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TEACHING VALUES IN MOVEMENT ACTIVITIES: INHERENT AND ADDED VALUES

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SUMMARY

This paper examines the topic of values in movement activities from the perspective of education. In the first section, different kinds of values relevant for movement activities are distinguished, out of which two kinds of values are highlighted – values specific to movement activities themselves (values inherent in movement activities) and values promoted by educational systems (values added to movement activities). Education in the context of movement activities needs to foster both of these two kinds of values. In the second section, the example of Olympism is given, to illustrate these two kinds of values. Within Olympism, the values inherent in sport are termed “competition values” and the added values, which arise from the humanistic aims of Olympism, are termed “humanistic values”. These humanistic values of Olympism, because they are not inherent in sport practice itself, require special attention and effort in order to be presented and transferred. Nevertheless, both of these kinds of values are necessary for Olympism, and thus both should be fostered.

Key words: values education, movement activities, sport, Olympism

INTRODUCTION

The topic of values in movement activities has been researched within many disciplines, especially in psychology, sociology, philosophy and education. This paper examines the topic of values in movement activities from the perspective of education – its aim is to research values according to the ways in which they are connected to movement activities within educational systems, and describes the consequences of these different kinds of connections for education.

Firstly, it is important to say what it means to be a value. In the most general terms, values are goods that humans find desirable and worth committing themselves to. Values are the most general goods that we as humans pursue in terms of our overall existence. There are different kinds of values that characterize different areas of life, and in a very basic way, Kretchmar identifies two classes of values – moral and non-moral: “Moral

values are certain personality traits and human motives. They describe what we often call a morally good person. These are traits like honesty, conscientiousness, affection, prudence, industriousness and courage. Non-moral values are things we desire from life. Rather than describing a person or a person's motives, they identify items that people want – things like pleasure, knowledge, wealth, security, excellence and friendship” (Kretchmar, 1994, pp. 111–112).

Although Kretchmar defines non-moral values in a negative way (those values that are *not* moral), we might also describe these values positively, with respect to the areas in which they are to be found – such as, for example, social (e.g. friendship), economic (e.g. wealth), cultural (e.g. knowledge), aesthetic (e.g. beauty), experiential (e.g. joy), existential (e.g. love) or political (e.g. peace) values. A value can belong to different areas (e.g. excellence can be understood as a cultural as well as an existential value). Also, some values are instrumental, leading to some other values (wealth can enable new life experiences, e.g. within sky-diving), and some are non-instrumental (e.g. joy can be of value in itself).

Value education in movement activities

Values are important especially for education in its widest sense (institutional education, self-education, sport education, physical education, Olympic education, etc.). Education uses values as its guides and directions – as the ends of the development of human beings and as motivation of people towards them. Different educational systems vary as to the concrete values they prescribe, but it would be impossible to imagine education without any values at all. The topic of values in movement activities needs to be explained in more detail now, so that we can see their relation to education.

In the literature on values in movement activities, there are two groups of opinions. One deems that movement activities do not generate values of their own – so that the transfer of values then depends only on *how* the given movement activity is practised (e.g. see the discussion in Delgado, Gómez, 2011, pp. 580 f.). The other group claims that movement activities afford values of their own (for example, with respect to different kinds of movement activities: Fraleigh, 1984; Kretchmar, 1994; Svoboda, 2000; Slepíčka, 2007; Parry, 2012). I shall argue on the side of the latter, who deem that movement activities generate their own specific values. I shall call these values, that the movement activity affords, and makes available to participants (though they are not necessarily always realized), “inherent values”. For example, when an athlete is sky-diving this activity itself contains its specific values in any culture and under any ideology (e.g. the value of dealing with danger of losing one's life), and these values are realized just through doing the activity; similarly, playing a team sport entails the value of cooperation in any culture and under any ideology – an athlete can cooperate more or less, but in team sports she or he cannot fail to cooperate altogether; and for some athletes learning to cooperate is a challenge. Learning this value depends simply on engagement in the given team sport. Thus we can find specific values in different types of movement activities as well as in the individual movement activities themselves (for example, some of the values of sky-diving are different from free mountain climbing, even though both of them are outdoor activities of danger and challenge). (See also accounts of some other values as presented by Leadley, 2006; and Slepíčka, 2007, p. 13).

