

## ARTICLE BY B. BOZO - FOUR LANGUAGES ABSTRACTS

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## AXIOLOGY OF PHYSICAL ACTIVITY

This study is an analysis of previous writings on sport philosophy, field of knowledge which has developed in the last decades of the 20<sup>th</sup> century, and its attempt to build an axiology of physical activity.

Values in physical culture can be conferred to the activity as an ideal or to its practice for itself, having the first prevailed in our society's mass culture and entertainment industry. Therefore, a new theoretical paradigm with new values must be planned.

Key words: axiology, physical activity, physical culture, sport philosophy, kinesiology, values.

## AXIOLOGIE DE L'ACTIVITÉ PHYSIQUE

Il s'agit dans ce travail d'une analyse des études de la Philosophie du Sport, domaine de connaissance qui s'est développé dans les dernières décades du XX<sup>e</sup>. siècle, et sa tentative de bâtir une axiologie de l'activité physique.

Les valeurs dans la culture physique peuvent être conférées à l'activité comme idéal, ou à sa pratique proprement dite, ayant le premier d'eux l'avantage dans la culture de masse et l'industrie du divertissement. Par conséquent, un nouveau paradigme théorique avec de nouvelles valeurs doit être projeté.

Mots-clefs: axiologie, activité physique, culture physique, philosophie du sport, cynésiologie, valeurs.

## AXIOLOGÍA DE LA ACTIVIDAD FÍSICA

Este trabajo es un análisis de los estudios de la Filosofía del deporte, área del conocimiento que se desarrolló en las últimas décadas del siglo XX, y su intento de construir una axiología de la actividad física.

Los valores en la cultura física pueden ser atribuidos a la actividad como ideal o a su dicha práctica, siendo el primero de ellos la ventaja en la cultura de masa e industria del entretenimiento. Luego, un nuevo paradigma teórico con nuevos valores debe de ser proyectado.

Palabras-clave: axiología, actividad física, cultura física, filosofía del deporte, kinesiología, valores.

## AXIOLOGIA DA ATIVIDADE FÍSICA

Este trabalho é uma análise dos estudos da Filosofia do Esporte, área do conhecimento que se desenvolveu nas últimas décadas do século XX, e sua tentativa de constituir uma axiologia da atividade física.

Os valores na cultura física podem ser conferidos à atividade como ideal ou à sua prática propriamente dita, tendo o primeiro deles prevalecido na cultura de massa e indústria do entretenimento. Portanto, um novo paradigma teórico com novos valores deve ser planejado.

Palavras-chave: axiologia, atividade física, cultura física, filosofia do esporte, kinesiologia, valores.

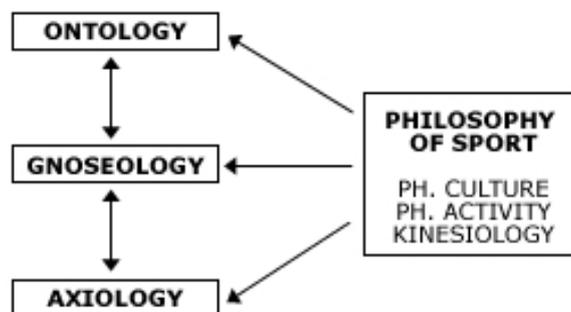
## AXIOLOGY OF PHYSICAL ACTIVITY\* (E)

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### 1. INTRODUCTION

In the second half of the 20<sup>th</sup> century a stronger interest for values could be noticed. In that way, the idea of values has experienced destiny of many other ideas in social sciences, whose significance has arisen after great world crises and as a result in everyday life of modern society. Within philosophy, a special philosophical discipline Axiology<sup>1</sup> has been constituted, and it studies the character of values and evaluation. Thus, it might be said that values have become a part of central theoretical, philosophical and empirical problems in modern social sciences. Physical culture as a new scientific discipline, has shared the destiny of social sciences, but the problem of values started to be studied much later, not until the last decades of the 20<sup>th</sup> century. The process of studying values in physical culture has started simultaneous to the constitution of a special philosophical discipline "philosophy of sport" (in some western countries) or its match "philosophy of physical culture" (in some eastern cultures). In constituting a new philosophical discipline such as "philosophy of sport (physical culture)", it is important to start from structural elements that make professional and scientific being of physical culture (sport): PRACTICE-THEORY-SCIENCE-PHILOSOPHY! Looking from the given philosophical point of view, there was a missing link on a chain which constitutes theory and philosophy of sport (physical culture), or a larger number of weaker links on the chain, and that link was insufficiently developed number of *ontological, gnoseological and axiological questions in sport (physical culture, physical activity, kinesiology)* – (Scheme 1)<sup>2</sup>. It was the reason to make an effort in this paper and an attempt to constitute axiology of physical activity in physical culture (sport). (physical culture, physical activity, kinesiology)



