

The Widespread of Fair Play in the English Education System of the 19th Century through Sport

Ender ŞENEL ¹ , İbrahim YILDIRAN ² 

¹ Mugla Sıtkı Kocman University Faculty of Sport Sciences

² Gazi University Faculty of Sport Sciences

Review

DOI:10.53434/gbesbd.996894

Abstract

In this study, the role of the 19th century English education system and schools has been examined in the popularization of fair play that is always at the top of the agenda in today's sporting activities. Social, politic, economic, and religious consideration, which affected popularization of understanding fair play, was aimed to specify. Fair play became a central term in 19th century England by the reasons of interest of existing social classes England social life, a reflection of sports, which these social classes were interested in and with the idiom of "Muscular Christianity" the goal of English educationists to bring up stronger Christian teenagers in terms of morally and physically. This view was popularized to the public in favor of education reform, which was occurred in English public and boarding schools.

Keywords: Fair play, Muscular christianity, 19th century school sports, English education system

19. Yüzyıl İngiliz Eğitim Sisteminde Spor Yoluyla Fair Play'in Yaygınlaştırılması

Öz

Bu çalışmada, günümüz sportif faaliyetlerin içerisinde sürekli gündeme gelen fair play kavramının yaygınlaşmasında 19. Yüzyıl İngiliz eğitim sistemi ve okullarının rolü ile fair play anlayışının yaygınlaşmasına etki eden sosyal, siyasi, ekonomik ve dini etkenler belirlenmek istenmiştir. İngiliz sosyal hayatında mevcut sosyal sınıfların uğraşları, bu sosyal sınıfların ilgilendiği sporların okul sporlarına yansması ve İngiliz eğitimcilerin "Kaslı Hıristiyanlık" deyimini ile ahlaki ve bedeni açıdan sağlam Hıristiyan gençler yetiştirme amaçları ile fair play anlayışı 19. Yüzyıl İngiltere'sinin merkezindedir. İngiliz devlet ve yatılı okullarında gerçekleştirilen eğitim reformu sayesinde okullardan halka bu anlayış yayılmıştır.

Anahtar sözcükler: Fair play, Kaslı hıristiyanlık, 19. yüzyıl okul sporları, İngiliz eğitim sistemi

Introduction

The 19th-century British philosopher Herbert Spencer, in his monograph "Education: Intellectual, Moral and Physical," emphasizes the importance of being a good person with the notion, "Humans have begun to see being a 'good animal' as the first requirement to succeed in life. (...) Being a nation of good animals is the first condition of national welfare" (Spencer, 1864). Fair play, one of the best concepts explaining being good and virtuous, was a trade-related concept when it first emerged. Traders who do business must follow mutually established rules; in other words, they must be honest (Erdemli, 2008). Fair play in sports is limited to the awareness of the rules and defines the social, cultural, and moral norms of sports (Yıldırım & Sezen, 2006). According to Loland (2003), fair play is associated with noble behavior in play, humility in victory, and courtesy in defeat. To Simon, Torres, Hager (2018), fair play requires victory to be honorable. Loland (2003) stated that the concept of fair play has two dimensions: formal and informal fair play. While formal fair play is generally understood as a series of norms for compliance and justice, informal fair play means fighting respectfully to others who participate in effort and devotion.

The concept of Fair Play has been widely used in sporting fields around the world in our recent history, but the concept, even if not as a concept, extends its roots to Ancient Greece in understanding. The understanding of good and beautiful people, similar to the fair play approach, first appeared in Ancient Greece. While physical education was considered the basis of moral and mental education in ancient Greek society, body activities also had a sacred function (Dürüşken, 1995). The lifestyle of the Spartans, a society that lived in the same geography as the Greeks, was always aimed at making the army powerful (Martin, 1996). In ancient Greece, the need to be physically strong was supported by the authority. The Sophists, meaning wise men and offering more organized teaching, were the forerunners of a new trend (Martin, 1996).

Along with the classical ideal of education and training, the Sophists brought new insights into life and turned the Greek philosophy *Kalokagathia* away from its moral content and turned it into simple mental education (Yıldırım, 2005). The abandonment of the games from the holiness should have reduced the sanction of the vows that the athletes would not violate the rules. Unfortunately, the tendency to use unethical ways to win has increased gradually since the beginning of this age (Yıldırım, 2014).

