

An Overview of Sport Philosophy in Chinese-Speaking Regions (Taiwan & Mainland China)

Li-Hong (Leo) Hsu

The Chinese have a 5000 years history and with it goes its Chinese philosophy. However, Chinese philosophy differs from western philosophy in more than one way. Western philosophy's famous "why" questions and free thinking were not part of Chinese philosophy. Acceptance was the rule and Confucius is known to be the source for this philosophy.

The 20th century brought changes both in thinking generally as well as how sports were perceived. The main reasons for this were the opening to the west and improving economic situations for the general population. This led to research in the field of sport philosophy on academic levels both in Taiwan and China. This article tries to put the achievements in this field in on the map.

Sport Philosophy Development in Taiwan

Sport philosophy is an important discipline for sports science research, because it is related to the development of scientific approaches and it carries a critical perspective for analyzing issues and phenomena in a sporting society. In Taiwan, over the past few decades, sports science has been a mainstream activity directed to promoting elite athletes' performance. The society, however, is now not only concerned about competitive sports science but also about leisure sports, recreation, and health management. This derives from the fact that Taiwanese society is not only getting richer, but people are having more leisure time and are starting to become aware that it is important to use this time to engage in meaningful leisure activities. More and more people are, therefore, concerned with quality of life outside work and therefore are increasingly involved in doing sports.

For those who study sport, it is necessary to study sport philosophy as well, since it will increase their awareness of the humanistic side of the activities so that a 'purely technical' approach can be avoided. Moreover, sport philosophy has the potential to enhance individual critical thinking about sport and prevent "sentimental" reasoning which is all too common in Taiwanese. Individual thinking and creativity are regarded as necessary elements for Taiwanese society nowadays that

The author <hsuleo@hotmail.com> is with the Dept. of Sport Business Management, Da-Yeh University, Dacun, Changhua, Taiwan.

can help Taiwan step forward to connect with the international community. In addition, doing sports philosophy can help in making better sports policies for our government. Nevertheless, at the present time, the value of sports philosophy is not widely understood or accepted. The author often encounters two questions in Taiwan wherever he goes: "What is 'Sport Philosophy?'" and "Why is it so important?" These are similar to the questions that have been asked about general philosophy: "What is philosophy?" and "Why is studying philosophy useful?" So far there is not a lot of literature available in Chinese. More attention to it is needed in order to encourage scholars and students to focus on this field and to promote its value and acceptance.

Generally speaking, sports philosophy research development in Taiwan can be categorized into four periods. The first period begins in the years leading up to 1976. The second period is from 1976 to 1987. The third period is from 1988 to 2003 and the fourth period is from 2004- until now.

During the first period (around/before 1976), sports philosophy was limited to addressing principles of physical education. The major contribution was by a key professor Dr. Jiang, Liang-Gwei (who received his PhD from Germany-Leibzig University in 1938). In 1965, he wrote a book titled *On New Perspective of Principles of PE*.¹ This book was written based on the perspective of philosophy of education and was a general introduction on sports science.

The second period (1976–1987) started as an initiative by Prof. I-Hsiung Hsu (a Japanese educated scholar) who arranged for some of his students to translate a few essays from a Gerber and Morgan's important book *Sport and the Body: A Philosophical Symposium* (1972) which comprises of an essays collection. This was more or less the first time that Taiwanese students encountered western thinking about sport philosophy and research methods. The main stream of Taiwanese education at the time was affected by philosophy of education. Thus, this era is best categorized as the period of "*Philosophy of Physical Education*".

The third period was from 1988 to 2003, when Prof. I-Min Liu returned from the USA. Upon his return to Taiwan, he started to teach at National Taiwan Normal University and initiated this particular subject for both BA and MA students. Since then, sports philosophy studies have been an independent and professionalized subject. By 2003, more than 40 people had received their master degrees in sports philosophy studies. Under his supervision, at least 5 PhD students also received their doctoral degrees in this discipline in Taiwan. Thus, this period is categorized as the period of "*Philosophy of Sport*".

The fourth period is from 2004 to 2010. This is also a productive period as six promising young scholars joined the "Journey of Joy and Wisdom" in this field following the pioneering footstep of Prof. I-Hsiung Hsu and Prof. I-Min Liu. The so-called "six-swordsman"² have been trying to promote this discipline at their academic institutions (5 universities and 1 college) where they teach in Taiwan. Each institute offers courses related to sport philosophy (including body culture study, sports literature, sports ethics and Olympic study from human-social perspectives). From 2004 on, and launched by Prof. I-Min. Liu with support from Prof. I-Hsiung Hsu, six annual conferences on sports philosophy have been held at different venues. The theme of each conference varies year by year and there have been some creative and constructive ways of organizing those conferences. The proceedings of each conference were published. The following sections will

reveal some of the critical developmental stages in the development of Taiwanese sports philosophy.

Western Influence Period (1976–1992)

The brief information provided above shows that the history and development of sport philosophy research in Taiwan is not long. In addition, there has not been much literature in Chinese during this period. Initially Taiwanese scholars and students had to refer to English text mostly. During this period, a few English texts appeared in translation. However, there have been three major movements to convert English sport philosophy texts into Chinese.

