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Three Studies on the Fifth Commandment

By Fritz Jahr

The 5th Commandment as an Expression of the Moral Law

How do we do good? – The so called 'Golden Rule' gives answer to this question is: All, what you want the people do to you, the same do to them (Matthews 7:12; Luke 6:31). Kant's 'Categorical Imperative': Act only according to that maxim whereby you can, at the same time, will that it should become a universal law, - this basically means the same. – But are these and similar formulations not only just a formal criterion for a 'good' action. The motive, disregarding such a criterion, could just be blatant egotism, a so called contract on reciprocity: Do nothing to me, so that, in return, I will do nothing to you (Schopenhauer hints to that in his 'Grundlage der Moral').

If we are aware that love is the fulfillment of the moral law (Romans 18:10), then we are one step ahead, indeed: We know the motive. But we do not yet know the concrete content of the moral law, we don't know what to do or not to do specifically. Here, Schopenhauer, serves as a helping hand: He calls as the best, the most concrete specification of the moral act the sentence: *Neminem laede, imo omnes, quantum potes juva!* (Don't hurt anyone, but help everyone, as far as you possibly can!)

More than two millennia before Schopenhauer, the 5th Commandment already has brought such an insight, and in fact in a broader perspective than benefit or harm, namely under the perspective of sanctity of life and life's manifestations. Therefore the calling: 'You shall not kill!'. We know from Jesus, that the 5th Commandment does not only prohibit killing, but all bad deeds against others, even the bad word, even the bad thought. This means: He not only forbids the malicious or careless destruction of life, but everything as well which, in one way or the other, may influence life in a hampering or troubling way. Luther in his Catechism has made it clear that the 5th commandment has to be understood not only in a negative, but as well in a positive way. - The consequence of all of this, the 5th commandment is a very good expression of what it means to be morally and practically good.

The Duty of Self-Preservation

When talking about moral duties, normally we mean duties towards other people in the first place. Routinely we do not consider that each person has moral duties towards oneself as well, and that those duties are of immense importance. Christian religion expressively mentions those moral duties of everyone towards oneself. That, basically, applies to the 5th commandment as well: 'You shall not kill'. In this sense - 'You shall not harm or hurt anyone's body or life, rather help and support him/her in all distresses of body and life, wherever you can'¹ – in the first place means the life of our 'neighbor'. In a later consequence, however, it means: in Christian perspective every human life as such is morally 'sacred' – including one's own life. Preservation of life – and one's own life not excluded – is a duty. And destruction and harm – again, including one's own life – is a moral sin. 'Don't you not know that you are God's temple and that God's spirit dwells in you? You shall keep God's temple sacred and not destroy it.' (following 1. Corinthian 3:16-17)

How should these moral duties, as expressed in the 5th commandment towards one's own life, be applied in real life's practice? By not taking one's own life, by not shortening it, by not harm or endangering it, by not weakening one's own health by unchastity, excesses in eating and drinking, heavy anger, frivolous foolhardiness and daredevilry, etc. . Particularly important is the protection of sexual virtue and the avoidance of abuse of alcoholic drinks. – As far as the first one is concerned, the judgment of the New Testament is particularly clear: 'If you have loose sex, you sinfully harm your own life' (following 1. Corinthian 6:18). But not only is it a duty to oneself to not fornicate, but also the avoidance of everything, which might lead to unchastity: dishonest looks, unclean or double talk, dancing, dresses etc. – As far as alcoholism is concerned, the Christian attitude is based in recognizing that 'wine kills many people' (Sirach 31:30), i.e. alcohol endangers life and brings great dangers to health.

Are the duties towards one's own life not in conflict with duties towards the neighbor? – That is not necessarily the case. On the contrary: He/she who fulfills his/her duties towards himself/herself, avoids many forms of harm towards other people. That can be shown in regard to the already mentioned issues in sexuality and alcohol: He/she, who falls into dependency and unchastity, endangers and weakens himself/herself physically and spiritually. Venereal diseases threaten as well. Weakness and disease cause the victim to be more and more a burden to the community, harming everyone. If he/she has offspring, they also are harmed, as they may inherit a weak or sick nature, causing additional burdens and harm to the community.

¹ Cf. Luther's explanation of the 5th Commandment, German and Latin

Who, however, protects one's own life in this respect, fulfills his/her duty also towards the community. Similar with alcohol: Those, who are dependent on consuming alcohol, may eventually expose themselves to severest physical and spiritual dangers. And thus does not only harm himself/herself, but his/her family as well, his/her offspring, his/her country, his/her race². And again: If one protects oneself in this regard against harm, one does, at the same time, good to one's neighbor, actually to one's entire country.

The Bioethical Imperative

'Thou shalt not kill' admonishes the 5th Commandment. Now, the term killing always means killing something which is alive. Living entities, however, are not only humans, but animals and plants as well. Because the 5th commandment does not expressively prohibit the killings of humans exclusively, should it not be applied towards animals and plants analogously?

But are animals and plants so close to us that we must recognize and treat them actually as our neighbors? – When we review publications in modern science, we find immediately similar studies of humans and animals as subjects in research, not only in physiology, but also in psychology. Such an equality in treatment today is not reserved, as already mentioned, for humans, as similar methods are applied in the field of animals, and - as there is a comparative anatomical-zootomic research - similarly very interesting comparisons are made between human soul and animal soul³. Yes, even the beginnings of plant psychology are recognizable – the most well-known among them are G. Th. Fechner⁴ in the past, DE. H. France⁵, and Ad. Wagner⁶ at present – thus modern psychology includes all living beings in its research. Given this, it is only consequent, that E. Eisler⁷, in summarizing, speaks of a Bio-Psychik.

From Bio-Psychik, there is only a small step to Bio-Ethik, i.e. to the assumption of moral duties not only towards humans, but towards all living beings. In fact, bioethics is not a discovery of today. Montaigne⁸ already grants - as the only early representative

² Alcohol is 'a mean enemy of our race', cf. the brochure with this title by Wilhelm John, reviewed in no. 2 of 'Ethik'.

³ Among recent publication in animal psychology especially recommendable are: Sommer, Tierpsychologie, Leipzig 1925. – Alverdes, Tierpsychologie, Leipzig 1925

⁴ G. Th. Fechner, Nanna oder das Seelenleben der Pflanze [1848; 5th ed. 1921]

⁵ R. H. France, Pflanzenpsychologie als Arbeitshypothese der Pflanzenphysiologie, Stuttgart 1909

⁶ Ad. Wagner, Die Vernunft der Pflanze, Dresden 1928

⁷ E. Eisler, Das Wirken der Seele, Stuttgart 1908

⁸ Montaigne, Essays

of modern ethics of sentiment - all living beings an entitlement of being treated based on moral principles: We owe justice to humans; mildness and mercy towards all living beings, capable of having a benefit from that. Similarly, Herder⁹ requires that humans - following the model of God in their sentiments - to put themselves into the place of every living being and to feel with it, as much as it requires. Those lines of reasoning are continued by the theologian Schleiermacher¹⁰, who calls it immoral, to destroy life and formation - wherever they are, i.e. including animals and plants - without a reasonable argument for doing so. Therefore philosopher Krause¹¹, a contemporary of Schleiermacher, requests that every living being has to be valued as such and not be destroyed without reason. Because they all, plants and animals alike humans, have an equal right; but not totally equal, each only as a precondition to reach its destiny. Schopenhauer¹² in particular refers to the Indian realm of reasoning, stressing compassion as the most important motive of his ethics, and requesting it also for animals. It was Richard Wagner, strongly influenced by Schopenhauer and a passionate animal friend, who made those thoughts commonly known.

As far as animals are concerned, the moral request has become self-understanding for a long time¹³, at least in that form, not to harm animals without purpose. With plants it is different. However, in regard to new biological and biopsychic knowledge (see above) and regarding the circles of thought which I mentioned from Montaigne, Herder, Schleiermacher and Krause, moral duties towards plants become visible. For purely sentimental-poetic argumentation such recognition is nothing new. One only has to think of Goethe, who has Faust call plants his brothers, or of Richard Wagner's Parsival: In pious devotion people, at least on Good Friday, protect weeds and flowers in the meadow by walking carefully, in order not to hurt them. More seriously we have to take plant-ethical reflections of a quite matter-of-fact Ed. Von Hartmann¹⁴. In an article on flower luxury he writes about a picked blossom: 'She is a deadly wounded organism, the colors of which are not harmed yet, a still living and smiling head, separated from its stem. – When, however, I put the rose into a glass of water, I cannot help myself but fighting the thought, that man has murdered a flower life, in order to enjoy the dying process by an eye, heartless

⁹ Herder, *Ideen zur Geschichte der Philosophie der Menschheit*

¹⁰ Schleiermacher, *Philosophische Sittenlehre*, Kirchmann 1870

¹¹ K. Chr. Fr. Krause, *Das System der Rechtsphilosophie*, Roeder, Leipzig 1874

¹² Schopenhauer, *Über das Fundament der Moral*

¹³ The most comprehensive book in this area still is Bregenzer, *Tierethik*, Bamberg 1894

¹⁴ Psychological preconditions are discussed in W. von Schnehen, *Ed. Von Hartmann und die Pflanzenpsychologie*, Stuttgart 1908

enough to not sense the unnatural death under the appearance of life¹⁵. The plant-moral requirements leading to such recognition are quite clear.

As far as the potential realization of such moral duties towards all living beings is concerned, it might seem like utopian. But we may not ignore that moral obligations towards a living being relate to its 'need' (Herder), respectively to its 'destiny' (Krause). So, it seems, that needs of animals are much less in number, and their content less complex than those of people. This applies even more so to plants, so that moral obligations towards them should produce less complications than those towards animals, as they are lower (if not conceptually, so nevertheless practically). Here also comes the principle of struggle for life into play, a principle which also modifies our moral obligations towards fellow humans at no low scale. Within these limits there always will be enough possibilities for bioethical actions. Paragraphs for animal protection in penal codes of various cultivated nations¹⁶ give guidance in this regard. Confer in particular the new German Reich Animal Law. As far as plant ethics is concerned, we are guided by our sentiment; so it will hinder us to pick flowers and then throw them away carelessly shortly thereafter, or to behead plants with a walking stick, or when we find it disgusting to recognize the blind destructive impulse of rowdy lads in breaking the heads of small trees along the road. Also, excessive flower luxury - in learning from Ed. Von Hartmann – is not morally refined and can be avoided.

In sum, the universal realm of authority of the 5th Commandment shows itself and demands to be applied to all forms of life. A transcription of the 5th Commandment results in the Bioethical Imperative: 'Respect every living being in principle as an end in itself and treat it, if possible, as such!'

Postscript: Fritz Jahr 'Drei Studien zum fünften Gebot' in: Ethik. Sexual- und Gesellschaftsethik, hg. E. Abderhalden, 1933/34, Vol. 10, 184-187. – Reprint: Sass HM, Fritz Jahr's Bioethischer Imperativ. 80 Jahre Bioethik in Deutschland, Bochum: Zentrum für Medizinische Ethik, 3rd ed., 2007, Appendix. English translation Copyright: Hans-Martin Sass. – See also Sass HM, Fritz Jahr's Early 1927 Concept of Bio-Ethics, in: Kennedy Institute of Ethics Journal, 2008, 17(4):279-295.

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¹⁵ Ed. Von Hartmann, *Der Blumenluxus*, 1885

¹⁶ For the first time, material has been extensively collected and reviewed in R. von Hippel, *Die Tierquälerei in der Strafgesetzgebung des In- und Auslandes*, Berlin 1891

Bioethics in South and Southeast Europe

Opportunities for integrative ethical reflection on the basis of intra-cultural differences in Europe

Welcoming address at the conference opening*

Ladies and gentlemen, dear colleagues!

It has been an honor to be able to open this conference by welcoming the participants coming from 12 countries of South, Southeast and Central Europe. I would like to greet the representatives of the press whose response witnesses the public interest for this conference and its topic. I would like to greet the staff and the management of the IUC and everyone present. It is my pleasure to welcome our guest, the president of the Croatian Philosophical Society, Ivica Martinović, Ph.D.

I have been given the additional honor to be the first speaker at this opening, but I have to emphasize that it is only because I am the first one alphabetically. This conference has been initiated and developed within the project "Nutzenkultur versus Normenkultur. Zu den intrakulturellen Differenzen in westlichen Bioethik" which has been worked on within DFG- research group "Kulturübergreifende Bioethik. Voraussetzungen, Chancen, Probleme". The project manager, professor Walter Schweidler, Ph.D. invited me towards the end of the last year to participate in this conference and soon after I was involved in its development and organization as a project manager of the "Bioethics and Philosophy" project that has been carried out at the Faculty of Philosophy in Zagreb. This has been the basis of an inspirational, productive and very pleasant cooperation, which is the credit of – following Aristotle's systematization – ethical and dianoethical virtues of our colleague Thomas Sören Hoffman, Ph.D. who has been in charge of the organization. The real result of this cooperation has been a mutual organization of this conference, and it has also resulted in firm intention to continue the cooperation after this conference, as well. Furthermore, the task is to attempt to transfer its enthusiasm onto the field stated in the name and represented by the participants of this conference.

I would like to take this opportunity to point to the program task of "Europeanizing the bioethics", which has, as a regulative principle, already been formulated in the

* 1–3 October 2004, Inter University Center (IUC), Dubrovnik, Croatia.

mentioned project "Bioethics and Philosophy". It seems that this idea most clearly outlines the final programmatic aim of our bioethical discussions, research and projects. But, in order to understand the idea of the Europeanization of bioethics correctly, three key presumptions on which it has been based should be made explicit: the first one refers to the world history reason of birth of bioethics, the second one refers to its character and the third one to the immanent logic of its development.

The main and most important reason of the birth of bioethics should be looked for in the fact that the contemporary science has lost its orientation authority and existential competence for a contemporary human. Therefore, bioethics should be primarily understood as intellectual and existential field which creates orientation within this, in principle, new situation which is highly determined by factors of scientific and technological development. The orientation can still be reached in differently set situations, different means (methods) and different levels of elaboration. So far, bioethics has provided orientation in a "new medical situation" by means of direct moral reflections (called *principalism*), and then in the more broadly set situation of globalized subject field by the means of ethical reflection within the interdisciplinary frame. In accordance with this, it is possible to differentiate two phases of the development of bioethics: the *phase of moral* and the *phase of ethical reflection*.

But since moral and ethical reflections, although necessary moments in establishing all forms of orientation, have proved to be insufficient methods for achieving orientation in the circumstances of threatening completion of scientific and technical civilization and the situation at the turn of the world historical epochs, the bioethics – following its orientation role, has become more aimed at the *philosophical historical reflection*. With this, it enters its new phase of development which will enable it to show all its orientation potentials. However, it implies the activation of not only history of philosophy but also the total Euro-continental philosophical tradition in the methodology pattern of bioethics. This clearly shows that the Europeanization of bioethics is not an internal nor institutionalized problem of European bioethics, but a constitutional and developmental imperative of bioethics as such. This raises the question: why should the extensive task of Europeanization of bioethics and establishing the European bioethical horizon be carried out by those who live or those who gather at bioethical conferences on the geographic periphery of Europe. The answer is simple: because the horizon is the most open on the periphery.

Ante Čović

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President of Croatian Bioethical Society

Bioethik in Süd- und Südosteuropa

Chancen einer integrativen ethischen Reflexion vor dem Hintergrund intrakultureller Differenzen in Europa

Grußwort zur Eröffnung der Konferenz*

Sehr geehrte Damen und Herren, liebe Kolleginnen und Kollegen!

Es ist mir eine besondere Ehre, bei der Eröffnung dieser Konferenz Teilnehmer aus 12 Ländern Süd-, Südost- und Mitteleuropas begrüßen zu können. Ich begrüße die Vertreter der öffentlichen Medien, deren Kommen von dem Interesse der Öffentlichkeit für diese Konferenz und ihr Thema zeugt. Ich begrüße ferner das Personal und die Leitung des IUC sowie alle Anwesenden. Es freut mich, als unseren Gast Herrn Dr. Ivica Martinović, den Vorsitzenden der Kroatischen Philosophischen Gesellschaft, willkommen zu heißen.

Ich habe die zusätzliche Ehre, bei dieser Eröffnung als Erster das Wort zu ergreifen, doch gerade deshalb möchte ich sofort anmerken, dass ich nur dem Alphabet nach als Erster komme, nicht aber auch der Sache selbst nach. Diese Konferenz wurde initiiert und größtenteils konzipiert im Rahmen des Projektes "Nutzenkultur versus Normenkultur. Zu den intrakulturellen Differenzen in der westlichen Bioethik", das innerhalb der DFG-Forschungsgruppe "Kulturübergreifende Bioethik. Voraussetzungen, Chancen, Probleme" durchgeführt wird. Der Projektleiter Prof. Dr. Walter Schweidler lud mich Ende des letzten Jahres zur Teilnahme an dieser Konferenz ein. Kurz darauf schloss ich mich, in meiner Funktion als Leiter des an der Philosophischen Fakultät in Zagreb bestehenden Projektes "Bioethik und Philosophie", den Konzipierungs- und Organisationsarbeiten zu unserer Dubrovniker Tagung an. Auf dieser Grundlage entwickelte sich eine nicht nur inspirative und nicht nur produktive, sondern auch sehr angenehme Zusammenarbeit, was in erster Linie den – will man die aristotelische Systematisierung beibehalten – ethischen und dianoetischen Tugenden unseres Kollegen Herrn Dr. Thomas Sören Hoffmann zu verdanken ist, der für die Organisation verantwortlich war. Als reales Ergebnis dieser Zusam-

* 1.–3. Oktober 2004, Inter University-Centre (IUC), Dubrovnik, Kroatien.

menarbeit ging die gemeinsame Organisation dieser Tagung hervor, als ideale Zielsetzung wiederum die feste Absicht, diese Zusammenarbeit auch nach unserem Dubrovniker Treffen fortzusetzen. Mehr noch: Es soll der hier entstandene Enthusiasmus auf die bioethische Zusammenarbeit im gesamten Raum übergreifen, der im Titel der Konferenz angedeutet und in ihren Teilnehmern vertreten ist.

Bei dieser Gelegenheit möchte ich auf die programmatische Aufgabe verweisen, die als "Europäisierung der Bioethik" bezeichnet werden kann und die als regulativer Grundsatz bereits in dem erwähnten Projekt "Bioethik und Philosophie" formuliert wurde. Es scheint nämlich, dass sich in dieser Idee das endgültige Ziel, das wir in unseren bioethischen Diskussionen, Forschungen und Projekten anstreben müssten, am klarsten abzeichnet. Damit aber der Gedanke der Europäisierung der Bioethik in angemessener Weise verstanden wird, müssen seine drei wichtigsten Prämissen, auf denen er aufbaut, expliziert werden; die erste Prämisse bezieht sich auf die in der Weltgeschichte liegende Ursache der Entstehung der Bioethik; die zweite auf ihren Charakter und die dritte auf die immanente Logik ihrer Entwicklung.

Die tiefer liegende Hauptursache für die Entstehung der Bioethik ist in der Tatsache zu suchen, dass die neuzeitliche Wissenschaft ihre orientierungsgebende Autorität und existenzielle Maßgeblichkeit für den modernen Menschen eingebüßt hat. Daher muss die Bioethik vor allem als ein intellektueller und existenzieller Bereich aufgefasst werden, in dem, innerhalb einer grundsätzlich neuen Situation, die im Wesentlichen durch Faktoren des wissenschaftlich-technischen Fortschritts bedingt ist, eine Orientierung gestaltet wird. Diese Orientierung kann in unterschiedlich strukturierten Situationen, mit unterschiedlichen Mitteln (Methoden) und auf unterschiedlichen Elaborierungsebenen erzeugt werden. Die Orientierung, die die Bioethik in ihrer bisherigen Entwicklung anfänglich durch unmittelbare moralische Reflexion hervorbrachte (was man als Prinzipialismus bezeichnet), bezog sich zuallererst auf die "neue Situation der Medizin"; die Orientierungsreichweite ihrer nächsten Phase bezog sich auf die sehr viel breiter angesetzte Situation des globalisierten Gegenstandsbereichs, und zwar mittels ethischer Reflexion in einem interdisziplinären Rahmen. Demgemäß kann man in der bisherigen Geschichte der Bioethik zwei Phasen unterscheiden: die *Phase moralischer* und die *Phase ethischer Reflexion*.

Es erweisen sich jedoch sowohl die moralische als auch die ethische Reflexion immer mehr als unzulängliche Mittel zur Orientierung in einer Situation, in der der wissenschaftlich-technische Fortschritt zu einer Bedrohung angewachsen ist und in der es zu einem weltgeschichtlichen Epochenwandel kommt – und das obwohl die moralische und die ethische Reflexion unumgängliche Momente bei der Gestaltung jeglicher Orientierungsformen darstellen. Daher richtet sich die Bioethik – indem

sie sich an ihre orientierungsgebende Rolle hält – immer mehr auf eine *geschichtsphilosophische Reflexion* aus. Somit beginnt eine neue Entwicklungsphase, in der die Bioethik erst die Gelegenheit haben wird, ihr orientierungsgebendes Potential voll zum Ausdruck zu bringen. Dies setzt jedoch voraus, dass sich nicht nur die Geschichtsphilosophie, sondern auch die gesamte philosophische Tradition des europäischen Kontinents im methodologischen Paradigma der Bioethik aktivieren. Daraus geht klar hervor, dass die Europäisierung der Bioethik weder ein internes noch ein institutionales Problem der Bioethik in Europa ist, sondern ein konstitutioneller und evolutiver Imperativ der Bioethik als solcher. Dabei drängt sich aber die Frage auf, warum die weittragende Aufgabe der Europäisierung der Bioethik und der Schaffung eines europäischen bioethischen Horizontes ausgerechnet jenen zufallen sollte, die in den Randgebieten Europas leben oder dort zu bioethischen Tagungen zusammenkommen. Die Antwort ist einfach: Weil an der Peripherie der Horizont – am weitesten geöffnet ist.

Ante Čović

Leiter der Abteilung für Philosophie,
Philosophische Fakultät der Universität Zagreb
Präsident der Kroatischen bioethischen Gesellschaft

Bioetika u južnoj i jugoistočnoj Europi

Izgleđi za integrativnu etičku refleksiju na podlozi intrakulturnih razlika u Europi

Pozdravna riječ na otvaranju konferencije*

Poštovane dame i gospodo, drage kolegice i kolege!

Osobita mi je čast što na otvaranju ove konferencije mogu pozdraviti sudionike koji dolaze iz dvanaest zemalja južne, jugoistočne i središnje Europe. Pozdravljam predstavnike javnih glasila, čiji odaziv svjedoči o interesu javnosti za ovaj skup i za temu kojom se on bavi. Pozdravljam osoblje i vodstvo IUC-a te sve prisutne. Zadovoljstvo mi je što među nama mogu pozdraviti i našeg gosta, predsjednika Hrvatskog filozofskog društva, dr. Ivicu Martinovića.

Pripala mi je i dodatna čast da na ovom otvaranju prvi uzmem riječ, ali upravo zato moram odmah napomenuti da sam samo prvi po abecedi, a ne prvi po važnosti. Ovaj skup iniciran je i najvećim dijelom koncipiran u okviru projekta "Nutzenkultur versus Normenkultur. Zu den intrakulturellen Differenzen in westlichen Bioethik", koji se izvodi unutar DFG – istraživačke skupine "Kulturübergreifende Bioethik. Voraussetzungen, Chancen, Probleme". Voditelj projekta, prof. dr. Walter Schweidler, pozvao me krajem prošle godine da sudjelujem u radu ove konferencije, da bih se nedugo zatim u njeno koncipiranje i organiziranje uključio kao voditelj projekta "Bioetika i filozofija" koji se izvodi na Filozofskom fakultetu u Zagrebu. Na toj osnovi razvila se, ne samo inspirativna i ne samo produktivna, nego i veoma ugodna suradnja, što u prvom redu treba zahvaliti – slijedeći Aristotelovu sistematizaciju – etičkim i dijanoetičkim vrlinama kolege dr. Thomasa Sörena Hoffmanna koji je bio zadužen za organizaciju. Kao realni rezultat iz te suradnje proizišlo je zajedničko organiziranje ovog skupa, a kao idealna zadaća proizišla je čvrsta nakana da se ona nastavi i nakon ovog susreta. Štoviše, da se njen entuzijizam pokuša prenijeti na područje koje je naznačeno naslovom i zastupljeno sudionicima ove konferencije.

* 1.–3. listopada 2004., Interuniverzitetski centar (IUC), Dubrovnik, Hrvatska.

Ovom prilikom želio bih ukazati na programsku zadaću "europeiziranja bioetike", što je kao regulativno načelo već formulirano u spomenutom projektu "Bioetika i filozofija". Čini se, naime, da se u toj ideji najjasnije ocrta onaj krajnji cilj prema kojem bi programatski trebale težiti naše bioetičke rasprave, istraživanja i projekti. No, da bi zamisao europeiziranja bioetike bila shvaćena na primjeren način, potrebno je eksplicirati tri ključne pretpostavke na kojima se ona zasniva; prva se odnosi na svjetsko-povijesni razlog nastanka bioetike, druga na njen karakter i treća na immanentnu logiku njenog razvoja.

Glavni i onaj najdublji razlog nastanka bioetike treba tražiti u činjenici da je novovjekovna znanost izgubila orijentacijski autoritet i egzistencijalnu mjerodavnost za suvremenog čovjeka, stoga bioetiku prije svega treba shvatiti kao intelektualno i egzistencijalno područje u kojem se stvara orijentacija unutar načelno nove situacije koja je u bitnome određena čimbenicima znanstveno-tehnološkog napretka. Orijehtaciju je pak moguće postizati u različito postavljenim situacijama, različitim sredstvima (metodama) i na različitim razinama elaboracije. U dosadašnjem razvoju bioetika je najprije pružala orijentaciju u "novoj medicinskoj situaciji" sredstvima neposredne moralne refleksije (što se označava kao *principalizam*), a zatim u znatno šire postavljenoj situaciji globaliziranog predmetnog područja sredstvima etičke refleksije u interdisciplinarnom okviru. U skladu s tim u dosadašnjoj povijesti bioetike moguće je razlikovati dvije razvojne faze: *fazu moralne* i *fazu etičke refleksije*.

Ali, kako se moralna i etička refleksija, premda neizostavni momenti u građenju svih formi orijentacije, sve više ispostavljaju kao nedostatna sredstva za postizanje orijentacije u okolnostima prijetee dovršenosti znanstveno-tehničke civilizacije i u situaciji prijeloma svjetsko-povijesnih epoha, tako se bioetika – slijedeći svoju orijentacijsku ulogu – sve više usmjerava prema *filozofijsko-povijesnoj refleksiji*. Time ulazi u novu razvojnu fazu u kojoj će tek moći do kraja iskazati svoje orijentacijske potencijale. To, međutim, podrazumijeva aktiviranje ne samo filozofije povijesti nego i ukupne eurokontinentalne filozofske tradicije u bioetičkom metodološkom obrascu. Otud jasno proizlazi da europeizacija bioetike nije interni niti institucionalni problem bioetike u Europi, nego konstitucionalni i razvojni imperativ bioetike kao takve. Pritom se, pak, nameće pitanje zašto bi se zamašnom zadaćom europeiziranja bioetike i stvaranja europskog bioetičkog horizonta trebali baviti oni koji žive ili pak oni koji se okupljaju na bioetičkim skupovima na geografskoj periferiji Europe. Odgovor je jednostavan: zato što je na periferiji horizont – najotvoreniji.

Ante Čović

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JAHAR

PROCEEDINGS

OF THE 11th BIOETHICS
ROUND TABLE OF RIJEKA:
ETHICS AND SPORT
(Rijeka, Croatia, May 7th, 2010)

**ZBORNIK
RADOVA**

11. RIJEČKOG BIOETIČKOG
OKRUGLOG STOLA:
ETIKA I SPORT
(Rijeka, 7. svibnja 2010.)

ANNUAL
of the **Department of Social
Sciences and Medical Humanities**
University of Rijeka School of Medicine

GODIŠNJAK
Katedre za društvene
i humanističke znanosti u medicini
Medicinskog fakulteta Sveučilišta u Rijeci

Introduction

Dear readers,

You are holding the third number of JAHR – the annual published by the Department of Social Sciences and Medical Humanities of University of Rijeka School of Medicine. Its major part consists of the Proceedings of 11th Bioethics Round Table of Rijeka (Rijeka Croatia, May 7, 2010), dedicated to the ethics of sport. This international meeting was organized as a part of 12th *Days of Bioethics*.

The selection of topic reflects the fact that we live in the age in which the need for highly qualified professionals is great and the necessity of engaging in sports activities is an unquestionable presumption of long and quality life. At the same time we have been witnessing numerous unethical elements related to sport so that when terms ethics and sports are mentioned and connected, or more precisely ethics in sports or ethics of contemporary sport, usually negative (unethical) aspects of sports today are considered.

Athlete – a category which unites numerous moral values – is today seriously endangered by the possibility of metamorphosis into a phenomenon with immoral or amoral associations. Under the pressure of everyday circumstances and surroundings in which sport develops, some new values have been imposed on athletes and sport's immanent values have eroded. A contemporary athlete is at the crossroads: bow to pressure or, on the contrary, persevere in keeping the values and ideas the sport includes in itself.

With the purpose of highlighting the values immanent to sport and ways to preserve them, promote them and develop them further, 34 authors from 3 European countries in 17 papers and from different perspectives have tried to contribute with their reflections, ideas, viewpoints and research.

Morana Brkljačić Žagrović
Igor Eterović
Issue Editors

Predgovor

Dragi čitatelji,

pred vama je treći broj časopisa JAHR – godišnjaka Katedre za društvene i humanističke znanosti u medicini Medicinskog fakulteta Sveučilišta u Rijeci. Najveći dio njegovog sadržaja predstavlja Zbornik radova 11. bioetičkog okruglog stola u Rijeci (Rijeka, Hrvatska, 5. svibnja, 2010.), posvećenog etici sporta. Ovaj je međunarodni skup organiziran u sklopu dvanaestih po redu *Dana bioetike*.

Odabir teme predstavlja odraz činjenice da živimo u doba kada je potreba za visoko-profesionalnim stručnjacima golema te kada je nužnost bavljenja sportom neprijepona pretpostavka kvalitetnom i dugom življenju ljudi. Istovremeno smo svjedoci brojnih neetičnih elemenata vezanih uz sport, pa se tako u spomenu i poveznici termina etika i sport, točnije etika u sportu ili etičnost današnjeg sporta, najčešće pomišlja na negativne (neetične) aspekte sporta danas.

Sportaš – kategorija koja u sebi objedinjuje brojne moralne vrijednosti – danas je ozbiljno ugrožena mogućnošću metamorfoze u pojavnosti nemoralnog ili amoralnog predznaka. Pod pritiskom svakodnevnih okolnosti i sredine u kojoj se sport razvija, njemu se nameću neke nove vrijednosti ili erodiraju one koje su mu imanentne. Sportaš današnjice stoji pred velikim raskrižjem: popustiti pod tim pritiskom ili, naprotiv, ustrajati u očuvanju onih vrijednosti i ideala koje sport u sebi nosi.

Upravo u cilju osvjetljavanja sportu imanentnih vrijednosti te načina na koji ih možemo očuvati, promovirati i dalje razvijati, 34 autora iz 3 europske zemlje u 17 priloga, a kroz različite perspektive, pokušava pridonijeti svojim razmišljanjima, idejama, stavovima i istraživanjima.

Morana Brkljačić Žagrović

Igor Eterović

Urednici izdanja

Sports and the Ethical Challenges They Pose*

Sports raise many questions of practical urgency that require careful consideration and analysis if our athletic lives are to go well. For example, if we decide that an athletic career is something we are called to pursue, a goal worthy of our devotion, we will be faced with the question when to begin our quest for athletic perfection. After all, sports are a young person's game, best pursued when our bodies are still nimble enough to endure the rigorous training they will require, and to overcome the inevitable injuries that we will incur as we strive for athletic excellence. But how young, and how all consuming should our striving for athletic glory be? If sports are to be our main passion, what about our personal relationships, our social and political obligations, our education? And once we decide how much of ourselves we should give over to our athletic undertakings, we will soon be faced with other no less daunting questions. Probably the most daunting of them all, is how hard should we try to win. Of course, it goes without saying that to be successful in sports entails hard training, special diets, and great discipline. But what doesn't go without saying are the harder choices today's athletes can scarcely evade, perhaps foremost whether to dope or not. And then there's the question of how we should treat our athletic peers in our zeal to be the best that we can be. Can I simply use my competitors to get what I want, to win, or are their moral boundaries that forbid merely using them in this self-regarding fashion - - that demand I respect them as autonomous persons in their own right?

When we face such questions, as we surely must at the risk of not being persons at all, genuine human agents, we aim to make the **right** decisions and choices. But what makes something the **right** choice, the **correct** decision? The answer, I want to claim, steers us into distinctly philosophical territory, in particular, unmistakable ethical terrain. For ethical questions are all about determining how we **should** act

* Foreword of William J. Morgan, Professor at Division of Occupational Science and Occupational Therapy at the School of Dentistry, University of Southern California (Los Angeles), Interim Director of Center for Sport, Citizenship and Society Initiative, John Glenn School of Public Policy, The Ohio State University (Columbus, Ohio) and Associate Faculty Member at Department of Comparative Studies, The Ohio State University (Columbus, Ohio).

in the various situations we find ourselves in, questions about what standards should guide our decisions and actions in such situations. When directed to sports, such ethical questions require we ask ourselves what standards are appropriate to evaluate our conduct in sport settings, to decide whether to compete or not, to dope or not, to bend or break the rules or not, to treat our opponents with moral respect or not. As I have already implied, these kinds of moral queries are inescapable; for, as the philosopher Simon Blackburn so aptly put it, "there is no living without standards of living."¹ But ethical questions differ from other practical questions we face in our lives in important ways. Let me briefly explain.

Roughly speaking, there are three kinds of questions that are especially pertinent to our practical lives. The first kind are what we might call objective questions, questions such as what is the boiling point of water? Or what is the median wage for people who work, say, in North America? What is distinctive about questions of this sort is that there is always a single, definitive, answer to them, that is, an answer that settles the matter once and for all, and one that can simply be confirmed by looking the answer up at the back of some book or other. The second kind of question we frequently encounter is of the subjective kind. Examples include questions such as what is your favorite color, or flavor of ice cream? These sort of questions, of course, admit of many different answers, potentially at least as many answers and there are persons so queried, because what we are after here are people's personal tastes, their subjective desires. That is why, assuming people are being forthcoming with us, there can be no one right or wrong answer to such inquiries. The third kind of question is of the normative variety, which probes the standards we employ to justify our answers. Examples of normative questions are prudential ones like should I go to college? Aesthetic ones like was Saul Bellow a better writer than F. Scott Fitzgerald? Or ethical questions such as is it ever permissible to assist someone to end her life, or more to our present interest, is it ever permissible to win by cheating?