According to Alpman (1972), gymnastics is a moral duty that must be fulfilled for the Greeks to give beauty and strength to the body. So, the gymnastics were given body, intellectual, and ethical goals. The Greeks expressed their educational ideals with the "Kalokagathia philosophy," which they formed from the words "Kalos" and "Agathos." They meant the harmonious unity of beauty and well-being connected with the development of the body and the soul. Unfortunately, this philosophy was corrupted when Ancient Greeks preferred worldly gains over spiritual gains in agonal activities.

After the Romans conquered Greece, the view of body activities changed. In the early Roman period, body culture was associated with military services, and therefore 'body exercises' came to the fore. For this purpose, the body was given stiffness, endurance,

strength, and quickness (Yıldiran, 2005). "Gymnasiums," a typical relationship between Greek and Roman civilizations' approaches to body culture, was a separation from civilian life and an essential part of Roman and Greek cities, beyond being a social institution for both Rome and the Greek people (Spivey, 2002).

After the emergence of Christianity, physical education activities were deemed unnecessary, especially by the notables of this religion (Alpman, 1972). Christianity brought a different perspective to the body. This point of view was the spiritual training of the body according to various rituals of religion rather than physical education activities. People belonging to the Christian religion saw the body as the 'dirty dress of the soul' and argued that the body must be spiritually disciplined, suffering from Christ's angle (Corbin, Courtine & Vigarello, 2002). When it comes to the relationship between 'medieval' and 'body,' the first thing that comes to mind is the expression "body exercises are devil work" (*palastrica diaboli negotium*) that reflects the Catholic church's mindset (Yıldiran, 2013).

While the body culture deteriorated at the beginning of the Middle Ages, two groups emerged with the importance of knighthood, understanding manhood, self-defense, and nobility of thought towards the end of the age. The peasant class, exempt from war service but work in their land and have more limited rights and freedoms, and knighthood, who fight for honor and glory, constituted these two different groups (Alpman, 1972). In the Middle Ages, a dark age that lasted for many years, "Knighthood," has emerged in which body culture began to revive and gain a new meaning (Yıldiran, 2005). Knighthood had an important place for Christianity, and it was an institution that showed the spirit and mindset of the Middle Ages (Alpman, 1972). The understanding of knights went away from its purpose with the discovery of firearms and was destroyed. At the end of these periods, when the knowledge of being a virtuous individual followed a bumpy path, the stream of Humanism put the person into the foundation of everything. In line with this understanding, the first use of the concept of fair play emerged in England, where sports became modernized and systematized. The fair play concept takes place in the Book of Sermons in the 12th century, in the works of W. Shakespeare in the 15th century, in modern sports in the 17th and 18th centuries, and school sports in the 19th century (Nemec, 2011).

In the 15th century, the Humanist movement began to spread. The humanism movement that puts people at the foundation of everything has re-introduced the idea of a balanced education of the body and soul (Yıldiran, 2005). With the movement of Humanism, human beings, instead of God or church dogmas, are at the center of education (Aytaç, 1998). In the New Ages, where the understanding of unilateral scholastic church education collapsed, Humanism brought the importance of developing the body and the soul and idea by reviving the ancient Greek and Roman art culture with its noble sides (Alpman, 1972). The understanding of ancient Greek body culture required being a good and beautiful person. The movement of Humanism wanted to revive the ancient Greek body culture, so it was unthinkable not to spread the moral understanding of that period. Given these developments, the English intellectuals and those affected by the Humanism movement played an essential role in forming a new concept.

The starting point of the development line of the concept of Fair Play can be dated back to the notion of "foul play" used for unsportsmanlike behavior and "Fayre Attaynt" (fair/honest winning) contained in the rules of Lord Tiptofte's 1467 knight tournament rules in the second half of the 15th century (Yıldırım, 2013). However, the 17th and 18th centuries brought together the formation of modern sports, which contradicted the moral judgments of the concept of fair play, along with the value judgments of the upper and middle class — gentlemen — displaying a particular cultural and social tradition (Loland, 2003).

After the concept of fair play emerged, it became an integral part of education in Victorian England. In the eighteenth century, humanist education in England was given in schools, but it was concluded that this education was inadequate by the nineteenth century. In 1828, existing curricula were reviewed in Rugby, with work such as public-school reform initiated by Thomas Arnold. The Arnoldian curriculum aimed to raise an ideally well-educated ideal Christian gentleman in England (McDonald, 1996). Thomas Arnold's rejection of field sports during his Rugby school principal aimed to reduce perceived antisocial behavior (Mangan & McKenzie, 2005). Baker (1979) determined the religious, social, and economic effects of industrial developments and the French revolution on social classes in English society. However, rather than the impact of educational reform, the orientation of these classes to football is included. Gruneau (2006) addresses the effects of sports in English public schools on social classes in England.

