

**A COMPARATIVE STUDY OF THE PHILOSOPHIES
OF JESSE WILLIAMS AND GABRIEL MARCEL**

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THESIS ABSTRACT

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The problems of this study were (1) to describe the educational theory of Jesse Feiring Williams found in The Principles of Physical Education, (2) to describe the philosophy of Gabriel Marcel found in his work, The Mystery of Being, and (3) to indicate the relationships, if any, between the ideas of Williams and Marcel.

In pursuing a comparative study, a thorough knowledge of the philosophies of both Jesse Williams and Gabriel Marcel were of extreme importance. The three steps taken to prepare this study were enumerated and explained in the following sequence: (1) the study of the two major works cited previously, (2) the reading of additional references, and (3) the comparison of Williams and Marcel.

The primary philosophical conclusions were that Williams and Marcel both realized the totality of man and considered the mind inseparable from the body. Williams relied upon scientific fact and emphasized the needs of man as being physical, mental, and social in nature. Marcel, however, emphasized the role of secondary reflection in resolving the transcendent and intersubjective needs of mankind, per se. Finally, Williams' biological man and man-in-society, presupposed, in part, the more fundamental question of Marcel, What is man?

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CHAPTER 1

INTRODUCTION

For many years physical education teachers have been describing the significance of their profession in terms of abstract values. A majority of educators claim that these same intangible benefits are gained automatically by most participants; while others feel that each individual uncovers his own unique meanings through movement.

One of the foremost individuals who advocated the concept of common values to most participants through physical activity was Jesse Feiring Williams. His theory defined a modern physical education which is relevant to many aspects of life. The body and mind are not separated but rather constitute a totality. According to Williams the responsibility for education in play and recreation, education in social standards, education in health practices, education in racial and religious attitudes, and education of philosophic values must all be accepted by physical educators. The uniqueness of his philosophy lies in the concept that standards and ideals which educate the whole man are achieved through physical activity. Williams relied upon the body to serve as a transparent substance through which theoretical goals established for the education of man are achieved.

Similar topics were discussed by Gabriel Marcel, an existential philosopher. Marcel spent a lifetime developing a philosophical guide for viewing the world as man lives in it. His purpose, as opposed to

the objective nature of science, is centered around man discovering the lived significance of his existence. Perhaps the title of one of his books, The Mystery of Being, reflects the basic principles that formulate his position. He observed that modern man is living in a "broken world" because he is identified with his functions, and his existence has become routinized. Marcel saw man as one who deals in accessing life in terms of problems while avoiding mystery. Because the world has become problematic, there is no recognition of being mysterious. Marcel suggested that man find a way to recognize the mysteriousness of his existence; the basis of this existential thought is the mystery of being.

Marcel also included in his reflections the relationship that man has with his body. Gallagher, in describing this relationship, said, "The body is the mode of the self to the actual world (28:326)." Man encountered the world as his body; and his experiences are based upon such encounters.

THE PROBLEM

Statement of the Problem

The problems of this study were (1) to describe the educational theory of Jesse Feiring Williams found in The Principles of Physical Education, (2) to describe the philosophy of Gabriel Marcel found in his work, The Mystery of Being, and (3) to indicate the relationships, if any, between the ideas of Williams and Marcel.

Statement of Hypotheses

It will be shown that (1) Jesse Williams and Gabriel Marcel are similar to each other in both the method and content of their works; and (2) the reflections of Marcel will improve upon that of Williams with respect to the content and method of each philosophy.

Significance of the Study

Both Jesse Williams and Gabriel Marcel have made outstanding contributions in their respective disciplines. Williams made the distinction between "education of the physical" and "education through the physical." On the basis of this insight and others, many physical educators have described Williams as one of the foremost philosophers and influential men in the field of education. To individuals in physical education, Williams' principles book has been a basic guide for two generations of teachers.

A sound teaching theory is found in The Principles of Physical Education, but the educators of today must ask if this doctrine is sufficient to meet the needs of the changing times. The current status and value of our discipline is being questioned by youth and adults alike. Educational systems are decreasing the physical education requirement or entirely eliminating programs. Because of this unrest and questionable attitude, members of the profession are beginning to doubt the validity and/or completeness of the principles employed by Williams. It is apparent that physical education as it moves toward the close of the twentieth century must move beyond Williams' ideas. There is a need for a revised approach to physical education in order to justify its inclusion in a total

educational system.

Gabriel Marcel has become a most influential French philosopher in his humanistic analysis of man "finding himself" in his existence. He concerned himself with the fundamental problems man faces in the world. Marcel believed that man must discover his relationship to his environment through a reflection on his own experiences. An analysis of Marcel's philosophy may give new direction and insight to physical education. The study of these two outstanding contributors to philosophical inquiry will hopefully lead to the formulation of a more valid basis for physical education.

DEFINITION OF TERMS

Broken world. Man thinks basic questions of existence can be solved as one solves a problem. Marcel defines the world as being broken, because it has become a problematic world. "We are living in a broken world . . . it seems to me it must have had a heart at one time, but today you would say the heart had stopped beating (12:27)."

Education of the physical. A method of physical education which deals strictly with education and development of physical skills and is concerned largely with the physical body.

Education through the physical. A method of physical education which deals with the total person including the mental, social, emotional, and philosophical well-being by using the physical as a medium for this education.

Improvement. Marcel's philosophy, to improve upon that of

Williams, must support a valid argument on the basis of logic or experience relevant to physical education.

Intangible benefits. These abstract gains would include the terms in physical education (e.g., sportsmanship, fair play, cooperation, and courage) that are usually supplemental to a physically oriented philosophy.

Mystery. Marcel's own definition is:

A mystery is something in which I myself am involved, and it can therefore only be thought of as 'a sphere where the distinction between what is in me and what is before me loses its meaning and its initial validity The recognition of mystery . . . is an essentially positive act of the mind, the supremely positive act in virtue of which all positivity may perhaps be strictly defined. (5:117-118)

Philosophic values. According to Williams, the principle of value is:

to propose for American schools programs devised for children of another land living under tremendously different conditions To conduct physical education in the United States today without reference to . . . our social scene . . . revealed in modern life is to miss completely its real function. (22:21-22)

Problem. A problem in contrast to a mystery is defined by Marcel as "something which I meet, which I find complete before me, but which I can therefore lay siege to and reduce (5:117)."

Similarity. On the basis of logic and the basis of completeness, both philosophies show a likeness to one another.

Whole person. An individual who is educated not only

physically but is prepared to face all aspects of living in his environment.

SCOPE OF THE STUDY

Limitations

Jesse Williams has written eight different editions of The Principles of Physical Education, and he has contributed other works in the area of education. For the purposes of this research, the writer has been concerned with only the eighth edition of his The Principles of Physical Education.

Gabriel Marcel, like Williams, has written many works dealing with his philosophy. For this study, however, the writer will be concerned with one of his basic and most popular books, The Mystery of Being.

Although Gabriel Marcel confronted many philosophical areas, the writer limited the study to reveal only the major topics of the broken world, the problem versus mystery, the reflections, and the mind versus body relationship.

Jesse Williams included many aspects of physical education in his philosophy. Of major concern in this study is education through the physical, education through the mind and body, education through human existence, and education through participation.

Assumptions

It was assumed (1) that the basic philosophies of Jesse Williams and Gabriel Marcel were written in The Principles of Physical Education and The Mystery of Being, (2) that Williams and

Marcel confront related topics, and (3) that Marcel described issues bearing some relevance to physical education.

CHAPTER 2

REVIEW OF LITERATURE

In a philosophical study of a comparative nature, it was difficult to find references dealing with the same topic. This study was unique in that no prior study compared the basic philosophy of Jesse Williams with that of Gabriel Marcel. Therefore, the review of literature described studies specifically related to each philosophy separately.

REVIEW OF JESSE WILLIAMS

Many physical educators, like Oberteuffer, have referred to Jesse Williams as "a prolific, challenging, and intelligent teacher whose scholarship was unmatched in the field (39:79)." Some consider him the most influential contributor to physical education. However, with all of this magnetism and persuasiveness, there are few authors who have written commentaries on Williams. Most articles concerning education through the physical were written by Williams himself. Speculation on the part of this writer attributed the lack of information about Williams to the sound thinking of his philosophy. His concept of physical education through the physical was so advanced for his time that few educators questioned this philosophical tenet.

In preparing this review of literature on Jesse Williams,

the writer investigated only three aspects of his work. Taken under consideration were the method and procedure, the philosophy toward mind and body, and the meaning of existence in physical education. These areas were considered separately.

The Method and Procedure

To approach this problem from a rather unique point of view, Earle F. Zeigler has defined the work of a philosopher as being speculative, normative, or analytical. Zeigler stated a philosopher:

. . . may speculate about what we know and believe about the universe and our own sphere of human affairs within this framework. He may approach these questions normatively and evolve a systematic and coherent plan whereby a human may live. He may seek to analyze other philosophical approaches critically and to make comparisons Finally, he may go so far with critical analysis that he will decide that language analysis and semantics should be his primary task. (23:9)

With all of these aspects of philosophical thinking in mind, consider the words of Richard Morland in his interpretation of Williams' philosophy, "Every phase of the school program should add to the quality of . . . living now as well as in the future (61:362)." By the use of physical education as his method, Williams was concerned with education to satisfy the needs of human existence. Of the three areas defined by Zeigler, Williams may be considered more speculative and normative than analytical in his concept of physical education through the physical.

In The Principles of Physical Education, Williams (22) noted that the word "principle" implies truth. Truth is never static; it is discoverable, not discovered. Thus translated by Morland, "Principles must be grounded in scientific fact or upon philosophic

judgment rather than upon misrepresentations, superstition, or blind inheritance (61:351)." Dogmatic belief is replaced by progressive insight of science and philosophy.

An insight into the philosophical method of Williams can be theorized through the works of earlier philosophers. Although there may be some discrepancy, some historians classify Jesse Williams as a member of the realist antecedent of physical education. Randolph W. Webster classified Williams, among others, as a realist, "The aim of realism is to prepare a person for a functional and happy life in society in which things of the world are accepted as they really are and as they appear through the senses (20:59)."

However, in contrast to Webster's theory, others classify Williams as an idealist. As discussed by Zeigler in his book on history and philosophy, the idealist not only believed in education of the physical, but he also believed in education through the physical. Zeigler said, "Idealists strive to see man as an organic entity, yet cannot avoid expounding upon the various aspects of man's nature Character development is paramount, winning scores are incidental (23:45-46)." To be considered an idealist an individual must abide and live by exceedingly high moral standards, and in terms of physical educators, the various aspects of the mind are held in high esteem as are the aspects of the body.

It is impossible to neatly categorize Williams or any other philosopher into one and only one area. Numerous versions of philosophies by translators and individual interpreters lead one to formulate conflicting opinions to explain the totality of a work. It is the conclusion of the writer, therefore, that Williams was neither

wholly a realist nor wholly an idealist but espoused tenets of both philosophical positions.

