

## VII. Philosophy

VII-1 Anchor, Robert. "History and Play: Johan Huizinga and His Critics," *History & Theory; Studies in the Philosophy of History*, 17, No. 1 (1978). 63-93.

Huizinga published his major theoretical work, *Homo Ludens: A Study of the Play Element in Culture*, in 1938. Anchor contends that *Homo Ludens* laid the philosophic foundation to understand not only how and why man plays, but how play differs from other activities, and what it contributes to culture. An understanding of Huizinga's life and labors can be used to study the meaning of play, the meaning of existence as encoded in play, and the uniqueness of the play medium, through which man creates

and communicates meaning. Anchor also reviews Huizinga's main critics and the validity of their criticism. Based on primary and secondary sources; 110 footnotes,

—Sharon Kay Stall

VII-2 Lucas, John. 'Coubertin's Overarching Views of Ten Olympic Games 1896-1936,' *Olympic Message*, 15 (September 1986) 61-67.

Calling them "one of mankind's important modern institutions," the author describes the first 40 years of the Olympic Games as reflective of founder Baron Pierre de Coubertin's philosophy. Under his physical, emotional, and financial leadership, de Coubertin promoted the Olympic Games as a gathering of the world's elite amateur athletes as well as a means to encourage sport for all, especially in his native France. An inveterate author, he championed international brotherhood and the spirit of the Olympic Movement while disdaining commercialism and excessive nationalism. The author summarized that de Coubertin worked "toward the effulgence of an athletic renaissance—the restoration of dignity and a kind of nobility." Based on primary and secondary works; 16 notes.

—Angela Lumpkin