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ON CONTEMPORARY SPORT AS A HUMANISTIC VALUE THROUGH A BIOETHICAL APPROACH

Abstract

This paper approaches contemporary sport through a bioethical perspective so that its practicing is observed as a basic humanistic value and virtue with the goal of preserving and bettering health. The stress is primarily on the ethical i.e., moral principles which have a fundamental role of preventively protecting the basic role of sport as an amateur game contributing to the psychological and physical development of man. This means that, by way of education, the basic humanistic values such as solidarity, responsibility, justice, and tolerance should be stressed in sports, rather than intolerance, conflict, doping, bribery, corruption, and other inhumane and unwanted phenomena tied into and around it. The need to protect precisely that humanistic value is thereby greater if one keeps in mind that contemporary sport is facing ever greater ethical and moral, but also bioethical temptations which threaten it from various sides and areas.

Keywords: sport, sport ethics, bioethics, sport culture, health, education

Introduction

When one talks about sport, one often thinks of a specific physical activity, regardless of the fact whether that activity is used for recreational or professional purposes. In that sense, doing sport represents a very important part of the everyday life of man, with the goal of preserving and bettering his entire health. This is why there is a great need emerging not only for ethical, but primarily moral i.e., bioethical overview of contemporary sport in its entirety. Namely, contemporary sport is constantly exposed to precisely ethical questioning, but also to different pressures and temptations from the ever-growing influence by economy and politics i.e., those members who approach sport exclusively as a means to win, profit, and achieve success at any cost, even if it is a human life. Such unwanted challenges and controversies are especially visible in the area of top-flight sport in which the best athletes are seen as means of various manipulations and propaganda and are often under enormous psycho-physical pressure, while the pressure of constantly winning brings their life and health into question. A justified question is posed – is contemporary sport losing its true role and purpose. In other terms, where are ethics and morality in all of this and what is the true role of contemporary sport, even top-flight one, if the goal is exclusively to win and achieve results, putting protection and maintaining human life and health in second place?

This paper attempts to give a broader image on these ethical and bioethical problems i.e., certain challenges and controversies which are more visible in contemporary sport every day. It is precisely a bioethical perspective which is the starting point for reaching the answers which will aid, if not in solving these challenges, then at least in partially encompassing them and articulating individual problems and challenges with which contemporary sport is faced in the clearest way possible. In that sense, great emphasis is put on the question of education i.e., the belief that it is required to educate our youth for basic human and humanistic values, and it is best to do this by way of sport, in spite of certain unwanted phenomena from which not even contemporary sport is exempt.

An ethical and bioethical approach to observing certain problems in contemporary sport

Starting from the cognitive dimension of observing sport as a basic human need and desire, as well as its benefit for the health of each individual person, the majority of scientific research agrees with the fact that contemporary sport has become an important phenomenon of today and that practicing it provides

multiple benefits and almost neglectable harm. In that sense, talking about sport as a value aspect, certain authors will say that, in an ethical analysis, sport is revealed in its true form as a good intent and a necessary human activity i.e., that by using “ethical analysis we discover that sport is one of the beautiful manifestations of human spirit and creativity. Considering the strength of their bodies and their psychic particularity, humans created such sophisticated sport activities which advance human existence, fill free time and give joy to everyday life. [...] In that sense, sport is a very important human activity – and it becomes that more and more by spreading the connections of people all over the world and making various games an integral part of every person.” (Temkov, 2009: 439) With the aim of keeping precisely that original humanistic value it is necessary to ask the question of how and in what way should one preventively act in protection from the influence of those negative and unwanted influences from which not even contemporary sport is spared? Namely, must we necessarily accept the opinion that these problems in contemporary sport are so great that they have become unsolvable i.e., that there are almost no real preventative measures in order to protect contemporary sport not only from doping, but all other non-ethical phenomena transforming it into something completely different – a means of manipulation, exclusive profit, and achieving goals. (Morgan, 2006: 177-198; Škerbić, 2016: 511-530; Sekulić, 2011: 302-310)

This is especially visible in top-flight sport which is losing its positive role more and more which it gained for centuries in society, stemming from the ancient Greeks who used sport to promote and nurture virtues and proper humanistic values. “Sport is an activity of gaining and achieving control over your own body i.e., integrating the body into the human project of game, creativity, expression, freedom, peace, exploring inspiring and positive interpersonal relations. Ethical values are offered with the awareness that they are the presumption of good sport practice. Contemporary sport, most definitely, will not engender ethical values on its own.” (Aramini, 2009: 375) Besides, it is noticeable that contemporary sport today is, much like some other areas such as culture, education, art, all the way to politics and economy, faced with numerous ethical, moral, but also bioethical challenges which are very scarcely explored and thought about in a critical manner. Here we must highlight precisely bioethics, which has the goal of using its integrative and pluri-perspective approach to contribute to a better understanding of it,¹ while certain authors ask a justified question of whether the