The Mind and The Body

To correctly follow the principles of Williams, advocates of his philosophy consider the mind and body as a whole. Therefore, these two human aspects must be discussed one with the other. To emphasize this unity, Jay B. Nash wrote:

No one believes that mind and body are actually one However, it is impossible to have a mind without a body in the same way it is impossible to have a smile on a Cheshire cat without a cat. Avoiding the supposition that life takes on another form after death, so far as practical thinking goes, mind and body become a unity in this life. The body suffering pain cannot concentrate on thinking and the whole emotional response is clouded. On the other hand, the individual who suffers from severe emotions cannot possibly have a properly functioning body. Each affects the other; with both in accord, the individual may achieve great heights. (15:18)

Eleanor Metheny, another influential name in physical education, has compared the change in the focus of her field. During the beginning of this century, the emphasis was placed upon the mind and the body as two separate aspects of human existence. Metheny stated:

But as man found new insight into his own nature, his concept of the division between mind and body was gradually modified, and he began to recognize that the whole child went to school and could not be partitioned into mind and body. (9:306)

To place proper emphasis upon this totality, Delbert Oberteuffer explained that education:

. . . relies upon a full understanding of the word education. Through the media of movement, someone is educated--not trained, not merely exercised, but

educated. His mind has been used. He has developed not just physically but socially, psychologically, totally. He has progressed in awareness of his world and of himself in it. (9:307-308)

The Human Existence

It was extremely difficult to find concrete examples of Williams' outlook on the values of human existence. Generally speaking, however, one can observe that educating the whole man is the basic value in his theory of physical education. Because Williams followed some of the foundations of an idealistic point of view, the objectives of this philosophy are particularly applicable. Webster wrote, "The objectives of idealism are to search for knowledge in the world and to develop one's body, mind and soul to the greatest fulfillment (20:41)."

To be entirely objective in reviewing the area of human existence according to Williams, the pragmatic objectives must also be considered. Webster (20) indicated that a pragmatist approached education through experiences that centered around the individual man. Emphasis was placed upon education of the whole man in the development of his mind, body, and soul. Because both philosophies, that of idealism and pragmatism, are concerned with the development of the whole man, it might be understood why Williams cannot be classified as identifying with one type of philosophy over the other.

Some physical educators endorsed the principle of human existence mentioned by Williams. McIntosh identified with Williams when he explained that "physical education was not so much an education of the physical, but a physical means of providing educational opportunity for self-realization and self-development in a

general sense (14:172)."

REVIEW OF GABRIEL MARCEL

Although Marcel himself preferred the term, 'neo-Socratic', his closest philosophical relatives are the group of thinkers who have come to be known as existentialists. A comprehensive definition of the term is not available; however, several generalities may be stated. The existential thinker approaches existence or reality through immediate or personal experience. He is interested primarily in the interpretation of his experiences. An existentialist would prefer that his followers understand existence as they live it and subsequently establish possible goals for life. Existential philosophers concentrate on the problem of non-objective thinking and personal expression.

The Method and Procedure

Gabriel Marcel is a unique philosopher for several reasons. Seymour Cain, a student of Marcel, has outlined the three paths that constitute this uniqueness: (1) the way of music and improvisation, (2) the way of metaphysical thought through man's journey, and (3) the way of dramatic presentation. Cain made the comparisons to convey the picture of the method of Marcel:

Marcel has groped and striven along the labyrinthine ways that took him from the desert world of nineteenth century idealist philosophers to rich fruitlands of life in its unique and individual reality . . . his way is different. It has been more like that of the writer or artist who says or makes what demands to be said or made by him, in response to an urgent inner demand; a demand, however, which cannot be fulfilled by his conscious will alone according to plan and schedule, for there can be

no image of its fulfillment before the creative act, which is his whole life work. (3:13)

Most students of Marcel think that he used his own reflective thought to formulate his philosophy. This attitude is noted by Bernard Murchland:

Marcel's philosophical method derives rather directly from the orientation of his personality, his theory of music and the artistic vision of his drama as well as his own situation as an observant critic of and participant in the reality of his time. His philosophy, consequently, is not a pyramid of observations . . . (38:346)

All of the samples of mystical areas mentioned previously lead man to face an important question, that of how to approach the mystery of his life. Gerber related this approach to what Marcel has called a recollection. To recollect is a kind of concentration and inner reflection which reveals the self as directly seen in a given situation. Gerber wrote, "In thinking of being, for example, one cannot but think of oneself, and in thinking of one's own life, one is led necessarily to think of life itself (30:269)."

Murchland, Gerber, and Sister George Marie Caspar outlined Marcel's procedure as simply answering the question, "What am I?" Rather than facing life as a spectator, Marcel has chosen to approach possible answers from within his own existence. Man is in and far beyond the world. In a discussion of method, Roger Hazelton wrote that "Marcel wants to bring into properly philosophical perspective the lived reality of man's being-in-the-world as something utterly distinct from analytical propositions and technical abstractions (31:158)."

Of concern to individuals living in a bureaucratic society is the inconclusiveness of Marcel's philosophy. In his commentary on

Gabriel Marcel, Michael Smith has indicated that Marcel questioned many facets of life: How can man conquer his inward self when his environment is more bureaucratized? How can man reflect inwardly when his life is centered around routine, efficiency, and dependency? Smith wrote the following:

Marcel raises questions similar to these, but provides few answers except for declaring that the administrator ought to commit himself to reflective thought, that men ought to be fraternal, and that organized groups ought to remain small and innate. He provides ethical standards but fails to tell us how these standards can be realized. (45:29)

Although many philosophers have taken note in part of Marcel's religious transformation, Charles D. Keen has taken a strictly religious approach to analyzing Marcel's method and procedure. Keen felt Marcel concerned himself with problems of religion, and wrote, "He was trying to assist in deciding the premises upon which men may live and act in an era of cultural change and social revision (10:611)." Thinking about these ideas make it possible for man to affirm the meaning and value of his own unique personality without evading all the advancements of the technological world. If man, according to Keen, would follow the philosophy of Marcel, he would more ably deal with the tensions of modern living.

The Mind and The Body

Of primary importance in reviewing Marcel's philosophy with Williams' educational theory of physical education is the concept of mind and body. To relate to being present in a given situation, man must respond with both his body and his mind. Kenneth Gallagher wrote, "The body is the mode of presence of the self to the actual

world (28:326)." He proceeded to explain that the body was to be considered more than an instrument and more than something which man simply possesses. Gallagher stated that "my body is the absolute mediator between me and the actual world, the vehicle in which the self deploys itself in existence (28:327)."

Marcel affirmed that the human body can be understood as a felt presence. Arthur Luther, in studying Marcel's metaphysics, believed "this bodily lived presence is such that in relation to it natural things take on a similar density . . . whether high or low, helpful or hindering, beautiful or ugly . . . in relation to man's body (35:196)." This should indicate the inseparability of the mind and body in Marcel's thought. One cannot be considered without the other. To reinforce the idea of man, an incarnate being, Keen wrote, "We are not only inseparable from our bodies, but from the concrete situations in which we find ourselves. I am my habitual surroundings in the same way that I am my body (10:26)."

This concept of the inseparability of mind and body can be connected with all of the questions covered thus far in the review. Cain has written that "things exist for me not through objective thought, but through the same immediate participation whereby my body is present to me (3:29)." Existence is more than something to grasp and mentally arrange in chronological order. Existence is more than objectivity. It is co-existence and being with man. Cain wrote:

When I assert the existence of anything I affirm the same self-being that I affirm of my body--the existence-type for all things. I do not put myself at a distance from it, assume the disinterested, unloving, ungiving attitude of the detached observer, and mirror it on the

lens of my consciousness for analytical discrimination and definition. (3:29)

The Human Existence

It may now be stated that through his philosophical method and procedure, Marcel hoped to validly describe his existence. He hoped that his personal reflection might promote and encourage his readers to do the same. Therefore, the third problem that confronts this review is that of finding a meaning for existence. It will be an impossible task to discover a reasonable solution until one can define human existence.

Perhaps one of the most complete definitions of human existence, as incorporated into the philosophy of Marcel, was expressed by Seymour Cain. He divided the interpretation of existence into four main themes: the incarnate, the particular situation, the personal, and the transcendent. Each theme, and the manner in which it applied to Marcel, will be considered briefly.

The basic condition of human existence is that it is incarnate. Cain wrote, "I exist as my body. I am present to and participate in the world through my body and my feeling, and it is only in this way that the world is present to me, that it exists for me (3:76)." Man is represented by his own unique body; he could not have existed as some other.

Another basic condition of human existence is that it resides in a particular situation. Situation refers not to a physical or temporal location; but as expressed by Cain, situation "connotes value involvement, and vulnerability (3:77)." To be in a situation, one is placed in a definite life-connection that cannot be reduced

to abstract terms.

Gerber, in his writing of Marcel, noted that "the starting point for an analysis of human existence is the human act of questioning (30:264)." For man to truly understand his existence, he must question his personal experiences. Human history is more distinctive because of an understanding of the universe in terms of self-understanding of man. Although human reality is partially determined, like birth and death, human reality is also partially free. It is this freedom of reality that is the beginning of the act of questioning.

Human existence is personal. Man must take action to become involved in the world surrounding him. Cain offered the following observation:

I become a personal self through taking other reality into my personal space or "living-room" in an act of "hospitality" that is also a "belonging"--to others, to the world, to God, and thus to my own being. I become a person through active and open confrontation of the basic situations of human existence and through disposability to and engagement in transcendent being. (3:78)

The final condition of human existence posed by Cain is transcendence. Man is on his way through the broken world to the fullness of being. Cain wrote, "All our values, norms, and obligations acquire their transcendent character from being rooted in a real 'beyond;' and not from an abstract canon or a mental postulate (3:85)."

To correlate human existence with attitudes toward his fellow man, Marcel again took two contrasting view points. Gallagher pointed out the "I" versus the "Thou" relationship:

By and large, my fellow man is a mere "he" for me--not

a "thou", but a third in an ideal dialogue I conduct with myself, an abstract party who serves various useful and even interesting purposes but who is hardly present to me in the true sense. (28:333)

The Engagement of the Broken World

Man, in his day-to-day existence, must analyze given situations. He must explain, clarify, and objectify his position. To reflect upon problems in a universal, abstract, objective, and verifiable nature is termed by Marcel "primary reflection." This reflection is a basic procedure requiring few answers of a personal nature. To include personal, particular, and contingent aspects of thought, man must proceed to a higher level of reflection.

Marcel advocated that man must include his experiences and take one additional step in his thinking. This higher level, termed, secondary reflection, is the beginning of man's search for being. Unfortunately, according to Marcel, not every man examined himself to reach this secondary level of thought. Keen examined this thought in detail:

Secondary reflection seeks a wider and richer understanding of the meaning of human existence by a return to the unity of experiences such as appreciation, fidelity, and faith within which the mystery of being is apprehended. (10:22)

This secondary reflection answered two vital questions: What is the meaning of man's existence, and what is the purpose of man's engagement in the broken world? It should be noted that a later chapter includes these exact terms in more detail.