### 2. THE MEANING OF VALUES

The main question of axiology is: what is value, what it means, what is the meaning of the term, what is its content, what is the ontological status of value, what is its essence, its real nature?

Scheme 1: elements of "philosophical trinity" which have influence on constitution of philosophy of sport. Classical philosophers from the 5<sup>th</sup> and 6<sup>th</sup> centuries B.C. were dealing with the problems of values and were mostly discussing (the highest) welfare. But, Hellenic philosophers of that period, and even much later, had no special term for values, nor used a term that could be a synonym to the term values. In many European languages the term "value" comes from a Latin word "*valeo*" which means: ROBUST, STRONG, HEALTHY, WORTHY. Thus determined value in everyday speech means something that is good, true, nice, fair, progressive. Ancient Greeks used the terms "*ksios*" (worthy, valuable), "*ethos*" (custom, character) and "*time*" (evaluation, respect) which have been used in the modern time for making terms *Ethics* as science about morals, *Timology* or *Axiology*, as a general theory of values, that is, a philosophical branch dealing with values. A great deal of discussion about values, by classical philosophers, was done within the problem of morality, of what is good ("*agathos*" – good) and of the problem of beauty ("*kalos*" –

beautiful). Systematically developed theories of values appeared not until the 19<sup>th</sup> century. Axiology, as a systematically developed theory of values, belongs to modern philosophy. Values are exclusively human phenomena and they are under constant changes of contents; they disappear, then appear again, or they constitute totally new values depending on historical circumstances. As M. Zivotic thinks: *"Value is a general name for the contents of morals, art, law, customs, politics and other forms of social conscience"*<sup>3</sup>. It could be claimed that the human world is the world of values, but the real value could be established only by the man himself and his historical experience: *"The man has not got, as other natural species have, given nature; he is a native being that creates its native nature by the historical experience. He is the only one that lives in the world which he creates by himself. Creation of that world is a historical process of the man's self-creation"*<sup>4</sup>. So we come to an essential philosophical existentialistic attitude of J.P. Sartre, who claimed that: *"values are formed in the certain existential situation, so, they are human products. They are no essences, and it is not possible to justify them rationally"*<sup>5</sup>. The man, thus creates values on the basis of his native needs in the process of his practical social activity, bringing values into reality by his creative process. It is a permanent process, and as M. Zivotic points out: *"Man's essence is always in possibilities of exceeding the existing, not in contents and forms of reality in which he lives and which limits him"*<sup>6</sup>. Many philosophers think that value is not only the characteristic of a thing, nor only the characteristic of mind, but it is both of them, the value of something and for somebody, an objective quality of things that is subjectively experienced and appreciated. On the basis of such opinions, A. Tanovic makes a definition of values: *"Value can be defined as an idea whose content is a relationship in which an object fulfills some of human needs"*<sup>7</sup>. In further defining the essence of value, it is important to take care of values as relative (subjectively-objective) phenomena, so the attitude of V. Pavicevic is decisively important for understanding these problems: *"In valuable experience, which is subjective, there is objective content and an objective reason, so we can say that values are subjectively-objective. They appear in the relation between a subject and an object, in their mutual activity: an object causes the character of values, but the subject 'colors' an object by worthiness. Values are, therefore, relative phenomena"*<sup>8</sup>. As L. Stolovic (1983) says, we should make a difference between values and evaluation and it consists of: *"that value is objective, because it is established in the process of socio-historical practice. Evaluation, on the other hand, is an expression of a subjective relation to values and because of that it could be both true (if it corresponds to values) and false (if it doesn't correspond to values) (...) Therefore, VALUE is OBJECTIVE as a product of a practical relation. It has objective meaning for its subject which needn't be totally understood. EVALUATION, on the contrary, is SUBJECTIVE"*<sup>9</sup>. For further understanding of values we should be reminded that philosophers divide values by different criteria, but there is a considerable agreement in dividing values into: fundamental and derived, general and special, values as goals and values as means, autonomous and heterogeneous, etc. We state M. Zivotic's opinion that shows a difference between universal and special values very picturesquely: *"Essential possibility of the man is to be his own purpose. That fundamental possibility is the universal value of human existence. Universal values are values for themselves in contrast to positive special values that are always values for getting some other partial values, of instrumental kind"*<sup>10</sup>. To understand physical activity as value, there is also an important part of axiology that discusses the idea of norm as complementary to the idea of value. The function of norm is an orientation of every society in personal and social behavior, which should form certain attitude to desirable behavior and selection of different cultural activities. Besides, each norm may be value, while each value is not norm. In A. Tanovic's opinion: *"Norm is a rule which regulates a relation, either a relation to nature, or among people, that is, of an individual towards himself. Necessity for creating and keeping norm is human ontological-anthropological characteristic"*<sup>11</sup>. Finishing the discussion about the meaning of values, it is necessary to state M. Zivotic's attitude: *"Value is human act. And it can be understood and explained only by understanding the one who creates that act"*<sup>12</sup>. I. Foht's attitude is an even more picturesque example for understanding the essence of value: *"If someone feels no value, you can't help"*<sup>13</sup>.

