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## ON THE COMPATIBILITY BETWEEN CONFUCIANISM AND MODERN OLYMPISM

### ABSTRACT

At the confluence between Modern Olympism and Confucian teachings—nowadays embodied and expressed in East Asian Confucianisms—there are meaningful overlaps, significant challenges, and opportunities. This paper examines these. Despite radically different origins and apparently incommensurate tenets, we should not assume that the underlying ideals of Modern Olympism and East Asian Confucianisms cannot benefit mutually. It is precisely when considering their putative weak points, such as Modern Olympism's soft metaphysics or vague ethics or Confucianism's bias against physical activity or gender, that we find educational opportunities (character education, harmony) that make contributions to a universal humanistic sport education.<sup>1,2,3</sup>

### I. INTRODUCTION

Recently, members of the East Asian Society for Sport and Olympic Studies (EASSOS)<sup>4</sup> have expressed growing concern regarding whether it is necessary to strictly subscribe to Olympism and its Western emphasis on the value of universalism. In contrast, it can be argued that it is important to develop and incorporate East Asian reflective perspectives, which may be seen as post-Olympic, into Olympism and sport studies. In this age of globalization Western domination of global events has been challenged, particularly since the 2008 Beijing Olympic Games “placed China in the international spotlight reflecting its growing global importance.”<sup>5</sup> Undeniably, cross-cultural communication should be endorsed to help promote global peace and harmony. In fact, Baron Pierre de Coubertin, founder of the Modern Olympic

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Games and the International Olympic Committee (IOC), championed these values at the end of the nineteenth century.<sup>6</sup> Such common goals make for a promising prospect when examining overlapping values in and tensions within and between Olympism and East Asian philosophy, specifically Confucian manifestations of the latter.

Modern Olympism here refers to de Coubertin's views and the IOC's current Olympic Charter. In terms of East Asian philosophy, the most important philosophies that influence East Asia nowadays are (1) Daoism, which focuses its teachings on finding the right *Way*, (2) Confucianism, centered on social harmony,<sup>7</sup> and (3) Buddhism, which seeks a way to transcend suffering. Despite the existence of several philosophical strands in China, and due to the mixture of philosophy and religion in, for example, Buddhism and Daoism, it is worth noting that Confucianism has maintained its popularity and philosophical relevance in East Asia from its origins in the fifth century BCE until today. As renowned scholar Huang Chun-Chieh's writes:

East Asian Confucianism embraces the Confucian traditions of China, Japan, Korea and Vietnam . . . the field of East Asian Confucianism transcends national boundaries; it is a spatial concept, yet it is also a temporal concept. As a spatial concept, East Asian Confucianism refers to Confucian thought and values in the context of the development of each region in East Asia. As a temporal concept, East Asian Confucianism refers to the intellectual responses, transformations and advances over time in the context of interactions among Confucians in East Asian countries. It is by no means a stiff, unchanging ideology, abstract and overarching each country's Confucian tradition. East Asian Confucianism represents a diverse and mixture of intellectual and spiritual traditions.<sup>8</sup>

To reflect the rich plurality and complexity of Confucian praxis and theory in East Asia, contemporary manifestations are presently called "East Asian Confucianisms." (This very diversity makes it untenable to consider these specifically; for this reason the canonical texts and tenets they share is the focus here.) Such pluralism fits well with the fact that in the West, as Mike McNamee points out, we can speak of many accounts of Olympism as a philosophy.<sup>9</sup> Sports are often conceptualized as complex social practices,<sup>10</sup> and therefore as activities where interactivity is central. Because sports, and especially the Olympic Movement, are closely connected with values, practices, and communities, it is appropriate to discuss and compare East Asian Confucianisms—*sub specie* canonical Confucianism—and Modern Olympism. The driving issue is that if Modern Olympism really intends to be a global philosophy, it needs to take into account its compatibility with non-Western perspectives, presently East Asian ones. There is scant cross-cultural scholarship at the intersection of sport

and philosophy, and this analysis provides the first philosophic comparison between Modern Olympic values and Asian philosophy.<sup>11</sup> Before delving into an examination of their relationship, it is beneficial to suitably contextualize sport and Olympism.

Accordingly, the next section conducts a critical overview to explore tensions within Modern Olympism, particularly in relation to today's global and multi-cultural context. A discussion of fundamental and germane Confucian tenets follows this, which are explored in the context of virtue ethics in relation to sport. Subsequently, humanism is discussed as the common ethical ground between Modern Olympism and Confucianism. Last, contemporary expressions of both are critically examined in light of the preceding analysis, particularly Modern Olympism's soft metaphysics and vague ethics, and East Asian Confucianisms' bias against gender and physical activity. Ultimately, certain positive educational implications, for example, character education or social harmony, can be derived and considered as potential contributions for a global and communitarian humanistic Olympic education.

## II. MODERN OLYMPISM—A CRITICAL OVERVIEW

De Coubertin found his inspiration in Ancient Greek ideals that shaped the Ancient Olympic Games, for instance, *areté* (excellence), *kalokagathía* (moral beauty), or *agón* (struggle).<sup>12</sup> Along with certain myths, such as athletes' amateurism,<sup>13</sup> these values and ideals formed the backbone of a new philosophy that resulted in a Modern Olympic Games that would grow from "its humble origins in Athens during the spring of 1896 to the media and athletic extravaganza that spellbinds a global audience for several weeks during designated Olympic years. . . ."<sup>14</sup>

Of the seven Fundamental Principles in the IOC's Olympic charter, three are particularly germane (authors' italics highlight crucial ideas for this analysis):

1. Olympism is a philosophy of life, exalting and combining in a *balanced whole the qualities of body, will and mind*. Blending sport with culture and education, Olympism seeks to create a *way of life based on the joy of effort, the educational value of good example and respect for universal fundamental ethical principles*.
2. The goal of Olympism is to place sport at the service of the *harmonious development of man*, with a view to promoting a *peaceful society* concerned with the preservation of *human dignity*.

3. The enjoyment of the rights and freedoms set forth in this Olympic Charter shall be secured *without discrimination* of any kind, such as race, colour, sex, sexual orientation, language, religion, political or other opinion, national or social origin, property, birth or other status.<sup>15</sup>

The ideas emphasized in the first two principles foreshadow and align with several tenets central to Confucianism; as to the sixth fundamental principle, its interpretation and implementation remain challenging in the context of our pluralistic globalization. Before addressing these, however, it is best to confront a charge that has beset Olympism since its inception: whether it is rigorous enough to count as (a) genuine philosophy.