1 When talking about integrative bioethics, one needs to highlight the great contribution of Ante Čović. Here we can only point to the most important pieces of research: Čović (2004 and 2010); Čović and Radonić (2011); Čović, A., “Integrativna bioetika i pluriperspektivizam“

time has come for “ethics and bioethics of sport to meet in the sense of exploring the ethical and bioethical problems in contemporary sport alike” (Brkljačić Žargović, 2011: 94), not forgetting the important role which education, moral responsibility, and upbringing have in this process.

We are of the opinion that it is not necessary to over-highlight what a great and important role sport has in the entire development of man and that it is actually a fundamental part of his growing-up. From the earliest age, through play and sport, children and the young develop their physical and cognitive abilities, learn to be and live with others, socialize, learn about themselves and others, their experiences, learn to take defeats and wins, to share and cooperate, respect your opponent, compare themselves to others and, ultimately, form the image of themselves and the world around them through this free and pleasant activity (Klarin, 2017: 32). It is possible to talk about the mutual relationship between sport, play, and the development of man because, on the one hand, the development is reflected in play, while on the other hand play encourages development. However, by neglecting it i.e., by insufficient activity through play and sport, there are certain consequences ranging from the lack of social competence, frequent attention disorders, appearance of vulnerability and sensitivity, obesity, frequent anxiousness and depression, reduced ability to manifest and develop creativity and imagination, all the way up to inflexibility and avoidance of risk. It is precisely in children that it is manifested if they do not take risks, if they are overprotected by their parents, they are not ready to test their abilities and limits. The consequence is the inability to adapt to all those changeable environmental conditions. (Klarin, 2017: 43-44) Through play, a child expresses that inner world which it cannot express any other way, satisfies various needs, such as the need for new cognitions, socialization, expressing emotions etc. (Klarin, 2017: 52) For that reason, as Aramini highlights, “it is high time that the educational task which brings about an effective acceptance of the priority of man and his body is once again valued, and that cannot be considered an object among other objects, the only difference being it is closer than other objects. Man is a physical creature, not a creature possessing a body; everything which does violence to the human body, does violence to his personality.” (Aramini, 2009: 375) Here, bioethics is understood as an integrative and pluriperspective science which deals with ethical, but also moral questions in the entire area of science in an interdisciplinary way (Mladina, 2013: 198; Marinčić,

(eng. Integrative bioethics and pluriperspectivism) (Borovečki and Lang, 2010: 23-32), Čović, A. “Pojmovna razgraničenja : moral, etika, medicinska etika, bioetika, integrativna bioetika“ (Turković et al., 2016: 3-9).

Čović, 2012: 112-119), as a care for “life as a whole and in each of the parts of that whole, for life in all its forms, degrees, phases, and phenomena (Jurić, 2010: 33-53). This is *bios* in its widest possible meaning, as understood by the German teacher and theologian Fritz Jahr (1895–1953) who used the term “bio-ethics” for the first time in history and who proposed the concept of a new discipline based on a “bioethical imperative” – “respect every living creature in principle as a purpose in itself and, if able, treat it as such!” (Rinčić and Muzur, 2012: 205)

Having in mind the fact that contemporary sport is becoming one of the most important human needs and activities, we are of the opinion that it is precisely from the area of integrative bioethics where a perspective is visible not only in the overview of the problematics of contemporary sport, but also its solution. (Škerbić, 2019; Zagorac, 2014) This is further highlighted by the fact that the bioethics of sport is defined and understood as an “interdisciplinary area in which sport is the center of specific interest, exploration, studying, and reflection.”² (Škerbić, 2018: 161-162)

Contemporary sport demands one fundamental change in approach, by way of humanistic values, by way of an *ethos* which will provide leadership in its practicing and understanding for all participants, and which certain authors describe as “unofficial, implicit, empirically determinable conventions governing the official interpretations of formal rules which make up *ethos*... an *ethos* of play differentiates behavior which is allowed, behavior which is not allowed, but acceptable, and behavior which is unacceptable.” (D’Agostino, 1981: 15, according to: Škerbić, 2019: 64).