Many translators of Marcel's philosophy have tried to distinguish among characteristics of the broken world. In dealing specifically with a bureaucratic society, Michael Smith (41) has

listed several dimensions of importance. A broken world might be characterized by the specialization of functions, the chain of command, the spirit of impersonal attention, the emphasis upon efficiency, and the treatment of human beings simply as a means to an end. To successfully engage in the broken world, man must recognize these dimensions and learn to express himself despite the handicaps man himself has created.

To emphasize self-fulfillment, it is the contention of Luther that man must reciprocate his common experiences, "The experience is truly one's own but it is shareable (35:197)." To give an example of sharing, one may interpret or appreciate Johann Goethe's famous work, Faust, in a variety of ways. To insist that one and only one interpretation is permissible is to deny the beauty of the literary work. Within the world, man can share his interpersonal truths with others.

The Mystery

A basic thought of Marcel is that of mystery. As indicated in the introductory chapter, a mystery is deeper reflection that cannot merely be solved as that of a problem. There are boundaries or limitations of a mystery and this concept is discussed by Keen:

It would be a serious mistake to suppose that Marcel is equating the mysterious with the unknown or the unknowable In insisting on the reality of mystery he is not suggesting that there is a realm of human experience which thought cannot penetrate or illumine. On the contrary, to the degree that we acknowledge the mysterious interpenetration between mind and body, self and world, person and person, believer and God, we deepen our participation in relationships which clarify and illuminate the meaning of human existence. (10:21)

A mystery is many things. It is, according to Murchland, "an attempt to point out a relationship which underlies our knowledge and our life (38:350)." A mystery comprises realities of life such as life, love, evil, creativity, and beauty. An individual can participate in all of these simply by virtue of his own experiences in existence.

CHAPTER 3

PROCEDURE

In pursuing a comparative study, a thorough knowledge of the philosophies of both Jesse Williams and Gabriel Marcel are of extreme importance. The three steps taken to prepare this study are enumerated and explained in the following sequence: (1) the study of The Principles of Physical Education and The Mystery of Being, (2) the reading of additional references, and (3) the comparison of Williams and Marcel.

Jesse Williams and Gabriel Marcel were outstanding contributors in their respective fields. The principles book was used as a primary source in this study, because it contains the philosophy of Williams. This book has had a major impact upon physical educators and has influenced many physical education programs. The Mystery of Being was chosen as the comparative book because it is the major work of Gabriel Marcel. Furthermore, this book includes the mind and body relationship and other areas related to physical education.

The major work of Williams and of Marcel were read carefully and were screened for content. The basic philosophies and procedures were studied, and an overview of each man's work was described. It was felt that each author's principle books should be read first to eliminate erroneous preconceptions gained from faulty secondary sources.

To analyze the works of Williams and Marcel, the following

questions were asked:

Williams

1. What methods and procedures are followed by Williams in formulating his opinions?
2. What philosophy does Williams suggest man develop toward the mind?
3. What philosophy does Williams advocate regarding the body?
4. How does Williams' philosophy describe the importance of man's existence?
5. What are the desirable outcomes expected from education through the physical?

Marcel

1. What methods and procedures are followed to formulate Marcel's opinions?
2. Using Marcel's example, how does man find a meaning for existence?
3. How does Marcel believe man should confront the broken world?
4. What is Marcel's concept of mystery?
5. What stand does Marcel take regarding the relationship between the mind and body?

To fulfill the requirements of the second phase of this study, background readings by individuals who have analyzed and translated works by both men were selected and read to give further insight into the ideas of Williams and Marcel. Besides reinforcing opinions held by the writer, selected readings by authorities in the fields of physical education and philosophy aided in a more thorough comparison. At this point it should be noted that background studies and outside authorities were used to supplement the study. For the most part, the writer's opinions were formed before the outside references were studied.

Third, and perhaps most important for the completion of this study, the writer made a comparison of the philosophies of Jesse Williams and Gabriel Marcel. This section of the analysis is based

upon the assumption that there are points for comparison in both philosophies. The comparison allowed concern for four major topics: (1) the method, (2) the mind and body relationship, (3) the needs of man, and (4) the resolution of those needs. The following questions were taken under consideration:

Comparative Questions of Williams and Marcel

1. How do Williams and Marcel compare in the method of their work?
2. What evidence is given by both philosophers for the unity of the mind and body?
3. According to Williams and Marcel, what are the needs of man?
4. To what extent do Williams and Marcel explain the need of intersubjectivity?
5. How does Williams describe existence?
6. How does Williams' concept of education through the physical compare with Marcel's ideas concerning man confronting his existence?
7. Does the concept of education through the physical resolve the needs of man?

The analysis of these comparative questions will allow the researcher to answer the two hypotheses recorded in the first chapter:

1. In what ways do the method and content of the selected works of Jesse Williams and Gabriel Marcel confront and differ from one another?
2. In what manner will the philosophy of Marcel improve upon that of Williams in formulating a different outlook in physical education?

CHAPTER 4

AN INTRODUCTION TO WILLIAMS AND MARCEL

In a comparative philosophical study, it is imperative that the researcher understand the general philosophical tenets of the two individuals taken under consideration. The following chapter, therefore, will deal in general terms with the philosophies of both Jesse Williams and Gabriel Marcel.

THE PHILOSOPHY OF WILLIAMS

Perhaps one of the longest lasting maxims of American physical education is the phrase usually associated with Jesse Williams--physical education is education through the physical. His major purpose in proposing such a slogan was to relate physical education to the culture in which Americans lived. Physical education was a part of the total educative process, and Williams stressed the education and development of the total man.

A Brief Biography

Jesse Williams lived a life spanning the years from 1886 to 1966. During these eighty years he devoted most of his time to the development of a new theory of physical education. Little information can be found regarding his early childhood; most of the references to Williams are concerned with his educational background and his educational philosophy. Oberteuffer, in a memoriam to Williams,

explained the impact this physical educator had upon members of the profession:

With his passing, American physical education must rely only upon his written word. We will not see again three thousand convention goers stand in applause before he spoke a word at his last appearance at our national convention in Chicago a few years ago. We will not hear those carefully chosen words as he argued the case for all of us or, with sharp wit and devastating dialogue, destroyed a forensic opponent. (39:79)

The educational background that supported Williams' scholarly contributions is extensive. His education was completed at Oberlin College in Ohio, the Chatauqua Summer School of Physical Education, and Columbia University, where he received his medical degree in 1915. In 1919 he began teaching in The Physical Education Department at the Columbia Teachers College. He remained on the faculty at Columbia until 1941. In these early days Williams, along with Jay B. Nash, espoused the philosophy of the new physical education initiated by other physical educators like Clark Hetherington and Thomas Wood. This concept included the acceptance of the organic unity of mind and body, the basic principles of education through the physical.

During World War I, Williams served as a major in the Army Medical Corps. In 1919 he was promoted to serve as the Red Cross director of hospitals in the Atlantic Division. His duties included recreational activities for all hospitals in this division.

From 1935 to 1936 Dr. Williams was the visiting Carnegie professor accredited to universities of Latin America. He was the United States delegate to the International Congress of Sports Medicine at Berlin in 1936. During his teaching career, Williams was responsible for the educational surveys of physical education

and health programs in twenty-five different colleges and schools.

Jesse Williams, over this thirty-year career, wrote over forty books including areas of health, biology, and physical education. He has contributed essays on "Physical Education as Experience" and "Education of--or Through the Physical." In the words of Oberteuffer, "The Principles of Physical Education, the book which became the all-time best-seller among texts in the field, retains the flavor of the man and the strength of his advocacy (39:79)."

Like any outstanding contributor in his chosen profession, Jesse Williams was afforded many honors. He was elected president of the American Physical Education Association. He received honorary degrees from Rollins College and his alma mater, Oberlin. He was known internationally for his surveys in central and South America, and he was admired and respected in the United States. Perhaps his greatest accomplishment is the personal and professional contact he made with college students. Oberteuffer described the students of Williams as those "who have been and will be the beneficiaries of his contribution to American Life (39:79)."

An Overview of Physical Education

Education for life was the concept of modern physical education as related by Jesse Williams. However, before the elements of his "modern" trend of thought can be completely understood, a general background of the subject of physical education must be considered. Unfortunately the heritage of this aspect of education was conceived in terms of the physical self alone. In the minds of early day educators, the mind and body were thought of as two

separate entities.

Physical education, like other educational disciplines, has been hindered in development because of the Puritan thinking of our forefathers. At one time, educational doctrines stated that the mind was separate from the body. The body was essentially evil, so man must educate his mind to earn salvation from his own physical self.

Another viewpoint that was popular was the notion that physical education is education of the physical. This orientation was restricted to solely developing the physical body. The strongest supporters were educators who were interested in building strong bodies, big muscles, and firm ligaments. These educators were primarily concerned with the military style of training and did not concern themselves to any great extent with mental or emotional education.

Williams' Education Through the Physical

The basic format of educating the total man by exposure to education through the physical is the foundation of Williams' principles. By giving man the opportunity to learn through his experiences, his education is designed to assist him in problem solving and lead him to a more productive life. The experiences are based upon personal and social problems, and the learning that takes place is designed for the development of man physically, mentally, socially, and morally.

The mind and body relationship. Jesse Williams did not agree with the former view of physical education which emphasized the education of only the body. Therefore, he joined with other

great educators like Thomas Wood and Clark Hetherington to bring to light the inquiring mind and the unity of mind and body. This view united man and described life as a totality. A certain amount of prestige is a motivating force behind all large organizations, governments, and industries. Thus, Williams not only criticized those who believed in education of only the physical, but he also pointed out the hazards of only mental development:

Socrates with a headache is always preferable to a brainless Hercules, but the modern spirit in physical education seeks the education of man through physical activities as one aspect of the social effort for human enlightenment. It is the plain truth of the matter that no individual, no community, no nation can depend upon one aspect of life for the whole of living. Deification of only the physical, or the mental, or the spiritual leads to disaster. (50:401)

One abstract term for the manner in which an individual reacts to the forces in which he is involved is termed "thinking." Williams believed, however, that more than mental capacity should be a part of education. Williams was quick to emphasize that "the whole man goes to school and college and the whole man should be educated-- not merely the speaking, seeing, writing, and reciting person, but also the feeling, doing, and behaving person (21:224)." The realm of human experience is composed of the entire organism; and although one factor may be dominant, experience involves the mental, physical, social, emotional, and moral aspects of man.

Some evidence Williams has given for the unity of mind and body is found in numerous studies regarding intelligence and superior qualities in other areas of human development. Individuals with a higher intelligence quotient have been found to possess superior

social adjustment, emotional adjustment, and physiological adjustment.