For many, the philosophy of Olympism is too vague and ambiguous, with multiple interpretations.<sup>16</sup> De Coubertin himself, at the end of his life bemoaned his inability to define Olympism.<sup>17</sup> But as McNamee states, in virtue of its stable and shared features over time, “Olympism may be a contested concept [but] it is not an essentially contested one.”<sup>18</sup> Nonetheless, while Segrave and Chu recognize Olympism’s lofty ideals they avow that “many commentators today remain convinced that a new vision of modern Olympism is necessary to guide the modern Olympic Games if they are to justify their survival and emerge from the 20th century intact.”<sup>19</sup> Today, the movement faces important difficulties that, involve, among others, transparency, the environment, and the need to incorporate a global culture that still respects the local.

This latter point conjoins underlying contentious issues within the three fundamental principles with our present interests. How can a movement that is based on liberal humanism and Eurocentric in origin provide universal moral and philosophical principles that do not discriminate and are capable of incorporating alternative frameworks, such as the communitarian one that canonic Confucianism and its contemporary East Asian embodiments favor? Moreover, there is a related and inherent strain in the Olympic Movement that precedes globalization: Mandel’s “Olympic Paradox.”<sup>20</sup> As Toohey and Warning elucidate, this tension between nationalism and internationalism evident in the Olympic Rules and Regulations has devolved into a situation where Olympic competition intensifies “patriotism while concurrently encouraging internationalism.”<sup>21</sup> Much as *wuwei* would propose, in these very challenges we find opportunities.

The charge of Eurocentric *origins* can be set aside, as it commits the genetic fallacy. What matters is whether Olympism is *still* Eurocentric. This is one of the issues under consideration: does or can it accommodate other perspectives? Orthodox views in the West, favoring

deontological or utilitarian universalistic theories are at an impasse to this day. This means a lack of guidance and applicability for Olympism. Moreover, traditionally Asia has not favored overarching principles. One strategy is to find an alternative that can support values without universalization. Virtue ethics can ground Olympism in an inclusive manner that incorporates Asian moral practice and theory. Instead of universal tenets it allows “the particular features of a situation to play a determining role in what it is best to do and be.”<sup>22</sup> This involves moving from *narrow* universalism to virtue ethics, particularism, and a multicultural Olympism.

McNamee, relying on Pinkoffs, mounts a defense of virtue based on character rather than internal goods (contra MacIntyre.)<sup>23</sup> Because sporting virtues are primarily instrumental, those that derive from the core value of not harming others are “most likely to have a transcultural reach,” he states.<sup>24</sup> The precise instantiation of eligible virtues “in concrete and differing national cultural contexts” remains a challenge.<sup>25</sup> Indeed, even if decidedly sportive virtues (discipline, resilience, courage) are central to Olympism, it is not sensible to draw up a specific catalogue for each sport. Because of the multiplicity of both virtues and sports, there should be an open-ended compendium of virtues.<sup>26</sup> Given this, the best conception of virtues aligned with Olympism (and Confucianism) is a particularist one that, being context sensitive, finds different manifestations of the same virtue. Jim Parry clarifies how this works in the context of Olympism.

The distinction between concepts and conceptions is useful here. The concept of Olympism may be at a high level of generality, although this does not mean that it will be unclear. What it means is that the general ideas that make up its meaning will admit of possibly contesting interpretations. Thus, naturally, the concept of Olympism will find different expressions in time and place, history and geography.<sup>27</sup>

Thus, “cardinal” or “root” virtues are expressed variously across diverse contexts: across distinct sports, for example, the gymnast’s “courage” for a risky dismount off the balance beam or the pugilist’s to face direct hits to the face, and across different countries and cultures that idiosyncratically express a virtue. Put differently, certain common and crosscultural virtues have different expressions.

Heather Reid, echoing this, argues that this results in a flexible metaphysics and ethics that may incorporate a non-discriminating view of humans and diverse manifestations of ethical virtues that are expressed differently in accord with their specific cultural basis.<sup>28</sup> Elsewhere, she also celebrates the potential for tolerance and cosmopolitanism, connecting these values to the Ancient Greek Olympics and the *actual* ways in which athletes and audiences had to conduct

themselves to ensure peaceful and smooth competitions: “Olympia and other Panhellenic festivals seem to have helped diverse groups tolerate their differences and identify themselves as “Greek.” It is likely that Olympic-style sport facilitated this unification.”<sup>29</sup> Such tolerance, suitably adapted, can be adopted nowadays. As Parry advocates,

In terms of promoting its aims of international understanding and multiculturalism in a practical way, it is most important that the Olympic Movement continue to work for a coherent universal representation of itself—a concept of Olympism to which each nation can sincerely commit itself while at the same time finding for the general idea a form of expression (a conception) that is unique to itself, generated by its own culture, location, history, tradition, and projected future.<sup>30</sup>

A virtue theoretic account is best placed to fulfill this charge. It bypasses the ineffective attempt to instantiate incommensurable and divergent universal principles. It also develops a philosophical underpinning that is rigorous yet flexible. Further, the last section further refines how this framework can integrate traditional Confucian views and its modern expressions. A rapprochement between these and Olympism is mutually ameliorative: the former help realize this cosmopolitan vision while Olympism is a vetting ground to adapt East Asian communitarian ideals to contemporary and broadly accepted mores and attitudes regarding gender or physical activity, for instance.

### III. CENTRAL IDEAS OF CONFUCIANISM—A VIRTUE ETHICS PERSPECTIVE

Confucianism refers to the ethical and philosophical system developed from the teachings of Chinese philosopher Kongzi 孔子 (Latinized as Confucius) (551–479 BCE). In East Asia, Confucianism is considered to be on the same level as Platonism in the West. From the orthodox perspective of Western social and ethical ideals, Kongzi’s thinking and its continuing and broad influence in East Asia may seem perplexing. But, its presence is widespread, for example, a popular notion in East Asia among Confucians is that a teacher should continue to educate students long after the lessons have been imparted (to show the disciples *the Way*). To this day, Confucian literature is taught in Taiwanese and Singaporean schools.<sup>31</sup> In Japan, Confucian teachings played an important role from the seventh through the twentieth century.<sup>32</sup> Bittman argues that both Confucianism and Buddhism have influenced Japanese *budo* and other physical activities:



... the Confucian influence on (Japanese) martial arts is, however, equally strong. Confucian pedagogy can be seen in teaching and learning through the imitation of a model ... Confucianism not only determined ethical norms in Japanese daily life, but can also be found in 'Way-awareness' too... Throughout history, especially in the world of the martial arts, courage and loyalty have indeed been misused for many dubious purposes, but other virtues, such as humanity or propriety, which manifests itself in the performing of the 'respectful salutation' (*rei*) in particular, remain important within the practice today.<sup>33</sup>

Confucian values and symbols have had a profound influence on individual behavior, social interaction, and organizational practices.<sup>34</sup> Ethics and politics are at the center of Kongzi's views. If harmony is the hub, the wheel is a virtuous education. For Kongzi, the *junzi* 君子, the superior person, embodies virtue crucially through her or his character and actions, not birthright, much as athletes prove their worth through training and competition.<sup>35</sup> Of Kongzi's six central virtues, three are paramount, *ren* 仁, *yi* 義, and *li* 禮. The other three virtues are instrumental to these primary ones: wisdom to show the right path to take, courage to provide the strength of character to follow what wisdom ascertains, and sincerity to ensure the trust on which social harmony rests. Given its relevance for Olympism, *li* takes center stage after some remarks on *ren* and *yi*.