Unfortunately, it is becoming more commonplace in our contemporary era both in and outside of sports to elide normative questions especially of the ethical kind, to pretend, in effect, there are no such questions to be asked. What I mean is that many people today believe and act as if there are only two kinds of questions relevant to their lives: objective questions that yield empirically reliable answers that are either true or false, or subjective questions that yield a wide range of answers that merely reflect our personal preferences and that, therefore, defy categorization as either true or false (to reiterate, if I honestly say my favorite color is purple there is nothing more to say about this matter, which is why if someone retorts you're

¹ Simon Blackburn. *Being Good*. (Oxford: Oxford University Press, 2001), p. 53.

wrong about that, I can only assume the person misunderstood the question or is a nut case). But this shirking of the normative is not just a simple cognitive mistake but a decisive existential one, since so much of our lives are taken up with normative questions about how we should lead our lives. For while it is accurate to say questions about how we should live do not admit of one objective, knockdown answer, an answer that can be found at the back of some book, they also do not admit of subjective answers that consist of nothing more than registering our personal preferences. On the contrary, normative questions of the ethical sort in question here admit of better and worse answers, and what counts as a better and a worse answer has everything to do with the strength of the reasons and arguments presented, with the answer that best justifies the claim made, and almost nothing to do with our empirical judgments or personal opinions. So if I claim that assisted suicide or doping is ethically wrong, no one has cause to listen to what I have to say unless I can give good reasons and arguments to back up my claim. That is why when it comes to questions like these citing some supposed authority or simply rattling off my personal preferences are non-starters, because what we are seeking is a reasoned argument that can justify the matter at hand.

It goes without saying that if ethical questions can only be settled by reasons and arguments, by the asking and giving of reasons, then the answers we give to these questions may well go against our personal desires and preferences. That is to say, we might well desire, and strongly desire, to win no matter what it takes, but be unable to justify our actions to our fellow competitors and to the larger athletic public. This raises the natural question why be moral if being moral speaks against our own personal interests, requires us to act contrary to our own self-interests. The question is indeed apt, since it is true that being moral rules out brute egoism, rules out always putting oneself first or, to put it another way, always looking at some situation exclusively in terms of what's in it for me. But very, very few of us today, even in these hardly altruistic times, are egoists to this extreme, are so wrapped up in ourselves and our own personal concerns to be oblivious to the views of our relevant peers, be they the athletic community, or the political community, or whatever circles we may happen to run in. This is important because it means we can't help but be concerned by what others whom we value think of our actions, which is why we try so very hard to earn their approval. That is why someone who blithely replies that the reason he helped his terminally ill friend to end his life was because he felt like it, or cheated to win the athletic contest because he couldn't face failure, can rightly expect the swift and harsh reproach of his compatriots, to be viewed by them as someone not worthy of their respect, let alone their admiration. To paraphrase the eminent philosopher Bernard Williams, if we have no way of living that anyone we

respect would respect, let alone admire, there is no good reason to respect, let alone admire, ourselves.²

What goes for our personal lives goes as well, of course, for our athletic lives. That is the reason I heartily welcome the present collection of essays not, to be sure, because they offer easy answers to not so easy questions, which only require we peruse them for the solutions they offer without considering the quality of the arguments that inform them. Rather, I welcome these essays precisely because they don't provide pat answers to difficult ethical questions, but carefully crafted arguments that try to make ethical sense of our athletic endeavors. The best compliment we readers can pay these authors, therefore, is to think carefully along with them, to evaluate critically what they offer us in the way of arguments. Doing so is not only important because of the present sorry moral state of contemporary sports at all levels today, but because of the no less sorry low state of the discourse that they currently attract - - in which hero-worship and petty criticism trump the thoughtful analysis contemporary sports so desperately need. Those of us who profess a love of sports, therefore, have something substantive to feast on in these essays, something that warrants our full attention and careful scrutiny. All that remains to be said, then, is to have at it, to join in the critical dialogue instigated by these essays as to what meaning and place sports should enjoy in our lives.

William J. Morgan

² Bernard Williams. *Shame and Necessity*. (Berkeley: University of California Press, 1994), p. 85.

Ethics and Sport – Foreword*

I have gladly accepted the organizer's request to write a forward for the Proceedings of the 11th bioethics round table of Rijeka held in Rijeka on 7th of May in the organization of the Department of Social Sciences and Medical Humanities.

It was a very interesting professional and scientific conference with the purpose to creatively and a bit provocatively raise the issues of some aspects of bioethics in sport. The conference was, naturally, also motivational in order for the bioethics in sport to be applied in practice. In that sense the organizer made utmost effort to even place this topic into the title, and all the authors managed to justify the organizer's confidence through their papers, which they fit into the selected title of the conference. Of course, a series of questions or dilemmas were opened which showed the extent of the topic, depending on the point of view.

Ethics is a very extensive and multi-level science, practically unlimited, so in the future it will have to be gradually differentiated and dimensioned into segments. Simultaneous need for the interpretation of daily situations, dilemmas or problems, which are huge, must be sped up. It would surely be useful and necessary for the professional and scientific and multidisciplinary conferences to be held in a row and that they are focused on a certain level.

Whether we want it or not, we cannot and should not avoid multidisciplinary at this moment because, naturally, many topics are interrelated and selected theses should be better focused.

The definition of sport or individual sports should be more precisely defined globally, theoretically, but also locally or regionally and legally.

It has not been done here yet and it is time for us to make a decision on models of what kind of sport do we want, how do we want to finance it and with how much money, etc. The logical conclusion is that at the moment we are lacking the strategy of the development of sport.

* Foreword of Ivan Fattorini, President of the Executive Committee of Croatian Anti-Doping Agency.

A "story about doping" also sends a bad message and it is something you can read about in this issue. In comparison with the last year we have formally adopted a recession lay and because of the technical and administrative reasons not only are we standing still, but we are also losing dynamics, especially on the international level.

There is a need to follow certain dynamic in the discussion of the future of bioethics in sport since there is a series of possibilities for better and faster actions due to many scientific and technical possibilities, one of them being the use of media such as TV with the options of speeding up or slowing down, etc. Just like it is possible for the laboratories to keep the blood and urine samples for a longer time.

Going through the items from 2010, I remember the discussions and dilemmas related to the chronological and physical integrity of a child (categorization?) and differentiations of so-called top sports in relation to professional sport, commercialization, i.e. amateurism. There is also the question of social definition of professional sport, all within the phenomenon and the fact of the politics involved in sport. Bioethics should define its opinion on so called "dirty sport" which includes betting places, fixing results, etc. There is also the opinion on the military sport which, with all positive perception, also provokes thinking about testing the maximum of human abilities, whatever that meant, and it can all be covered as a military secret. We must not forget that these topic would also be of interest for the veterinary medicine, as well, because all animals are also subject to possible manipulation in the bioethical sense so in the future the circle of participants could be extended.

Sport is an important part of the culture (UNESCO) and of some basic principles such as *do not cheat, fair play*, quality and focused medical exams depending on age.

With all that has been stated, including the inborn talent and drill in achieving sports result, there also has to be passion and enthusiasm because otherwise the main idea of the sport is lacking, and that is competition, rivalry, etc. In some future discussions, behavior and messages of socialization in "Olympic villages" should be revised. It is also very important to understand that today there is a complete freedom of information, including the sports information, because we live in the age of the internet, which has it positive and negative connotations. There are some dilemmas left, such as homosexuality and sexuality in general in sport, medical, moral and ethical aspects of a pregnant woman competing in top sport. At this moment there is a possibility for a criminal procedure in case of any manipulations regarding anything related to top sport, particularly regarding doping. On the other hand, it is highly unlikely that the spectators will fill a big stadium and directly watch a bad game or a slow race. There is also a dilemma on how much alternative medicine should be present in the medical treatment of athletes. There are (too) many deaths

in sport generally, and particularly in specific conditions of extreme sports. There is a question whether inborn "flaws" can and may serve the top sport. And finally, for the commercialization – introducing sport shows, circus acrobatics, etc.

A particularly delicate topic that is becoming more present in the sense of medically justifiable reasons is the topic of so-called medical racism because people simply are of biologically different materials so some are objectively better in some sports. From similar or traditional reasons, new sports are born and some old-new sports of regional characters are made up.

In conclusion, it is expected that any of the given facts deserves at least one conference on sports and ethics or bioethics, as stated previously.

It is important to mention that last year's conference was of the international character and that the message was sent to the region and beyond in the sense of unavoidable and speedy inclusion of bioethics into sport.

Perhaps it might have been expected that more participants would attend the conference, either actively or as listeners and observers.

To JAHR Annual I wish a long and prosper life because the making of each proceedings is a very difficult job, so once again I thank the organizer, particularly Morana Brkljačić Žagrović, Ph.D. and her associates.

Ivan Fattorini

Etika i šport – Uvodnik*

Rado sam prihvatio zamolbu organizatora da napišem uvodnik u zborniku radova sa 11. riječkog bioetičkog stola održanog 7. svibnja u organizaciji Katedre za društvene i humanističke znanosti u medicini.

Bio je to vrlo zanimljiv stručno-znanstveni skup koji je očito imao za cilj da se na kreativan, ali i pomalo provokativan način progovori o nekim aspektima bioetike u športu. Sastanak je, naravno, bio i poticajan, kako bi se bioetika u športu primijenila u praksi. U tom smislu organizator je apsolutno učinio sve napore da se ova tema uopće stavi u naslov, a svi su predavači svojim radovima uspjeli opravdati povjerenje organizatora, odnosno uklopiti svoja izlaganja u izabrani naziv skupa. Naravno, otvoreno je i niz upita ili dilema koje podsjećaju na to koliki je zapravo opseg teme, ovisno iz kojeg kuta je problem razmatran.

Etika je slojevita znanost, vrlo opsežna, praktički neograničena, pa će je u budućnosti trebati postepeno diferencirati i dimenzionirati u segmentima. Istovremena potreba za tumačenjem dnevnih situacija, dilema ili problema koji su golemi, treba biti ubrzana. Svakako bi bilo vrlo korisno i nužno da se stručno-znanstveni i multidisciplinarni skupovi održavaju u nizu i da su fokusirani u nekoj razini ili sloju. Multidisciplinarnost, htjeli ili ne htjeli, u ovom času ne možemo i ne trebamo izbjegavati jer se, naravno, mnogo toga prožima, a odabrane teze treba bolje fokusirati.

Inače, sama definicija športa ili pojedinih športova treba biti preciznije definirana, kako globalno, tako i teorijski, ali i specifično lokalno ili regionalno, zakonski i pravno. To niti kod nas još nije učinjeno i vrijeme je da se sami odlučimo o modelu kakav šport želimo, kako i koliko ga financirati itd. Logično zaključujemo da nam u ovom trenutku nedostaje strategija razvoja športa. Loša poruka za to je i, 'priča o doping', o čemu možete čitati i u ovom izdanju. Naime, u odnosu na prošlu godinu formalno smo donijeli i recesijski zakonski regulativ, a iz, recimo, tehničko-administrativnih razloga stojimo kao 'ukopani' i, naravno, gubimo na dinamici, posebno na međunarodnom planu. Potrebno je da se u daljnjem problematiziranju budućnosti bioetike u športu slijedi određena dinamika. Važno je to s obzirom na to

* Uvodna riječ Ivana Fattorinija, predsjednika Upravnog vijeća Hrvatske agencije za borbu protiv dopinga u športu.

da postoji niz mogućnosti boljeg i posebno bržeg djelovanja, upravo zbog silnih znanstvenih i tehničkih mogućnosti kao što je korištenje medija poput televizije s mogućnošću ubrzanih ili usporenih opcija itd., isto kao što je i laboratorijski moguće sačuvati uzorke krvi, a posebno urina, i na dulje vrijeme.

Listajući naslove iz 2010. godine sjećam se rasprava i dilema u odnosu na kronološki i fizički integritet djeteta (kategorizacija?) kao i diferencijacija takozvanog vrhunskog športa u odnosu na profesionalni šport, komercijalizaciju, odnosno amaterizam. Pitanje je također društvene definicije profesionalnog športa, a sve to u okviru fenomena i činjenice politizacije športa. Bioetika treba definirati svoj stav prema takozvanom "prljavom športu", kao što su kladionice, namještanje rezultata ili utakmica i slično. Preostaje također i stav prema vojnom športu koji uz sve pozitivne percepcije potiče i razmišljanja o testiranju maksimalnih ljudskih mogućnosti, ma što to značilo, a sve to može biti pokriveno vojnom tajnom. Ne smijemo zaboraviti da bi ovakve teme svakako bile zanimljive i za veterinarsku medicinu jer je činjenica da su i sve životinje predmet moguće manipulacije i u bioetičkom smislu, pa se u budućnosti taj krug sudionika može i proširiti.

Šport je bitan dio kulture (UNESCO), ali i nekih osnovnih maksima kao što su ne varati (engl. *do not cheat*), ferplej, kvalitetni i usmjereni zdravstveni pregledi ovisno o dobi.

Uz sve navedeno, uključivši urođeni talent, ali i dril u ostvarivanju športskog rezultata, mora postojati i strasti i entuzijazma jer inače izostaje osnovna ideja športa, a to je natjecanje, nadmetanje i sl. U nekim budućim raspravama svakako treba revidirati ponašanje i poruke druženja u 'olimpijskim selima'. Također je neobično važno da shvatimo da danas postoji potpuna sloboda informacija u smislu bilo kakve informacije, pa tako i športske, jer živimo u doba interneta koji ima svoje pozitivne, ali i negativne konotacije. Preostaju još neke dileme kao što je homoseksualnost ili općenito spolnost u športu ili medicinski, moralni, etički aspekti trudnice koja se natječe u vrhunskom športu. Činjenica je da su ovoga časa odškrinuta vrata i za kazneni postupak u slučaju bilo kakvih manipulacija u odnosu na bilo što što se odnosi na vrhunski šport, posebno kada je u pitanju doping. S druge strane teško da će gledaoci napuniti veliki stadion i neposredno pratiti lošu utakmicu ili sporu utrku. Ostaju također dileme o tome kako i koliko dozvoliti tzv. alternativnoj medicini ulazak u medicinski tretman športaša. Činjenica da se (pre)česte smrti u športu općenito događaju poznata je, a posebno u specifičnim okolnostima ekstremnih športova, kao i pitanje mogu li i smiju li neke urođene 'mane' služiti vrhunskom športu, pa, konačno, i zbog komercijalizacije - uvođenja *športskog šoua*, cirkuske akrobatike i slično.

Neobično delikatna tema o kojoj se sve više govori u smislu medicinski opravdanih razloga je tema tzv. športskog rasizma jer su ljudi jednostavno različiti u biološkom materijalu, pa su neki objektivno, sa športskog stanovišta, bolji u nekim od sportova. Iz sličnih ili tradicionalnih razloga rađaju se ili 'izmišljaju' neki novi/stari sportovi regionalnog karaktera. Možemo očekivati da bilo koja od navedenih činjenica zavrjeđuje barem jedan skup o sportu i etici ili bioetici, kao što je i prije navedeno. Važno je napomenuti da je prošlogodišnji skup u Rijeci imao i međunarodni karakter i da je poslana poruka regiji, ali i šire, u smislu neizostavnog i ubrzanog uključivanja bioetike u sport. Možda se ipak moglo očekivati da će na spomenutom skupu sudjelovati više sudionika, ili aktivno ili kao slušatelji i promatrači.

Časopisu i godišnjaku JAHR želim dug i uspješan vijek jer je izrada svakog zbornika vrlo težak posao, pa još jednom zahvaljujem organizatorima, a posebno dr. sc. Morani Brkljačić Žagrović i njenim suradnicima.

Ivan Fattorini

Sport and health*

Athletes run to reach the finishing line! Nothing new! Therefore: it is a simple fact. However, how far a runner who runs after his health remains from his or her goal, remains a great mystery hidden in the labyrinth of instructions given by those who supposedly know what health is. Absence of illness does not equal health. Urine or blood sample analysis or x-rays say nothing about the state of health, they only present a current condition with the indications within a reference range.

What can be said to those who measure and do research which results in advising that running is the ultimate medicine which helps in fight against obesity, clogged blood vessels, reducing cellulite and let us not list illnesses which are caused by insufficient exercise or, as professionals like to put it, hypokinesia. After all, who is faster: health or a runner. The correct answer remains in the understanding of the term health. Even professionals educated to care about health are not always in agreement about limits which define damage or usefulness of a particular therapy. And those who run in order to lose weight or to get back the health they lost due to lack of exercise, should know that their running and other activities cannot be described as "doing sport". *Exclusively healthy people can do sport!* Therefore, all those who run after their health or to be healthy must be aware that they are in fact getting treatment and want to return their "ill" condition within normal limits. Limits of body weight, blood pressure, reduction of elevated sugar, cholesterol, etc. These, so called, normal ranges do not guarantee health. Health is a cluster of biological material of different quality and duration. Some materials are of very high quality and others are so poor that they can barely endure bigger exertion. Therefore, health should be taken care of because a human being begins spending health as soon as he or she is born (wearing out or destroying cells of his or her organs or their systems).

Once we realize that surplus weight, high blood pressure, clogged blood vessels and similar illnesses come as a consequence of insufficient exercise, but also harmful ingredients of modern diet (fast food), we come to a realization that we have frequently been, due to different illnesses, unable to exercise sufficiently which led to some

* Welcoming address of Željko Mataja, long-standing special advisor to the President of the Republic of Croatia for Sports.

illnesses of our civilization. Therefore, running or particular types of exercise do not always guarantee health as we know it.

We should not run after health, just as we should not allow ourselves surplus of a few dozens kilograms. It would be, to say the least, strange to see a person who, in order to start running, puts a backpack on his back which weighs ten or more kilograms, and starts running after his health carrying that burden. It is equally inappropriate for persons who carry a surplus weight to use their backpack of fatty tissue to overload their vascular system and heart which enlarges in its pathological and not working sense.

Among those who run after their health, a heart attack will be faster than those whose cardiovascular system is in poorer health. One should really keep in mind that sport is advised only for healthy persons, while all those who suffer from particular illnesses should apply only those physical activities that will not burden their sick organs which are exposed to exertion and not fit to take overloads.

Since there are no perfectly healthy people, it is understandable that there are no people who are absolutely sick. Those with strong and healthy hearts should not take advantage of their weak and ill kidneys, and the other way around. A person can keep some organs healthy for a hundred years of his life, but his life will still be reduced by an organ whose health, i.e. its function, is fit only for about fifty years. So the advice would be to adjust the activities in proportion to health in general, as well as the lifestyle which includes diet, work and rest periods in a job which must be appropriate to person's biological nature.

A human being is primarily biological being, and then social. This fact prevents many from adjusting their biological nature to social requirements which, without a doubt, include technological challenges and work which exhausts limited biological resources. This leads to stressful situations, which leads civilization illnesses which are, as absurd as it may sound, more frequent in wealthy civilizations in which personal pleasure surpasses physical and medical possibilities of consummation. For this reason being healthy is great skill because chasing health does not even begin to catch a glimpse of the final goal: being healthy!

Nobody has defined, nor will define, the term "bioethics". Bioethics is a dialogue discipline with less and less space for confrontation and more and more for autodiologue. Why? Because it is not about knowledge but understanding of that which is offered by numerous realizations accelerated by electronic web through which some move like spiders and others get tangled like spider's prey.

Everything living has its cycle of birth, growing, duration and dying. The planet Earth is a living organism. Everything that has a bark, membrane, skin or any kind of layer lives just like Earth with its biosphere which is not a mix of gasses but its construct which reacts as something we could call geostasis, as explained by James Lovelock.

A human being is first and foremost a biological being, and as a social subject it persistently withdraws from the nature. To make it more absurd, it withdraws in the name of science which is ignored by technology or brought into a dependant position.

Health is the greatest wealth and every person becomes aware of that sooner or later. Nature is even larger and more powerful wealth and every person becomes aware of that once he is given back what he or she has continually ignored and destroyed in it.

Željko Mataja

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Sport i zdravlje*

Atletičari trče do svog cilja! Ništa novo! Dakle, to je notorna činjenica. Koliko je pak trkač koji trčeći za zdravljem udaljen od svog cilja, ostaje velikom zagonetkom što se krije u labirintu napatka onih koji, tobože, znaju što je to zdravlje?! Puko odsustvo bolesti nije isto što i zdravlje. Analiza mokraće ili krvi, baš kao i rendgenska slika, ništa nam ne govore o stanju zdravlja, već nam prikazuju trenutno stanje s indikacijama u okvirima referentnih vrijednosti.

Što onda reći onima koji mjere, istražuju i na temelju svega toga savjetuju trčanje kao posvemašnji lijek u borbi protiv suvišnih kilograma, zakrećenja krvnih žila, borbi s celulitom i da ne nabrajamo bolesti što ih uvjetuje smanjeno gibanje ili, kako to vole reći stručnjaci, hipokinezija. Tko je, napokon, brži: zdravlje ili trkač? Točan se odgovor nalazi u poimanju zdravlja. Čak i profesionalno školovani koji brinu o zdravlju nisu uvijek suglasni o granicama što određuju štetu ili korist neke terapije. A oni koji trče da bi skinuli suvišne kilograme ili da bi nadomjestili ono što ih je u nedostatku gibanja dovelo do bolesnih stanja moraju znati da njihovo trčanje, vježbanje i druge aktivnosti ne pripadaju pojmu "bavljenja sportom". *Sportom se mogu baviti isključivo zdrave osobe!* Dakle, svi koji trče za zdravljem ili da bi bili zdravi moraju biti svjesni da se liječe i da, *de facto*, svoje "bolesno" stanje žele vratiti u granice normale, granice tjelesne težine, krvnog tlaka, smanjenja šećera ili kolesterola itd. Te, nazovimo ih, granice normale nisu nikakvo jamstvo zdravlja. Zdravlje je skup biološkog materijala različite kvalitete, a s time i trajanja. Neki materijali su vrlo kvalitetni, a neki su toliko loši da jedva izdrže veći napor. Prema tome, zdravlje valja čuvati jer ga čovjek počinje trošiti čim se rodi, pa i iscrpljivati ili pak uništavati stanice svojih organa ili njihovih sustava.

Ustvrdivši da su višak kilograma, povišenje krvnog tlaka, zakrećenje krvnih žila i druge slične bolesti posljedica nedovoljnog gibanja, ali i štetnih sastojaka moderne prehrane (engl. *fast food*), dolazimo do spoznaje da smo često zbog različitih bolesti bili onemogućeni dovoljno se gibati, pa je došlo do ovih ili onih civilizacijskih bolesti. Prema tome, trčanje ili stanoviti oblici gibanja nisu uvijek jamac onog što razumijemo pod pojmom zdravlja.

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Za zdravljem ne bi trebalo trčati, baš kao što si ne bismo trebali dozvoliti višak od nekoliko desetaka kilograma. Bilo bi, u najmanju ruku, čudno vidjeti čovjeka koji, da bi započeo trčati, stavlja na leđa ruksak težine deset ili više kilograma, pa se s tim teretom upusti u utrku za zdravljem. Jednako tomu, neprimjereno je ljudima suvišnih kilograma da s ruksakom svojeg masnog tkiva opterećuju svoj krvožilni sustav i srce koje se povećava u patološkom, a ne u radnom smislu. Infarkt će brže doći onima koji, trčeći za zdravljem, opterećuju svoj srčanožilni sustav. Uistinu valja imati u glavi spoznaju da je bavljenje sportom preporučljivo samo zdravim osobama, dok svi koji boluju od nekih bolesti moraju za održavanje svog zdravlja upražnjavati one tjelesne aktivnosti koje neće opterećivati oboljele, a time i naporu i opterećenjima više izložene organe.

Budući da nema apsolutno zdravih ljudi, sasvim je razumljivo da nema ni apsolutno bolesnih ljudi. Oni koji imaju jako i zdravo srce ne smiju zlorabiti svoje slabe ili bolesne bubrege i obrnuto. Čovjek može imati zdravlje nekih organa za sto godina života, ali će njegov život ipak skratiti organ čije je zdravlje, dakle njegova funkcija, dorasla za nekih pedesetak godina. Stoga je preporučljivo, razmjerno cjelokupnom zdravlju, prilagoditi mjeru svojih aktivnosti i, dakako, načinu života u koji spada prehrana, razmjerna rada i odmora u poslu koji mora biti primjeren čovjekovoj biološkoj naravi.

Čovjek je primarno biološko biće, a tek onda socijalno. Zbog te činjenice mnogima ne uspijeva svoju narav prilagoditi socijalnim zahtjevima u koje, izvan svake dvojbe, spadaju i tehnološki izazovi. Posao koji iscrpljuje ograničene biološke resurse najčešće dovodi do stresnih situacija, a one pak do civilizacijskih bolesti od kojih civilizacije izobilja najčešće boluju, ma koliko apsurdno djelovalo, zbog izobilja u kojem mjera osobnog zadovoljstva premašuje tjelesne, dakle, zdravstvene mogućnosti konzumiranja. Veliko je umijeće biti zdrav jer utrka za zdravljem ne nazire konačni cilj: biti zdrav!

Nitko nije uspio niti će uspjeti definirati pojam "bioetika". Bioetika je dijaloška disciplina u kojoj ima sve manje prostora za sučeljavanje, a sve više ga ima za autodijalog. Zašto? Zato što nije riječ o znanju nego o razumijevanju onog što nude brojne spoznaje akcelerirane elektronskom paučinom kojom neki klize poput pauka, a neki se u njoj zapliću poput paukova plijena.

Sve živo ima svoj ciklus rađanja, odrastanja, trajanja i umiranja. Planet Zemlja živi je organizam. Sve što ima koru, opnu, membranu, kožu ili bilo kakav omotač živi baš kao i Zemlja, s biosferom koja nije mješavina plinova nego njen konstrukt koji reagira poput nečeg što bismo mogli označiti geostazom, kako tumači James Lovelock. Čovjek je prije svega biološko biće, a kao socijalni subjekt uporno se udaljava

od prirode. Da apsurd bude potpun udaljavanje vrši u ime znanosti koju tehnologija ignorira ili je dovodi u ovisan položaj.

Zdravlje je najveće bogatstvo, a svaki se čovjek prije ili kasnije u to uvjeri. Priroda je još veće i moćnije bogatstvo u koje se čovjek uvjeri kad mu vrati ono što je ignorirao uništavajući u njoj.

Željko Mataja

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Round table program / Program okruglog stola

Schedule of presentations held at the 11th Bioethics Round Table (BOSR11) /
Raspored izlaganja održanih na 11. bioetičkom okruglom stolu u Rijeci
(BOSR 11)

7. 5. 2010.

11,00 *Morana Brkljačić Žagrović*

Foreword and opening of Round Table BOSR 11: Ethics and sport / Uvodna riječ i otvorenje okruglog stola BOSR11: Etika i sport

11,10 *Biserka Perman*

Is sports system fair? / Je li sustav sporta pravedan?

11,20 *Zrinko Čustonja, Dragan Milanović*

Doping and some ethical dilemmas / Doping i neke etičke dileme

11,30 *Damir Erceg*

CROADA – our experiences in battle against doping in sport / HADA – naša iskustva u borbi protiv dopinga u športu

11,40 *Damir Sekulić*

Why are we losing the war against doping? In fact, do we want to win at all? / Zašto gubimo rat protiv dopinga? Zapravo, želimo li uopće pobijediti?

11,50 *Dragan Milanović, Zrinko Čustonja*

Child abuse in top sport – ethical challenges / Neki etički izazovi treninga djece u vrhunskom sportu

12,00 *Dean Mistura*

Is there anything more important for an adolescent than a sports match? / Ima li za adolescenta išta važnije od sportske utakmice?

12,10 *Aleksandar Stošić*

The necessity of supervising the health of children engaged in sports activities – ethical aspects / Bioetička neophodnost zdravstvenog praćenja djece uključene u sportske aktivnosti

12,20 *Zlata Torbarina*

Sport – a protective factor in facing the risky behavior of children and youth / Sport – zaštitni čimbenik u suočavanju s rizičnim ponašanjima djece i mladih

- 12,30 *Branimir Maričević*
Ethical aspects of the role of a physiotherapist in a basketball club / Etički aspekti uloge fizioterapeuta u košarkaškom klubu
- 12,40 *Dragan Kinkela, Viktor Moretti, Veno Donlić*
Moral and legal dilemmas regarding determining sex in sport / Moralne i pravne dvojbe kod utvrđivanja spola u sportu
- 12,50–13,30 Lunch / Ručak
- 13,40 *Marija Todorovska*
High Stakes, high risks - bioethical issues in sports industry / Visoki ulozi, visok rizik – bioetička pitanja u industriji sporta
- 13,50 *Sonja Antonić*
Ethical and bioethical implications of contemporary women gymnastics / Etičke i bioetičke implikacije suvremene ženske gimnastike
- 14,00 *Željko Kaluđerović*
Sport rules, sport moral values and fair play / Pravila u sportu, moralne vrijednosti u sportu i *fair play*
- 14,10 *Heda Festini*
Ethics and sport / Etika i sport
- 14,20 *Amir Muzur, Iva Rinčić*
Sport and violence: a contribution to ethical, sociological and psychoneurobiological considerations / Sport i nasilje: prilog etičkim, sociološkim i psihoneurobiološkim razmatranjima
- 14,30 *Dejan Donev*
Moral values in sport as necessary part of ethical education concept / Moralne vrijednosti u sportu kao nužni dio koncepta etičkog obrazovanja
- 14,40 *Veno Donlić, Viktor Moretti, Dragan Kinkela*
Ethics in diversity of evaluation of sports and recreation, and physical and mental activities in the field of education / Etičnost u različitosti vrednovanja sporta i sportske rekreacije te tjelesnih i umnih aktivnosti u području odgoja i obrazovanja
- 14,50 *Morana Brkljačić Žagrović, Sanja Brkljačić Beg, Iva Sorta-Bilajac Turina, Martina Mavrincac, Ivan Bunjevac, Tomislav Čengić*
Ethics of contemporary sport / Etičnost suvremenog sporta
- 15,00–16,30 Discussion and Conclusion / Rasprava i zaključak

Poster presentation / Prezentacija postera

Vesna Šendula-Jengić, Jelena Hodak, Gordana Bošković i Dijana Beg
Ethics and sport in rehabilitation and resocialization of persons with mental illnesses / Etika i sport u rehabilitaciji i resocijalizaciji psihički oboljele osobe

Željko Kaluđerović*

Sport rules, sport moral values and fair play

ABSTRACT

In this paper the author considers the rules of sports (constitutive and sportsmanship rules), moral values of sports (justice, honesty, responsibility, beneficence) and fair play. Constitutive rules are the rules which determine the essence of the game itself, determine the structure of a certain sport, standardize the way in which it is played and sanction unallowed sport activities. Sportsmanship represents unwritten moral rules based on virtues of righteousness and honesty. Moral values are predominant forms of understanding of the purpose of human activity and the way in which human moral character is practically manifested. Fair play can be defined as commitment to the spirit and letter of equality of competitors in relation to the rules, and all towards the common search for excellence. The author believes that the rules, moral values and fair play in sport are required for any game to become actually possible to play. Nevertheless, occasionally, the necessity of some of the above mentioned preconditions, for example sportsmanship, is being relativized. Namely, the standing point that a competitor needs to make a certain effort in order to encourage his opponent to play well, and thus raise the level of enjoyment for both himself and his opponent, does not meet either the general approval of athletes or of the public. It is generally claimed that it is sufficient to play by the rules in order to proclaim the playing as morally correct. The author looks at such an attempt to separate the sport from morality through the prism of modern tendency to separate different forms of practical activity from their ethical implications.

Key words: ethics, sport, sport rules, sport moral values, fair play

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Before considering different aspects of ethics and sports, relations within them and their mutual interaction, something has to be said about these terms, that is one has to try to understand them. It is not enough to presuppose what ethics and sport are, i.e. have an idea about them. Rather, they need to be clearly articulated. In the broadest sense, ethics is a branch of philosophy that deals with morality. In other words, it is a part of practical philosophy concerned with moral activity, validation of morality as well as meaning and justification of morality. Morality is one of the ways people can conduct themselves in accordance with the rules and regulations of society. Therefore, even though the terms ethics and morality are comparable, they are not synonymous. The term ethics is primarily related to philosophical considerations on morality in practice (ethical refers to science, reflection, ideas, problems, theories, theses and teachings), while the term morality is concerned with the practice of morality itself (character, action, judgement and notion are moral).

Paraphrasing St. Augustine's view on the nature of time one could state that if no one raises the question of what sport is then everybody knows the answer to this question. However, when the question is, in fact, raised the answer seems to elude us.¹ Out of numerous definitions of sport given by different international organizations only three have been used in this paper. Sport has been defined by UNESCO Committee as: 'Any physical activity which has the character of play and which involves a struggle with oneself or with others, or a confrontation with natural elements'² They added that if this activity involves competition, it must then always be performed in a spirit of sportsmanship. It follows that there can be no true sports without the idea of fair play. The Council of Europe has established that sport "means all forms of physical activity which, through casual or organized participation, aim at expressing or improving physical fitness and mental well-being, forming social relationships or obtaining results in competition at all levels."³ The report of the UN Inter-Agency Task Force "Sport for Development and Peace" views sport in a broad sense and defines it as: "All forms of physical activity that contribute to physical fitness, mental well-being and social interaction. These include play; recreation; organized, casual or competitive sport; and indigenous sports or games."⁴ The first thing mentioned in these definitions is the fact that sport is a kind of physical

¹ Sport Law of the Republic of Serbia ("Službeni glasnik RS" / *Official Gazette of the Republic of Serbia*, No. 52/96) divides sport into sport education, competitive sport, recreational sport and school sport competitions. It also defines sport activities and sport businesses. It identifies sportspeople as well as competitors and determines their rights and obligations. However, it does not give a definition of sport.

² Retrieved from <http://www.answers.com/topic/sport>.

³ Retrieved from <http://www.bris.ac.uk/sport/development/>.

⁴ "Sport for Development and Peace: Towards Achieving the Millennium Development Goals", p. 2. Retrieved from <http://www.un.org/themes/sport/reportE.pdf>.

activity. Furthermore, two out of three definitions state that it should improve physical fitness and mental well-being as well as develop meaningful social interaction between people. Thirdly, an aspect of sport which is more or less emphasized in all definitions is its competitiveness. Last of all, sport is associated with play or is considered to be a physical activity that resembles it.

Once the nature of both ethics and sport has been outlined we can consider sport rules, sport moral values and fair play. The lack of standard rules in sports enables participants to play without any limitations, to agree on several rules before the game, or to create their own rules during the game when necessary. This "flexible" approach is only possible in games played by children or in *ad hoc* recreational sport activities. However, there are increasing demands for clear-cut rules that regulate the game itself both in the recreational activities and, even more so, in the official sport events. Rules are usually divided into two types: constitutive rules and sportsmanship rules. Rules that govern athletes' actions in a particular game are called constitutive rules. For example, football rules that define goal, goal kick and throw-in are constitutive rules. These regulations have developed gradually because it was necessary to standardize the game with formal rules regarding duration, minimum number of players and illegal moves. Constitutive rules do not only prescribe which actions players may perform during the game, but also define specific skills for a particular game. Moreover, they define strategies and techniques which make football distinguishable from basketball, and at the same distinguish football and basketball from handball.

