

# 運動員相互尊重的 可能性與想像的界限

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## 摘 要

尊重對手被許多國家的奧委會納為重點奧運價值之一，但在國際賽場上，運動競技往往意味著選手間的激烈競爭與敵對。但同時也會出現在賽後對雙方的努力付出而相互讚賞的情況。本研究因此聚焦於選手間產生相互尊重的意識與態度的背景與條件。在研究安排上，首先以康德針對尊敬的定義來進行討論，基於康德提出的道德法則，再連結至競技場上，可以發現選手間的尊重會發生在持續的公平競爭與卓越的表現時，前者的產生在於倫理、道德上的服從，後者則是對於超群極致表現的尊重。尊重是情感感受，但並非如悲傷、憤怒等情感是由外部的刺激而被動觸發，而是建構在道德判準上，且由理智與感官所共築而生。這些追求公平與卓越的努力超乎原本的預期所產生的尊重，康德將之譽為崇高感，並且是源自於主觀的道德理性洞察。運動競技世界的崇高感，得以連接起感官與知性世界，進而接近想像的界限。當運動員有足夠的文化成熟度，能夠將個人在感官世界的好惡傾向放入括號存而不論時，例如拋開勝敗，則會有尊重情感的可能性。

**關鍵詞：**理智界、感官界、崇高、放入括號

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## **The Background and Condition for Respect in Athletics from the Viewpoints of Kant's Notions**

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### **Abstract**

Some National Olympic Committees list respect for others as one of the Olympic values. But international sport meets, like the Olympics or World Cup soccer, are likely to become a competitive situation among nations and a sense of emulation in athletes has been emphasized, while the athletes will praise one another's efforts after the competition (mutual recognition). In this presentation, the discussion of how to realize mutual respect in athletics will be developed. At the beginning, the meaning of respect will be examined taking its cue from the discussion by Kant, I. Based on this meaning, I will see the situation which evokes a feeling of respect for competitors in athletics. Athletes would develop a feeling of respect for clean, open and sporting attitude without cheating or unfair action, or their better-than-expected performance. The former is the respect for moral act, and the latter is the one for productive or skillful performance. What these have in common is that these acts are conceived as beyond the observer's assumption who see that performances or acts in athletics. Kant phrases this as sublime. The feeling of respect and the sublime is understood not as the sensibility which is characterized by passivity, but as a subjective feeling or moral feeling which the conception of reason itself creates. These can be seen in attitude that human beings living in a sensible world assume an intelligible world where there are a high level achievement, which athletes desire, or an ideal of fairness ensuring it, and make an effort to approach them. The feeling of sublime arises in the phase where imagination, which one use in order to bridge between a sensible and intelligible world, reaches a limit. After such cultural maturing as one can bracket inclination in a sensible world, e.g. personal or human lust for victory, envy

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contingent to defeat, or can realize opponent not only as means, but also freedom, a feeling of respect would be evoked.

**Keywords:** intelligible world, sensible world, sublime, bracketing

## Introduction

The International Olympic Committee (IOC) presents such educational values of Olympism as (A) Joy of Effort, (B) Fair play, (C) Respect for Others, (D) Pursuit of Excellence, and (E) Balance between Body, Will and Mind.<sup>1</sup> In this essay, respect for others will be focused, because this is difficult to bring the friendly relationship into this antagonistic and rivalry character of sport competition. Though, some National Olympic Committees list respect for others as one of the Olympic values. For example, JOC (Japan Olympic Committee) sets such values as same as IOC's values. Fair Play and Respect for others, especially, are included in the Olympic values which Canada and New Zealand Olympic Committee present.<sup>2</sup>

According to Naul (2008), for example, Olympic education has focused on a set of social virtues and moral values applied within sport activities and in the setting of children and young people since the 2000s.<sup>3</sup> How should we approach the virtue and moral values? Coubertin, who already had a basic philosophy of cosmopolitanism, suggests that we should aim to introduce a temporary truce into differences. Accordingly, we should iron out cultural distinctions, values, and systems so as to transcend the framework of

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<sup>1</sup> Please see International Olympic Committee, *Teaching Values an Olympic Education Toolkit*, 2007. <[http://www.olympic.org/Documents/OVEP\\_Toolkit/OVEP\\_Toolkit\\_en.pdf](http://www.olympic.org/Documents/OVEP_Toolkit/OVEP_Toolkit_en.pdf)>, 4 Nov. 2014.