Considering all these periods that affect the understanding of fair-play and these studies in the fair-play field in England, today, when this understanding requires intense education, to understand the changes that fair-play education has undergone so far, examining the political, social, economic, and religious factors that affect the development of this concept in school sports, which takes place in every field of the 19th century England curriculum, will contribute to the area. This study aims to determine the role of the 19th century English education system and school sports in widespread the fair play concept. It was also aimed to examine some social, political, economic, and religious factors affecting the spread of the idea.

The Use of Sports for Fair Play Education in English Public Schools

Winchester, Eton, Rugby, Harrow, Westminster, Charterhouse, and Shrewsbury were important schools in 19-century England. To Huggins (2004), participation in sports in Victorian England would usually be two learned at home or school. The sons of the landowner and the wealthy had the opportunity to participate in the games constantly at school. Still, the masters of these young people could not prevent the brutal behavior of the sons of wealthy families. Organized sports are prohibited at schools like Shrewsbury because they are not suitable for young gentlemen. Another example of a ban is the Westminster manager banning the crest competitions. Balliol director, similarly tried to prevent competitions. The public schools may have collapsed, but Thomas Arnold intended to rearrange them in the classroom and chapel rather than on the playground.

In contrast, Oxford and Cambridge allowed men's rowing competitions. Men's "hoops, pegtobs, and pea-shooters" in Westminster, "hopscotch, headimy, peg-in-the-ring, conquering lobs, trap-ball, chucksteal baggage, puss in the corner" were played in Eton. Dr. Keate banned Eton Wall Game for a while because it encouraged brutality among teenagers. Football-like game forms emerged in Eton and similar schools; in Winchester, this game was particularly violent. Violence and pain were not only accepted by young people but also used as a tool of discipline. Principals used violence against students and were weaker than themselves, reflecting daily school life (McIntosh, 1979). Until the arrival of Vaughan, Cotton, Thring, Walford, and Almond, the entertainment activities of the boys in Harrow, Marlborough, Uppingham, Lancing, and Loretto were broadly similar. Staff was not responsible for out-of-school children (Mangan, 1981).

The first introduction of the word Fair play to sports was at the end of the 18th century, at the beginning of the 19th century, again in the context of school sports in England. The concept was related to sports, but it was used as a principle of education provided by sports (Erdemli, 2008). While organized sports in Victorian England both affected and reflected social relationships and ideological assumptions, sports in Britain were hardly any "integrated and integrating activities." The main reason for this situation was a society divided into classes. Without unifying anti-German nationalism, the English concentrated their aggression on each other. Especially football brought these classes across (Baker, 1979).

In France, the first generation of European people, such as Pierre de Coubertin, who worked hard in sports, were influenced by the new English sports lifestyle they perceived as a new form of applied morality (Renson, 2009). In his book describing what Anglo Saxon superiority was in 1898, Edmond Demolins stated in the section he mentioned from his speech with a young woman that "even when he is not working, the English needs to make an effort," he should do rowing, play cricket and football (Demolins, 1898).

Social stratification in society played a vital role in the formation of this understanding of English. The disconnection between social classes, the lower class's interest in violence-related activities, the increase in the sense of disorder and violence even in schools, especially the corruption observed in sports activities, the English upper-class set-in motion to bring a new understanding of order and morality.

The ideology of 'Fair Play' was initially developed in the context of the reform of public schools since the mid-nineteenth century. The need for prevention openly displayed revolt of students who sometimes tended to brutality, social control, and order influenced this development. The public-school system, compulsory team games, playgrounds, trophy and cup ties, leagues, and league tables were a reaction to this and soon spread to the public-school world (Huggins, 2005). "The lower classes divert themselves at football, wrestling, cudgels, ninepins, shovel-board, cricket, stowball, ringing of bells, quoits, pitching the bar, bull and bear baitings, throwing at cocks and lying-in ale-houses" (Jarman, 1990, cited in Eassom, 1994), the new middle class wanted to improve themselves and adopt the interests of the nobility, through extensive liberal education (Eassom, 1994). Thompson's (2016)

words of "everything, from their schools to their shops, their chapels to their amusements, was turned into a battle-ground of class (p. 832)" clearly explains the situation between classes.