The importance of the educational role of ethics of contemporary sport is also highlighted by Peter J. Arnold in his work *Sport, Ethics and Education*, where he clearly states that education has a goal of offering teachers, but also all other actors in sport, some type of guidelines, a normative framework within which contemporary sport will be taught and practiced. (Škerbić, 2019: 82) Contemporary sport “helps to create a meaningful pattern of life in which individuals can find themselves and better themselves at the same time. [...] it ensures the means using which individuals become persons. Only by initiating oneself into ways, traditions,

2 We must thank the bioethics expert Matija Mato Škerbić for this definition of bioethics, for which he will say himself was first presented on international scientific symposiums: “Ethics and Bioethics of Sport. An Attempt to Distinguish and Separate the Fields” in Belgrade 2017 (International Scientific Conference Effects of Applying Physical Activity on Anthropological Status of Children, Adolescents and Adults) and “Bioethics of Sport and its Place in the Philosophy of Sport” in Zagreb and Varaždin in 2018 (1st International Conference Ethics, Bioethics and Sport). (Škerbić, 2018: 161-162)

and practices of a certain cultures do individuals become the people they are. [...] It is necessary for moral life because, without it, there would be no need for cooperative efforts and personal virtues it demands as [...] an intrinsically valuable practice important for education because it represents precisely that which is worth time and investment in society and what needs to be transferred to the next generation.” (Arnold, 1997: ix, according to: Škerbić, 2019: 82)

Irresponsible behavior in sport: doping as a pathology of sport

The very fact that money plays almost the main role in contemporary sport i.e., that is observed exclusively through the prism of profitability does not cause surprise in making it a challenging place where financially powerful people i.e., the aristocratic elite, have the main say. Having in mind these facts, contemporary sport surely does not give us an abundance of hope and optimism that it will be observed as something bringing exclusively benefits in health and strengthening of spirit in the future. However, this does not mean we should give up sport. On the contrary, by using a very responsible approach, it is necessary to put in great efforts in order to, as it was previously mentioned, encourage children and the young to a more active approach of practicing sport through education. It has been known since the time of the ancient Greeks that doing sport is useful to man and his health and that sport competition is undoubtedly much better than violence and warfare.³ Supporting this claim is a piece of data which states that “the Olympics where ethe greatest cultural and political event of the Greeks and that the title of Olympic champion was appreciated as the greatest honor man could achieve.” (Zamarovsky: 1978: 134-135) It is precisely this yearning to be “appreciated and praised for one’s own virtues which is proving to be the most powerful incentive for the betterment of an individual and his group, in the life of a child and in the highest cultural activities. People praise each other, a man praises himself. They desire honors for their virtues. They seek satisfaction for an act well done. To do something well means to do something better than others.” (Huizinga, 1992: 62) However, as Zamarovsky highlights, “that side of the Olympics, in spite of the attempts by their modern restorer Pierre de Coubertin, sadly was not restored,

3 The Slovakian writer Voytech Zamarovsky speaks at length of this, on how those were the “oldest and, for all the Greeks, most significant games and no one before came across anything like them and that after the ancient world came to ruin a thousand and five hundred years went by before the idea that one of those games should be restored – the Olympci games [...] they took place every fourth year, regularly in July or August, and all free Greeks could take part if they had not run afoul of the laws, if they showed their competitive abilities in front of the organizers and had taken the oath of competing with honor.” (Zamarovsky, 1978: 131-132)

and neither was *ekkekheiria*, the sacred peace which was the condition of the games taking place. The Greeks postponed wars for the Olympic games, and we postpone the Olympic games for wars.” (Zamarovsky, 1978: 135)