Furthermore, these rules restrict players' actions. They determine what kind of behavior is acceptable or required, which is a precondition for a game. For example, even though football is considered to be a "man's game" in which a strong physical contact between the players is permitted, rules clearly define when such a contact is no longer acceptable. Hitting an opponent from behind or charging him within the penalty area is immediately sanctioned as foul play and the penalty kick is awarded to the defending team. In addition, if a player commits an offense, he can be cautioned or shown the yellow card. In the case of a serious offense a player can be sent off or even banned for several matches.

Constitutive rules create the structure of a particular sport, ensuring fair play for all participants. These rules standardize the game, giving each player an opportunity to excel. Constitutive rules regulate different aspects sport such as age, weight, ability and maturity standards for young people at the different competition levels. For

athletes who also attend school or university these rules prescribe age, sex, residence and academic achievements.⁵

Sportsmanship rules, are concerned with the inherent quality of a particular sport, that is with following the spirit of the rules, not the letter. Many sportsmanship rules pre-empt athletes who want to win at all costs, regardless of the opponent's well being and of the play. Sportsmanship rules have been created in order to prevent morally questionable behavior and, in some cases, violent behavior in sport. Although there is a general approach to sportsmanship and a lot is being said about it by athletes and sport officials, it is still unclear what sportsmanship really is and who does it apply to. Sportsmanship code of conduct is a set of unwritten rules based on virtues such as fairness and honesty. The highest principle of sportsmanship, according to some authors⁶, is evident in an attempt to always raise the level of enjoyment, for oneself and the opponents. A narrow interpretation of sportsmanship, on the other hand, suggests that it is typical of recreational sport activities and can not be applied to official sport events. The belief that an athlete has to try to raise the standard of the play in order to increase the level of enjoyment for oneself and the opponent, is no longer widely accepted, neither by athletes nor the public, who are focused on the competitive aspect of sport. Nowadays the importance of winning is over-emphasized, a blind eye is turned when rules are broken or when athletes are mistreated, even unfair competitions are sometimes organized. The predominant attitude is that both sport and play are defined only by constitutive rules, with an occasional acknowledgment of certain conventions, which enable legal tactical moves within the game.

All these issues are related to the active forms of morality. In modern philosophy this question has been transformed into an axiological assumption, i.e value theory, where it is, on a general level, expressed through moral values and, on a particular one, through moral norms. Moral values and norms lead to better understanding of the purpose of human activity and the ways through which active morality is achieved. Moral values are defined as a specific type of value, related to man's actions, both general and particular ones. Man is capable of action, even a moral one, because he is motivated by his desires, interests, wishes and thoughts. What keeps him going is a specific notion or a set of notions that constitute a value. For that value (or a system of values) to be realized in a particular direct action, it has to be-

⁵ Constitutive rules are usually established by the official sport organisations (in football these include FIFA, UEFA and national football associations). The rules of football were codified in 1863, the year the Football Association was founded.

⁶ J. W. Keating, "Sportsmanship As a Moral Category", in: *Philosophic Inquiry in Sport*, ed. W. J. Morgan and K. V. Meier, Champagn Ill, 1995, p. 147.

come clearly defined as a moral ideal, i.e. acceptable moral values, which have to be followed in moral actions. General moral rules of a society are created by opposing, negotiating and harmonizing personal values of various individuals. However, these personal values can never be fully harmonized because different people and different social groups can choose to create, accept and follow very dissimilar value systems. In modern societies value systems cannot, theoretically, be imposed on people and are, in fact, chosen freely by individuals or social groups. There is no universal system of moral values which would be valid in all times, for all societies, social groups and individuals.⁷ Differences between them stem from the fact that, at this day and age, man is entitled to freedom of his own moral conviction and consciousness. However, there is a general tendency to make moral values consistent and widely accepted.⁸

First moral value, frequently mentioned in sport, is justice. There are numerous types of justice⁹ but here we will focus on the following: distributive, procedural, retributive and compensatory.¹⁰ In sport distributive justice is connected to the idea of equal intrinsic value and dignity of each athlete. Clearly, this does not mean that all athletes will be treated equally. In football, for example, it would be unjust if children, women or special needs athletes were to play a game with healthy and physically fit men. Therefore, in the case of distributive justice we are talking about equivalent possibilities, rather than equal treatment. Procedural justice is also inherent to moral reasoning and making decisions in sport. It presupposes that relevant sport organizations have rules and regulations stating which actions are acceptable

⁷ M. Walzer, for example, believes that it is not possible to create a theory of justice outside of a historical and cultural context, that is regardless of the definition of social goods it applies to. In other words, he agrees with the idea that a valid theory of justice is just one of the elaborations of the existing conceptions of justice, which are based on conventions and, therefore, vary from one case to another.

⁸ J. Rawls, for example, tries to define a distributive theory of justice which would be universally acceptable for all societies. Rawls's theory of justice is focused on adaptation of two fundamental principles of justice which would guarantee a just and morally acceptable society. The first principle states: "Each person has an equal claim to a fully adequate scheme of basic rights and liberties, which scheme is compatible with the same scheme for all". The second principle states: "Social and economic inequalities are to satisfy two conditions: a) they are to benefit all the members of society, and b) they are to be attached to positions and offices open to all under conditions of fair equality of opportunity. J. Rawls, *Teorija pravde*, JP Sl. Li. SRJ Beograd. CID Podgorica, 1998, p. 70.

⁹ Literature on both philosophy and law mentions numerous types of justice, including anamnetic, distributive, economic, egalitarian, formal, global, civil, international, intergenerational, corrective, commutative, cosmopolitan, compensatory, criminal, procedural, spatial, political, retributive, distributive, restorative, reparative, world, substantive, social, transitional, legal, women's, etc.

¹⁰ Distributive justice ensures that the profit is distributed according to merit, making profit proportional to merit and vice versa. Distributive justice is based on a principle of geometric equality. It makes sure people are treated with dignity and takes into account their contributions to community. Procedural justice ensures that all actions and agreements are carried out properly. Retributive justice is concerned with appropriate punishments for those who have broken the law or the rule. Compensatory justice refers to the extent to which people are fairly compensated for their past injuries or misfortunes.

and which ones are unacceptable during the play. To put it simply, there are rules which teams and players have to follow in order to be able to take part in a sport activity. If they break these rules, they are punished for their offense in accordance with the rules and regulations, which, in turn, is an example of both retributive and compensatory justice applied.

Honesty, the second moral value, enables athletes to be trustworthy and honest in their dealings with others including the competitors during the play. Honesty is based on the assumption that athletes will never knowingly lie or cheat.¹¹ It implies that once they have accepted the rules of the game they cannot but to follow them.¹²

Third moral value, responsibility, refers to the idea that athletes are responsible for their actions. It is widely believed that responsibility is the strongest moral value in the life of an athlete. Athletes are proud of their sense of responsibility to the team, the coach and the play. It implies that athletes are responsible not only for their personal conduct but also for the actions they take in relation to their opponents, and the play itself. They have a responsibility to give their best and to exhibit sportsmanship. In addition, they are responsible for encouraging the opponents to play well, in order to achieve mutual excellence.

Benevolence, last of the virtues mentioned in this paper, is a state of not doing harm, preventing harm, removing harm, and doing well. It is intertwined with sportsmanship and fair play, because it asks for more than just a game. In other words, it is truly an act of civilized behavior. However, some of its aspects are unacceptable to the present day athletes. They mostly¹³ agree that other athletes should not be harmed and that harming the opponent should be prevented. Nevertheless, they disagree with the third stipulation since most of them feel that it is not up to them to remove harm. As for the fourth stipulation, doing well, they strongly disagree with it because they feel it cannot be reconciled with the reality and the present day competition requirements.

Fair play can be defined as following both the spirit and the letter of the rules, in a mutual quest for excellence. Why is it not enough to simply define fair play as fol-

¹¹ According to Gert cheating is an intentional breaking of public rules system to achieve personal gain. B. Gert, *Morality: Its Nature and Justification*, New York, 1998, p. 194.

¹² According to extensive researches conducted in the USA, honesty is last on the list of moral values, which were analysed. J. M. Beller, S. K. Stoll, "A moral reasoning intervention program for Division I athletes", in: *Academic Athletic Journal*, (spring 1992), p. 43-57; J. M. Beller, S. K. Stoll, "Moral development of high school athletes", in: *Journal of Pediatric Science*, 7 (4), (November 1995), pp. 352-363.

¹³ "Mostly" because there are athletes in so-called contact sports and in highly profitable sports who believe that, in order to win, they have to incapacitate the opponent at all costs. Unfortunately, this includes inflicting intentional harm to members of the opposing team. S. R. Kretchmar writes about the effects of moral insensitivity in athletes. S. R. Kretchmar, *Practical Philosophy of Sport*, Champaign-Urbana, 1995.

lowing the rules, as some sport commentators suggest? If we identify fair play as following the rules, and consider all acts of breaking the rules as immoral, then we, according to the author, narrow the idea of fair play. As a result, moral becomes the same as legal, and sport becomes a play defined through its constitutive rules. This formalist understanding can maybe help us to comprehend the nature of the play, but it lacks normative basis which is vital in dealing with numerous moral dilemmas that appear in sports. The same is true when the implicit conventions of a particular sport are emphasized. There is an unwritten rule in football according to which a tactical or so-called "clever" foul in the centre field area is considered to be a legal move when impending the attack. The problem here is the moral status of the convention itself because it raises two questions: how can the convention evolve and how can it be applied.

In order for sport to be in accordance with the principles of fair play, it has to conform to the norms inherent in the very idea of sport. Even though it is neither easy nor necessary to clearly distinguish between sportsmanship and fair play, there is a difference between the two. Fair play requires that the athletes win fair and square. However it does not require them, even though it appreciates its importance, to improve their opponents' performance, which is an important aspect of sportsmanship. Fair play always presupposes correct behavior and concern for oneself and the others.

Throughout the first part of this paper the relationship between some aspects of ethics and sport has been considered. In the second part ethics and sport will be viewed in connection with Albert Camus and Thierry Henry. One may ask: What is the connection between Albert Camus, a famous French writer and philosopher, and Thierry Henry, a well-known Barcelona player and a French representative; and why is it observed through a prism of ethics and sport? Maybe the following explanation will help clear things up. While writing about the educational significance of sport, Camus noted that the context in which he really learned ethics was that of sport.¹⁴ Camus supported the idea that sport develops values such as loyalty, courage, responsibility, altruism, team work and ability to work with others in achieving a mutual goal and excellence. In other words, this French Nobel Prize winner believed that sport offers a unique opportunity to enhance character development. If Camus had been at the rematch between France and Ireland on 18 November 2009, he would have changed his mind. What happened during this particular match? Up to the 13th minute of extra time Ireland led 1:0, and played better than France. Then, in the 103rd minute, Henry controlled the ball illegally, with his hand, thus stopping

¹⁴ A. Camus, "The Wager of Our Generation", u: *Resistance, Rebellion, and Death*, New York, 1960, p. 242.

it going out of play, and then he crossed for William Gallas to head home the goal that sent France to World Cup.¹⁵ To make matters worse two French players were in an offside position during the same attack. Swedish referee Martin Hansson did not see this and he declared a goal valid. What happened next? The Irish team were understandably aggrieved, feeling that FIFA purposely stopped them from qualifying for the World Cup. Their manager Giovanni Trapattoni was so angry after the match that he did not want to comment on Henry's action, but he did say that great injustice was done his team, and that he only wanted fair play, which did not happen at this match.¹⁶ According to the reports he allegedly said: "I go into schools to talk about fair play and then this happens".¹⁷ The Football Association of Ireland asked for a new match to be played due to the fact that a technical error by the referee has caused "irreparable damage to the integrity of sport".¹⁸

And what was Henry's reaction? Afterwards he admitted having played with his hand. He said: "To be honest, I did use my hand, but the most important thing now is that we have qualified for the World Cup. I have played with my hand but I am not a referee. What happened? Schillaci was in action, I was behind two Irish players. The ball bounced off the ground and hit my hand. Referee did not blow the whistle. I just continued playing. What was I supposed to do? I admit it. The important thing is that we have made it to the next stage. The fact that it was this difficult only adds to the victory.¹⁹ French team manager Raymond Domenech said that he was pleased with the outcome and that he did not see that the captain²⁰ of his team had played with hand. "Just like many other people at the stadium I did not see the hand. It was only in the locker room that I realized what had happened. Henry is hurt now, he does not feel well, but luckily the team support him. We should really be talking about the referee and not him".²¹

¹⁵ According to *Britannica Concise Encyclopedia* football is "Game in which two 11-member teams try to propel a ball into the opposing team's goal, using any part of the body except the hands and arms. Only the goalkeeper, when positioned within the penalty area in front of the goal, may use hands and arms" Retrieved from <http://www.answers.com/topic/soccer>.

¹⁶ Retrieved from <http://sport.blic.rs/Fudbal/121396/Anri-Igrao-sam-rukom-video>.

¹⁷ Retrieved from <http://www.mondo.rs/v2/tekst.php?vest=153127>.

¹⁸ Irish politicians got involved in this dispute, demanding a new match

¹⁹ Retrieved from <http://sport.blic.rs/Fudbal/121396/Anri-Igrao-sam-rukom-video>.

²⁰ Captain is a team leader and a moral authority among players. He is usually the most experienced member of a team and the best player.

²¹ Retrieved from <http://www.sportske.net/vest/medjunarodni-fudbal/domenek-ostavite-anrija-na-miru-raspravljajte-o-sudiji-10582.html>. It is interesting to note that Christine Lagarde, French minister of economy, showed greater understanding of sport rules, sport moral values and fair play than Henry and Domenech did. She said FIFA should consider replaying matches where 'cheating' was involved. The French sports teachers' union said that their national team qualified for the World cup in a deplorable manner, through cheating. It also criticized Domenech and some of the players for sending the message that "the most important thing in sport is to win". Retrieved from <http://www.smedia.rs/sport/print.php?id=16833&vest=Sindikata-nastavnika-fizickog-Sramotan-plasman-na-SP>.

How did the FIFA officials react? FIFA's Disciplinary Committee stated in its report that there is no article in the disciplinary code which could be applied in this particular situation. According to them Henry's offense could have only been sanctioned by a referee awarding an indirect free kick or a yellow card. The Disciplinary Committee reached the conclusion that there was no legal foundation for the committee to consider the case because handling the ball cannot be regarded as a serious infringement as stipulated in article 77a of the FIFA Disciplinary Code.²² The second version, which appeared in the press, claimed that Henry's action was not a serious offense, and that according to FIFA rules if a referee fails to sanction such an action, there are no additional punishments that can be administered later on.²³

What message has Henry, along with the others, sent by behaving the way he did? First, he has shown disregard for the constitutive rules of football. Then, by stating that he is not a referee he demonstrated that for some players rules are not inherent to football and that they can be relativized, given that for them winning is the goal of the highest ontological status. Furthermore, he has rejected the rules of sportsmanship, thus expressing his opinion that the opponents are just obstacles which have to be removed in order to achieve your goals. The idea that an athlete should improve the opponent's performance so he could increase the level of enjoyment, for himself and the opponent probably never even entered Henry's head. Utilitarian concept of football based on capitalistic logic and business related principles has obviously prevailed over the vision in which football brings out the best in people.

As for the moral values, Henry's action has affected all types of justice mentioned here. He has 'annulled' distributive justice because he has turned equivalence which is based on athletes' reasonable contributions to the collective into hubristic attempt to negate all equivalence. By negating one of the vital aspects of justice, Henry has called into question the idea of justice itself. Procedural justice has been distorted because if such a drastic offense cannot be sanctioned in accordance with FIFA Code then there are regulative 'voids' within the same. The fact that Henry was not punished has also affected the retributive principle. Furthermore, since there were no attempts to do good deeds for the Irish team, on account of injustice they suffered from, compensatory justice was disrupted. It goes without saying that Henry's action and subsequent behavior are not in conformity with the moral value of honesty. Henry is, of course, familiar with the rules of the football game, but he did not want to follow them at all costs. At the match he refused to admit to the referee that

²² Retrieved from <http://sport.blic.rs/Fudbal//171419/FIFA-nije-kaznila-Anrija-zbog-igranja-rukom>.

²³ Retrieved from: <http://www.nadlanu.com/Dynamic/News,intItemID,159590,intCategoryID,471.html>. FIFA officials announced that a rematch can only be played if both football associations agree to it. The rematch never happened because the French association refused the proposal.

he had cheated. Henry might have shown some 'responsibility' for his team mates and the coach, but he did not show any responsibility for the football game. This illustrates that the existing heteronomous bans are insufficient if the athletes are not aware of the general humanistic moral principles and if they do not accept responsibility for their opponents. In this day and age when the social and technological effects of science are becoming more evident (bio)ethics has to codify athlete responsibility. For this responsibility to be internalized, it should be an integral part of education from an early age. In terms of beneficence, not only has Henry disregarded its aspects of removing harm and doing well, but he has also completely ignored the idea of not doing harm and preventing harm.

The rules of fair play have totally been ignored both in Henry's action and in the Football Association of France's unwillingness to comment on whether a replay should take place. They have ignored one of the basic principles stated in the Declaration of the International Fair Play Committee, according to which, fair play is much more than playing to the rules of the game; it's about the attitude of the sportsperson. It's about respecting your opponent and preserving his or her physical and psychological integrity.²⁴

Henry's action is reminiscent of Vince Lombardi's famous remark that winning is not the most important thing; it is the only thing.²⁵ Of course every athlete hopes to win when entering the competition, but this should always be achieved within the framework set by sport rules, moral values and fair play. Henry obviously believed that it is not cheating unless you get caught. The more cunning version of this belief is that it is referee's duty to monitor the game, and if the player is willing to face the consequences of his actions then breaking the rules is not immoral.²⁶ Clearly, this standpoint cannot be accepted primarily because cheating gives one team or a player an unfair advantage over others. Henry's cheating is completely unacceptable, even if we "stretch" the football rules. By looking at this particular game from the perspective of mutual quest for excellence, that both teams should have been dedicated to, we cannot but conclude that cheating, breaking the rules and unsportsmanlike

²⁴ Retrieved from http://www.friedenspaedagogik.de/english/topics_of_the_institute_s_work/peace_education_online_teaching_course/basic_course_5/fair_play_definition_principles_rules_and_fair_trade. Finally, if we think about the definitions of sport presented here, we will see that Henry has violated the aspect of sport related to the mental well-being as well as the one referring to the development of social interactions and relationships.

²⁵ According to S. Moriss, what Lombardi actually said was that winning is not everything, but the desire to win is. S. Moriss, ed., *The Book of Strange Facts and Useless Information*, New York, 1979.

²⁶ Defending Henry's action, his team mate Zlatan Ibrahimović used a similar argument. In addition, he said that he would also do whatever it takes to win because "great players like nothing better than to win". Retrieved from: <http://www.sportske.net/vest/medjunarodni-fudbal/ibrahimovic-anri-je-bio-u-pravu-kad-je-igrao-rukom-15616.html>. Therefore, Dermot Ahern's statement, that if that result remains, it reinforces the view that if you cheat you will win, is well-founded.

conduct violate the ethical principles applied to sport events and that actions should be, or better yet, must be sanctioned.

Some authors²⁷ believe that commercialization has transformed sport into a product that can be bought and sold, and that the very essence of sport has been lost in the process. According to Morgan, Henry's action is a side-effect of the moral degradation in western society. If all this is true, then we need to create a moral framework which would regulate the commercial aspects of sport while upholding the inherent values of the same. The minimalist version implies that an athlete is morally responsible for achieving victory within the sport rules. The existence of the official regulatory organizations within the system is necessary so that the integrity and equality of play would be preserved, even in the ruthless world of professional football.

If we were to accept that breaking the rules is generally allowed when it is done for the greater good, for example, because we feel that France, a football superpower, deserves to be in the World Cup, then we would invalidate the very idea of sport competition. Even if winning were the athlete's only goal, he would still have to achieve it by being a better player and by adhering to the standards of the game. Abiding by the rules is the means of recognition of the equal moral status of all who, believing in the rules, comply with them. The recognition of the same moral status is important because it allows athletes to understand that the interests of others are just as important as the personal ones, which is, after all, presupposed in the very idea of fair competition. Finally, in order for the Camus' theory, that sport makes the harmony between soul and body possible to be, valid, Henry, and the other athletes should keep in mind the third formulation of the Kant's categorical imperative according to which man "should *never* treat himself or any other rational being as *means to an end*, but rather *as always at the same time as an end*"²⁸.

²⁷ W. J. Morgan, *Leftist Theories of Sport*, Urbana, 1994.

²⁸ I. Kant, *Zasnivanje metafizike morala*, Dereta, Beograd 2004, pp. 80-81.

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Sport – a protective factor in facing the risky behavior of children and youth

ABSTRACT

The research was carried out in May 2006 in Opatija on a sample of 585 participants – 203 sportspersons (35%), 255 occasional sportspersons (43%) and 127 non-sportspersons (22%) aged 10-19, i.e. pupils of elementary school grade 4 to 8 and high school students.

The goal of the research was to deepen the understanding of the existence or non-existence of a connection between going in for sports and risky behavior of children and youth.

Four hypotheses have been put forward:

H1. Children and youth who engage in organized sports activities are less prone to violence than children and youth who do not engage in organized sports activities or do not do sport at all.

H2. Children and youth who engage in organized sports activities take in less legal and illegal psychoactive substances than children and youth who do not engage in organized sports activities or do not do sport at all.

H3. Children and youth who engage in organized sports activities are more responsible towards their health than children and youth who do not engage in organized sport activities or do not do sport at all.

H4. Children and youth who engage in organized sports activities are less prone to risky forms of behavior than children and youth who do not engage in organized sports activities or do not do sport at all.

In the various participants' groups, different correlations were found between risky behaviors. In the sportspersons sample, the only statistically significant correlation was between sexual behavior and addiction (.373). In the occasional sportsperson group, positive correlations were found between violence and addiction (.135), violence and sexual behavior (.147), and a really significant connection of addiction and sexual behavior (.442). In the non-sportsperson group, sexual behavior and addiction were really significantly positively correlated (.454), sexual behavior and nutrition negatively (-.169), as well as addiction and nutrition (-.213). Sportspersons are less violent and use significantly less addictive substances than occasional sportspersons and non-sportspersons.

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When socio-demographic variables such as gender, age and material status are controlled, (non) going in for sports has statistically significant effects on the majority of risky behaviors examined in the research.

Key words: Sport, violence, cigarettes, alcohol, drugs, risky sexual behavior

The value and the importance of sport was recognized a long time ago; since the origin of the Latin saying *a healthy mind in a healthy body*. Doing sports activities, in accordance with one's abilities, signifies a healthy lifestyle. Apart from that, nowadays sport is often used as a propaganda means for the prevention of addiction: "with sport against drugs", "yes to sport, no to drugs", etc.

Sport, in its various shapes, is a component of human history. We can observe it from different perspectives and interpret it differently. For the purpose of this survey, sport has been looked at as a possible protective factor in prevention of risky behavior of children and youth.

Research

The goal of the research was to examine if sport is the protective factor in the process of socialization of children and if doing sport is related to less risky behavior.

The issue examined in the research was to establishing the influence of sport on the behavior of children and youth, and research issues include:

- examining if sportspersons are less violent than non-sportspersons, i.e. participants who occasionally engage in sports activities,
- examining if there is a difference in tobacco, alcohol and drugs consumption between the groups of the participants,
- examine if sportspersons show more responsibility for their health in comparison to other groups of participants.

Accordingly, four hypotheses have been put forward :

H1. Children and youth who engage in organized sports activities are less prone to violence than children and youth who do not engage in organized sports activities or do not do sport at all.

H2. Children and youth who engage in organized sports activities take in less legal and illegal psychoactive substances than children and youth who do not engage in organized sports activities or do not do sports at all.

H3. Children and youth who engage in organized sports activities are more responsible towards their health than children and youth who do not engage in organized sports activities or do not do sports at all.

H4. Children and youth who engage in organized sports activities are less prone to risky forms of behavior than children and youth who do not engage in organized sports activities or do not do sport at all.

Sample

585 respondents participated in the research, 203 sportspersons (35%), 255 occasional sportspersons (44%) and 127 non-sportspersons (27%), aged between 11 and 18. The research has been carried out throughout April and May 2006 in Opatija and it included almost 50% of the children and youth in Opatija.

Table 1: Participants - total

age	10-14	15-19	total	% participation of the total population of children and youth in Opatija
M	165 (60%)	197 (54%)	362	57
F	114 (35%)	109 (31%)	223	33
Total	279 (46%)	306 (43%)	585	45

Forming the three groups of participants

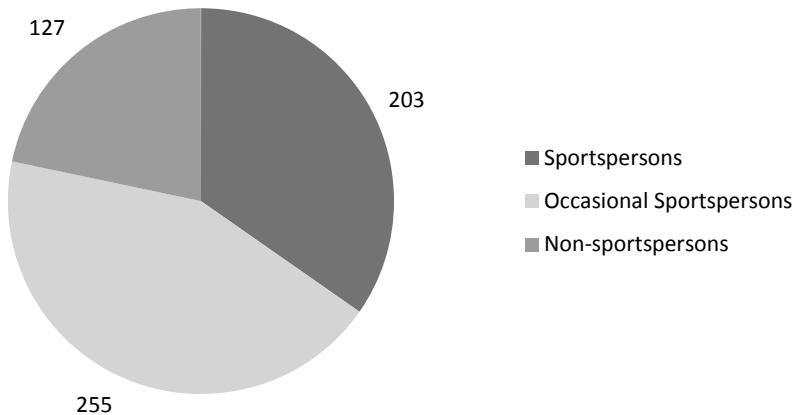
A questionnaire was first filled out by sportspersons (203), members of sports clubs which are active in the area of the Town of Opatija. After forming the group of sportspersons, a control group which was supposed to consist of twice as many participants was to be formed, and a sample was to be coordinated with regards to sex and age as in the sportspersons group.

Non-sportspersons group was further divided into two groups based on their answer to question number 58 of the questionnaire: How many times a week do you spend your spare time doing activities with your peers (jogging, sports)? All those who answered 0 or 1 day were separated as non-sportspersons (not doing sports at all or only occasionally), and those who selected one of the remaining answers were placed in the group of occasional sportspersons (children and youth who regularly engage in physical activities but are not members of sports clubs).

Table 2: Frequency of engaging in physical activities and/or sport for children and youth who are not members of sports clubs

	OCCASIONAL SPORTSPERSONS	%	NON-SPORTSPERSONS	%
0 days			80	62,99
1 day			47	37,01
2 days	62	24,31		
3 days	55	21,57		
4 days	38	14,90		
5 days	24	9,41		
6 days	17	6,67		
7 days	59	23,14		
total	255	100	127	100

Graph 1. Distribution of participants according to engaging in sports activities



Data are collected through a questionnaire on risky behavior of youth (revised 1999 CDC YRBS questionnaire) which was adapted for this survey.

The questionnaire consisted of 60 questions, which were, in accordance with the hypotheses, divided into 4 basic groups:

- questions related to violent behavior
- questions related to addiction
- questions related to sexual behavior
- questions related to nutrition

The introductory part of the questionnaire contained, apart from the basic questions regarding age and sex, questions related to material situation in the family and relationship with parents.

The data were gathered collectively, during practice or class. Sportspersons were given questionnaires during their practices, randomly and voluntarily.

Occasional sportspersons and non-sportspersons were given questionnaires collectively during classes at school.

Identification of variables

Predictor variable = sport

Although most authors agree that **sport** is a physical activity with the aim of competition, health and fun, for the purpose of this survey **sport** is defined as a physical activity of children and youth who are under professional supervision at least twice a week with the aim of participating in competitions.

Criteria variables = violent behavior, drinking alcohol, smoking tobacco, drug use, sexually risky behavior, unhealthy eating habits

Results and discussion

In the various participants' groups, different correlations were found between risky behaviors. In the sportspersons sample, the only statistically significant correlation was between sexual behavior and addiction (.373).

Table 3: Correlations between factors in sportspersons group

	Violence	Addiction	Sexually risky behavior	Nutrition
Violence	1			
Addiction	,061	1		
Sexually risky behavior	,060	,373**	1	
Nutrition	,029	-,134	,085	1

In the occasional sportspersons group, positive correlations were found between violence and addiction (.135), violence and sexual behavior (.147), and a really significant connection of addiction and sexual behavior (.442).

Table 4: Correlations between factors in occasional sportspersons group

	Violence	Addiction	Sexually risky behavior	Nutrition
Violence	1			
Addiction	,135*	1		
Sexually risky behavior	,147*	,442**	1	
Nutrition	-,044	-,099	-,070	1

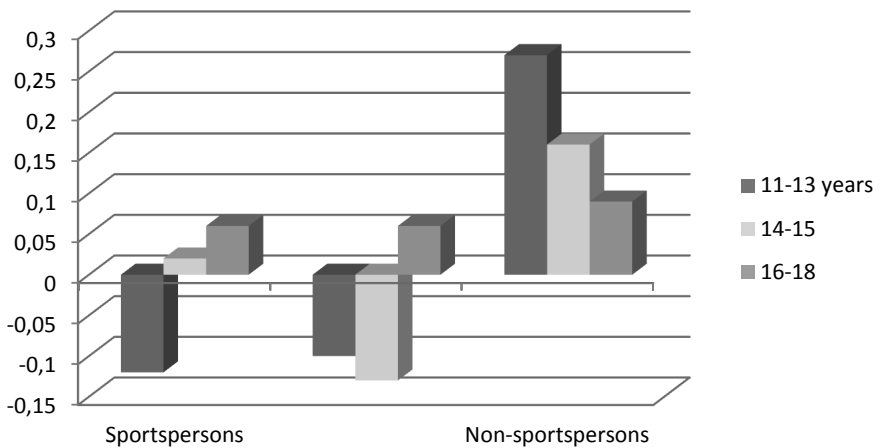
In the non-sportspersons group, sexual behavior and addiction were really significantly positively correlated (.454), sexual behavior and nutrition negatively (-.169), as well as addiction and nutrition (-.213).

Table 5. Correlations between factors in non-sportspersons group

	Violence	Addiction	Sexually risky behavior	Nutrition
Violence	1			
Addiction	,155	1		
Sexually risky behavior	,033	,454**	1	
Nutrition	-,020	-,169**	-,213**	1

Results have shown that tendency towards one type of risky behavior often leads to other types of risky behaviors (Gramezy, 1991 according to Bašić, Ferić, 2004), that taking one addictive substance often leads to taking other addictive substances and that youth who use addictive substances are also more prone to more sexually risky behavior (Kuzman 2004).

Sportspersons are less violent and almost never carry weapons and participate in fights less than occasional sportspersons and non-sportspersons. However, in the sportspersons group, violence increases with age, and similar results have been seen in the occasional sportspersons group. In non-sportspersons group violence decreases with age.

Graph 2: Average values for different age groups of participants regarding violence

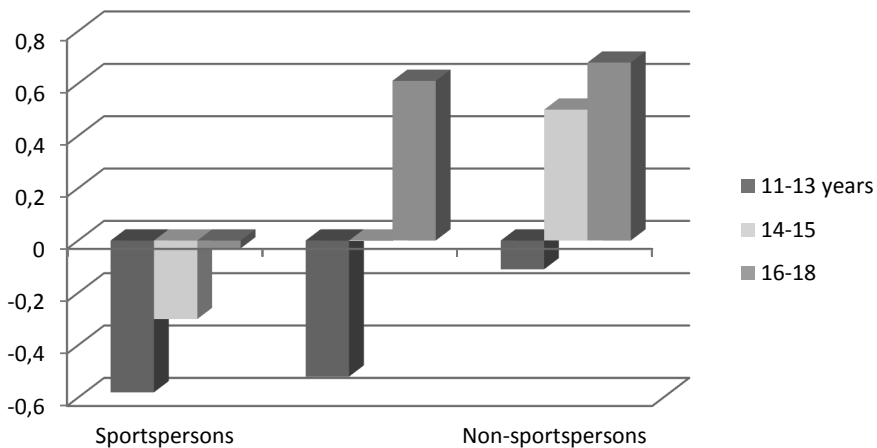
Even though we are talking about children and youth's sport, it is obvious that the motto "faster, higher, stronger" has been emphasized here as well and that the final aim is achieving the best possible sports result. This may imply the inadequate coach's behavior who promote unhealthy competitions and intolerance while they impose winning at all costs. However, competitiveness and fighting spirit are also apparent in the sports games of children and youth who spend their spare time in this way. Regular sports or physical activities increase physical strength so it is possible that sportspersons use this advantage over the others when resolving conflicts. Non-sportspersons show the normal development of maturity so with age they are better in controlling their aggressive behavior. However, sportspersons have obviously been stimulated to behave aggressively, particularly during competitions. Although we are talking about children and youth's sport which should have primarily educational function and in which the result should not be the most important goal, results of this research prove otherwise. Maturity of sportspersons and occasional sportspersons is influenced by external factors which impose the imperative to win (even in friendly games) as the only and most important aim.

Sportspersons use addictive substances significantly less than occasional sportspersons and non-sportspersons. More than 75% of sportspersons have never lit a cigarette and 89% have not smoked in the month prior to the research. 95% of the participants declare never to have drunk alcohol apart from few sips, and 91% of them have never used any illegal drugs. Only one participant uses tablets and illegal substances/doping to enhance his results. The results were considerably worse in the group of occasional sportspersons and non-sportspersons.

Results have shown a significant correlation between the age and the addiction. The older the participants, the more frequent the use of addictive substances, which has been expected, although the correlation is the most significant in non-sportspersons group. In accordance with widely accepted norms, the most spread is alcohol drinking (the largest number of participants had the first drink between the ages of 13 and 14), followed by smoking tobacco (the first cigarette is usually smoked between the ages of 11 and 12), illegal drugs use comes last, between the ages of 15 and 16. It is possible to explain this sequence by the lifestyle built into our culture. The problem of alcohol abuse and its consequences is not frequently mentioned and visible. Drinking alcohol in all occasions has become a pattern of accepted behavior, and has already been established that parents are the ones who frequently offer the first alcoholic beverage to their child, completely unaware of possible dangers. Although smoking cigarettes also used to be the acceptable behavior pattern in all occasions, nowadays the situation is different. Smoking is slowly becoming unacceptable behavior and using illegal drugs has never been built into our culture as acceptable. Additional education, media, results of scientific research on the hazards of smoking and finally the ban of smoking has been a long term process which have only just started showing visible results, reduction of the number of smokers.

Even though expert have been warning about the omnipresent problem of alcohol and alcoholism in the families, the results here show tolerance towards the use of addictive substances. However, there are only few participants with families in which one or more family members daily have more drinks than what is considered normal.

