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Editor of series: *Nenad Živanović*, email: *znenad@filfak.filfak.ni.ac.yu*
Address: Univerzitetski trg 2, 18000 Niš, YU
Tel: (018) 547-095, Fax: (018)-547-950

ON THE ROOTS OF PROFESSION AND COMMUNICATION

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Nenad Živanović

Faculty of Philosophy, Department for Physical Culture, Niš, Yugoslavia

Abstract. *What stands in the very heart of physical culture (physical education, sports, recreation) is man who inclines towards horizontal and vertical alike. For this reason it would do well to point out to the theological consideration of this problem, because whenever the almighty Creator addresses the man, he actually addresses his heart. He does not direct himself to the man's mind emotions or his will – but directly to his heart. And he does so because it is only the man's hearth which can harbor all three major properties of the man: his mind (reason), emotions and will. Only if these three are in harmony, there is enough space for which essentially holds them all together. The people involved in this profession have an intrinsic need for this love and the harmony it provides, because the object of our interest are the both the man and his resources. When we sa resources, we mean the ones that M. Matić used to speak about, or specifically strength, speed, endurance, skillfulness and agility... and whatever else given to the man to crawl, walk, run, jumps, throws, climbs.*

1.

The plant cannot survive without its roots and neither can our profession. Still - at this very moment we are likely to ponder whether we are able to say what the roots of our profession are. In other words, we are likely to ask ourselves whether we are able to imagine the very basis from which all our knowledge springs and, consequently, creates all.

If, for instance, we are willing to ask all those who feel themselves to be Orthodox what the foundation of the Orthodox Christianity is, most probably majority of them will pass over the question in silence for fear of making a mistake. The same reaction is to be expected from ourselves, or from all those who regard themselves as experts if they are asked: what is at the basis of our profession? There will be only a few of them who would give a clear and precise answer to this question.

If the answer to the former question is RESURRECTION, then the answer to the latter

one is MAN AND HIS GIFTS.

Naturally, the gifts mentioned here are the ones that M. Matić also spoke about, namely:

- those that are essential for man's crawling, walking, jumping, running, throwing and climbing,
- those indispensably that his being need so as to be able, due to his gifts, to achieve the unity of the body and the soul,
- those at the basis of his being, in the ontological sense, namely, his being that is free and that does not regard its freedom, that is, its own identity, as something given to him that has to be judicially defended but as something assigned to him that has to be heroically achieved in cooperation with others.

Due to thus defined root of our profession we can repeat and say that:

Physicaleducation is a HUMAN activity,

that,

as part of the universal culture,

by its knowledge ABOUT physical exercising and knowledge needed FOR physical exercising,

enables the personality transformation from the real into the possible.

We stress the fact that it is a human activity since the man himself has to realize what has been assigned to him and this he must do in cooperation with others.

The cooperation assumes that he has to talk to people and that he has to exchange his views and knowledge. In a word, he has to COMMUNICATE. Within this communication, as a primarily PEDAGOGICAL communication in this case, our physical education teacher has to be more than a good pedagogue, expert and public figure. He has to possess all virtues that enlighten him thus turning him into a torchbearer of our profession. Our teacher, as D. Hellison profoundly stressed in one of his works [1], has to be:

- open, polite (full of respect), contemplative, vulnerable, tenacious, courageous and daring.

Gifted with all the above-mentioned virtues, our teacher-torchbearer can send information and radiate his humanity to others. The light he possesses and his devoted work will not only help him achieve his freedom but it will also help those at the other end of the communication process - his students - find the same virtues within themselves, namely the virtues that must be found and expressed.

2.

When the Creator addresses man, he appeals to his heart. He does not appeal to his mind (reason), emotions or will; he speaks directly to his heart. And it is the heart that is addressed to since it is the only thing that can store three essential human characteristics: human mind (reason), emotions and will. If they are in harmony, then there is enough room left for love that actually holds them together.

In our profession we need this kind of love as much as the harmony sustained by it since the object of our interest, as has already been said, is MAN and HIS GIFTS. Love is indispensable since in our work with man - who is the center of everything created - we

have to be careful not to hurt our fragile plant in any way.

By making a choice between the kingdom of Herod and Pilate, on one hand, and the kingdom of Our Creator, on the other, we are actually making a choice between the object and the subject, that is between our student as the object and our student as the subject. If Herod and Pilate symbolize the foundation of what is today called the New World Balance, then the Creator of All is at the essence of what we call a man or a personality.