What must be highlighted is the fact that, in this series of problems present in and around contemporary sport, the influence of politics and economy is a great contributor, but also the scientific and technological advancement which the entire world is faced with today. It is necessary to ask the justified question of moral responsibility by an individual. We see these consequences, which haven't neglected contemporary sport, in almost all areas of human interaction where man, by way of his irresponsible behavior, brings into question not only his own health but also his survival. (Čović, 2020: 150) If the “science of the 16th century questioned the divinity of God and the science of God, theology, then that same science in the 20th century so radically questioned the humanity of man, humanism, and the science of man, anthropology.” (Despot, 1976: 83) In the area of medicine the “technological advancement and the application of contemporary technology, along with positive results for longer survival, also brought with it a series of questions surpassing the limits of medicine as a science. [...] To humanize medicine does not mean to treat ill people as tourists, increasing their comfort and creating an illusion of a domestic ambience, but it means treating them as those similar to self, as people.” (Mladina, 2013: 201) E. Morina also highlights that the foundations of humanism and ethical values are in a major crisis when he states that “God is absent, the Law is de-sanctified, the social Super-Me is not forced unconditionally and, in some cases, it is completely absent. The feeling of responsibility is narrower, and the feeling of solidarity is weakened. The crisis of the foundations of ethics is in harmony with the general crisis of the foundations of security...” (Morin, 2008: 23) In such an anti-human image, the area of contemporary sport also was not spared. We are witnessing unethical phenomena more and more, especially pertaining to the question of taking banned substances i.e., doping,⁴ the scandals of which flood all global media every day and which also greatly contributed in making doping one of the most dominant research topics in the entire discourse regarding philosophy and sport ethics. (McNamee, 2015: 349-350) What should worry us all greatly is the fact that most authors consider this question to be almost unsolvable.⁵

4 On the problematics of doping in sport we point to significant scientific research: Brown (1980: 15-23); Škerbić (2016: 511-530); Protopapadakis (2020: 35-49); Morgan (2009: 162–181).

5 Author Michele Aramini warns of a worrying increase in the phenomenon called “doping” which she calls the pathology of sports given that it is becoming more and more present among athletes of all ages and categories. In a detailed description of this phenomenon, she states that the ‘expression

The fight against doping in contemporary sport has been strategically important for a long time, on a local, national, and global level. However, there is still the great question of how effective this fight truly is? In that sense, education and preventive education is extremely important in order to use basic principles and values, particularly with the youngest population but also going further to those oldest ones, to realize the full effects of the harmfulness that taking such banned substances has for their health and life. The need for continued education in raising awareness for young athletes on the harmfulness of doping for their health is thereby greater if one takes into consideration the fact that the very motive for taking such substances for younger athletes stems from anti-education, because they don't see anything disputable nor harmful in the disloyal competing with their other colleagues. (Brown, 1984: 14-22) While Aramini highlights that "this phenomenon raises an alarm for the health of the very athletes, but also the falsification of the results of competition, negating the positive meanings of sport, thereby stating the incentive which appeared in May 2000 in the "International Herald Tribune" where it was suggested that two parallel competitions should be held: one for "clean" athletes, and one for those under the influence of doping." (Aramini, 2009: 369, quote No. 1)

Here we can primarily call upon those ethical standards which stress those basic human value principles such as responsibility, expertise, morality, well-being, but also purposefulness and putting into practice, because education is coming to be extremely important in the sense of giving certain ethical guidelines on breaking ethical standards. The very role of education in sport must never be neglected because, if this important area is neglected, in time the meaning and true role of sport will be lost and we will go the unwanted way of the ever-growing politization, commercialization, doping, violence, and other immoral and unethical estrangements in this area as well.⁶ It is important to highlight that it was precisely with this aim that the first World Anti-Doping Agency was founded in 1999, given that all previous efforts in preventing the unwanted phenomena in contemporary sport have shown to be insufficiently effective.⁷ Doing sport,

signifies the use of substances which, by increasing the energetic capabilities of an organism, enable the achievement of better sports results. This raises an alarm for the health of the athletes, but also the falsification of the results of competitions, negating the positive meanings of sport for which sport is gaining a special dimension of public and economic success." (Aramini, 2009: 369)

6 More on this, see in: Giulianotti (2005), as well as: Krznar, et al. (2020).

7 On the organization called WADA, see more on link: <https://www.wada-ama.org/> (accessed: 20.8.2021). Its founding was initiated by the International Olympic Committee, and the major reason for it was a great doping scandal which shook the world of cycling, the Festina affair, where it was discovered that, during Tour de France 1998, it was discovered that entire cycling