Kircher emphasized that human beings have enjoyed physical competitions since the dawn of time; however, these activities have a partially organized game feature. Therefore, he said that the types of sports that developed their harmony did not start in nineteenth-century England. The English social life structure was closely related to this. While local government encouraged the spirit of community and solidarity, the absence of compulsory military education, the unusual form of the education system, and finally, the country's geography were influential factors. Consequently, England has become the beginning and focus of modern sports life (cited in Renson, 2009). According to Luther and Holtz, the content of the Fair Play concept with the development of modern sports in England has become evident as the fundamental moral attitude of a social layer that takes the sport as "goal," seeks equal opportunities in connection with the passion for betting and guarantees it with written rules (cited in Yıldırım, 2005).

In England, especially since the eighteenth century, classical humanist education has been deliberately given as proper education for the management profession. Until the third decade of the nineteenth century, this classical curriculum was no longer sufficient to provide adequate vocational training for the elite administration of the industrialized nation. At this critical point, it was decided not to abandon the old curriculum completely but to review it to respond to new social needs, like public school reform initiated by Thomas Arnold in Rugby in 1828 (McDonald, 1996). Middle-class gentlemen made significant efforts to maintain a distance from elite clubs and the aristocracy society, whose *raison d'être* was primarily seen as excessive gambling and betting. Instead of removing them from the working classes, the aristocracy would either bet on their men in fights or take part in cricket games with their men (Eassom, 1994). In the 19th century, thanks to the spread of the university's moral judgments, gentlemen sports gained a scientifically valued foundation for their establishment within the accepted cultural phenomena of the time (Nemec, 2011). The framework of rules, including the understanding of fairness, guaranteeing equal chances for all competitors, has become stricter.

In contrast, rules have become more precise, and oversight of these rules has become more influential. Thus, ignoring the penalties for violating the rules (Elias, 1986). In addition to the concept of fair play, another term was also used in English society to develop modern sports. The term "amateurism" contained all the understandings included in the concept of "fair play."

Amateurism is a central term in English sports history, a mixture of both practice and ideology. As powerful mythology of Victorian state schools, colonial power, middle class, and male-dominated understanding, amateurism was strongly echoed with other sources of national identity questioned in sporting and political fields (Heggie, 2008). According to Wigglesworth (1993), the term "derived from an eighteenth-century connoisseurship of fine and polite arts by gentfolk who dabbled nonchalantly and without desire for the

excellence of performance." Public schools aimed to be the ideal, liberal form of administration based on the superiority of individuals, where young people are rewarded with their abilities and efforts, not with hereditary privileges or wealth (Loland, 1995). Education curricula and educational programs were organized in public schools according to a new understanding. The prepared study program strongly emphasized the core topics of the ideal Arnoldian curriculum, English literature, mathematics, classical European history, and classical language. Philosophy, political economy, and science were included in this curriculum (McDonald, 1996). Winchester, Eton, Rugby, Harrow, Westminster, Charterhouse, and Shrewsbury were important schools in 19-century England. To Huggins (2004), participation in sports in Victorian England would usually be two learned at home or school). Various sports branches, where the concept of amateurism is common in England, contributed to the formation process of modern sports. According to Glader (1978), cricket has been a popular game, especially in the early nineteenth century, where the concept of amateurism was reflected in sports. Cycling, golf, tennis, riflery, and swimming are other branches that played an essential role in shaping the understanding of amateurism in the nineteenth century. The fair play did not only mean respecting the written rules of the game but also maintaining the spirit of the game forever (Holt, 1989). As understood from these expressions, fair play means that one struggles within the moral rules by respecting the rules of the game, the opponent, and the expectations of the society, in short, "being good and virtuous."

During the early nineteenth century, the English aristocracy and the elite strata were spending their free time following traditional sports such as hunting, shooting, and fishing. The boys of the aristocrats who went to prestigious schools such as Harrow and Eton were taking part in several types of these activities. Besides, they were playing different forms of this game, which was the first condition of success, which had no limit on the so-called 'Mob Football,' which was wild power and force, and the rules were very few. This game, which includes bullying and other uncontrolled physical cruelty behaviors frequently, was one of the aspects of boarding schools that required reform as soon as possible (Mallea, 1975).