The First Movement Started Around 1976

Prof. I-Hsiung Hsu initiated a translation project on a book titled “Sport and the Body: A Philosophical Symposium” edited by Gerber & Morgan (2). It was not particularly successful. Only two essays in that book were translated. One is Jan Progan’s “Man, Nature and Sport”; the other is Kurt Beizler’s “Play and Seriousness”.

The Second Movement Started From 1983 to 1985

Prof. I-Hsiung Hsu translated some important work written by Paul Weiss (30) such as “Concern for Excellence”, Howard Slusher’s “Man, Sport, Existence” and Eugen Fink’s (1) “The Ontology of Play”.

The Third Movement Started From 1988 to 1992

Prof. I-Min Liu started to teach sport philosophy as an independent subject. For the purpose of teaching, he asked a few students to translate some important literature. Also, some important literatures on Eastern philosophy of sport were introduced by Prof. Liu, such as “Zen in the Art of Archery” by Eugen Herrigel (3) which had become a very important teaching textbook for those students who studied at National Taiwan Normal University. The work mentioned above has been seen as a great contribution for the discipline development during that time, as it had laid the foundation for the development of sport philosophy research in Taiwan. In sum, the three developmental stages (1976–1992) have shown that Taiwan’s sport philosophy research has been shifted from translating period into a more sophisticated essays/papers production period. Meanwhile, new research direction with various topics and issues has been introduced as well in order to complement the deficiency of traditional sport philosophy research in Taiwan (see Figure 1).

Research Interests and Methodology (1980–1998)

At least 63 sport philosophy essays, papers, thesis or relevant literature have been published during 1980–1998 in Taiwan. Here is the result according to Prof. Liu’s

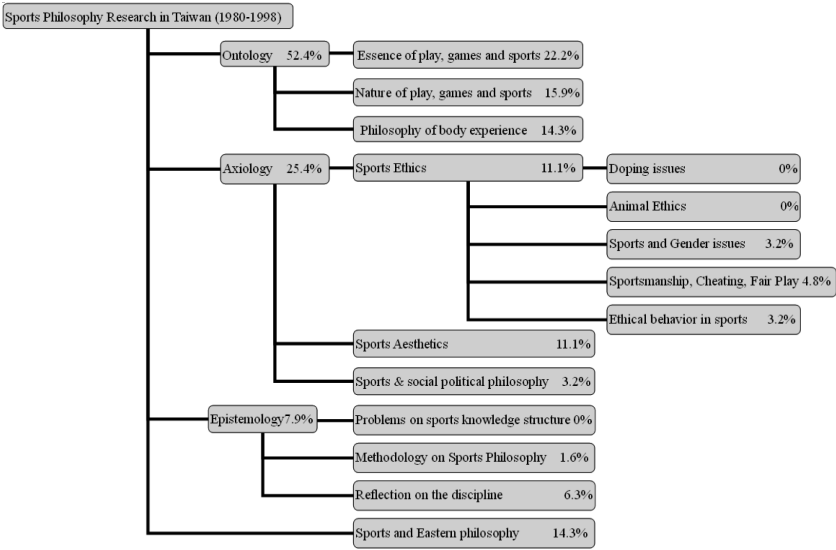


Figure 1 — Research subjects on philosophy of sport in Taiwan.

(21) analysis on its themes, methodology and the number of publications (see Figure 2).

Themes

1. Nature of play, games and sports
2. Essence of play, games and sports
3. Physical/body experience
4. Sports ethics
5. Sportsmanship
6. Sport and gender
7. Sports and aesthetics
8. Sports and social political philosophy
9. Methodology
10. Reflection on the discipline
11. Sport and Eastern philosophy

Research Methods

Based on those 63 papers, the following 9 research methods can be categorized.

Research methods based on different philosophical approaches: existentialism; existential phenomena; phenomenology; structuralism; critical rationalism; postmodernism; hermeneutics; literature review; and basic philosophic inquiry.

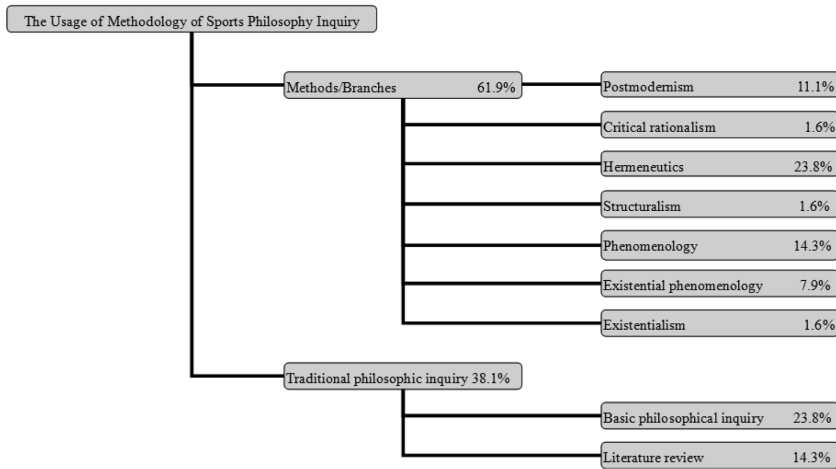


Figure 2 — Research methodology of the philosophy of sport in Taiwan.