According to Williams:

The desire for truth, beauty, and justice, the zeal for competence in work, and the yearning for good will toward men may seem far removed from the physical. They are remote in the sense that the forces in their favor have to work diligently to make them even partial aims and yet they reside in the body of man himself and come from the activities of his physical cells. (22:11)

To test his theory of modern physical education, Williams moved toward an area of deeper penetration of the whole man. He maintained that exercising the body, strengthening the muscles, and manufacturing varsity teams was not enough to thoroughly educate the total man. Williams saw physical education "primarily as a way of living (17:192)." Some of the virtues he aspired to have taught were courage, sportsmanship, pride, honesty, and individual worth; all of which combine the physical self with the mental self.

When thinking of the mind and the body, man cannot help but consider a state of health. Because this term has a direct involvement with physical education, a working definition must be given. Williams wrote that a state of health is the result of two forces, inheritance and the way of living. Health is a result of life processes. Williams felt that health "in itself is not a measurable entity, it nevertheless reflects exact and known laws--the laws of hygiene (55:331)." Williams advocated that health is physical, mental, and social. Man is a unity, the mind and body are inter-related. To support this idea, Williams quoted the eminent poet, Browning, "The body at its best, how far can that project thy soul on lifes' lone way (55:331)?"

The explanation of the mind and body unity is revealed in the

discoveries of modern science. It might be concluded that Williams favored the integration of the mind and body. What man has called mental is a reaction of the glands, the nerves, the digestion process, the muscles, and of course, the brain. The thinking process is not merely an isolated memorization of facts. Thinking involves the physical self and bodily processes as well. This combination of the mind and the body is a vital element to understanding man's total being. Williams stated that "physical education should accept the principle of integration and should use its services to prevent . . . disintegration of the person (22:248)."

To explain the relationship of the unity of mind and body to the sports medium, Howard Slusher stated, "In sport, man is his body (18:41)." After man has played inning after inning of baseball, soars through the air while sky diving, or participates in a game of golf, he can begin to realize that he is his body. While engaged in a tennis match, man will participate with more than just his arms and legs. He entered the contest with his body, his mind, and his emotions. He entered the contest with all of his being.

The principles of existence. In the promotion of physical education as an important contribution to life, Williams adopted several standards. Existence includes the areas of satisfaction in daily living, good citizenship, preparation for democratic living, and use of leisure time.

Williams' philosophy included a formula for a productive existence which stated, "Clearly the purpose of physical education is to educate people to live more fully, more intensely, more finely

(51:11)." To accomplish such an important task, physical education has emphasized teaching the entire man. Perhaps the most obvious needs of man are concerned with his physical body. He must be educated in the conditioning and maintenance of himself. It is important that he recognize the importance of healthy living and that he can maintain a satisfactory degree of health.

Besides the body processes, man should be exposed to the development of functional skills necessary to perform daily chores. These functional skills include walking, running, jumping, sitting, standing, and other neuromuscular skills necessary for daily life. The education of man in relation to his functional skills is a lifetime process. These skills cannot be taught for one hour a day and then forgotten. Functional skills are lifetime skills. Williams elaborated by writing, "We make our own lives and have to live the lives we make, the really significant thing in life becomes living rather than making a living (48:5)."

The second contribution to existence was listed as development of good citizenship. Williams stated that behavior is learned through experience. Each experience influences the individual in the formulation of his habits and attitudes. A man, involved in physical education, maintains an intensive interest in the experiences learned through active participation. Williams wrote:

When an individual strongly desires to win a game and learns to temper this desire, by the higher control of fairness, or tolerance, or generosity, he is started on the path of civilized behavior that contributes to good citizenship in a community or nation. (22:47)

Developing citizens, responsible people to carry out important functions in society, does not occur without someone to provide

good examples. Kind, generous, and impartial behavior on the part of the physical education teacher is also a part of the good experience.

In America, the democratic form of government resides in the hands of the people. For democracy to remain the primary source of administration, man must be educated in the ways of his country.

Williams emphasized:

Education must give respect for law, teach the citizen to take his place in government, and show him how to apply in his whole life those moral principles of democracy that underlie the concept of government by free men. (22:57)

Some of the moral principles that apply directly to physical education are the equality of opportunity, the personal worth of every man, the responsibilities of each individual, and the opportunity for self achievement.

Finally, the principles for existence may include the worthy use of leisure time. One of the prominent needs in American life in which physical education might contribute is that of providing exercise as a part of worthwhile recreation. The industrial age has provided man with the five day, forty-hour work week, leaving him free to pursue interests outside his work environment. Physical education must accept the responsibilities of instruction in skills that may function in leisure time. The older philosophy of recreation stated that man must work hard while he is young so that he might relax and enjoy the good life later. The newer philosophy, altered to meet these changing times, was reinforced by Williams:

The only way to have abundant life in the future is to live abundantly now. The only way to enjoy beauty tomorrow is to enjoy beauty today. The only way to live at your fullest and best tomorrow is to live that way today. (22:124)

The participation through physical education. When considering the term "participation" at face value, the mind immediately thinks of engagement in some activity. Man might enter his job by participation in company policies and rules. He can participate jointly with his wife in forming a marriage, or he might become a participant in a given situation through reading a good novel. Man can participate in a chess game, or a golf match, or a bowling tournament. The extent to which he participated in these games is dependent upon many factors. Because man is a unified organism, Williams stated that "his physical education must take into account what happens to his ideas, thoughts, feelings, and emotions as he engages in physical activities (22:10)." Participation, active participation, included in physical, the mental, the social, and the moral aspects of every individual.

Williams, due to his consideration of participation, included the reactions and interactions man must make through physical activity. In a sporting event it is not difficult for a player to become totally engrossed in the game situation. For example, consider the baseball player who must come to bat in the last inning. His team is behind, but a hit would guarantee victory. The player glances at the stadium, but cannot distinguish individuals. He can only see a variety of colors and forms. A check with the third base coach reveals only the outline of a human form. He senses a feeling of excitement as he takes his place in the batter's box. Although he attempts to concentrate on his stance and timing, he is momentarily distracted by the shadow of the stadium creeping onto the field. In this moment, he has lost his personal identity to become

a member of simply "being there." Williams' explanation of the participation of the baseball player was centered around the man experiencing a number of emotions. Love, victory, happiness, defeat, or despair were an important part of the player's emotions of reality. These emotions cannot be divorced from the participant but are an integral part of his immediate situation. Hopefully, the player emerged a better man due to his experiences of participation in the game. Williams stated that, "some things can be known only through activity . . . also . . . experience precedes all knowledge (22:159)."

The conclusion. Jesse Williams and his fellow advocates of education through the physical changed the course of prior philosophies of physical education. Rather than treating the mind and body separately and expecting separate outcomes, Williams designed a program to educate the total man. His concern was for the physical, mental, and social development of every individual. Based primarily upon scientific principles, Williams noted that man was united with his body and outlined principles for fulfillment in daily living. Williams contended that the dictum, "Learning by doing," has merit in participation through physical education.

THE PHILOSOPHY OF MARCEL

To say that Gabriel Marcel was an existential philosopher may take on little meaning unless one knows the definition of such terms. As defined by the Britannica, existentialism is:

. . . a protest against views of the world and policies of action in which individual human beings are regarded as the helpless playthings of historical forces or as wholly determined by the regular operation of natural processes.

All existential writers seek to justify in some way the freedom and importance of human personality. They also emphasize the place of will in human nature by contrast with reason. (25:968)

In applying this definition to Marcel's own situation, philosophy must concern itself primarily with man and describe individual freedom, uniqueness, and transcendence. In a short composition, "An Essay in Autobiography," Marcel describes his own philosophical creation:

Perhaps I can best explain my continual and central metaphysical preoccupation by saying that my aim was to discover how a subject in his actual capacity as subject, is related to a reality which cannot in this context be regarded as objective, yet which is persistently required and recognized as real . . . the deepening of metaphysical knowledge consists essentially in the steps whereby experience, instead of evolving technics, turns inwards towards the realization of itself. (8:95-96)

One can summarize his basic idea by saying Marcel concentrated on finding man's fundamental meanings for life. It is difficult, however, for one to understand Marcel's work without first having some insight into his life and background.

A Brief Biography

Gabriel Marcel was born into a prominent and prosperous family in Paris in 1889. His father was a Catholic, but he had become antagonistic toward his religion. Marcel's mother, who died when he was four years old, was Jewish. After the death of his mother, Marcel was raised by his aunt, who was originally Jewish but had become a liberal Protestant. Due to his aunt's philosophy of life and his father's cultural background, Marcel was raised in a home with strict moral discipline and religious instability.

As a child, Marcel was overly protected. His family took an

interest in his education, and he had no recourse but to become the model student they expected of him. Due to his father's position in the State, Marcel had an opportunity to travel to many countries. During his travels, he cultivated a sound appreciation for music, drama, and art. He read authors of his choice and developed friendships with some of them. At the age of eighteen he began to keep an account of his own reflections in a Metaphysical Journal.

The outbreak of World War I shook the security to which Marcel had always been subjected. As a Red Cross worker, he was exposed daily to dying countrymen. Marcel wondered if death had greater significance than that of a recorded statistic on government notices. He began to meditate upon such topics as human relations, the union of body and soul, prayer, faith, and death.

After the war, Marcel tried to establish the conditions that would lead to a "spiritual" existence. He acquired a wealth of knowledge by his work as a teacher, editor, playwright, critic, and researcher. As always he was looking for more knowledge of man's search for meaning in his existence. Some of his questions gained at least partial answers, however, when Marcel joined the Catholic Church in 1929. This conversion led him to reflect upon a significant relationship between man and man and between God and man.

Marcel noted three major circumstances in his childhood which led him to his basic philosophical tenets. First, while growing up he was exposed to different opinions and temperaments which exhibited life's incompatibilities incapable of being solved by routine or formula. Second, the numerous religions to which he was subjected led him through a spiritual struggle which eventually

led to his conversion to Catholicism. Finally, the death of his mother remained vividly in his mind and increased his interest in metaphysical experimentation and in extrasensory perception.

Gabriel Marcel spent a lifetime developing his philosophical thought. He questioned the events that happened around him and was looking for a logical manner in which to explain them. Although Marcel experimented with a variety of approaches, tried a number of unsuccessful beginnings, and experienced philosophical dead ends, his work carried one central theme: the inner-justification of a man's life.

Marcel's Philosophical Belief

In the Seventeenth Century a French philosopher and mathematician named Descartes developed a phrase, Cogito, ergo sum, which translated means "I think, therefore I am." Three centuries later Gabriel Marcel took this basic idea and elaborated upon man's act of thinking and existence. To verify Marcel's position of reflective thought, Jeanne Parain-Vial, a philosophical scholar, interpreted his own idea of thought: "It comes down to saying what everybody knows; all thinking, all reflection, is done by a man. And it is worth exactly as much as the intelligence and the continued effort of that man is worth (40:174)."

The "broken world." Marcel wanted to understand existence; an existence which was problematic or, in his own terminology, "broken." A philosopher should deal with inner, urgent needs, and it was Marcel's contention these needs in the world are misunderstood and even discredited. The world has been broken for years; it is just

more noticeable today. The inhabitants of the world find it broken in two ways--atomization and collectivization.