The adoption of the leisure concept and lifestyle of the aristocracy and the review of this lifestyle to meet the demands of the Methodist and Anglican lobbies occurred over a long period from the eighteenth century to the nineteenth century. In his book "Sport in Society," McIntosh (1968) speaks of an "uncultured" sports model in the late nineteenth century by emphasizing that everything that was noteworthy at the beginning of the nineteenth century and organized in English sports was brutal, but that Barbarians did not attempt to transfer their sports to the public nor organized sports for the participation of more extensive receivers.

An education concern arose that started with the Renaissance and intensified in the 17th century. In the 19th century, considering the economic developments, the understanding of being beneficial to society came to the fore. An event that emerged as Turnen in Germany, gymnastics in Sweden and started in the second half of the 17th century, appeared in small regions but became more widespread in England. Sports have started to be used in students whose personality is impaired in the education system

(Erdemli, 2008). The change in England began to within the new educational formation known as a public school. These schools were run by salaried principals, not government initiatives aimed at expanding access. This was the source of authority problems; they were private boarding schools for the sons of the wealthy (Sir Birley, 1993).

Education, which aimed to control and discipline the ambitions and desires of the body in Europe, where Victorian morality was dominant, followed the traditional understanding (Loland, 1995). However, gentleman's university sports changed the ancient character of the agonal race in the shape of the sports competition, which accepted the ability to compete and the desire to win, not to win at all costs. In line with this definition, fair play, as the moral judgment of university sports, has become a symbol in training ideal athletes (Nemec, 2011).

Modern sports have been taught in these elite public schools, where self-directedness was a pedagogical innovation, where attitudes that tolerated violence in the play areas of fair play and gentle administration were suppressed. "Playing the game for the game reflects real 'amateurs,' charitable behaviors with no thought of personal gain in elite sporting beliefs. For survival, playing the game fair is necessary to explain fair play beliefs' practical and functional nature. The 'mocke-fight' element gradually turned into a 'real-fight' approach (Dunning, 1971). Elias stated that the framework of rules began to get tougher in the nineteenth century, including "fairness" and equal chances for all competitors (Elias, 1986). Thomas Arnold was one of the significant contributors to sports development in nineteenth-century England (Glader, 1978). He, head of Rugby College from 1828 to 1842, was portrayed as the primary representative of school reform in England and dealt with the violent crises common among male students (McIntosh, 1979). The Arnoldian curriculum is also embodied in clear views that consider England's nature, culture, and ideally well-educated ideal Christian gentleman personality (McDonald, 1996). The position of the new middle class has been maintained by finding people like Thomas Arnold. He can effectively combine the spirit of traditional Humanism with the mix of business, policy, and management demands in an industrializing society. However, such men were more than teachers; they were genuinely interested in contemporary life's political and social problems, who were knowledgeable in philosophy, and who could best spread the mature thoughts of the ancient world in terms of modern necessity (Clarke, 1940).

Along with the Great British Universities, Victorian public schools have become the center of an essential variant of new education, which has been unveiled by people who have been deeply committed to the adaptation of the educated elite to guide the rapid change in the social and technological field through the principles drawn from the work of the classical world (McDonald, 1996). For example, Thomas Arnolds created responsible adults from irresponsible students (Renson, 2009). All activities on the teachings of the Arnoldian could be made helpful in achieving this goal. In his opinion, even leisure activities could be used for personal development and education. Proper use of free time was not included in games. Still, it was involved in physical activities that could strengthen young

people's physical and mental powers, such as long walks, during moral lessons that everyone strives to observe and think about (McDonald, 1996).

Thomas Arnold saw his students as incomplete, uneducated human nature that had to be disciplined and controlled. Moreover, sports and athletes were not his primary interests (Loland, 1995). Sir Birley wrote, "Arnold was not, in fact, greatly interested in physical activities except insofar as they helped or hindered him in turning out Christian gentlemen." Mandell stated that Thomas Arnold sees sports activities as a separate task. He wanted his students to be regular, namely Christian, gentleman, and educated. All his writings emphasized that he took a firm traditionalist position, had an immutable structure in his determined morality, and was vindictive and pessimistic about the future (Mandell, 1976).

