

How cheerfully it seems to grin  
How neatly spread its claws  
And welcome little subjects in  
With gently smiling jaws. (p. 210)

He believed that "physical education, at its best, is one of those school experiences that boys and girls can really believe is of value for its own sake. Let us not kill that belief by examination" (Munrow, 1972, p. 206). Jordan (1967) noted that "art and music teachers deplore the stultifying results of examinations" and urged "the Guild (the Laban Art of Movement Guild) to stand out of the rat race for GCE (General Certificate of Education) 'O' and 'A' levels, B.Ed's and the rest" (p. 207). Munrow (1972) felt that gains could be made through the development of examinations but that the losses would preponderate. Physical education is, in its current state, "something refreshingly special, activity pursued for its own sake and devoid of ulterior motives" (Munrow, 1972, p. 208). Examinations, Munrow believed, would take charge of the subject and become self-justifying procedures.

Munrow (1972) pointed out that examinations fulfill two functions in British life. They are (a) "passports to travel" into certain areas of further study or professional training and (b) certificates to practice in particular professional or vocational areas. There can be no doubt that examinations are necessary indicators of professional



competence at the current time, and Plato felt that the display of knowledge was a necessary predicate to further advancement.

The development of examinations would result in a search for "academic" materials which may result in the responsibilities of the physical education profession being met. If examinations are developed, physical education may fall into the trap of allowing them to distract from the true purpose of education (Livingstone, 1944). Currently, Plato's idea that each individual should be educated to assume the responsibility of achieving his optimal potential is not being met. This is only possible through the harmony of mind and body. Munrow (1972) cited Pope's words "Know then thyself . . . the proper study of mankind is man" (p. 114). However, the physical education profession of the United Kingdom has not pressed to educate the individual about himself. In Britain, the physical sciences have pride of place over the natural sciences and, where the natural sciences are taught, botany and biology have precedence over zoology or human physiology. This has as one of its results the fact that students complete their education with either no knowledge or very little knowledge of their own bodies or of how the body functions. The physical education profession is not providing opportunities for the individuals to receive the knowledge necessary for the maintenance of optimum health or the development of optimal potential. The minutiae of the physical education curriculum for the rest of the student's life cannot be left to the student as Plato envisaged (The Republic, 403D). There is no doubt that for the physical education profession to assume its full responsibilities it has to receive more timetable allocation, because at the present time "the general physical restrictions of

classroom subjects, added to in so many cases by the pressures of public examinations and the sedentary nature of urban family life, cry out for the maximum use of physical education time for massive muscular activity" (Munrow, 1972, p. 116).

Plato believed that knowledge of the body and its abilities were very important and that these abilities should be developed to their maximum. He showed this by the important position of testing in his scheme of education and the assumption of responsibility by the student. If the necessary timetable allocations can only be achieved through the development of GCE's, this should be pursued. Perhaps pressure should be applied to universities to add such a GCE to their mandatory requirements, which are currently English language and mathematics.

The provision of basic knowledge of the human body and exercise will mean that the physical educator can pass his responsibility to the student when the necessary readiness has been achieved. In this manner the profession could aid in the development of the fully autonomous individual, an individual capable of realizing his maximal psychosomatic potential.

Elementary education. James, J. M. (1969) cited Isaacs as believing that there were certain basic concepts which pervaded and largely controlled the whole structure of man's ordinary thought. Chief amongst these were concepts similar to those identified by Laban, notions of space, time, reality and causation, number, order, measure, shape and size, motion, speed, force, and energy. There are also the ideas of the fundamental logical relations, like those of whole and part, classes, class-hierarchies and their members, and implication.



Isaacs thought that most physical educators would not be able to formulate these concepts in strict intellectual terms nor feel called upon to try. However, he felt that they functioned in all humans in a highly organized and structured manner, providing the coherent framework of man's normal thought-world, through which man interpreted and ordered all of the succession of impressions, happenings, and experiences which impinged upon him.