### 3. PHYSICAL ACTIVITY AS VALUE

A considerable improvement in understanding physical movement-exercise as an autochthonous cultural category, as social, cultural and pedagogical creation, as an ontological category of physical culture, has been given by M. Matic in his theoretical-empiric study written as a monograph: *"Axiological and methodological bases of revaluation of physical movement-exercise"*.

Asking a question what is the fact of reality that, in relation to man becomes value he attaches to, because it fulfills some of his human needs, that is, what is a *basic gnoseological and axiological unit of physical culture?*, M. Matic defines that it is PHYSICAL MOVEMENT-EXERCISE: *“Physical movement-exercise is an individual human act by which mechanical changes of one's own body, as reality by itself in concrete human practice change into value for someone”*<sup>14</sup>. There is, therefore, no value until it is value for an individual, a concrete man, so physical movement-exercise gets its value only if a person doing exercise feels it, experiences and accepts it as value by itself. That knowledge becomes value only if: *“it is brought as an effective principle into the realm of the private life of an individual, into his practical life (...) as vital necessity”*<sup>15</sup>.

On the basis of presented starting elements for establishing axiology of physical activity, we could, on the basis of ontological understanding of “physical ACTivity as human ACTivity”, make a classification of values in physical culture into:

a) *Value “itself”* (physical activity “itself” is valuable, but if it is not practiced it remains only ideal value or “alien” value);

b) *Value “for itself”* (physical activity is practiced, applied, felt, experienced, it becomes real value for a person who goes in for physical exercise, it is naturally gained value in the direct practice, it is “recognized value”).

Basing the being of our profession on “physical ACTivity” as a teleological category of “human ACTivity” (“physical-human ACTivity-as WELL-BEING”)<sup>16</sup>, in this paper we come to universal ONTOLOGICAL VALUE (“physical ACTivity” as value “itself”), which, in the concrete human practice, changes into REAL VALUE (“physical ACTivity” as value for “for itself”). Thus defined real value of physical activity (physical movement-exercise), consciously brought into the man's life (as vital necessity), and as a free choice of a person, brings the man closer to his native essence. Real values in physical culture can be divided into values that are realized in its essential entities: physical education, sport and recreation. In theoretical, philosophical and anthropological sense there are different values in all domains of creativity, and so is in physical culture. But, in psychological sense, at an individual plan, when each single person matters, values don't appear and don't show as individual values, but as valuable-BUNCHES (after Cattell's analysis of the structure of personality that looks like factor analysis). So, GENERAL VALUE (as certain valuable system of personality) consists of different FACTORS OF VALUE, where those values, or, “factor of values”- are by the sequence of distinction ranked higher and they are “leading variables of the valuable system of personality”. It means that each person possesses more different values, where some of them are more dominant and others are less dominant, but all of them make the whole “system of values”.