However, the values that are to be found “inherent” in movement activities do not exhaust the topic of values in movement activities. It is clear that some values are transferred to movement activities from society and from personal values, but also from various educational systems. (We can call these “educational ideologies” – where the word “ideology” is used in its widest sense, in which it means sets of ideas and/or ideals that describe and prescribe some worldview). For example, a movement activity can be practised within Sokol, YWCA/YMCA, Olympism, or within a country’s education system. These systems of ideas carry educational ideologies that prescribe a desirable outcome of the process of education. This is an important fact for educators, since they need to be especially aware and mindful of the values that they are promoting and wish to promote.

Due to the given ideology some of the inherent values of the specific movement activity may be highlighted, some may be diminished and some may be added to it. Thus these values may be only slightly modified, or they may be changed considerably, but they cannot be changed utterly, since there is always a specific movement activity that underlies and enables the transfer of values.

Let us summarize: not all values in the context of movement activities education arise in the same way. Some of them are inherent in the practice of movement activities themselves, whilst other values are brought into the movement activities from outside. The former can be called “inherent values”, and the latter can be called “added values”. It is obviously easier to develop the values inherent in movement activities, since for this it is sufficient to engage actively in the given movement activity. However, development of values is different in case of the added values, since they need special thought and consideration, and some special attention for their implementation. The fact that these values are added to movement activities, does not mean that we should omit them, but rather it means that it takes special attention to foster them, if we find them to be worthwhile. What is then important for educators is: (1) to identify what values the movement activity they teach generates as of itself, and what other values it is desirable to add to these in terms of education; and (2) to find ways to foster both of these groups of values, while being aware of the difficulty of nurturing the added values.

Let us give some examples of inherent and added values in competitive sport. A value that is *inherent* in competitive sport is that of striving for victory, which is a necessary goal of competition, and such striving is logically related to the values of exerting effort and self-improvement within the given discipline. This is clearly seen in elite sport, which demands a lot of attention to the athletes’ development so that they can increase their chances of being successful in competition. But this is part of every sport practice, since engaging in sport competition means to play to win, and while doing so, the athletes need to try hard and while doing so, they improve in their discipline. A value that is *added* to competitive sport is, for example, the value of peace. This is a value which is often promoted by Olympism (see, e.g. Georgiadis & Syrigos, 2009), and which needs to be implemented into sport with the help of various social and political strategies.

For a deeper explanation of this topic, I would now like to show an example of the problem of fostering both inherent and added values within Olympism.

The Example of Olympism

Olympism is an ideology that combines competitive sport and humanistic ideals, and thus it includes both inherent and added values in sport.² This is seen from the first two “fundamental principles of Olympism” as described in the *Olympic Charter* (2012, p. 11):

“1. Olympism is a philosophy of life, exalting and combining in a balanced whole the qualities of body, will and mind. Blending sport with culture and education, Olympism seeks to create a way of life based on the joy of effort, the educational value of good example, social responsibility and respect for universal fundamental ethical principles.

2. The goal of Olympism is to place sport at the service of the harmonious development of humankind, with a view to promoting a peaceful society concerned with the preservation of human dignity.”

The first two fundamental principles of Olympism include both sport competition and the education of the whole human being. So the idea of Olympism embraces values of competitive sporting activity and also further values that are characteristic of the way of life that is specified in terms of the exemplary, harmonious and ethical human. Given its character of including at the same time both sport competition and the education of the whole human being, Olympism consists of the two kinds of values I have already distinguished: inherent values and added values. So one group of Olympic values comprises those that are important for competitive sporting performance as such (which I will call “competition values”), while the other group highlights the values of the educational aims of Olympism, that are intertwined with the overall excellence of human life and human holistic development (which I will call “humanistic values”). Both of these kinds of values are essentially united within Olympic education.