Graph 3: Average values for particular age groups of the participants regarding addiction



Non-sportspersons group is sexually the most active one, but the results show that non-sportspersons group and the oldest group of the participants have a significant multivariate effect on dependent variables ($F = 31.66$; $p < 0.001$) and on the individual variables of addiction ($F = 45.24$; $p < 0.001$) and sexual activity ($F = 115.94$; $p < 0.001$).

Conclusion

When socio-demographic variables such as gender, age and material status are controlled, (non) going in for sports has statistically significant effects on the majority of risky behaviors examined in the research. Based on the research results, the hypotheses that have been put forward, have been confirmed

The research examined the correlation between sport and risky behavior. We have started with the premise that sport is children and youth's organized spending of spare time under the professional supervision. The results relate to the protective effect of sport. However, it is possible that similar results would have been obtained had the participants been involved in any other activity of their desire and interest. In accordance with that, some future researches should be carried out in a way to investigate the protective effect of the organized spare time of children and youth.

Besides, this research has been aimed the correlation of sport and visible, external problems. It would be interesting to conduct a research on correlation of sport and internal issues which children and youth face. That would probably provide a more realistic image of problems and behavioral disorders. Prevention is frequently mentioned declaratively, but in practice we deal more frequently with consequences. Promoting health and providing conditions for optimal physical, psychological and social development of children and youth is a core obligation of the community and a better insight into the difficulties and issues that children and youth face in the process of maturing is necessary for planning and implementation of the prevention programs.

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Zlata Torbarina*

Sport – zaštitni čimbenik u suočavanju s rizičnim ponašanjima djece i mladih

SAŽETAK:

Tijekom mjeseca svibnja 2006. godine u Opatiji je provedeno istraživanje u kojem je sudjelovalo 585 ispitanika i to 203 sportaša (35 %), 255 povremenih sportaša (43 %) i 127 nesportaša (22 %) u dobi od 10 do 19 godina, odnosno učenika od 4. do 8. razreda osnovne škole i srednjoškolaca.

Svrha istraživanja bila je produbiti spoznaje o postojanju ili nepostojanju povezanosti između bavljenja sportom i rizičnih ponašanja djece i mladih.

Postavljene su četiri hipoteze:

H1. Djeca i mladi koji se organizirano bave sportom manje su skloni nasilju od djece i mladih koji se sportom ne bave organizirano ili se sportom uopće ne bave.

H2. Djeca i mladi koji se organizirano bave sportom manje konzumiraju legalna i ilegalna psihoaktivna sredstva od djece i mladih koji se sportom ne bave organizirano ili se sportom uopće ne bave.

H3. Djeca i mladi koji se organizirano bave sportom odgovorniji su prema svom zdravlju od djece i mladih koji se sportom ne bave organizirano ili se sportom uopće ne bave.

H4. Djeca i mladi koji se organizirano bave sportom manje su skloni rizičnim oblicima ponašanja od djece i mladih koji se sportom ne bave organizirano ili se sportom uopće ne bave. U skupinama ispitanika dobivene su različite korelacije između rizičnih ponašanja; na uzorku sportaša jedina značajna korelacija je ona između seksualnog ponašanja i ovisnosti (.373). Kod povremenih sportaša dobivene su pozitivne korelacije između nasilja i ovisnosti (.135), nasilja i seksualnih ponašanja (.147), te stvarna značajna povezanost ovisnosti i seksualnih ponašanja (.442), a u skupini nesportaša rizično seksualno ponašanje i ovisnost stvarno su značajno pozitivno povezani (.454), seksualno ponašanje i prehrana negativno (-.169), a ovisnost i prehrana također negativno (-.213).

Sportaši jesu manje nasilni i značajno manje koriste sredstva ovisnosti od povremenih sportaša i nesportaša.

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Kada se kontroliraju učinci sociodemografskih varijabli kao što su spol, dob i materijalni status, bavljenje/nebavljenje sportom ima statistički značajne učinke na većinu ispitivanih rizičnih ponašanja.

Ključne riječi: sport, nasilje, cigarete, alkohol, droga, seksualna rizična ponašanja

Vrijednost i važnost sporta prepoznata je odavna, pa se latinska izreka *u zdravom tijelu zdrav duh* citira već stoljećima. Bavljenje sportskim aktivnostima, sukladno mogućnostima, označava zdrav stil života. Osim toga, danas se sport vrlo često koristi u propagandne svrhe kao snažno sredstvo prevencije ovisnosti; poput akcija "sportom protiv droge", "da – sportu, ne – drogi" i slično.

Sport je sa svojim različitim pojavnim oblicima sastavni dio ljudske povijesti. Možemo ga sagledavati iz različitih perspektiva te tako i različito tumačiti. Za potrebe ovog istraživanja sport je sagledavan kao mogući zaštitni čimbenik u prevenciji rizičnih ponašanja djece i mladih.

Istraživanje

Cilj istraživanja bio je istražiti je li sport zaštitni čimbenik u procesu socijalizacije djece i je li bavljenje sportom povezano s manje rizičnim ponašanjima.

Problem istraživanja bio je utvrditi utjecaj sporta na ponašanje djece i mladih, a istraživački problemi bili su:

- ispitati jesu li sportaši manje nasilni od nesportaša, odnosno skupine ispitanika koji se povremeno uključuju u sportske aktivnosti;
- ispitati postoji li razlika u konzumaciji duhana, alkohola i droga između skupina ispitanika;
- ispitati jesu li sportaši odgovorniji prema svom zdravlju u odnosu na ostale skupine ispitanika.

U skladu s problemima istraživanja, postavljene su hipoteze:

H1. Djeca i mladi koji se organizirano bave sportom manje su skloni nasilju od djece i mladih koji se sportom ne bave organizirano ili se sportom uopće ne bave.

H2. Djeca i mladi koji se organizirano bave sportom manje konzumiraju legalna i ilegalna psihoaktivna sredstva od djece i mladih koji se sportom ne bave organizirano ili se sportom uopće ne bave.

H3. Djeca i mladi koji se organizirano bave sportom odgovorniji su prema svom zdravlju od djece i mladih koji se sportom ne bave organizirano ili se sportom uopće ne bave.

H4. Djeca i mladi koji se organizirano bave sportom manje su skloni rizičnim oblicima ponašanja od djece i mladih koji se sportom ne bave organizirano ili se sportom uopće ne bave.

Uzorak

U istraživanju je sudjelovalo 585 ispitanika i to 203 sportaša (35 %), 255 povremenih sportaša (44 %) i 127 nespportaša (27 %), uzrasta od 11 do 18 godina. Istraživanje je provedeno tijekom mjeseca travnja i svibnja 2006. godine u Opatiji, a obuhvatilo je gotovo 50 % djece i mladih u Opatiji.

Tablica 1: Ispitanici - ukupno

Godine	10 - 14	15 - 19	Ukupno	% učešća u ukupnoj populaciji djece i mladih u Opatiji
M	165 (60 %)	197 (54 %)	362	57
Ž	114 (35 %)	109 (31 %)	223	33
Ukupno	279 (46 %)	306 (43 %)	585	45

Formiranje triju skupina ispitanika

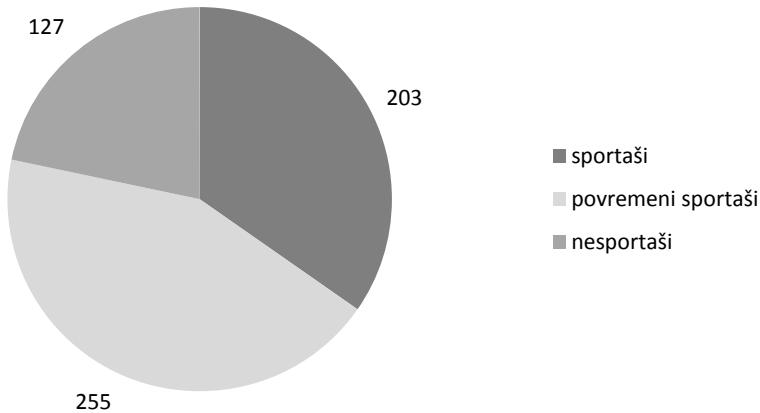
Anketni upitnik prvo su ispunili sportaši (203), članovi sportskih klubova koji djeluju na području Grada Opatije. Po formiranju skupine sportaša, pristupilo se formiranju kontrolne skupine koja je trebala sadržavati dvostruko veći broj ispitanika, a uzorak je trebao biti usklađen po spolu i dobi kao i skupina sportaša.

Ispitanici skupine nespportaša podijeljeni su u dvije skupine na temelju odgovora na 58. pitanje anketnog upitnika; *Koliko dana u tjednu svoje slobodno vrijeme provodiš u aktivnostima sa svojim vršnjacima (trčanje, sportske igre)?* Svi oni koji su na postavljeno pitanje odgovorili s 0 ili 1 dan izdvojeni su kao nespportaši (uopće se ne bave sportom ili samo iznimno), a oni koji su izabrali jedan od ostalih ponuđenih odgovora svrstani su u skupinu povremenih sportaša (djeca i mladi koji se redovito bave tjelesnim aktivnostima, ali nisu članovi sportskih klubova).

Tablica 2: Učestalost bavljenja tjelesnim aktivnostima i/ili sportom za djecu i mlade koji nisu članovi sportskih klubova

	Povremeni sportaši	%	Nesportaši	%
0 dana			80	62,99
1 dan			47	37,01
2 dana	62	24,31		
3 dana	55	21,57		
4 dana	38	14,90		
5 dana	24	9,41		
6 dana	17	6,67		
7 dana	59	23,14		
Ukupno	255	100	127	100

Grafikon 1. Distribucija ispitanika prema bavljenju sportom



Podaci su prikupljeni anketnim upitnikom o rizičnim ponašanjima mladih (Revidirani 1999 CDC YRBS upitnik) koji je prilagođen za ovo istraživanje.

Anketni upitnik sadržavao je 60 pitanja koja su, u skladu s postavljenim hipotezama, podijeljena u 4 osnovne skupine:

- pitanja koja se odnose na nasilnička ponašanja
- pitanja koja se odnose na ovisnost
- pitanja koja se odnose na seksualno ponašanje i
- pitanja koja se odnose na prehranu.

Uvodni dio anketnog upitnika, osim osnovnih pitanja o dobi i spolu, sadržavao je i pitanja koja se odnose na materijalnu situaciju obitelji i na odnos s roditeljima.

Podaci su prikupljeni na treningu, odnosno nastavi. Skupina sportaša anketirana je grupno na treninzima, slučajnim odabirom i po principu dobrovoljnosti.

Povremeni sportaši i nespportaši anketirani su grupno na redovitim školskim nastavnim satima.

Identifikacija varijabli

Prediktorska varijabla = sport

Iako se većina autora slaže u tome da je **sport** tjelesna aktivnost usmjerena na natjecanja, održavanje zdravlja ili zabavu, za ovo istraživanje **sport** se definira kao tjelesna aktivnost djece i mladih pod stručnim vodstvom najmanje dva puta tjedno radi nastupa na natjecanjima.

Kriterijske varijable = nasilnička ponašanja, pijenje alkoholnih pića, pušenje duhana, uporaba droga, seksualna rizična ponašanja, nezdrave prehrabene navike

Rezultati i rasprava

U skupinama ispitanika dobivene su različite korelacije između rizičnih ponašanja; na uzorku sportaša jedina značajna korelacija je ona između seksualnog ponašanja i ovisnosti (,373).

Tablica 3: Korelacije među faktorima u skupini sportaša

	Nasilje	Ovisnost	Seksualna rizična ponašanja	Prehrana
Nasilje	1			
Ovisnost	,061	1		
Seksualna rizična ponašanja	,060	,373**	1	
Prehrana	,029	-,134	,085	1

Kod povremenih sportaša dobivene su pozitivne korelacije između nasilja i ovisnosti (.135), nasilja i seksualnih ponašanja (.147) te stvarna značajna povezanost ovisnosti i seksualnih ponašanja (.442).

Tablica 4: Korelacije među faktorima u skupini povremenih sportaša

	Nasilje	Ovisnost	Seksualna rizična ponašanja	Prehrana
Nasilje	1			
Ovisnost	,135*	1		
Seksualna rizična ponašanja	,147*	,442**	1	
Prehrana	-,044	-,099	-,070	1

U skupini nesportaša rizično seksualno ponašanje i ovisnost su stvarno značajno pozitivno povezani (.454), seksualno ponašanje i prehrana negativno (-,169) , a ovisnost i prehrana također negativno (-,213).

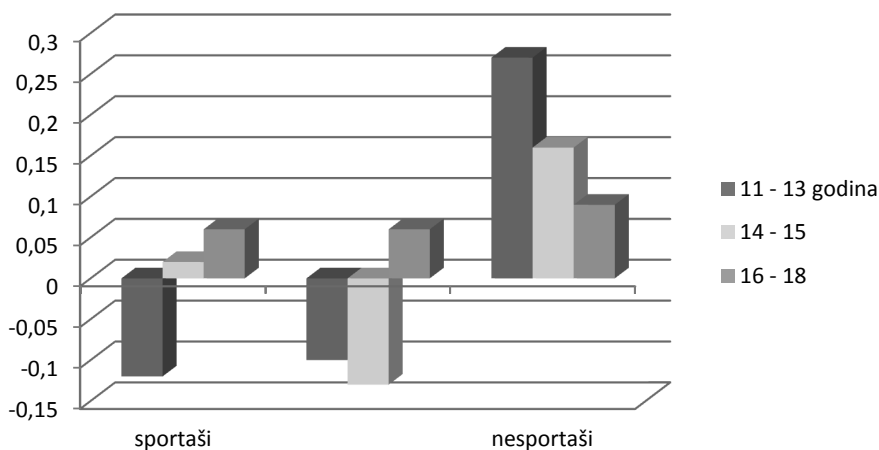
Tablica 5. Korelacije među faktorima u skupini nesportaša

	Nasilje	Ovisnost	Seksualna rizična ponašanja	Prehrana
Nasilje	1			
Ovisnost	,155	1		
Seksualna rizična ponašanja	,033	,454**	1	
Prehrana	-,020	-,169**	-,213**	1

Dobiveni rezultati potvrdili su da sklonost jednom rizičnom ponašanju često vodi k ostalim rizičnim ponašanjima (Gramezy, 1991, prema Bašić, Ferić 2004), da uzimanje jednog sredstva ovisnosti potiče i uzimanje nečeg drugog te da mladi koji koriste sredstva ovisnosti imaju i rizičnija seksualna ponašanja (Kuzman, 2004).

Sportaši jesu manje nasilni, gotovo uopće ne nose oružje sa sobom i rjeđe nego povremeni sportaši i nesportaši sudjeluju u tučama. No, u skupini sportaša nasilje se povećava s dobi, a slični rezultati dobiveni su kod povremenih sportaša, dok kod nesportaša nasilje opada s godinama uzrasta.

Grafikon 2: Prosječne vrijednosti pojedinih dobnih skupina ispitanika za nasilje



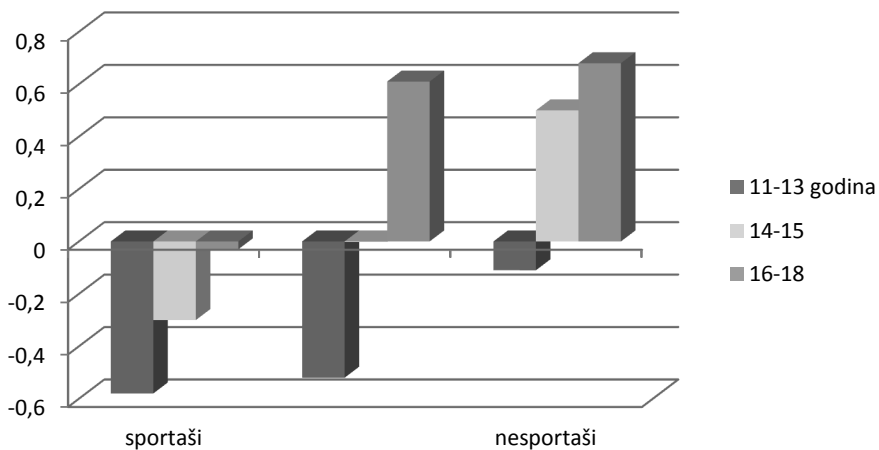
Iako govorimo o sportu djece i mladih, očito se i u ovoj djelatnosti naglašava moto *brže, više, jače*, odnosno krajnji cilj postaje ostvarivanje što boljih sportskih rezultata. To može upućivati na neadekvatno postupanje trenera koji kod djece potiču nezdrava natjecanja i netoleranciju te nameću kao imperativ pobjedu pod svaku cijenu. Borbenost i natjecateljski duh vidljiv je i u sportskim igrama djece i mladih koji na taj način provode svoje slobodno vrijeme. Redovito bavljenje sportom ili tjelesnim aktivnostima povećava fizičku snagu, pa je moguće da sportaši za rješavanje konfliktnih situacija koriste tu prednost u odnosu na ostale. Kod nesportaša tijekom djeluje uobičajeno, pa stupnjem zrelosti mladi sve bolje mogu kontrolirati agresivna ponašanja, no kod sportaša se očito potiču agresivna ponašanja, posebice u natjecanjima. Iako govorimo o sportu djece i mladih, gdje bi sport trebao primarno imati odgojnu funkciju i gdje rezultat ne bi trebao biti najvažniji, dobiveni rezultati ukazuju da to nije tako. Na sazrijevanje sportaša i povremenih sportaša utječu vanjski faktori koji imperativ pobjede (pa bila to i prijateljska utakmica ili nadmetanje) nameću kao jedini i najvažniji.

Sportaši značajno manje koriste sredstva ovisnosti od povremenih sportaša i nesportaša. Više od 75 % sportaša nikada nije zapalilo cigaretu, a 89 % ih nije pušilo u mjesecu koji je prethodio istraživanju. 95 % ispitanika sportaša izjavljuje da nikad nije popilo alkoholno piće izuzev nekoliko gutljaja, a 91 % ih nikad nije koristilo nikakvu drogu. Samo jedan ispitanik koristi tablete i nedozvoljena sredstva/doping za poboljšanje rezultata. Rezultati koje je pokazala skupina povremenih sportaša i nesportaša značajno su lošiji nego rezultati dobiveni kod sportaša.

Dobiveni rezultati ukazuju na značajnu povezanost dobi i ovisnosti. Što su ispitanici stariji, to je i uporaba sredstava ovisnosti veća, što je i očekivani rezultat, iako je povezanost dobi i ovisnosti najveća kod nesportaša. U skladu s općeprihvaćenim normama, najraširenije je pijenje alkoholnih pića (najveći broj ispitanika prvo piće probalo je u dobi od 13 do 14 godina), zatim pušenje cigareta (prva cigareta najčešće se proba u dobi od 11 do 12 godina), pa uporaba droga koje se i počinju koristiti najkasnije, i to u dobi od 15 do 16 godina. Takav slijed moguće je objasniti postojećim stilom života ugrađenim u našu kulturu. Već spomenuti problem uporabe alkoholnih pića, a kao njegova posljedica prekomjerno pijenje, puno je manje spominjan i puno ga je teže primijetiti. Pijenje alkoholnih pića u svim prilikama bio je i ostao obrazac prihvatljivog ponašanja, a već je utvrđeno da prvo alkoholno piće djeci često ponude upravo roditelji, posve nesvjesni potencijalnih opasnosti. Iako je i pušenje cigareta u svim prilikama također bilo prihvatljiv obrazac ponašanja, danas je situacija ipak drugačija. Pušenje polako postaje neprihvatljivo ponašanje, a korištenje droga nikad nije ni bilo ugrađeno u našu sredinu kao sustav prihvatljivog ponašanja. Dodatna edukacija, mediji, rezultati zdravstvenih istraživanja o štetnosti pušenja, a u konačnici i zabrana pušenja dugotrajan je proces koji tek počinje davati vidljive rezultate - smanjenje broja pušača.

Iako stručnjaci već godinama upozoravaju na sveprisutni problem alkohola i alkoholizma u obiteljima, dobiveni rezultati i ovdje pokazuju toleranciju prema korištenju sredstava ovisnosti. No, među ispitanicima ima malo onih koji žive u obiteljima u kojima jedan ili više članova piju dnevno i više nego je uobičajeno.

Grafikon 3: Prosječne vrijednosti pojedinih dobnih skupina ispitanika za ovisnost



Nesportaši su populacija koja je seksualno najaktivnija, ali iz dobivenih rezultata vidljivo je da je skupina nesportaša i najstarija, te da dob ispitanika ima značajan multivarijatan učinak na ispitivane zavisne varijable ($F = 31.66$; $p < 0.001$), te na pojedinačne varijable ovisnost ($F = 45.24$; $p < 0.001$) i seksualno ponašanje ($F = 115.94$; $p < 0.001$).

Zaključak

Kada se kontroliraju učinci sociodemografskih varijabli kao što su spol, dob i materijalni status, bavljenje/nebavljenje sportom ima statistički značajne učinke na većinu ispitivanih rizičnih ponašanja. Na temelju rezultata istraživanja potvrđene su postavljene hipoteze.

Istraživanjem smo ispitivali povezanost sporta i rizičnih ponašanja, a krenuli smo od pretpostavke da je sport organizirano provođenje slobodnog vremena djece i mladih pod stručnim vodstvom. Dobiveni rezultati odnose se na zaštitni učinak sporta, no moguće je da bi se slični rezultati dobili da smo istraživali i populaciju koja se ne bavi sportom, nego nekom drugom organiziranom aktivnošću prema svojim željama i interesima. U skladu s tim, neka buduća istraživanja trebalo bi provesti tako da se istraži zaštitni učinak organiziranog slobodnog vremena djece i mladih.

Istraživanje je također bilo usmjereno na povezanost sporta i vidljivih, eksternaliziranih problema. Bilo bi zanimljivo provesti slično istraživanje o povezanosti sporta i internaliziranih problema kod djece i mladih. Tako bismo vjerojatno dobili realniju sliku o problemima i poremećajima u ponašanju. Prevencija se puno spominje na deklarativnoj razini, a u praksi se više bavimo posljedicama. Promicanje zdravlja i pružanje uvjeta za optimalni tjelesni, psihološki i socijalni razvoj djece i mladih temeljna je obveza zajednice, a bolji uvid u poteškoće i probleme s kojima se suočavaju djeca i mladi u procesu sazrijevanja neophodan je za planiranje i provedbu programa prevencije.

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Can contemporary sport do without its ethics? – a need for systematic education

ABSTRACT

The aim of the survey was to establish the views of athletes (professional 38% and recreational 62%) on the ethics of contemporary sport. For the purpose of the survey, a questionnaire "Ethics of Sport" has been constructed. The survey has been carried out from April to June 2009 in two Croatian cities: Rijeka and Zagreb. The significant results obtained through adequate statistical methods confirm the recognition of ethical moments in sport in a sense of what is and what is not moral, and at the same time show the incapability of defining and inability of recognizing ethical dilemmas in sport, nor the way of their quality and systematic solving. This speaks in favor of necessity of systematic education in the ethics of sport (ethics in sport) and its implementation into the curriculums of the Faculties of Kinesiology in Croatia.

Key words: sport, ethic of contemporary sport, education

Introduction

There are historical and social periods in which particular burning human issues become the focus of scientific interest because of their social, humane and general relevance and urgency. So the modern society faces the bioethical issues, i.e. moral re-

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flections and behavior regarding life in general (bios) in the conditions of fast technological and general development (Skledar, 2007). Considering that, it might be said that the time has come for bioethics and sport to meet in the sense of bio-ethical issues in sport.

Ethics is a branch of philosophy which studies the issues of morality. Its comprehensiveness led to the development of bioethics. More simply put, bioethics is a relatively new discipline which studies ethical issues arising from the development of medicine and biotechnology, as well as science in general. Its father, a biochemist and cancerologist, Van Rensselaer Potter II (Šegota, 2000) came up with the term "bioethics" combining the two words: "bio" and "ethics". He wanted to emphasize the expansion of biological knowledge with "bio" and emphasize the system of human values with "ethics". (Potter, 2007). In combination with ethics, believes Potter, biology leads into the future, and without the biological ethics, which also includes sport, natural order is disturbed and it leads into a world conflict with unimaginable dangers (Potter, 1971).

Although, as previously stated, V.R. Potter II was unquestionably considered to be the father of bioethics, since four years ago, more precisely since 2007, there have been certain indications that bioethics has its older European father. It is a German Protestant theologian from Halle an der Saale, Fritz Jahr, who is mentioned by a distinguished German bioethicist Hans-Martin Sass in his scientific work, and who is a founder and the first president of Bochum Center for Medical Ethics, as well as a co-author of the famous Bochum Protocol for Ethical Medical Practice (Sass 2007).

Ethics, and also bioethics, study the topic of social well-being i.e. the well-being of both soul and body, from particular aspects of values and norms. When defining the aspects of values and norms in sport, we can emphasize that sport is an activity of gaining power over one's own body, i.e. the integration of body into the human project of play, creativity, expression, freedom, peace, exploration of motivational and accepted interpersonal relations. Ethical values are offered with having in mind that they are a prerequisite for good sports practice. Sport will not by itself generate ethical values (Aramini, 2009). Moral autonomy of sport is based on the idea of "free assembling" – voluntary contributions of the members of civil society – but is at the same time entrapped in the structure of the game which is by itself unacceptable or it has to be understood in the context of differentiating between the ethics of sport and sports ethics. Since we are concerned with ethical pluralism, we cannot in advance promise the expected power of persuasion of ethical reasoning. Sport is not a monotonous, uniform phenomenon so such a requirement would be pretentious. However, says Hosta, as physical education teachers (kinesiology) and sports coach-

es we must stand firmly on the ground of ethical principles, or we should at least be aware of the slippery ground we are standing on (Hosta, 2009).

When terms ethics and sports are mentioned and combined, or more precisely ethics in sport or ethics in contemporary sport, usually negative (unethical) aspects of contemporary sport are reflected upon. We are witnessing numerous unethical elements related to sport, such as: doping, bribery and corruption, games which are "sold" before having even been played, buying and selling of top players whose transfers are worth up to several million Euros, dominance of particular sports and at the same time insufficient investments into less attractive (read: less profitable) sports, insults on various grounds (nationality, gender, religion...) (Brkljačić, 2007). When evaluating the significance of sport in politics, there are sports clubs in which athletes are there for the sport, i.e. physical culture, but there are also clubs which have a large influence on ideas and politics. So, nowadays, there are two types of sports clubs: those that most frequently do not have the necessary material base for their activities, and those elite clubs that have authorities behind their back which, through a patron, ensure them necessary material base for work and development. Such activities additionally emphasize the differences between mass and elite sports. We are witnessing that sport meeting violence (non ethics) has continually proved to be socially and scientifically important. This mostly concerns fans' aggression – hooliganism. There are numerous scientific and research papers dedicated to that topic, including a book *Sport and Violence in Europe* (Bodin, Robene& Heas, 2007), which assembles the most important topics relevant to the sport-violence relationship. Once established, the hooligan subculture does not remain unaltered. Particular participants and parts of symbolism change and some basic elements remain, such as masculinity, competition, rivalry, ritualistic intolerance, alcohol, territorialism, city, regional and national identifications. Thus far mentioned facts are only a part of the proof of the inadequacy of the education in ethics in sport which must be developed into a scientific but primarily educational guideline for children, young people, and foremost young athletes (Perasović & Bartoluci, 2007).

The change of political systems, peaceful and active co-existence, competition, national, religious and race discrimination are without a doubt political issues which necessarily reflect on sport, as well. Developments in sport, both in our country and throughout the world, confirm that. Nowadays, sport has become a means of propaganda in international politics. This can be seen in numerous developments concerning hosting world championships, Olympic, Paralympics and so on. It is also seen in the example of the Olympic Games which remind more of a series of numbers with a lot of results and financial reports than of a grand sports event (Simonić, 2001). Participants in the Olympics, just like athletes in general, have become fight-

ers for their country-nation's reputation. Sport has become a trial ground in which world blocks test their strength. Sports world is divided into sports major powers and "small" countries. It should not be neglected that achieving internationally recognized results represents a country in the world, i.e. top sports success has its specific product price in the developed world. This is the question of so called sports and cultural diplomacy, and developing the image of a country (Selhanović, 2007). Even though it has already been written in the Second Epistle to Timothy (2,5): *And if a man also strive for masteries, yet is he not crowned, except he strive lawfully* (Novak, 2008) in the past decades we have witnessed the ousting of basic sports postulations concerning friendship, fair play, non lying and ethics which is speaks in favor of the crisis of sports ethics/ethics in sport, and primarily the crisis of an athlete as its subject.

With the aim of exploring the athletes' views on the ethics of today's sport in general, the focus of this paper has been on some basic questions and thoughts in the field of sports ethics.

Method

The survey has been carried out by means of an anonymous questionnaire "Ethics and Sport".

Respondents have been chosen randomly in the category of recreational athletes and respondents in the category of professional athletes were surveyed by purposely visiting their clubs.

The survey has been done personally, in direct contact with the respondents.

The first part of the questionnaire consists of socio-demographic information on gender, age, sport played: a) professionally, b) recreationally, number of years in sport and the years of education.

The second part consists of 14 questions. For the purpose of this paper, 4 relevant questions have been selected and analyzed. Respondent expressed their opinions on each question using a five-point Likert item:

1. Strongly disagree
2. Disagree
3. Neither agree nor disagree
4. Agree
5. Strongly agree

All collected responses were analyzed using adequate statistic methods of interpretation.

Respondents

The survey was carried out in the area of two cities in Croatia: Rijeka and Zagreb in the period from April until June 2009. The total of 100 respondents have participated, 34 (34%) women and 66 (66%) men, out of which 38 respondents (38%) are professional athletes and 62 (62%) are recreational athletes. The average age was 29 (SD=11,96). The age range was from 15 to 58 years of age. The average numbers of years in sport was 12 years (SD=8,47), ranging from 2 to 38 years.

Statistics

For the purpose of this survey, average value, standard deviation and minimum and maximum were used. Kruskal-Wallis analysis, a non-parametric method, was used to analyze the data. Collected data are presented by graphs.

Ethical aspects of the survey

Anonymous participation in the questionnaire was voluntary which implies respondents' consent. Informed consent as a core doctrine of bioethics was thus respected.

Results

For the purpose of the analysis, the respondents were divided into two groups: professional athletes and recreational athletes.

Statistical analysis confirmed the recognition of ethical moments in sport, as well the estimation of sports referees, coaches and athletes' ethics.

When asked about the ethics of today's sports referees, the respondents feel as following: 2% of the respondents strongly agree that today's sports referees are ethical, 16.2% of the respondents agree and 32.3% respondents neither agree nor disagree. 37.4% of the respondents disagree that they are ethical, while 12.1% completely disagree with the statement that the sports referees are ethical. Question *Do you agree that sports referees are ethical?* has not shown statistically relevant difference between the responses of professional and recreational athletes ($\chi^2=0,49$ $P= 0,461$). (Picture 1)

When asked about the ethics of today's coaches, these are the results: 8.1% of the respondents strongly agree and 32.3% of the respondents agree with the statement that the coaches are ethical. 39.4% of the respondents neither agree nor disagree,

while 16.2% disagree and 4% strongly disagree that today's coaches are ethical. Question *Do you agree that coaches are ethical?* has not shown statistically relevant difference between the responses of professional and recreational athletes ($\chi^2=2,50$ $P= 0,095$). (Picture 2)

Respondents views on ethics of today's athletes are as follows: 6.1% of the respondents strongly agree with the statement that athletes are ethical, while 37.4% agree that athletes are ethical. A high 44.4% neither agree nor disagree on the statement. 11.1% of the respondents disagree, while 1% strongly disagree with the statement that the athletes are ethical. Question *Do you agree that athletes are ethical?* has not shown statistically relevant difference between the responses of professional and recreational athletes ($\chi^2=0,50$ $P= 0,441$). (Picture 3)

Considering the fact that the politics has entered the world of sport, there was a question regarding political involvement of the athletes. 3% of the respondents strongly agree while 13.1 % agree with the political involvement of the athletes. 15.2 % of the respondents neither agree nor disagree. 33.3 % of the respondents disagree, and 35.4% of the respondents completely disagree with the political involvement of the athletes. Question *Do you agree with the political involvement of the athletes?* has not shown statistically relevant difference between the responses of men and women ($\chi^2=0,22$ $P= 0,625$). (Picture 4)

Question *Do you believe that money is an incentive for better sports results?* was answered as follows: 48.5% of the respondents agree, while 21.2% of the respondents strongly agree that money is an incentive for better sports results. 8.1% of the respondents neither agree nor disagree on the statement. 17.2% of the respondents disagree, while 5.1% strongly disagree with the statement that money is an incentive for better sports results. This question has not shown statistically relevant difference between the responses of professional and recreational athletes ($\chi^2=2,49$ $P= 0,090$). (Picture 5)

With the purpose of surveying the leading motivation of doing sports, the following replies were offered: *money, national colors, one's own result, self-presentation*. 3% of the respondents strongly agree that money motivates engaging in sports activities, while 13.1% respondents agree. 15.2% of the respondents neither agree nor disagree with this statement. 33.3% disagree, while 35.4% strongly disagree that money motivates them for engaging in sports activities.

Statement: *My motivation for engaging in sports activities is money* has shown statistically relevant difference between the responses of professional and recreational athletes ($\chi^2=4,83$ $P= 0,021$). (Picture 6)

21.2% strongly agree that national colors are an incentive for doing sport, while 34.3% agree. 9.1% neither agree nor disagree. 20.2% strongly disagree, which means that 15.2% of the respondents disagree. Statement: *Defending national colors is my motivation for engaging in sports activities* has shown statistically relevant difference between the responses of professional and recreational athletes ($\chi^2=6,66$ $P=0,007$). (Picture 7)

57.6% of the respondents strongly agree that one's own result is a motivation for doing sport, while 35.4% agree. 4% of the respondents neither agree nor disagree, 3% disagree, and 0% strongly disagree with the statement that one's own result is a motivation for engaging in sports activities. Statement *My motivation for engaging in sports activities is my own result* has shown statistically relevant difference between the responses of professional and recreational athletes ($\chi^2=4,04$ $P=0,021$). (Picture 8)

10.1% of the respondents strongly agree that *self-presentation* (public appearance) is a motivation for doing sport, while 18.2% agree. 16.2% of the respondents neither agree nor disagree. 28.3% of the respondents disagree and 27.3% of the respondents disagree that *self-presentation* is their motivation for pursuing sports activities. Statement *My motivation for engaging in sports activities is my self-presentation* has shown statistically relevant difference between the responses of professional and recreational athletes ($\chi^2=5,74$ $P=0,014$). (Picture 9)

Question *Do you agree with the ranking and privileged status of certain sports; such as: football is the second most important thing in the world?*, has shown the following views: 4% of the respondents strongly agree with the statement, and 22.2% agree. 2% of the respondents neither agree nor disagree. 30.3% of the respondents disagree, while 41.4% of the respondents strongly disagree with the ranking and privileged status of certain sports, such as football.