If Isaacs perceived the growth of these concepts as part of the development to adult thought from childhood thought, it is a similar idea to Plato's concept of readiness. Physical education is vital to this concept because the beginnings of adult thought can only take place as an evolution from child thought, which is founded in movement. Physical education should provide ideal models and schema as envisaged by Plato, who recommended that his creches be supervised by qualified personnel (The Republic, 405-406). These instructors would recognize and encourage correct games and movements to provide the stimulating environment which would ensure the maximal development of each child. Recognition and understanding of socially accepted ideas would be established even if the standards were not consciously perceived by the children. These experiences were the building blocks of the future, and no worthy educator, statesman, or philosopher who was concerned with the well-being of the individual or the state could neglect the potent forces of movement (The Republic, 425).

Today this idea of the importance of play and movement has been confirmed by research and practice. Dennis (1941) found that children who lacked a stimulating environment would not sit alone or walk alone until later than normal. This was of probable intellectual import

because mental development is built on early sensory experience. Ribble (1943) stated that "the appropriate stimulation of the senses leads to getting a sense of self and of the world of physical objects, as well as to beginning to feel a sense of personal relationships" (p. 9). Dolhinow (1971) believed that play was essential to the development of adult skills and, therefore, competence: "Repetition is a key descriptive word for play and repetition is essentially practice" (p. 69). Andry (1960) and Bowlby (1961) noted that workers at the Pestalozzi Village for refugees at Trogen found that the period of neglect of stimulation and individual attention "slows down or arrests the development of emotional life and thus in turn inhibits normal intellectual development" (Bowlby, 1961, p. 47). Bexton, Heron, and Scott (1954), Morris and Whiting (1971), Piaget (1953), Schaffer (1958), and Wall (1964) all showed that sensory experience in the early years of life was of critical importance to intellectual growth and overall intellectual functioning. Hewett, Newson, and Newson (1970) and Jersild and Holmes (1935) reported that an important cause of fear among children was a lack of physical skills and accomplishments which were socially important and led to peer group acceptance. The development of these skills resulted in the elimination of these fears.

Morris and Whiting (1971) showed that physical education could prevent or cure minimal movement impairments, movement impairment being defined as:

The inadequacy of an individual's physical responses to the everyday demands of his environment. As such, it is a condition that manifests itself in performances which are sub-normal or whose efficiency has been hampered in some way. These responses reflect inadequate attempts to perform those motor skills which can be regarded as being either essential or culturally desirable. (p. 10)



McCloy (1940) felt that physical activity provided for self-expression, "the desire for mastery, for self-assertion, the desire to cooperate loyally with others of one's group, to express one's ego in leading others, in adventuring, in sheer physical striving, in feeling physically adequate, and in the joyous perfection of movement" (p. 14).

Whitehead, A. N. (1929) stated that "it is a moot point whether the human hand created the human brain or the brain the hand" (p. 78).

Piaget (1953) saw the child as being the agent of his own development, his activities accompanied by associated mental patterns. The child's development would be enhanced by the confrontation of new situations or objects necessitating a change in the existing pattern of the mind. Piaget saw a rich and stimulating variety of play activity as a basic source of intellectual growth. Morgan (1974), a widely respected and influential physical educator who was chairman of the Leeds Study Group, stated that "the young child's animal joy in movement, like his other tastes and appetites, stands in need of refinement and reinforcement as he matures in personality" (p. 12). He continued that all education in infancy was strongly physical in nature; yet he thought that it was not meaningful to talk about physical education before the age of five years. Today, despite the recognized importance of professionally guided experience for intellectual development and the knowledge that an early introduction to motor skills is of great importance in the prevention of motor impairment and in the achievement of optimum skilled performance, there are no physical education specialists in British primary schools. Most primary school teachers receive a course in educational gymnastics and then teach their students movement from this meagre background. There is no attempt to teach the primary



teachers about human growth and development with emphasis on the physical. Incongruously, most elementary school children have at least one session of physical education per day; whereas secondary students, who have the benefit of a physical education specialist, have only two sessions per week. As Plato insisted, young children should have the benefit of professional guidance in their movements and environmental exploration. Elementary schools should have physical educators who would establish a curriculum providing the opportunities for the play of intelligence and imagination in physically stimulating situations. Interest and growth would be developed by excitement and humour and the unpredictability of outcomes to the student. This could involve problem solving, competition, and skilled achievement. Coping with surprise, incongruity, newness, and the risk of failure would all nourish individual development.