At first glance, these values may seem contradictory, but respecting both, and uniting them, is a major challenge that makes Olympism such an interesting and worthwhile approach to education through sport. In line with Olympism, an athlete should strive to be good at competing and, at the same time, at competing ethically and humanely. Both of these groups of values thus can be understood as complementary values, since they unite sport performance and humanism, and only together can they result in Olympic values. Olympic education should recognize and keep this complementarity so that it can be considered as truly Olympic. By identifying and recognizing these two kinds of values, educators will be able to approach Olympic education in a more adequate way.

The problem for Olympism is that competitive sport tends to be understood just in terms of competition. It is easier for the coaches to coach, and for the athletes to train and compete, just with the values inherent to sport (and perhaps also some social and personal extrinsic values). But since Olympic-style competition needs to be framed within a wider human context, the values of which are much harder to implement, these added values need special attention. That is why Olympic education is so important for Olympism. Let us now take a look at both of these two kinds of values in more detail.

² While there has been a long-standing and continuing discussion of what the Olympic values actually are (e.g. DaCosta, 2002; Binder, 2005; Parry, 2006; Naul, 2008) and researches have been carried out to find out about Olympic values and ideals held by different groups of people (e.g. Rychtecký, Naul, 2005), the aim of this section is not to continue this discussion in identifying and justifying certain values as important for Olympism nor researching them with respect to different groups of people, but to show the two kinds of values within Olympism and consequences of these for education.

Competition values

Since a necessary part of Olympism is participation in competitive sport, Olympism includes the struggle of two or more individuals or teams with the goal of victory over the opponent. This struggle to win needs to be taken seriously, because that is the basis of sport competition, i.e. a contest with a view to establishing a winner. The task of athletes in a particular sport is then to try hard to overcome the opponent while fulfilling the objectives of the given sport, i.e. while trying to score goals, to run or swim as fast as possible to outperform the opponent, etc.

This goal of competitive sport leads to a set of values that highlight active participation in sport competition. That is why I call these values “competition values”. Some of these values are: the effort to improve, the effort to win, the spirit of rivalry, perseverance, stamina, individualism (connected to cooperation in team sports), aggression (but not violence – see the difference in Parry, 1998), rule following and discipline. The competitive values do not stand separately side by side, but they are intertwined in a more complex way. So, the effort to win is very closely related to the following of the rules and the effort to improve, and thus also to discipline, etc. All the values are partial values within the direction of the goal of competition – the victory. With this overall goal of competition, we can say that the values lead to excess, since the athletes aim ever to go higher and faster and to be stronger, as the Olympic motto “*citius, altius, fortius*” urges them.

Being an athlete means accepting and bearing these values, which are inherent in sport training and competition – they are unavoidable within sport practice. While they are most clearly visible in elite sport, they occur at any level of participation in sport competition (i.e. also in youth competitive sport, etc.). The level of importance of these values is conditioned by the state of development of the given sport discipline (e.g. in new sports, the competition may not be so intense as in well-established and highly popular sports, and so the values connected to competition may not be fully realized).

Coaches and athletes do not have to do anything special in order to promote these values – coaches just have to teach the given sport discipline, and the values are taught within sport practice through participation in the sport training and competition by athletes themselves. This is just the usual kind of “practice”, in which athletes learn to improve their skills and abilities, with a view to improving their performance and competing against each other.

In fact, sport competition may consist only of these values and may be only about comparing abilities within a given sport discipline. In present times, engagement in Olympic sports often means practising just the inherent values of sport – in which case the term “Olympic sports” means only “those sports that are included in the Olympic Games programme”, rather than “sports that bear and nurture the Olympic spirit”. However, Coubertin wanted sport to be more than this. Similarly, if we nowadays also want to see Olympism to be more than that – as *a certain way* of sport practice (ethical, exemplary, fully human) – then the competition values alone will not do, and we shall need to look beyond them. The fact that, in the present reality, Olympism is not very effective in implementing these additional values calls for our attention because, without them, we are reducing Olympism to mere sport competition, which Coubertin called

“vulgar competition” (2000b, 542 f.), such as we see in the practice of sport within world championships. And, indeed, presently it often looks as though the Olympic Games have become merely the top event of the sport championships, rather than an event that manifests and promotes Olympic values.

