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Games, Informal Sport, Social Culture and Democracy.

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CORRECT DATA COLLECTION AND ANALYSES - THE BASIC DEMANDS IN KINESIOLOGICAL RESEARCHES

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Basic problems in kinesiology deal mostly with the selecting and constructing of the motor measuring instruments (motor tests), as well as with the testing realisation. Before any approach to the kinesiological research, it is necessarily for the researcher to have a good theoretical and philosophical approach to the research problem, theoretical research model, the plan and organisation of motor testing, and the operational definitions and methods of the theoretical and philosophical testable hypothesis. The correct motor testing assumes the sample of valid motor composite tests, which would be applied under adequately standardised conditions by the well-instructed testers. As the motor composite tests consist of two and more items (replications), the test results for the statistical procedures represent a linear combination of the data in adequate items.

The initial analysis of the motor test results (row data) is the most important way of the elimination of different sources of errors. Such analysis deals with: 1) logical control of a measuring list, 2) control of a data basis, 3) identification and elimination of the outliers, 4) identification and elimination of the constants and the variables with poor variance, 5) identification of a distribution of data (shape, skewness, kurtosis, normal curve), 6) identification and analysis of nature of the data relations.

After the initial analysis of row data a researcher should choose a metrics of the space in which the adequate statistical multivariate analyses will be applied (transformation of row data in 1) a normalised shape, 2) an image shape, and 3) a shape with universal metrics). After that it is very important to decide what measuring model to use: 1)

classical model (gross test results) or 2) Guttman's image model (test results "clean" of the errors).

On the basis of the quality of the internal metric characteristics of items and of entire motor test variables (representativeness, reliability, homogeneity), a researcher should decide which motor variables are worth taking for further statistical multivariate data analysis.

Fulfillment of the demands above should result in the quality of the data. Unfortunately, very often these demands are neglected, and the researchers could get the illogical and incorrect research results even after using very sophisticated mathematical-statistical procedures of multivariate data analysis.

Key words: kinesiological data / data analysis / kinesiological research

ASKESIS and HEDONE in the field of sport – polar or dialectic relation?

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Is the ethos of the modern sport ascetic? Why was the watchword of modern olympism – “Citius! Altius! Fortius!” – regarded as *antiascetic* one (Coubertin)? *Ascesis* from historical point of view. We can mention two main attitudes:

a) Saying NO to lower values – rejecting damaging influences or things.

b) Saying YES to higher values – positive “building“ of the appropriate virtues and skills.

We can apply it on the modern sport in two relations:

I. Attitude to the body:

ABSTRACTS FOR PHILOSOPHY OF SPORT CONFERENCE
Ljubljana, Slovenia, 2003

ad a) Rejecting inappropriate food; sexual abstention; fight against other “temptations of body“.

ad b) Active training towards the physical perfection (corpus lacertus!); the best alimentation and health care; “opening body“ for a flow of (A) energy without barriers and (B) optimal experience.

II. Attitude to psychical, moral and social factors:

ad a) The struggle against different sorts of amusement and lack of concentration (“temptation of mind“); reduction of external negative influences and impressions (to gain full independence and selfcontrol).

ad b) Training of cultivation/sublimation of all emotions and passions with targeting on sports achievement; permanent and systematic (sports) work; ascetic rationalisation of the whole lifestyle.

Some notes concerning *spiritual* dimension of our topic (“Per aspera ad astra“); sport directed its attention to experiences (optimal, limit, deep, peak) and opening new dimensions of our lives. How can the *internal askesis* (concentrated on memory, will, imagination etc.) help?

Is there any place for *hedone* in the sports realm? Lust sport („S-sport“, Crum 1992) and its focus on exclusive pleasure. Does the hedonism in lust sport run the risk of seeking fun and satisfaction at the cost of others? Can we find *hedone* also in other sorts of sportive sub-systems? What about the elite sport?

Modern sport: from leading a cloistered life up to a sphere of pleasure and enjoyment, from martyrdom to orgasm...

Brain, Brawn or Both? What – and Where – is Sports Literature?

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It is a commonplace to pit the philosophical, Hamlet-like man of words against the man of action. Even outside of literature this stubborn polarity refuses to die. Indeed, it is perpetuated as we often look at today's action heroes – athletes – through bipolar lenses, as though brain and brawn cannot coexist in the same body.

A few examples: In the media mere grammaticality becomes ‘eloquence’ whenever an athlete is the source. Intellectuals and athletes are different breeds, it seems. This prejudice extends to writers of both non-fiction and fiction: The sports section is commonly referred to as a “newspaper's toy department” – with a focus on childishness and undeveloped writing skills rather than play. Canadian writer Mordecai Richler notes that “an otherwise generous review[er]” doubted that the cultured protagonist in one of his novels “could also be a sports nut.” Perhaps this either/or sort of thinking is why, until very recently, readers have moaned about a lack of sports literature.

As *the* cultural behemoth of the modern age, sport has been a latecomer on the English-language literary stage. Amazingly, Canadians did not write fiction about ice hockey, the English avoided football, and even the baseball-happy Americans only starting writing about that sport a few decades ago.

My paper will consider how ‘brain or brawn’ prejudice extends to the production, reception and categorization of sports literature as I work towards a definition of the genre.

TOWARDS CONSTITUTION OF PHILOSOPHY OF SPORT

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This professional paper gives certain indications for constitution of philosophy of sport. It has been preceded by imagined methodological-cognitive structure of philosophy (science, theory, practice) of sport, where through mutually dependant relations it has been tried to perceive total approach in studying phenomena in sport, with philosophical understanding of sport on its top.

Though science and theory have been in dialectical causative – resultant relation in which “science always implies theory of what it is dealing with, and almost always theory precedes science”, still, neither science nor theory are philosophically neutral, since “they are based on certain philosophical hypotheses, being aware of them or not”.

Since philosophical statements cannot be proved by methods of science (empirically, experimentally), such statements are called meta-scientific statements. On the basis of philosophers’ opinion, each science, besides its methodological structure, is based partly on meta-scientific bases, so called “philosophical trinity” (ontology, gnoseology, axiology).

In order to establish philosophy of sport correctly, we should recognize and explain: ontology, gnoseology and axiology of sport. Since they are complex philosophical categories, in constitution of philosophy of sport both philosophers and experts in sport (theoreticians and practitioners) should be involved and should recognize and explain the essence, meaning and value of sport.

Key words: philosophy of sport / ontology / gnoseology / axiology

Being - in - the – void: A heideggerian interpretation of sky diving

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In my paper I will try to interpret certain aspects of sky diving with some of the tools and the frame given in Heidegger’s analysis of “being-in-the-world” (Dasein) in Being and Time. This project may seem both daring and pretentious. I will try to be cautious and modest. There are two topics that I will concentrate on. One is Heidegger’s analysis of the human daily life condition where things are at hand as tools, “Zuhandenheit” in German. I will analyze the first few jumps in sky diving where things are not at hand, where the void is breaking up “the world” and where one feels deeply confused. In a sense the “being-in-the-void” is a liminal, quite extreme case of “being-in-the-world” and therefore worth using as a test case for the different elements that together form the “Zuhandenheit” condition. Sky diving can maybe enlighten the understanding of “being-in-the-world”. And vice versa the “being-in-the-void” can be enlightened by the heideggerian interpretation of a situation where the “Zuhandenheit” breaks down, where the tools are not at hand, the hammer is not working, the nails are not there. This in turn opens up the next aspect. The most extreme situation where “things are not there” is the anxiety (Angst) situation which is characterized by Heidegger as situation where the ground beneath your feet is drawn away, where firm standing is impossible. There is nothing to rely on, one is thrown out into nothingness, into the void. This in turn makes possible the being thrown back on oneself and one’s own life project. This again makes possible the firm confronting of one’s own death as a possibility (being unto death or in German “Sein zum Tode”). I will argue two things. No other human situation makes the being thrown into nothingness

ABSTRACTS FOR PHILOSOPHY OF SPORT CONFERENCE
Ljubljana, Slovenia, 2003

more dramatically real than jumping out from an airplane. In a sense sky diving as losing ground and falling is anxiety, metaphorical of course but also in a sense real. Is this the reason why the sky diver not only confronts fear of jumping out but also anxiety? It is not only the fear that things may fail, I may panic, the parachute may not open, I may fall to my death. It is also the anxiety of everything being drawn away from under me, my life project. There is no footing. I am touching the void. I am confronting the possibility of my own death. It is along these lines that I will work in my presentation. Maybe sky diving can exemplify certain aspects that are central in Heidegger's thinking in *Being and Time*. And maybe Heidegger can throw deeper light on certain aspects of sky diving?

The Paradox of Bad Faith: A Step in the De-mythologising of Muhammad Ali?

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Consideration of the career of Muhammad Ali uncovers an apparently deep-rooted self-deception, which cannot be accounted for by either the naïve assumption of Ali's sincerity or the demonisation of Ali as a manipulative liar. This paper will explore self-deception, sincerity and lying through an analysis of Jean-Paul Sartre's notion of bad faith and its potential as a guide to illuminating what is one of the most difficult problems in the analysis of Ali as an historical agent.