Those publications indicate that researchers in Taiwan were very much concerned about how to create a meaningful life by analyzing the existential meaning or the nature of players and sports participants who were affected and sometimes even pressurized by highly modern sports contests. Three main types of methods have been taken to make those inquiries in relation to play, games, sport and physical education. They are phenomenology (including existential phenomena), hermeneutics and postmodernism. Prof. Liu I-Min's work plays a leading role for those accomplishments. His master thesis on "A Critical Comparative Study of Johan Huizinga's *Homo Ludens* and Roger Caillois' *Man, Play and Games*" (in English) as well as his collected essays titled "Sport philosophic research: play, sport and life" (20) (運動哲學研究) are the representative work.

Breakthrough: Since 1998-Until Now

A breakthrough began in 1998 for the development of philosophy of sport in Taiwan as a new generation of young scholars appeared. Following the footsteps of two senior academics (Prof. I-Hsiung Hsu and Prof. I-Min Liu), many young scholars were inspired to read more Western sport philosophy literature. For example, at that time, Scott Kretchmar's (19) textbook "Practical Philosophy of Sport" was introduced to Taiwan. Some of those young scholars also had opportunities to travel abroad (such as Japan, Korea, UK, USA, Canada and Czech Republic) and achieved more updated knowledge from the West. Thus, new research interests were developing. Importantly, a milestone for Taiwan was its first philosophy conference in 2004. As already mentioned, six annual sport philosophy conferences have been held in Taiwan from 2004 to 2009. The number of publications in relation to sport philosophy has gone up while many young scholars have attended domestic as well as international conferences such as IAPS. Their works have been collected and edited as a few books such as "Sport philosophy: food of soul"

(2005) (運動哲學心靈饗宴) and “Sports writing” (2006) (運動書寫). Some of the papers were also published in Chinese journals such as “*Journal of Sports Studies*” (運動文化研究) (2007) and “*Body Culture Journal*” (身體文化學報) (2005). This has been a productive period. Here we can only briefly introduce some key leading-scholars in this field and their major contribution to the development of sports philosophy in Taiwan.

Key Scholars and Their Achievement

I-Hsiung Hsu is a professor as well as a pioneer of sport philosophy in Taiwan. He was teaching at National Taiwan Normal University (Northern Taiwan) before his retirement. As mentioned previously, he is the one who initially introduced foreign literatures (Japan and USA) on sport philosophy to Taiwan. With his Japanese educated background and resource, he has continuously been creating relevant research issues and new thinking in relation to sport philosophy and body culture studies. By implementing philosophical approaches, his major contribution was to lead and implement many book projects for sports educators such as “Sport Education and Humanism” in 1998. In addition, he conducted the first White Report (policy) of Physical Education for Taiwanese government in 1997. In 2000, he was chosen to be the highest ranking government officer for PE and Sport in Taiwan. After his retirement, he also founded the first “Body Culture Society of Taiwan” in 2004 where he served as the first president of this Society from 2004 to 2010. In addition, two journals in relation to philosophical inquiry in sport were initiated under his leadership. One journal is titled: “Body Culture Journal” (starting 2005, December); the other named “Journal of Sports Studies” (starting 2007, June). The latter journal also welcomes papers submitted in English.

I-Min Liu is a professor at National Taiwan Normal University (Northern of Taiwan). He too is a pioneer in the field of sport philosophy in Taiwan. Being supervised by Dr. William Harper and Dr. Calvin Schrag, Prof. Liu received both his master degree as well as PhD from Purdue University, Department of Physical Education, Health and Recreation Studies (1981–1987). Upon his return to Taiwan, he started to encourage more young scholars to conduct sports philosophy research and to explore new research methods. His previous major research interest is related to “philosophy of play” from various comparative perspectives between Johan Huizinga, Roger Caillois and so on. His strength is continental philosophy, especially on phenomenological inquiry. In recent years, he has been dedicating himself by applying ethnographic methods (experiential ethnography, interpretive ethnography, postmodern ethnography) into elite tennis players’ body experience. Apart from his collected essays titled “Sport philosophic research: play, sport and life” (20) (運動哲學研究), in 2005 he published another book titled “On new perspective inquiry in sport philosophy” (21) (運動哲學新論: 實踐知識的想像痕跡) in which he adopted postmodern and deconstruction approach by stressing on more reflection of sports training, sports communities and imagination of practical knowledge. His recent major work is “Toward a Phenomenology of Tennis Embodiment: Reflections Following Merleau-Ponty’s “Dialectical Look” of the Lived Body and the Lived World.” (22). It is worth to note that Prof. Liu brought the famous work “Homo Ludens” by Johan Huizinga to Taiwanese researchers. In sum, Prof. Liu has successfully introduced qualitative research methods to Taiwanese PE/Sports related academic world.

Tein-Mei, Hu is a professor at National Taipei Teacher University (Northern Taiwan). She did her a major PhD work on analyzing Hyland's (18) philosophy of sport and introduced Hyland's work to Taiwanese readers. She has been helping and playing a very important key role by organizing our previous six annual sport philosophy conferences. Meanwhile, she has been putting her research interests on Suits' previous work as well as various philosophic issues on sports literature. Prof. Hu is the first female sport philosopher in Taiwan. She has also raised many important issues concerning gender and class distinction during her inquiry on sport philosophy. She also supervised many master students who have completed their research on qualitative research in sports.