*Ren*, a term very difficult to translate—having been interpreted as benevolence, humaneness, love, kindness, and compassion, among others—emphasizes the essential duty of loving others.<sup>36</sup> Fung Yu-Lan says, "the father acts according to the way a father should act who loves his son; the son acts according the way a son should act who loves his father."<sup>37</sup> This means we are to act in consideration of others; the man who loves another compassionately and benevolently is able to perform his duties in society. As we read in the *Lunyu*, "Fan Chi asked about Goodness. The Master replied, "Care for others."<sup>38</sup> Edward Slingerland clarifies that this passage is the first and only hint of *ren* as benevolence and not moral excellence.<sup>39</sup> Given its societal application, this facet process apposite for Olympism.

*Yi* 義, righteousness or justice, entails the "oughtness" of a situation.<sup>40</sup> It can also refer to rightful duty in a political context, Slingerland explains, but primarily it concerns a cultivated sense of what is right and morally proper.<sup>41</sup> For Kongzi, an action resulting from non-moral considerations is no longer a righteous one deductively. Therefore, he resolutely rejects acting for profit: *Yi* and *li* 利, profit, are diametrically opposed terms in Confucianism.<sup>42</sup> The *Lunyu*'s writings underscore this notion: "The gentleman understands rightness, whereas the petty person understands profit."<sup>43</sup> For Kongzi, this

means doing what ought to be done regardless of consequences: whether we succeed or not should not matter since we can only control what we intend not how things turn out (in this sense it is closer to deontological rather than utilitarian views).

As for *li* 禮, not 利, it is concerned with rites and ritual propriety. These rites and ceremonies, often described as a ritual to pay respect to ancestors, also encompass etiquette and manners of dress, eating, and so forth. Far from being merely ancillary, *li* is essential to facilitate a harmonious society, as these rituals and rites are the vehicles that transmit the values *ren* and *yi* embrace. As Slingerland states, ritually acquired virtue is the only proper way to rule the world.<sup>44</sup> To wit, Kongzi said, “If those above love ritual, then the common people will be easy to manage.”<sup>45</sup> Elsewhere, Slingerland argues that the *Lunyu* acts as a soteriological vehicle for self-cultivation as craft that is accomplished through learning (*xu* 學) and ritual practice.<sup>46</sup> *Li*’s foundational basis for virtue is clear. But it is how *li* is embodied that sets it apart for this analysis and fruitfully connects it with sports and Olympism. Reid helps explain,

Kongzi identified ritual as the primary means for cultivating appropriate dispositions and the Olympic Games are already rich in meaningful rituals, such as the athletes’ and official’s oaths, the lighting of the flame, or even the informal tradition of mixing different nationalities together in the closing ceremony.<sup>47</sup>

But, the connection goes deeper than the fact that sports and the Olympics involve complex rituals. Kongzi says, “Find inspiration in the *Odes*, take your place through ritual, and achieve perfection with music.”<sup>48</sup> Ostensively about music, this readily applies to sport or any other performative practice.<sup>49</sup> Clearer overlap is found in the case of archery, one of the cultural arts, and which Confucius highly praised in the *Lunyu* explicitly<sup>50</sup> or implicitly.<sup>51</sup> *Li*, Susan Brownell clarifies discussing pre-Communist theory of ritual in China, is an embodied expression of what is right (in reference to Legge’s translation of the *Li ji*) that further is a matter of being performed and not merely uttered.<sup>52</sup> Just as playing an instrument requires movement and reshaping of habits and our body, training for athletes plays the same role. Rituals as habits of bodily performance regiment and regulate the very framework of mores within sporting and Olympic communities. Further, as Roger Ames contends, this bodily and intuitive aspect is grounded in *li* since rituals formalize the psychosomatic dispositions.<sup>53</sup> Put differently, *li*—bestowed patterns of action—are fundamental to realize the excellences that Olympism extols and from which the good life benefits. The body’s role is vital in this process.



The Chinese and East Asian view on the body, centered on *xin* 心, or heart-mind, is a holistically integrated “bodymind.”<sup>54</sup> Even if these connotations and developments are more obvious in Laozi<sup>55</sup> and Zhuangzi,<sup>56</sup> Confucian virtue theory is rooted in a rich conception of the bodymind. Bongrae Seok contends that Confucian moral philosophy has a “strong orientation towards the embodied moral mind.”<sup>57</sup> We feel *immediately* and bodily the compassionate pull to save a drowning child without running benefit-cost analyses or considering its appropriateness to specific rules. A Confucian framework is well suited to Olympism in virtue of the centrality it gives to embodiment and cultivated movement. For French anthropologist Marcel Mauss our habits and individualized way of moving and performing—how we eat, or march as soldiers (all ritualized practices)—are never our own but arise from our community.<sup>58</sup>

For Kongzi virtue grows within a community of which the family is the basic and central building block. Hence, *ren* takes its richer meaning from this communitarian context. Thus, East Asia presents the biggest challenge to Western individualistic views and their liberal democracies. Because of their Confucian values, family and the communal prevail over the individual. As Daniel Bell argues, contemporary East Asian theorists successfully point “to particular non-liberal practices and institutions that may be appropriate for the contemporary world.”<sup>59</sup> If they succeed in providing viable political alternatives, their Achilles’ heel is their emphasis on patriarchal values.<sup>60</sup> Coupling them with the values of Olympism proves fruitful on account of their endorsement of gender equality and concern with the broader Olympic community. A communitarian ethos then can act as a multicultural platform for a truly global Olympism flexible enough to accommodate the local. Education will be crucial to effect this.

Education for Kongzi was primarily a moral endeavour with teaching by example being most effective. The goal of moral education is not to issue moral commands but to stimulate a person’s moral sentiments so as to become virtuous.<sup>61</sup> This kind of moral education can be highly complex and situationally specific. When implementing virtue-based educational programmes, practitioners should consider that “there is a necessary diversity of good characters, moral goodness, and therefore the aims of moral education, both in general and in sport should be conceived broadly rather than narrowly.”<sup>62</sup> This parallels the previous admonition for a particularist and open-ended cross-cultural ethics. Next, the focus falls on the comparison between Modern Olympism and East Asian Confucianisms on the basis of a “broad and global” moral educational perspective.