Socialization. Piaget (1965) believed that a child's moral judgment would be influenced by games. The child would become socialized to public rules and standards and later acquire insight into the underlying structure and functions of the rules of the game and, therefore, into the structure and function of social norms and values as such. This was because games require a reciprocity and mutual agreement of rules. Stumpf and Cozens (1947, 1949) believed that games and sports not only socialized to the prevailing system of values and norms but also towards adult skills. James, C. (1969) thought that:

Children probably develop their sense of moral values through experience, but since they are all different, they need many different experiences. To refer . . . to Pestalozzi, it is likely that no amount of telling or teaching about honesty will do a great deal, but the child needs to experience honesty, to practice it, to be involved in it. Physical education can, therefore, offer these opportunities for the development of character traits,



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without needing to claim that they will spread into all walks of life. It is enough that opportunities for unselfishness, for perseverance, or for kindness are offered, with the awareness that different children will display these qualities in different situations, and at different times. (pp. 11-12)

Dolhinow (1971) felt that "play is one of the most important factors in the establishment of social relationships that last a lifetime" (p. 70).

This type of physical education experience is implied by the planned environment of Plato's utopian children. He treated the traditional festivals and contests as an important part of the folk tradition and an effective agent of education. Laban (1948) echoed this belief with his view that the rituals of party games, masquerades, dance, games, and ceremonies were a part of the art of movement. Plato's fixation of art forms in their ideal guaranteed an orthodoxy of beliefs and stability in government (The Republic, 424D). In British education many aspects of Platonic education would be considered to be either extracurricular or co-curricular rather than part of the regular curriculum.

Durkheim (1952) recognized that social activities helped prevent anomie and ennui and their consequences for society. Cowell (1960) stated that "health, strength and physique determine to a great extent what, and especially how, a child plays. Play skills, in turn, are of major importance in companionship and friendship in the social relationships of children" (p. 58). Arnold (1968) noted:

The school though, in common with other institutions, is not an island unto itself. It fits into and is a part of a larger social framework. Its influence, no matter how great, makes its impress along with other influences in the environment. In this moulding process the school, the home, the neighbourhood and the community at large all make their contributions to the developing personality. (p. 122)



Halliday (1949) thought that social problems were not caused only by problems of physical health but by a disintegrating pattern of life where the real needs of citizens are not being met. This resulted in a lack of security and sometimes in aggression. Helanko (1957) believed that "the main tendency of socialization is a bio-sociological one. The needs governing the individual at different ages are basically biological and exert a strong influence upon his sociological behavior" (p. 239). Some of the needs of the individual can be met through group activity and this is reflected in the "gang age;" sports are born in the gang. Accordingly, sports are originated at the same stage of socialization at which the individual first learns the art of living in a group. He further noted that the gang age usually ended between 14 and 16 years of age, when the individuals set about finding a partner and a social position. Bridges (1931) felt that play developed cooperation through the extension of contacts so that the individual learnt that "I" was not totally autonomous. The individual learnt to respect others' work and property, to share, take turns, organize, instruct, obey, oppose, lead, and follow. Mellor (1953) stated that children "learn to modify their own strong desires in the interests of the group, and so accept the discipline of the group as a natural and necessary thing" (p. 155). Sherif and Sherif (1956) and Thrasher (1927) characterized group activities by the formation of norms, group members assuming the standards, forms of attitude, and conduct representative of the group.

Physical education could aid socialization more than it does currently. Plato placed great importance upon the cooperative powers of play. Sherif and Sherif (1956) showed that the group had great

power to mould the behaviour of its members. Kane (1974) found that social development was ranked sixth in objectives by physical educators. Despite this apparent importance, many of the activities of physical education stress the competitive elements of sport, high skill achievement, and involve the separation of males and females. Edwards (1973), Hoch (1972), Meggysey (1970), and Scott (1971) all recognized that it is of prime importance to redefine sport (whose activities comprise a large proportion of physical education) so that it emphasized health rather than winning, playfulness rather than consumptive passivity. Physical education is affected by the stoical, hypercompetitive, and combative conception of sport prevalent in society. Many coaches, who are commonly physical education teachers, believe that socialization is the unquestioning obedience of the players to the coach.