Simon Shih is a Professor at National Taiwan Normal University (Northern Taiwan). He is a National Level Basketball coach as well as an avid mountain climber. His current main interest is Eastern philosophy of Zen, Sport and Religion (spirituality). His PhD work that has been published was based on his real mountain climbing accident experience. The title is "Mountain accident experience: An inquiry from the perspective of sport and religion" (27) (山難運動與宗教之體驗). Between 2002–2003, he had an academic trip to the USA—Illinois, Champaign. He attended his first IAPS conference in 2003 (IAPS University of Gloucestershire, UK). Since then, he continued to attend other relevant international conferences in 2005 (Japan Society of Sport Philosophy at Matsuyama University—as an invited speaker with Leo Hsu), 2005 IAPS (Palacky University, Czech Republic), 2005 Sport and Religion (St.Olaf College, USA), 2007 Sport and Spirituality (York St. John College, UK) and 2008 IAPS (Tokyo, Japan). His recent work is "Sport Philosophy: Journey of Joy and Wisdom" (29) (運動哲學: 愉悅+智慧之旅). He has been also working for the International Journal of "Ethics Sport, Philosophy" since 2006 (as a cotranslator with Leo Hsu).

Leo Hsu is an associate professor at Da-Yeh University (Central Taiwan) as well as the founder (CEO) for the International Olympic and Multicultural studies in Taiwan. While working on his master thesis (1993–1995) on "Criticism and Reconstruction of Amateurism in the modern Olympic Games", he developed research interests in both sport philosophy and Olympic studies. He is the first Taiwanese who received his PhD (1998–2003) at the School of Philosophy, Leeds University, UK. Ever since his academic enrollment in England, he started to take part international conferences. His first experience was in 1999 (St. Martin College, Lancaster, UK). He was also the first Taiwanese who took part in the IAPS conference in 2000 IAPS (Melbourne, Australia), 2001 IAPS (Williamsburg, USA), 2002 IAPS (Penn State University, USA) and 2008 IAPS (Tokyo, Japan). In 2005, he was invited by the Japan Society of Sport Philosophy to attend their annual conference at Matsuyama University (together with Simon Shih); 2005 ("Philosophy, Ethics and Sport" at New Brunswick University, Canada), 2006 (International Olympic Academy, Greece), and then 2007 ("Movement: The Art of Life" at Charles University, Czech Republic). His main work is: "Ethics and Sports Rules" (2003, PhD thesis) (4); "Philosophy of Sport and Education"³ (7) (運動哲學教育); "Philosophical inquiry in Olympic Education" (16) (奧林匹克教育哲學之研究). In addition, he has been working with Prof. Mike McNamee and Prof. Jim Parry (Eds.) with the translation of their book on "Ethics and Sport" (published in 2004 in Chinese) (25), and for the International Journal of "Ethics, Sport, Philosophy" since 2006 (as a cotranslator with Simon Shih).

In Summary: A Critical Reflection for the Future Development of Sport Philosophy in Taiwan

From the above analysis, it is difficult to make a judgment to identify or predict future sports philosophy development in Taiwan. Nevertheless, a few points can be stressed.

Clearly, over the past three decades, sports philosophy inquiry in Taiwan has focused more on “ontology” perspective of play, games and sport; whereas western literature already shifted into more studies on “axiology”. While there have been a number of translations of important Western literature, there is a need for more work to appear in translation. Previous Taiwanese research on the nature of play, games and sports have been influenced mainly by phenomenology and hermeneutics and less by linguistically analytic approaches on the concepts of play, games, sport, PE, leisure and recreation. In this regard, there is still a room to improve to broaden the discipline.

1. Sports Ethics inquiry has been one of the most important research topics in sport philosophy in recent decades, including such substantive issues as cheating, sportsmanship, drug taking, violence, fair play, coaching, gender and child protection issues. However, currently there are still not sufficient Taiwanese publications that address these topics in the depth they require. Issues discussed on sports ethics are still too narrow with limited methodology compared with western literature. Fortunately, McNamee’s and Parry’s (25) (Eds.) previous work on “Ethics and Sport” has been translated into Chinese and introduced to Taiwan in 2004. Hence MacIntyre’s (23) “virtue ethics” was also introduced and elaborated for sporting practices afterward. Meanwhile, since 2006 local scholars (Leo Hsu and Simon Shih) have been working with the International Journal of “Sport, Ethics and Philosophy” and introduced new approaches and new issues for Taiwanese readers. Nevertheless, it is still necessary to conduct more sports ethics research due to the fact that more and more ethical issues in sports are arising in Taiwanese sports (e.g., the recent Taiwan professional baseball game fixing scandals in 2009).
2. Epistemology in Sports: Some papers have been published based on the reflection of this discipline and methodology. However, there is a lack of research on the issues of structure. One problem is that there is not enough Chinese literature about this research field so far. Researchers in Taiwan can learn more from Western traditions and adopt their approaches into Chinese context.
3. Sports Aesthetics inquiry in Taiwan focuses more on dance which is quite narrow as well, whereas Western literature focuses on spectatorship, playing and sporting experience. It needs to shift the research interests from dance into a basic discussion on aesthetics so that researchers can develop a better fundamental knowledge and academic training on reflecting various sporting dimension.
4. Social and Political Philosophical Inquiry in Sport is still not strong enough. Critical thinking and critical analysis on sports policies somehow was never encouraged due to the Taiwanese education system, social circumstance and

methodology training. Therefore, there is a room to improve, especially on critical philosophy approach. Physical Education and Sports policies research such as gender equality, child abuse issues or resource distribution (e.g., sport for all vs. elite sport) can certainly benefit from that.