especially top-flight sport, must first and foremost be honorable, a competition in the nurturing of virtues, like the competition in politeness in China where an “opponent is bested by graceful behavior – they are given way and priority.”⁸ This actually shows that humanistic virtues such as honor, virtue, glory, and nobility have been present in sport i.e., in competition, since its inception. “A noble man proves his ‘virtue’ by truly testing their strength, skill, and courage, intelligence, mindfulness, artistic skills or richness and generosity.” (Huizinga: 1992: 63) While we can find in Aristotle’s *Nicomachean ethics* that honor is the reward for fighting for virtue and that “men strive for honor in order to prove their own quality and value, their virtue, and seek to be honored by those who are rational i.e., they seek to be appreciated by those possessing the power of reason based on their actual value.”⁹ (Aristotel: 1988: 1096 b 26) It is precisely in contemporary sport where, through competing and going through both victories and defeats, man is realized as a social being, confirming his humanistic values and virtues. However, numerous doping scandals of top athletes, with their bodies turning into a true robotic machine, (Zagorac, 2008: 283-295) greatly diminish the “spirit of sport” which is described as “ [...] the preservation of that which is intrinsically valuable in sport [...]. This is the essence of the Olympic spirit, the quest for human excellence and the perfection of naturally given talents of every individual. The spirit of sport is the celebration of the human spirit, body, and mind, and is visible in the values which we find in sport and through sport, including: ethics, fair play, honesty, health, excellence in performance, character, education, joy, merriment, teamwork, decisiveness, obeying the rules and laws, courage, unity, and solidarity. Doping is fundamentally opposed to the spirit of sport.” (World Anti-Doping Code 2015 with 2018 Amendments, 2018: 14)¹⁰

Sport as a humanistic but also culturological value

We can rightfully discuss sport as a game which is deeply entrenched in the human life or as one of its important elements. We can even go so far as to state

teams were under systematic doping. More on link: <https://www.theguardian.com/sport/gallery/2008/jul/09/tourdefrance.cycling> (accessed: 20.8.2021).

8 Johan Huizinga states that “competing for honor i.e., competing in politeness is very represented in China and is marked by the word *jang*, meaning ‘to give way to someone’. An opponent is surpassed by graceful behavior: they are given way and priority.” (Huizinga, 1992: 65)

9 It is important to highlight here, as Johan Huizinga states, that “from these conceptions of play for honor and virtue, apart from the notion of knighthood, the notion of international right also grew, and the notion of pure humanity grew from both of them.” (Huizinga, 1992: 89)

10 Available at: https://www.wada-ama.org/sites/default/files/resources/files/wada_anti-doping_code_2018_english_final.pdf (20.08.2021).

that sport and practicing sport as a form of game is in the foundations of each culture, and thereby all human existence and survival. From the very beginnings and the development of human civilization through history, people have nurtured game and have given it great attention.¹¹ We can observe numerous prehistoric drawings from Asia, Africa, Australia, North and South America, all the way to Europe. The art of the Paleolithic is represented on all the continents. Most frequently, it pertains to cave paintings, which portrays people hunting, playing, competing in various forms and by using various means. (Krznar, 2009: 461-475; Krznar et al., 2006: 125-139) Even though we are only glancing this question here, we must highlight these deep roots i.e., the connection between man and play throughout the entire prehistory of human civilization and existence. This goes to show a culturological view of man's existence in which the role of game and sport i.e., practicing some form of sport, is important. (Giulianotti, 2005; Scambler, 2005) Through play, man affirmed himself and confirmed his existence, driven by his competitive spirit which gave him enthusiasm in order to fight and test his physical, mental, and all other capabilities to their ultimate limits, to achieve his creative spirit through play and test his physical limits (reaches) and abilities through practicing sport.

In the ancient time of Greek and Roman civilization, this sport spirit was further perfected and nurtured and it became a culturological characteristic of that age. Civilization, engineering, and all other forms of life developed with such speed that they reached astounding proportions which we admire even in this contemporary and advanced age. Among the realizations of that age is definitely sport, the practicing of game which we nurture even today as a culturological heritage which is deeply entrenched into our existence and cultural identity. Without sport i.e., the practicing of some physical form of play, we can hardly imagine our life and our existence, regardless of whether we practice it ourselves or we enjoy the competitive feats of others. However, this spirit of sport which promotes physical and mental health seems to be vanishing, and top athletes are becoming powerful machines¹² with only one goal, achieving success at any cost. This is where we reach the level some authors tend to call the "perfecting" of man. It is not so much about sport as much as it is a means to profit whereby the very thing which should be primary, the spirit of sport i.e., health and promotion of humanistic values, is neglected. Hrvoje clearly states that "sport today, much like war, is simply the continuation of politics using other means" whereby he

11 More on the embedded nature of play in all cultures of the world in: Huizinga (1992: 9-30); Buljan (2009: 485-503); Jurjević (1982: 371-375).