Bad faith is a specific form of self-deception in which one lies to oneself and believes the lie despite being aware of the fact that one is lying. Clearly this is a paradox and may even be complete nonsense. While Sartre offered an explanation of the paradox of bad faith (Sartre

1958: 47-70), that explanation is not as clear as it could be as a result of the fact that he deals with bad faith as part of his analysis of nothingness. Nonetheless, the importance of the issue of self-deception has ensured that numerous attempts have been made to elucidate Sartre's account of bad faith (Catalano 1974, 1990 and 1993; Sutton Morris 1980 and 1992; Stone 1981; Santoni 1995 and Webber 2002).

The paper will discuss the 'weak' and 'strong' forms of bad faith identified by Catalano (1993) and consider the importance of Sartre's interpretation of 'faith' in his discussion of bad faith. It will be argued that, despite a lack of clarity, the form of self-deception that Sartre refers to as 'bad faith' can be rendered intelligible and is therefore extremely useful when applied to the seemingly contradictory actions of Muhammad Ali at various points in his career. The notion of bad faith will be used to clarify Ali's commitment to a career as a boxer, his involvement with the Nation of Islam, his refusal to be drafted into the army and his apparent commitment to pan-Africanism. Drawing more widely from Sartre's work, it will be argued that these aspects of Ali's career are part of a wider 'fundamental project' which is itself in bad faith.

**STRATEGIC APPROACH TO MANPOWER IN SPORTS –
CASES OF SLOVENIA, GREAT BRITAIN AND CROATIA**

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In the world closely connected by a free flow of information, knowledge, ideas and people, people working in sports must face with new challenges. To successfully meet new and ever more rigorous demands, an inventive and strategic reflection on the role and position

of sport personnel in the society, as well as on their education and vocational training is needed.

The Parliament of Slovenia has reached the *National Programme of Sport in the Republic of Slovenia* in the beginning of 2000. In it education, vocational training and permanent improvement of experts in sports has been declared as the area of work with the highest influence on development of sport side by side with the facilities construction and research and high professional activities. Experts, professional work and its financial base are treated favourably in the National Programme which clearly supports education, vocational training and permanent improvement of manpower in sports (NPS, 2000, p. 3295). In the short period of 1999-2002 two documents strategically defining personnel in sports were passed in the Great Britain: *UK Vision For Coaching* and *The Coaching Task Force – Final Report* together with three documents dealing with general strategic issues of sport in the Great Britain in which issues of sport personnel were also fragmentary dealt with: *A Sporting Future for all*, *The Government's Plan for Sport* and *Game Plan: a strategy for delivering Government's sport and physical activity objectives*. The documents established a unique philosophy in the motto "To elevate the practice of coaching to a profession" thus synthesizing numerous factors that determined the area of expert involvement in sport.

Despite the rocketing development of sport in last decades, in its very core, it is based on work of volunteers. The observed trend to professionalization in sport (Coaching Task Force - Final Report, 2002) provokes certain question like: Is it really necessary? and To which extent is it good? The enhanced complexity of work in sport, consequently the enhanced demands experts should face with, calls for positive answers. But, on the other hand, such trends endanger the very essence of sport which emerges from the human nature, from his/her need to play. Transformation of sport clubs into modern business enterprises jeopardises the system of sport values and the metaphysical roots of sport.

SPORT OF YOUNG PEOPLE IN THE LIGHT ETHIC QUALITY OF MOTOR LEARNING

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More and more pronounced role of the young people entering the world of sports either as future top-level sportsmen or active participants in sports activities in all life periods creates new challenges. When seeking proper and optimum route the sports philosophy is not only there to assist us but it makes things happen.

The development of the social environment may be valued also in terms of the existence and level of ethical principles and standards existing (applied) also in sport. The peak of social standards pyramid in the society is by all means defined by the presence of ethics. Below the peak, one finds standards as nonobligatory form of a social standard that are then followed by rules and regulations defining certain sphere as obligatory.

Many years ago (1990), some individuals (Flisek, Strel, Videmšek and others) have already been voicing their concern regarding upcoming tendency towards ethics in sport of young people. They were well aware ethics will play more and more important role thus creating more and more demanding challenges. In 2003, we are actually facing these challenges and we are to see clearly that there are our responsibility.

Development of sports science and professional field work was closely followed by the evolution of motor learning. However, it is not only

ABSTRACTS FOR PHILOSOPHY OF SPORT CONFERENCE
Ljubljana, Slovenia, 2003

about implementing school curriculums and achieving certain level of knowledge, it is also about providing optimum conditions in terms of ethical quality of motor learning.

Tendency towards quality may express itself through various ways – from violence through non-quality and quality to ethical quality as the highest possible quality. The ethical ideal of a contemporary motor learning has changed dramatically – from »primitive sport« to contemporary sport. The child that has been paving its own life path through the growing up process and through the process of learning with enjoyment, content and smiles and has been constantly sharing ethical principles, will also, in later periods of life, participate in sport with joy and consideration of ethical norms.

Thus the quality-oriented children education in terms of sport for life in the light of ethical standards may truly be one of the largest investments of the contemporary society to future generations. To this end, professional circles should develop a code of ethical quality of motor learning. The objective of our endeavors should therefore aim at raising awareness among sports experts about the importance of positive ethical character.

Slovenia could well be recognized worldwide also by its high ethical measures applied in sport.

Coaching Human Nature

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Steven Pinker's book, *The Blank Slate: The Modern Denial of Human Nature*, has given new impetus to interdisciplinary discussion of the topic of human nature. Again the debate is joined: To what extent are we born as "blank slates" with our psychological traits determined by our experiences, and what is the impact of biology in determining these traits? The twentieth-century discussion of human nature was heated and fraught with political peril for the participants. In my paper, I extend the discussion of human nature to the realm of sports, with its own version of "hot button" topics (Pinker). In particular, I examine the implications of "thinner" and "thicker" versions of human nature (from the idea of a "blank slate" to progressively "thicker" notions such as capacities and propensities) for the profession of coaching, and for sports practices in general.

While some coaches may operate with explicitly articulated views of human nature, it is likely that all coaches make at least tacit assumptions regarding what people in general are like. What might some of these assumptions be, and what are their logical implications? What follows from coaching with an "optimistic" or "pessimistic" view of human nature? What is the likely outcome of coaching either with or "against the grain" of human nature?

Theories of human nature have implications for approaches to important sports dynamics such as motivation and team formation. Thus, the consistent application of a view of human nature is consequential. If we are born as "blank slates," or if human nature is thin, perhaps coaches have ample room to operate as agents of nurture and change. Thus, if one operates with a "thin" view of human nature, sports may be viewed as venues for social engineering. But other theories of human nature imply limited pliability due to a greater role assigned to nature over nurture. What if the coach is confronted with or committed to the limits imposed by "psychological realism?" What difference should it make to an approach to coaching if humans are

ABSTRACTS FOR PHILOSOPHY OF SPORT CONFERENCE
Ljubljana, Slovenia, 2003

thought to be “naturally” selfish, altruistic, aggressive, sociable, or some mixture of the above, or to have universal needs? Can coaches “bend” or “remake” human nature? What if women and men are believed to have, in some respects, different natures? How should various “thicker” views of human nature influence coaching and our estimation of who is a good coach?

I will argue that an adequate theory of human nature, while important, is not sufficient to make one a good coach, even exempting the question of technical expertise. Coaches may not be able to dispense with rules of thumb about human beings, but good coaches are also keenly sensitive to differences among athletes. That means that a good coach is also a skillful intuitive psychologist. The experience of self-realization by athletes in sports will involve actualization of each athlete’s unique capacities and propensities. This claim has implications for what it means to be a fair and just coach.

Sociological aspects of University Sport in Albania

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This study has the attempt to present the world of the physical culture and sport, as one of the possibilities offered to the new generations for their reintegration in the contemporary society, to deal with most concerning problematic items in this area, also to suggest an optimal solution for all those problems of Albanian reality.

The studying of the sport activities has a special importance regarding the social point of view, because of different social open-wounds such as: prostitution, crime, drugs etc. This study also tries to present the physical culture as a form of the social control and the socialization in a democratic society.

This study is divided into three parts, depending on the problematic issues dealt with. All the material, depending on items dealt with is traversed by the usage of the concrete sociologic methods, such as: testing, interviewing and questionnaring. These methods have been applied to the students of Tirana University, where have also been collected, selected and interpreted the various facts which directly have to do with the importance of physical culture and sport in the students life. What we aim is: having opinions and information on profitable effects that the physical education brings, not only for the individuals health, but also in the social plan and over.

The Analysis of Movement from a Philosophical – Anthroposophical Perspective (Kinephilosophy)

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Movement, play and sport are the basic contents of the academic field of sport science. It is the purpose of this study to analyze movement, which has to be considered as a central construct also for play and sport from a philosophical point of view. The natural science and medical analysis of movement is done quite often.