5. Sport and Eastern Asian philosophy: Research on this subject is popular and it has been growing in terms of its quality and quantity. Taiwanese researchers tend to focus on this subject in relation to body phenomenology, Somatic, and physical activities experience. There is also a potential contribution for Eastern philosophy to the West. A comparative study between East and West on body culture or physical experience could be a good initiative for further international academic exchange. For example, Eastern perspective based on Zen Buddhism or Confucian philosophy could be good a starting point to widen the scope of the research dialogues between the East and the West⁴. More researchers from Taiwan can introduce Chinese philosophy to western scholars so that more dialogues and academic exchange will be enhanced.
6. Philosophic inquiry in Olympism and Olympic Movement: This is a fairly new research topic. While there are more practical and useful materials for Sport/PE teachers as teaching resources, the authors also notice that these materials are more to do with “How/what to do/teach” rather than the “Why do we (as Sport/ PE related professions) have to conduct in certain ways”. In other words, more philosophical inquiries “why“(values) questions rather than the “how/ what” questions are needed. The author has already published a book and one article to address three possible approaches for promoting Olympism and Sport Culture Education in East Asia⁵. Hopefully, this will stimulate more research interests in Taiwan in connection with more worldly scholars on Olympic philosophy studies.

II. Sport Philosophy in Mainland China

Sport philosophy research development in mainland China starts relatively late. In 1981, Shenyang Sport College (located in the north east of China) hosted the first national conference on “dialectic studies” on sport. This conference laid down a consensus of understanding regarding the meaning of sport philosophy research and its practical implication in China. The second National conference on “dialectic studies” on sport was held at Xian Physical Education University in the following year 1982. During this conference, participants introduced western sport philosophy development and discussed the creation of a Chinese sports philosophy discipline, its structure, theories, research subjects, research scope, research purpose and its methodology. As a result, it was agreed to change the name of “dialectic study on sport” to “sport philosophy.” In 1984, the conference theme was “sport philosophy and sport economics” which focused on developing issues on new technology in sports science as well as the sports business development. The importance of utilizing modern technology and cultural achievement for conducting sports research, sports philosophy and sports economics were emphasized. At this conference, the Chinese Sports Society formed an academic league to research sports philosophy from multidisciplines and multiperspectives.

In 1985, sport philosophy research was officially recognized by the Chinese Sports Science Society. In the same year in August, a conference on the theme of "Philosophical thinking of Sports Technology Development Strategies" was organized in the southern province of China—Young-An City, Fujian province. This conference focused on the relationship between sports development, economics and technology. As a result, it reached a consensus that sport philosophy research can play a practical role to resolve some problematic issues in sports.

In August 1987, in Hunan province, Sun-je County, a conference was organized on the theme titled "The Theoretical Construction of Sports Philosophy". Scholars and experts discussed the nature of sports philosophy, research objects, and its future trends. The concluding remarks noted that modern philosophy is no longer an independent discipline to reflect normal research subjects. Rather, it has been developed/cultivated as multilevel disciplines which have been divided into meta-philosophy, department-philosophy, and applied-philosophy in which sports philosophy belongs.

In 1996, Beijing Technology University published a book titled "Encyclopedia on Social Science" in which sports philosophy was treated as one of the professional social science disciplines. This was a symbolic sign that sports philosophy has become an independent discipline that is developing quickly in China. Nevertheless, not been much foreign literature on sports philosophy has been available in China. In order to overcome this problem, a well-known Japanese scholar's (Prof. Shinobu Abe) book titled on "Sport Philosophy" was introduced initially. The book is divided into 4 chapters: general frame work, research subjects, research contents and methodology. His work provided very instructive information for the development of Chinese sports philosophy. Abe's book is so instructive because it is the first non-Chinese book about sport philosophy that was introduced to China and it gives an overview description concerning the scope of sport philosophy in the West.

In 1986, Shenyang Sports College together with other colleges edited a collective work titled "Philosophy of Sport". The book comprises 14 chapters which deal with perspectives of life, human body, sports system, sports development, sports values, the function of sports science, the origin and the development of sports science, the external network of sports science, methodology of conducting sports research, sports technology research, sports management, analysis on contradiction of sports research, current situation and future development of sport. This book gives an overview and general framework for readers to understand and promote sports philosophy research.

From the end of the 1980s till the end of the 1990s, a number of Chinese work on sport philosophy were published. Compared with the previous achievement, these publications showed a great improvement in their framework as well as their methodology. Especially during the economic booming period in China, more issues appear and they need philosophical approaches to identify problems and solutions. Meanwhile, Dao-Jie Lee, Jin-Wu Pan and some other scholars also published a few books in relation to sports ethics, such as "General discussion on Sports Ethics", "Sports Ethics", and "Introduction to Sports Ethics" and so on.

While the Chinese economy was in the process of rising at the end of 20th century, Chinese soccer was transformed into the sports market and sports industry. Commercialization in the Chinese soccer league was established during this

period. During this period, new ethical issues in sports arose and drew wide attention from people who were concerned about the development of professional sports in China.