<sup>2</sup> Please see Canadian Olympic Committee, "Values," <<http://olympic.ca/canadian-olympic-committee/values/>>, 20 Dec. 2014; New Zealand Olympic Committee, "Olympic Values," 2013. <<http://www.olympic.org.nz/system/files/attachments/olympic-values.pdf>>, 20 Dec 2014.

<sup>3</sup> R. Naul, *Olympic Education* (Oxford: Meyer & Meyer, 2008), 13.

nationality. His ideal, however, has not been fully realized yet.<sup>4</sup> Because sports and games include confrontational element and events, we need to discuss how solidarity can be introduced through competitive scenarios and into people who have different cultural values.

After a match or competition, we sometimes look the athletes praise each other's efforts (mutual recognition), while international events like the Olympics is pregnant with the competitive situation, e.g. competition for total medal count and rivalry between athletes is often emphasized. We occasionally see or hear the news that an athlete refuse to receive a medal because of the undesirable result for him. This shows how respect for the opponent is difficult.

## **The Purpose of This Essay**

How the mutual respect for athletes is possible, therefore, has not been fully explained. Then, what is it that cause a difference between the cases does and does not generate respect for others? What conditions are to do with the case that athletes show the feeling or attitude of respect for others?

This essay attempts to examine the background and conditions that generate mutual respect.

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<sup>4</sup> Please see W. J. Morgan, "Cosmopolitanism, Olympism, and Nationalism: A Critical Interpretation of Coubertin's Ideal of International Sporting Life," *Olympika*, 4 (London:CA, 1995): 79-92.

## Procedure and Methods

For this, we will see the explanation of meaning of respect by I. Kant.

And we will see the mode of opponents or others as the object of respect.

How do others emerge before us?

Then the potentiality of mutual respect for the opponent in athletics will be discussed in light of the factors which are found in the review of the meaning and situation with respect to each other. This would be examined, showing some hypotheses as to the case and conditions which emerges mutual respect, or the factors which prevents from respect.

## Respect as Event in Competitive Sports

We may take following situations that respect for opponents emerges, as an example. The one is for a clean play without unfair act or cheating. The other is for excellent performance. And the former is the respect for moral or ethical behavior, the latter is the respect for the skillful and productive action.

The common aspect between both cases would be that these behaviors and actions are recognized as better-than-expected performance for opponent player or spectator. By this token, these behaviors need to accord with the desirability for observers. This desirability is seemed as desirable even if it afflicts an athlete, or is not desirable or pleasant for himself. It is because this

desirability is applicable not only for athlete himself, but also other athlete or spectators that he could accept this desirability.

## The Significance and Characteristics of Respect

Such feeling of respect is regarded as a kind of feeling, but is it the passive or emotional one which is evoked by any stimulus like anger or sorrow? No, the feeling of respect includes moralistic nuance, unlike such common feeling as pleasure or sorrow, which is inspired by its cause. So this could be a peculiar feeling.

It is Kant, I. who notices this peculiarity of respect feeling. He considers respect should be understood as the concept bridges between a sensible and an intelligible world. For example, Kant states as follows.