However, there is also a need for an analysis from the point of view of the philosophy of sport, as one subdiscipline of sport science.

The method of this research is descriptive. The database is relevant literature from philosophy in general and from sport philosophy in specific.

The technique of data collection used is content collecting and then content treating as well as content analyzing. The techniques of data evaluation are governed by hermeneutical strategies.

The result of this study is that it is possible to establish something like a kinephilosophy as one aspect of sportphilosophy. Several established theories are contributing to the conceptualization of kinephilosophy and are presented in this study. The author developed a theory called „emancipation through movement“ which also supports the concept of kinephilosophy.

It is obvious that a multidisciplinary analysis of human movement as a basic pattern of human behaviour, also has to come from a philosophical-anthropological perspective. Thus it is possible to provide a holistic and comprehensive justification why human beings should move, play and engage in sport.

Adult-Youth Sexual Relations in Sport

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There is now little doubt that the abuse of children¹ within sport, has been, and is widespread (Kirby et al, 2000; Brackenridge, 2001). However, it is only over the last decade that this knowledge has been dragged from the closet and placed within the public domain. Ten years after a BBC documentary (BBC TV, 1993) and amidst growing media attention and academic research, it is still doubtful whether the notion of sport as an inherently safe site for children has been dispelled in popular consciousness.

Celia Brackenridge has conducted the most extensive research to date into sexual harassment and abuse in sport. For her "the moral basis for the work rests on two basic assumptions: first, that sexual contact with a child/athlete is always wrong and secondly, that the coach is always

responsible for his actions" (2001, p.5). The second assumption seems entirely reasonable, however, the first appears somewhat unsatisfactory. Undoubtedly this proposition is couched in the documented disclosures of adults who experienced sexual abuse as child-athletes at the hands of an adult and the devastating experiences they suffered and continue to live. On this reading such a proposition is entirely warranted and can serve (as it has done) as a foundation for policy generation and development.

However, this absolute position does not leave room for discussion of the complexities that surround the issue of adult-youth sexual relations, indeed, proponents of this position would no doubt consider discussion itself as inappropriate. This paper contends that this is not the case, and that sport needs to engage with the broad spectrum of debates around sexual relations in order to contribute to and advance knowledge and understanding of human sexuality. Given the poor state of our sexual relations in general (evidenced by, for example, widespread legitimised sexual abuse and harassment and the inordinate amount of media attention given to all things sexual) a more enlightened sexual society and sexually 'healthy' beings would seem desirable, yet some way off.

This paper discusses whether sexual relations between adults and youths can be legitimately constructed as 'always wrong' and inherently exploitative and whether the discourses of guilt, fear, danger and taboo that surround our constructions of sexual relations actually contribute to a climate where abusive sexual relations are widespread and legitimised.

Why we prefer the term “Physical Culture”

Bohuslav Hodaň

¹ For the purposes of this paper a child is considered to be anyone under the age of 18, according to the United Nations (1989) Convention on the Rights of the Child.

ABSTRACTS FOR PHILOSOPHY OF SPORT CONFERENCE
Ljubljana, Slovenia, 2003

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It is not true that the term “Physical Culture” is a “typically socialist” term, which “has its roots in the Soviet Union” (Renson, 1990). As opposed to this claim it is known that this term was utilized in English literature at or towards the end of the 19th Century (Kirk, 1999) and in German literature from the beginning of the 20th Century (Rydl, 1996). At this time it is not very frequently used – it is utilized in the countries of Central and Eastern Europe and sometime in Finland, France and so on. But its utilization is theoretically justified. This justification results from systematic solution to problems (as opposed to non-systematic, utilitarian...), which are typical for European science. The term “Physical Culture” results from an understanding of culture generally as well as from a non-Cartesian understanding of the body. So, this term is the result of socio-cultural and philosophic analysis. It expresses only the specific system (as a social subsystem), which creates its own exactly defined subsystems. In opposition to this fact other terms (such as physical education, sports etc.) express not only the system, but also the activity. It is very important for understanding – thanks to this the term “Physical Culture” is single-valued, while the other terms are multiple-valued.

This term is connected also with the orientation of physical exercises to the human being and with their humanistic tendencies. Naturally, in connection with the understanding of this term we have created also the “philosophy of physical culture”.

Experience as Problem of Corporeal and Noncorporeal Communication

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Phenomenological description of the experience provided the theme of relation to the „Lebenswelt“ – to the natural world, in relation to the evidence, in the distinction between imaginations and reality. The characterization of experience from intentional point of view claims to us catch the sight his sense in the post-modern time. In this time the experience losses the function of the anchor and the experiences is substituted through the artificial imaginations. In this continuity we want to show on the sense of drugs, because, drugs sometimes play the role of basic condition of „authentic life.“

The article represents the problem of experience from phenomenological point of view.

We can not reduce the experience of the world only on the dates coming from the world around us in to our consciousness. .

Categories are described, and the description institutes objektive scientific approach, verifiable and falsifiable. Since subjektivty, thanks to Descartes, „moved from man, from man’s interior, to the exterior, to the perceptio idea, man’s entire innermost life be understood as something objective, empirically comprehensible and last but not least as something calculable.

Cartesian figur of the thinking is not optimal, the requirement of objektivity prevents , hampers, obscures the essence of the problem of experience. Subject-objective figur is the highest obstacle at knowledge of experience in sport . In the critique of Cartesian doctrine and particularly of its teaching , is the experience in sport only element of the description and mesurement. This problem can be read in many ways, including with the eyes of the post-modern thought.

Cheating, the ‘Good Foul’ and Sports Rules

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ABSTRACTS FOR PHILOSOPHY OF SPORT CONFERENCE
Ljubljana, Slovenia, 2003

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Cheating and the 'good foul' are important issues in sport ethics. Over the past several years, the issue on cheating in sport has received scant philosophical attention . While many authors are against the practice of cheating , some still argue that cheating is inseparable from sporting activities . The moral intuition in relation to 'rule formalism' is often that cheating is wrong because to cheat is to break the rules and to cheat is no longer to play the game . In a previous work I argued that this intuition is right on one account and wrong on the other . Although cheating is morally wrong, it cannot be defined merely as 'breaking the written rules'. In other words, breaking rules is often related to cheating but not necessarily. In addition, cheating often is associated with the 'good foul'. If cheating is morally unacceptable, then what about the 'good foul'?

In order to have a better understanding on the relationship between cheating, the good foul and sports rules, a few questions still need to be clarified: Is the 'good foul' related to the rules? Is the good foul the same as cheating? Is the good foul morally acceptable? This paper aims to answer those questions.

Philosophical kinanthropology in Czech Republic

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Philosophy of sport has not been indulged in long in the Czech Republic due to the ideological framework of all humanistic

disciplines during the period from World War II to the end of the eighties. The European Meeting is an opportunity to summarize existing outcomes of the cultivation and development of philosophy of sport in the Czech Republic from the beginning of the nineties to the present time.

The study analyzes, in its relatively brief preliminary part, any of the possible names used to grasp the notion of movement activities by philosophical means. It recapitulates arguments for the use of the collocation "philosophy of sport," which it evaluates as being too narrow, (although it is anchored as a habit of speech and that not only in the Anglophone language environment) and "philosophy of physical culture" (which on the contrary one senses to be too wide). It argues for the choice of "philosophical kinanthropology" as a balanced solution and approach, which can then be included among scientific branches (kinanthropology on the one hand as a part of anthropological research – that part of anthropology devoted to the investigation of human movement – and on the other hand philosophical kinanthropology as a specialization within the field of philosophical anthropology – the sense of a human being's unfolding through movement, sport and exercise).

The second part of the study brings us information about themes and existing results of philosophical reflections on phenomena from the physical cultural sphere as they are perceived and developed or cultivated in the Czech Republic. The synthesizing part deals with constituent elements and themes from the point of view of individual authors' personalities (categorization of individual problems from the physical cultural area to a plan of systems; the phenomenon of games and play; body and corporeality; time and topicality; the Olympic movement and its ideological premises and so on), the synoptic part gives information about principal and crucial representatives of this way of thinking, pointing out the most important and significant

scholarly works of authors who are named (Hogenová, Hodaň, Rýdl, Jirásek, Bednář, Hlavinka, Martínková, Kirchner, Maňáková).

Philosophy of sport - a bridge between sport science and empiry

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The culture of sport has strong roots in ancient time, but true flourishing of modern sport we are facing in the last century. Due to the historical dependency sport has time-specific ideological, culturological, political, sociological, economical, psychological, juridical, ethical, medical, scientific etc. dimensions. Thus, one of the basic tasks of the philosophy of sport to adress the question »What is sport after all, what is sport in relation to this specific dimensions?« Only then we can better understand those motives that are attracting the masses to do sport.