#### 4. VALUES IN PHYSICAL CULTURE

People started studying values in physical culture, as it was said before, in the last decades of the 20<sup>th</sup> century. It is the main reason why the research experience of these problems has been very modest, even more precisely, in the very infancy. In the B. Polić's work, especially in the paper: *“Humanization of physical culture”* (1967), a significant shift in the theory of physical culture has been done, especially in recognizing its humanistic values. Physical culture should, in the author's opinion, get a character of a creative activity in society, and that would be new value of physical culture. The carrier of all forms of activities in thus imagined physical culture, should be the man, as an active social being, who creates and confirms himself in different forms of physical culture by a creative effort in the community with other people. This approach is suitable for modern theoretical-philosophical understanding of the man as the creator of all values, and also of the values in physical culture, that should be a significant stimulus for development of theoretical thought in physical culture, especially in physical culture as value. The first more serious work in evaluation of sport as one of entities of physical culture, was made by N. Kurelic (1967), working on *“Values of sport”* as one segment within his basic work: *“The bases of sport and sports training”*. Even at that time values of sport were recognized through two basic valuable aspects:

a) Morphological-functional and health sphere (BIOLOGICAL ASPECTS);

b) Ethical-willing and social sphere (EDUCATIONAL ASPECTS).

In the same work there is also “An attempt to evaluate values of certain sports”, emphasizing that evaluation of some sports has not always been solved well, because it is not based on scientific determinatives, but, even that approach has its justification and practical importance. Theoretical work by M. Matic (1982)<sup>17</sup> that was presented as an introductory study about *“Values of physical movement-exercise and physical movement-exercise as an origin of values”*, within a wider research

project ("Axiological and methodological bases of revaluation of physical movement-exercise"), realized by the same author with a group of collaborations, presents, in our opinion, the first and also a successful attempt to establish axiological bases of physical culture. The basic gnoseological and axiological unit of physical culture the author starts from, is PHYSICAL MOVEMENT-EXERCISE. Discussing through a prism of necessities (as basic motives of human behavior), the necessities for physical movement-exercise, the author states: *"At certain age in certain conditions of life, physical movement-exercise exists as necessity, but it is not felt as necessity. Necessity for physical movement-exercise has become alienated as necessity; from interior necessity it has turned into exterior necessity; from autonomous one, it has turned into heterogeneous one"*<sup>18</sup>. Being faced with that fact, in the author's opinion, the modern man takes measures to re-interiorize physical movement (through exercise), but on a higher level, on the level of conscience: *"Turning necessity for it from the fact that is (physically) felt into an imperative that is (consciously) demanded and finally, into value that is (freely) chosen"*<sup>19</sup>. In further discussion about necessities and values, M. Matic differentiates necessities-values ("themselves") from necessities-values ("for themselves"), that is, "recognized necessities-values", giving an original contribution for the establishment of the valuable system of physical culture (physical movement-exercise) from an ontological aspect. At the end of the discussion about values, the author comes to the basic ethical unit in physical education and in physical culture, which he defines as: *"(Ethical) habit of regular and systematic occupation by physical movement-exercise as a personal, direct (physical) act"*<sup>20</sup>. A significant contribution in understanding axiology of physical culture in general, and social functions of sport separately, has been given by the sociologists Kokovic Dragan (2000) and Marjanovic Radovan (1978). In physical education, Berkovic Luka (1989, 1999), Vladimir Findak (1999), Milivoje Matic (1982), wrote about values, while Midhat Blagajac (1994) wrote about values of recreation. We shall say more about the contribution of the mentioned authors in the next chapter where we shall give a review of different functions (values) of physical education, sport and recreation.