It was Marcel's contention that the atomized world lacked unity; people scatter in every direction. On the surface there is a unification of man, but in reality the world is at war. Marcel termed this possibility of destruction as world-suicide.

To illustrate the idea of this "fragmented broken world," man has only to look at his experiences. First, man has a tendency to reduce his neighbor and acquaintances to a mere means-toward-my-end. Greed and ambition play an important role in qualifying success, and all too often these feats of conquest rule over genuine love for one's fellow man. Of course, the judging and manipulating individual is himself judged and manipulated in the same manner.

A second example of atomization is the humanistic custom of eliminating insecurity through "having." Marcel was concerned with man obtaining possessions, especially when this accumulation was the only means of achieving self-fulfillment. Gerber expressed the point in the following:

All having is a relation between a thing possessed and a possessor, in such a way that the possessor considers himself the center of references around which possessions accumulate like a protective wall. The possessor pours himself out into his objects, to the point of identifying himself with them. (30:267)

Collectivization, the other half of the broken world, is finding the worldly inhabitants grouped together in a tight band, so tight in fact that man cannot branch off from the group and discover his own unique identity. If man were cut off from his society, he could not rely upon his individual contributions to master survival.

To dramatize the deterioration of man due to his grouped society, man can once again turn to his experiences. He is reduced to becoming a function of his drive for power. For example, one conceives the excellence of manhood or womanhood in quality performances as a teacher, nurse, scientist, or salesman. Man is a product of his ability to succeed. If successful, one tends to worship his materialistic rewards by identifying himself with medals, trophies, and prizes.

Another example of false security by collectivization is one that comes to most people--"everydayness." Marcel observed that most men fall into a system or routine, and the regularity of these daily events eliminates the possibility of spontaneity, excitement, creativity, and wonder. Smith explained Marcel's warning in this statement, "Do not let functions swallow you up. You are infinitely more than the surface activities which you perform. Find your true self through fidelity to others (45:29)."

The problem and mystery. Marcel observed that modern man obliterated himself from creativity, meaning, and freedom by living in the broken world. According to Marcel, the distinctive factor of such a world is its characterization as a series of problems. He stated that man could approach his search for existence in terms of these problems or progress one additional step and discover himself as participating in mysteries. To understand Marcel's point, there are two terms that must be adequately defined.

A problem, as defined by Gerber, "is an inquiry initiated in pursuit of a definite object (30:267)." Perhaps an easier definition

to understand is offered by Reverend Father Jarrett-Keer, when he stated a problem is something "presented to me from the outside, I can cut it off, isolate it, and reduce it by elaborating a technique capable of dealing with it (33:326)." One can find many problems: Physiological ("Why do I always have a cold?"), mathematical ($2x-y=3$), or commonplace ("Should I accept this job or wait and accept the second offer?").

To view all unknowns in existence as mere problems tends to place a premium upon scientific inquiry. It is the job of the scientist, according to Gerber, to "bring order into the lawful world of the anonymous man (30:268)." The question Marcel asked was whether all knowledge can be reduced to problematic ("Scientific") situations. After all the data has been collected and evaluated, there may be nothing mentioned with regard to the meaning of being, love, hope, eternity, or God, as these issues seem to escape most schemes for objectification and final solution. Problematic thought deals with only surface interpretations. To subdue his personal world, a human being will dominate things and control them. Marcel questioned the value of this power when it serves as the most valid means for self fulfillment.

In contrast to the self-problem dichotomy, Marcel felt an individual should face life more in terms of mystery. He wrote, "A refusal to acknowledge the existence in life, in the fact of being alive, of a value that allows us to think of life as a gift, is to deny mystery in one's being (12:243)." A mystery can always allow for deeper penetration and questioning but can never be wholly solved. Gerber explained, "It is not possible to reach the point in

a mystery where the mind can say; that is over and done with now, it is solved and finished (30:269)." Because there can be no conclusion drawn from a mystery, the questions may repeat themselves; and each time the question is considered, new insights may be uncovered concerning human existence.

To understand the specific differences in distinguishing problem from mystery, Gerber has drawn a parallel which explained the dual dimensions of human existence: horizontal and vertical transcendence. In horizontal transcendence, the category applicable to Williams' principles, man would seek to minimize his incompleteness by a functional or problematic manipulation of thought and action. In contrast, man in vertical transcendence would try to discover the answer to his quest for existence. Man would look past the obvious solution and delve into the reasons behind any action he might choose to follow. Gerber found the significance in "the two transcendences . . . all rest in the self as an incarnate subject-body (29:553)."

The primary and secondary reflection. Important aspects of Marcel's philosophy that must not be overlooked are the levels of intelligibility. These levels consist of existence, primary reflection, and secondary reflection. Marcel drew distinguishing characteristics that separate these levels from each other.

The first level is merely that of existence. Marcel explained that man is born into a given situation. He is born to given parents, to citizenship in a given country, to membership in a given society. Man can neither understand nor explain these immediate circumstances. He is living without reflection in a state of unawareness. Murchland

explained that "existence is out there-ness, pure given-ness (38:346)."

The second level of awareness was called "primary reflection." In this reflection a given situation is analyzed through objectification, through an itemization of experience. This analysis of problems leads to focus attention upon the immediate objective rather than upon subjective solutions. Marcel explained that "primary reflections tends to dissolve the unity of experience which is first put before it (12:102)."

Few men reach the third level of intelligibility. This secondary reflection expands and recaptures the unity which is dissolved by primary reflection. Man must stop to reflect upon the inner meaning of what he has objectified and clarified. Marcel wrote, "The function of secondary reflection is essentially recuperative; it reconquers that unity (12:102-103)."

To show the difference between these two reflections, the following analogy is presented. Consider for a moment the average man who is in possession of all his senses. Although he is capable of hearing and seeing, many exciting events of each day in his life are lost. He does not pause to take time to reflect upon his experiences.

On the opposite end of the spectrum, consider the man who is blind. The circumstances of life have forced him to live in a colorless world obstructed with identifiable objects known only to the sighted. To compensate for his handicap, the blind man begins to develop an acute sense of hearing. He does not hear with just the external ear, but his entire body becomes involved in listening

and responding to sound never heard by the man who possesses sight. The blind man, although forced into his situation, has learned more about involvement in life than many sighted men will ever know.

To make the analogy complete, the man with his vision may be compared to a man who considers his hand merely an appendage of his arm. His hand enables him to grip the golf club, grasp the handle of the tennis racket, and to press against the hand of his teammate. This is primary reflection.

The blind man might be likened unto the man who examines his hand and accompanying functions more thoroughly. He may reflect upon his hand as the mediator between himself and his neighbor. He might offer his hand to help someone in need. His hand, coupled with the hand of his teammate, may accomplish feats never dreamed possible by them. This man considers his hand not an appendage of his arm but rather a part of his entire being. This insight is a product of secondary reflection.

The mind and body relationship. In Marcel's philosophy of human existence, he indicated the difference between two transcendences and two reflections. His original concept of mind and matter is to equate them. Gerber compared this unity as "to put matter inside mind, or to put mind inside matter (30:271)." The body is described as it is lived and is inseparable from existence and consciousness. It has already been established that the body is more than a large organ of the senses, more than a machine for bodily functions. The mind and body are to be considered together as a whole.

To show the meaning of the mind and body unity the writer

will turn to a question asked earlier in this study: "Who Am I?" To answer such a puzzling problem in terms of the body is relatively simple. "I", that is my body, am John Smith. "I" was born in Chicago. "I" am married and have three children. In such an isolated example where only the body is considered, John Smith could function very sufficiently by completely losing his identity and assuming a reference number such as Body 96. The 96 is only one body among other bodies.

Marcel saw, however, that the mind and the body must be considered as a totality. To reflect upon John Smith as a total man, he must become more individual, more personable, more than merely a somebody. Marcel stated that two facts must be realized, "Firstly, that there is another sense in which I am a somebody, a particular individual (though not merely that), and secondly that other somebodies, other particular individuals, also exist (12:106)." Thus, to completely discover the unity of the mind and the body, Marcel asked man to look not only at himself but his fellow man as well.

Once man sees that he is not separated from his body, he must take care to avoid severing this relationship. Marcel contended that man is his body, "My body is my body just in so far as . . . I do not put a gap between myself and it (12:123)." By this statement, the philosopher wanted everyone to understand that man never experiences himself as separate from his body. Man is his body; his body is a mystery. By referring to his body, man is acknowledging himself. "To put a gap" between man and his body means that man, unless extremely cautious, may erroneously see the body as only problematic

and assume his body is an object. Objectification of the body indicates a scientific philosophy which would ultimately blend one individual body with all other bodies. Marcel explained the proper subjective attitude of the body, ". . . because I enter into some kind of relationship . . . with the body, some kind of relationship which resists being made wholly objective to the mind, that I can properly assert that I am identical with my body . . . (12:124)."

The conclusion. Gabriel Marcel considered the world broken in two distinctive ways--atomization and collectivization. He suggested that man pass beyond the problematic or scientific objectification and engage life in terms of mystery. A mystery is concerned with subjective issues such as love, hope, and eternity. Marcel wrote that man should examine his experiences and offered a comparison of the three levels of intelligibility--the ultimate level being secondary reflection. Like Williams, Marcel offered the idea of the totality of man; however, Marcel suggested the unity of mind and body presented man with a more personal approach to his experiences. Man, together with his mind and body, could observe his environment and establish a place for his total self.

CHAPTER 5

THE PHILOSOPHIC COMPARISON

In comparing the philosophies of Williams and Marcel, it is important to understand the purposes behind the different doctrines formulated by each man. For example, Williams was an educator; he was interested in establishing principles or guidelines to serve physical education in his contemporary society. Marcel, like Williams, was an educator; but his primary purpose was the "education" of his own personal being. Therefore, Williams stressed the preparation for life and its pragmatic demands on mankind, while Marcel emphasized the individual growth of man per se.

This chapter includes four specific areas for comparison. These areas are: (1) the method, (2) the totality of mind and body, (3) the needs of man, and (4) the resolution of these needs. These points for comparison do not directly coincide with the topics of the preceding chapter because each author did not organize his analyses within this structure. Thus, the researcher, in this chapter, will attempt to draw together each author's outlook on these four issues from distinctive vocabularies and organizations of material.

THE METHOD

To become an educator, one must be interested in factual information that has been proven valid and correct. In devising his

principles for physical education Williams relied heavily upon scientific fact to help him arrive at general concepts for this phase of education. Different sciences contributed to the determination of several principles. These sciences include anatomy, biology, physiology, psychology, embryology, and anthropology.