Humanistic values

Since, in addition to participation in sport competition, Olympism proposes humane and ethical human development, there are values other than competitive values involved. That is why I call these values “humanistic values”. These humanistic values are not necessary for sport participation – in fact, they sometimes rather seem to be against it – and thus they often go unrecognized. But they are important for Olympism, they are inherent in the Olympic ideology. Without them, there is just competitive sport, but no Olympism. That is why, we need to respect both mottos that Coubertin (2000a) promoted in Olympism – “*Citius, altius, fortius*” as well as “*Mens fervida in corpore lacertoso*” (An ardent mind in a trained body), which is meant to be an expression of a whole, harmonious and striving athlete. Our emphasis on the former motto and forgetfulness about the latter just shows our tendency to engage only in sport competition, while neglecting other Olympic values.

Among the humanistic values of Olympism are friendship, respect for others, peace, harmony, internationalism, universalism, etc. Just as the competitive values are inter-related with each other, so the humanistic values are not separate values, but rather they support each other and unite within the overall aims of humanism. They direct athletes towards a kind of human existence in which people live together respectfully (which is a basis for a life of peace), harmoniously and joyfully, etc. – and this applies to everyday life as well as for sport participation.

At the same time, it is important to realize that the humanistic values are not there to replace the competitive ones. This is not possible since, within the humanistic values only, there is no competition. Also, we should not view the competitive values as negative, and the humanistic values as positive. Rather, it is important to see them as two different kinds of values, which need to be taken as complementary, if sport is to be practised in the Olympic spirit. While these values are generally considered as important for human beings and their quality of life, they may also have various functions within sport.

A Combination of Competition Values and Humanistic Values

However, the topic of values is not as black-and-white as it may seem from the two sections above. Some important values that we find in Olympic sport have a wider span and they extend over the two groups or they may be defined in very different ways. For example, fair play is a value encompassing different values and, as such, it includes both values inherent in sport training and competition (e.g. rule-following) as well as humanistic values potential for sport training and competition that are promoted within Olympism (e.g. respect). Also, the inclusion of some value into one of the groups depends on its definition. For example, excellence may be a competition value if understood as excellence of certain skills, or a humanistic value if understood as the overall excellence of the human being.

Also, it depends on the given sport discipline, whether the values are to be classified as inherent or added to sport. For example, in individual sports athletes do not have to cooperate, and so cooperation is not “inherent” in this kind of sport practice – so if we wish to teach this value within individual sports, it is important to add it to the sport practice in some way. Whereas in team sports, cooperation is an inherent value.

The Complementarity of Competition Values and Humanistic Values

Now, let us think about the relationship of these two groups of values. We might say that competition values are moderated or regulated by the humanistic values – which thus moderate the potential excess of competitive values. But it is not so easy. The humanistic values are not “opposite” to the competition values. If an athlete competes, he or she has to try to the maximum – to strive to win is part of the deal of competition. Participation in sport competition demands this excess of effort. The other set of values – humanistic values – do not limit the effort of competition. They rather help the competition to be ethical and respectful, even in the highest extremes of competition. The motto might be: Try as hard as you can, but do not forget to be human!

Humanistic values have various functions within Olympism, they modify the sport competition, while retaining its full extent. They, for example:

- moderate possible negative effects of competition (e.g. development of the values of peace and respect for opponents helps to avoid possible negative effects of rivalry, such as violence, while athletes still may use aggressive (but non-violent) strategies that fit within the rules);
- prevent a certain one-sidedness of competition (e.g. the value of harmony helps to direct the athletes’ attention towards full personal development, not just becoming better in the one task that the athlete competes in – this does not necessarily diminish the excellence in the tested skill, it can improve it);
- give competition an extra quality (e.g. joy);
- *underlie* and are *presupposed by* sport practice while usually being hidden from our focus. And, if understood, they may moderate the negative effects of sport competition.