This question has not shown statistically relevant difference between the responses of professional and recreational athletes ($\chi^2=4,83$ $P=0,021$), neither between men and women ($\chi^2=4,83$ $P=0,021$) (Picture 10)

Discussion

Growing concern about scandals and misuse of sport is reflected in everyday questions about its moral status.

Consequences of living in the world of profit, global moral crisis and penetration of politics into every aspect of life have undoubtedly reflected on sport, as well. Devel-

oping awareness regarding morality has become recognized as a necessity and obligation.

Sport, the example of the nucleus of moral values in the aspect of fair-play, has recently found itself in the center of immoral issues: success and prestige at any cost, even the cost of health; winning the first place because it is the only one that counts, doping scandals, contracts with mind-blowing figures; small and great sports, as well as small and great sports powers.

The following question arises: are we teaching our athletes and future athletes ethics, moral behavior, moral responsibility and moral values in general? The core question should be: can education significantly correct the consequences of morally sick society? Ethics education; ethics of sport should be *conditio sine qua non* of sport, but is there even one hour of training dedicated to it?

Unfortunately very little, with only a few honorable exceptions, even worldwide.

Although ethics in sport or sports ethics are seldom discussed in the sense of prevention, and frequently in the sense of consequences (negative aspects of sport: doping, bribery and corruption, sold games), both athletes and persons working in sports field can recognize unethical moments in contemporary sport very well. Views in the survey related to the ethics of referees, coaches and athletes best exemplify the abovementioned. 49.5% of the respondents agree that today's referees are unethical, and only 2% agree that they are completely ethical. This is the consequence of many sports events in which referees, and not athletes, have ruled and determined (or better said selected) the winner.

40.4% of the respondents agree that coaches are ethical, while 20.2 believe that coaches are not ethical. It is interesting that 39.4% of the respondents have no stand regarding their coaches' ethics, which indicates their reflections on the ethics of sport and ethics in general and raises a question: are today's athletes even able to recognize ethical moments in contemporary sport. 43.5% of the respondents believe that today's athletes are ethical. Also, 44.4% do not have the opinion on the ethics of today's athletes, which also confirms that ethical (bioethical) moments and ethical dilemmas in sport remain unrecognized. The question is whether the respondents truly do not have an opinion or they never considered the ethical aspects of sport, what is and what is not ethical or dilemmas that are predominantly ethical, but they are not educated which is why they have been unable to recognize an ethical problem/dilemma in sport and sports surroundings.

More precisely put, the ability to recognize ethical moments may be defined through three types of ethical issues which an athlete or a person working in the field of sport may face:

- Moral insecurity – (s)he cannot place the problem in the context of social values, ethical theories, principles and rules
- Moral dilemmas – doubt because of several moral approaches
- Moral difficulty – (s)he can analyze the problem in the context of values, theories, principles find solution, but "higher powers obstruct them" (Merton, 1979)

Implications arising from the ideology of the material profit world can be seen through affirmative responses to the statement that money is an incentive for better sports results. 69.7% of the respondents agree, predominantly recreational athletes, while only 1% of the respondents is of the opinion that money is not an incentive for better sports results. However, at the same time more than one half of recreational athletes who participated in the survey do not list money as a motivation for sport.

In last years sport has been influenced by individual and business interests, as well as politics, so it has lost a significant part of its original nobility. Political engagement of athletes, or use of athletes for the interests of particular political parties are not rare nowadays. Political engagements of athletes are supported by 16.1% of the respondents, while 68.7% of the respondents do not support it. This confirms the moment of recognizing the transposition of authority in the sense of athlete-politician.

Omnipresence of politics in a certain way divides both the world and sport into "small" and "great" countries or "powers". Accordingly, there are great and small sports, or more exactly, unprofitable, profitable and ultra profitable sports, as well as athletes involved in those sports. This mandates the appearance of the ranking of sports, which is most certainly not the leading idea of sport. Unfortunately, it is the reality!

Ranking and privileged status of particular sports is not supported by 77.1% percent of the respondents, while almost a third of the respondents (26.2%) agree with the statement, predominantly men.

Research of the motivation to engage in sports activities show that in the end one's own result is the most important and main incentive for playing sports for 93% of the respondents.

Awareness about the necessity to implement the education related to moral values and ethics in sport, as well as the sports ethics, can be seen from examples throughout the world. For example, The Higher Education Academy, Liverpool John Moores University started project called: "Sports Ethics and Anti-Doping Education within UK Higher Education Sport –related Degree Programmes" with the purpose of efficient education on anti-doping measures and ethics related to sport. The imperative of this project is reflected in the purpose which is to inform sports workers, coaches, physical education teacher about all negative sides of doping and apply and implement "ethical sport". This would cultivate the future of our sport through implementation of physical activities void of all unethical moments which are destroying the core meaning of sport (Chester, 2008).

In the USA, for instance in Ohio University: The Institute for Applied & Professional Ethics there is a course "Sport Governance and Ethics" whose Learning Outcomes list *Recognize Ethical Situations*, and some of the topics include: *hazing in sport, salaries in professional sport, violence in sport and pressure to win and the impact on ethics* (Reese, 2002).

The USA treat sport in a special way and give it the role of a status symbol on the one hand, and an economic giant on the other hand. However, they also recognize the necessity of the ethics of sport.

Ethical dilemmas are as old as sport itself. As individuals we typically rather lose ourselves in the arrogance of the issues than identify them and resolve them with the help of rules and principles imposed by ethics in sports or ethics of sport. A sports ethics professor from one American college says: "In practice, some people learn about the ethics of sport and research it without additional, concrete cases and their sports analysis or, as students would say, case studies" (Stoll & Beller, 2006).

Quoting ethical principles: benefaction, harmlessness, autonomy and justice in sport, seem very simple, but is it truly so? (Brkljačić, 2009). Doing good and not harming oneself as an athlete, one's club, team and sports co-player should be the meaning of playing sport. Autonomy and justice lead us into a more complicated sphere of ethics and sports relations.

Autonomy of each person, athletes as well, is his or her human right and the base of human life (Murray, 2004). Autonomy of an athlete is respected without exception. However, is an athlete going to make a moral decision each and every time? Sometimes, even at the risk of his or her own life – no! We have witnessed numerous athletes' decisions such as going back to the field while recovering, training despite physician's prohibition, doping with all its negative influence on health and its amoral consequences, and many more. Justice, on the other hand, has become more

and more questionable: are the 11 players selected for the football match really the best ones or is the selection defined by family ties, parents' financial status, political views? Is the starting point the same for the famous coach's son and an unknown boy from the outskirts? Is a doping control skipped on a "suspicious" athlete and the honest one is sacrificed? Why do small sports always remain small and will never become Olympic sports?

Out of numerous problems contemporary sport faces, ethically, doping is surely the biggest. Use of doping substances breaks all four ethical principles which form the foundation of sports competition (Murray, 2004). Established on loyal competition, sport is a school of loyalty, and ethics as well. Forfeiting loyalty destroys the foundation and strikes a death blow to sport, and this opens up the possibility that it becomes the meaning of popularity and material profit (Aramini, 2009).

Athletes using doping substances are in a position of unfair advantage in comparison with others. There is an atmosphere of lying among competitors (Morgan, 2007). This reduces sport, which expresses a *homo ludens* dimension (Huzing, 1938) and reduces it to utilitarian tool and interpersonal relationship are seriously impoverished.

Limitations of the carried out survey

One of the greatest limitations of the survey that has been carried out is the number of respondents, as well the fact that it has been carried out only in two Croatian cities. There is a possibility that the selection of different cities and participation of the larger number of respondents would give different results and opinions.

Conclusion

Ethics of sport has nowadays been characterized by the sense of loss and search for its own identity, which is also a great opportunity because it clearly shows the need for this science and enables learning on mistakes made. Ethics of sports should provide the exit from the crisis based on individuals in sport, including athletes, referees, coaches, or simply friends of sport and regulate the true spirit of sport thus making it possible to fulfill itself completely as in the saying *mens sana in corpore sano*, and not turning into an object.

Tendency of turning a human body into an object is supported by the narcissoid culture which has slowly begun to prevail in societies. This type of culture is characteristic for those who feel blackmailed and almost pressed by the insecurity the fu-

ture brings and want to fulfill their wishes now, achieving the best results in shortest periods possible. The consequence of falling into the ethics of narcissoid culture is an effort to present as good all that is possible and wanted. Everything becomes possible, even altering a human body which results in using doping substances as something normal, i.e. in the concept of sport as mere professional activity which is used to achieve technical and economic results.

Narcissoid culture and its ethics has spread throughout sport, thus imposing itself as the global sports issue, and global problems need global solutions which are impossible without building and establishing new network of global institutions (elementary and high schools, faculties of kinesiology, sports staffs) with moral norms and ethical principles which shall require reaching global consensus.

Although necessary, the ethics of sports or the ethics of physical education is rarely present in systems of education so in the outlines of public systems of education and their structure in certain European countries from the aspect of physical education (Leibinger, Hamar & Dancs Szegner, 2007) and it is not listed as a guideline in education. Although it has been stated that the changes have begun taking place in European educational systems which view physical education (the first encounter of the young future athlete with sport) and sport as a means of conveying desirable life functions (Green & Hardman, 2003). The principle of including such policy, which shall unite dual purposes of sports activities programs, is educating qualified coaches, the possibility of inclusion in periods after actively playing sports and promoting sports ethics from elementary school to levels of scientific research and its findings on appropriate level (Green & Hardman, 2003).

American sports sociologist Jay Coakley believes that sport is an important part of our social life whose significance and influence surpass the statistics of results and performance (Coakley, 2007). If it is true that sport is not much different from the society whose part it is, it is necessary to concentrate on researching its "deeper meaning" within the broader social context where the education related to sports moral values is absolutely necessary. This raises the questions why do people in a particular society give so much attention to creating top athletes following the principle of "faster, higher, stronger", what does that say about the system of values of a particular society, how does sport influence spreading the patterns of patriarchy, social classes, race, ethnicity, (un)equal opportunities, fair-play, violence and aggression (Perasović& Bartoluci, 2007)?

Elements which indicate that it is necessary to discuss the implementation of education in ethics in sport or sports ethics at the lower levels of education and particularly in the curriculum of institutions of higher education, such as faculties of kine-

siology, are apparent from the research part of this paper: recognizing ethical moments in sports (what is and what is not ethical), and at the same time the inability to define and recognize ethical dilemmas in sport nor the way of their quality and systematical solutions speak in favor of the aforementioned.

The relationship between sport and science which was established a long time ago is now undergoing intensive development (Milanović, 2009). Numerous issues arising from that relationship have found their place in the discussions in the relatively new pluri-perspective approach to challenges of biotechnological age – (bio)ethics.

Ethics and bioethics offer a platform for a dialogue regarding important issues of contemporary sport; dialogue which surpasses disciplinary, professional, historical and cultural positions.

Scientific contribution of this paper and its research is in pointing out the issues which, in sport, confirm the inadequacy of education in ethics of sport/ethics in sport and at the same time indicate the fragility of ethical positions given in the concept "mens sana in corpore sano".

The time has come to start evaluating the educational task of sport which brings to efficient acceptance of the priority of a person and his/her body. The best way of reaching that acceptance is through ethics. The moment of the necessity for education and establishing a course Ethics of Sport at the faculties of kinesiology is obvious.

The aim of this paper was to emphasize the following:

- to learn, apply and implement ethical principles in sport rather than carry out unethical sports practices which result in grave consequences
- more quality ethical education for all sports workers, coaches, referees, athletes and managers of sports clubs, sports committees, sports federations, etc.

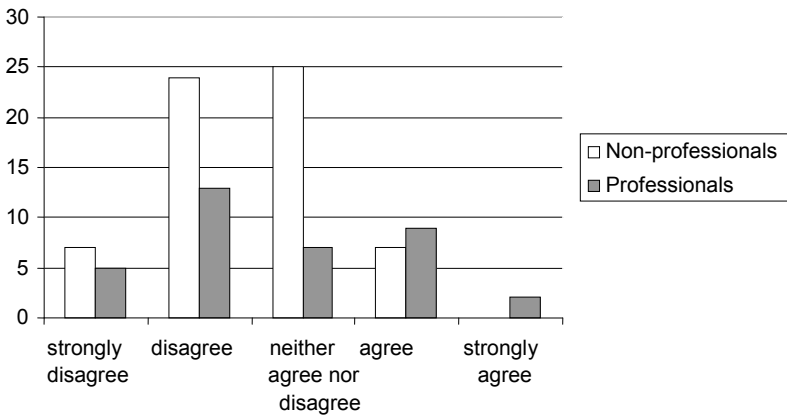
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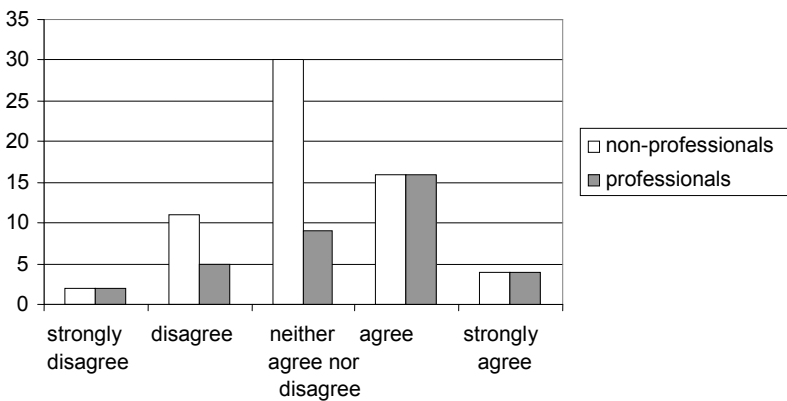
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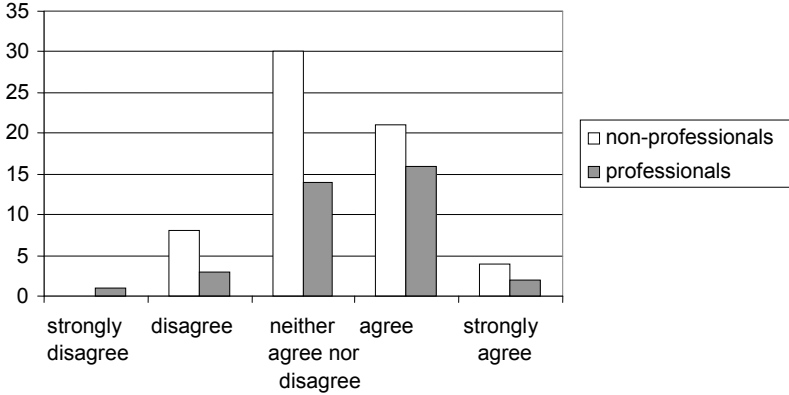
Picture 1. Do you agree that sports referees are ethical?



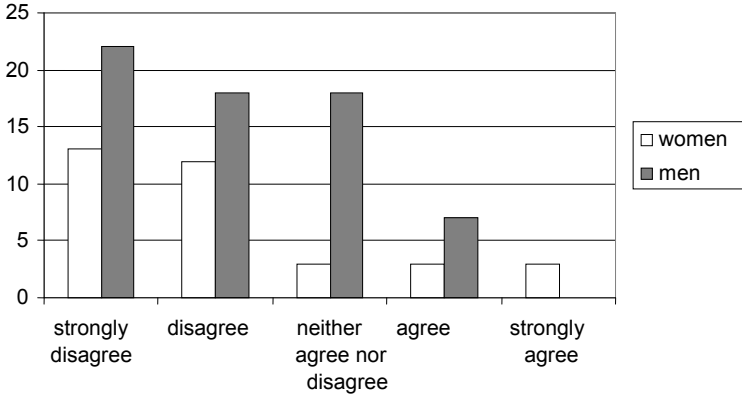
Picture 2: Do you agree that coaches are ethical?



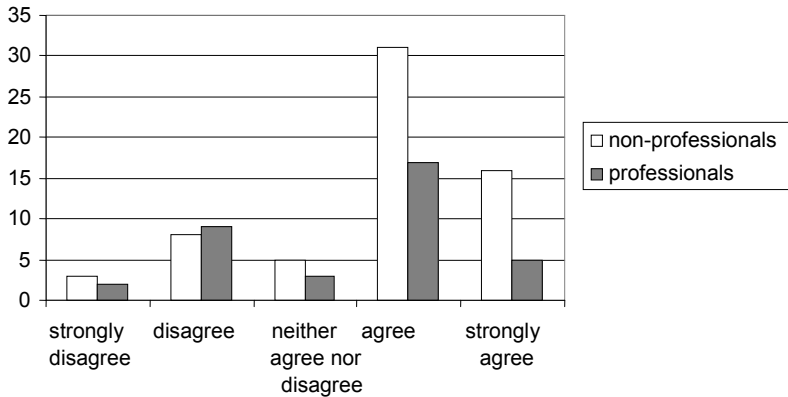
Picture 3: Do you agree that athletes are ethical?



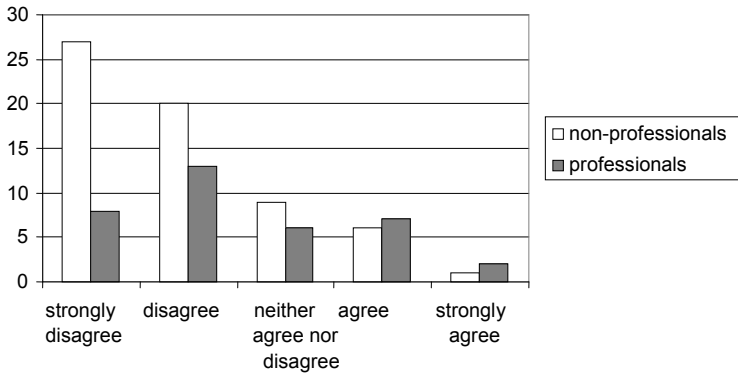
Picture 4: Do you agree with the political involvement of the athletes?



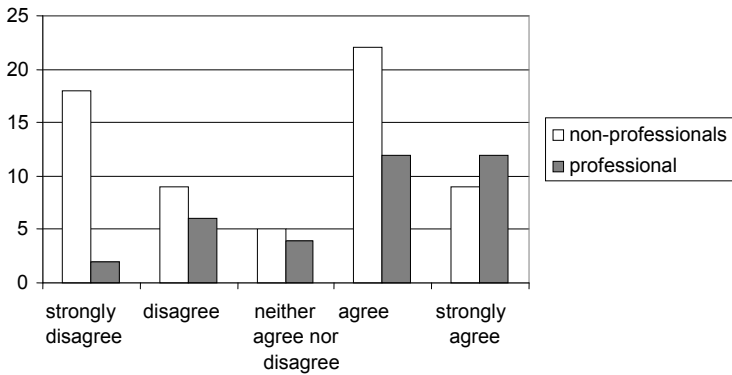
Picture 5: Do you believe that money is an incentive for better sports results?



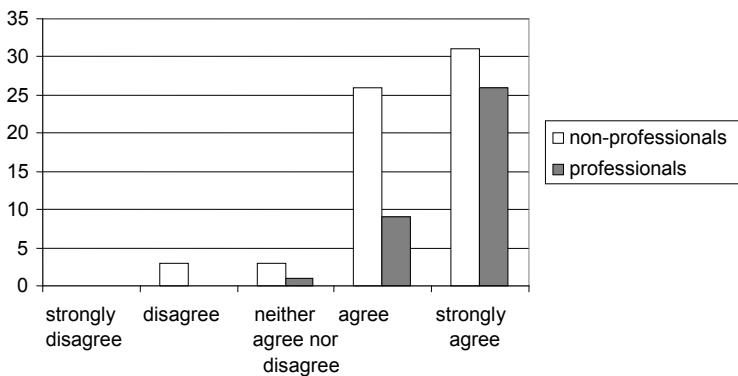
Picture 6: Responses to a statement: My motivation for engaging in sports activities is money



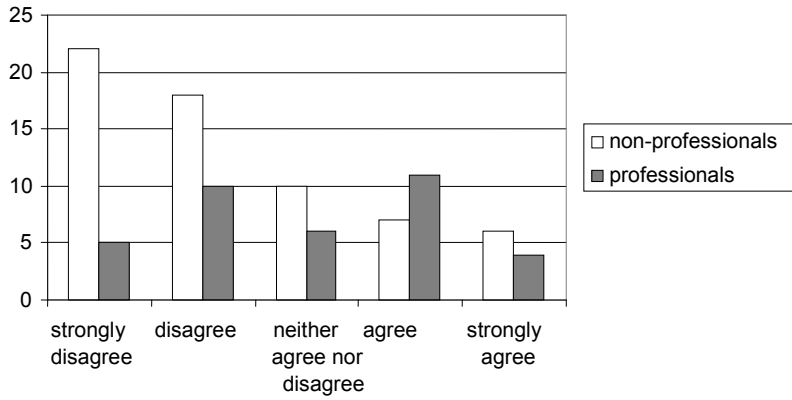
Picture 7: Responses to a statement: Defending national colors is my motivation for engaging in sports activities



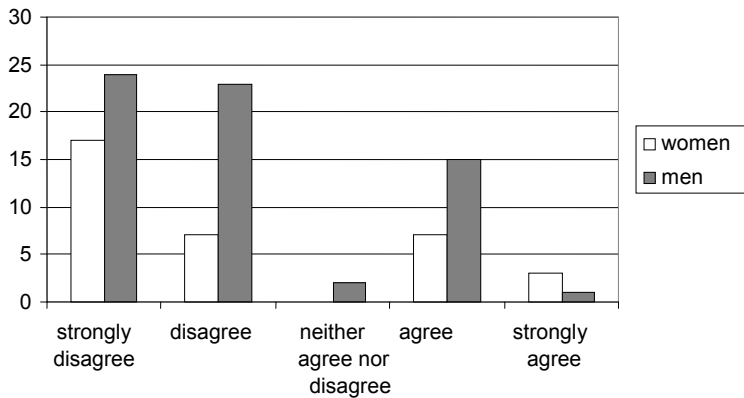
Picture 8: Responses to a statement: My motivation for engaging in sports activities is my own result



Picture 9: Responses to a statement: My motivation for engaging in sports activities is my self-presentation



Picture 10. Do you agree with the ranking and privileged status of certain sports?



Morana Brkljačić Žagrović*, Sanja Brkljačić Beg**, Martina Mavrinac***, Iva Sorta-Bilajac Turina****, Ivan Bunjevac*****, Tomislav Čengić*****

Može li suvremeni sport bez svoje etike? – potreba za sustavnom edukacijom

SAŽETAK

Cilj istraživanja bio je utvrditi stavove sportaša (profesionalaca 38 % i rekreativaca 62 %) o etičnosti današnjeg sporta. U svrhu istraživanja konstruirana je anketa pod naslovom "Etika sporta" koja ispituje navedene stavove. Istraživanje je provedeno u razdoblju od travnja do lipnja 2009. godine u dva hrvatska grada, Rijeci i Zagrebu. Znakoviti rezultati dobiveni adekvatnim statističkim metodama potvrđuju prepoznavanje etičkih momenata u sportu u smislu onoga što jest, a što nije moralno, no istovremeno ukazuju i na nesposobnost definiranja te nemogućnost prepoznavanja etičkih dilema u sportu, kao ni načina njihovog kvalitetnog i sustavnog rješavanja. Navedeno govori u prilog nužnosti za sustavnom edukacijom o etici sporta (etici u sportu) te nužnosti njezine implementacije u kurikulumu kinezioloških fakulteta u Republici Hrvatskoj.

Ključne riječi: sport, etika suvremenog sporta, edukacija

Uvod

Postoje povijesno-društvena razdoblja u kojima su neka goruća čovjekova pitanja i teme, zbog njihove društvene, humane i opće relevantnosti i urgentnosti, u prvom planu i u fokusu znanstvenog interesa. Tako se i suvremena civilizacija susreće s pro-

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blemima bioetike, tj. moralne refleksije i ponašanja spram svekolikog života (bios) u uvjetima ubrzanog tehnološkog i općeg razvoja (Skledar, 2007). Razmatrajući navedeno moglo bi se reći da je došlo vrijeme susreta bioetike i sporta u smislu bioetičkih problema u sportu.

Etika je filozofska znanstvena disciplina koja istražuje problematiku morala. Opsežnost istraživanja dovela je tako i do razvoja bioetike. Pojednostavljeno, bioetika je relativno nova znanost koja se bavi etičkim problemima koji proizlaze iz razvoja medicine i biotehnologije kao i znanosti u cjelini. Njezin otac, biokemičar i kancerolog, Van Rensselaer Potter II. (Šegota, 2000) osmislio je izraz "bioetika" kombinacijom dviju riječi: "bio" i "etika". Riječju "bio" želio je naglasiti biološko znanje koje ekspandira, a riječju "etika" istaći sustav ljudskih vrijednosti (Potter, 2007). U kombinaciji s etikom, misli Potter, biologija vodi u budućnost, a bez etike biološke znanosti, a time i sporta, narušavaju se prirodni red i poredak vodeći u svjetski konflikt s nesagledivim opasnostima (Potter, 1971).

Iako se, kako je prethodno navedeno, ocem bioetike neupitno smatrao V. R. Potter II., od prije četiri godine, preciznije 2007., postoje stanovite naznake da bioetika ima i svog starijeg europskog oca. Naime, riječ je o njemačkom protestantskom teologu iz Hallea na Saali, Fritzju Jahru, kojeg u svojem znanstvenom radu spominje ugledni njemački bioetičar Hans–Martin Sass, inače osnivač i prvi direktor Centra za medicinsku etiku u Bochumu, i (ko)autor čuvenog Bochumskog medicinsko-etičkog protokola (Sass, 2007).

Etika, pa onda i bioetika, promatraju temu socijalnog i društvenog blagostanja, dakle blagostanja duha i tijela, pod posebnim vrijednosno-normativnim vidom. Definirajući vrijednosno-normativni vid sporta možemo naglasiti kako je sport aktivnost dobivanja i stjecanja vlasti nad svojim tijelom, tj. integracija tijela u ljudski projekt igre, kreativnosti, izražavanja, slobode, mira, istraživanja poticajnih i pozitivnih međusobnih odnosa. Etičke se vrijednosti nude sa sviješću da su one pretpostavka dobre sportske prakse. Sport neće sam od sebe iznjedrili etičke vrijednosti (Aramini, 2009). Moralna autonomija sporta temelji se na ideji "slobodnog okupljanja" dobrovoljnih priloga članova civilnog društva, ali je u isto vrijeme zarobljena u strukturu igre koja je neprihvatljiva sama po sebi ili mora biti shvaćena u kontekstu razlikovanja između etike sporta i sportske etike. Budući da se bavimo etičkim pluralizmom, ne možemo unaprijed obećati očekivanu snagu uvjeravanja etičkog rasuđivanja. Sport nije jednoličan, uniforman fenomen i zbog toga bi takav zahtjev bio pretenciozan. Ipak, navodi Hosta, kao profesori fizičke kulture (kineziologije) i sportski treneri moramo čvrsto stajati na etičkim načelima ili barem moramo biti svjesni skliskog tla na kojemu stojimo (Hosta, 2009).

Kada se spomenu i povežu termini etika i sport, točnije etika u sportu ili etičnost današnjeg sporta, najčešće se promišlja o negativnim (neetičnim) aspektima sporta danas. Svjedoci smo brojnih neetičnih elemenata vezanih uz sport, kao što su doping, mito i korupcija, "prodane" utakmice i prije nego što se odigraju, kupnja i prodaja vrhunskih igrača čiji su vrtoglavi iznosi transfera dosegli i po nekoliko milijuna eura, dominantnost pojedinih sportova i istovremeno nedovoljno ulaganje u one manje atraktivne (čitajmo: manje profitabilne), vrijeđanje na različitim osnovama (nacionalnoj, spolnoj, vjerskoj i sl.) (Brkljačić, 2007). Ocjenjivanjem značaja sporta za političko djelovanje bave se sportski klubovi u kojima se sportaši bave sportom - dakle fizičkom kulturom, ali u kojima se ostvaruje i intenzivni idejno-politički utjecaj. Time u današnjem svijetu postoje dva tipa sportskih klubova: oni koji najčešće ne raspolažu potrebnom materijalnom osnovom za svoj rad, te oni elitni iza kojih stoji klasa na vlasti koja im preko zaštitnika osigurava materijalnu osnovu za rad i razvoj. Takvim se djelovanjem dodatno naglašava razlika između masovnog i elitnog sporta. Svjedoci smo činjenice da se spoj sporta i nasilja (ne morala) višekратно pokazao i društveno i znanstveno važnim. U prvom se redu to odnosi na navijačko nasilje - huliganstvo. Brojni su znanstveno-istraživački radovi posvećeni toj temi. Knjiga "Sport i nasilje u Europi" (Bodin, Robene, Heas, 2007) na jednom mjestu sažima najbitnije teme relevantne za odnos između sporta i nasilja. Jednom stvoren, subkulturni stil huliganstva ne ostaje nepromijenjen. Mijenjaju se konkretni sudionici, a s njima i dijelovi simboličke strukture, zadržavajući neke temeljne odrednice, poput maskulinizma, kompeticije, rivalstva, ritualnih netrpeljivosti, alkohola, teritorijalnosti, gradskih, regionalnih i nacionalnih identifikacija. Navedeno predstavlja samo dio dokaza o manjkavosti edukacije o etici u sportu koju je nužno razvijati u znanstvenu, ali ponajprije u odgojnu smjernicu djece, mladih ljudi, a poglavito mladih sportaša (Perasović, Bartoluci, 2007).

Promjena političkih sustava, miroljubiva aktivna koegzistencija, konkurencija, nacionalna, religiozna i rasna diskriminacija bez sumnje su pitanja politike koja se nužno reflektiraju i na sport. Zbivanja u sportu, u svijetu i kod nas, to i potvrđuju. Danas je sport postao sredstvo propagande u međunarodnoj politici. Potvrđuju to brojna zbivanja u vezi s domaćinstvima svjetskim prvenstvima, olimpijadama, parolimpijadama i sl., a vidi se to i u primjeru olimpijskih igara koje više podsjećaju na kolonu brojki s mnoštvom rezultata i financijskih izvješća, nego na vebni sportski događaj (Simonić, 2001). Olimpijci, kao i sportaši općenito, postali su borci za prestiž svoje države - nacije. Sport je postao probni poligon za odmjeravanje snaga blokova svijeta. Sportski je svijet podijeljen na sportske velesile i "male" zemlje. Nije zanemarivo da postizanje međunarodno priznatih rezultata predstavlja državu u svijetu, odnosno da vrhunski sportski uspjeh u razvijenom svijetu ima posebnu proi-

zvodnu cijenu. Riječ je, dakako, o tzv. sportskoj i kulturnoj diplomaciji, te o stvaranju imidža države (Selhanović, 2007). Iako je još redak iz Druge poslanice Timoteju (2,5) polučio: *"Isto tako ako se tko natječe, ne dobiva vijenac ako se propisno ne natječe"* (Novak, 2008) posljednjih desetljeća svjedoci smo potiskivanja temeljnih sportskih postavki o prijateljstvu, ferpleju, nelaganju i etičnosti, što govori u prilog krizi sportske etike/etike u sportu, a prije svega krizi sportaša kao subjekta u njoj.

U cilju ispitivanja stavova sportaša o etičnosti današnjeg sporta u cjelini, fokus ovog rada usmjeren je na neka osnovna pitanja i promišljanja na području sportske etike.

Metoda rada

Ispitivanje je provedeno anonimnom anketom pod nazivom "Etika i sport".

Pri anketiranju ispitanici u kategoriji rekreativaca izabrani su slučajnim odabirom, dok se za kategoriju profesionalnog sportaša anketiranje vršilo ciljano s profesionalnim sportašima i sportašicama dolaskom u njihov klub.

Anketa je provedena osobno, direktnim kontaktom s ispitanicima.

Prvi dio ankete sadrži sociodemografske podatke o spolu, dobi, sportu kojim se ispitanici bave: a) profesionalno, b) rekreativno, te broju godina bavljenja sportom i obrazovanju.

Drugi dio ankete sastoji se od 14 pitanja. Za potrebe ovog rada prikazana su i obrađena 4 relevantna pitanja. Na svako pitanje ispitanici su iskazali svoje stavove pomoću Likertove skale procjene stavova od pet stupnjeva:

1. u potpunosti se ne slažem
2. uglavnom se ne slažem
3. ne znam, nemam stav
4. uglavnom se slažem
5. u potpunosti se slažem

Svi prikupljeni odgovori ispitanika obrađeni su adekvatnim statističkim postupcima.

Ispitanici

Istraživanje je provedeno na području dvaju gradova Republike Hrvatske, Rijeke i Zagreba u periodu od travnja do lipnja 2009. godine. Ispitano je ukupno 100 ispitanika, 34 (34 %) žena i 66 (66 %) muškaraca; 38 ispitanika (38 %) sportom se bavi profesionalno, a 62 ispitanika (62 %) rekreativno. Prosječna dob ispitanika

iznosila je 29 godina (SD = 11,96). Raspon dobi bio je od 15 do 58 godina. Prosječni broj godina bavljenja sportom iznosio je 12 godina (SD = 8,47), a kretao se od najmanje 2 do najviše 38 godina.

Statistika

Za potrebe ovog istraživanja za demografske je podatke korištena prosječna vrijednost, standardna devijacija te minimum i maksimum. Odgovori ispitanika obrađeni su neparametrijskom metodom Kruskal–Wallis testa. Prikupljeni podaci grafički su prikazani.

Etički aspekti istraživanja

Ispunjavanje anonimne ankete dobrovoljno je, te je samim tim opravdana pretpostavka suglasnosti/pristanaka ispitanika. Time je zadovoljena informirana suglasnost/pristanak (engl. *informed consent*) kao temeljna doktrina bioetike.

Rezultati

Za potrebe analize stavova ispitanici su bili raspoređeni u dvije skupine: profesionalci (profesionalni sportaš) i rekreativci (rekreativno bavljenje sportom).

Statističkom obradom podataka potvrđeno je prepoznavanje etičkih momenata u sportu, kao i procjena etičnosti sportskih sudaca, trenera i sportaša uopće.

Na pitanje o etičnosti današnjih sportskih sudaca ispitanici su sljedećeg stava: 2 % ispitanika u potpunosti se slaže s etičnošću sportskih sudaca u današnjem sportu, dok se 16,2 % ispitanika slaže, a 32,3 % ispitanika nema stav o etičnosti sportskih sudaca. 37,4 % ispitanika ne slaže se s tvrdnjom da su sportski suci etični, dok se 12,1 % ispitanika u potpunosti ne slaže s tvrdnjom da su sportski suci etični. U odgovorima na pitanje *Slažete li se s tvrdnjom da su sportski suci etični?* nije utvrđena statistički značajna razlika u stavovima između profesionalaca i rekreativaca ($\chi^2 = 0,49$ $P = 0,461$) (slika 1).