Contemporary sport has all the common-culture characteristics and is therefore a part of culture of modern civilization. The culture of sport has many components. To name a few we can expose cognitive, conative, symbolic, value, emotional, social, psycho-physical, economical, organizational etc. For experts of sport is of much importance that cognitive component is institutionally developed with the help of science. But, besides of science, there is the need for the philosophy in order to develop and understand sports culture. By developing the philosophical skills everyone should reach a certain level of cognizence, personal convictions, standpoints, visions, creativity, artistic inspiration, inner growth, happiness and the sort of intellectual, emotional, and social renaissance that leads towards personal flourishing and fulfilment, love, and social well-being. This ought to mean that human being can again find it-self through the sport culture, or it will otherwise stay the object of its-own non-experience, being unable to search for the subjectivity of reality of life. We first set

our own standards of the reality of life, while finally, as sopfists were saying, there exist no objective matter of things and consequentially no objective truth outside our own. For this opportunity we recall the Protagora's *homo-mensura* statement: *"Of all things the measure is man, of the things that are, that [or "how"] they are, and of things that are not, that [or "how"] they are not."* Certainly, even today the focus of philosophical reflections and endeavour in dealing with the phenomenon of modern sport culture remains *man* and the life related. Because the life, as Erasmus Roterodamus was saying: *»shows itself only in its multidimensionality and controversy, and demands wisdom that connects and not excludes the controversial.«*

Key words: sports culture, sport empiry-philosophy-science

ACTUAL ISSUES OF DEVELOPMENT OF SPORT IN CROATIA

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Modern sport is nowadays one of the most interesting, dynamics and beneficial human activities. Respecting the historical context of development of sports in Croatia, the authors feel a necessity to take a deeper insight into the actual development state of sport and physical exercise in Croatia and to define prospective of development with a vision of future sport at national, regional and local level.

During the last decade the Croatian athletes have achieved remarkable sport successes. Unfortunately, the accomplishments are not a result of systematic care nor strategic decisions on sport development. The Croatian sport has not been defined yet in terms of its relations to other social activities, nor to the entire state economy and international position of Croatia.

ABSTRACTS FOR PHILOSOPHY OF SPORT CONFERENCE Ljubljana, Slovenia, 2003

Actual issues related to development of sports include: organisation of sport in the Republic of Croatia; physical exercise and sport in schools and universities; top-quality (high-performance, competitive) sport; sports recreation (sport for all); sport for persons with disabilities; financing of sport; sport facilities and equipment; coaches and other sport-related experts; research work on and in sport; legal regulation of sport; sport as a part of the current Croatian society.

Development and promotion of sports in a state like Croatia is possible only if all the involved institutions are properly organized, if more specialized and well trained personnel, coaches and researchers are engaged, and if more financial resources are available to sport and sport-related facilities and equipment to provide favourable conditions for application of complex system of sport preparation to children, youth and adult athletes within the systems of exercise and sport in schools and sport clubs.

Success in sport depends mostly on proper application of: selection procedures, modern training, competition and recovery technologies, recent methods of analysis of technique and tactics of a particular sport. Comprehensive scientific, research and professional work may also contribute considerably to planning and control of the sport preparation process.

The desired goals of progress and international promotion of Croatian sport are attainable under the condition that all involved institutions and persons are highly motivated. Therefore, the existing problems in school, mass and elite sport call for immediate systematic action. To find the best model of organization of sport, which will be in harmony with tradition, previous course of development, comparative advantages and potential of Croatia, and to coordinate effectively joint actions of government and non-government institutions, seems to be among the most important priorities. Without good coordination and organization of the institutions involved the expected development of sport and sport achievements of Croatian athletes may come in question.

PHILOSOPHERS ON SPORT AND PHYSICAL EXERCISE

Aleksandar Kerkovic

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There are so many written documents on sport and physical exercise handed down to us. One can start with Telesis, philosopher of the pre - Socrates period, then Socrates, Plato, Aristotle, Xenofontus, Cicero, Seneca, and Espinosa, Kant, Hegel and Marks, all the way to the schools of thinkers of the XX century. It is true that the works of the Greek philosophers are not preserved completely but we have their thoughts in the form of quotations in the works of the subsequent authors. A large number of works of Aristotle and Plato are preserved. Therefore they are mainly represented in my works of the anthology profile.

Fragmentary through the quotations we can come across the interest findings but the differences as well, considering the approaches of certain philosophers on physical exercise and spiritual culture. First of all we have to give prominence to Socrates. Because if one collected all the writings of the philosophers on sport and physical exercise Socrates would be the leading figure in that respect. Xenofontus and Plato who had written Socrates dialogues created not only a masterpiece of philosophy but the literary work as well. In a dialogue Socrates gives his attitude on the advantage of physical exercise:

" Don't you know that those who are bodily weak by nature and who start exercising become stronger in what they exercise and they can endure this more easily than the strongest ones when they neglect their exercise. For I am doing the exercises in order to enable my body to endure whatever happens and don't you think then that I am going to

ABSTRACTS FOR PHILOSOPHY OF SPORT CONFERENCE
Ljubljana, Slovenia, 2003

endure everything more easily than you who do not do exercises at all." (Xenofontus, Remembrances on Socrates).

Aristotle based his attitudes on the systematic approach to the being. In other words, Aristotle's philosophy in its gist takes into consideration that what is 'existing'. For us a special significance has Aristotle's assertion that it is not possible to find out about nature without finding out about movement. To sum it up, a being expresses its abilities

through moving.

In Aristotle's works we find the questions concerning sport. In one place he talks about gymnastics:

"Gymnastics should find out what kind of exercise fits best to the body, which one is the best. Because the body endowed by nature to be the prettiest must have the most fit and appropriate exercise. And, in the end, what kind of exercise is the most adequate to

the all. On the Olympus a winning trophy is not given to the strongest and the most beautiful but to those who take part in competition (because only among them can you find the winners").) (Aristotle. The Politika).

Key words: body, spirit, physical education and spiritual culture, sport, philosophy

The Use of the Phenomenological Method in the Context of Sport Philosophy

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The phenomenological method is arousing more and more interest among the sport philosophers. I see two reasons for that. First, the

approach of analysing concepts connected to sport, human movement and physical education in general has reached the end of its road. There is not so much to say any more for instance about the concept of play. So much has been already said. The second reason is, I think, that using phenomenological method you can really go to "the thing itself". And in human movement this means experience. That's why we move: because we have this experience of moving. The problem with the phenomenological method is that it is not well defined and "operationalised". In this paper I suggest using phenomenological method in sport philosophy in three steps. First step is "descriptive phenomenology", where the phenomenon is described in a lively way. Second step is "eidetic phenomenology", where the essential structures of the phenomenon are brought up. The third step is "hermeneutical phenomenology", where the phenomenon is interpreted from the point of view of human meaning (existential philosophy). Doing phenomenology requires your own experience about the phenomenon you want to analyse. I take my own experience in rock climbing as a starting point and an example and proceed to do "phenomenology of rock climbing" along the lines above described.

SPORT EDUCATION AND SPORT CONSCIENCE

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Sport training is surely a special education process that concerns relation with conscience and sport knowledge. Essence and nature of sport determine specialty of sport education. Sport education is the process in which the knowledge is treated as content of communication with exterior world and conscience of athlete. Sports cognitions are special in essence, adventure, remark (reception) and sport conscience (in relation towards intrinsic), towards individual, towards traditional

ABSTRACTS FOR PHILOSOPHY OF SPORT CONFERENCE
Ljubljana, Slovenia, 2003

(culture) and collective, in fact, toward truth of sport. In this work stress needs factors for acquirement veritable and regularity sports educations which to makes possible harmony of volume and quality of knowledge, who are in relation with exterior and intrinsic transforms in training process and education sport conscience.

Key words: SPORT EDUCATION, SPORT RECEPTION, SPORT ADVENTURE, SPORT CONSCIENCE, TRUTH OF SPORTS.

The relationship between an athlete and a citizen in ancient Greece and in the context of modern sports

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When speaking about sports as a social and also cultural phenomenon it is essential to consider the antiquity when this phenomenon appeared. The most known form of sports, i.e. sports competitions are the Olympic Games, which is mainly for the reason that the Olympic Games are still in our time a worldwide social spectacle par excellence. Although it may seem that the ancient and modern Olympic Games have some common characteristics, it appears that they are according to their origins and position in the social structure two entirely different phenomena. But is it really so? I will try to demonstrate this upon the analysis of social status of an athlete in antiquity as well as today.

The main topic of this research will be the relationship agonistes-polites in ancient Greece and the relationship sportif-citoyen in modern sports.

This analysis will, hopefully, reveal the background of the position of sports and sports games in ancient as well as in modern society.

Martyrdom as Extreme Sport

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In times of persecution, Christians were potential victims of amphiteater executions, and had to prepare themselves, just in case, how to react and what to do in such circumstances. What really perplexed Romans was that many of them, even when they had a chance, did not avoid their punishment or escape, but accepted martyrdom as God's gift. Christian texts from those early centuries reveal that a special set of rules of martyrdom developed. Christians saw themselves as actors in the universal and ultimate arena, engaged with another kind of sport, and appearing in another kind of spectacles, where victorious participants, albeit dead for this world, went directly into heaven.