The sports of Britain are a development of the social and cultural system. Traditionally, physical education has attempted to explain its action system through the organic. However, as Luschen (1973) pointed out, even walking is more than an organic process. Walking is also effected by the socio-cultural system. Since sport is an extension of the socio-cultural system, physical educators should pay strict attention to its problems and their consequences for physical education. Sabo and Runfola (1980) identified sport as creating tensions in society, the very opposite of the common belief that sports are cathartic and help to ease tensions in society. Sabo and Runfola (1980) felt that males learn through and in sport "to feel superior to and exploit women, to suppress their emotions, to act aggressively and effect an air of bravado, to seek and exercise power over others, and to enhance or maintain their positions in the social hierarchy"



(p. 73). Edwards (1973) stated that because of the interdependence of sport and other social institutions women will remain subjugated and discriminated against until the male domination of athletics is removed. He believed that sports disseminated, reaffirmed, and reinforced the male values of society. In childhood and adolescence social success may be largely based on skilled performance in certain sports (Coleman, 1961). Jones (1946) showed that while athletic skills were important for status amongst boys, it was social skills that were valued amongst girls. Although Edwards (1973), Hoch (1972), Meggysey (1970), Sabo and Runfola (1980), and Scott (1971) are American authors, similar problems can be found in the sport of Britain (Munrow, 1972). The American system has, by and large, evolved from the British system. The Public Schools of Britain helped the development and popularity of sport and games in education and society through their importance in the Public School curriculum.

The Public School system and the type it produced were perfectly adapted to the social conditions of the eighteenth and nineteenth centuries. The governing classes were provided with a constant supply of young men, uniform in manners, indistinguishable in intellect or character, and prepared to defend their caste privileges against internal and external proletariates. (Nicolson, 1955, p. 16)

The games of the Public Schools trained and socialized an all-male, all-white, imperial ruling class which led to a male dominated sporting society. This society was similar in ways to the Athens of Plato's time, an Athens that Plato sought to change. Plato regarded Athens as wasting a full 50% of its potential through the subservient role played by women. Physical education is coming to play as important a role in the education of women as it does in the education of men. The development of women's physical education and sport has been a part of the

larger issue of women's legal, social, economic, and political emancipation. Men's and women's physical education training colleges were developed separately and are still, to a large part, sexually segregated. This has resulted in separate and different terminology, fundamental assumptions, and acceptable methods of study.

For physical education to be truly socializing in the Platonic meaning, it must provide the means for expression across a wider canvas than traditional school games. This would give the sexes the opportunity to gain respect for one another's physical prowess and achievement, leading to a more understanding and stable relationship in society.

Physical educators have answered the appeal for socialization through the development of lifetime sports which students can utilize away from the school environment. In recent years a bewildering array of activities has made its way into the school physical education programme under the auspices of the "sport for all" movement. This has led physical education to become a sampling procedure in which not all of the activities experienced can be either rewarding or useful. This scheme presupposes geniuses for teachers and assumes that students are infallible in their judgment of their best long-term interests. Munrow (1972) believed that, because teachers were not infallible, errors of judgment have resulted in rigidity in the physical education programme in some schools. Other schools have lost touch with the needs of society. However, Munrow (1972) maintained that this was basically unimportant compared to "the wastage and chaos of an education the progress and general direction of which are dictated by the child" (p. 22). He believed that physical educators, in general, had misinterpreted child-centred education and believed that the profession had



to "look hard and often outside the child in our discussion of our aims and in decisions about syllabus" (Munrow, 1972, p. 23). Activities which often have pride of place in a school's physical education programme may have little or no support in the surrounding community. Contrariwise, there are physical activities occupying a dominant position in the community which do not appear in the school syllabus. Those in the former position should be closely scrutinized and critically examined to justify their continuance in the programme and those in the latter position should be considered for inclusion. Plato realized that there were certain activities of particular importance to children, but education could not be considered as divorced from society. Plato felt that the school should use society as an educational medium. For example, he advocated that children should be taken to the festivals and contests of the city. Jersild and Holmes (1935) discovered that it was important for children to be proficient at skills and activities deemed important by them and their peers. A failure to reach the socially accepted standard would lead to a possible rejection by the group. Activities deemed important by children are not culled only from the school system. The school is an integral part of the community and has to consider the fact that the child will become an adult, making judgments about his future needs and interests and preparing him for them. It is possible that British physical education has surrounded the child with a halo through a misunderstanding of child-centred education. This has resulted in a programme insulated and isolated from the society which the child has to eventually enter.