#### IV. MODERN OLYMPISM AND CONFUCIANISM: "HUMANISM" AS COMMON ETHICAL AND PHILOSOPHICAL GROUND

Kidd draws two interrelated points from de Coubertin.<sup>63</sup> First, he developed his proposals for the modern Games in response to troubling social conditions in a divided, uncertain world. Secondly, the touchstone of his strategy of reform, which came to be called the philosophy of Olympism, was education; sport provided the means. Indeed, Segrave and Chu argue that the essence of Olympism is education.<sup>64</sup> This clearly correlates to the importance that Kongzi attributed to education. But, how sport is understood has important consequences regarding its pedagogical role.

Given the competitive spirit of the Olympic motto, "*Citius, Altius, Fortius*" (faster, higher, stronger),<sup>65</sup> may suggest that Confucianism and Modern Olympism are irreconcilable. There seems to be a philosophical incompatibility between key tenets of the two philosophies—that is, harmony and competition, respectively. For instance, Yu writes that, "the athleticism of ancient Greece or gladiatorial games of the Roman Empire would not be appreciated by Chinese society."<sup>66</sup> This is attributable to the Confucianism's influence on Chinese society, which favors harmony rather than competition. Truly, competition lies at the center of Western sport and is an inseparable element of the ancient and modern Olympic Games. Should competition bring disharmony to human societies, then the Games' inherently competitive philosophy contravenes Confucianism. If Kongzi seemingly denigrates competition, why wouldn't he repudiate *Olympic* competition?

A closer look at de Coubertin's and Kongzi's philosophies shows several similarities in spite of the very different historical context and objectives. De Coubertin's ideals concerning Modern Olympism are considered first to demonstrate, from an educational perspective, that these are not contrary to Confucianism (nor contemporary East Asian Confucianisms). At the heart of Olympism lies the belief that training body and mind is an essential requirement to fulfill human potential. This already marks a point of rapprochement between Olympism and Confucian views on *li*, bodymind, and virtuous education. De Coubertin also expected the revived Modern Games' athletes to become "ambassadors of peace" such that they could meaningfully contribute to society. His 1935 seminal article *The Philosophic Foundation of Modern Olympism* delineated the eight essential characteristics of Olympism:<sup>67</sup> (1) a religion of sport (the *religio athletae*); (2) an aristocracy, which, if elitist, was also egalitarian and meritocratic; (3) chivalry; (4) truce—a temporary cessation of conflicts, wars, and misunderstandings among nations; (5) rhythm, the Olympiad or four-year cycle between Games; (6) the young adult male individual; (7)

beauty (art); and (8) peace, which mutual respect based on shared understanding promotes.

Subsequently, Olympic researchers have adopted most of Coubertin's characteristics—apart from the second and sixth characteristics, no longer appreciated from a current global-democratic context. Accordingly, the following “universal” values of Modern Olympism have been formulated: (1) Respect for others, fair play and friendship; (2) character development; (3) tolerance and non-discrimination; (4) striving to do one's best while emphasizing participation; (5) rhythm; and (6) truce. The Olympic Charter also endorses these values in accordance with the Fundamental Principles of Olympism.<sup>68</sup>

The contentiousness of a “strong” universality acknowledged, a comparison of the philosophical stances of Confucianism and Olympism shows how several Olympic values can be found in Confucian educational philosophy, specifically in relation to East Asian Confucian humanism and its ideal of world harmony. According to Huang Chun-chieh,

East Asian Confucian humanism, with the perfectibility of the human person as its core, exhibits four salient aspects: a continuum between mind and body, harmony between oneself and others, the unity of heaven and humanity, and a deep historical consciousness. Taken together, these four aspects form its concomitant worldview, characterized as *Harmonia Mundi*: world harmony.<sup>69</sup>

It is evident that the aspect of “harmony between oneself and others” best fits Modern Olympism. Fittingly, an examination of the *Lunyu* shows further similarities.<sup>70</sup> The six Modern Olympic characteristics just enumerated help examine this (rhythm and truce, procedurally interrelated, are discussed concurrently).

#### A. *Respect for Others, Fair Play, and Friendship*

In his teachings, Kongzi frequently alludes to values that are consistent with Olympic ones, such as friendship, respect, and tolerance. He said, “there is no contention between gentlemen. The nearest to it is, perhaps, archery. In archery they bow and make way for another as they go up and on coming down they drink together. Even the way they contend is gentlemanly.”<sup>71</sup> This statement clarifies the importance of mutual respecting within the context of a traditional cultural art, archery. It is of note that archery, beyond its value as ritual and art, was also a competitive sporting discipline. Nonetheless, it was conducted in the fashion of cooperative self-cultivation not the *agonic* Greek way of victory or shame. Since Kongzi places friendship and respect above winning, this is positively related to de Coubertin's ideas on chivalry and harmony.

### B. Character Development

The *Lunyu* also sanctions other Olympic values aimed at developing our moral character. Kongzi stresses the importance of moral self-cultivation. For example, he states that “to practice humanity (*ren* 仁) depends upon oneself, and not on others.”<sup>72</sup> And, the following statement illustrates how Kongzi also supports the Olympic ideals of “exercising with perseverance” and “doing your best”: “The Master instructs under four heads: culture, moral conducts, doing one’s best and being trustworthy in what one says.”<sup>73</sup>

Re-contextualizing the Olympic motto, it may primarily refer to the spirit of setting out to beat records, but Naul emphasizes that “de Coubertin is not referring to the continual escalation of records in Olympic disciplines but to the individual athlete’s duty to continually develop his or her own abilities . . . to strive for individual fulfilment in his or her personal holistic and harmonious education.”<sup>74</sup> In this context, de Coubertin’s “elitism” acquires educational and moral value, thereby conforming to Confucian teachings. Kongzi said “can you love anyone without making him work hard? Can you do your best for anyone without educating him?”<sup>75</sup> Olympic athletes’ disposition to strive makes of them ideal candidates for a simultaneous athletic and moral education styled after Kongzi’s vision. Indeed, Hans Lenk, the first modern philosopher to be an Olympic champion, argued that Olympians should be educated and educators—invested equally in the concepts of honor and sportsmanship as equally as they are in the development of their skills and physiques.<sup>76</sup>

### C. Tolerance and Non-Discrimination

Another similarity is found regarding non-discrimination. Kongzi stated, “Do not impose on others what you yourself do not desire.”<sup>77</sup> This indicates that human beings should treat one another equally, fairly, and without discrimination. A superordinate term of tolerance in Confucianism is benevolence. In the *Lunyu* it is mentioned that five things are necessary to become a benevolent person “respectfulness, tolerance, trustworthiness in word, quickness and generosity . . . if he is quick, he will achieve results. . . .”<sup>78</sup> The philosophy of Olympism is clear and explicit concerning tolerance, respect, and non-discrimination. As just shown, Kongzi’s work explicitly reflects this.