This opposition between Roman and Christian involvement and interpretation of spectacles testifies to the existence of two kinds of extreme competitiveness in Roman spectacles.

Influence factors on the aesthetic appreciation of Sport

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Contemporary Sport has arrived to such a high level, and the physical capacities has been so pushed to biological limits, that it is urgent to

ABSTRACTS FOR PHILOSOPHY OF SPORT CONFERENCE
Ljubljana, Slovenia, 2003

find *new* dimensions to represent and interpret excellence and success in Sport. Sport Aesthetics emerges as a possible reply to the need of rethinking the meaning of Sport in the future. The boundaries to Sport Aesthetics rely on human imagination, what means that it is, in a certain way, inexhaustible.

Although Sport Aesthetics is a recognized domain of study by Sport philosophers and by Sport Sciences community in general, it is an area of recent studies that still has the need of understanding and knowledge to legitimate its territory. Most studies proceed from claims and statements of scholar; there is a lack of information grounded on empirical data. Mapping the anatomy of aesthetic experience through Sport is of central importance for the exploration of aesthetic issues.

The main goal of this study was to compare the opinion of Sport Sciences and Visual Arts university professors about the identification of influence factors on the aesthetic appreciation of Sport. It was used a sample of 138 university professors (95 of Sport Sciences; 43 of Visual Arts). The respondents were asked to fill in twelve closed answer questions. The questions had two exclusive answer categories: "doesn't influence", "influences". Statistical handling included absolute frequencies.

The results enhanced that from the twelve factors in study, a group of ten emerged as influence factors on the aesthetic appreciation of Sport, namely: the music presence so as the one of dance elements in different sport activities, the physical space features where the various activities take place, the kind of clothing and accessories used, the variety of materials typical from the different sports, the sport performance quality, the human body plastic during sport movements, the sportsmen and sportswomen morphotype, the existence of cooperation and opposition relationships between athletes and, the skill exhibited during sport practice. Two factors were pointed out as having no influence on the aesthetic appreciation of Sport: the victory/defeat dimensions and the quantitative nature of sport result.

In conclusion it is possible to assert that although this study didn't exhaust the subject, it highlighted a little more about the assemblage of factors that may interfere on the aesthetic appreciation of Sport. Surely most of these factors might be decomposed in sub-factors or sub-dimensions, which would certainly clarify much more about the complexity of the Sport aesthetic appreciation process. In future works we will try to proceed this way.

Body movements and perception of oneself or motion-emotion symmetry

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Life is breathing, movement, and mind. Emotions define our breathing. Our heart gives rhythm to our breath. Our thoughts guide and strengthen our emotions. Everything aims toward equilibrium. Our mind guides our breath, breathing moves our body.

Our mind is readable on outside as body movements. Movements on the inside are emotions. Movements reflect the inner essence. By change in emotion (on a whole scale from fear to joy) we can induce a change in motion. A change in movements will cause a change in our feelings.

Through movements of our body we can experience a state of unity (oneness), a state where body and soul become one. We can actually experience the sentence "I am who I am." One can tell a person's character by body stature, by the way one walks, by the sound of one's

ABSTRACTS FOR PHILOSOPHY OF SPORT CONFERENCE
Ljubljana, Slovenia, 2003

voice. Music is the language of the soul. Laugh is a divine sound. Conductor of our body language is our vital principle, animating force, or spirit.

Sport in the context of individual and social ethics

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Sport is a sophisticated social phenomenon which comprises theoretical, activity and institutional levels. Such complicated structure results in the complexity of ethical problems in sport as well. This implies, ethical problems can not be referred to as the standardization of interpersonal relationship of personalities (individual ethics), but the relationship must be reflected on from the social-cultural perspective, that is, on the social level of ethics (culture of organizations, ethics of institutions, social law, sport policy, etc.)

The balance between social and individual interests is the fundamental problem in the development of ethical theories. The question whether an institutional structure resolves in the preferable direction of a person's behavior is widely discussed. Order, harmony and moral are artificially sought using procedural regulations. However, formalized behavior rules can not be referred to as moral attitude because we do not discuss about it on "either-or" level, according to S. Kierkegaard. An institutional structure the goodness as metaphysical category explicates into sets of etiquette rules. This frequently happens in the performance of sport organizations.

Humanizing the interpersonal relationship is paid much attention at present. Social-economic, juridical deformation of our society is inevitably linked with moral. Obviously, a large part of students with diplomas didn't become intellectuals according to their intellectual and

spiritual potential or lifestyle. Not analysing the sophisticated complex of reasons and conditions, why it is vital to comprehend that higher school can not solve problems, which must be solved by parents, secondary school, church and other institutions. A higher school should shape theoretical principles of spiritual culture, supply with a theoretical alternative for a conscious student. It is understandable that the knowledge of theory does not guarantee the high level of moral culture, but without any theory (philosophy and its part "ethics") any values can not be chosen consciously, any attitude can not be proved or defended.

**THREE IDEAL-TYPICAL THEORIES OF SPORT AND THEIR
NORMATIVE IMPLICATIONS**

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My paper will be contribution to what can almost be seen as a classic discourse in social science and the humanities of sport, namely the (possible) relationships between sport and value. More specifically, it can be seen as a prolongation of the philosophical discourse on these issues as can be found, among other places, in Bob Simon's 1999 IAPS Presidential Address "Internalism and Internal Values in Sport" (published in Journal of the Philosophy of Sport, 2000). In his address, Simon drew a basic distinction between an externalist point of view in which sport is seen as mirroring or enforcing the values of wider society, and variants of internalism in which sport is seen as having a significant degree of autonomy and as a source of value within itself.

I will not to the same extent as Simon dwell upon the philosophical justification of these positions. In stead, I will attempt to flesh out more in more substantial detail how externalist and internalist theories

ABSTRACTS FOR PHILOSOPHY OF SPORT CONFERENCE
Ljubljana, Slovenia, 2003

might look like and what their consequences are. More specifically, I will discuss what I take to be three ideal-typical kinds of theories of sport and value. These are externalist theories, and two variants of internalism which I label performance theories and performer theories. The aim of the paper is to increase insight in sport as a normative sphere and to help clarify basic value tensions in current sport developments.

GAMES, INFORMAL SPORT, SOCIAL CULTURE AND DEMOCRACY

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Sport is very important for the health, but is more important for the social culture of the community. The informal sport - the sport not organized by rigid rules - groups was integrated by people of different age and profession, who not participated in any traditional sport organization and who celebrated different sport practice in free place. The concept of "free-place" is relevant to understand this work. Recent this citizen's phenomenon shows the people play and practice sport without sport organizations. This situation hasn't anything considerations of the sport researchers and in this case we examine since an anthropology point of view understand the culture in a great sense.

The questions that guided our way are: What we know about these sports groups? How plays sport? How the people meeting to practice sport? We work with ethnographic research techniques during the 2001 and 2002 year. The research group was investigating three informal sport groups in Villa Mercedes City, San Luis province, Argentina. The groups were integrated by young male of 14 to 26

years old. This group revival to means a new dimension of sport as instance of placer. The popular sport manifestations shows five levels or category of a particular use of sport: 1) free sport practice 2) the sport places 3) alternative sports styles 4) sports elements and sport clothes 5) common identities and positive feelings

The popular sport is very different to traditional practices of sport for all where the coordination and organizations of sport became of high level. In this particular practices of sport the groups choose their own form to connect with the "sport" and the other peoples with a true democratic sense. The persons play sport and these practices and experiences are very relevant for the social culture and the citizen democracy. The Latin American research perspective shows a new way and studies about this special and majority sport experience in our contexts.

A brief genealogy of the need to be physically active

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The general problem of »development and progress« is revealed to us in the most direct manner by the side effect principle.

The side effect principle has such strong influence in all segments of »development and progress« are not actually what they should be but are rather wholly contradictory. Self-contradictory in their very definitions.

And it is this very realisation that confronts us time and again with the impression that no correction of procedures or any shunning of the gravitations of the side effect is possible without a radical change of human awareness.

ABSTRACTS FOR PHILOSOPHY OF SPORT CONFERENCE
Ljubljana, Slovenia, 2003

Yet, this is more than obvious that a change of human awareness cannot be brought about by the contemporarily most employed manner of »creating awareness« - simple persuasion, but rather by employing the extremely refined procedures of those who have the opportunity of determining the hierarchy (ranking) of this procedures.

As regards health, the environment we live in and the role man plays, not only in the world, but in nature as well, we can with sufficient arguments, (transdisciplinary) scientifically study one of the most intimate, elementary, human phenomena – the phenomenon of the need to be physically active.

Harmony of the Human Being

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Harmony means unity, it is oneness of a human being. Oneness means no different parts. Disharmony presupposes different parts to be put into harmony. What are these parts?