##### 5. FUNCTIONS (VALUES) OF PHYSICAL CULTURE

Most authors have spoken about values of physical culture describing their basic functions, and that's why we entitled this chapter in two ways (*functions-values*), and these two terms have been treated as synonyms. The term *function* in social sciences has a different meaning from that one used in mathematics, physiology and other natural sciences<sup>21</sup>. For Matvejev, L.P. (1983) *functions of physical culture* are: *"Its objectively present features of affecting the man and human reactions, by which certain necessities of a person and society could be fulfilled and developed"*. Besides, it is understandable that functions cannot be realized by themselves but mostly through a direct activity directed towards accepting certain values. It is the main reason why L.P. Matvejev joins functions with forms of physical culture which have been correlated, and defines them like this: *"The term 'form' indicates something that structurally characterizes some aspects or fields of physical culture, that is, their structural definition"*<sup>22</sup>. Generally looking functions/goals of physical culture are realized through practical activities, that is, through different forms/aspects of physical culture, which at last rises certain values, as a positive result of such (an)activity/activities. Although L.P. Matvejev spends time on values of physical culture in general, it is also justifiable to talk (taking different forms of physical culture into consideration) about single functions/goals/values of physical education, sport and recreation. For better understanding single functions/values (of physical education, sport, recreation) it should be pointed to a general approach to functions/values of physical culture. L.P. Matvejev (1983) was the first foreign author who worked on these problems, while the first native authors were L. Berkovic (1987, 1997, 1999) and M. Matic (1992). Since L.P. Matvejev is the ideological creator of evaluation of physical culture, we shall give his classification on *Specific and General-cultural functions of physical culture*<sup>23</sup> which, again, can be divided into corresponding subgroups.

- a) Specific functions of physical culture:
  1. Specific-educational functions
  2. Specific-applied functions
  3. "Sports" functions
  4. Specific-recreational functions
  5. Specific-health-rehabilitation functions
- b) General-cultural functions of physical culture
  1. Esthetic functions of physical culture

2. Normative functions of physical culture
3. Informative functions of physical culture
4. Communicative functions of physical culture
5. Functions of socialization of a person and social integration

Though L. Berkovic, among native authors, was the first who started work on evaluation in physical culture, his classification of values in physical culture is almost identical to L.P. Matvejev's one, we have already given, so we shall not repeat it. Another author, M. Matic (1992), in his well-known work *General theory of physical culture*, did not thoroughly work on these problems, but in the announcement of problems important for the process of establishment of physical culture, he also stated the problem of EVALUATION (forms, aspects and functions of physical culture), and in that context he gave the following values of physical culture:

1. Playing forms of physical culture ("Homo Ludens")
2. Competitive forms of physical culture ("Agon")
3. Ethical aspects of physical culture
4. Esthetical aspects of physical culture
5. Social-communicative functions of physical culture
6. Ideological-political functions of physical culture
7. Health functions of physical culture
8. Economic aspects of physical culture
9. Entertaining-distraction aspects of physical culture<sup>24</sup>

#### 6. REVALUATION OF VALUES IN PHYSICAL CULTURE

All segments from the field of social superstructure are going through constant changes, also in the field of physical culture there is a need for "revaluation of all values", using Nietzsche's devotion as a model. Sport, as one of entities of physical culture, that has intensively been developing in the last decades and going through great changes, also demands a real need for theoretical constitution in new conditions and, therefore, a need for revaluation. This is because there is a transfer of values in sport, from "internal" to "external", and because the Olympic motto "it is important to take part" transformed into "the most important thing is to win". One of the doyens of sociology of sport, Kresimir Petrovic (1984), says that what was controversial once, it seems more and more truthful, and he states an incredible attitude: "The bigger crisis of values, the bigger sports achievements"<sup>25</sup>. Sport, as a social and cultural phenomenon, especially professional (elite) sport, develops more and more in the field of mass culture as an entertainment industry with the circulation of a large sum of money, and that's way it becomes interesting both for individuals and for the society in general. Will sport, on that new way, from the field of entertainment, move to the field of work (*will homo ludens overwhelm homo fabera?*)<sup>26</sup>, will sport, tending to reach top results, remain without games (*Sport without game!*)<sup>27</sup>, or will Machiavelli's philosophy of victory at any price with use prohibited stimulants (*Does sport kill?*)<sup>28</sup>, and defeat the man himself before he pushes a stone to the top (*A myth of Sisyphus*)<sup>29</sup>. Some answers to the questions and many more not asked, but waiting for the answers, will mark out the way to revaluation of values in sport in new conditions. In that context theory and philosophy of the profession have to lay down a foundation for a new theoretical paradigm, and reactualize values in physical culture based on some conception that have been established, and new ones have not been established yet.