Na pitanje o etičnosti današnjih trenera stavovi su sljedeći: 8,1 % ispitanika u potpunosti se slaže s tvrdnjom da su današnji treneri etični, a 32,3 % ispitanika slaže se s tom tvrdnjom. 39,4 % ispitanika nema stava o etičnosti sportskih trenera, dok se 16,2 % ne slaže s ponuđenom tvrdnjom, a 4 % ispitanika u potpunosti se ne slaže s njom.

U odgovorima na pitanje *Slazete li se s tvrdnjom da su treneri etični?* nije utvrđena statistički značajna razlika u stavovima profesionalaca i rekreativaca ($\chi^2 = 2,50$ $P = 0,095$) (slika 2).

Stavovi ispitanika o etičnosti današnjih sportaša su sljedeći: 6,1 % ispitanika u potpunosti se slaže s tvrdnjom da su sportaši etični, dok se 37,4 % ispitanika slaže s tom tvrdnjom. Visokih 44,4 % ispitanika nema stava o navedenoj tvrdnji. 11,1 % ispitanika ne slaže se s tvrdnjom da su sportaši etični, dok se 1 % ispitanika u potpunosti ne slaže s tom tvrdnjom.

U odgovorima na pitanje *Slazete li se s tvrdnjom da su sportaši etični?* nije utvrđena statistički značajna razlika u stavovima profesionalaca i rekreativaca ($\chi^2 = 0,50$ $P = 0,441$) (slika 3).

S obzirom na konstataciju da je politika uvelike ušla u svijet sporta, postavljeno je pitanje o političkoj angažiranosti sportaša. 3 % ispitanika u potpunosti se slaže, dok se 13,1 % ispitanika slaže s političkom angažiranošću sportaša. 15,2 % ispitanika nema stava o navedenom. 33,3 % ispitanika ne slaže se, a 35,4 % ispitanika u potpunosti se ne slaže s političkim angažmanom sportaša. Na pitanje *Slazete li se s političkom angažiranošću sportaša?* nije utvrđena statistički značajna razlika u stavovima muških i ženskih ispitanika ($\chi^2 = 0,22$ $P = 0,625$) (slika 4).

Na pitanje: *Smatrate li da je novac stimulans za bolje sportske rezultate?* dobiveni su sljedeći odgovori: 48,5 % ispitanika slaže se, dok se 21,2 % ispitanika u potpunosti slaže s tvrdnjom da je novac stimulans za bolje sportske rezultate. 8,1 % ispitanika nema stav o navedenoj tvrdnji. 17,2 % ispitanika ne slaže se, dok se 5,1 % ispitanika u potpunosti ne slaže s tvrdnjom da je novac stimulans za bolje sportske rezultate. U odgovorima na navedeno pitanje nije utvrđena statistički značajna razlika u stavovima profesionalaca i rekreativaca ($\chi^2 = 2,49$ $P = 0,090$) (slika 5).

U cilju ispitivanja vodeće motivacije za bavljenje sportom ponuđeni su sljedeći odgovori: *novac, državne boje, vlastiti rezultat, eksponiranost.*

S tvrdnjom da je *novac* motivacija za bavljenje sportom u potpunosti se slaže 3,0 % ispitanika, dok se 13,1 % ispitanika slaže sa spomenutim. 15,2 % ispitanika nema stava o navedenoj tvrdnji. 33,3 % ispitanika ne slaže se, a 35,4 % ispitanika u potpunosti se ne slaže s tvrdnjom da je novac njihova motivacija za bavljenje sportom. U tvrdnji *moja motivacija za bavljenje sportom je novac* utvrđena je statistički značajna razlika u stavovima profesionalaca i rekreativaca ($\chi^2 = 4,83$ $P = 0,021$) (slika 6).

S tvrdnjom da su *državne boje* motivacija za bavljenje sportom u potpunosti se slaže 21,2 % ispitanika, dok se 34,3 % ispitanika slaže s njom. 9,1 % ispitanika nema stava o navedenoj tvrdnji. S tvrdnjom da su *državne boje* motivacija za bavljenje

sportom u potpunosti se ne slaže 20,2 % ispitanika, a ne slaže se 15,2 % ispitanika. U odgovorima na pitanje o tvrdnji *moja motivacija za bavljenje sportom branjenje je državnih boja* utvrđena je statistički značajna razlika u stavovima profesionalaca i rekreativaca ($\chi^2 = 6,66$ $P = 0,007$) (slika 7).

S tvrdnjom da je *vlastiti rezultat* motivacija za bavljenje sportom u potpunosti se slaže 57,6 % ispitanika, dok se 35,4 % slaže s navedenim. 4 % ispitanika nema stav o navedenoj tvrdnji. 3 % ispitanika ne slaže se, a 0 % u potpunosti se ne slaže s tvrdnjom da vlastiti rezultat predstavlja motivaciju za bavljenja sportom. U odgovorima na pitanje o tvrdnji *moja motivacija za bavljenje sportom je vlastiti rezultat* utvrđena je statistički značajna razlika u stavovima profesionalaca i rekreativaca ($\chi^2 = 4,04$ $P = 0,021$) (slika 8).

S tvrdnjom da je *eksponiranost* (pojavnost u javnosti) motivacija za bavljenje sportom u potpunosti se slaže 10,1 % ispitanika, dok se 18,2 % ispitanika slaže s istim. 16,2 % ispitanika nema stav o navedenoj tvrdnji. 28,3 % ispitanika ne slaže se s njom, a 27,3 % ispitanika u potpunosti se ne slaže o tome da je eksponiranost njihova motivacija za bavljenje sportom. U odgovorima na pitanje o tvrdnji *moja motivacija za bavljenje sportom je moja eksponiranost* utvrđena je statistički značajna razlika u stavovima profesionalaca i rekreativaca ($\chi^2 = 5,74$ $P = 0,014$) (slika 9).

Na pitanje *Slažete li se s rangiranošću i privilegiranošću pojedinih sportova, tipa nogomet je druga najvažnija stvar na svijetu*, dobiveni su sljedeći odgovori (stavovi): s navedenom tvrdnjom u potpunosti se slaže 4 % ispitanika, a s njom se slaže njih 22,2 %. 2 % ispitanika nema stav o navedenoj tvrdnji. 30,3 % ispitanika ne slaže se, dok se 41,4 % ispitanika u potpunosti ne slaže s rangiranošću i privilegiranošću pojedinih sportova, primjerice nogometu.

U odgovorima na navedeno pitanje nije utvrđena statistički značajna razlika u stavovima profesionalaca i rekreativaca ($\chi^2=4,83$ $P= 0,021$), kao niti muškaraca i žena ($\chi^2=4,83$ $P= 0,021$) (slika 10).

Diskusija

Rastuća zabrinutost zbog skandala i zlouporabe sporta ogleda se i u svakodnevnim upitima o njegovom moralnom statusu.

Posljedice življenja u svijetu materijalne dobiti, globalna kriza morala i poniranje politike u sve pore života neupitno su se reflektirale i na sport. Razvijanje svijesti o moralu i moralnom djelovanju prepoznato je kao nužnost i obveza.

Sport, primjer nukleusa moralnih vrijednosti u vidu ferpleja, posljednjih je godina na vjetrometini nemoralnih zbivanja: uspjeh i prestiž pod svaku cijenu, čak i cijenu zdravlja; prvo mjesto, jer ono je jedino bitno; afere vezane uz doping; ugovori s vrto-
glavim ciframa; mali i veliki sportovi kao i male i velike sportske sile.

Postavlja se pitanje o tome učimo li naše sportaše i sportaše koji dolaze etici, moral-
nom ponašanju, moralnoj odgovornosti te moralnim vrijednostima uopće? Pitanje
koje mu prethodi vezano je uz nedoumicu mogu li se edukacijom u većem omjeru
ispraviti posljedice moralno nezdravog društva. Edukacija iz područja etike, etike
sporta, trebala bi biti *conditio sine qua non* sporta, no postoji li i jedan sat treninga
posvećen etici sporta?

Nažalost, vrlo rijetko, uz čast izuzecima koji su vrlo rijetki čak i u svjetskim razmje-
rima.

Iako se o etici u sportu ili etici sporta vrlo rijetko govori u preventivnom smislu, a
poprilično u posljedičnom (negativni aspekti sporta: doping, mito i korupcija, "pro-
dane" utakmice), sportaši kao i sportski djelatnici izuzetno dobro prepoznaju ne-
etične momente današnjeg sporta. Stavovi u anketi na pitanja o etičnosti sportskih
sudaca, trenera i samih sportaša najbolji su primjer spomenutog. Stav da su današnji
sportski suci neetični ima ukupno 49,5 % ispitanika, a da su u potpunosti etični tek
2 % ispitanika. Posljedica je to mnogih sportskih događaja u kojima su suci, a ne
sportaši, presudili i odredili (bolje reći odabrali) pobjednika.

Pozitivan stav o etičnosti trenera ima 40,4 % ispitanika, dok 20,2 % ispitanika misli
da treneri nisu etični. Zanimljivo je da 39,4 % ispitanika nema nikakav stav o etič-
nosti svojih trenera, što govori o njihovu promišljanju o etici sporta i etičnosti opće-
nito, te dilemi jesu li današnji sportaši uopće sposobni prepoznati etičke momente
današnjeg sporta. Stav da su današnji sportaši etični ima 43,5 % ispitanika. 44,4 %
ispitanika nema stav o etičnosti današnjih sportaša, što ponovno potvrđuje neprepo-
znavanje etičkih (bioetičkih) momenata i uopće etičkih dilema u sportu. Postavlja se
pitanje o tome je li istina da ispitanici doista nemaju stav ili oni nikada nisu razmi-
šljali o etičkom aspektu sporta, o tome što jest, a što nije etično. Radi li se o tome da
ispitanici nemaju mišljenje o dilemi koja je dominantno etična, ili nisu educirani,
pa stoga niti ne znaju prepoznati etički problem/dilemu u sportu i sportskom okru-
ženju.

Preciznije rečeno, sposobnost prepoznavanja etičkih momenata može se definirati
kroz tri vrste etičkih problema s kojima se sportaš/sportski djelatnik može suočiti.
Prvi je problem moralne nesigurnosti, kada sportaš/sportski djelatnik ne zna pro-
blem smjestiti u kontekst društvenih vrijednosti, etičkih teorija, načela i pravila. Sli-
jedi problem moralne dileme – dvojba zbog više moralnih pristupa, te problem mo-

ralne neprilike, kada sportaš/sportski djelatnik zna analizirati problem u kontekstu vrijednosti, teorija i načela i naći rješenja, ali ga "više sile onemogućavaju" (Merton, 1979).

Implikacije ideologije svijeta materijalne dobiti vidljive su kroz potvrdne odgovore na tvrdnju da je novac stimulans za bolje sportske rezultate. Potvrdni stav o navedenom ima 69,7 % ispitanika i to dominantno rekreativaca, dok tek 1 % ispitanika ima stav da novac nije stimulans za bolje sportske rezultate. No, istovremeno više od polovice ispitanih rekreativaca ne navodi novac kao motiv za bavljenje sportom.

Posljednjih godina sport je pod utjecajem pojedinačnih i poslovnih interesa i sveprisutnosti politike izgubio značajni dio svoje izvorne plemenitosti. Politička angažiranost sportaša ili pak korištenje sportaša za potrebe propagande pojedine političke stranke danas nisu rijetkost. Stav o političkoj angažiranosti sportaša podržava 16,1 % ispitanika, dok 68,7 % ispitanika isto ne podržava. Spomenuti stavovi potvrđuju moment prepoznavanja transpozicije autoriteta u smislu sportaš - političar.

Sveprisutnost politike na stanovit način čini podjelu, kako svijeta tako i sporta, na "velike" i "male" zemlje ili "sile". Sukladno tome, postoje i "veliki" i "mali" sportovi, točnije neprofitabilni, profitabilni i ultraprofitabilni sportovi, kao i sportaši u njima. Navedeno diktira i pojavnost rangiranosti sportova, što zasigurno nije ideja vodilja sporta i bavljenja sportom. Nažalost, ovo je realnost!

Rangiranost i privilegiranost pojedinih sportova ne podržava 77,1 % ispitanika, dok je s navedenom tvrdnjom suglasna gotovo trećina (26,2 %) ispitanika, i to dominantno muški spol.

Ispitivanje o imenovanju motivacije za bavljenja sportom potvrđuje da je vlastiti rezultat u konačnici najvažniji i glavni stimulans za bavljenje sportom u 93 % ispitanika.

Svjesnost o nužnosti implementacije edukacije o moralnim vrijednostima te etici u sportu, kao i same sportske etike vidljiva je i u primjerima diljem svijeta. Tako je, primjerice, The Higher Education Academy s Liverpool John Moores Universityja organizirao program (projekt) pod nazivom "Sports Ethics and Anti-Doping Education within UK Higher Education Sport-related Degree Programmes" radi učinkovite edukacije o mjerama protiv doppinga te etike u relaciji sa sportom. Imperativ ovog projekta ogleda se u želji da u budućnosti sportski djelatnici, treneri i učitelji tjelesne i zdravstvene kulture budu informirani o svim negativnim stranama doppinga te primjenjuju i provode "etični sport". Time bi budućnost našeg sporta bila njegovana provedbom fizičkih aktivnosti lišenih svih neetičnih momenata koje nastoje razoriti bit sporta (Chester, 2008).

U Sjedinjenim Američkim Državama, primjerice na Ohio University: The Institute for Applied & Professional Ethics, postoji kolegij "Sport Governance and Ethics" u sklopu kojeg se kao cilj učenja (engl. *Learning Outcomes*) navodi i vještina koja podrazumijeva "prepoznati etičke situacije" (engl. *recognize ethical situations*), a u teme ulaze: "muljanja" u sportu, plaće u profesionalnom sportu, nasilje u sportu i pritisak da se pobijedi te utjecaj na etiku (engl. *hazing in sport, salaries in professional sport, violence in sport and pressure to win and the impact on ethics*) (Reese, 2002).

U SAD-u, gdje se sport tretira na poseban način i dodjeljuje mu se uloga statusnog simbola s jedne, te ekonomskog giganta s druge strane, također je prepoznata nužnost spoznavanja etike u sportu.

Etičke dileme u sportu stare su koliko i sam sport. Kao individue tipično se radije gubimo izražavajući oholost u pristupu problemu nego da ga identificiramo i razriješimo kroz pravila i principe koje etika u sportu ili etika sporta nalaže. "U praksi", prema riječima jednog profesora sportske etike na američkom koledžu, "neki ljude uče i istražuju etiku sporta bez konkretnih slučajeva u sportu i njihove analize, ili, kako bi studenti rekli, pomoću akademskog prikaza slučaja" (Stoll, Beller, 2006).

Pozivanje na etička načela, poput dobročinstva, neškodljivosti, autonomnosti i pravednosti u sportu izgledaju vrlo jednostavna, no je li doista tako? (Brkljačić, 2009). Činiti dobro i ne naškoditi sebi kao sportašu, svom klubu, timu i sportskim suigračima trebao bi biti smisao bavljenja sportom. Dotaknuvši autonomnost i pravednost ulazimo u kompliciraniju sferu odnosa etike i sporta.

Autonomija svake osobe, pa tako i sportaša, ljudsko je pravo i temelj ljudskog života (Murray, 2004). Autonomija sportaša u njegovim odlukama poštuje se bez premca. No, hoće li baš uvijek sportaš donijeti moralnu odluku? Ponekad i pod cijenu ugrožavanja samoga sebe – ne! Svjedoci smo brojnih odluka sportaša tipa: povratak na teren u fazi rekonvalescencije, treniranje usprkos liječničkoj zabrani, doping sa svojim negativnim utjecajem na zdravlje pojedinca kao i amoralnim posljedicama koje nosi te brojne druge. Pravednost, pak, postaje sve više upitna: igra li baš najboljih 11 za prvu postavu nogometnog kluba ili to definiraju rodbinske veze, platežna moć roditelja ili politička opredijeljenost? Imaju li jednaku startnu poziciju sin poznatog sportskog trenera i nepoznati dječak iz predgrađa? Izbjegne li se doping kontrola na "sumnjivom" sportašu, pa se žrtvuje pošten? Zašto "mali" sportovi uvijek ostaju "mali" i nikada neće moći postati olimpijski?

Od brojnih problema s kojim se susreće današnji sport, u etičkom pogledu doping je zasigurno najveći. Uporaba dopinga krši sva četiri etička načela kao temelje sportskih natjecanja (Murray, 2004). Utemeljen na lojalnom natjecanju sport je škola lojalnosti, a time i etike. Kršeći pak lojalnost uništava se temelj i zadaje se smrtni uda-

rac sportskoj mašineriji koja time otvara mogućnost da postane smisao popularnosti i materijalnoj dobiti (Aramini, 2009).

Sportaš koji uzima doping stavlja se u poziciju nepoštene prednosti u odnosu na ostale. Uvodi klimu laži među sunatjecateljima (Morgan, 2007). Na taj se način sam sport koji izražava dimenziju *homo ludensa* (Huizinga, 1938) svodi na razinu utilitarističkog oruđa s ozbiljnim osiromašenjem međuljudskih odnosa.

Ograničenja provedenog istraživanja

Jedno od najvećih ograničenja u provedenom istraživanju predstavlja broj ispitanika kao i činjenica da je ono provedeno u samo dva grada Republike Hrvatske. Postoji mogućnost da bi odabir nekih drugih gradova, kao i ispitivanje većeg broja ispitanika dalo drukčije rezultate i stavove.

Zaključak

Etiku sporta danas obilježava stanje izgubljenosti i traženja vlastitog identiteta koje je ujedno i velika prilika jer jasno pokazuje potrebu za ovom znanošću i omogućuje učenje na počinjenim pogreškama. Izlaz iz krize etika sporta treba graditi na osobi u sportu, bio to sam sportaš, sportski sudac, sportski trener ili pak tek prijatelj sporta, regulirajući onaj istinski duh sporta i omogućujući mu tako njegovo cjelovito ostvarenje u uzrečici *mens sana in corpore sano*, a ne pretvaranje u objekt.

Tendenciju pretvaranja ljudskog tijela u objekt podupire narcisoidna kultura koja već pomalo prevladava u svim društvima. Takva je kultura karakteristična za one koji se osjećaju ucijenjenima i gotovo pritisnuti nesigurnošću budućnosti žele ostvariti svoje želje odmah, postižući najbolje rezultate u što kraćem vremenu. Posljedica pada u etiku narcisoidne kulture nastojanje je da se učini dobrim sve ono što je moguće i poželjno. Sve postaje moguće, čak ako se radi i o mijenjanju ljudskog tijela: iz toga slijedi uporaba dopinga kao nečeg uobičajenog, odnosno koncepcija sporta kao puke profesionalne aktivnosti kojom se ostvaruju tehničko-ekonomski rezultati.

Narcisoidna kultura i njezina etika uvelike je uzela maha u sportu te se tom činjenicom nameće kao globalni problem sporta, a globalni problemi traže globalna rješenja koja su nemoguća bez izgradnje i uspostave nove mreže globalnih institucija (osnovnih i srednjih škola, kinezioloških fakulteta, sportskih kolektiva) s moralnim normama i etičkim načelima koja će zahtijevati globalni konsenzus.

Iako bezuvjetno nužna, etika sporta ili pak etika tjelesnog odgoja rijetko je prisutna u obrazovnom sustavu, pa se, primjerice, u pregledu javnih obrazovnih sustava i nji-

hovich struktura u pojedinim europskim zemljama sa stajališta tjelesnog odgoja (Leibinger, Hamar, Dancs Szegner, 2007) ona ne navodi kao smjernica u edukaciji. Ipak, navodi se kako su se u Europi počele događati promjene u obrazovnim sustavima koji tjelesni odgoj (prvi susret mladog budućeg sportaša sa sportom) i sport počinju promatrati kao sredstvo prenošenja poželjnih životnih funkcija (Green, Hardman, 2003). Princip podrazumijeva uključivanja takve politike koja će objediniti dvojne namjene u smislu programa sportskih aktivnosti, osposobljavanje kvalificiranih sportskih trenera, mogućnost da se sportaši uključe aktivnostima i u razdoblja nakon bavljenja sportom i promoviranja sportske etike od osnovne škole, do nivoa znanstvenih istraživanja i njihovih otkrića na odgovarajućim razinama (Green, Hardman, 2003).

Američki sociolog sporta Jay Coakley smatra kako je sport važan dio našeg društvenog života koji ima značenje i utjecaj koji nadilazi statistiku rezultata i izvedbe (Coakley, 2007). Ako je točna tvrdnja kako sport nije puno drugačiji od društva kojeg je dio, nužno je usredotočiti se na istraživanje njegovog "dubljeg značenja" unutar šireg društvenog konteksta gdje je edukacija o moralnim vrijednostima sporta zasigurno i apsolutno nužna. U tom smislu postavlja se pitanje zašto u nekom društvu ljudi toliko pozornost pridaju stvaranju vrhunskih sportaša po principu brže, više, jače, što nam govori o vrijednosnom sustavu određenog društva, o tome kako sport utječe na širenje obrazaca patrijarhata, društvenih klasa, rase i etniciteta, (ne)jednakosti šansi, ferpleja, nasilja i agresivnosti (Perasović, Bartoluci, 2007).

Elementi koji ukazuju na to da je nužno raspravljati o implementaciji edukacije o etici u sportu ili sportskoj etici na nižim stupnjevima obrazovanja, a poglavito u kurikulumima visokoznanstvenih ustanova, kao što su to kineziološki fakulteti, vidljivi su i iz istraživačkog dijela ovog rada. Prepoznavanje etičkih momenata u sportu u smislu što jest, a što nije moralno, no istovremeno nesposobnost definiranja te nemogućnost prepoznavanja etičkih dilema u sportu, kao ni načina njihovog kvalitetnog i sustavnog rješavanja govore u prilog navedenog.

Davno utemeljen suodnos između sporta i znanosti danas doživljava snažan razvoj (Milanović, 2009). Mnoštvo pitanja koja proizlaze iz tog suodnosa pronašlo je svoje mjesto za raspravu u relativno novom pluriperspektivnom pristupu izazovima biotehnološkog doba - (bio)etici.

Etika, pa time i bioetika, nudi platformu za dijalog o bitnim pitanjima današnjeg sporta; dijalog koji nadrađa disciplinarne, stručne, povijesne i kulturološke pozicije

Znanstveni doprinos ovog rada i njegovog istraživanja ogleda se u izdvajanju problemskih točaka koje u području sporta potvrđuju nedostatnost edukacije o etici

sporta/etici u sportu te istovremeno ukazuju na krhkost etičnih pozicija sadržanih u konceptu *mens sana in corpore sano*.

Krajnje je vrijeme da se ponovno počne vrednovati odgojna zadaća sporta koja doводи do učinkovitog prihvaćanja prvenstva čovjeka i njegovog tijela. Najbolji put tog prihvaćanja jest u etici. Iz navedenog se prepoznaje moment nužnosti edukacije i uspostava kolegija "Etika sporta" u kurikulumu kinezioloških fakulteta.

Upravo je cilj ovog rada bio naglasiti sljedeće:

- naučiti, primijeniti i provoditi etičke principe u sportu radije nego provoditi neetičnu sportsku praksu koju prate nepopravljive posljedice;
- kvalitetnija etička edukacija za sve sportske djelatnike, trenere, suce, sportaše, kao i rukovodeće djelatnike sportskih klubova, sportskih povjerenstava, sportskih saveza i dr.

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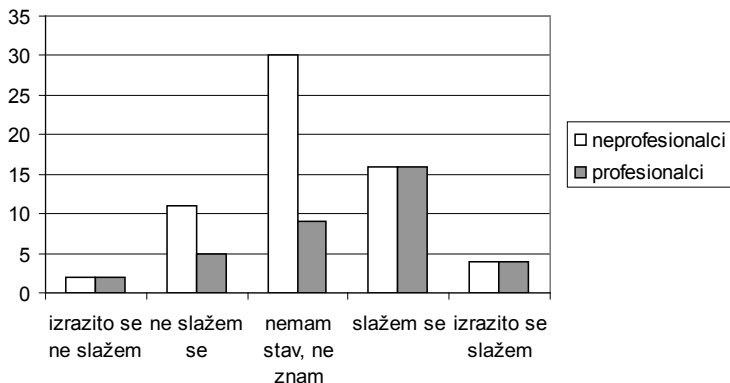
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Slika 1. Slažete li se s tvrdnjom da su sportski suci etični?



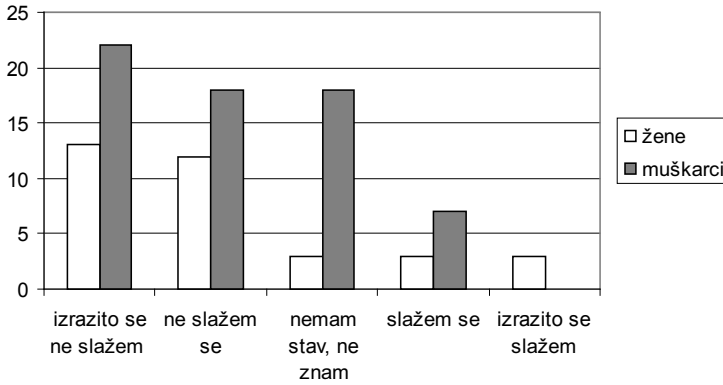
Slika 2: Slažete li se s tvrdnjom da su treneri etični?



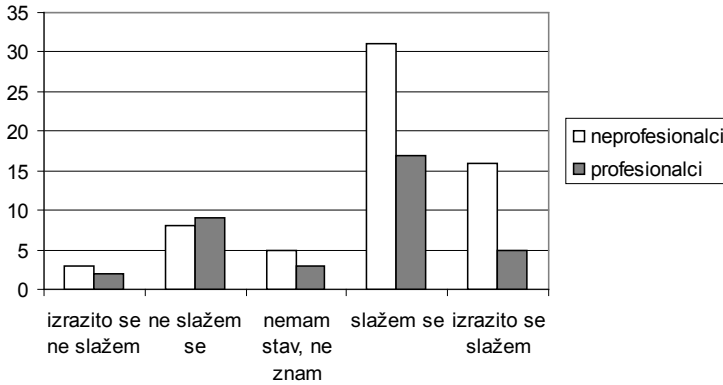
Slika 3: Slažete li se s tvrdnjom da su sportaši etični?



Slika 4: Slažete li se s političkom angažiranošću sportaša?



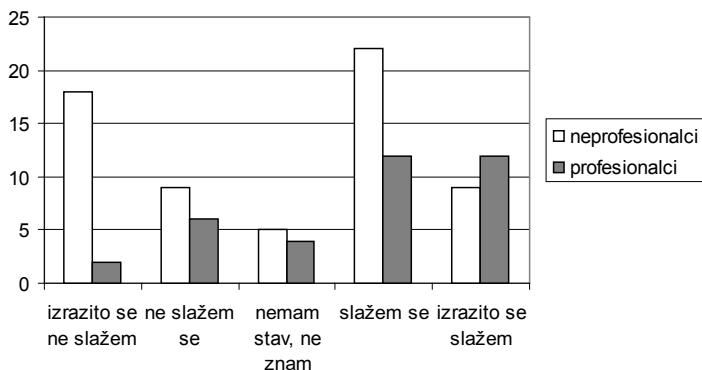
Slika 5: Smatrate li da je novac stimulan za bolje sportske rezultate?



Slika 6: Odgovori na tvrdnju moja motivacija za bavljenje sportom je novac.



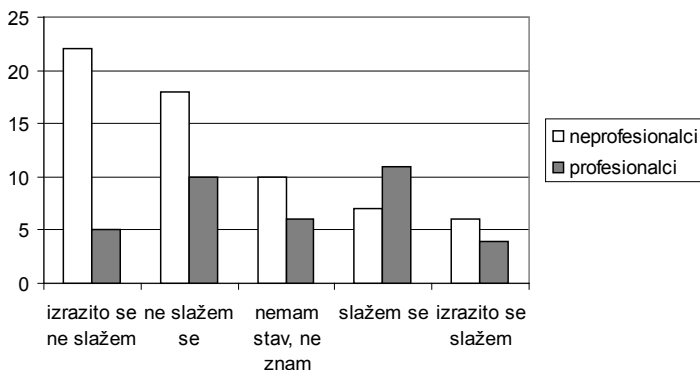
Slika 7: Odgovori na tvrdnju moja motivacija za bavljenje sportom su državne boje.



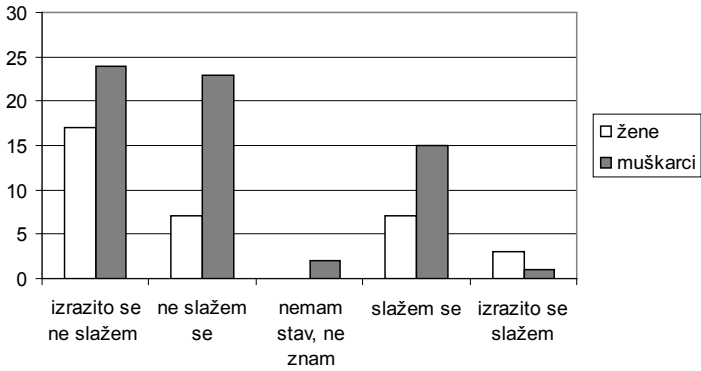
Slika 8: Odgovori na tvrdnju moja motivacija za bavljenje sportom je vlastiti rezultat.



Slika 9: Odgovori na tvrdnju moja motivacija za bavljenje sportom je moja eksponiranost.



Slika 10. Slažete li se s rangiranošću i privilegiranošću pojedinih sportova?



Dragan Kinkela*, Viktor Moretti**, Veno Đonlić***

Moral and legal dilemmas regarding determining sex in sport

ABSTRACT

The aim of this paper is to present an issue that still creates a moral dilemma in determining sex. It includes some anthropological differences of men and women, the problem of ensuring fairness of competition and on the other side the right of preserving privacy, which is an inalienable human right. The paper cites the meaning of a sex and gender identity and the examples and consequences of not specifying the assessment and determination of the sex and the opens the polemics about the effects of media pressure on unproven assumptions regarding the sports results.

Key words: sex, anthropological differences, sex, gender, sexual identity, media, law.

Introduction

Social phenomenon of sport, which is today omnipresent, has at its beginning been a privilege of males, and in the process of gaining equality it has been adapting and is now divided into a male and female sport.

This is the source of misapprehensions which generate a problem and require a more thorough approach in determining sex.

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Biological definition of sex and sex boundaries

In nature there are three possible categories which participate in biological reproduction. There are two basic sexes, male and female with separated reproductive roles and hermaphroditic with the ability of self-reproduction. There is a way of reproduction called asexual (cell division and cloning which may be natural – plant, bacteria... and unnatural – human influence – cloning) but not in human.

Nowadays, sex can be changed through hormonal therapy and surgery. However, the genetic difference remains (male has a Y chromosome) and this is what sexual identity is related to.

There is also a category of socially constructed sex, which is called gender. We can define SEX as the totality of physiological and psychological characteristics which differ male from female among individuals within the same species.

GENDER is the individual construct of personal identity, expression which confirms, negates and surpasses socially given and formed sex and gender roles of men and women, as well as the whole bipolar basis of male and female. Related to this are identities related to sex and gender.

Sexual identity implies personal sexual self-image which is not necessarily dependent on sex defined by birth. Sexual identities include a woman, a man, a transsexual person, and intersexual person, as well as identifying according to sex.

Gender identity replies personal gender self-image, not necessarily related to sex attributed at birth, and these include, female, male, transgender and identifying according to gender.

The reality imposes some other non-defined categories which do not belong to the field of already stated biological divisions, but are products of biological and social anomalies (degeneration). They are a part of our everyday life which we should, in the context of basic human rights and freedoms, accept as normal. Reality also imposes a different dimension as a justified counter-balance, intolerant, selective dimension, dimension of instinctive behavior. Instinct makes us reject any anomalies which disturb the evolutionary rule of the selection of "the best", "the strongest", "healthy", "clean" and "right" genetic code and isolation of something that does not belong into that category.

Some specific differences between males and females

Sport is still divided only into men and women sports, but not according to gender. Important morphological and functional differences between men and women are genetically preconditioned. The structure of female chromosome is of xx type, and male xy. Depending on the type of chromosome, the bigger or smaller amount of female and male chromosomes discharge, which defines secondary characteristics of the sex, as well as the built and functional abilities of the organism. Anthropological differences between women and men are an objective factor which justifies the division on the basis of sex which seriously influences the final result in sport in which most women have incomparably worse results.

Anthropological and bio-psychological differences:

- Women are in average 13 cm shorter and 16 kg lighter than men (Wilmore and Costill, 1997)
- Ratio of longitudinal dimensionality of torso to legs is greater, shoulders are narrower and less developed, hips are wider (Medved, 1987)
- Lumbal lordosis more frequently occurs on women's vertebra
- Women are more flexible
- Muscles are less developed in women and they consist of 33%, and 40% at men.
- Maximum oxygen intake is 8-12 % less for women (Wilmore and Costill, 1997).
- While menstruating, the amount of iron in blood serum reduces.
- When women undertake long term activities they oxidize more lipids, and less carbohydrates (Tarnopolsky, 2000)
- Men show a greater level of extrinsic motivation, while women show a greater level of intrinsic motivation. (Johansson and Nordenhall, 1988).

Differences between motor and functional abilities:

- Research of the effects of physical exercise on a female organism has removed any doubts on harmful effect of physical activities on the reproductive and other organs.
- When testing the strength, women fall quite behind men in results, particularly regarding the upper body strength (relative in ratio to their weight, women have shown 46% less strength in bench press, 92% in leg press, and 65% in snatches):
- In sports requiring aerobic endurance, the increase in results for women is evident. This is in favor of the presumption that in the future the time needed for

the same distance to be run will be equal for both men and women (Drinkwater, 2000). Surveys carried out on ultra marathon runners confirm this hypothesis.

- Studying of equally trained men and women has established that when it comes to distances which are greater than 42.2 km, the difference between sexes becomes irrelevant, and when it comes to distances greater than 70km or 90km, women might achieve better results than men.

These differences create a series of dilemmas, one of which regards the determination of sex

Sex determination

The Olympic Games have strongly influenced the development of the results quality, as well as the medical protection of the athletes. Sports medicine with the aim of protecting athletes health faced new problems after the WW2, and those included sex determination and taking stimulant substances. Sex determination, at first glance a routine procedure, faced the unpredictable and complicated problems at the European Athletic Championship (Oslo, 1964), which are still present. Two "women athletes" declared, after winning medals, that they were, in fact, men. For organizers this was an unplanned oversight and a fiasco. This resulted in measures which prohibited males to compete in women's categories. The first method of sex verification was the introduction of a gynecological exam, and later a method of microscopic mouth lining scrapings. Today, methods of genetic testing, testing for the presence of unnatural amount of hormones of the other sex, etc. are used, but the anomalies of chromosomes can mislead and provide wrong results.