12 More on that in: Greguric (2018 and 2012: 95-111), as well as: Zagorac (2014).

primarily means “professional sport as one of the important embodiments of the governing economic-political-media system and the sports industry as a special form of the labor and leisure industry.” (Jurić, 2019: 249) Jürgen Mittelstraß also highlights this important phenomenon when he states that “man is at a point between brain and computer and that human consciousness should be ‘highly filled’ in the form of digital memory, thereby bringing about new ways of existence. Until the year 2099 the existence of man would be extinguished, the biological evolution would reach its end. Through the melting of technology and life, men would exist only as virtual simulations and thus would be ‘immortal’ but no longer in this world. (Mittelstraß, 2010: 259, according to: Jakovljević, 2020: 337)

This is why contemporary sport requires a fundamental turn in order for it to keep its basic human and cultural value. The culture of play is, just like any other cultural activity, deeply embedded into human existence, so deeply in fact that human existence is unimaginable without it or at least one of its forms practiced and nurtured in society today as deeply embedded cultural identity of contemporary man and society. Johan Huizinga also confirms this when he states that “even in its simplest forms and in the animal empire, play is more than just a purely physiological phenomenon or a physiologically conditioned reaction. Play, as such, surpasses the limits of pure biological, even purely physical action. It is a cognitive function. In play there is ‘co-play’, something that surpasses the immediate instinct to confirm life and what brings meaning to life’s actions.” (Huizinga, 1992: 9) Numerous indicators point to the fact that sport brings man a far greater usefulness and value than it does harm, which is especially important for young people who, by way of sport, develop their mental and physical health. In this context, certain authors often speak of sport as a medicine for addiction in their research (Clark, 2019; Čerenšek and Kotzmuth, 2019), where sport has an advantage before all other medicaments i.e., generic drugs. (Kelam, 2015) Only in this context can sport be viewed as a value useful to man. All manipulation, extortion or usage of sport in the wrong purposes is deadly to man and society as a whole. Finally, sport cannot be perceived as that which is colloquially understood as sport spirit and sport value to be nurtured and inspired in society. (Polić, 2005: 373-387) Bruno Ćurko and Ivana Kragić (2009: 305) also highlight that man is a being which plays. They stress a clear and firm connection between sport and play on the one hand and education on the other by stating “however you call the motivational property created during play, it is necessary to use it for an educational purpose and to create, develop, and

experience a child's awareness of self and the world." Milan Polić states that "this, however, does not mean that play is also a means of education - turning it into a means would bring it into question as play – but rather, it means that education is, in one not so small way, happens as play." (Polić, 2004: 128, according to: Ćurko and Kragić, 2009: 305) Play is by no means just play. On the contrary, every play must be pointed towards some ultimate goal. This strengthens and affirms the body. This, for Kant is the "culture of the soul". However, Kant clearly separates the "physical education of the spirit from the moral one because the first has only freedom in mind, the second only nature." (Kant, 1883: 38; Kreft, 2019: 253-265) Play and sport also greatly influence motivation. This is particularly visible with children who, from the earliest kindergarten age up through their entire education, are encouraged to adopt knowledge through play and acquire certain values i.e., to know how to handle victories and defeats as well. We ascribe all those most natural properties happening in the life of every child to sport and play. Play has that "ability to completely engulf the attention and concentration of a child, to awaken their imagination and creativity and to create a feeling of being unencumbered in work. [...] This advantage, which is also a quality of play, can be ascribed to the enthusiasm which is created by the very announcement of play." (Ćurko and Kragić, 2009: 304) Apart from that, I. Kant stressed that, in order to have a healthy and responsible society, one needs to "take another man always as a goal, never as a means." ON the other hand, there is always the open question, demanding a more serious analysis than this one, of education which needs to be encouraged and developed in young people by way of play and sport in order to instill basic values in them, as well as responsibility. In the introductory part of his work *Über Pädagogik* from 1803, Kant will state that "man is the only creature that needs to be educated." (Kant, 1883: 8)

Sport as the engineering of life or the biological "perfecting" of man

We are witnessing an ever-faster development of the world, which is greatly contributed to by the development of globalization because before it these kinds of twists never occurred, with such speed and on such a global scale, so easily recognizable. Having that in mind, it is understandable that, in such a world, there is a necessary need for the consideration of different, ever-more inhumane values towards which the global politics of contemporary sport has turned. This is especially noticeable in football, which is considered to be one of the "most important secondary things in the world." This is also confirmed by the UN report by The Commission on Global Governance which states that "global values must