### D. Striving to Do One’s Best while Emphasizing Participation

De Coubertin’s philosophy focuses inter alia on the notion that not just the elite athlete, but everyone may participate. Logically, this means that no one should be excluded, neither the weak nor the

strong. Kongzi again agrees with the Olympic ideas. Plainly embracing participation in accordance with one's talents, he states that "in archery, the point lies not in piercing the hide for the reason that strength varies from man to man."<sup>79</sup>

### *E. Rhythm and Truce*

Rhythm stands for the four-yearly cycle of the Olympic Games (Olympiad), and marks the start of the truce. From the athletes' point of view, de Coubertin's notions can be understood as a period of preparation that precedes and is needed to take part in the moment of truce. This kind of physical preparation is also indispensable for Kongzi, who said, "after a good man has trained the common people for seven years, they should be ready to take up arms," as well as, "To send the common people to war untrained is to throw them away."<sup>80</sup> Living during a particularly violent period, Kongzi speaks of war here, yet what matters is not the martial facet but the coincidence in preparation before confronting either competition or conflict.

More amenably to the Olympic spirit of the truce, Kongzi claims that to be a *junzi* one has to start by "cultivating oneself with reverence" and end by "cultivating oneself and thereby bringing peace and security to others, including one's fellow men and the people."<sup>81</sup> The central legacy of Confucianism is the value of harmony, which is viewed "as fundamental to the relationship between humans and nature, as well as between the individual, the family, and society."<sup>82</sup> This echoes Olympism's second Fundamental Principle "to place sport at the service of the harmonious development of man, with a view to promoting a peaceful society concerned with the preservation of human dignity."<sup>83</sup> This can hardly be called Eurocentric or even distinctively Western.

## V. REVALUATING MODERN OLYMPISM AND CONFUCIANISM

In his early study on "Confucianism and development in East Asia," Chan stated, "contemporary scholars seem to have gone beyond the debate of *text vs. context*, but are more concerned with using the past to justify the present."<sup>84</sup> The current cross-cultural and global context requires examination and vetting of both de Coubertin's Modern Olympism and Confucianism.

As discussed, for some theorists Modern Olympism is philosophically thin and ethically vague. Moreover, it does not define the ideal Olympic human being, contrary to the very specific notion of humanity that Confucianism sets out, i.e., *junzi* and attendant virtues. But,

such flexibility and openness proves fruitful and complementary to the limitations that Confucianism and its modern East Asian expressions face nowadays, particularly in the context of globalization.

Canonical and, to some extent, contemporary Confucian views on gender equality, class hierarchy, and their narrow paternalism are problematic today.<sup>85</sup> This is especially so with regard to the West's promotion of "gender equality" and "sports for all." For brevity, the former is the focus—similar and parallel analyses can be carried out with regard to class hierarchy and paternalism.

According to Yu and Bairner, "it has also been argued that the gendered character of the Confucian attitude towards education, and by extension towards physical culture, has impacted the way in which women are viewed in Taiwan."<sup>86</sup> For example, and to reflect Tsai's research on Confucianism and Women's leisure (sporting activities) in Taiwan:

In terms of the social factors, Confucian ideology is an extremely fertile domain for the assertion and legitimation of male power and leisure appears to be a vehicle for such assertion. . . . In Confucian society, women are expected to play a passive, submissive, and subservient role. Such suppression of women as dictated by Confucianism is in turn manifested in women's poor level of participation in leisure in Taiwan.<sup>87</sup>

One female respondent to Tsai's interviews stated: "I am interested in baseball. I once asked if I could go to a baseball game with my elder brother, he refused to take me because he thinks it is a boy's sport and I will not be able to understand the game."<sup>88</sup> This shows how a gender bias negatively affects attitudes of female participation in sports and related activities. The nefarious consequences are compounded by the fact that, as, Yu writes, a "Confucian-inspired attitude rendered physical exercise trivial compared to academic study."<sup>89</sup> This statement, representative of Confucianism and East Asia's prevalent views on exercise, sets in stark contrast the radically different views between Modern Olympism and the West's "sport for all." Thus, this may also explain why sports or physical exercise in Taiwan or other regions in East Asia are less important than educational activities or academic study, something Yu, and Bairner, expound upon.<sup>90</sup>

While this Confucian legacy so critical of leisure and physical activity has been challenged elsewhere in East Asia, the prevalence of academic achievement remains strong in Singapore, Korea, Japan, and the People's Republic of China. All these regions still exhibit a hardly positive attitude toward physical culture. Historically, we see how the political culture of Confucianism and the civil service examination foreclosed certain physically demanding activities.

Kongzi was very familiar with martial arts like archery, as we have seen, and was well aware of their association with sports and physical



training. But, he did not think these were necessary to become a superior person.<sup>91</sup> In this he differed greatly from Plato and de Coubertin. This poses a problem to Confucian stances in East Asia today: should we abandon such perspectives in order to embrace “sports for all” and gender equality? Is there a way to promote the importance of educational values of and through sports in contemporary East Asia? A positive answer requires rethinking how, in practice, it may be possible to learn from these “ideal” philosophies such that they apply to our day-to-day experience within our local environment (particularly vis-à-vis globalization). For this, it is crucial to show how Confucian educational values (particularly ethical ones) can contribute to the future Olympic education movement.

Three closing points address this: (a) the respective suitability of sports and martial arts for moral education, (b) mutual respect in a global world, and (c) how both philosophies can *jointly* handle the perils of globalization such that they turn challenges into opportunities.

- (a) Given the meaningful overlaps and points of congruence elaborated upon already, it is ill-advised to assume that the educational ideals of Olympism and Confucianism are incompatible either practically or theoretically. Judo provides a clear and concrete example of how these come together (taekwondo or karate are also applicable). Judo has long been successfully included in the modern Olympic Movement, something Allan Bäck discusses:

Influenced by these European as well as by his own Japanese traditions, Jigaro [*sic.*] Kano [Jigoro; also the first East Asian IOC member] founded judo. As this view of sport harmonizes with Confucian ideals of virtue (*te*), it is understandable how other Oriental martial arts, like taekwondo, have come to embrace this modern, Olympic ideal.<sup>92</sup>

Bäck, however, argues that, “it is dubious that practicing sport promotes moral virtue more than other activities.”<sup>93</sup> For him, the problem of modern sport (in particular serious and elite level sport) lies on the disproportionate emphasis on winning. This could easily be “bound up with hatred, jealousy, boastfulness, disregard of all rules and sadistic pleasure in witnessing violence.”<sup>94</sup> To redress this, Bäck offers an alternative “*Way*” to acquire the sort of virtues often attributed to sports: the idea is not to play sports at all but instead practice a martial art. For him,

... the martial arts tradition offers a promising way to eliminate the violence and dominance (although not necessarily the risks) over others in the very process of fighting and competition ... practicing a

traditional martial art does produce a good moral character indeed, just in the ways that are often claimed for sports.<sup>95</sup>

For him, a scope broader than results and victory narrowly construed needs to be taken into account.