In 1995, a conference about “Patriotism and Sports Ethical Issues” was held in China. After the conference, a collective work on those papers was published titled “Research on Sports Ethics”. Before the end of 20th century, a few scholars also published a major book on “Sports Ethics”, which is based on research during that time. This book has advanced the sports ethics research discipline as it provides various updated research topics not only within China but also from outside China. Coming to the 21st century, Chinese sports philosophy continues a slow process of development. First of all, currently there are relatively few publications. There is a huge diversity of research quality and quantity. Thus, it is very hard to synthesize the discussions and contributions systematically.

Secondly, there is no unified and updated textbook on sports philosophy for universities and colleges to use. Some of the schools are still using old textbooks published during the 1980s which have been surpassed by more recent literature. In addition, the curriculum has not been set up with careful thought. This has indirectly hindered the creation of a sport philosophy discipline in China.

Moreover, some real problems appeared during the process of sports development, such as the relationship between sport and health, reform of a new curriculum on sports and PE, and social issues related to sport ethics and commercialization, etc. While these issues have drawn the attention from the society, there has not been enough reflection and discussion on those issues from a philosophical perspective. Often, while some social issues appeared in the sports world, scholars tended to ignore those important issues.

Lastly, the academic activities in sport philosophy are decreasing gradually every year. There have been few big conferences on the subject in comparison with the last century. This inevitably has hindered possible academic exchange and progress. Because of that, Chinese sport philosophy was growing very slowly at the beginning of the century, even though scholars did not stop their inquiry in this particular field. There has been some research achievement and this work is presented below:

Traditional Chinese Sport Philosophy Thinking Research

There have been a few scholars of ancient Chinese philosophers who are examining the implications of their philosophy for modern sport. These scholars are as follows (31, cf. Yu): Cao Dong’s “A study of physical education philosophy on Confucianism and Daoism” (关于儒、道两家体育思想的研究); Lu Liping’s “Confucian rites and music education in sports” (论先秦儒家礼乐教育中的体育观); Fan Yu feng’s “Ge Hong’s teacher and sporting view” (葛洪的师道观和体育观); Cheng & Chang’s “To the practice of the ancient Chinese thought of static and dynamic health” (我国古代动静养生思想简论); Cheng Sheng’s “The verification of the Confucian way on ancient physical impact of philosophy” (论儒家养生思想对古代体育哲学产生的影响); Wang Yun’s “Sports of Confucius thinking on Sports” (孔子的体育观); Li Meng Ze’s “A review on Juang Zi’s Sports thought” (再论庄子的体育思想); Wang jingling’s “Pre-Qin dynasty’s thoughts on traditional sports concept development” (先秦养生思想对传统体育

观念发展的影响) 和 “The impact of Cilu culture on the traditional Chinese sports concept” (齐鲁文化对中国传统体育观念的影响); Yin Cheung’s “Sport and the relationship between man and nature” (体育与人天关系的研究); Du Mei’s “An investigation on Chinese sport philosophy” (中国体育哲学思想探析).

For example, Taoism (道家, *dao jia*) focuses its teachings on finding the right Way. The most important philosophies that are influencing China and Taiwan nowadays are: Confucianism ([儒家, *ru jia*] with its idealistic wing promoted by Mencius), Mohism ([墨家, *mo jia*] formed by Mo Tzu who was the first opponent of Confucius), and Buddhism ([佛家, *fo jia*] which spread from India to China during the first and second century A.D.). Generally speaking, these implications of those Chinese philosophy mentioned above all share one major element, that is not to stress so much on competition but self advancement or selfless element. Those philosophies have also been applied into current sports research in China.

Western Sports Philosophic Research

Recently, Guo-Fan Di published “Ethical debate on western sports philosophy”, and Fong Chen published “The impact of Chinese and Western sports thinking and future development of Chinese school PE. Jun-Wei Hwang published “Current comparative research on Chinese and Western Sports Thinking.” (31, cf Yu) These works focus on western sports thinking, development and their impact on China and have played a very important role in Chinese sports development. They have provided with various new ways of thinking and methodology for Chinese researchers to target on current sports issues during the period of social transformation of Chinese sports.

Ontological Research on Sports

Wung-Ling Young (31, cf Yu) published his work on “Reasons on generalization of Chinese concept of Sport, its deficiency and strategies”. Shi-Kuan Chow wrote a book on “A few discussions on the modern concept of Sport” in 2004. Jiang-Dong I also wrote on “The concept of Sport and its function” in 2004. The above work is from a metaphysical perspective. The starting point is from the basic concept of sport toward an inquiry on the definition and scope of physical education, competitive sports and some other relevant terminology. The contributions of these authors were to clarify the basic sports related concepts from the philosophical perspective and to identify their scope for the further research. To a certain extent, this has advanced the process of sports philosophic inquiry in China. However, there is not yet a big breakthrough on metaphysical studies of sports in terms of their methodology. This is due to the fact that many scholars are still used to analyzing sports in a traditional Chinese framework so that it is hard to fit their views into the international academy on this field. Besides, there is not enough research on theories of play. Some of the previous publications follow earlier teaching materials without referring any valid literatures or a deeper theoretical analysis. Not only is the research behind the international discussions, they do not provide adequate guidance for the fast growing Chinese sports industry. Responding to this is a big challenge for the practice of Chinese Sports. There are also more and more internet game players, rather than active sports participants. This is a warning sign for

sports promoters and modern Chinese society. The basic sports philosophical theories are too meager to give sufficient guidance for sporting practices.