Munrow (1972) had a similar definition of freedom to that of Plato, in that he saw freedom as doing what reason demands (The Republic,

431B, 577D). Plato sought to make learning enjoyable and relevant to each student but did not feel that students were ready to assume the responsibility of deciding what was important to know until later in life. The freedom of the student would have been limited extensively by reference to moral demands implicit in the type of education that reason dictated. Munrow (1972) believed that a "compassionate concern for those individuals exploited by society has bred in us in the course of time a passionate belief in the importance of the individual" (p. 21). He further thought that this belief could be carried to the point of distortion: "It can obscure the need for minorities to accept majority decisions . . . and it can distort our thinking so as to make acceptance of differing levels of achievement unpalatable and inconvenient" (Munrow, 1972, p. 21). Munrow (1972) believed that although the individual child must be at the centre of his own educational experience, "it is not enough to regard education as a process of surrounding him with opportunities from which he can select or which he can reject at will" (p. 22).

Idealism, the pursuit of excellence. High level sport (professional, international, or top level amateur) is concerned with the same activities taught in the physical education programme. Whether the physical educator approves or disapproves, the phenomenon of sport will impinge upon the school environment and the physical education programme. This has many different effects. Some children may be inspired by the superb performances that they see either on television or "in the flesh." Winterbottom (1953) showed that exposure to competitive sport caused children to become achievement motivated and that the earlier the exposure occurred the more achievement motivated the



children would become. Other children may be put off an activity because they believe that they cannot achieve the levels of skill to which they have been exposed. Still others may be attracted or repelled by the activities surrounding high level sport. The care which Plato demanded in the examples to which children were exposed is beyond the control of the educator. If Plato's theories of mimesis and imitation are correct, the student may learn things which offend the principles of general society and sportsmanship. It often seems that there is more unsportsmanlike conduct on the playing fields of professional and international sports than sportsmanship (Munrow, 1972).

It is generally acknowledged that as levels of performance rise "so also do competitive stresses and pressures to win" (Munrow, 1972, p. 227). This can lead to drug abuse, cheating, or an unrealistic emphasis on training starting when the athlete is very young. The increasing performance of athletes has led to the fact that "in truth, the modern top level sportsman works hard at his play" (Munrow, 1972, p. 220). Munrow (1972) quoted an article by Disley:

At top level, training is an occupational obsession . . . sooner or later the runner finds his whole life is becoming a withdrawal--a withdrawal from all things which interfere with training. This is no hobby; this is a way of life. Each day is organized so that meals, work and travel combine to allow up to two hours to be spent grinding the brain in a mill of muscles driven by streams of sweat. (p. 220)

Disley's article was written in 1960 and the "up to two hours" has long been exceeded by athletes in most sports. Plato did not want to produce athletes per se, despite the importance that he gave to physical activities. He would have viewed the inter-varsity sport of high schools and universities with dismay, believing them to destroy the essential harmony of man (The Republic, 404, 410). Meyer (1975)

misunderstood Plato, declaring that "rather curiously, and altogether at odds with the Greeks' natural propensity, was the philosopher's stand against inciting the competitive spirit" (p. 25). Plato clearly stated that he was not against competition. "We need not go into all the details of their musical performances or of their hunting and athletic contests and races. Obviously these will follow from our principles and can be easily worked out" (The Republic, 412A). The major danger of adverse effects through sport is that the activity itself becomes the goal of physical education rather than an educational medium through which the student is educated. This has led to many people remembering their physical education as an ascetic rigour with varying degrees of physical pain and sweaty exhaustion as accepted natural derivatives of the subject (Munrow, 1972). Competition has become an integral part of the activities of the physical education programme, competition against others, measures, or, more subtly, against oneself. However, competition should not be construed as inherently bad. Valid educational goals can be achieved through competition. Similarly, the pursuit of high standards of skill can be valid, and a specific skill level may have to be reached before the full benefits of an activity can be acquired.