<sup>1</sup> (...); "THEORY OF VALUES (value theory) – Besides "axiology", the name for the field of philosophy that studies the nature of values and evaluation". [William Reese: *DICTIONARY OF PHILOSOPHY AND RELIGION Eastern and Western Thought*. Translation from English "Dereta", Belgrade, 2004, p.p. 17 and 852.

<sup>2</sup> See more in the work: [Bokan Bozo: Towards the constitution of the Philosophy of Sport. An announcement at the international conference on PHILOSOPHY OF SPORT, Ljubijana, 19-21. November 2003]-/Anthology of work is being printed/

<sup>3</sup> Zivotic Miladin: Axiology, "Naprijed", Zagreb, 1986, p.47.

<sup>4</sup> Ibid, p.7/underlined by B.B./

<sup>5</sup> William Reese: *DICTIONARY OF PHILOSOPHY AND RELIGION Eastern and Western Thought*. Translation from English "Dereta", Belgrade, 2004, p.853/underlined by B.B./

<sup>6</sup> Zivotic Miladin: Axiology, "Naprijed", Zagreb, 1986, p.8.

<sup>7</sup> Tanovic Arif: Value and evaluation (a supplement to study of axiology), "Svjetlost", Sarajevo, 1978,

p.20.

<sup>8</sup> Pavicevic Vuko: Bases of ethics, "BIGZ", Belgrade, 1974, p.151/underlined by B.B./

<sup>9</sup> Stolic Leonid (1983): Essence of esthetic value, "Grafos", Belgrade, p.52./underlined by B.B./

<sup>10</sup> Zivotic, M., cited work, p.13./underlined by B.B./

<sup>11</sup> Tanovic Arif, cited work, p.37./underlined by B.B./

<sup>12</sup> Zivotic, M., cited work, p.17./underlined by B.B./

<sup>13</sup> Ivan Foht: An introduction to esthetics, Zavod za izdavanje udzbenika, Sarajevo, 1972, str.234.

<sup>14</sup> Milivoje Matic and colleagues: Axiological and methodological bases of reevaluation of physical movement-exercise. Faculty of physical education, Belgrade, 1982, p.37./underlined by B.B./

<sup>15</sup> Ibid, p.p. 39 and 40./underlined by B.B./

<sup>16</sup> See more in the work: [Bozo Bokan: Towards the constitution of the Philosophy of Sport, ...op.cit.]

<sup>17</sup> Milivoje Matic and colleagues, op.cit., 1982.

<sup>18</sup> Ibid, p.41./ underlined by B.B./

<sup>19</sup> Ibid, p.42/ underlined by B.B./

<sup>20</sup> Ibid, p.118.

<sup>21</sup> "Function" (*I. Functio-performance; performance of one's duties*) work; profession, occupation, service, performance of one's duties; duty; task" [Vujaklija, M. (1972): Lexicon of foreign words and expressions, "Prosveta", Belgrade, p.1028.]-/underlined by B.B./

<sup>22</sup> Ibid, p.55.

<sup>23</sup> Ibid, pp.57-62.

<sup>24</sup> Matic, M. (1992): General theory of physical culture. Faculty of physical culture, Belgrade, p.251.

<sup>25</sup> Petrovic, K. (1984): Violence in sport – a segment of violence in the modern world, "Pogledi", no. 3 Split, p.79.

<sup>26</sup> Ivos, E. (1984): Is a new conflict of values in American society being discussed?, "Pogledi", no. 3, Split, p.79.

<sup>27</sup> Kokovic, D. (1986): Sport without game, "Univerzitetska rijec", Titograd.

<sup>28</sup> Stojkovic, S. (1986): Does sport kill, "Filip Visnjic", Belgrade.

<sup>29</sup> Camus, A. (1963): LE MYTHE DE SISYPHE, Gallimard, Paris.

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