Traditionally the parts to be put into harmony are the mind and body. For example the concept of *kalokagathia* is often mentioned as an ideal of the whole development of a human being where the whole consists of these two parts. The same approach appears in Coubertin's Olympism – only Coubertin sometimes uses more parts as he sees body and mind too simplistic.

The whole development of a human being should comprise care of the whole of a human being. Thus it is important to know what the whole is, as if we omit some parts, there is not possibility for harmony to arise. If we reduce the whole, we will impoverish the whole human being. Thus if we want to define the whole using the parts body and mind, we first have to ask what the body and mind are so as to find out if this concept is sufficient. Because there may be

problem with existence of other parts (i.e. soul) as well as with their connection.

The problems with this concept are partly linguistic ones – the words we use for describing certain phenomena determine our understanding of the whole. But mainly, these problems arise from different conceptions of the whole. In the above mentioned examples the whole was a sum of its parts. Aristotle calls this whole “*to pan*”. This kind of whole is made of its parts. First there are parts, then the whole. This whole is inherent in the dualistic tradition, as it is seen for example in René Descartes's work.

Aristotle shows also another concept of the whole – called “*to holon*”. Here the whole exists before the parts. Parts always relate back to the whole. Based on Martin Heidegger's conception of “*Dasein*” (being there), we were trying to find parts that could be important for harmonising. We deem they are the parts I myself can distinguish – the parts I can feel and which differentiate from the whole of me. And it can be the phenomenon of pain that informs me about it. However I mostly try to cover the pain or deal with it, but usually without removing the actual causes. For harmonising it is important to notice the pain and look for the causes.

SCIENTIFIC RESEARCH ON AND IN SPORT

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Elite athletes, whose performance is the peak of world achievements, come from the states with highly developed scientific research and professional work in sport. In this approach to top-quality sport the experience and intuition based work has yielded up to scientifically based work. Science-based approach to sport facilitates and improves

ABSTRACTS FOR PHILOSOPHY OF SPORT CONFERENCE Ljubljana, Slovenia, 2003

solutions to numerous theoretical, methodical and practical issues related to sport training. Further it allows selection criteria to be objectively determined and defines which conditions should be satisfied if high sports achievements are to be accomplished (control of preparedness and sports form) and well being of athletes preserved.

Science-based approach has started back in the 50-ies of the 20th century. In the beginning these were observations and descriptions by prominent coaches and athletes acquired through experience (Schnabel et al., 1993). Nowadays, research work on and in sport, as well as in close related areas, is performed at universities and in research centres. Sport-specific features usually determine various approaches and levels of explorations. Variable levels of universality and particularity are also typical for sport-related research.

Universality is manifested mainly in investigations on sport form, sport training and competition – researchers usually deal with concepts, regularities and principles that are generally valid for all sports and all levels of sport engagement and preparedness.

Particularity is manifested in explorations of sports and sport disciplines incorporating athletes of various profiles. It is then a source of particularities in sport form development and training process, consequently of specific regularities and principles.

Research in sport is founded on the assumption that each phenomenon related to sport activity and/or sport training can be scientifically explained (explication), that its course and outcome can be predicted (prediction) and that implementation procedures and modes of changes can be determined (transformation).

Four general orientations of research in sport are recognizable: anthropological research, kinesiological research, methodological research and research in teaching and exercise methods. Their purpose is to investigate sports and sport achievements; characteristics of sport activities; abilities, characteristics and motor skills (knowledge) of athletes; effects of the applied teaching and exercise methods; effects

of sport training programmes; and factors of competition performance (Milanović, 1997).

Validity of research work in sport is usually assessed by the portion of researchers' interest in the subjects related to sport practice and by the appropriateness and applicability of the research results.

Problems of School Sport in Nigeria

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It is delightful to share my thought with you today on dimensional problems facing the development of school sports in Africa with particular reference to Nigeria.

It is indeed a great honour.

Sports have been a veritable avenue for international cohesion and unity, it is also pervasive social phenomenon whose influence is felt in all facets of life.

The purpose of this topic is to discuss and identify areas of problems facing development of school sports. Government involvement in the school sports, religious background, inclusion of quarter-system in Nigeria, lack of adequate equipment, non-implementation of National Sports Policy, insufficient professionals to handle sports, lack of intra-inter school sports competition/championship, then the anchor leg is the lukewarm attitude of private institution to sports development which leads us through some recommendations vis-à-vis the objectives of this paper.

With the great participation of Africa in sports, popularity and growth of international has had an appreciable impact on the sporting

ABSTRACTS FOR PHILOSOPHY OF SPORT CONFERENCE
Ljubljana, Slovenia, 2003

interest and awareness of Nigerians, This awareness has shown Nigerians that winning is as important as participating thereby putting effort to promote the growth and development of sports in Nigeria, given the laudable role of sport in the society. Sports have become a worldwide phenomenon with implications for the young and adult. It has almost touched all institutions of the society but with little significant interest to the participants.

Most Government of countries use both for personal and partisan ends international participation in sports is universally accepted thus making sports unequal as a social phenomenon of modern times (Onifade 1980).

The influence of sport has been tremendous in terms of education, politics, economics, arts, defence, happiness and development of national and international diplomatic relation. Sport is also an important element in the political and economic life of any nation in that it is used as legitimate source of foreign policy and a vehicle to show a country's mood towards another. Ideological propaganda is fought through sports and success in sports has both national and international impact such as prestige, status and respectability. Sport is a veritable avenue to foster national unity and patriotism while many countries use it to raise their status as a center of tourism (Munro, 1969, Riordan, 1978 and Amuchie 1977).

Meagher and Toner (1978) has argued that for sport administration, emphasis should be on the role to perform. According to the authors any structure can be made to work if those involved so wish. Moreover, any rational plan for sport can emerge if one addresses oneself to roles.

In the final analysis, this paper will assist in recommending, and probably find a lasting solution to the problems of school sport and how it is being run in Africa with particular reference to Nigeria.

Sport and being as being

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The main question of classical metaphysic whose founder is primarily Aristotle is question of being: what is being as being. Starting of this source we will think about sport. What is sport? Is sport being, and if it is, what it is, how it is, in what manner it is being? For Aristotle being is what really and primarily is and what exists in itself and not in someone else. We can see that sport is not being in itself since it does not have its own Being. If the sport, however, had Being as a part of his essence, than it would exist in its own power and therefore there would not be a possibility of its non-existence. So sport could derive from itself and would exist on his own. But this is contrary to our experience of sport. Sport does not have his own Being as something that would have to belong to him. But, however, sport is something. To understand this phenomenon we will take in consideration Aristotle-scholastic tradition and its understanding of metaphysic of substance. Every being is being either in itself or in some other self-being and there is no third possibility. Indeed, we can find sport in the group of beings existing in some other self-being. There is no doubt that sport exists but only through man. Man is being in itself (substance) which has its own Being. But sport can be only by adequate carrying agent - man - without whom it could not be. So sport is a kind of accident (the mode of being which can exist only in another being, as a modification or attribute of a substance which exist in and for itself). In the further division we can indicate sport as an

essential accident of man on the contrary of contingency accident since the source of sport is man in itself and not something from outside. And the man as a substance is revealing itself through such essential accident as it is sport. So, discovering sport in it fullness and richness helps us also to deeper discover man itself.

ONTOLOGY OF COMPETITION

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Summary: The idea of competition as a substrate of cosmic reality (both in physical and historical sense) was initially formed within myth and poetics, and later in the concept of philosophical – rational understanding of the world of the ancient Greeks. The agonistic expression of the Hellenic spirit and character could be traced as early as in Hesiod (end of VIII century B.C.), to get its full, classic formulation by Heraclites (VI and V century B.C.)

Opposite to Homer, where chivalry and competition is expressed as brutal wish for self-confirmation, Hesiod tries to clean off the competition from those attributes of brutality and blind heroism, and to give them gentler and nobler character. This helps the conscience and activities of competition to transform and follow a new course, which is seen and nourished in various gymnastics, stadium, hippodrome, music and other competitions on different national occasions.

In Heraclites, who is the “most competition-dedicated” Hellenic meditative person, we can see that the ancient Greek competition instinct was treated as heavenly and as the part of the universe. From this cosmic duel of the opposites, the best harmony is born, so combat is seen as a cosmic justice. His combat praise,

Heraclites dedicated to all hearts that beat in the Helladic countries, since for Hellenes competition was equal to breathing. Everything is in a duel: even gods, men, animals, and natural phenomena. Hellenes passed away with the belief that in their lives after death they will become either spectators or participants in a competition.

In keeping with this life philosophy, both athlete and spiritual duels were being fought. Simultaneously, the problem of ranking human values and virtues was raised: which of the two should have priority, the power of the body or the power of the spirit?