*Although respect is a feeling, it is not a feeling received through influence, but is self-wrought by a rational concept, and, therefore, is specifically distinct from all feelings of the former kind, which may be referred either to inclination or fear.*<sup>5</sup>

And “the immediate determination of the will by the law, and the consciousness of this, is called respect, so that this is regarded as an effect of the law on the subject, and not as the cause of it”.<sup>6</sup> So it is hard to say that the

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<sup>5</sup> I. Kant, *Fundamental Principles of the Metaphysic of Morals*, trans. T. K. Abbott, An Electronic Classics Series Publication, 1785(2010), 17. <<http://www2.hn.psu.edu/faculty/jmanis/kant/Metaphysic-Morals.pdf>>, 6 Nov. 2014.

<sup>6</sup> I. Kant, *Fundamental Principles of the Metaphysic of Morals*, 18.

feeling of respect emerges in a sensible world because respect is seen in the relation to a law.

Kant gives ‘respect for moral law’ as a feeling coming from the intellectual ground, it reflects the specificity that the respect extends across a sensible and an intelligible world. Moreover, he says that, “as this law is something positive in itself, namely, the form of an intellectual causality, that is, of freedom, it must be an object of respect; for, by opposing the subjective antagonism of the inclinations, it weakens self-conceit”.<sup>7</sup>

## Conditions and Mechanism of Respect

If the feeling of respect should be appreciated not as the aesthetic which is characterized by passivity but as the subjective feeling, i.e. moral feeling which the concept of reason itself creates, it is necessary that the sense of respect which athletes develop for opponents during or after competition should take on the character like that.

We should find out equivalent of moral law, which Kant says, as a precondition to it from athletics. As we will see it in detail later, fair play or the ideal of athletics would be equivalent to moral law. Since this moral law, even breaks down, that is, humiliates, this conceit, “it is an object of the highest respect and, consequently, is the foundation of a positive feeling which

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<sup>7</sup> I. Kant, *The Critique of Practical Reason*, trans. T. K. Abbott, An Electronic Classics Series Publication, 1788 (2010), 76. <<http://www2.hn.psu.edu/faculty/jmanis/kant/critique-practical-reason.pdf>>, 6 Nov. 2014.



is not of empirical origin, but is known a priori”.<sup>8</sup> So fair play or the ideal of athletics would be interpreted as a cause of that feeling.

## Checking on the Inclinations

Then, Kant talks that breaking away from satisfaction with oneself or self-love is necessary for respect. In other words, it is checking on the inclinations. Because, “respect is so far from being a feeling of pleasure that we only reluctantly give way to it as regards a man”.<sup>9</sup> Prevented such inclinations of subject from acting with respect, respect might be conceived as the negative like a feeling which may be called pain, but, at the same time, it will be comprehended as a positive feeling, intelligibly, by checking on satisfaction with oneself and making one humble.

A sense of respect, in this way, will occur with both sides of the negative in a sensible world and the positive in an intelligible world.

Kant gives us three points as things that we shall perceive about the notion of respect for persons.<sup>10</sup>

- 1) Respect rests on the consciousness of a duty.
- 2) It can never have any but a moral ground.
- 3) It is very useful for the knowledge of mankind that we should attend to regard which men in their judgment pay to the moral law.

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<sup>8</sup> I. Kant, *The Critique of Practical Reason*, 76.

<sup>9</sup> I. Kant, *The Critique of Practical Reason*, 79.

<sup>10</sup> I. Kant, *The Critique of Practical Reason*, 83.

- 1) To act resting on the consciousness of a duty is different from having acted according to duty. The former means morality, that is, to act subjectively resting on respect for a law, and the latter requires to accord with a law objectively, or means to act passively. Not to be forced to subordinate to a law, but the attitudes to obey a law, or the positive attitude to comply with a law as a maxim, is essential for the consciousness of a duty.
- 2) As shown in the second point, therefore, no other motive than this positive attitude can provide an adequate basis for respect. But, nevertheless, humans are sometimes drawn into their own desire. It is also the human way of being. Such cases can be observed in a sensible world, while humans could have the consciousness of a duty. And the third would say about the insight into such human nature, that is, the aspect of bridging between a sensible and an intelligible world, or the possibility to transcend a sensible world.
- 3) Then, as this sense of respect is held for some others, it could be held for competitors. In order to discern the possibility, let us see the aspect of respect for others.