be the core of the world order policy” (Küng, 2007: 107), because “we are living in a time when the world community needs courage in discovering new ideas, developing new visions and showing a clear assertion for common values when creating new rules of formation.” (The Commission on Global Governance, 1995: XXII) Hans Küng, thus, states the words of Mahatma Gandhi about the “seven social sins in the world of today”: riches without work, enjoyment without consciousness, knowledge without character, business without ethics, science without humanity, faith without sacrifice, and politics without morals. (Küng, 2007: 223) We are of the opinion that contemporary man can and should solve his unwanted “tensions” by way of agreement, through sport and play and some form of play is always present throughout the life of man. Johan Huizinga, thus, states that “in the beginning of each competition there is play i.e., an agreement according to which within some spatial and temporal limits, and according to certain rules and in a certain form, there is something to be executed which causes the solving of tension and is outside of the usual flow of life.” (Huizinga, 1992: 98) Man stays a child through play, learns through it and develops himself. It is one of his fundamental characteristics, in his very essence and man realizes himself as a being through it.¹³ Therefore, “[...] *homo ludens*, the man who plays, performs a function just as important as work and it deserves its places next to the name *homo faber*.” (Huizinga, 1992: 7) This goes to the extent that play is discussed through a competitive cult i.e., play receives a religious (sacral), but also sapient i.e., philosophical character because “[...] in that cult-like competition, philosophical thought is born and not in play derived from vanity, but in sacred play. Wisdom is here nurtured like a sacred piece of artwork. Philosophy sprouts in the form of play.” (Huizinga, 1992: 100)

This is shown in the best and clearest way with children, in their play, given that, as Mirjana Duran highlights “the complexity of its structure is not the only characteristic of it, but also the flexibility of the role which the components of its structure play, while the reactions of the child may be realized in a different way, by substituting one psychic function with another. In play, the zone of a child’s actual development is reflected, but it is also the area of the zone of future development for many psychic functions. Namely, play is an expressive, autotelic, autonomous, divergent activity. Unlike other practical things in childhood, adults give a child the greatest autonomy in play and the zone of free movement is easily expressed during it, the zone of actual development, zone of

¹³ On the importance of sport ethics and its introduction into teaching processes and education read in the research of Matija Mato Škerbić, “Etika sporta kao novi nastavni premet?” (Škerbić, 2014: 47-66)

creative autonomy.” (Duran, 2003: 29-30) The unbreakable bond between play and man i.e., society and community, is not only confirmed by numerous pieces of scientific research but it is reflected through the entire history of the human community and it is even stronger with children in their development. (Pulmer, 2010) Satisfaction with life and work of every individual is measured by success, and that success is achieved with play and sport. Man is a satisfied creature only when he is realized through play, regardless of the fact whether its about work or everyday life. (Čović and Jurić, 2019)

Viktor Frankl also advocated the view that contemporary sport must necessarily be approached in its authentic phenomenon. However, in order to achieve that, according to him, certain prerequisites are needed. One of them is that sport must never be analyzed through the concept of man that is supported by all the currently present motivation theories because, according to them, man is a creature with certain needs who tries to satisfy them and be rid of them only in a form of a certain ‘reduction of tension’ i.e., only in order to maintain or set up internal balance called ‘homeostasis.’ A notion borrowed from biology in which it, in the meantime, has proven to be unsuitable.” (Frankl, 1981: 89) On the contrary, Frankl is of the mind that contemporary sport must necessarily be observed from its widest perspective, which is also the thesis that authors represent in this paper, that it is only and exclusively from that perspective that it can even be observed i.e., that the approach to contemporary sport must necessarily include that bioethical aspect, which is integrative¹⁴ and pluri-perspective,¹⁵ and in no way from the perspective of what Frankl himself calls a “degeneration in the form of chauvinism of the Olympic games or it being used through commercialization.” (Frankl, 1981: 89) On the other hand, J. Huizinga builds his approach more from a culturological perspective and claims that play is even older than culture itself for the reason that “however the notion of culture is insufficiently determined, it supposes a human society in every case, while animals did not wait for humans to teach them how to play.” (Huizinga, 1992: 9)

14 In order to define the notion of integrative bioethics in the most precise way possible, one needs to say that it is a “pluri-perspective area of scientific-cultural activity dealing in the moral dimension of life in order to create orientational knowledge in the challenges of historical epochs”. More on that, see in: Perušić, L., “Narav i metode integrativne bioetike.” (Čović and Jurić, 2019: 323-412)

15 More on that, see in: Čović, A., “Integrativna bioetika i pluriperspektivizam” (eng. Integrative bioethics and pluriperspectivism) (Borovečki and Lang, 2010: 23-32); Čović, A. “Pojmovna razgraničenja: moral, etika, medicinska etika, bioetika, integrativna bioetika” (Turković et al, 2016: 3-9), as well as: Čović (2014: 577-600); Muzur (2011: 54-56).