Dilemma when determining sex, primarily with women, has always presented a problem at sports competition. Although this occurs rarely and is registered and presents problem mostly at the highest level competitions, it still severely disrupts moral dimension in sport. The problem is triggered at the moment when the defeated individual or a team suspects the honorable victory and warns about the authenticity of the sex based on looks (butch), moves, deep voice, above-averagely suspicious result.

Pressure to expose women in some sports to sex determination tests and in this way set a regulation, comes from women athletes who have been defeated, and believe their defeat to have been dishonorable and unequal precisely because of those doubts. By implementing control and sex determination, many women athletes withdraw from the competition before it even starts, some whose sex was questioned have later become mothers. As opposed to males, females are during the sex determination forced to undergo unpleasant, insulting and vulnerable tests.

Frauds and moral sides

Human beings have in their nature a series of inborn conscious and unconscious instinctive systems which ensure the survival and reproduction. So, they are continually, more or less, in some kind of a conflict with the possible competition so it is unavoidable that throughout life they have to, either physically or mentally, confront – fight. Sooner or later they are forced to be exposed to confrontation regardless of the result, with the aim of self-protection, or even better, victory. If a human being is in a position in which his or her possible defeat would signify the end of his or her survival he or she is justifiably forced to select any means which justify the survival, as the basic life goal, of himself as an individual or his group. He or she can achieve this as an individual, but also as a smaller, bigger or ideologically big group – e.g. region, nation, country.

A person has reached, as a social being, his civilized state by establishing certain social norms based on his or her attempts to survive, which has in everyday life been regulated by a legal system. Nevertheless, a legal system, which is not inviolable neither always just, is not always able to have all the survival relations under control. On the contrary, it is becoming more and more difficult and complicated.

Unfortunately, in the world of sport, due to difficulties which may come up while determining sex boundaries, frauds and injustice which disturb and degrade basic ethical principles and generate injustice and frustration have appeared. The problems of sex determination is obviously quite a complicated procedure, particularly when it surpasses boundaries of medical sex determination, and when it is reduced to egos of particular interest groups through media and wider public. One of the reasons are sports organizations, i.e. professional federations, which have never specified when a woman becomes a man and the other way around.

Although this occurs rarely and is registered and presents problem mostly at the highest level competitions, it still severely disrupts moral dimension in sport. Naturally, being a man and present oneself as a woman in order to win, constitutes a fraud, impersonation. This leads to possibilities of new frauds which would shake the grounds of seemingly established system of ethics in sport. The problem is triggered at the moment when the defeated individual or a team suspects the honorable victory and warns about the authenticity of the sex based on looks (butch), moves, deep voice, above-averagely suspicious result.

The history of sport states a series of intentional or unintentional cases in which women athletes' results were disputed because of the suspicions regarding their fe-

male sex. The following six examples will give the breadth and possibility of frauds but also wrong judgments regarding sex determination.

Example 1. (*Jolanda Balaš and Fanny Blankers-Koen*)

These women athletes who were winning convincingly, were under strong suspicion regarding their sex. At the end of their careers, they became pregnant and mothers. This is the example of unsuccessful misleading based on exceptional results and suspicious appearance.

Example 2. (*Stanislawa Walasiewicz*)

This winner at the 1932 Olympic Games in Los Angeles at the 100m race was a confirmed male, which was accidentally discovered during the autopsy after her tragic death in 1980. The Athletic Federation has never erased her achievement.

Example 3. (*Santhi Soundrajan*)

This athlete has been stripped of her silver medal won at the Asian Games at the women's 800m race, but a gender verification test identified her as a male. This has had serious psychological consequences which resulted in her attempt to commit suicide in 2007 by trying to poison herself.

Example 4. (*Herman Ratjen*)

This athlete wins fourth place at the 1936 Berlin Olympic Games, but in a female category under the name of Dora Ratjen. He took the responsibility for the fraud and confessed it after more than ten years and tried to justify on the basis of the pressure in the name of the superior race.

Example 5. (*Ewa Klobukowska*)

This woman athlete has been known as the first one to have failed the gender verification test. At 1964 Tokyo Olympic Games she won the gold medal in the women's 4x100 and the bronze medal in the women's 100m. A year later she set a world record in the 100m sprint. At the 1966 European Championship she won two gold medals in the 100m sprint and the 4x100m relay and the silver medal in the 200m sprint. In 1967 she failed gender test and IAAF stripped her of all medals and erased all her results. A few years later she gave birth to a son which threw a great deal of suspicion on the IAAF's decision and the applied method of sex determination.

Example 6. (Caster Semenya)

At the young age of 18 she won gold in the women's 800m at the 2009 World Championship in Berlin. She underwent sex determination test following the semi-final race because of her appearance. The results were inconclusive and she won the final race. Her female sex has been disputed even though the test results have still not been publicly published, but she has been banned from competitions until their publication.

This last example, related to a young South African female middle-distance runner, has become in a short period of time very complicated. The complications have arisen from the engagement of legal experts who have built the protection of dignity and privacy of the young athlete, as well as her right to her result. The International Association of Athletic Federations (IAAF) has also hired a team of lawyers who wanted to defend the boundaries of determining female sex and credibility of the result, while trying at the same time to respect the privacy of the young athlete.

Chronological timeline of certain developments and statements.

The International Association of Athletic Federations (IAAF) stated that it had required a gender verification test for Caster Semenya just before the beginning of the final race, which provoked negative reactions in South Africa and worldwide.

The case of Caster Semenya was covered by some papers in sensation-seeking manner and with harsh headlines, showing no humanity nor dignity, which brought public to her side, regardless of her sex.

"Our sports lady" was just one of the signs that were waiting for her.

The Minister for Women Children and Persons with Disabilities said: "Thank you for hoisting our flag high. Thank you for bringing South Africa back to the map of the world."

Semenya's legal team had reached an agreement with the IAAF's legal team to keep her medal and the prize money, which proved the involvement of legal dialectics. IAAF's secretary general refused to comment the test results, but did comment that it is "clear that Semenya is a woman, although perhaps not 100%". "It should be seen if she has had any profit related to her intersexuality."

Athletics South Africa (ASA) president Leonard Chuene admitted that he did have the gender verification test results (he resigned). The team physician Harold Adams advised Semenya to withdraw from the race based on the test results, but Chuene made the decision not to do it. Reasons can only be speculated. But they definitely do not belong to the category of morality.

Conclusion

The chronology of developments between the IAAF and ASA, which has so far brought forward many dilemmas in a seemingly simple case, is evident. Legal structures were involved, human rights were questioned, a dead race without results took place. This case has not yet been closed, but we have to be brave and respond that the biggest losers, apart from the silver medal winner athlete, are disrupted moral norms which have been established in sports ethics, and sport itself.

Many athletes, perhaps the majority, have victory as the basic aim of their competitions. Victory brings glory, respect, admiration, and every word uttered by a winner suddenly becomes significant and as important as the achieved result. In sport, the winner wins money, a lot of material values, expensive cars, kilograms of gold, privileges, a small wealth. Is the aim to leave that to somebody else? Contemporary civilization wants victory at any cost. What are doping and frauds if not evidence that the victory is the only aim. How sweet is victory, and how bitter (and a source of negative stress) defeat?

The other side of the medal tells as that victory is an imposed material value because above victory there is an immaterial victory, a victory to remember. Sports result has a time limited value which lasts as long as the continuity of good results of a team, or successful career of an athlete or a sports result.

By combination of circumstances, to turn one's back to the victory, to be stronger than the victory with the purpose of preserving and promoting personal ethical views and showing high moral, human characteristic at the brink of victory and glory often has more strength than the sports result itself.

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Moralne i pravne dvojbe kod utvrđivanja spola u sportu

SAŽETAK

Cilj ovog rada je iznijeti problem koji i danas stvara moralne nedoumice prilikom utvrđivanja spola u sportu. Obuhvaća neke antropološke razlike između žene i muškarca, problematiku osiguravanja pravednosti natjecanja i pravo na zaštitu privatnosti koja je neotuđivo ljudsko pravo. U radu je obuhvaćeno značenje spolnog i rodnog identiteta, navode se primjeri i posljedice nepreciziranja u procjeni i određivanju spola, te polemizira o posljedicama medijskih pritisaka na nedokazane pretpostavke po pitanju sportskog rezultata.

Ključne riječi: sport, antropološke razlike, spol, rod, spolni identitet, medij, pravo

Uvod

Društveni fenomen, danas sveprisutan sport, u začetku privilegija muškog spola, u procesu stjecanja ravnopravnosti definitivno se prilagođava i dijeli na ženski i muški sport. Upravo tu nastaju zablude koje generiraju problem i zahtijevaju temeljitiji pristup u određivanju spolnih granica.

Biološko definiranje spola i spolnih granice

Prije svega, u prirodi se pojavljuju tri moguće kategorije koje participiraju u biološkoj reprodukciji. Postoje dva osnovna spola, jednospolni muški i ženski s podijelje-

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Danas se spol može promijeniti hormonalnom terapijom i operativnim zahvatima. Ostaje, međutim, genetska razlika (muškarac ima Y kromosom) uz što je povezan pojam spolnog identiteta. Tu se pojavljuje i kategorija društvenog konstrukta spola, što nazivamo rod.

SPOLO možemo definirati kao ukupnost fizioloških i psiholoških obilježja po kojima se razlikuju ženka i mužjak među jedinkama iste vrste.

RODO je individualni konstrukt osobnog identiteta, izražavanja koje potvrđuje, negira i nadilazi društveno zadane i formirane spolne i rodne uloge muškarca i žene kao i cijelu bipolarnu osnovu muškog i ženskog. Uz to su svakako povezani identiteti po spolu i rodu.

Spolni identitet podrazumijeva osobnu spolnu samokoncepciju koja nije neophodno ovisna o spolu koji je određen rođenjem. Spolni identiteti jesu žena, muškarac, transseksualna osoba, interseksualna osoba, kao i identificiranje po spolu.

Rodni identitet podrazumijeva osobnu rodnu samokoncepciju, ne nužno po rodnom spolu koji je pripisan rođenjem, a to su žensko, muško, transrodno, identificiranje po rodu.

Stvarnost nam nameće još neke nedefinirane kategorije koje ne spadaju u prostor već navedenih, bioloških podjela, nego su produkt bioloških i društvenih anomalija (degeneracija). One jesu dio naše svakodnevice koje bismo, u kontekstu temeljnih ljudskih prava i sloboda, trebali prihvatiti kao normalne. Realnost nam nameće i drugu dimenziju kao opravdanu protutežu, netolerantnu selektivnu dimenziju, dimenziju instinktivnog ponašanja. Instinkt nas navodi da odbacujemo bilo koju anomaliju koja remeti evolucijsko pravilo izbora "najjačeg", "najboljeg", "zdravog", "čistog", "pravog" genetskog koda i izoliranje nečega što ne spada u tu kategoriju.

Neke specifične razlike između ženskog i muškog spola

Spol se još uvijek dijeli samo prema ženskom i muškom spolu, ali ne i rodu. Bitne morfološko-funkcionalne razlike između žena i muškaraca genetski su uvjetovane. Naime, građa kromosoma kod žena je tipa XX, a kod muškaraca XY. Zavisno od kromosomskog tipa izlučuje se veća ili manja količina ženskih i muških spolnih kromosoma koji određuju sekundarne spolne karakteristike, ali i konstituciju i funkcio-

nalne sposobnosti organizma. Antropološke razlike između žene muškarca su objektivni čimbenik koji opravdava podjelu po spolu koja bitno utječe na krajnji ishod u sportu, gdje u većini disciplina žene bilježe neusporedivo slabije rezultate.

Antropološke i bio-psiho razlike:

- Žene su prosječno 13 cm niže i 16 kg lakše od muškaraca (Wilmore, Costill, 1997.).
- Odnos longitudinalne dimenzionalnosti trupa prema nogama je veći, rameni pojas uži i slabije razvijen, bokovi širi (Medved, 1987.).
- Na kralježnici je kod žena češće izražena lumbalna lordoza.
- Žene imaju veću fleksibilnost.
- Kod žena je mišićni sustav slabije razvijen i na njega otpada 33 %, a kod muškaraca 40 %.
- Maksimalni primitak kisika je 8 - 12 % manji kod žena (Wilmore, Costill 1997.).
- Tijekom menstruacije smanjuje se količina željeza u krvnom serumu.
- Prilikom dugotrajnih aktivnosti žene oksidiraju više lipida (masnih kiselina), a manje ugljikohidrata (Tarnopolsky, 2000.).
- Kod muškaraca je veća razina ekstrinzičke motivacije, dok je kod žena veća razina intrinzičke motivacije (Johansson, Nordenhall, 1988.).

Razlike u motoričkim i funkcionalnim sposobnostima:

- Istraživanja učinaka, tj. vježbanja na ženski organizam otklonila su postojeće sumnje o štetnom djelovanju vježbanja na reproduktivni sustav i ostale organe.
- Kod testiranja snage, žene dosta zaostaju za rezultatima muškaraca, posebno u snazi gornjeg djela tijela (u odnosu na tjelesnu težinu žene su iskazale relativno slabiju snagu u ležećem potisku rukama s grudiju (*bench pressu*) 46 %, nožnom potisku 92 %, u trzaju 65 %).
- U sportovima aerobne izdržljivosti evidentan je znatan porast rezultata kod žena. To opravdava pretpostavku da će se u skoroj budućnosti vrijeme potrebno za istrčavanje dionice iste dužine izjednačiti s muškarcima (Drinkwater, 2000.). Istraživanja s ultramaratoncima potvrđuju tu hipotezu.
- Proučavajući jednako trenirane žene i muškarce ustanovljeno je da su na udaljenostima većim od 42,2 km razlike među spolovima zanemarive, a kod udaljenosti većih od 70 km ili 90 km žene bi mogle postići bolje rezultate od muškaraca.

Navedene razlike definitivno otvaraju niz dvojbi, a jedna od njih svakako se odnosi na utvrđivanje granica spola.

Utvrđivanje spola

Olimpijske igre uvelike su utjecale na razvoj kvalitete rezultata, ali i na zdravstvenu zaštitu sportaša. Područje sportske medicine u svrhu zaštite zdravlja sportaša već nakon 2. svjetskog rata suočava se s novim problemom, a to je utvrđivanje spola i uzimanje stimulativnih sredstava. Utvrđivanja spola, naizgled rutinska procedura, već na europskom atletskom prvenstvu (Oslo 1964.) pokazuje nepredvidljivu i složenu problematiku koja je i danas aktualna. Naime, dvije "atletičarke" nakon osvajanja medalja izjavljuju da su muškarci. Za organizatora neplanirani propust i fijasko. Nakon toga uslijedile su mjere koje bi spriječile da muškarci sudjeluju u natjecanju u konkurenciji žena. Kao prva metoda provjere spola uslijedili su ginekološki pregledi, a kasnije se za utvrđivanje spola koristila metoda mikroskopskog pregleda brisa usne sluznice. Danas su prisutne metode genetske provjere, provjere neprirodnih količina hormona drugog spola itd., ali anomalije spolnih kromosoma mogu prevariti i dati pogrešne rezultate.

Nedoumice kod utvrđivanja spola, prvenstveno kod žena, oduvijek predstavljaju problem kod sportskih natjecanja. Iako se rijetko događa, a problemi se uglavnom registriraju i generiraju na natjecanjima najvišeg dometa, ipak grubo narušava moralnu sportsku dimenziju. Problem nastaje onog časa kad poraženi pojedinac ili ekipa posumnjaju u časnu pobjedu prozivajući vjerodostojnosti spola na temelju izgleda (muškobanjasti), kretnji, dubokog glasa, natprosječnog sumnjivog rezultata.

Pritisci da se u nekim sportovima žene podvrgnu testiranju utvrđivanja spola i time uspostavi regula dolaze od žena, sportašica koje su doživjele poraz smatrajući ga nečasnim i neravnopravnim upravo zbog nastalih sumnji. Uvođenjem kontrole i utvrđivanjem spola mnoge sportašice odustaju od natjecanja neposredno pred početak. Nekima se osporavala spolnost da bi kasnije iste zatrudnjele i postale majke. Za razliku od muškog spola žene su prilikom podvrgavanja provjere utvrđivanja spola izvrngnute neugodnim i uvredljivim pregledima.

Prijevare i moralna naličja

Čovjek u svojoj naravi ima niz urođenih svjesnih i nesvjesnih instinktivnih sustava koji mu osiguravaju opstanak i obnavljanje vrste. Dakle, on se kontinuirano nalazi, manje ili više, u nekakvom sukobu s mogućom konkurencijom, pa se neizbježno u životu mora, fizički ili umno, suprotstavljati - boriti. Prema tome, kad-tad prisiljen je da bude izložen suprotstavljanju, bez obzira na ishod, te se mora obraniti ili još bolje - pobijediti. Ako je stavljen u poziciju da je njegov eventualni poraz zapravo kraj njegova opstanka, opravdano je prisiljen da bira bilo kakva sredstva koja oprav-

davaju opstanak kao osnovni životni cilj njemu ili njegovoj skupini. Sve ovo on može ostvariti kao jedinka, ali i kao manja, veća ili ideološki velika skupina – npr. regija, nacija, država.

Čovjek kao društveno biće svoju civiliziranost postigao je uspostavljanjem nekakvih društvenih pravila upravo na relacijama borbe za opstanak, što u svakodnevnom životu regulira pravni sustav. Unatoč tomu, pravni sustav koji, dakako, nije nepriko-snoven, pa ni uvijek pravičan, nije u mogućnosti držati relacije opstanaka pod kontrolom. Štoviše, to postaje sve teže i složenije.

Nažalost, u svijetu sporta upravo radi poteškoća koje se mogu pojaviti prilikom utvrđivanja granica spolnosti pojavile su se prijevare i nepravde koje remete i degradiraju osnovna etička načela i generiraju nepravdu i nezadovoljstvo. Problematika određivanja spolova očito je prilično složen postupak i to posebice onda kada prelazi granice medicinskog određivanja spola, kada to postane ego pojedinih interesnih skupina, a posredstvom medija i šire zajednice. Jedan od razloga jesu i sportske organizacije, odnosno strukovni savezi, koji nisu precizirali kada žensko postaje muško i obrnuto.

Nedoumice oko utvrđivanja spola, prvenstveno kod žena, oduvijek predstavljaju problem koji se, iako rijetko događa, registrira uglavnom na natjecanjima najvišeg dometa i grubo narušava uspostavljenu moralnu sportsku granicu. Naravno da biti muško, a deklarirati se prerušavanjem u ženu zbog neophodne pobjede, predstavlja prijevaru, lažno predstavljanje. To otvara mogućnost novih prijevara, čime bi se narušili temelji prividno uspostavljenih sustava etičnosti u sportu.

Problem nastaje onog časa kad poraženi pojedinac ili ekipa posumnjaju u časnu pobjedu prozivajući vjerodostojnost spola na temelju izgleda, kretnji, glasa, sumnjivog rezultata.

Sportska povijest bilježi niz namjernih ili nenamjernih slučajeva gdje se osporavao rezultat sportašicama upravo zbog sumnji u ženski spol. Kroz šest primjera koji slijede otvoreno ćemo spoznati širinu i mogućnost prijevara, ali i krivih procjena prilikom utvrđivanja spola.

Primjer 1. (Jolanda Balaš i Fanny Blankers-Koen)

Kod navedenih sportašica, koje su uvjerljivo pobjeđivale, postojale su jake sumnje u spol. Po završetku karijere iste su zatrudnjele i postale majke. To je primjer bezuspješnog krivog navođenja na temelju izuzetnog rezultata i "sumnjivog" izgleda.

Primjer 2. (*Stanislawa Walasiewicz*)

Za pobjednicu na OI 1932. godine u Los Angelesu u disciplini na 100 m utvrđeno je da je muškarac, što je slučajno razotkriveno na obdukciji tek nakon nesretne smrti 1980. Atletska federacija nikada nije poništila njezin rezultat.

Primjer 3. (*Santhi Soundrajan*)

Ovoj sportašici oduzeta je medalja na azijskim igrama za osvojeno srebro na 800 m za žene jer je na testu spolova identificirana kao muško. To ju je psihički uništilo, pa je pokušala 2007. godine izvršiti samoubojstvo trovanjem.

Primjer 4. (*Herman Ratjen*)

Sportaš na OI 1936. godine u Berlinu osvaja četvrto mjesto, ali u kategoriji žena pod imenom Dora Ratjen. Ulogu prevaranta preuzima svjesno, a priznaje je nakon više od deset godina, uz opravdanje da je podlijegao pritiscima u ime nadržase.

Primjer 5. (*Ewa Klobukowska*)

Za ovu sportašicu kaže se da je prva *pala* na testu spolova. Na OI u Tokiu 1964. godine osvaja zlatnu medalju na 4x100 m i brončanu medalju na 100 m. Već godinu poslije ruši svjetski rekord na 100 m. 1966. na europskom prvenstvu osvaja prvo mjesto na 100 m i 4x100 m te jedno drugo mjesto na 200 m. Testiranjem spola 1967. IAAF joj osporava ženski spol i oduzima sve rezultate i medalje. Već par godina nakon suspenzije rađa sina i time stavlja veliku sumnju na odluku IAAF-e i, naravno, primijenjenu metodu utvrđivanja spola.

Primjer 6. (*Caster Semenya*)

Na svjetskom atletskom prvenstvu u Berlinu 2009. uvjerljivo pobjeđuje na 800 m, a tek joj je 18 godina. Na temelju izgleda odmah se išlo na utvrđivanje spola već nakon polufinalne utrke. Kako rezultati nisu bili posve pouzdani, trčala je finalnu utрку i pobijedila. Sportašici se osporava ženski spol, iako do danas rezultati testiranja nisu javno objavljeni, ali joj je do objave zabranjeno natjecanje.

Ovaj posljednji primjer, a tiče se mlade južnoafričke atletičarke, postao je u kratko vrijeme poprilično zamršen. Složenost slučaja čine angažman pravnih stručnjaka koji grade obranu štiteći dostojanstvo i privatnost mlade atletičarke, a ujedno i pravo na njezin rezultat. Na strani međunarodne atletske federacije (IAAF) također je skup pravnika koji testiranjem spola žele obraniti granice utvrđivanja ženskog spola

i vjerodostojnost rezultata, a da se istovremeno ni s čim ne ugrozi privatnost mlade atletičarke.

Slijedi kronološki presjek nekih zbivanja i izjava.

Međunarodna atletska federacija (IAAF) par sati neposredno pred finalnu utrku objavljuje da je zatražila provjeru spola za Caster Semenyu što izaziva negativne reakcije u Južnoafričkoj Republici i u svijetu.

Slučaj Caster Semenye neke novine su popratile senzacionalističkim i grubim naslovima bez imalo ljudskosti i dostojanstva, što je stvorilo prevagu u njenu korist, bez obzira je li muško ili žensko. "Naša sportska dama" samo je jedan od natpisa koji su je dočekali.

"Hvala Vam što ste podigli našu zastavu visoko. Hvala Vam što ste vratili Južnoafričku Republiku na kartu svijeta", izjavila je ministrica za ženska pitanja, djecu i hendikepirane, Noluthabdo Mayende-Sibiya.

Osim zlatne medalje, Caster Semenyi priznato je postignuto vrijeme, a smije zadržati i novčanu naknadu. Tako glasi sporazum IAAF-ovih odvjetnika i odvjetnika Caster Semenye, iz kojeg se vidi umiješanost pravničke dijalektike.

Rezultate testa glavni tajnik IAAF-a odbija komentirati, ali si dozvoljava komentar kako je "jasno da je Semenya žena, ali ne možda sto posto". "Trebalo bi vidjeti je li izvučla korist iz svoje interseksualnosti".

Predsjednik Južnoafričke atletske federacije (ASA) Leonard Chuene priznao je da je posjedovao testove provjere spola (isti daje ostavku). Liječnik momčadi Harold Adams savjetovao je da se Caster Semenya povuče iz utrke na osnovi rezultata testova, ali je Leonard Chuene izabrao da to ne čine. O razlozima se može samo nagađati, no sigurno ne spadaju u kategoriju moralnosti.

Zaključak

Kronologija zbivanja na relaciji IAAF-e i ASA-e koja je zasada otvorila mnoge nedoumice u naizgled jednostavnom slučaju očita je. Involvirane su pravne strukture, propituju se ljudska prava, stvorena je mrtva utrka bez rezultata. U ovom slučaju koji još nije okončan, a možda tako i ostane, moramo biti hrabri i odgovoriti da su najveći gubitnici, osim drugoplasirane sportašice, narušene uspostavljene moralne norme u sportskoj etici i, konačno, sam sport.

Mnogim sportašima, a možda i većini, osnovni cilj u natjecanju je pobjeda. Pobjeda donosi slavu, poštovanje, divljenje, a svaka izgovorena riječ pobjednika postaje

odjednom značajna i važna poput ostvarenog rezultata. U sportu pobjednik dobiva novac, visoke materijalne vrijednosti, skupocjene automobile, kilogram zlata po kilogramu težine, privilegije, malo bogatstvo. Je li cilj sve to prepustiti nekom drugom? Današnjom civilizacijom struji fluid pobjede pod svaku cijenu. A što su doping i prijevara negoli dokaz i potvrda da je pobjeda jedini cilj. Koliko je pobjeda slatka, a koliko gorčine i šoka (negativnog stresa) donosi poraz... Druga strana medalje govori nam da je pobjeda samo nametnuta materijalna vrijednost jer iznad pobjede postoji nematerijalna pobjeda, pobjeda koja se pamti. Sportski rezultat ima samo vremenski ograničenu vrijednost koja traje koliko uspješan rezultatski kontinuitet ekipe ili uspješne karijere sportaša ili sportskog rezultata.

Okrenuti leđa pobjedi, biti jači od pobjede radi očuvanja i promicanja osobnih etičkih stavova te iskazivanje visokih moralnih ljudskih osobina na pragu pobjede i slave često je snažnije i od samog sportskog rezultata.

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The point and purpose of sport – a few considerations

ABSTRACT

Self-validation and self-improvement, peer and public approval, sense of purpose and understanding of greatness are components of the motives for doing sports. But when it comes to professional involvement in sports, the stakes get high and the reasons dramatically shift. However, although the present major concern of theoreticians is the emphasis on the contemporary industrialization of sport, the discussion about its aspects can only be plausible if the history of sport's development gets taken into account, for the motive and justification of sport have always been greatly influenced by the broader cultural context of the communities, making sport a significant part of the relation man-world and thus prone to different approaches. Sport has evolved rather ambivalently, from a mere physiological need for survival to a part of sacred rituals, to profane entertainment and sacred involvement again, and to a realm for exhibiting mechanisms of power (coming from the spirit of competitiveness and togetherness) and a lucrative "machinery". Hope remains that understanding the development of its purpose would shed some light on its present purpose, facilitating the direction of further, more focused investigations.

Key words: sports, culture, action, sacred, game, purpose, meaning

Introduction

Of all the enterprises from the human past, sport might be one with the most curious directions of evolvement. It has always been an ineluctable part of the life of the community and of the personal involvement in action. Sport as a phenomenon can be analyzed through several aspects of its development and meaning, and through several

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philosophical theories. Of course, the attempt to research anything through some theories, and not others, faces the problem of reductionism, because it highlights the chosen aspects and neglects the ones that were left out. However, when it comes to sport and its point and purpose, any relevant aspect chosen (relevant in the sense of its connection to the very core of the sport as endeavor, action and venture) is complementary to the others, and even when it leaves their analysis out, it offers space for further, only seemingly divergent, and in fact, convergent, line of research.

Those aspects might be: a) the meaning of sport in personal and joint growth – physical and moral; b) the ways sport affects the paths of ethical choices; and c) the ways it can diverge from a moral orientative value into a negative value connected to humans as means and not ends. The theories through which sport might be accounted for might be: a) the theory of the distinction of the sacred and the profane and of the rite as a ludological affair, which closely relates to b) the theory of sport as a game in the broader context of culture seen as a game, as well as in the more narrow (yet, pluri-encompassing) sense of sport having all the major characteristics for the typical behavior of *homo ludens*; and c) the theory for the search of thrill or tension, connected with the meaning and the meta-meaning in sports.

Sport as a major industry in the contemporary world has gone under the influence of political, economical and social circumstances, to be able to shift from one way of organized expression to another, more or less person-oriented one. The problems of the lack of definition for its purpose, and consensus for its point, not so much on an individual, but on a larger social level, as well as the danger of human-objectification of the participants in sports and the possible dangers for their health have accompanied sport since its very beginnings. In the industrialization of sport (even though it is difficult to determine when and how that "industrialization" has occurred and dominated), the same issues are only being enhanced because of their enhanced accessibility and established globality. Those problems might be, only succinctly: the understanding of the initial need to do sports and the question about what that need means on a deeper physiological or existential level; the meaning of personal involvement in a group effort to win and prevail; the question of the treatment of the participants in that effort as objects (whether idolized or only considered as goods); and, in that sense, of exposure to injuries and danger to life along with others, usually implications of the previously mentioned ones. So, to understand where the possible problems for the understanding of sport under the banner of ethical considerations might (or more precisely, do) occur, a broader examination of the cultural impact of sport and its axiological account for the ones involved in it should be proposed. The aim of this brief and reduced analysis is not to show all the aspects of sport in a cultural context during its development, nor link them to the ethical considerations of the currents ethical

surveys and meta-analyses, but just to point several possible explanations of the point of the practice of sport and the purpose of the passion about and dedication to it.

Rituals and sacred affairs

Starting from sports activities as a sheer need in performing and sustaining living skills and improving the ways of survival of the primordial tribes in the distant past¹, sport acquired a new function – being present and respected as a necessary part of the fight for survival in the profane sphere of the life of the community, it was also used as a sort of a bridge between the profane and the sacred. When it comes to understanding sport as a part of the primordial organized life, it must be held present into account how a historical account must be present in mind, to be able to understand how very different the scope of sport was then.² The form might have been similar to the one of the contemporary sports, but the meaning, in the sphere of the sacred, was much more important. In the context of the playful character of the rituals, sport was a game, at the same extent any rite had ludological characteristics. But at the same time sport was not always competitive, or at least not in the modern sense of the word. The competition in sport was always closely related to the feeling of the sacred and thus distant from the purposes of the profane. The unconsecrated action might have been also present, but only as a bridge to a sacred action.³ Namely, Levi-Strauss is fully aware of the playful game-like element in the ritual, consid-

¹ In the sense of protection against the forces of nature or wild animals. Skiing, for instance, wasn't meant to be a competitive activity, but a means of transportation, a way to get from one point in space to another.

² Of all the major sociologists of the twentieth century, Norbert Elias was probably the one who argued most consistently and strongly in favour of a 'historical' or developmental approach in sociology (Eric Dunning, Malcolm, Dominic, "History, sociology and the sociology of sport: the work of Norbert Elias", in eds., Eric Dunning, Malcolm, Dominic, Waddington, Ivan, *Sport Histories Figurational studies of the development of modern sports*, Routledge, London, 2004, p. 5). His view on sport, through the definition of the term (in "The Genesis of Sport as a Sociological Problem", in E. Dunning, ed., *The Sociology of Sport: Selected Readings*, Frank Cass, London, 1971 and "The Genesis of Sport as a Sociological Problem", in N. Elias, Dunning, E, eds., *Quest for Excitement: Sport and Leisure in the Civilizing Process*, Basil Blackwell, Oxford, 1986) is that "sport" can be used in a general sense to refer to non-work related forms of physical activity, which may, but does not need to, include an element of competition; and, more concretely, to refer to a group of competitive physical activities which are specifically "modern", as in, having started to appear in the eighteenth and nineteenth centuries. This involved a process of formulating and writing down explicit, comprehensive and non-ambivalent precise rules, nationally and internationally standardized; an understanding of an ethos of "fair play" and equal chances; as well as a better, or more strict control of the opportunities for violent physical contact and the chances for the infliction of injuries.

³ It is the theories working on and around the sacred in mythological context that elaborate this, sometimes too strongly, like Mircea Eliade's account scattered in his works (in fact, in all his works on religion one can find his emphasis on the sacred as ontologically superior and the profane as a means to shift into sacred action). Claude Levi-Strauss upholds this in *Structural Anthropology* and *La pensee sauvage*, for example, but with a lighter approach, as does Lucien Levy-Bruhl in his research of the primitive mentality, keeping into mind that not all action is oriented towards reaching a reactualization of the sacred, which one might object to Eliade (and, to some extent, to Levi-Strauss).

ering game as a sacred part of the acknowledgment of the circle of life. Every game is defined with a set of rules that enable non-limited number of reruns, but the ritual, also played out, looks more like a privileged competition chosen between offered possibilities and set to make a balance between two groups.⁴

Johan Huizinga in the broad ludological theory⁵ notices how children play dedicated with a sort of sacred seriousness, and how sportsmen and musicians get almost lost in what they're creating, again, with a sacred involvement. But we cannot deny their awareness about the nature of that involvement – as they always know it is a game. The aforementioned sustain of the circle of life and sports very often linked, not only in primordial communities and the early mythologized Christianity, but also today in the secluded tribes protected from the influence of modern civilization, and also proliferated in disguise in many sacred actions. Or, it can be said that the feeling of the sacred in dedicated activities remains very much present not only in temple-shrine-credent circumstances but also in the seemingly very profanized realm of sport today. The question is whether the industrialization deprives it from this precious component or makes it even more pronounced.⁶ When it comes to sports activities in the tribal setting, Levi-Strauss reminds that the game as a competition must be seen differently in the tribes that treat it as a part of the cult, than in the modern constellation of different stakes. For instance, some tribes of New Guinea were taught extremely easily how to play football, but they could not grasp the point of the sport. They repeat the game as much times as it is needed to establish a full balance between the times each side has lost or won. The game is clearly a ritual. The sport is clearly a ritual.⁷ And when it comes to the high stakes of the sport industry, the high stakes of sport back then must be taken into consideration as well. For example, the Fox tribe has a complex set of rituals to enable the soul of the departed to pass to the other world without rancor. So that the soul can pass on assuming the position of a guardian spirit, there is always a sport competition to ensure the passage. Two sides are ad hoc chosen to rep-

⁴ Balance is not something that is being emphasized in sports as a competition, as it is exactly the shift of balance that makes the winners and the losers.

⁵ His book *Homo ludens* is an excellent overview of almost all cultural involvement as a game.

⁶ Man's knowledge of the sacred is not completely a result of man's endeavors; it is not initially the end product of man's rationalistic reasoning. Man knows the sacred because the sacred reveals itself to him (to mankind) - hence the concepts of hierophany, kratophany and other types of revelation (just a few examples might be Mircea Eliade, *Images and Symbols, Studies in Religious Symbolism*, Sheed and Ward, New York, 1969, p.17 et passim, *Patterns in comparative religion*, Sheed and Ward, New York, 1958, pp. 4, 39, 452, 39, 446-448, 452, passim; also, the entire *The Sacred and the Profane* includes frequent emphases on this). But, in the sense of modern sport, can we really speak of hierophany? Is it really symbols of the sacred, that is being reached by the sports action, that we see? Doubtfully. And yet, what is the feeling (the sacred is never direct, it is exteriorization of its powers, and the feeling of that exteriorization) of the power and rush of adrenalin and joy while winning if not the exteriorization of a sacred power? It could be advisable that cultural anthropologists joint the efforts of social anthropologist in determining the extent of the (de)sacralization in the modern sports field.