## **Appearance of the Other**

Shinagawa, who studies the practical ethics, says that “as Kant states, we shall suppose that one can feel and recognize respect for one’s own person, transcending control of the will derived from the inclination by becoming conscious of moral law. On the other hand, as to other’s person, I cannot feel

nor recognize their freedom by myself. To consider the other, however, as the person who has freedom make the other respected one”.<sup>11</sup>

In other words, “the notion of humanity that we must not do one for merely means... is the other, who could be found only through the moral law for us (human being as a phenomenon)”.<sup>12</sup> To find the other in one’s self means that transcendence is told in this context. To consider the person of the other as a free person, or to assume moral law, brings the other as the object of respect into existence. Then, this notion of humanity prompts us to transcend a sensible world.

## Imagination (構想力)

What makes it possible to transcend a sensible world is the power of imagination. One cannot, however, live only in an intelligible world, even if we could transcend a sensible world. Kant finds the possibility of recognizing an intelligible world in the imagination, fully understanding this limit of transcendence. According to Kant, imaginative power is the ability bridging between sensibility and understanding. In this context, the productive imagination (產出的構想力) is more important than the reproductive imagination(再生的構想力).<sup>13</sup>

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<sup>11</sup> T. Shinagawa, “Respect for Humanity in Other Persons,” *Dialogica*, 15 (Ohtsu, Mar. 2013): 8.

<sup>12</sup> T. Shinagawa, “Respect for Humanity in Other Persons,” 7.

<sup>13</sup> Please see I. Kant, *The Critique of Pure Reason*, trans. J. M. D. Meiklejohn, The Project Gutenberg EBook of The Critique of Pure Reason, 1781(2003), §20. <<http://www.gutenberg.org/files/4280/4280-h/4280-h.htm>>, 24 Dec. 2014.

And imagination has two functions, which is the apprehension (apprehensio: 捕捉) and comprehension (comprehensio: 総括). “Comprehension becomes harder the further apprehension advances, and soon attains to its maximum, viz. the aesthetically greatest fundamental measure for the estimation of magnitude”.<sup>14</sup>

## **Apprehension and Comprehension in Athletics: Respect as Sublime**

Athletes, for example, sense the others’ physical condition from their breath or expression, or attempt to assess how degree the opponent players take their utmost effort through their performance. Athletes apprehend the opponents’ condition in each case, and comprehend about if they have enough ability to keep playing. But when the other athlete’s performance exceeds our expectations, the comprehension becomes difficult for us. Athlete considers himself as he has no chance against the opponent when he cannot estimate how the opponent has enough strength left to compete. That is the limit of comprehension, which comes during the competition. Athletes in competition will be more sensitive to the physical and mental conditions of opponent than spectators.

Kant says, “that which excites... the feeling of the sublime, may appear... to do violence to the Imagination; and yet it is judged to be only the more sublime”<sup>15</sup>, and shows that the feeling of sublime emerges in such case.

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<sup>14</sup> I. Kant, *The Critique of Judgement*, trans. J. H. Bernard, Online Library of Liberty, 1790(1914), § 26. <<http://oll.libertyfund.org/titles/1217>>, 10 Nov. 2014.

<sup>15</sup> I. Kant, *The Critique of Judgement*, §23.

Although that opponent's performance is not desirable for the athlete himself, it suits the idea that all athletes is desired to make efforts to boost higher performance, though an athletes' higher performance is not preferred by another athlete.

Kant also says "respect for a person is properly only respect for the law (of honesty, etc.) of which he gives us an example. Since we also look on the improvement of our talents as a duty, we consider that we see in a person of talents, as it were, the example of a law (viz. to become like him in this by exercise), and this constitutes our respect".<sup>16</sup> In the other words, the idea, which implies the higher purposiveness, will be evoked by knowing how the other athlete's performance is excellent. And this will provoke a sense of respect as the feeling of the sublime.