There is an inherent danger in the "funfair" approach to activities which is common in schools, particularly in regard to the programme offered to students in the later part of their high school careers. Students may not spend enough time at an activity to reach a point at which they have acquired sufficient skill to enjoy it, or else a student may perceive that a specific activity cannot be of great value if little time is allocated to it. Renshaw (1972b) stated that "the



judgement and understanding necessary for a good performance require clearly formulated intentions, knowledge of the appropriate rules, standards and principles, aesthetic awareness and the ability to execute certain skills and techniques" (p. 94).

Plato insisted that the activities of the curriculum should be established by those who understand its goals. This firmly places the responsibilities for identifying activities and pursuits to meet the requirements of education with the teacher. Various activities may be identified which meet certain demands, and if the facilities and staff are available a choice can be offered to the student. Munrow (1972) pointed out that offering multiple activities which meet a specific objective for a specific population does not cater to other objectives and would leave many students unsatisfied. For example, a choice of soccer, rugby, and field hockey only offers outdoor team sports with hand/foot/eye coordination demands. This programme fails to meet the requirements of many students.

The development of a programme which is as wide as possible in its potential to appeal to the requirements of all individuals would help to cater for the psychosomatic differences of students. This would increase the likelihood of students enjoying physical activity and let them assume the responsibility of their own programme after the school years, if the attendant knowledge has been gained.

Plato's concept of innateness and idealism should be construed to indicate that there is an optimum performance achievable by each individual. By allowing standards of sport to dominate an activity, the physical education profession is denying success to all but a small minority. Arnold (1968) sought to remind physical educators that they

had to be aware that "the level and complexity of activity in a programme should not only depend upon the maturation of the neuromuscular system, but upon the child's social, emotional and intellectual maturity as well" (p. 28). The physical education teacher should strive for the ideal performance of each student in the school at his current level of potential.

Plato probably had a personal notion of the ideal physique of man, as the Hellenes did and revealed through their sculpture. The ideal performance from the activity point of view would be in the realm of this ideal human. It may be that the athletic performances of today are beyond the ideal, because Plato may have thought most current athletes disharmoniously developed. He believed that there was an absolute limit to performance and skill in an activity, set by the ideal of the activity. Man could not expect to go beyond that ideal (Cornford, 1975). The absolute limit to which the individual aspires should be the same as the ideal limit for him, developed by a knowledge of man, the activity, and himself. "In sports the end in view is not success independent of physical equipment; it is rather the attainment of perfection within the limitations of each physical type" (Beauvoir, 1953, p. 178).

Testing. Man seems to find testing a natural part of life, testing his own abilities and those of his peers. Dolhinow (1971) found that "much play appears to be testing of one kind or another" (p. 70). This testing may establish personal space, level of skill attainment, and social relationships. Dolhinow (1971) found that success in adult life may depend upon the intensity and variety of the play experience. Thomson (n.d.) felt that because animals that play best are also likely



to work best, this could be true of humans. Carter, Haythorn, Shriver, and Lanzella (1951) found that it was leaders in physical performance situations which generally made decisions in group activities. Kiker and Miller (1967) showed that the charismatic leader could be identified by physique, facial expression, and posture. Physical education may be able to provide an environment in which individuals who have an innate capacity for leadership, if this exists, can be discovered and developed. The Outward Bound movement and some of the military services believe this and already utilize physical activities in officer selection and leadership training programmes.

Physical education should provide the environment for each student to discover his own leadership potential in order for him to become his own leader, or Philosopher-King. This potential should be developed to its maximum.

### Conclusion

It has been shown that Fairs (1968), Siedentop (1968), Van Dalen and Bennett's (1971) evaluation of Plato's ideas of physical education were misconceived. "Plato, a student of Socrates, held that gymnastics should not be promoted as ends in themselves but rather as a means of developing military fitness and healthy bodies to house healthy minds" (Van Dalen and Bennett, 1971, p. 37). There is far more to Plato's theories of physical education than fitness and military training. In fact, all of the objectives formulated by the Leeds Study Group for physical education can be identified in The Republic.