Although many emphasized the supremacy of the spirit over the physical power of the body, the Ancient Greece became very famous for the development of athlete disciplines, especially after the Olympic Games in 776 B.C. Many philosophers, such as Prodicos, Plato, Aristotle, Hippocrates, discuss the problem and the importance of physical exercises. Plato, for example, among other things, develops the ideal of the unity between physical and spiritual power (callicagathia). Additionally, philosophers discuss the importance of the victory in physical and mental competitions, as well as the issues of glory and honor which follow the victor. There were arguments regarding the rules and propositions of competition, judgment and judges' attitudes. Different tastes were formed by the spectators (some prefer brutal and bloody combats, while others demand gentler competitions).

Throughout all philosophically-historical and essential determinations of competition, which were mentioned in this paper, we can easily trace a unique universal dimension of their ontological base, value and validity. If we apply appropriate methods of analogy and deduction, we can easily establish vital and adequate connection with numerous contemporary forms and areas regarding sports and mental activities in which men compete and show their ability.

Towards an epistemology of movement. Motor learning between doing and undergoing

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This paper addresses epistemological questions. Rather than focussing on skilled performances as a product, it addresses the process of interaction with the world. Motor learning, on this view, can be defined in ecological terms as ‘coping with the world’. The human mover, then, can be considered as an adaptive device with sensory and motor interfaces and a brain that is doing the coordinations between perception and action. In order to make these claims operational, we rely on the epistemic control system with its major moments of input, output, central processing and feedback. As such we must consider motor performances as well as sensory processing and even the role of internal simulation.

These topics are matched against some philosophical and theoretical groundings, bringing together diverging paradigms such as the pragmatic philosophy of Dewey and James, the constructivistic claims of von Glasersfeld, the developmental and epistemological claims of Piaget, the biological claims of embodied and enactive cognition (Varela, Lakoff, Johnson) and the ecological claims of direct perception (Gibson). It allows us to conceive of movement in terms of knowledge acquisition and construction of knowledge as the result of interaction with the world. Basically in this approach is the distinction between real-time interaction – as a kind of conservative behaviour, as exemplified in servomechanisms – and dealing with the surrounding world out-of-time, relying heavily on memory and anticipation and

calling forth ideomotor simulation, with the mover doing the performing only at a virtual level of imagery.

This epistemological construction is challenging in providing new means for classification of sports and physical culture. It even calls forth educational claims in drawing a distinction between performances who are mainly output-oriented and sensorimotor activities which stress the sensory input as well. As such it is possible to broaden the field and to integrate even disciplines as playing music and drawing as core topics of physical education. The latter, in fact, embraces the whole body in its perceptual and motor qualities and in coordinating between perception and action.

EFFICIENCY OF PEDAGOGICAL INFLUENCE ON THE FORMATION OF VALUE ORIENTATIONS AND FAIR PLAY AMONG ADOLESCENTS SPORTSMEN

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The aim of the research was to determine the efficiency of pedagogical influence on the formation of value orientations and fair play among adolescent sportsmen. The pedagogical experiment was performed with pupils of local football school. These were randomly chosen two groups of football players of 14 ± 0.4 years old. The groups consisted of 15 players each. The experiment itself was divided into two stages. During the first (theoretical) stage the themes prepared in advance were discussed. During the second stage of the experiment (theoretical–practical) not only information was presented, but football players were encouraged to join the discussion actively as well. The players of the experimental group made analysis not only of prepared

ABSTRACTS FOR PHILOSOPHY OF SPORT CONFERENCE
Ljubljana, Slovenia, 2003

situations, but analyzed situations which arose during the game as well as behavior of their friends in these situations. Besides, specially created situations that required honorable behavior from football players were presented. Modified version of the methods of estimating value orientation developed by M. Rokeach was used in the research. Athlete's attitude to fair play was assessed using questionnaire developed by V. Stoliarov.

The research showed that athletes of the experimental group thought more important such values as self-control ($p < 0.05$), liberality ($p < 0.05$), development ($p < 0.05$), familiarity ($p < 0.05$) compare with football players of the control group. It was noticed that football players of the experimental group at the end of the research more positively valued fair play principles if compared with athletes of the other group ($p < 0.05$).

In conclusion we can say that the data of the preliminary experiment in the study group have shown greater value orientations and changes in fair play rules if compared to those of the control group.

Tennis technologies: de-skilling and/or re-skilling the game

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There are different kinds of performance-altering technologies in elite sport including those that: dehumanise performance; improve safety and reduce harm; increase spectatorship, and; increase participation (Rintala, 1995). In this paper I explore the notion that tennis racket technology de-skills and/or re-skills the men's game at the elite level. In particular, I reflect critically on the empirical work of Klaassen and Magnus (2002) on performance-altering technologies and service dominance in elite male tennis.

First, I explore an argument that 'one serve only' ought to be implemented since it would help counter the Bjerklie-ian (1993) view that technological improvements advantage or privilege certain kinds of tennis players ahead of others. In particular, tennis racket technology will select those players who have become taller, heavier and better conditioned (Coe, 2000). This has the effect of both de-skilling and re-skilling the players and the game. Secondly, I explore an argument about the social context of the game. Allowing 'one serve only' ought not to be implemented since it would undermine the traditional values of the game. In particular, technological (and technical) innovations are just some of the products of the *ethoses*, histories, traditions, and culture of the game (MacIntyre, 1985). We ought to be sympathetic to, yet critical of, the internal goods, practice, and traditions of elite male tennis.

I conclude that allowing 'one serve only' would change the fundamental character of the game. Maintaining the *status quo* retains the strategic and cognitive complexity of the game. While the rackets can *enable* players to exhibit certain tennis skills they also *disable* or limit their opportunities to exhibit other tennis skills. It is imperative that technological innovations do not compromise the nature of the good game.

Kinanthropology or philosophy of body and perception

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Starting with R. Descartes (lat. Renatus Cartesius, 1596-1650), the body was perceived as a natural object in the Western philosophy, and finally it was received by psychology. Theoretically body doesn't

ABSTRACTS FOR PHILOSOPHY OF SPORT CONFERENCE
Ljubljana, Slovenia, 2003

belong to the area of human experience, which is described as the area of soul, spirit, mind and consciousness. Spirit somehow appears in the body machine (Descartes and his contemporaries materialists considered the body as a complex machine). On the basis of the enlightening idea of human autonomy, Descartes opposed the soul as the pure spirit (*res cogitans*) to the matter as the body extension (*res extensa*), which is dependent only on the mechanical laws. Deviding a human being into *res extensa* and *res cogitans* became fatal not only for the specialists of physical education, doctors, but for everybody whose research object is a human being. Lately the scientific medicine (16) and the sports science (kinanthropology in this case) especially emphasize the necessity to reconsider the main prerequisites, on which the sciences studying the human being are based.

Recognizing the psycho-physical parallelism as a human problem in the first place, with its implications kinanthropology covers the problems of human existence and practically denies Cartesian dualism of body and soul. Thus kinanthropology covers a human as a whole complex, not the separate parts of it. The body is the way of human social being and the organ of the actualization and the realization of the conscious intentions. Man views everything in the world through the perspective and the situationality of his own body, so his own body makes up the position of his experience. Human body has its own way of world perception which helps the man to see the world. The body has its own "language" which should be learnt to understand. We can say that perceiving one's own and Other body is the essential characteristics of human life.

To analyse the problem of body and perception we used the phenomenological (phenomenological programme is undoubtedly important to the 20th century thinking) and the hermeneutic outlook and methods, which are used by kinanthropology to analyse the human body and perception.

In the analysis of the body as the fundamental way of human social being it appears that human reality is always in the specific

world context, which means that human is human only because of his accomplished activities in the world. Body is the semantic (meaningful) field: nonverbal signals appear only in corporeality, and corporeality becomes sense, through which meaning "flows", according to G.Frege. The contexts can be translated and interpreted, so that is why it is so complicated to work with body.

**FAIR PLAY AND EFFICIENCY AMONG SLOVENE TEAM
ELITE SPORTS**

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Is still happening that fair play and morality in sport are comprehended just as philosophical elements, which don't have any true connection with elite sport or if they do have it is obstructive. On a basis of our research we can say that specially in team sports as well as fair play and morality, are of great importance for success of teams and that fair play is often final touch which separates remarkable result from good one's.

In fair play (questionnaire about fair play, Smrdu 2002) and values (Musek's scale of values, Musek 1993)

We were comparing, lately two the most successful and popular team sports in Slovenia, football and handball. We tested football national team (which competed on World championship 2003), handball national team (which competed on Olympic games 2000) as well as both young national teams on fair play and values. Quite some differences were found in understanding fair play and its emphasizes and

ABSTRACTS FOR PHILOSOPHY OF SPORT CONFERENCE
Ljubljana, Slovenia, 2003

among values system. Age or sport experiences is also a factor that makes difference in understanding fair play as well as in values.

Handball players were recognized as players with better technical knowledge than football players but nevertheless they didn't find that final touch for the highest point result, but football team did find it. And by our opinion that described final touch in sport represents fair play or simplified: ability to give soul to your sport for your self and mostly for your team. And therefore fair play is as soul of sport a point at which limit between good and the best possible is created.