## **Apprehension and Comprehension in Athletics: Respect as Consciousness Suiting Moral Idea**

Although an athlete has a very close contest with an opponent, and the occurrence of unfair play is much-anticipated, he might develop a feeling of respect when his opponent play fairly beyond his expectation. It is when such a feeling of respect emerges that we comprehend the opponent's attitude following moral law subjectively, and around the edge of it, against the inclination to an unfair action.

Thus Kant finds the possibility of bridging between a sensible and intelligible world in Imagination, in particular, apprehension and

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<sup>16</sup> I. Kant, *Fundamental Principles of the Metaphysic of Morals*, 18.

comprehension. Imagination should be set as a precondition to respect for others. And respect has to do with the sublime, a sense of sublime would emerge over the limit of comprehension.

## **Mutual Respect in Athletics**

What is significant for the concept of respect is that we could transcend the inclination in a sensible world through being aware of moral law or human being on the level of species. The opportunity of sensing them will come when we or athletes see the excellence or the abilities as a human race in other athletes' performance. Or, we may recognize something better-than-expected in some athletes continuing to try without quitting even if he was on the back foot. We should have admiration and respect for that athlete in these scenes.

There is something to respect in the posture seeking the intellectual idea as the result to be reached in sport, or victory, even in the face of physical hardships. That is, it is where one bridges between the hardship in a sensible world and an intelligible idea that respect emerges with the sublime.

## **Bracketing**

To consider the other as an object of respect, we need to have a different perspective from this confrontational view. It is the significance which Kant found in freedom to act using one's humanity, whether in one's own person or in the person of any other, always at the same time as an end, never merely as

a means. Kant's famous thesis implies such 'assumption' that opponents act on the maxim.

*Man and generally any rational being exists as an end in himself, not merely as a means to be arbitrarily used by this or that will, but in all his actions, whether they concern himself or other rational beings, must be always regarded at the same time as an end.*<sup>17</sup>

We could assume that 'regarded', referred here, becomes possible to project the respect for the principle of fairness on the opponent's act, in an athletic context. That will be possible when the athlete's own desire to win, or his consciousness about the feeling of the mental and physical suffering, is suppressed, or in the background of his consciousness.

The principle of fairness is applied to every athlete evenly and across the differences related to the position of competitors, they might develop a feeling of fellowship as equal athletes who attend same competition. This consciousness will be in the foreground as a kind of 'figure'. On the other hand, the difference in the self and the other in daily situations, or the sensible moments caused by plays or movements in competition, will be in the background. Thus, foregrounding a certain elements and putting other elements into background means 'bracketing'.

A cultural training is needed for this bracketing. It would be efficient for this training to experience a conflicting scene, for example, the case where one's interests or gain contradicts the other's one. When one seeks only his own interest, hate or jealousy of the competitors who inhibit him seeking it

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<sup>17</sup> I. Kant, *Fundamental Principles of the Metaphysic of Morals*, 44.

can be induced, or his means taken can deviate from that should be taken as a human.

Athletics might provide an opportunity to reflect on their actions against the moral law.

## **Concluding Remarks**

Athletes might have a sense of sublime for his opponent's attitude to do the best seeking the winning, even if he won in the competition. In the case of losing in the competition also, he can have a sense of sublime for his opponent's excellent performance, or for keeping a fair attitude consistently.

The attitude bracketing win or loss, which holds meaning only for the parties interested, makes something respectable possible. Such attitude would let us be aware of human dignity. But when the consciousness of winning and losing becomes dominant, it might interfere with respect for human dignity.

Empathy based on each athlete's experience will be a clue to, or lead to embracing each other. And that athlete does his best himself and can be satisfied with his efforts, would be a condition for mutual embracing and respect. They will come to respect for the opponent when they acknowledge their efforts in the wake of empathy between athletes.

This means a cultural maturity, and sport can provide the opportunity of maturing since it brings us the different situation from daily life.



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