

What is Philosophy?

KIN 161 – Philosophic Perspectives of Sport
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Definition of Philosophy

- Derived from two Greek words:
 - *Philein* – “to love”
 - *Sophia* – “wisdom”
- Thus: Philosophy stands for “The love of wisdom”
- Philosophers are “Lovers of wisdom”
- Philosophers use techniques for clarifying arguments
 - Sorting out definitions is an important part of what philosophers do

Two Ways to Define Terms

- *Denotative & Connotative*
- Denotative: “defines terms by pointing out examples of things to which the term applies” (Castell & Borchert, 1988 p. 1)
- Three denotative strategies:
 1. Cite specific examples
 2. Refer to ‘kinds of things’ rather than specific examples
 3. Provide “ostensive” denotative definition:
 - By pointing out examples
- The authors use the term “museum” as an example

Two Ways to Define Terms (cont)

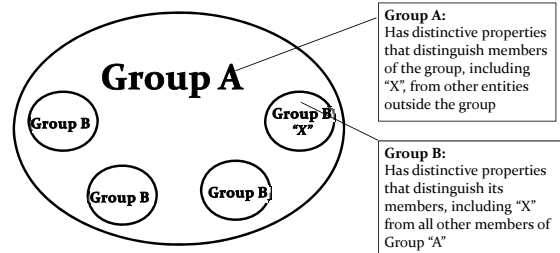
- Museum Example:
 1. *Cite* specific examples:
 - The Louvre, San Jose Museum of Art, The Tech Museum
 2. *Refer* to kinds of things:
 - A museum “is” a gallery of paintings, a collection of technological artifacts, gallery of sculpture, or collection of Pez dispensers
 3. *Point* to examples:
 - This *IS* a museum 

Two Ways to Define Terms (cont)

- Connotative: “seeks to provide not just some examples of the objects to which the term applies, but rather a comprehensive meaning that includes all objects to which that term refers” (Castell & Borchert, 1988 p. 2)
- Several definitional strategies here as well
 - Definition by “genus and difference”
 - Place the things being defined (“X”) in a group (“A”) and in a subset (“B”) of that group...
 - “X” = *the thing being defined*
 - Group “A” = *the genus*
 - Group “B” = *the difference*

Two Ways to Define Terms (cont)

- Connotative Definition Example:



Connotative Definition (cont)

- Connotative definition of museum (p. 2):
- “An institution for the acquisition, preservation, study, and exhibition of works of artistic, historical, or scientific value.”
- Where:
 - Institution = *genus*
 - Remainder of definition = *difference*

Socrates & The Examined Life



- Socrates – 470-399 B.C.
- Built the foundation for Western Philosophy
- Most of what is known is through the writings of his student Plato
- Charged with “corrupting the youth” of Athens
- Led to a famous trial
- In his own defense and in the language he was accustomed to, Socrates proceeds to peel back the layers of his accusers’ faulty augmentation...
- In the end, though he was put to death, Socrates presents us with some interesting notions of what constitutes fundamental philosophical questions.

Questions worth asking...

Although his official crimes were “corruption of youth” and “failure to recognize the gods,” Socrates was really put to death because people were afraid of his ideas.

- Together with your team, think about other revolutionary thinkers whose ideas made people nervous (including the world of sport).
- What do these and other revolutionaries have in common with Socrates? How are they different? How have the views of these people changed the world as we know it?

More to think about

- What did Socrates say about the value of wisdom? How did he claim to serve other people?
- How are these lessons applicable in today’s society?
- Is it always healthy to question “the system?”
- How can new ideas be balanced with social order?
 - Can you think of some cases in which revolutionary ideas have created more problems than solutions?

Socrates & The Examined Life (cont)

- What does Socrates mean by the statement:
- “The unexamined life is not worth living..”
 - What is the “examined life?”
 - What does the examined life examine?
 - Can one be “reasonable” and not live and examined life?
 - What do you make of the advice given at the ancient oracle of Apollo at Delphi: *Know Thyself*
- How does all this relate to the philosophy of sport?
- **What is sport in the first place?**
 - How are Huzinga’s and Suits’ notions of sport similar? Different?
- Can we come up with both denotative & connotative definitions of sport?