The point to take home, independently of the controversial analysis of sport, is that to be a good person, one must act well in one's life as a whole and not merely in the arena of sport or competition.<sup>96</sup> Based on this, it seems fair to stress that sport and/or physical education can *also* be considered alternative *ways* to develop moral virtues should they be properly and carefully conceived, organized, and designed, for example, with qualified educators aware of modern sport's problems. Lenk's ideas, for instance, point in this direction.

Based on the foregoing, and in consonance with Huang's<sup>97</sup> and Sun's<sup>98</sup> research on common humanistic values, it is possible to draw the following conclusions for a globalized Olympic Education:

- i. Confucian educational philosophy contains a holistic approach to character education: it stresses human dignity and inner peace and "teaching through examples." That is, educators' model behaviour, which is embodied as Confucian views espouse. Accordingly, physical education and sports teachers, coaches, athletes, referees, and audiences can learn according to this method and tenets, mindful of the important educational roles they play in the Olympic movement.
  - ii. Confucian philosophy entails a humanistic and harmonious stance toward all humans and nature. This is crucial to offer alternative ways to promote the Modern Olympic movement when it comes to organizing the Olympic Games in a balanced fashion that respects the environment and *our* own nature. Thus, it should avoid commercialization, and overemphasizing victory and competition to the exclusion of other more educational and humanistic values.
- (b) A Confucian humanistic view believes that "conflict between the 'self' and 'others' could be resolved and that these relationships could be made harmonious by appeal to common shared cultural values."<sup>99</sup> From a global context, this view is endorsed by properly balancing "academic culture" and "physical culture" (hence also embracing common humanistic sporting-cultural values) together with a belief that "the enlightened practice of modern sport may develop a more universal kind of virtue; thereby providing common ground upon which to heal the East-West split in a way characterized by mutual respect and emphasizing our common humanity."<sup>100</sup> This would encourage strengthening

and deepening the common ethical and philosophical ground among diverse cultures in this age of globalization.

- (c) In the context of globalization it is possible to bring Modern Olympism and Confucianism together precisely through their purported weaknesses. Scheuerman writes that, “As the possibility of a clear division between domestic and foreign affairs dissipates, the traditional tendency to picture the domestic arena as a privileged site for the realization of normative ideals and principles becomes problematic as well.”<sup>101</sup> Said differently, globalization is a threat to the proposed “broadly” universalist and cross-cultural stance that is sensitive to local mores yet able to embrace common core values. Olympism’s soft metaphysics and vague ethics are an advantage also because they open the way to non-partisan politics on an international scale. Since no specific idea of human being nor class or hierarchy is endorsed, and because there is a variety of culturally sensitive expression of virtues, this allows for the promotion of equality of treatment while appreciating differences. This “demands de Coubertin’s notion of a sincere internationalism, which embraces cultural differences while seeking common ground, rather than the paradigm of hegemonic cosmopolitanism, which seeks to impose a single “superior” culture to all.”<sup>102</sup> This is also congruent with the communitarian but non-liberal practices and institutions of East Asia and its core Confucian values.

In sum, the disparity between Modern Olympism and Confucianism is less pervasive than assumed. There are deep ties that bring them together in mutually beneficial ways, with the former balancing basic issues of fairness (gender, class, or paternalism), and the latter providing a thick, flexible, and virtuous perspective.

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## ENDNOTES

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1. Following the comments from the editor-in-chief and this issue's special editor we thoroughly revises the article in light of the two reviewers' helpful comments. Additionally, we followed the editor's suggestion to narrow the focus to the *Lunyu* and Mengzi to better contrast Confucianism with Olympism, and shortened the paper considerably.
2. In response to the first reviewer's insightful suggestions we shifted the focus to classical Confucianism, making allusion to contemporary expressions sporadically and when the context needs it for clarification. We also modified matters so as to avoid the tension between negative evaluations and the positive mien of the majority of the text. The content is also reorganized to make the comparison centered on canonical Confucianism.  
Following the suggestion concerning Olympism, there is a completely new section on Olympism as it relates to the project. It also comes first, right after the introduction. Because there is a dearth of scholarship on this, we note this fact and cite the meager extant literature that directly or indirectly deals with Chinese philosophy and sport/Olympism.
3. Concerning the second reviewer's valuable comments, we have expanded on ritual along the suggested lines, while using this to clarify the relation to the mind and body (without the overly simplistic assessment of Western views now). We have also added more contemporary sources for both secondary literature and translations to supplement or replace Fung Yu-lan. As for citations, we cite now passages as customary, providing book and chapter number and refer to the *Lunyu* rather than the *Analects* (Unless the latter is the title of the book in a reference, of course).
4. The East Asian Society for Sport and Olympic Studies (EASSOS) was founded at The Centre for Olympic Studies (COS) of Hong Kong Baptist University, May 18, 2012.
5. Chwen Chwen Chen, Cinzia Colapinto, and Quing Luo, "The 2008 Beijing Olympics Opening Ceremony: Visual Insights into China's Soft Power," *Visual Studies* 27, no. 2 (2012): 188–195.
6. Bruce Kidd, "Taking the Rhetoric Seriously: Proposals for Olympic Education," *Quest* 48, no. 1 (1996).
7. The plural is used because different East Asian countries incorporate the Confucian canon variously.
8. See Chun-Chieh Huang, *Humanism in East Asian Confucian Contexts* (London: Transaction Publishers, 2010), 11–12. (authors' translation)
9. Mike McNamee, "Olympism, Eurocentricity, and Transcultural Virtues," *Journal of the Philosophy of Sport* 33, no. 2 (2006): 174–87.
10. Alasdair McIntyre, *After Virtue*, 3rd ed. (Notre Dame: University of Notre Dame Press, 2007).
11. Heather Reid, in "Athletic Virtue: Between East and West," *Sport, Ethics and Philosophy* 4, no. 1 (April 2010): 16–26, presents a cross-cultural discussion of virtue theory, but it is not centered exclusively in either Olympism or Confucianism. For a broader discussion of sport in relation to the philosophies of India, China, and Japan see Jesús Ilundáin-Agurruza and Hata Takayuki, "Eastern Philosophy," in *Handbook for the Philosophy of Sport*, ed. W. Morgan and M. McNamee (London: Routledge, 2015).
12. This lineage is diachronic and non-linear, with some values more or less loosely transferred or reinterpreted according to contemporary views not always correct, as with amateurism.
13. David C. Young, *The Olympic Myth of Greek Amateur Athletics* (Chicago: Ares Publishers, 1984).
14. Robert A. Mechikoff and Steven G. Estes, *A History and Philosophy of Sport and Physical Education: From Ancient Civilization to the Modern World*, 3rd ed. (Boston: McGraw Hill, 2002).
15. International Olympic Committee, *The Olympic Charter* (Lausanne: International Olympic Committee, 2015), 13–14.