Many traditional educators thought that public schools were a valuable place for young members of their class because of the high level of autonomy enjoyed by young people, their pursuit for power within schools, and their excellent familiarity with early exercise (Dunning, 1971). The organizations in school sports provided the spread of the sport in England. However, aggressive behavior, which only aims to achieve successful results, ignoring others and rules, began to be observed. The spirit of unity and solidarity of a nation spread all over the world should not be damaged. On the other hand, it was also crucial for the individual to show all his strength for the common purpose. In this context, English schools used sports to educate students spiritually. However, these cannot be said to occur only with school sports. English desire to train competent people had a share in these developments (Erdemli, 2008).

Conclusion

Undoubtedly, British society's social structure, expectations, and entertainment concepts played a significant role in the spread of fair play understanding in English public schools. The presence of social classes in the society, the vast differences between the classes in terms of understanding of sports and games, and the occurrence of violence in games led English educators to the idea of educating young people in terms of body and spirituality. Given the economic and demographic change in the scope of sporting activity among the working class between the late eighteenth and the mid-nineteenth century, it can be concluded that the initial impact of urban industrialization and population growth on popular sport was detrimental (see in Tranter, 1998).

Significant changes indicating the emergence of the middle-class sport have much to do with the Anglican Evangelical process, which lasted from the mid-eighteenth to the mid-nineteenth centuries, in connection with progress in free, mobile, wage workers and growth in the industrial economy (Eassom, 1994). Class prejudices and bustling predictions came out of the items of the upper-class advocates of "amateurism" in 1890. According to the public schools' worldview, rugby football aimed to provide training for the spirit of knighthood, fairness, and the election of the country's human mass to be more distinguished, better than any of their ancestors. Because of this impairment in society, Rugby could become "the aphorism of money glasses, deceit, sensational images, and a

clear disorder" (Baker, 1979). All these developments caused a growing crisis throughout the nineteenth century, filled with both the insecurity of the upper class and the fear of social discomfort, social decay, and moral deprivation of the growing middle class. It should not come as a surprise that, over the nineteenth century in Britain, in this ongoing variability, the upper-class bosses of games and sports were less inclined to include crowded groups of people who saw themselves as social subclasses and began to get scared in sporting competition. Upper-class athletes were reluctant to compete against such people (Gruneau, 2006).

Britain's industrial revolution and its associated urbanization increased leisure, and Muscular Christian doctrine can be seen as contributing factors to the development of the modern sport. Before industrialization, sports primarily consisted of spontaneous, unorganized activities played at a local level (Cooper, 2004). The general educational ideal of the time later came to be called "muscular Christianity." The sport was used to achieve what was seen as an ideal masculine, moral, and Christian upbringing for the better and worse (Mangan, 2002; Dunning and Sheard, 2005; McIntosh, 1979). The "muscular Christianity" movement of Victorian England linked moral and intellectual development to physical fitness (Crego, 2003).

'Muscular Christian' and 'Christian Socialist' priests played a central role in spreading the rugby and football union to the working class. The middle and upper classes emphasized individual competition on the job site while emphasizing team spirit, fair play, and collaboration in their leisure time. The concept of "playing for money" meant playing sports as a business (Dunning, 1971). To promote contact and understanding between classes, the middle class saw sports as an opportunity to play with the working class, teaching team sports to this class, and an exercise opportunity for Muscular Christianity (Huggins, 2005). The expression "education and religion are indeed two different sides of the same thing" clearly explains the approach of "good learning is religious learning" in the education philosophy of Victorian teachers (Newsome, 1961). Churches, the Young Christian Men's Association, many charitable, moderate societies have planned to undertake the "mission of civilization" against the poor. Public schools and university graduates have introduced Rugby and football to many audiences with the idea of "Muscular Christian" (Baker, 1979). Christian piety combined with sports became "muscular Christianity," a term that Kingsley disliked but reflected school programs of practical entertainment and Christian faith (McComb, 2004).

Unlike the relatively open commercial taverna culture, the new public schools' culture has proposed a more limited approach to the idea of equality in sporting competition. The first English public-school culture tended to spread Christianity in promoting sports virtue. The incentive for public school participation in sports is different from others - and morally prioritized than others - is also closely aligned with the idea. However, the sport of English students was a crucial tool to promote keen competition and a success-oriented approach to sports in the Victorian upper and middle classes (Gruneau, 2006). The consumption of free time for showing off pushed the subclass to stray and crime, the middle class to neglect things and spend their wealth in vain (Eassom, 1994). The centuries-old passion, betting,

competition, and racing passions of English nobles played an essential role in establishing and spreading the concept of fair play (Yildiran, 2013). This new upper segment emerged showed great interest in these games that showed up among the public to gain economic interest. This interest was so great was the effect of the betting games played on the participants. Newer game models that were more suitable for urbanizing and industrializing societies appeared in public schools (Dunning, 1971). Until the last quarter of the nineteenth century, industrial workers had neither time nor energy for recreational activities. The traditional weekly six-day shift of adult men began to be reduced before the laws of some factories that came into force in the mid-century restricting the working hours of women and children working in textile factories. In 1870, a half-day Saturday was conceived as a free day for most of the population working in many factories, mines, and businesses (Baker, 1979).