According to Williams:

. . . anatomy provides information regarding the use of the foot in walking, biology traces an instructive lesson in the developmental stages of vital organs, physiology presents the facts of respiratory need, psychology reveals the laws of learning, embryology makes clear the meanings of growth and of development, anthropology offers an explanation for movements of climbing and hanging. Reliance upon these sciences insures correct principles in the technical aspects of physical education. (22:17-18)

When an educator has established a principle based upon scientific fact, the principle will not be subject to change. For example, the principles of walking, running, and jumping will remain the same. These principles can be applied to man in any situation.

Besides principles of scientific fact, Williams also included principles based upon philosophic judgment. These principles, unlike those scientifically oriented, are based upon the nature of a specific culture. For example, in the United States the social organization and system of government is based upon a democratic way of life. The philosophic principles of the individual worth of every man, the equality of opportunity, and the freedom of expression follow from this social setting.

Although scientific principles will not change, there is less stability with philosophic concepts. Williams gave the following explanation for possible change:

While there are many who believe strongly in the ideas

of freedom incorporated in our governmental institutions, there are others who would give up independence, self-reliance, liberty of action, and other traits for economic security, governmental solution of problems and persons, and bureaucratic management of affairs. (22:19)

If a complete reversal in American government should become a reality, then the principles of individual worth, opportunities, and freedom would also change. It is to be understood that Williams would not agree with this change. However, change remains a possibility.

In his formulation of guides for physical education, Williams has offered a series of principles which he defined as "general concepts based either upon pertinent scientific facts or upon philosophic judgment that arises out of insight and/or experience (22:16)." Earlier in this study, the writer indicated that Williams betrayed an alliance to at least two philosophical schools--idealistic and pragmatic. This quotation indicates the possible ambivalence with which he devised his principles. When Williams stated that judgment may arise out of insight, he was taking a predominantly idealistic point of view. This may be especially true when his insights terminate in dogmatic value judgments. In contrast, reference made to judgments on what works through experience endorses pragmatic philosophy. Therefore, the principles stated by Williams seem to be an outgrowth of two philosophical doctrines.

Marcel, in contrast to Williams, employed an existential approach to philosophy. Some existential approaches compare the external world to the internal world and struggle to find importance in living. To explore this meaning of existence, Marcel utilized

some of the elements used by Williams philosophic principles--insight and experience. Marcel described his own definition of philosophy as:

The task . . . consists precisely in this sort of reciprocal clarification of two unknowns, and it may well be that, in order to pose the true questions, it is actually necessary to have an intuition, in advance, about what the two answers might be. It might be said that the true questions are those which point, not to anything resembling the solution of an enigma, but rather to a line of direction along which we must move. (12:16)

Marcel proceeded further and classified philosophic thought as being free thought because, "it is free first of all in the sense that it does not want to let itself be influenced by any prejudging issues (12:19)." By this biased thinking Marcel included social, political, religious prejudices, and also a group of prejudices found in a given country that are carried over to another country.

Marcel made specific reference to prejudice. Therefore, one must ask if Williams' principles betray these "biases." Although both men employed philosophical thought, Williams did not reflect upon personal experience to the same degree as Marcel. Because Williams did not ask questions about the nature of being, his opinions were biased. He began his philosophy with preconceptions of the social, political, and religious relationships to physical education.

Marcel started at the most fundamental level of thought. His philosophy was based upon the question "what is." Williams, in comparison, designed principles restricting the "what is" question within the context of society. Williams philosophy is based upon presupposing answers to Marcel's questions. Marcel investigated and expounded upon the fundamental criteria of existence. For example, by introspection, he questioned what is being. He arrived at the

metaphysics of we are as opposed to that of I think. To understand the phrase "we are," Marcel stressed the importance of intersubjectivity because:

I wish to emphasize the presence of an underlying reality that is felt, or a community which is deeply rooted in ontology; without this human relations, in any real sense, would be unintelligible. (26:19)

By preconception Williams listed some principles of physical education that are derived from his concept of freedom:

All children should experience an adequate physical education; the good of the individual rather than the good of the institution should control in managing athletics; discipline of self should be sought rather than the formal discipline of authority; in accordance with their ability pupils should share in planning and managing their activities. (22:18)

References like "should experience," "should control," "should be sought," and "should share," reinforce Williams' foundation for his physical education principles.

Williams relied heavily upon scientific truths to reinforce part of his philosophy. Scientific truths are based upon objective experimentation and dictate judgments about "objects" or "things." These judgments, in Marcel's thinking, are established by the formula, ". . . such . . . that . . . (It is such a thing that it has certain qualities, it is such an X that it is also a Y.) (12:87)."

A truth cannot be identified with an object. To explain further, Marcel pointed out that truth is not a "thing;" truth is not a physical object. Marcel wrote, "The search for truth is not a physical process, . . . no generalizations that apply to physical objects and processes can apply also to truth (12:24)."

Consider the two contrasting illustrations to emphasize a

scientific school of thought versus a subjective approach. Two men are out for a session of jogging. After running a mile, one man stops and says he feels tired. His friend, feeling no tiredness at all replies in this scientific manner: "How can you be tired? Your heart rate must be normal, and your system is certainly receiving adequate oxygen." The first man might answer: "I do not experience heart rates or oxygen utilization but only fatigue." Although science has made tremendous contributions to enhance man's understanding of his environment, it is one step removed from experience. Experience is immediately lived. Scientific facts are not.

THE TOTALITY OF MIND AND BODY

When Williams and Marcel defined the "whole man," both included the totality of the mind and body. Each philosopher spoke against separating the body and the mind. However, the logic behind their descriptions of the totality of man were different. These individual differences must each be considered in the proper perspective.

The Scientific Approach

As discussed in the section on philosophical method, Williams placed much emphasis upon scientific facts to aid in the initiation of his physical education principles. In addition to discoveries of the biological sciences, he cited other scientific evidence from psychology including the "unified organism" of the Thorndike and Terman studies of intelligence and physical traits and the James-Lange Theory of Emotions. The Thorndike and Terman Studies concluded

that persons with above average intelligence are superior in physique, health, and social adjustment. In applying these theories to his principles, Williams wrote:

The finest achievements of mind and the most exalted behavior in character are properly admired because, like fine muscular coordinations, they are of the same flesh and blood. They are not the exotic products of a separate mind but true sons of the same soil that bears bone and muscle, all are applauded because they serve the complete harmony of man. (22:11)

The James-Lange Theory of Emotions emphasized the interdependence of the physical state of being and the conscious state of emotion. Therefore, brain activity is dependant on the prior occurrence of some muscular reaction. In this same perspective, it has been shown that different internal bodily responses exist for various emotions. Contrasting the bodily effect upon emotion, observations have shown that severe emotional reactions can have adverse effects upon physiological function.

By taking all of the scientific data and other additional studies regarding mind and body under consideration, Williams produced his own concept of the existing relationship. He stated that "The words physical, mental, and social are aspects of a totality, a unity, a personality (22:147)." Although man may speak separately of his body or his intelligence, in actual existence these aspects of life are coexistent.

The Personal Approach

Marcel described the body as it is lived--inseparable from all existing structures of consciousness. Before he settled upon one definition of the body, however, he did consider some of the elements

found in Williams' philosophy. He gave consideration to the body as an object, a part of science, and finally an identical part of himself.

At the first level of human existence, Marcel conceded an idea espoused by William James: The body "is a storm-center for all existential currents, both theoretical and moral (30:271)." Because man and his transactions in the world are carried out through his body, Marcel considered how the body could best be analyzed:

With the categories of such a logic in mind, we shall be led to consider the soul and body as two distinct things between which some determinate relationship must exist, some relationship capable of abstract formulation, or to think of the body as something of which the soul, as we improperly call it, is the predicate, or, on the other hand, of the soul as something of which the body, as we improperly call it, is the predicate. (12:115)

This view of the body as an object would become lost from the subject and the body would become isolated from immediate contact. A third party would have to link the subject and body together. To reiterate, if the body were to be objectified, an outside third reference would have to establish a relationship between body and mind. But to clarify the connection between the body and the third party and the mind and the third party, another relationship would have to be introduced. Therefore, the linking relationships expand indefinitely constituting an infinite regress. Because this is philosophically inconclusive, Marcel rejected this outlook on the mind-body problem.

Like Williams, Marcel briefly considered the possibility of regarding the body scientifically. Through a physiological discipline, the body is again considered an object. Marcel's objection to this theory is based upon the fact that science fuses his body with other bodies. Through the collective behavior indicated by scientific

research, an individual body loses its own personality and privileges.

Because he rejected the term "object" in describing the lived body, Marcel decided to take a subjective orientation:

I am my body in so far as I succeed in recognizing that this body of mine cannot, in the last analysis, be brought down to the level of being this object, an object, a something or other. It is at this point that we have to bring in the idea of the body not as an object but as a subject.
(12:124)

Marcel concluded that the best description is "I am my body."

Without referring to materialism, he indicated that the body is a type of lived reality, a type of mystery; and the body as lived cannot be reduced to an object. Gerber explained this thought when he said, "The body does not manifest a psychic experience by comparison with mere things: its own experience as my body is itself a psychic experience which is my access to all experience (30:129)." When one thinks of "I am my body," it is not difficult to associate the phrase with ownership, say the ownership of a dog. The question arises: can man possess his body like he possesses his dog. Marcel answered:

But our central problem here has to do with the idea of having as such. It is not, I think, very difficult to see that my link with my body is really the model (a model not shaped, but felt) to which I relate all kinds of ownerships, for instance my ownership of my dog; but it is not true that this link can itself be defined as a sort of ownership. In other words it is by what literally must be called a paralogism that I seek to think through my relationship with my body, starting off with my relationship with my dog. The truth is rather that within every ownership, every kind of ownership I exercise, there is this kernel that I feel to be there at the centre and this kernel is nothing other than experience--an experience which of its very nature cannot be formulated in intellectual terms--by which my body is mine. (12:119-120)

The principles of physical education were constructed from scientific facts. According to Williams, "There is in scientific

method no plea for special interpretation based upon an individual's unique powers or experience . . . (22:369)." The philosophy which included education "through" the physical was written:

But with new understanding of the nature of the human organism in which the wholeness of the individual is the outstanding fact, physical education becomes education through the physical. With this view operative, physical education has concern for and with emotional responses, personal relationships, group behaviors, mental learnings, and other intellectual, social, emotional, and esthetic outcomes. (22:8)

To interpret the phrase, "through the physical," two possibilities are cited. First, by way of the body, one could be educated through it to something else. For example, one could be educated through the body to reach the mind. A second possibility is to interpret this phrase by reading "by means of" the body there is education, but what precisely is educated? Williams stated that the portion of man to be educated is "the individual's own development as a person and as a responsible citizen (22:34-35)."

After defining Williams' philosophy of education through the physical, one might speculate whether Marcel would accept his concept. Williams relied upon the scientific basis of education "through" the body, while Marcel preferred the phrase "as" the body. In emphasizing Marcel's position "as" the body, one might refer to the last chapter dealing with mind and body. Marcel relied upon secondary reflection which led one to recognize the man he is (the me that I am). "I am my body," and therefore, no man can feel what belongs to someone else. Man exists as his body and cannot justify or imagine some external relationship between himself and his body. To explain further, Marcel wrote, "To say that I am my body is to negate, to deny, to erase that

gap which . . . I would be postulating as soon as I asserted that my body was merely my instrument (12:123)."