16. Jeffrey Segrave and Donald Chu, *Olympism* (Champaign: Human Kinetics, 1981), ix.
17. Lamartine DaCosta, "A Never-Ending Story: The Philosophical Controversy over Olympism," *Journal of the Philosophy of Sport* 33, no. 2 (2006): 157–73. DaCosta argues that in spite of its vagueness, Olympism is best categorized as a "process philosophy" characterized by its being speculative, lacking internal coherence, and constantly in a process of change.
18. Mike McNamee, "Olympism, Eurocentricity, and Transcultural Virtues," 176.
19. Segrave and Chu, *Olympism*, ix.
20. Richard D. Mandell, *The First Modern Olympics* (Berkeley: University of California Press, 1976).
21. D. P. Toohey and K. Warning, "Nationalism: Inevitable and Incurable?" in *Olympism*, ed. Jeffrey Segrave and Donald Chu (Champaign: Human Kinetics, 1981), 120.
22. McNamee, "Olympism, Eurocentricity, and Transcultural Virtues," 179.
23. Alasdair MacIntyre, *After Virtue*.
24. Mike McNamee, "Olympism, Eurocentricity, and Transcultural Virtues," 180.
25. *Ibid.*, 183.
26. *Ibid.*, 185.
27. Jim Parry, "Sport and Olympism: Universal and Multiculturalism," *Journal of the Philosophy of Sport* 33, no. 2, (2006): 191.
28. Heather Reid, *Introduction to the Philosophy of Sport* (Plymouth: Rowman & Littlefield, 2012).
29. Heather Reid, "Olympic Sport and Its Lessons for Peace," *Journal of the Philosophy of Sport* 33, no. 2 (2006): 211.
30. Parry, "Sport and Olympism," 200.
31. This reflects just two nations from East Asia that show clear and strong historical evidence. The philosophy has been variously embedded, among other East Asian nations, for example, mainland China, Taiwan, South Korea, Hong Kong, and Vietnam. The more than fifteen years of publications from the Institute of Chinese Literature and Philosophy (Academia Sinica, Taipei) provide further evidence. Extended discussion on East Asian Confucianisms is found in S. H. Liu and Y. H. Lin (eds.), *Modern Confucianism & East Asian Civilization—Issues and Perspectives* (Taipei: Academia Sinica, 2002).
32. G. Paul, "Confucian Universalism as a Driving Force of Humanity: The Timeless Lesson of Japanese Confucianism," paper presented in the Fourth International Conference on Sinology, Academia Sinica, Taipei, June 20–22, 2012.
33. Heiko Bittmann, "Regarding the 'Way-Culture' in Japanese Martial Arts: Examining Their Objective, Values and Practice-Methods," *Sport Studies* 16 (2011): 125.
34. S. H. Lee, "Urban Women Leisure Patterns and Constraints," *Outdoor Recreation Research* 10, no. 1 (1997): 43–68.
35. Originally Kongzi's ethical views were exclusively addressed to males alone, hence the usual translation as "gentleman." This remains contentious, as discussed below. Presently, it is translated in a more gender inclusive way; this does not change the philosophical value that subtends Kongzi's views.
36. Bryan W. Van Norden, *Introduction to Classical Chinese Philosophy* (Indianapolis: Hackett, 2011), 39–40.
37. See Yu-Lan Fung, *A Short History of Chinese Philosophy* (Tianjin: Tianjin Academy of Social Sciences Press, 2009), 68.
38. *Lunyu*, 12: 22. Edward Slingerland, *Confucius—Analects* (Indianapolis: Hackett, 2003), 136.
39. *Ibid.*
40. Fung, *A Short History of Chinese Philosophy*, 64.
41. Slingerland, *Confucius—Analects*, 241.
42. Fung, *A Short History of Chinese Philosophy*, 68.
43. *Lunyu*, 4: 16. Confucius, *The Analects* 《論語》 (Chinese-English Edition) (Taipei: Linking Books, 2009), 44.
44. Slingerland, *Confucius—Analects*, 241.