Sports Ethics Research

There is not much recent published work on moral philosophy and sport except professor I-Gwang Chow's work on the deviation of competitive sports. Although there have been some discussions on doping, violence, and corruption on sports, two important points should be stressed here. First, most sports ethics research work targets on description of current situations and general strategies without referring any relevant theories or with less theoretical support. Secondly, research is mostly based on sociology and sometimes on economics perspectives to analyze sports rather than using a philosophic analysis.

Sports Axiology Research

There have been more inquiries on sports axiology after 2000. These research topics mainly focus on the following issues, such as commercialization and modernization on sports; humanism and humanity perspective; problems regarding instrumentalism in sport; comparative studies of how sport is valued in Chinese and Western culture; the impact of sport on different social classes. In sum, these researches address what values sports can exhibit. The problem is that these "values" seem to be commonly agreed upon but in reality there are no clear agreed values among Chinese scholars. As a result, the controversy runs deeper than the literature reflects. Scientifically speaking, this kind of research has some problems. In particular there has been no common agreement yet. This makes it very hard for the later research to make a breakthrough. Regrettably, this defect has caused that there is no clear distinction on the scope of the concept of sports values in terms of their contents, levels and criteria and order for the judgment making.

Sports Aesthetics Research

1980s was the period when China started sports aesthetics research. Siau-Min Hu wrote a book titled "Basic inquiry on Sports aesthetics"; then in 1981, Shenyang Sport College published a book called "Introduction to Sports Aesthetics" written by Jei-Long Hwang (the main author). Then in 1984, Chengdu Sport College published a trial version textbook on "Sports Aesthetics" by Siau-Min Hu.

In 1985, Mu-Wu Liu edited a book on "Sports Aesthetics"; in 1989 more than 10 sports colleges in China took part in a book project on "Sport aesthetics curriculum" edited by Jei-Long Hwang.

In 1990, Da-Lu Jing published a book on sports aesthetics. In general, without precise information, up till 1990, more than 200 articles or essays have been published on sports aesthetics in china. During this period, sports and art related theories were developed in a fast pace. In the recent decade, sports aesthetics research has encountered some difficulties in terms of their theoretical development. It is declining now.

Scholars have been paying attention to the following topics: the research objects of sports aesthetics, the unique and common aesthetic feature of PE and

Sport, their pattern, ancient Chinese sports aesthetic thinking, the connection between sports aesthetics and different stages of school PE, etc.

After the peak development of this discipline in the last century, some scholars started to reflect the current sport and art theoretical questions. Scholars point out that current sports aesthetics research has turned the essence of sport into an aesthetic feature. This ignores the essence of sport. What the current research lacks is to make sport return into “things themselves”—a phenomenological perspective.

III. Concluding Remarks

Chinese sport philosophy has gone through over 30 years of development. So now it has reached a turning point and needs to be reassessed. This has less to do with the external context but more to do with the materialistic sporting world in Chinese society. Sport science research has ignored a lot of basic philosophical research in practice. Sport philosophy hence has an important role to play for the whole sports science discipline. In order to place sport philosophy into a better position, more theoretical work as well as courage in practice are needed. Also, connections need to be forged with international sport philosophic societies so that this discipline can be promoted in an efficient and continuing manner.

Notes

1. Before that, Dr. Jiang already published two books with the similar title. The first one was published in 1945 titled “Principles of Physical Education”. The second one was published in 1951 titled “New Principles of Physical Education.”
2. They are: Prof. K. H. Hwang from Taipei PE College (Northern Taiwan); Prof. F. J. Hwang from National Chayi University (Southern Taiwan); Prof. W. K. Chang from National Don-Hua University (Eastern Taiwan); Prof. T-M Hu from National Taipei Educational University (Northern Taiwan); Prof. Shimon Shih from National Taiwan Normal University (Northern Taiwan) and Leo Hsu from Da-Yeh (DYU) University (Central Taiwan).
3. This book is divided into 4 parts. Part one is an Introduction. It focuses on the relationship between philosophy and PE/Sport. Part two is divided into 4 chapters, which are concerned with “Axiology and Sports Education. Part three is about “Sports Ethics and Education”. The last part is about the ‘Crisis of PE and its Future’.
4. Here is just one coresearch example between Czech Republic and Taiwan. The following paper titled “Justification of Dangerous Sports and the Question of Values” was published based on coresearch work between Czech scholar and Taiwanese scholar (Martinkova & Hsu) (24). The discussion of this article is broadened by approaching it from an Eastern perspective based on Zen Buddhism.
5. They are: Hsu, L (16). A philosophic inquiry in Olympic Education. Taipei: Olympism Society. Hsu, L (15). Olympism and Sport Culture Education: East Asian approaches International Journal of Human Movement Science. 2009, Vol. 3, No. 2, 5–20.