The times in which we are destined to live and create we are faced not only with the questions about HOW and WHY to exercise, but also with the question concerning the ultimate purpose of all this. In addition to this question which is of great relevance for our profession, there is another one that is addressed to all of us regardless of our being in this profession or not, namely are all possible means allowed to us if they are to bring us joy or some other benefit? [2]

In one of Hegel's parables about the master and the slave the main issue is the rebellion of man against his maker, that is, God, as well as about the rebellion of a machine against its maker, namely, man. If we follow this idea and if we concentrate on certain space left between these extreme cases, the question we must pose to ourselves is whether our students and sportsmen will rebel against those who declare themselves to be their makers. Today's occasional rebellions of some sportsmen and students are possible warnings of tomorrow's full-fledged rebellions. Therefore, we have to face the question - WHAT is all this exercising FOR?

If we take to the road traced by the NWB that does not even want to look back at what is essentially human, we will most probably walk along the long-trodden path of false progress; somewhere along the path we will face a rebellion. If, however, we choose the road lit up by the torchbearers of our profession then we will, for the sake of the roots of our profession - man and his gifts - breathe in a spiritual meaning into the physical exercising.

A man with no soul or spirit is no man at all. Similarly, physical exercising, as part of man himself, is not good if it lacks a spiritual dimension and if it does not serve man.

Does man really need various drills and fantastic records?

Does man really need means of stimulation which are indispensable to sportsmen?

Does man need only victory in sports? Does he only need victories?

Does he...?

There many questions as well as things unknown. But before we give answers to all the above-given questions we have to remind ourselves once again of the visionary words of M. Matić: "In the beginning there was motion... and it remained... primarily as exercising."

Truly, the civilization in our century has already proved the truthfulness of these words. Man needs physical exercising in order to achieve the full potentials of the gifts he is endowed with; only in this way can he enable his body to preserve - as long as possible - the ability of his heart to keep in harmony the three essential human characteristics, namely his mind (reason), emotions and will.

If we have such an approach to physical exercising, we actually have such an approach to man. And we always have in mind the words of the Serbian Patriarch Pavle:

"Always human, never inhuman."

3.

If the THEORY is defined as a set of systematized and chosen ideas that explain the way something functions, then the theory of our profession, that is, the THEORY OF PHYSICAL CULTURE represents a set of ideas that explain the manner and ways in which the system of physical exercises functions within its fields, namely physical education, sport and recreation.

Though it is immediately clear that the physical exercising systems regarding the above-mentioned fields are different, they still share one essential common characteristic. Namely, there is a man in each of them, man as a personality with his mind (reason), emotions and will brought into harmony by his heart; in addition, there are also his gifts, given or assigned. In each of these physical education systems man is their center and purpose. However, man needs love expressed by care and attention so that he can, together with others, achieve what has been given to him and what he can acquire - his freedom, that is his integrity.

Within each of these fields (physical education, sports and recreation) or in any possible direction of development our profession can take (ethnocentrism, biocentrism, egocentrism, anthropocentrism) - man being is the center of the existing community - what is sometimes missing is the wish to do things for the welfare of man. It is disregarded since there are other more dominant motives such as:

a) SELFISHNESS, so that man is used as a means of achieving a variety of political or economic aims, or,

b) LITTLE FAITH that makes those with insufficient faith sink into the abyss together with those influenced by them.

No matter whether it is the question of SELFISHNESS or LITTLE FAITH the cause of everything is the lack of faith.

“O thou of little faith, wherefore didst thou doubt?” These are the words of our Lord addressed to the apostle who has begun to sink. [3] This is a highly didactic Gospel parable addressed to all who want to hear it and think about it.

Of course, the very DESIRE to hear the voice of others (students or sportsmen) as well as the very THOUGHT about our activity and work with other people are the targets of the NWB. Still, if there is a wish to hear other people and to hear various views about our place in this world, then the following wise words will be heard:

“Though all is permitted to me, not everything is of use to me.”

These words, even if slightly brooded upon, can help man overcome his terrible lethargy and direct him to the activities by which high spiritual values will enlighten him as well. Such a man will not only get up and discard his “sitting” cultural habits, but he will also search for the answers to the already-posed questions that are of great importance to us such as:

Does man really need means of stimulation or drugs without which there are no high sportsmen?

Does man need only victory in sports? Does he only need victories?

Does he...?

Eversince the Renaissance when many panegyrics were written about man, he has been trying to abolish his Maker. And so it happened that in most cases this long-term planning and aid to the NWB succeeded. It is not new to think that, if man is mortal, and,

if there is no God, then everything is permitted to him for the sake of pleasure and joy. Among others, Dostoevsky pointed out to the terrible implications of such a way of thinking. We are now left with our eyes, ears and souls to look for defense against such thoughts. We are left to try to fight against little faith by turning to ourselves and to what we consider faith, namely to what represents the most perceptive eye - that of the heart - capable of the true encounter, capable of seeing God.