The Leeds Study Group developed its objectives in an age when organismic unity was the watchword for physical education, although Fairs and Siedentop could find no trace of similar concepts in the work

of Plato. Munrow (1972) noted that "so much of our professional literature is concerned with means that it is the ends which are most in need of critical examination and emphasis, not least in the area of our courses of study and in our professional preoccupation" (p. 11). Plato was broadly concerned with the identification of the ends of life in The Republic and formulated his educational means from these ends. In the examination-pressured world of education, physical education may be the only non-vocationally oriented study that a student undertakes in his final years of school. Little time in the school is given to all-around growth as GCEs loom large. Physical education may be the only subject which offers a chance of harmony to the student. Physical education may stimulate an interest which will allow continuous growth and development outside of the vocational area for the rest of the student's life. This is an important Platonic concept, the idea that it is how one lives that is important, not one's job. Without outside interests man becomes stultified and harmony is destroyed. Man's essential happiness is ensured by his intrinsic spiritual worth rather than external materialism (The Republic, 443C-444A).

The Republic established that life should be a fully entwined harmony with all aspects interfacing. To Plato, education was more than a "mere congeries of subjects; it is . . . a whole whose parts all ultimately converge on and influence the soul" (Livingstone, 1944, pp. 11-12).

The following points can be drawn from The Republic as having specific import to physical education:

1. There should be a critical reexamination of aims and activities in the light of the Platonic view that "a man can live well only if he



knows clearly what is the end of life, what things are of real value, and how they are to be attained" (Cornford, 1975, p. 8). The entire physical education programme of The Republic is a result of the application of Plato's philosophy of life. The concept of a philosophy of life which should be combined with the practice of life is probably Plato's most important contribution to the theory of education.

2. Physical activity plays an important part in a child's experience. Therefore, physical education should be an integral part of the process by which the child acquires intellectual, emotional, cultural, and social experience. This is of such importance that physical education specialists should be teaching in all primary schools and all kindergarten teachers should have knowledge of the theories and practice of physical education.

3. "A sound physical condition and abundant health are basic foundations for a well-adjusted and completely integrated life" (Garrison, 1960, p. 463). The physical educator is responsible for the development of the student to a position from which the student can assume the responsibility of his own health and the realization of his maximal potential.

4. There is a practical ideal performance for each individual as well as a hypothetical ideal for mankind. Emphasis has to be placed on the individual rather than the activity.

5. There has to be a development of a "different but not separate" rather than a "separate but equal" activity programme for males and females and for different individuals of both sexes. The programme has to include a spread of activities and an overlap of activities which reflects group and individual similarities and differences. This



is beginning to occur with many formerly extracurricular activities becoming co-curricular.

6. Life is a complex interwoven harmony; the school is a part of life and not a separate life. Plato treats the problem of the place and the relationship of the individual in society as an educational problem. Physical educators have to provide opportunities for the development of moral traits through socially relevant experiences. An effective social life depends upon education.

7. Physical education must provide opportunities for the individual to test himself and to find and develop his potential. Man's total health and happiness can be improved by each member of society realizing his potential.

8. The curriculum should be designed in such a way that its objectives are related to those of society as it is and as it should be:

Statements about objectives seem often to be little more than a rationalization of activities which are conducted for other, forgotten, or only half-suspected purposes. They often have the air . . . of a marginal commentary, an irrelevant accompaniment to an activity with its own determinism and private goals.  
(Musgrove, 1968, p. 5)

The ultimate goal of physical education must be the same as that of education as a whole. Physical educators have to become aware of the ultimate and general aims of education and strive to make a constructive contribution to educational philosophy. Physical education is essentially a process, one of the family of processes which make up education.

9. The condition of the body is of great importance for optimal health, social, and intellectual development. Physical education should



not be an elective subject in the high school, as it has become in some instances (Morgan, 1974). Physical education is so important that it should be a compulsory subject for all students.

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