Acknowledgments

The author is indebted Prof. I-Min Liu, Prof. I-Hsiung Hsu and Prof. Yu Tao for their helpful resources and comments based on their previous research and efforts on promoting the development of sport philosophy in Taiwan and mainland China. The author also

wishes to thank the following international scholars for their previous contribution concerning the importance of doing philosophical inquiry in sports that has enriched the development of sport philosophy in Taiwan. They are: Cesar Torres, Jim Parry, Mike McNamee, Scott Kretchmar, Sigmund Loland, Ivo Jirásek, Irena Martinkova, Sharon Stoll, Earle Zeigler, Sheryle Drewe and Heather Reid. Finally, a very big thank goes to Prof. John Russell for his very helpful substantive and editorial recommendations for this article.

References

1. Fink, E. "The ontology of play." In *Philosophic inquiry in sport*, W.J. Morgan and K.V. Meier (Eds.). Champaign, Ill: Human Kinetics, 1988, pp. 145–157.
2. Gerber, E., and Morgan, W. *Sport and the body: A philosophical symposium*. 2nd ed. Philadelphia: Lea & Febiger, 1979.
3. Herrigel, E. *Zen in the Art of Archery*. New York: Random House, 1971.
4. Hsu, L. Ethics and Sports Rules. Unpublished doctoral dissertation. Leeds University, Leeds, 2003.
5. Hsu, L. "For the Love of the Game: A reconsideration of Amateurism in Society." *Kinesiologia Slovenica*. 9,2, 2003, pp. 17-27.
6. Hsu, L. "Moral Thinking, Sports Rules and Education." *Sport Education and Society*, 9(1), 2004, 143–153.
7. Hsu, L. *Philosophy of Sport and Education* (運動哲學教育) September, 2005. Taipei: Great Scholar. (in Chinese with English abstract)
8. Hsu, L. *Olympic Games Explained* (translation project in cooperation with Parry, J. & Girginov, V.,) March, 2005. Chinese Taipei Olympic Committee. (in Chinese)
9. Hsu, L. "Revisiting Fair Play: Cheating, the Good Foul and Sports Rules." *Kinesiologia Slovenica*. 11,1, 2005, 43-49.
10. Hsu, L. "Revisiting the Concept of Sport." *Journal of Humanities and Social Science*. December, 2005, pp. 42-54.
11. Hsu, L. "Play, Games, and Sports Contests: Clarification through Rules." *Journal of Humanistic Studies*, 40(2), 2006, 77–86.
12. Hsu, L. "Human Rights and Students-Athletes: The Right to have fun in Sports – An Issue on Corporal Punishment." *Proceedings in the 7th International session for educators and officials of higher institutes of physical education*, 2006, pp. 140-150.
13. Hsu, L. "Olympism and Participants' Ethics." *Acta Universitatis Carolinae, Kinetanthropologica*, 43(1), 2007, 85–93.
14. Hsu, L. "Chinese Olympics: Justification and Possibilities for Multicultural Interactions." *Journal of Sports Studies*, 5, June 2008, 55–72.
15. Hsu, L. "Olympism and Sport Culture Education: East Asian approaches." *International Journal of Human Movement Science*, 3(, 2), 2009, 5–20.
16. Hsu, L. *A philosophic inquiry in Olympic Education*. (奧林匹克教育哲學之研究) Taipei: Olympism Society, 2009.
17. Huizinga, J. *Homo Ludens: A study of the play-element in culture*. Boston: The Beacon Press, 1950.
18. Hyland, D. *Philosophy of Sport*. New York: Paragon House, 1990.
19. Kretchmar, S. *Practical Philosophy of Sport*. Champaign, IL: Human Kinetics, 1994.
20. Liu, I.-M. *Sports philosophic research – play, sport and life*. (運動哲學研究: 遊戲、運動與人生. Taipei: Shita Book, 1991.
21. Liu, I.-M. *On New perspective inquiry on Sports philosophy*. (運動哲學新論) Taipei: Shita Book, 2005.
22. Liu, I.-M. "Toward a Phenomenology of Tennis Embodiment: Reflections Following Merleau-Ponty's "Dialectical Look" of the Lived Body and the Lived World." *Journal of Sports Studies*, 2009.

23. MacIntyre, A.C. *After Virtue: a study in moral theory*. 2nd ed. London: Duckworth, 1987.
24. Martinkova, I. & Hsu, L. "The Justification of Dangerous Sport and the Question of Values." *Journal of Humanities and Social Science*. 2009, 5, 2. pp. 93-99.
25. McNamee, M.J., and Parry, S.J. (Eds.). *Ethics and Sport*. London: Routledge, 1998.
26. Slusher, H. *Man, sport and existence: a critical analysis*. Philadelphia: Lea and Febiger, 1967.
27. Shih, S. *Mountain accident experience: An inquiry from the perspective of sport and religion*. (山難運動與宗教之體驗) Taipei: Top Publishing, 2007.
28. Shih, S. (Trans.). Kretchmar, S. (2009). *Philosophic Research in Physical Activity*. In Jerry R. Thomas, Jack K. Nelson, Stephen J. Silverman, Research Methods in Physical Activity (Fifth Edition). Taipei: Shita Book, 2009.
29. Shih, S. *Sport Philosophy: Journey of Joy and Wisdom* (運動哲學: 愉悅+智慧之旅). Taipei: Shita Book, 2009.
30. Weiss, P. *Sport: A philosophic inquiry*. Carbondale, IL: Southern Illinois U. Press, 1969.
31. Yu, T. (Ed.). *Philosophic inquiry in Sport* (體育哲學研究). Beijing: Beijing Sport University, 2006.