There is a dichotomy of possibilities in Williams' formula for education through the physical. Marcel dispelled this type of theory through his argument on infinite regress. In a continuation of the explanation of the previous quotation, Marcel clarified his position:

And we must notice at this point that if I do postulate such a gap, I am involved at once in an infinite regress If, then, we think of the body as merely an instrument, we must think of the use of the body as being the extension of the powers of some other body (a mental body, an astral body, or what you will); but this mental or astral body must itself be the instrument that extends the powers of some third kind of body, and so on for ever (12:123)

Marcel indicated there is one and only one condition that man must understand in order to avoid infinite regress. Marcel advised:

. . . we must say that this body, which, by a fiction modelled on the instruments that extend its powers of action, we can think of as itself an instrument, is nevertheless, in so far as it is my body, not an instrument at all. Speaking of my body, is in a certain sense, a way of speaking of myself; it places me at a point where either I have not yet reached the instrumental relationship or I have passed beyond it. (12:123)

THE NEEDS OF MAN

In a complete discussion of the needs of man, it will be discovered that neither Williams nor Marcel emphasized materialistic requirements. Both philosophers complement one another in this respect, however, with each man explaining different needs. Under discussion in this section are the physical, mental, and social needs as defined by Williams, the transcendent and intersubjective needs described by Marcel, and the comparison of the two.

The Physical, Mental, and Social Needs

In defining the needs of man, Williams listed situations to which man must be exposed: physically wholesome environments, mentally stimulating and satisfying environments, and socially sound environments. To further elaborate on these aims of physical education, he included as "physically wholesome" situations entailing activities based upon scientific facts which included healthy environments and time for the physical conditioning of the individual.

By "mentally stimulating and satisfying," Williams referred to the problem of providing the "necessity for thinking in relation to the activity, and which give satisfaction as the end result of the activity which has been going on (22:326)." This aim provided for a continual mental challenge whereby the thinking process would continue as the individual planned to reach a goal.

The "socially sound" area is devoted to the problem of developing and maintaining social and moral values. Williams stated that this aim had to originate within the instructor himself. The cultivation of honesty in play, for example, encouraged the desirable attitude of honesty in all situations. This area also provided for the problem of supporting the ideals and attitudes that are consecrated in the Constitution of the United States. Every citizen must be educated in the highest traditions of his country and should become a functioning member of that society.

The Transcendent and Intersubjective Needs

Williams stressed the importance of understanding needs through physical, mental, and social activities; but Marcel's

philosophy focused upon the need for man to discover himself in his existence by answering the question, "Who am I?" The foremost contribution to this need is a recognition of "transcendence." Transcendence is grasped through lived experiences--experiences intimately existing in an inner awareness of man. Marcel defined transcendence as a willingness to man to exceed the facts of life. Marcel explained:

One cannot protest too energetically not only against this (objectification) particular way of representing the ideas of experience, but against the claim that experience can possibly be represented in any way at all. Experience is not an object, and I am here taking the word 'object' . . . in its strictly etymological sense. (12:57)

Marcel further pointed out that transcendence should not be misinterpreted as a need to pass beyond all experience, "for beyond all experience, there is nothing; I do not say merely nothing that can be thought, but nothing that can be felt (12:59)."

To better understand the meaning of the "urgent inner need for transcendence," consider the following illustration taken from the sport world. Every day a man engages in a tennis match with the same opponent. This man has no connection with his adversary other than in the daily match. With each day the man considers himself in relationship to his opponent--in connection with the opposite's powerful service, in connection with the overall win/loss record, or in connection with the enjoyment his opponent can give him while on the court. Gradually the man begins to realize his tennis opponent has an existence and values of his own. Up to this time, the other man was merely a convenience, an object that gave him pleasure in competition. Eventually, with or without realizing it, the man might expand his

relationship to include a genuine and close bond on and off the courts. Transcendence goes beyond mere facts of convenience. This concrete illustration is symbolic of transcendence--intersubjectivity. Intersubjectivity is a bond between beings, a togetherness. Marcel noted that this qualitative need of mankind was ignored by many:

. . . I would say that we are living in a world in which the preposition 'with' seems more and more to be losing its meaning; one might put the same idea in another way by saying that the very idea of a close human relationship (the intimate relationship of large families, of old friends, of old neighbors, for instance) is becoming increasingly hard to put into practice, and is even being rather disparaged. (12:24)

Marcel is quick to emphasize that the threshold of intersubjectivity does not exist as an objective fact. He said:

We have lingered for a moment on the threshold of intersubjectivity, that is, of the realm of existence to which the preposition with properly applies as it does not properly apply, let me repeat, to the purely objective world. (12:221)

The difference in animate and inanimate relationships was explained as internal and external relationships respectively. Marcel clarified this connection:

When I put the table beside the chair I do not make any difference to the table or the chair, and I can take one or the other away without making any difference; but my relationship with you makes a difference to both of us, and so does any interruption of the relationship make a difference. (12:222)

The Comparison of Need

Williams centered his philosophical approach upon the identification of problems and the solution of the problems he recognized. Marcel, in contrast to Williams, felt that the problematic approach to understanding the needs of man was futile.

Rather than include the problematic, Marcel's entire philosophy is based upon the uniqueness of each man and the fact that this uniqueness cannot be found among the things of the world. Marcel preferred to describe man's needs as "mysterious." Unlike the scientist who has the task of bringing order into the world, a philosopher must reflect more deeply on a situation and gradually gain insight into it. In the truest sense, a mystery can never be solved, but it does provide some hope for man to avoid the broken world.

In considering the "broken world," one must remember the hazards which were termed collectivization and atomization. Collectivization was indirectly included in Williams' philosophy. He did not emphasize man's individuality. Instead he had a tendency to formulate principles applicable to mankind, per se. This outlook on mankind served to dehumanize through collectivization.

Both philosophers, however, recognized the dangers of atomization. Marcel directly linked atomization to a loss of meaning in concepts of community. Marcel wrote:

Our world is more and more given over to the power of words, and of words that have been in a great measure emptied of their authentic content. Such words as liberty, person, democracy, are being more and more lavishly used, and are becoming slogans, in a world in which they are tending more and more to lose their authentic significance. (12:41)

This description indicates a world divided and one which makes no allowance for unification of mankind. One must recall that Williams made specific mention of the education of man in the ideals of democracy. Perhaps he, too, visualized this atomization recognized by Marcel and planned an education for worldly unification.

Before fully understanding the different needs of man

indicated by each philosopher, it is important to look at the starting point of each one. Williams asked himself the question: What is man in society? He answered, "Although man has a social inheritance, we should not forget that the social environment inherits man and transforms him after its own fashion (22:148)." Marcel, however, asked a prior and more fundamental question: What is man? The answer to his question was found by inquiring into man's own life.

To understand this difference, one must define each concept of need. Williams centered his work on the needs of the body, the needs of the mind, and the needs of social functions. Marcel, however, considered the needs of man in more fundamental terms. Man, in Marcel's philosophy, needs to experience transcendence, specifically in terms of recognizing the "with-ness" of existence in intersubjectivity.

Williams outlined specific areas of importance to man and his functions. His philosophy left little to man's imagination. In contrast to Williams, Marcel included the needs in a more general sense. It could be argued that Williams' analysis of specific needs-in-a-society presuppose basic needs of mankind itself. Thus, Marcel's work may be logically prior to that of Williams, though Williams himself did not fully acknowledge his presuppositions. This discovery is based upon the reasoning that man, before he can understand his physical and mental needs in his society, must first understand his needs as a man, per se. The former presupposes the later.

Both philosophers realized the goal of mankind's achievement in the common understandings of needs. Williams offered principles based upon scientific facts that were subject to the needs of all men.

Marcel's philosophy, however, dismissed the objective discipline of science and relied upon man's reflection of his experiences to understand needs.

RESOLUTION OF NEEDS

Once the needs of man are understood, one must proceed an additional step and discover the resolution of such needs. This section will be broken into three categories: Williams' resolutions, Marcel's resolutions, and the comparison of the two.

The Resolution According to Williams

In relating the resolution of the physical, mental, and social needs of man, Williams referred to the things that physical education "should" accomplish. Although it will be impossible to include all of his principles within this paper, several guidelines can be noted with individual explanations accompanying them.

One of Williams' principles that related specifically to bodily functions and personal growth was, "Physical education should insist upon the simple priorities of life . . . the sure things of life are the simple priorities of everyday living (22:188-189)." Some of the everyday priorities with which man must encounter the atomic age are overcoming weakness to acquire strength, developing youthful vitality, knowing the essentials of healthier living, and realizing that the strengths of America are only as strong as the individual citizens.

With increased production in industry, man is faced with additional leisure time. Williams advised a wise community to

educate young people in interests and skills that would enhance leisure time. In emphasizing his point, Williams described two possible roads which man might follow:

One leads to slavery to work, to factory, to office, to desk, chained to the oar of the business galley with the vain hope of buying happiness with the money that is earned The other leads to play and recreation as a part of life, just as vital, just as worth while as work that is needed to be done, and that all wish to do. It is for physical education to help say which road shall be traveled in the incomparable experiences of life. (22:190-191)

Thus Williams included the worthy use of leisure time as an integral part of his solution to man's physical needs.

Also under consideration was the need for integration of the mind and the body. Another of Williams' guidelines stated that "Physical education should accept the principle of integration and should use its services to prevent, so far as possible, disintegration of the person (22:248)." This concept of wholeness of the individual is explained incisively by Williams in the following quotation:

What is called mental is a manifestation of the whole: a person thinks with the thyroid gland, the tone of the muscles, the digestive process in addition to the brain. Also, what is called physical is a part of the whole; the hand is as much mind as body. (22:248)

Because the whole man is a participant, it is a prime responsibility of physical education to serve the whole man.

A corollary of the previous principle indicated that "physical education should continue to enlarge the concept of what it means to be an educated person (22:144)." By "an educated person," Williams was referring to the man who possesses intellectual interests as well as physical controls. He warned that many people consider muscles as inferior to and unconnected with the mind. To dispell this theory, he

indicated that science proved the organic unity of the human hand with the brain.

The third factor of human need was social functions. Williams wrote, "Physical education should continue its efforts to make games, sports, and dance real forces in American culture (22:141)." Man has always had the desire to play. Unfortunately, the early part of American history placed undue emphasis upon the hazards of play. Because of religious convictions, the Puritans de-emphasized frivolous sporting activities. Emotions were aroused in play and were feared and avoided by the devout. Modern physical education, however, encourages emotional experiences; and man is taught to engage in playful activities. According to Williams, social activities are an important aspect of the American way of life. Williams wrote:

. . . consider some very real aspects of American life . . . the best social customs of the day in the light of legitimate near and remote aspirations, and development of the program of activities to reflect good manners, to foster wholesome character and to maintain vigorous and dynamic individuals. (22:143)

Included in the social relationships of mankind, Williams cited an important principle, "Physical education rejects formal drill and authoritarian methods but nevertheless it should strive to promote social order (22:156)." By social order, Williams was referring to more than a membership in a group. Only when men are united with a common purpose and are interested in working toward a common goal are the benefits of a community established. This social characteristic is vital to the maintenance of social order.