Once again: fair play

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The ethics in sport is defined as a part of the general ethics, as the philosophy of moral standards, as everyday honesty following the principle "primum non nocere", or knowing we act harmfully.

Ancient Greek philosophers already determine the foundations of ethics we can reasonably use in the field of sport. According to Aristotle the objective of ethics is to define and implement the supreme good for striven for by every man as well as the society and the community of individuals. Ethic virtues are communicated through the existing system in society and state.

Some rules of behaviour must be forced, which is done primarily by law, while in all matters not applicable to the law it is done through the opinion prevalent among the people in a particular period or country.

The reflection on standards leading to fair play or obstructing it raises the question on how these standards may be acquired. The rule applicable to all standards is that they are adopted in the process of socialisation primarily by examples; or we quote Aristotle again: "good people will teach you good things". People often follow the behavioural example of persons representing role models, authorities, or being of any other importance to us.

Virtues are acquired by participating in something; thus every virtue provides its subjects with a distinction.

Fair play in sport is represented by the example of an iceberg. The visible field i.e. the way you play as a sportsman, judge as a referee, cheer as a spectator, dignity in victory and defeat, is but the top of the iceberg. I stress the field of the iceberg we deduce, i.e. the partly visible field. I also present the personal aspect of the invisible field, or the unimagined dimensions of the fair play iceberg: social status of family, socialisation of individuals, environment...

The given facts lead to the following conclusion: fair play is undoubtedly the subject of the philosophy of sport, whose certain part is, however, examined also by sociology and psychology of sport.

PHILOSOPHY AND MARTIAL ARTS IN EVERYDAY PRACTICE

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There might be some advantages in putting together philosophy and sport when we want to relax from everyday problems and we are not able to reach top achievements. So, even for recreation we mostly need

ABSTRACTS FOR PHILOSOPHY OF SPORT CONFERENCE
Ljubljana, Slovenia, 2003

some inspiration or motivation to choose the sport practice we would enjoy the most.

As we are creative beings, we can find in martial arts many possibilities in order to make sense of our everyday activities if only we dare accept them. There are still some prejudices about martial arts, such as considering them to be appropriate only for strong male individuals who practice these arts in order to fight in the street. But I see here the philosophy of sport as an active principle which can surpass our aggressivity inside and outside us. And we can enter an easy competition with ourselves without pain, injuries and with desired physical efforts. Sport is not a cut-throat competition. Each and every positive or negative effect can be analysed (or psychoanalysed) and improved if our self-awareness is of a philosophical nature.

The philosophy of sport and the philosophy of arts are sisters in the area of body performance and especially the martial arts are self-assertion in a mental and physical form. In martial arts techniques the katas consist of coordinated movements, which can almost be considered gracious. Katas are demonstrated concrete time and space but every time (with every new repetition) something special concerning motivation, intensity of technique and breathing. When we learn these techniques we can practice them at home when we want to (like yoga, tennis, football, basketball, etc.).

The main aim is to find in sport generally, and in martial arts specifically, an appropriate means of surpassing everyday stress and frustrations, and by way of personal involvement and self-assertion to maintain our good mental and physical well-being.

Phenomenon of human self - overlapping in the sphere of physical culture

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This essay about the phenomenon of human self-overlapping presents an evident plurality of approaches and theoretical definitions of this phenomenon. On the basis of historical, philosophical, psychological and sociological starting points the author tries to systemise knowledge and creates his own, temporary dual structure of the self-overlapping phenomenon. The given phenomenon is suitable for understanding within the intention of the strategy of managing stressful situations (coping styles) as one of the possibilities for a constructive approach towards these situations. For the precise content of the definition of the term “self-transcendence” the author recommends choosing a horizon or a background of phenomena, in this case the meaning of life (will to find meaning). The end of this essay is created by the characteristic of a field of possible occurrences and future diagnostics of phenomena, that is the field of physical culture (sport).

OLYMPISM, IDEAS AND EFFECT

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Humankind was getting through various levels of civilization during his thousand years long development. There are certain common patterns and similarities between single levels. Today's culture arises from similar developmental frame, although it differs at least in one

ABSTRACTS FOR PHILOSOPHY OF SPORT CONFERENCE
Ljubljana, Slovenia, 2003

region. It is region of scientific and technical development with its uninterrupted wild course, that has no comparable analogy in human history. Effects of scientific and technical progress enable today's man not only to protect himself from contrary environmental impacts, but then also to interfere directly with natural environment and to modulate it. Multilateral technical growth set thousand of people free from a large part of hard physical work and makes million people's lives more pleasant. It seems, that today's people should be more comfortable and happy than even before. But after all they are not. We are living in very emotion time. Some scientists and philosophers speak about impass crisis. Some less radical people talk about break down. The aim of this text was to cogitate problems of actual postmodern society and its values and ideals. This problems are really alarm, but they are solvable. There are different points of view for criticism and also for seeking for reformation of today's society. It is important that not only philosophy, sociology, medicine and other branches, but also physical culture, can contribute to solve problems of consume tendencies in today's society. Physical culture in this sence is not only a meaningless link of a large chain. On the contrarary as the complicated sociological-cultural phenomenon it has many specific possibilities, how to fight effectively against consume acces to human life. There are few educational directions in physical culture concerning less or more succesfully in cultivating physical aspect of individual in the field of values, opinions and ideals. It is the Falcon organization (Sokol) in the central Europe, that has gained big recognition for a development in this region. On the world there is much more known the Olympic movement inspired mainly by philosophical and ethical ideals of its founder P. de Coubertain. This text is concerning more particularly in analysis of basic Coubertain's thoughts. What is the matter of olympism? What could we imagine about the term olympism? Does olympism perform its value-cultivating role? The aim of this text is mainly to answer these and others similar questions

**PROBLEM PERSPECTIVES
IN THE PHILOSOPHY OF SPORT**

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It might seem that the basic philosophical question in the area of sports – what is sport – is banal and unnecessary, but with a slight deliberation shows how relevant it is. I am sure that the question is becoming even more important and it is only gaining its true actuality, together with the complex problematic to which it is attached. This statement becomes thus much more comprehensible, when we put the initial question into perspective – what will sport be. Even more in the view of analysis of existing processes and trends, to which we are witnesses, mostly from the second half of the previous century hither. Some of these processes are becoming more and more intensive and at the same time, they increasingly mark the area of human participation called sport. In case we predict the continuation of these trends, we can righteously and to a large extent conclude, that sport is in a process of radical changes and that its essence is also changing thoroughly.

BEYOND THE SPORT WITH FREUD'S PSYCHOANALYSIS

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A little more than 100 years ago, Sigmund Freud published his first book, the stepping stone of psychoanalysis, *The Interpretation of Dreams* (1899). The book changed the perceptions of our mental apparatus forever. It assigned the 'conscious' the secondary role and

upgraded the '*unconscious*', giving it the leading role in our mental setup. For Freud, dreams were the '*regal path to the unconscious*'. Something similar can be claimed for sport. Sport too is 'another path to the unconscious'. At the core of the unconscious is of course the *libido* - hence *sex*. The sports games and all their rituals ought therefore first be *translated* or, rather, *decoded*, only then will we be able to claim we know something about sport. It is necessary to reach *beyond sport*, to look at its *unconscious structure*. This is the basis of Roman Vodeb's theory which has the potential to create an epistemological cut in the cognitive field of sports theory.

On sport, play, competition and fun

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The basis of the paper represents consideration of sport from its competitive aspect. Competition is defined as a mutually exclusive goal attainment. It is the salient feature of sport. The author considers competitiveness of human nature and investigates the origins or causes respectively of the fact that we compete, which throws some light also on sport as an essentially competitive activity. The phenomena of sport and play are analysed and compared, which involves also the analysis of the absence or the presence of the rules respectively. The author tries to reveal the psychological and social consequences of sport originating from its competition nature. He investigates what kind of character the sport activities build, what kind of values they teach us and on that basis he suggests some conclusions about the social function of sport. One of the features of competition is its emphasis on quantification. From the aspect of fun, many people would not advocate competition on the working place,

politics ... But many of them claim that the recreational competition is fun, further more, that competition is necessary for gratification by recreation. The pleading for competition from the aspect of fun is transferred into the leisure time. The paper considers the phenomenon of the »process competition«. The struggling for superiority is sometimes seen as a purpose by itself, not as a step to the final victory. »We strive to be Number One ... But win or lose, it is the competition which gives us pleasure.« Further it deals with often alleged advantages, good sides of recreational competition, which should represent a sense of the last: exercise (improvement of one's fitness, coordination and strength), team-work, competition brings zest in recreational activities, testing of competitor's limits and a sense of accomplishment which is gratifying, formation of strategic thinking and skills, total involvement (the sense of having transcended the time, »peak experiences« and the similar), existential affirmation, thrill of victory (beating someone else is a satisfying experience). The paper considers the possibility of achieving the same goods through noncompetitive activities.

Key words: competition, sport, play, fun, leisure time