Many centuries ago, a wise man, troubled by similar thoughts, wrote down the following lines:

- “ 24. they no longer care about their lives nor their marriages,
but kill each other by fraud or hurt each other painfully by adultery.
25. All is commingled: blood and murder, theft and deceit,
incest, infidelity, lie, false oath,
26. plundering, forgetfulness of gifts,
defiled souls, unnatural life,
derangement of marriages, adultery and lust.
27. Since the respect of faceless idols
is the beginning of all evil and its cause and end.
28. Since they either rage in joy or give false prophecies
or live unjustly or give their oaths too fast
29. and those who trusted soulless idols
and swore themselves to evil are not expecting punishment.
30. Still the punishment will reach them for both
because they thought evil about God and respected idols
and because they swore unjustly, having cunningly despised light.
31. Since not the power of what they swear to,
but judgment for sinners
always reaches the wrongdoing of the unjust.” [4]

Did this wise man foresee our times or was he speaking about the people of all times? How should we behave today? Where can we find the way out?

If we do our best to find the answers to the questions concerning the truth, science, world, man, including the questions relevant for our profession, we shall find out one fact - that the secular logic is limited and cannot always give answers to our questions. Therefore, it is not appropriate to be too proud and to think that we have solved all our problems and that we have found proper answers. It is not even good for our profession to think that we know all about man.

It would be good to accept the fact that every man is specific in his own way and that, for instance, during the physical education class, we are facing some thirty different thoughts, desires and experiences in one single moment.

It would be good for our profession and for us:

- to get to know and educate bodies and souls of our students and sportsmen,
- to believe in the profession we belong to, and,
- to spread the faith in our profession.

It would be good to have, in and outside our profession, experts with high spiritual qualities who would know (among other things) what is meant by morality, responsibility, consciousness, companionship and mercy.

It would be good to remember the wise words saying:

“Always human, never inhuman.”

It would be good if we all wished all the best for our profession.

What is good now that we are about to live up to the times when all our dilemmas will be resolved and all answers will be found to the questions posed to all of us.

And as always - be human, and never inhuman.

NOTES

1. Hellison, D.: Humanistic Physical Education in Schools: Past, Present and Future.
2. The belief in one's own limitations is not the question of one's free choice; it is imposed by the limits of the body, of the ego, of the state, of the ideology, of the times. The best one can do for himself is to make this imprisonment bearable. Thus we can speak about the pleasure for whose sake, supposingly, all borders and all limitations are destroyed. This is the phantom of the Western freedom, the phantom that makes everything permissible so long as it brings about pleasure. But the pleasures are the limitations of the highest degree; the land of luxury and ease ... remains just a dream.
3. The Gospel according to Saint Matthew states:
 “24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.
 25 And in the fourth watch of the night Jesus went unto them, walking on the sea.
 26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.
 27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.
 28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.
 29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.
 30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.
 31 And immediately Jesus stretched forth *his* hand and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?
 32 And when they were come into the ship, the wind ceased.” (14: 24-32)
4. SOLOMON'S WISE SAYINGS, translated by the Montenegrin-Adriatic Metropolitan Amfilohije, Bratstvo S. Simeon Mirotočivi - Vrnjačka Banja, Jasen, Bijeli Pavle - Nikšić, 1995. p. 37

O KORENIMA STRUKE I KOMUNIKACIJI

Nenad Živanović

U samom središtu fizičke kulture (fizičkog vaspitanja, sporta, rekreacije) je čovek koji teži kako horizontalnoj tako isto i vertikalnoj komunikaciji. Zbog toga je dobro ukazati i na teološko razmatranje ovog problema. Kada se svestovitelj obraća čoveku, on se obraća njegovom srcu. Ne

obraća se njegovom umu, emocijama, volji - već direktno srcu. A srcu se obraća zato što jedino u njemu mogu da se smeste ova tri bitna svojstva čoveka: um (razum), emocije i volja. Ako su oni u skladu, onda postoji i dovoljno prostora za ljubav koja ih zapravo i drži skupa. Nama je u našoj struci, neophodna ova ljubav i njom podržavan sklad, jer predmet našeg interesovanja su čovek i njegova dobra. Kad kažemo dobra, mislimo na dobra o kojima je govorio i M. Matić, odnosno na ono što zovemo snaga, brzina, izdržljivost, spretnost i okretnost... i što je čoveku dato da bi mogao da puzi, hoda, trči, skače, baca, penje se.