Physical education has the responsibility of promoting social control. In a democratic country, this is advanced by emphasis upon

fair play in sports and games. Although fair play is directly associated with physical activity, the same idea can have implications in other phases of human relationships. Adherence to rules or laws, appreciation of every man's rights, and consideration for the weaker or poorer man all have implications for fairness in human relationships. The standards of playing fair and honestly should be an integral part of physical education.

The Resolution According to Marcel

Marcel offered the need for transcendence as one of man's most primary necessities. The basis of transcendence is understanding the conception of experience. Marcel contended that prejudiced attitudes consisted in "admitting that all experience in the end comes down to a self's experience of its own internal states (12:60)." He elaborated his theory of experience by first dispelling two conflicting philosophies--one based on the reality of sensation and one based on an idealism. In the former theory, Marcel stated that "the self is built up out of its own states, or out of something which is only an abstract and uncertain outcome of these states (12:61)." In this situation the self is denied all freedom. In the second theory, the one Marcel labeled idealism, "the thinking self possesses an indubitable existence, and even a real priority (12:61)." Rejection of these theories led Marcel to the conclusion that "it is not possible to treat all experience as coming down in the end to a self's experience of its own states (12:63)." Experience is the communication from man to himself.

An important aspect of transcendence is the need for inter-

subjectivity. Marcel made the following connection between experience and the understanding of others:

It may mean devoting myself to understanding my own life as fully as possible; and where I use the word 'life' in that connection I could equally well use the word 'experience'. If I try to do so, I shall most likely be led to a strange and wonderful discovery--that the more I raise myself to a really concrete perception of my own experience, the more, by that very act, shall I be attuned to an effective understanding of others, of the experience of others. Nothing indeed can be more important and helpful than to realize this fully. (26:7)

Marcel advocated that true understanding of the self is an outgrowth of a knowledge of others. To love himself, man must first love others. Intersubjectivity emphasized the presence of a personal, felt reality which is an integral part of human relationships.

The real basis for discovering the transcendent and intersubjective needs is developed through Marcel's concept of secondary reflection. The procedure of this reflection is to accept everyday experiences and ask what implications can be drawn from those experiences. Through the influence of today's mechanized and problematic world, secondary reflection is more difficult for mankind. The essential question that serves as the foundation for all other inquiries is twofold: man asks himself who he is and why he seeks to know the answer to such a question. Although every man must reflect inwardly to answer for himself, some possibilities have been explored elsewhere in this study. Therefore, to resolve his needs, needs that are common to humanity, man should pause to reflect upon his own experiences. Marcel wrote:

. . . nothing is more necessary than that one should reflect; but that on the other hand reflection is not a task like other tasks; in reality it is not a task at all, since it is reflection that enables us to set about any task whatsoever, in an orderly fashion. (12:47)

The Comparison of Resolutions

The first element of comparison is the philosophy Williams and Marcel describe regarding man's interaction with his environment. Williams' principles were structured for man to react to the stimulus provided through physical education. In defining the present necessities of the environment, Williams wrote:

The wise community will organize its schools, plan its physical environment, and select its leaders with the view that education is life; and since the purpose of life is complete functioning of the whole nature of man, this community, also must cease to think of physical education only in terms of posture, perspiration, and exercise. (22:189)

All of the key concepts, school organization, leadership selection, functioning of the whole man, and community organization, are objective stimuli designed to provoke responses. Man becomes educated in the objective ways of all mankind.

In contrast Marcel noted that man must discover himself in his environment. The first discovery of man is the reality of his subjective being. Marcel admitted to the ambiguity of existence, but man's own body served as the criteria of the judgment of existence. To clarify the subjective nature of man to his environment, Marcel discussed the central criterion of judgment:

This central criterion is my own body, regarded not just as a body, as a corporeal thing, but as my own; or better as a presence whose mass makes itself felt in an all-prevailing way. This presence will not, accordingly, allow itself to be reduced, as objects in so far as they are pure objects of knowledge are reduced, either to a simple aspect or to a coordination of interrelated aspects. (26:28)

Marcel preceeded to explain that experiences "happen to a certain living somebody; nothing could possibly happen to a mere thing,

because it has no interiority, no life of its own, it is ownless (26:29)."

Preceding selections have exposed the value of reflection in Marcel's philosophy. Williams, however, does not emphasize this kind of thinking in his principles. One guideline proposed that man be encouraged to express himself and his convictions. Williams stated, "When an individual has an opportunity to express himself, he reveals what he has to say, what is his inner self--his convictions, standards, beliefs, fears, and faith (22:63)." Here Williams deviated from Marcel, because physical education principles gave man a specific identity and man's expressions were a result of structured learning situations.

Although Williams explained his principles as a part of physical education for one man, all guidelines are constructed to be applicable to all mankind. In this general sense, he has buried the identity of man and linked one individual with all people. The only personal contacts through experience were related as student to teacher relationships, employee to employer relationships, and citizen to country relationships. He placed emphasis upon the interaction between the science of physiology and the science of sociology. According to Williams, results from both fields led to "an appreciation of what is often called 'the total situation,' a continuity of man and society, an interaction, . . . between man and the forces which play upon him and to which he responds (22:138)."

Marcel, in contrast, related his definition of the felt presence. Marcel offered the following definition of presence:

A presence is something which can only be gathered to oneself or shut out from oneself, be welcomed or rebuffed; but it is obvious that, between the two notions . . . there

is a fundamental underlying difference of attitude.
(12:255-256)

To illustrate his concept of presence, Marcel indicated that a man might share a room with a stranger who is physically present in that room; but the stranger's "presence" is not actually felt by the man. There is an unreal communication between the two--the man understands what is being said, but the stranger does not communicate with him. According to Marcel, "This stranger interposes himself between me and my own reality, he makes me in some sense also a stranger to myself; I am not really myself while I am with him (12:252)." The alternative possibility is that the two strangers, upon their first meeting, might make their presence felt to each other. Marcel explained, "When somebody's presence does really make itself felt, it can refresh my inner being; it reveals me to myself, it makes me more fully myself than I should be if I were not exposed to its impact (12:253)."

In a final comparison, Williams related many principles that were concerned with the biological well being of man. Physical education programs should be developed to promote and maintain the physical well being of its participants. In comparison, Marcel did not convey a biological philosophy. He dispelled the objective world and considered the presence of man to himself and the presence of man to other men. Marcel wrote:

We have been forced to insist more and more emphatically on the presence of one's self to itself, or on the presence to it of the other that is not really separable from it. And we have, in fact, real grounds for stating that we discern an organic connection between presence and mystery . . . every presence is mysterious and . . . it is very doubtful whether the word 'mystery' can really be properly used in the case where a presence is not, at the very least, making itself somehow felt. (12:266)

CHAPTER 6

SUMMARY AND CONCLUSION

Within this chapter, the problem and hypotheses are restated. Conclusions and recommendations for further study are also recorded. Conclusions are stated in terms of the method utilized by each philosopher, the mind and the body relationship, the needs of man, and the resolution of these needs.

PROBLEM

The problems of this study were (1) to describe the educational theory of Jesse Feiring Williams found in The Principles of Physical Education, (2) to describe the philosophy of Gabriel Marcel found in his work, The Mystery of Being, and (3) to indicate the relationships, if any, between the ideas of Williams and Marcel.

HYPOTHESES

It was hypothesized that (1) Jesse Williams and Gabriel Marcel are similar to each other in both the method and content of their works; and (2) the reflections of Marcel would improve upon that of Williams with respect to the content and method of each philosophy.

CONCLUSION

Method

1. Williams and Marcel differ with regard to sources of

evidence for their works in that Williams relied heavily upon scientific facts while Marcel specifically rejected scientific contributions to his understanding of man.

2. Williams, by asking about biological man and man-in-society, presupposed, in part, information searched for by Marcel who asked the more fundamental question: What is man?
3. While both philosophers spoke of the importance of "experiencing" life, only Marcel emphasized the importance of reflecting upon those experiences to understand them in their wholeness.

Mind and Body Relationship

4. Both philosophers realized the totality of man and considered the mind inseparable from the body.
5. Williams based this unity upon scientific discoveries, but Marcel reached his conclusions by noting that man never has access to the world as pure mind or pure body.
6. Williams' concept of education through the physical, if taken in a strict sense, would be held as philosophically untenable by Marcel.

Needs of Man

7. Williams considered the physical, the mental, and the social needs of man.
8. Marcel attempted to describe the needs of mankind, per se, in talking of transcendence and intersubjectivity, a species of transcendence.

Resolution of Needs

9. Williams' principles were developed to meet the objective needs of the physical, mental, and social self. These principles were so structured as to allow man to react to the stimulus provided in physical education experiences.
10. Marcel emphasized the role of secondary reflection in resolving the needs of man to discover himself. Secondary reflection recaptures the wholeness of man's experiences, as exemplified by the notion of "presence."
11. Williams faced the needs of man as viewed in a society. He asked the question: "What is man in society?"
12. Marcel explored a more fundamental question: "What is man?"

Based upon these conclusions, the hypothesis that Jesse Williams and Gabriel Marcel are similar to each other in both method and content of their works is rejected. The hypothesis that the philosophy of Marcel would improve upon that of Williams with respect to the content and method of each philosophy is accepted.

RECOMMENDATIONS FOR FURTHER STUDY

From this study many implications might be initiated for further consideration (1) the study of one specific topic relating to both Williams and Marcel, (2) the study of other written works of Williams and Marcel, and (3) the study of either Williams or Marcel with interchangeable comparative philosophers.

The preparation of this investigation uncovered many aspects of Williams' and Marcel's philosophy that were not included in an indepth study. For example, additional research in specific areas might lead to the pursuit of only the relationship of the mind and body as viewed by Williams and Marcel. The two questions which were basic in the philosophies of each man--what is man-in-society and what is man--might be explored in greater depth. All of the subtopics within the boundaries of this study might be investigated and explored in greater detail.

The writer was limited to using only one major work from each contributor, The Principles of Physical Education and The Mystery of Being. There is a possibility of research dealing with various other works of either Williams or Marcel. From an administrative point of view, one might compare Williams' administration book with Marcel's work cited in this study.

A third possibility exists--the comparison of a variety of philosophers. One might elect to choose a contemporary physical educator, rather than elaborate upon the principles of Williams, and compare the new educator with the ideas of Marcel. Although Marcel discussed topics bearing some relevance to physical education, other philosophers have given consideration to the same themes and might serve as the comparative philosopher with a physical educator.

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