In the middle of the nineteenth century, a tireless sports promoter, Dr. W. P. Brookes, has been an influential figure in organizing the 'Olympic Games' in its community that highlights cash fees and is open to all competitors (Young, 1996). Noteworthy were modern liberal ideas in which citizens had certain civil and political rights so that citizens had to be treated equally and fairly, and people in any society could manage themselves (Gruneau, 2006). In 1870, parliament passed an education law, which tells the school to be accessible to every child. While British students learned reading, writing, arithmetic, they were also learning to play organized games. The 1870 Education law in providing reading and writing skills for industrial workers created a readership for the sports press that sprouted in the last two decades of the century and unwittingly placed football on the hands or feet of every British student (Baker, 1979). Perhaps the newest feature of the Victorian and Edwardian sports revolution was the reduction in concentration during periods when organized forms of sports were followed and played (Tranter, 1998)

As a result, it has been observed that social polarization and classification, the difference in the understanding of entertainment of social classes, economic and cultural differences, economic and political developments in the world are of great importance in the spread of the concept of fair play in the British education system and in bringing this concept to the fore in every field of education. In addition to these factors, by using school sports and fair play intertwined with each other, raising the ideal citizen belonging to the Christian religion has become the aim of boarding schools, public schools, and universities. The precise reasons schools are directed towards this goal can be said to reflect the perception of corruption and violence in society to school sports.

The economic and political developments in Europe, the Renaissance, and the Reform movements have also affected English society. The need for reform in school sports, which was unrestrained, uncontrolled, and left only to students, has significantly occupied the upper classes of society. The prominent figures of the English society have made changes in the existing education system, aiming to turn the violent youth into morally, physically, and spiritually strong and advanced individuals with the concept of "Muscular Christian." From this point, it can be said that the primary purpose was to spread the body culture of ancient times among the youth.

There were many leisure activities among the public. In a society where class separation exists, each class has engaged in its activities. Schools, on the other hand, especially attract attention to two sports activities. People like Thomas Arnold, who want to activate their body and spiritual power simultaneously, have used the sport for the ideals they want to achieve. These sports aimed to spread the purposes of being a good and virtuous individual among the youth and ensure that the whole country adopts these ideals. Football has been a vital source of instilling fair play understanding in nineteenth-century England in society. It has a sports feature that can be reached by people from all walks of life regardless of its economic status and social status.

In the 19th century, fair play understanding was aimed to spread to society starting from the schools. Therefore, education reforms were made primarily to raise "Ideal Christian Youth" within the concept of fair play. Since the 19th century Christianity understanding is a trend that prohibits unethical behaviors such as violence, degeneration, and unfair gain, and wants to follow the rules strictly, it can be said that some of the educational reforms were made primarily to raise "Ideal Christian Youths" within the concept of fair play. Along with the unifying and integrative nature of team sports, the principles of fair play understanding, respecting the opponent, one's self and teammates, acting by the rules to win, and being a virtuous and moral individual were the students' behaviors to achieve. Based on all these developments, it can be said that social class discrimination, class perspectives, economic, political, and religious factors have influenced the spread of fair play understanding in 19th century English schools.

Conflict of Interest

There is no conflict of interest between the authors regarding the publication of this article.

Author Contributions

Research Idea: EŞ, İY; Research Design: EŞ, İY; Analysis of Data: EŞ; Writing: EŞ, İY; Critical Review: İY

Corresponding Address:

Associate Prof. Dr. Ender ŞENEL

Muğla Sıtkı Koçman University

Kötekli mah. Muğla Sıtkı Koçman Üniversitesi Spor Bilimleri Fakültesi Menteşe/Muğla/Türkiye

ORCID: <https://orcid.org/0000-0001-6276-6704>

E-mail: endersenel@mu.edu.tr

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