45. *Lunyu*, 14: 41. Slingerland, *Confucius—Analects*, 171.
46. Edward Slingerland, *Effortless Action: Wu-wei as Conceptual Metaphor and Spiritual Ideal in Early China* (Oxford: Oxford University Press, 2003), 50.
47. Heather Reid, "East to Olympia: Recentering Olympic Philosophy between East and West," *Olympika: The International Journal of Olympic Studies* 19 (2010): 59–79.
48. *Lunyu*, 8: 8. Slingerland, *Confucius—Analects*, 80.
49. Jesús Ilundáin-Agurruza, "Everything Mysterious under the Moon—Social Practices and Situated Holism," *Sport, Ethics, and Philosophy* 8, no. 4 (2014): 503–66, explores performative practices (sports, martial arts, dance) from a holistic and enactive perspective grounded in East Asian philosophies.
50. *Lunyu*, 3: 7, 3: 16.
51. *Lunyu*, 1: 6, 3: 8, 7: 6.
52. Susan Brownell, *Training the Body for China: Sports in the Moral Order of the People's Republic* (Chicago: University of Chicago Press, 1995), 126.
53. Roger T. Ames, "The Meaning of Body in Classical Chinese Philosophy," in *Self as Body in Asian Theory and Practice*, ed. Thomas P. Kasulis, Roger T. Ames, and Wimal Dissanayake (Albany: State University of New York Press, 1993), 160.
54. Jesús Ilundáin-Agurruza, "Skillful Striving: Holism and the Cultivation of Excellence in Sports and Performative Endeavors," *Sport, Ethics, and Philosophy* 8, nos. 3 and 4 (2014): 221–342 and 343–573, discusses this bodymind from pragmatic, phenomenological, and Asian perspectives in the context of performative practices.
55. Slingerland, *Effortless Action*, 122–27.
56. Jesús Ilundáin-Agurruza, "Zhuangzi—Playful Wanderer," *Sport, Ethics, and Philosophy* 8, no. 3 (2014): 315–42.
57. Bongrae Seok, *Embodied Moral Psychology and Confucian Philosophy* (Lanham: Lexington Books, 2013), 50.
58. Marcel Mauss, "Les Techniques du Corps" [The Techniques of the Body], in *Sociologie et Anthropologie* [Sociology and Anthropology] (Paris: Presses Universitaires de France), 364–86.
59. Daniel Bell, "Communitarianism," *The Stanford Encyclopedia of Philosophy*, ed. E. N. Zalta (Spring 2012 ed.): 6, <http://plato.stanford.edu/archives/spr2012/entries/communitarianism/>
60. *Ibid.*, 32.
61. Yong Huang, "Can Virtue Be Taught and How? Confucius on the Paradox of Moral Education," *Journal of Moral Education* 40, no. 2, (2011): 141–46.
62. Carwyn Jones, "Teaching Virtue through Physical Education: Some Comments and Reflections," *Sport, Education, and Society* 13, no. 3 (2008): 337.
63. Bruce Kidd, "Taking the Rhetoric Seriously: Proposals for Olympic Education," *Quest* 48 (1996): 84.
64. Segrave and Chu, *Olympism*.
65. Pierre de Coubertin, "Olympic National Education Programmes," in *Report on the I.O.A.'s Special Session and Seminars 1999*, ed. International Olympic Academy (Athens: International Olympic Academy, 2000), 425–34.
66. Junwei Yu, *Playing in Isolation—A History of Baseball in Taiwan* (Lincoln: University of Nebraska Press, 2007), 12.
67. Pierre de Coubertin, "The Philosophic Foundation of Modern Olympism," in *The Olympic Idea: Discourses and Essays, (1935)*, ed. Carl-Diem-Institut (Cologne: Carl Diem Institute, 1966), 130–34. See also page 4 in Leo Hsu's "Chinese Olympics, Harmony and World Peace," which was presented in Beijing Sport University, Beijing, 2006.
68. See Jim Parry, "Globalization, Multiculturalism and Olympism," *Proceedings of the International Olympic Academy*, 39th Session, (Greece: Ancient Olympia, 1999), 86–97; Sheila Wigmore, "Olympism-Values for Life," unpublished manuscript (National Olympic Academy, Sheffield, UK, 1999), 1–6; Leo Hsu,



- "Chinese Olympics: Justification and Possibilities for Multicultural Interactions," *Journal of Sports Studies* 5 (2008): 55–72.
69. Ibid., 13.
  70. See Leo Hsu and Christoph Ferstl, "Olympic Movement in Taiwan: A Qualitative Derivation of Promoting and Inhibiting Factors," *Journal of Sports Studies* 15 (2010): 81–122.
  71. Lunyu, 3: 7. Confucius, *The Analects*, 27.
  72. Lunyu, 12: 1. Cited in Huang, "Can Virtue Be Taught and How? Confucius on the Paradox of Moral Education," 151.
  73. Lunyu, 7: 24. Confucius, *The Analects*, 91.
  74. Roland Naul, *Olympic Education* (Aachen: Meyer & Meyer Verlag, 2008), 27.
  75. Lunyu, 14: 7. Confucius, *The Analects*, 201.
  76. Leo Hsu and Geoffery Z. Kohe, "Sports Are Not Just Sports: A Philosophical Reflection on Hans Lenk's Selected Writings 'S.O.S Save Olympic Spirit,'" *East Asian Thoughts* 4 (2014): 115–26.
  77. Lunyu, 5: 12. Confucius, *The Analects*, 229.
  78. Lunyu, 17: 6. Confucius, *The Analects*, 254.
  79. Lunyu, 3: 16. Confucius, *The Analects*, 31.
  80. Lunyu, 13: 29. Confucius, *The Analects*, 195.
  81. Lunyu, 14: 42. Wai-ying Wong, "The Moral and Non-Moral Virtues in Confucian Ethics," *Asian Philosophy* 21, no. 1 (February 2011): 79.
  82. Chen, Colapinto, and Luo, "The 2008 Beijing Olympics Opening Ceremony," 191.
  83. International Olympic Committee, *Olympic Charter*, 13.
  84. Adrian Chan, "Confucianism and Development in East Asia," *Journal of Contemporary Asia* 26, no. 1 (1996): 42.
  85. R. J. Li, "Confucius and Bully," *Liberty Times*, February 19, 2011.
  86. Junwei Yu and Alan Bairner, "The Confucian Legacy and Its Implications for Physical Education in Taiwan," *European Physical Education Review* 7 (2011): 226.
  87. Chiung-tzu Luzetta Tsai, "The Influence of Confucianism on Women's Leisure in Taiwan," *Leisure Studies* 25, no. 4 (2006): 475.
  88. Ibid., 474.
  89. Junwei Yu, *Playing in Isolation—A History of Baseball in Taiwan*, 11.
  90. Junwei Yu and Alan Bairner, "The Confucian Legacy and Its Implications for Physical Education in Taiwan," 226–28.
  91. Yong Huang, "Can Virtue Be Taught and How? Confucius on the Paradox of Moral Education," 149.
  92. Allen Bäck, "The Way to Virtue in Sport," *Journal of the Philosophy of Sport* 36, no. 2 (2009): 220.
  93. Ibid., 226.
  94. Ibid., 225.
  95. Ibid., 227.
  96. Judo and other Olympic martial sports can also suffer from the same ills Bäck diagnoses in modern sports. *Traditional* martial arts seem more adequate. His assessment concerning sports, if correct, is so contingently. There are no *prima facie* necessary reasons why sports could not be less vicious and competitive. See Jesús Ilundáin-Agurruza, "Reflections on a Katana—The Japanese Pursuit of Performative Mastery," *Sport, Ethics and Philosophy* 8, no. 4 (2014): 455–502.
  97. Huang, "Can Virtue Be Taught and How? Confucius on the Paradox of Moral Education," 141–59.
  98. J. H. Sun, ed., *Ren Wen Ao Yun yu Ru Jia Wen Hua Yan Jiu* 《人文奧運與儒家文化研究》 [A Research on Humanistic Olympics and Confucius Culture] (Beijing: Renmin Press, 2009): 161–63.
  99. Huang, *Humanism in East Asian Confucian Contexts*, 21.
  100. Reid, "Athletic Virtue: Between East and West," 16.
  101. Willliam Scheuerman, "Globalization," *Stanford Encyclopedia of Philosophy*, ed. E. N. Zalta (2010), <http://plato.stanford.edu/archives/spr2012/entries/globalization/>
  102. Reid, *Introduction to the Philosophy of Sport*, 26.