The last point needs to be explained in more detail. For example, first we may think that the competition puts athletes against each other. However, for sport competition to be possible, sport first demands togetherness – athletes can compete only when they meet together and agree to strive together, to push each other to be better. Drew Hyland (1988, p. 236) explains initial togetherness like: “It is a questioning of each other together, a striving together, presumably so that each participant achieves a level of excellence that could not have been achieved alone, without mutual striving, without the competition.” Thus the basic relationship of athletes that is required in competition (i.e. the initial togetherness) forms the essential basis for any comparison. This is easier to understand in negative terms: if there is no opponent to compete with, it is much harder to motivate oneself to improve. Also the initial togetherness means a recognition of other competitors (cp. “testing families” in Kretchmar, 1988). Without an existing community participating in my sport, and also on a level of performance similar to mine, I cannot really play my

sport: without any opponents, I cannot play sport at all; and without similar opponents, I cannot play sport as well as I could. So in this respect athletes are dependent upon each other. If fully understood, this initial togetherness brings respect of athletes to each other.

In summary, we can say that neglect of the humanistic values leads to deterioration of the potentials of sport practice as well as human life. The role of humanistic values is to remind athletes of the wider context of competition in order to make the competition humane, and to avoid vulgar competition. Thus, omitting one or other of these two kinds of values leads to a misunderstanding of what Olympism is: either in terms of pure sport competition, or just some kind of humanism without sport participation. Both of these kinds of values need to be recognized and kept together. Keeping them both means we omit neither of these two aspects of Olympism – we do not reduce it, but keep its richness together: both sport competition and an ethical and full human life.

CONCLUSION

The failure to recognize and promote additional values does not occur just in Olympism, but often in contexts when movement activities are supposed to be educational, i.e. also in physical education or youth sport in sport clubs, etc. The importance of the distinction between *inherent* and *additional* values in movement activities lies in the requirement for educators to *educate within the context of movement activities* – and thus to be aware of these two ways in which values are connected to them and to be able to develop both of them in harmony. This consideration then influences the way in which coaches and teachers should be educated, if they are supposed to teach and coach not only specific movement activities, but also additional values that are desirable within their educational ideology (see also Nash, Sproule, Horton, 2008). This highlights the importance of philosophy and ethics (and also other areas that investigate values, such as psychology, pedagogy and sociology) in the education of coaches and teachers, with the understanding that it is important to look for different means or methods for the effective implementation of these added values.

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PŘEDÁVÁNÍ HODNOT V POHYBOVÝCH AKTIVITÁCH: VNITŘNÍ A PŘIDANÉ HODNOTY

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SOUHRN

Článek se zabývá tématem hodnot v pohybových aktivitách z hlediska výchovy. V první části článku jsou odlišeny různé druhy hodnot, které se vztahují k pohybovým aktivitám, z nichž se zaměřujeme na dva druhy hodnot – hodnoty specifické pro pohybové aktivity (vnitřní hodnoty pohybových aktivit) a hodnoty zdůrazňované výchovnými systémy (přidané hodnoty do pohybových aktivit). Výchova v rámci pohybových aktivit musí rozvíjet oba tyto druhy hodnot. Ve druhé části článku ilustruje tuto problematiku příklad Olympismu. V Olympismu jsou vnitřní hodnoty sportu nazvány „soutěžní hodnoty“ a přidané hodnoty, jež vycházejí z humanistických cílů Olympismu, jsou nazvány „humanistické hodnoty“. Protože humanistické hodnoty nejsou součástí sportovní praxe, zasluhují zvláštní pozornost. Nicméně oba tyto druhy hodnot jsou pro Olympismus důležité a oba je třeba rozvíjet.

Klíčová slova: hodnoty, výchova, pohybové aktivity, sport, Olympismus

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