Instead of a conclusion

If we have in mind, as was previously stressed, that sport teaches us fundamental values and the content of said values, then it is of paramount importance how those values are practiced i.e., are they positive or negative. At the same time, we must be aware of the fact we are living in a time of ever-faster scientific-technological advancement dominated by materialism, a growing desire for success and profit at any cost, and that not even contemporary sport is spared this, especially top-flight sport for which is often said is neither healthy, nor humane and ethical, which is best exemplified by top athletes who pay a high cost with their health. This is why we must ask the question whether it is ethical, on the one hand, to propagate doing sport in order to be healthier, while on the other hand the healthy ones destroy their health in order to achieve the sacred goal called record, victory, advertisement, market, promotion, and profit. (Brkljačić, 2007: 233)

It should be admitted that capitalism brought some useful advancements to society. Specifically, it enabled the connection of many pieces of content and resources to a great majority of people, especially in the area of schooling. However, on the other hand, it is neglected how it is precisely that great majority which was left outside the reach and possibility of “truly enjoying the welfare of growing riches built on the ideas of the millions of educated people. [...] Instead of that, they got the surrogate of weekends, vacations, hobby time, touristic travel time etc. deceitfully called “free time”. Free for what, except for the so-called relaxation using which they should recover and prepare for the next cycle of transforming ‘time into money.’” (Polić, 2003: 32) Unfortunately for us, and to the great joy of expenditure gurus serving us a way of life where the “only recognized need is the need to constantly shop, in such an environment even eating is considered a waste of time and so we see more and more people swallowing food ‘on the go,’ while standing or watching television. [...] The world of the contemporary consumer can be summarized in the paraphrase ‘I shop, therefore I am’” (Ibid, cursive B. Č.) In the end, there is the justified question of the role and sense i.e., value of man who became exclusively a means for profit, which is, like Blaženka Despot notices “a reduction of man to a consumer, a creature of abstract need which is a way to manipulate the whole with the individuals ... [...] He becomes a poorer many insomuch as his addiction is greater for the abstract social power – money. Namely, a man of the ‘rich’ society is such a poor money because money is the only power he can have, and the value of money drops with the amount of objects produced. [...] More and more time within the world of labor is, on the one hand, rationalized with rebellion,

protest, spontaneity, and on the other hand it is an object of capital – the leisure industry, tourism industry i.e., free time should be spent in a way which grows capital and be rested to create it once again.” (Despot, 1976: 19-20)

Not even contemporary sport is spared from this. On the contrary, there is an ever-greater stress on professionalism, the top athlete as a machine, a mechanical robot there for some other particular interests which do not actually have anything to do with sport itself. This spawns the irreversibly destroyed athlete health, and sport is perceived in an entirely wrong connotation, thus losing its value and role it somewhat protected to this point. In the end, there is a question when it will lose it entirely if that paradigm change doesn't happen, a fundamental turn which, in spite of great pessimism, is still possible to achieve, by way of integrative bioethics with the purpose of maintaining those basic humanistic values which contemporary sport still hasn't completely lost.

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O SUVREMENOM SPORTU KAO HUMANISTIČKOJ VRIJEDNOSTI KROZ BIOETIČKI PRISTUP

Sažetak

U radu se suvremenom sportu pristupa iz jedne bioetičke perspektive na način da se njegovo prakticiranje promatra kao temelja humanistička vrijednost i vrlina s ciljem očuvanja i boljitka cjelokupnog čovjekova zdravlja. Naglasak je prvenstveno na onim etičkim, odnosno moralnim principima koji imaju temeljnu ulogu da preventivno štite onu izvornu ulogu sporta kao amaterske igre koja doprinosi psihofizičkom razvoju čovjeka. Odnosno, da se putem obrazovanja nužno moraju u sportu naglašavati one humanističke vrijednosti poput solidarnost, odgovornost, pravednosti i tolerancije, umjesto netolerancije, sukoba, dopinga, mita, korupcije i drugih nehumanih i neželjenih pojava koje se vežu uz i oko njega. Potreba za zaštitom upravo one njegove humanističke vrijednosti tim je veća ako se ima u vidu da je suvremeni sport pred sve većim etičkim i moralnim, ali i bioetičkim iskušenjima koja mu prijete iz različitih strana i područja.

Ključne riječi: sport, etika sporta, bioetika, kultura sporta, zdravlje, obrazovanje