⁷ Klod Levi-Stros, *Divlja misao*, Nolit, Beograd, 1978, p. 74.

resent two halves – one of the living and one of the dead. The sense of this is that the living, before getting rid of the soul of the departed and wining it over, they give them the consolation to play another game, but with the score known in advance – the side of the departed must win.⁸ In reality, reminds Levi-Strauss, in the biological and social game constantly playing out between the living and the dead, the living are clearly the winners. But the sports employed in the entire northern American mythology confirms that winning a sports game symbolically means killing off the opponent.⁹ Also, if during the ritual of playing a fixed game, things go wrong and somehow the side of the living has higher score, it is believed that horrible consequences will occur, the departed soul refusing to protect the tribe as only one of the many. In many southern-american, African and Australian tribes a widely spread practice is the one of attributing a divine protector as the head of a sports team against another divine creature that might or might not be a stronger protector. The game is played to see which of the divinities is stronger so to be sure which to the rites should be targeted, and in the past it was not unusual the entire team that lost to be sacrificed. Or, if it wasn't a corporeal sacrifice, it was a matter of getting a vindictive or ill boding for a certain period of time, in which the team that lost was not protected by the said divinities.¹⁰ In their psychology this might have been even more devastating than actual death – although they were not excluded from the tribe they were not protected by the sacred objects (be it an axis mundi, or any other artifacts¹¹). So the stakes were higher then they are in the industrialized sport, as the endangerment of life or the human dignity wasn't only during the actual sport activity, but also depending on the results, in a way much more substantial than in the contemporary setting.¹²

⁸ Ibid.

⁹ In the present situation it cannot be the case. With the attention paid in the last 30–40 years to the diminishing of the exaggerated exhibition of physical aggression and the risk of self-inflicted injuries while performing the sports action, the idea seems ridiculous, for sport is about joint growth and spirit of togetherness. And yet, applied linguistics would find some meaning in the use of phrases containing the words "kill" and "destroy" (as in "they killed us" or "we destroyed you", for example) when conveying results of sports games when one side won with a significant difference in scores.

¹⁰ It would be extremely far-fetched to call sponsors who endorse the sports-persons "the new divine protectors", as they are clearly not divine, only a significant part of the lucrative outcome of sport. But it is true that they do provide protection and not only facilitate, but also enable, the whole activity of the sports-persons who would not get much along without them. The mascots, again, are not to be seen as symbols of totems in a rudimentary and desacralized form, or at least not more than coats of arms, flags, dances, anthems etc., are residues of the totems or tamgas.

¹¹ Axis mundi as the rallying and protective rod marking the "cosmos" territory of the tribes, and also different artifacts close to its sacred strength. In Émile Durkheim, *Les formes élémentaires de la vie religieuse*, PUF, Paris 1968, p. 50–56 et passim, also extensively in any edition of Mircea Eliade's works, *The Sacred and the Profane, Myth and Reality, The Myth of Eternal Renewal*, for example.

¹² The "loser" of the game today does not lose the previous ontological status, only possibly some material/social aspects of the existence. The winning and the change of status (to "winner", "champion" etc) cannot be seen through the concept of liminality, either, for there is no setting for such a ritual. So, the stakes are less dangerous, as the change coming from the outcome does not include a major change in the ontological setting.

Cultural life and organized competition

If the role of rite and sport in the cultural life of the social groups is being examined, the medieval tournaments spring to mind. The feudal society of the middle ages had a special interest in tournaments. With all the strong dramatization and the aristocratic flamboyance it cannot be actually called a sport. The sport in those staged and pompous set of events was part theatre – part competitive activity. But how is that so different from what we have today in arenas and sports fields? How are the harlequins and marching musicians performing during the breaks centuries ago different from the cheerleaders or famous singers or conceptual artists that are employed to do the same function today? The difference between the theatrical setting of sport of this type and the sport with many similar aspects today is in the possibility of access to it, though. In the medieval times, the active participants were exclusively from the higher classes. As the church suppressed the rating of the physical exercise and the merry trainings (although strong ethnological evidence confirms that often strength was measured through game), even the development of the humanistic ideal for education and the strictly moralistic ideal of the reformation and counter-reformation could not fully acknowledge the value of the physical training and the sports achievement. And up until the eighteenth century sport could not assume any other worth other than the light amusement. However, the carnivals, trying to play life itself, and game becoming life¹³, were externally and internally connected to church holidays, as carnivals featuring sports competitions or exhibitions were held during some church festivities, or if not strictly related to an event from the church history or some specific saint, held during the last days of the fasting season.¹⁴ But bioethically speaking, considering the worth of the human dignity and safety, the participants in sports were not treated any better than the other participants in flamboyant carnival-looking activities, like the harlequins, for example, only as means of amusement and fun, not serious members of a seriously important activity.

After the decline of the sacred, sport lost that side of importance. However, it began to assume a new function, transforming itself from amusement into an evolving set of organized and worthwhile competitions. So there is evidence from the last three centuries of sport slowly shifting priorities. Dutch paintings from the seventeenth century picture men seriously playing *kolf*, but there is scarce evidence of organized clubs and societies or any promotion of competition. However, as Huizinga observes, the easiest way to

¹³ Михаил Бахтин, *Литературно-критические статьи*, Художественная литература, Москва, 1986, p. 298.

¹⁴ Well overviewed in Bahtin's *Introduction to the Work of Francois Rabelais and the Medieval and Renaissance Folk Culture* (М. Бахтин, *Творчество Франсуа Рабле и народная культура средневековья и ренессанса*), and in fact, there is no ambivalence there, any relevant work on medieval-renaissance carnival history or history of celebrations refers to this structure of carnivals and thus, the involvement of sports during them.

organize dedicated opponents is by choosing adversary groups with some background – which is a process old as the world itself – village against a village, a school against a school, a borough against a borough. The win is secured only by hard training and the spirit of togetherness, and as groups team up to practice games with balls, especially in the nineteenth century in England, the structure of the modern sport arises. During the last quarter of the nineteenth century, sport becomes a game seriously taken. Rules are created and manual books published. Slowly, judges are being trained and journalists specialized. It is no more amusement and play, but high scores are sought after. And, with the bigger systematization and discipline of the game, the game loses some of its playful characteristics, the point is no longer the play itself but the win and the ranking. As professionals distinguish themselves from the amateurs, a line is made between the possible winner and the current player. It is interesting, however, that during that differentiation, sport gets further away from the game and becomes an element *sui generis*, that is not a game, but is still not a reality. Huizinga feels that the connection with the sacred remains only on a distant and suppressed psychological level. Sport, by losing the sacred element, loses the organic relation to the structure of the society it previously had, even when prescribed by the regime. And, although sport is taken to a level of a major spectacle with immensely high expectations, although it concerns major ethical issues constantly offering new fields for theoretical and applied research, although it is such a huge part of life, it is more of an individual exploration of agonal instincts rather than a maker of fruitful social meaning. The general culture creates the sport's stakes, not the other way around. Although the external effects of mass demonstration of need for some sort of a connection are brought to a perfection, it still fails at promoting sport to a culture-making activity. As the factor of the game and the factor of the sacred are forlorn, Huizinga thinks, no matter how important sport is to the participants and the viewers and those who profit from it the most (which are not the viewers and not even the participants), it remains a sterile function compared to the time when it was not organized, disciplined and industrialized.¹⁵ Emphasizing the element of industrialization of sport today in this (Huizinga's) context becomes less comprehensively including, as it slides over its historical development and the shifts of its meaning.

Sport and meaning

The bioethical implications of an action are often influenced by the motive under which such action is undertaken, as intention and consequence cannot be disregarded. As it often happens, not only the reason influences the consequence, but also the consequence starts to influence its very reason (or, in the case of human

¹⁵ Йохан Хейзинга, *Homo Ludens*, Прогресс - Традиция, Москва 1997, pp. 186-190.

involvement, motives instead of reasons). That is why sport as a way to cope with reality, to search for protagonism, and to help shift limits of resistance and perseverance is very important in an ethical discussion, as it is involved in the persons' Weltanschauung. Another theory through which sport might get analyzed is the one on sport as a human phenomenon, but not in its degeneration in chauvinism of the Olympic Games, nor its uses in commercialization, according to Viktor Frankl.¹⁶ Frankl states, however, that as long as sport is seen through the concept of man in the theories of motivation, it cannot be approached as an authentic phenomenon. According to these theories, man is a creature with needs, and tries to satisfy them only in the form of reduction of tension, only to achieve and sustain a homeostasis.¹⁷ Frankl thinks that man is not preoccupied with the internal conditions of the organism, but that is being led through life by something or someone near to him. That is either a purpose he has to satisfy, or a person to love (assuming that the other person is not considered a mean to an end – namely the satisfaction of a need). Or, in other words, human existence, until a neurotic condition changes its meaning, has the establishment of connection with something other and out of himself, which Frankl calls "self-transcending of the human existence". So, sport is not pursued as a means to a release of aggression and tension, but on the contrary, the important significance of it is the striving for rush of pressure. Frankl is convinced of four things: that man is **not** dedicated to a reduction of tension, but that he actually quite needs tension, and that he lives in a constant search for tension; that he lacks tension in the modern way of life and thus himself creates tense situations (as long as that tension is mild, justifiable and non-maleficent).¹⁸ The tension man seeks is not a tension per se, but it is always some task or fulfillment that should give meaning to the otherwise empty life. The existential vacuum is a major frustration in life, the lack of sense accompanied by boredom. So, sport in that sense is a creation of tension and purpose of the existence. According to Frankl, the aforementioned individuality in sport is the most pronounced element. In any sports competition, man is competing with himself. Or at least, that is how it should be. The optimal motivation in sport, the way to achieve the highest results requires that every individual competes with himself, and not with the others.¹⁹ This attitude is opposed to the hyperintention that logotherapy marks as a neurotic habit to pose something as a

¹⁶ The reason Frankl discusses it in this aspect is that he expressed these accounts at a scientific congress covered by the Olympic games in Munich in 1972.

¹⁷ Viktor Frankl, *Nečujni vapaj za smislom*, Naprijed, Zagreb, 1987, p. 89.

¹⁸ V. Frankl, op. cit., pp. 90-91.

¹⁹ This should not be understood solely as a "every man for himself" construction, as the point of sport is to be a part of something bigger than the mere competing individual. Even in group sports, the point is to beat oneself, with winning for the team as a group being one of the purposes. This does not mean disregarding the intervention of the others, for group sports depend on well-synchronized action, but emphasizing the individual's intervention,

goal of the effort, a main center of attention. Paradox intention is a logo-therapeutic technique made to abolish the effects of the hyperintention. Only by posing oneself as an opponent one will win – just because one is trying to beat oneself.

The perspectives of sport and the arising issues

The self-validation and self-improvement, the seeking of a peer and public approval, and a sense of purpose are all motives to do sport. A worry in the existential field of seeing sport is that the individual and social purposes have lost much of the "individual" and much of the "social". Namely, they have become involved in the modern industrialization of sports, where they get steered by the global interest in the action undertaken; not by the initial point of participating in a joint competitive action involving physical fitness and prowess, skill and accuracy; but a general mise-en-scene with entertainment and profit as goals (not that sport, as previously established, has not been seen as entertainment during its development). When it comes to professional involvement in sports, the stakes get high and the motives shift – personal growth becomes second to, per example, growth of the number of fans, bets placed, endorsements gotten.

Right after sport has shifted from a game to a commercialized affair on a larger scale (if we're now sliding over the individual aspects of creating greatness), it presents a huge conglomerate of ethical problems. The purpose of it gets lost in the frantic brands and trend-setting, the advertisement, as well as, although less relevantly, the musical and entertainment industries that do justice to their distant predecessors from the middle ages. Its meaning as a self-seeking facilitator becomes superfluous as the external and exposed aspect gets emphasized. At some point sport gets lost in that machinery, thus losing the little of the playful meaning left in it. On a bioethical level, a substantial number of particular sports with varying degrees of popularity and health-threatening characteristics present a fertile field for analysis, because of the treatment of the body and the sensation of the deconstruction of body and action. The concept (voluntary or involuntary) of the body as means, detached from the perception of the entire person was present ever since sport stopped being a way of survival and became a different part of the evolving culture. There is also the problem of the recruitment of children. As children are most susceptible to trainings and improvement, they start doing professional sports at a rather fragile age. They also get involved in entertainment and advertising. The risk for permanent damage on their health and on their psychological growth can be compared to, but

in securing that the addition is better executed, more useful, better in general, than any others that might take place in similar circumstances.

might also be much more pronounced, as it leaves permanent damages, than in children involved in other demanding parts of public life, like touring and competitions in music or theatre (as the latter ones keeps their abilities to perform and do not wear out the very thing that makes them special – like the arms or knees in sports-persons). The processes of buying and selling players has nothing to do with dignity or self-improvement, nor can it be compared to tribal distribution of roles in teams in rituals. On the contrary, the sports figure involved in such expensive transfers is only seen as object for greater income, or means to greater popularity of the endorsements. Man is being objectified and man is a mean to an end, never an end. The win and the profit are ends. So a process of alienation occurs, of sport's inability to create culture, being in the most part individual and by sport's inability to belong to the individual, being public and controlled.

Sport is becoming more and more interested in astonishing results, younger and fitter competitors, prestigious awards, economico-political endorsers, transgression of the previous boundaries in a more extraordinary way, thus becoming more and more demanding. Further examination in the ways this will continue to affect the people involved in it remains to be a central point in social anthropology, but also gets more attention on an ethical level, more precisely, on the dignified preservation of health and life and the meaning of that preservation in the growing bioethical sensibility.

Conclusion

Sport can be a truly important part of the psychological and moral growth of the person, as long as it is seen as an important social and cultural activity depending on rules and decent moral conduct. However, seen as sport has always been connected to the high stakes of its outcome and results, and thus the risks of their implications, it has always posed as an ambivalent part of human action.

While it gets scrutinized and critiqued, sport is also undoubtedly endowed with great ability to bring together, to strive for greatness and perfection. The history of sport as a physiological matter, a non-work-related activity, a playful view on life, a sacred ritual, a social encounter for a greater togetherness and joint achievement of ends shows the shifts in its point and purpose.

However, although it seems that sport is but an overly broad range of individual and social aspects involved and different levels of psychological and social approaches employed, sport remains a manner to relief tension, to bring about faster personal growth and the feeling of belonging to a group, to employ rules and patterns in a playful arrangement and to help understand the value of health and life.

Amir Muzur*, Iva Rinčić**

Sport and violence: a contribution to ethical, sociological and psychoneurobiological considerations

ABSTRACT

Even though some authors feel that (fan) violence in sport cannot be explained, this paper tries to go beyond the usual approaches which try to identify the cause of fan violence by looking into social relations, individual frustrations, alcohol abuse, etc. The authors of this paper accept the importance of these motives, but they believe that they are just side-effects and triggers, and that violence is inherent to some sports, especially those that involve two opposing teams. This is particularly true of the sports where athletes exhibit a great deal of competitiveness or a high level of expectance because these are later resolved by aggression.

Key words: sport, violence, aggressivity

Introduction

There are many theories and theoretical analyses of violence. Some philosophical teachings of the Far East (the extreme being jinnism), base their ethical principles on nonviolence (ahimsa), believing the violence to be completely unacceptable. In the the modern Western society, Theodor Adorno, Max Horkheimer and Giorgio Agamben see violence as a product of the Enlightenment, while Jürgen Habermas considers it to be a representation of the the Enlightenment's "unfinished project". Etienne Balibar regards violence as an essence of modernity which makes both freedom and danger possible. Furthermore, Hannah Arendt, considering primarily the

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political use of violence, distinguishes between power and violence, and does not recognize violence as being instrumental in achieving revolutionary goals, but appreciates the importance of choice, according to which by choosing violence we abandon ethics, while by opting non violence we give up political change.¹ Slavoj Žižek, on the other hand, differentiates between subjective violence (which violates the 'normal' state of things, e.g murder and war) and objective violence (which occurs both at the symbolic level of language or at the systemic level which sustains to the 'normal' state of things such as, for example, liberal capitalism).²

Sport and violence

Violence in sport refers to acts of violence seen in the competition (for example, boxing, wrestling, Asian martial arts, rugby, etc.) or to acts of violence committed by athletes out of the competition. However, the violence of sport fans is the phenomenon which is analyzed the most. (Michael Smith distinguishes between "relatively legitimate" and "relatively illegitimate" violence. The first type of violence denotes both the violence committed within the rules of sport and the violence that breaks the rules but is widely tolerated. The second type, on the other hand, refers to "quasi-criminal" violence that breaks both the law and the unwritten rules and, is thus completely unacceptable.³)

The boundaries between these phenomena are not, in fact, as clear-cut as it is commonly believed since fans identify themselves with the athletes and the athletes often become positive role models for young people. Identifying with the player is one of the key catalysts of aggression: the simulated aggression seen in the sport field is emphatically transformed into a real aggression at the stands.⁴ Several examples of outrageous behavior by either athletes or club managers, that occurred outside of the game (including a fist fight in Zagreb, slapping in the press box in Rijeka, nightclub brawls in Split, and the recent incident in which a footballer assaulted a taxi driver) represent sufficient grounds for fan violence, and, which is much worse, for general violence in society. (According to Vrcan, "[football stars] often transform their ex-

¹ Cf. Tonči Valentić, "Afterword" in Slavoj Žižek, *Violence: Six Sideways Reflections*, translated by Tonči Valentić (Zagreb: Naklada Ljevak, 2008.), 205-6.

² Michael Smith, "What is sports violence?" in *Sports Ethics: An Anthology* by Jan Boxill (Malden, MA/Oxford: Blackwell Publishers Ltd., 2003.), 205 (199-216).

³ Michael Smith, "What is sports violence?" in *Sports Ethics: An Anthology*, by Jan Boxill (Malden, MA/Oxford: Blackwell Publishers Ltd., 2003.), 205 (199-216).

⁴ In ancient times physical contact between athletes and spectators was not uncommon. See: Srđan Vrcan, *Nogomet – politika – nasilje: ogleđi iz sociologije nogometa* (Zagreb: Naklada Jesenski i Turk / Hrvatsko sociološko društvo, 2003.), 13.

ceptional football skills and reputation into some kind of common good and ability, as well as into a general social status [...].⁵ This way fame, "uniqueness" and social privilege are joined to the athlete's physical fitness and fortune.

It seems that the sports fan mentality has been around since the first spectators. This mentality has not changed significantly since then. From the ancient times, over the 16th century Florence and until the present day, it has always been characterized by the formation of "sports fan tribes" which have their hierarchy and iconography.⁶ However, it is an "uncharacteristic" form of violence to the degree, which is best illustrated by Indro Montanelli, who very graphically compares fan hooliganism to the fascist paramilitary groups known as the Balckshirts.⁷

In sport each overstepping of the boundaries between competing by the rules and the intentional violence on part of the athletes⁸, coaches and fans (in other words any "act intended at hurting someone else"⁹) is considered to be violence.¹⁰ This violence, caused by sport or related to it, has always been around. In Greek mythology, Androgeus, son of Minos, king of Crete and the winner of the Panathenaic Games was killed in an ambush by jealous opponents.¹¹ In Ancient Rome spectators would call for violence, but, they would control it too, since, as D.G. Kyle suggests, "to reinforce social order violence must be performed or proclaimed in public, and public violence tends to become ritualized into games, sports, and even spectacles of death."¹² Wooden stadia of the Hippodrome of Constantinople were burnt in 491, 498, 507 and 532 so Justinian, the Roman emperor, built a new stadium of marble.¹³ In 1314 King Edward II banned football in England, believing that violence that accompanies this sport can cause riots, and even treason¹⁴, while "rows and bloodshed" are mentioned regarding football in 1583.¹⁵

⁵ Vrcan, *Nogomet – politika – nasilje*, 74.

⁶ Instances of putting notorious criminals in charge of supporters clubs are very interesting, from both psychological and sociological aspects.

⁷ Cf. Vrcan, *Nogomet – politika – nasilje*, 57.

⁸ For example, in 1997 Mike Tyson was sanctioned for biting off the opponents ear.

⁹ Smith, "What is sports violence?", 203.

¹⁰ See brief history of violence in: Lynn Jamieson, *Sport and Violence: A Critical Examination of Sport* (Oxford: Elsevier, 2009.), especially 27-.

¹¹ Yiannaki Soteria, "Ancient Greek athletics and violence" (<http://www.cafyd.com/HistDeporte/htm/pdf/4-n.pdf>).

¹² D.G. Kyle, *Spectacles of Death in Ancient Rome* (London: Routledge, 1998), 7.

¹³ Vrcan, *Nogomet – politika – nasilje*, 140.

¹⁴ *Ibid.*, 10-11.

¹⁵ *Ibid.*, 10.

The event that has, however, reached wider audience instantaneously, thanks to the media, happened at the end of the 20th century. On 29 May 1985 in Brussels, at the Heysel stadium, 39 Juventus supporters died when a wall collapsed on top of them, due to the pressure of the opposing, Liverpool fans. The penalty for English clubs was a complete ban from European matches until 1990, and for Liverpoolians until 1991.

While we must rebuke the notion that violence pertains to modern age (even though it is true that the escalation has been taking place in England and Italy from the Sixties onwards¹⁶; or so the media claim), it should also be clear that fan violence is not exclusive to football. Riots at the horse races in 532 AD got out of hand so much so that the Byzantine general Flavius Belisarius had to engage the army¹⁷, while the horse races that took place between two world wars saw far more riots than the football matches.¹⁸ According to statistical data from the second half of the 20th century, in the United States of America most riots happened at baseball matches, American football, basketball, hockey, boxing, horse and car races etc.¹⁹ At the beginning of the 21st century, again, great riots took place in Montenegro during a volleyball match.²⁰

On causes of aggression and aggressiveness

Some authors feel that (football) "hooliganism cannot truly be explained" but can "only be described and valued".²¹ Others try to systemize theories of origin of violence into "apocalyptic" (socio-political causes, cultural causes and behavior of masses, criminal causes, errors of club managements, players and media) and "fatalistic" (caused by psychopathologies and impulses).²² Others still attach a significant role to football as a "social outlet" for violence, believing that, were there not such a thing as football, a society would be subject to even greater outbursts of hooliganism.²³ Some feel that sport is a clue to "ancient predatory impulse", "indicator of the fall of human race into barbarianism", while the elimination of violence from sports would rid it of its "basic psychological function".²⁴ This standpoint which, in

¹⁶ Ibid., 54.

¹⁷ Ibid., 140.

¹⁸ Ibid., 81.

¹⁹ Cf. Vrcan, *Nogomet – politika – nasilje*, 164.

²⁰ Ibid., 133.

²¹ Ibid., 138.

²² Alessandro Salvini, *Il tifo aggressivo: dall'aggressivita' simbolica al comportamento violento – il caso dei tifosi ultras* (Firenze: Ginati, 1988.), 170-1.

²³ Vrcan, *Nogomet – politika – nasilje*, 164.

²⁴ Srđan Vrcan, *Sport i nasilje danas u nas i druge studije iz sociologije sporta* (Zagreb: Naprijed, 1990.), 52.

a sense, considers violence to be inherent to sport, mainly remains on the plain of psychology or even folk psychology. Authors that consider violence to be inherent to sport feel the sport is a "war with friendly means",²⁵ "intra-species aggressiveness", a form of combat that strives towards domination, etc.²⁶ Srđan Vrcan, for example, is not prone to explain fan violence with human nature and impulses, or any theory that does not take into account the historical momentum, emphasizing the particularity of social context that leads to the eruption of violence in sports.²⁷ However, by using the notion of "eruption", Vrcan points out the very fact that violence in sports and around sports is a universal phenomenon that but oscillates.²⁸ It is clear, of course, that violence in sports is strongly influenced by culture²⁹ and class³⁰, as well as supported by outer, i.e. collective, social "triggers": the fact is that the majority of violent riots in former Yugoslavia happened during heightened tensions preceding the war in the Nineties speaks strongly in favor of that argument. (Of course, it would be completely erroneous to claim that fan violence is a sort of "outlet" of totalitarian regimes, given that it is equally present in modern democracies). But really, what lies at the basis of one's readiness to attack with the intent to hurt a supporter of the opposite club, a passer-by or a police officer?

Konrad Lorenz explains aggression as a natural phenomenon aimed exclusively towards feeding, or, in case of members of the same species, towards resolution of a territorial dispute, dispute over a female, or other possessions.³¹ According to Lorenz, human cruelty, apart from its instinctive nature, can be attributed to the fact that mankind, having invented weaponry, introduced the possibility of remote violence and hence "exceeded" the natural limits of hurting someone with one's bare hands.³² Lorenz's findings (according to which sports could be considered a catharsis appropriate for channeling instinctive aggressiveness), however, as correctly pointed out by Hannah Arendt, alongside many other ethnologists and psycholo-

²⁵ K. Petrović, "Nasilje u sportu – segment nasilja u suvremenom svijetu", *Pogledi* 14 (1984), 79.

²⁶ Cf. Vrcan, *Sport i nasilje*, 51.

²⁷ Vrcan, *Nogomet – politika – nasilje*, especially 139-40.

²⁸ At the same time, Vrcan's position of social behavior as the primary cause cannot but raise doubts as to whether this is really "defending the profession", i.e. sociology, and not "defending the argument".

²⁹ Canadian ice hockey is more aggressive than Scandinavian. Joseph Anthony Maguire, "Violence and sports" (<http://www.britannica.com/EBchecked/topic/561041/sports/253581/Violence-and-sports>)

³⁰ That is, the social class that follows a certain sport prejudices violence more than the roughness of that sport. See: Allen Guttmann, "Spectator violence" (<http://www.britannica.com/EBchecked/topic/561041/sports/253581/Violence-and-sports>)

³¹ On the differences of animalistic "functional" aggression from violence, see: Deepa Natarajan i Doretta Caramaschi, "Animal violence demystified", *Frontiers in Behavioral Neuroscience* 4 (April 2010), 1-16.

³² Konrad Lorenz, *On Aggression*, translated by Marjorie Kerr Wilson (New York: Harcourt Brace Jovanovich, Inc., 1966/1980).

gists state no more than the ancient truth that man is but an animal with the additional attribute of reason.³³

Lorenz's ideas are nevertheless useful in initial defining of the nature of man, correctly underlining the universal motivational force of impulse. On that basis, the psychoanalytical interpretation of fan violence, advocated by Umberto Eco as well, further elaborates football as a "cultural neurosis",³⁴ as an obsessive-compulsive syndrome prompted by the Freudian understanding of "the loss of (life's) meaning" which, given that it cannot find the satisfaction in the (spectator's) voyeurism, results in violence.³⁵ The modern society, with the characteristics of mature capitalism, sees some very elaborate social tensions and competitive pressures on the individual,³⁶ similar to the Lorenzian animal world. Enticing the ambitions to gather wealth and move up the career ladder, the consumer culture based on artificially created needs, imposed hierarchy at the workplace and within the family, various forms of "silent repression" in various modern democracies, manipulation by the media - these are all phenomena or actions aiming at neutralizing impulses. The resulting emotional numbness (disturbances in emotional regulation, such as an abnormally increased or decreased tension, can culminate in excessive aggressiveness and violence³⁷), social insensitivity and passiveness, frommian "hatred towards life" as a result of boredom (parts of the brain "in charge" of empathy and violence seem to overlap, thus it is possible that the increased capacity for aggression is linked with decreased capacity for empathy³⁸), are vented out and compensated also or primarily through sports.

The so-called reversal theory is quite popular in modern psychology, stating that aggression (not necessarily linked with anger) is the result of meta-motivational states and their reversals.³⁹

³³ Hannah Arendt, "O nasilju", translated by Nikica Petrak, in *Politički eseji* (Zagreb: Izdanja Antibarbarus, 1996.), 193 (155-222).

³⁴ Peter Pericles Trifonas, *Umberto Eco i nogomet* (Zagreb: Naklada Jesenski i Turk, 2002.), 19.

³⁵ *Ibid.*, 20-1.

³⁶ Cf. Ivan Kuvačić, *Obilje i nasilje* (Zagreb: Praxis, 1970.), 197-9.

³⁷ Inga D. Neumann, Alexa H. Veenema and Daniela I. Beiderbeck, "Aggression and anxiety: social context and neurobiological links", *Frontiers in Behavioral Neuroscience* 4 (March 2010), 1-16.

³⁸ Luis Moya-Albiol, N. Herrero and M.C. Bernal, "Bases neuronales de la empatía", *Revista de Neurología*, 50. br. 2 (2010), 89-100.

³⁹ Cf. John H. Kerr, *Rethinking Aggression and Violence in Sport* (Abingdon, UK: Routledge, 2005.), 38.

Aggression, sport and play

Sport offers directed artificial competition,⁴⁰ while some sports - mainly the most popular ones, such as football - offer also gradation of tension, i.e.. expectations. Each one is familiar, from personal experience, that we are able to formulate quite complex expectations of an event that we observe, of our acts and other people's acts. Behind the formation of expectation is the constant comparison of our experiences (stored in the long term memory) with our current observations. It has been proven that overlapping of these two sets of data activates the dopaminergic system (which includes ventral tegmental area, frontal cortex, nucleus accumbens and septal nuclei) and creates the sensation of pleasure ("reward")⁴¹. If the experience (or better yet the constructed vision of the end) does not match the immediate perception, it makes it impossible for the dopaminergic pathways to be activated and thus, probably, enabling another neurotransmitter and system (perhaps amygdala), creates the sensation of discomfort and dissatisfaction.⁴² Given that neural cells of the ventral striatum show activity **before** the predictable events occur, it is quite likely that these are the very cells involved in the loop that manages the formation of expectations.⁴³ To sum up, the expectation that comes through resolves the individual tension (frustration), while the expectation that fails to be realized makes that tension stronger and eventually transforms it into aggression. When this aggression comes to life protected by the anonymity of the masses, it is a surrogate for interaction with the society, while the emotional bonding of fans to a club is a substitute for the everyday alienation.

There is also the notion that sports must be used as a substantial resource for systematic and individual education of a person towards aggressive and assertive, but not violent behavior, i.e. a person that discovers their potential not abusing it, but rather controlling it.⁴⁴

It is a possible and understandable question whether sport is just a social deal/contract, a game, a social street performance tolerated by everyone as a remedy, a collective enema of individual frustrations. Nonetheless, while in a game we all just "play

⁴⁰ Spectacularization of fan violence and emphasis of rivalry was largely helped by television. See: Vrcan, *Nogomet – politika – nasilje*, 70.

⁴¹ This sensation, the consequence of "expectation", could explain why sport is more popular than culture (apart from the fact that it is less demanding)

⁴² Cf. Amir Muzur, "Bajke kao (re)generatori morala: primjer Djevojčice sa žigicama H. Ch. Andersena", in *Ars speculandi: lektira kao izgovor za razmišljanje* (Rijeka: ICR, 2004.), 72 (57-85).

⁴³ Wolfram Schultz, Paul Apizella, Eugenio Scarnati and Tomas Ljungberg, "Neuronal Activity in Monkey Ventral Striatum Related to the Expectation of Reward," *Journal of Neuroscience* 12, br. 12 (1992): 4595-610.

⁴⁴ Jim Parry, "Violence and aggression in contemporary sport" in *Ethics & Sport*, ed. M. J. McNamee and S. J. Parry (London: Routledge, 1998.), 224 (205-224).

together", and in sports we always confront each other,⁴⁵ as correctly pointed out by Eco, "how come football invokes such strong emotional responses, if it is just a game?"⁴⁶ The truth is that sport can, up to a certain point, be likened with carnival: it's mass psychology that overcomes fears and scruples of an individual, the enhancement of sensations with the help of alcohol, frequent outbursts of resistance to current politics etc. However, the carnival sees neither the escalation of tensions and clashes between two teams, nor the participation of the audience in violence. Furthermore, distinct from carnival and similar social phenomena, aggression in sports is often triggered by envy followed by anger, in both defeat and victory (euphoria), given that, as pointed out by Gore Vidal, "it is not enough merely to win, others must lose"⁴⁷.

Conclusion

The notion that violence is inherent to sport can be defended, according to the above, with at least three well-based arguments: firstly, that sport is based on competition, and competition entices envy, anger and finally aggression; secondly, that the phenomenon of sport-related violence is universal in time and space, even though it significantly varies and depends on culture, social stratification and politics (including the possibility to be stimulated by them: it might, therefore, be said that fan violence is a geyser driven by psychobiology, with a lid often taken away by the social moment); and lastly, sport implicates masses, and thus all the attributes of mass psychology, including the release of impulses, silencing of speech as opponent to violence,⁴⁸ etc.

It should be noted that, during the ancient Olympic games, a three-month truce was enacted,⁴⁹ which can be seen as a substitution of war violence with the artificial sports violence, and just as well that the English politics of 19th century promoted sports in order to suppress the sexuality of the youth,⁵⁰ which leads us to open a subtopic of interference or alteration of violence and sexuality (however much the old notion of a positive correlation between testosterone and aggressiveness is lately being relativized). Finally, the Greek words *agon* and *athletes* stand for fighting and competition at the same time as for warrior and athlete, do they not?

⁴⁵ Vrcan, *Nogomet – politika – nasilje*, 169.

⁴⁶ Trifonas, *Umberto Eco i nogomet*, 18.

⁴⁷ Cited in: Slavoj Žižek, *O nasilju: šest pogleda sa strane* (Zagreb: Naklada Ljevak, 2008.), 76.

⁴⁸ Žižek, *O nasilju*, 55.

⁴⁹ Cf. Soteria, "Ancient Greek athletics and violence".

⁵⁰ Cf. Vrcan, *Nogomet – politika – nasilje*, 10.

Amir Muzur*, Iva Rinčić**

Sport i nasilje: prilog etičkim, sociološkim i psihoneurobiološkim razmatranjima

SAŽETAK

Premda neki autori ističu da (navijačko) nasilje u sportu uopće nije moguće objasniti, ovaj članak pokušava poći korak dalje od uobičajenog traženja najčešćeg uzroka nasilja među navijačima u "ventilu" za šire društvene tenzije i individualne frustracije, alkoholu i sl. Ne negirajući ove motive, autori ovog članka svrstavaju ih u epifenomene i "okidače", a zagovaraju tezu da je nasilje nekim – ujedno i najpopularnijim – sportovima imanentno, osobito ako ti sportovi zadovoljavaju uvjet da izravno sučeljavaju dva kolektiva i time snažno potiču kompetitivnost i identifikaciju te ako kreiraju visok stupanj tenzije "očekivanja" koja se naknadno razrješuje upravo agresijom.

Ključne riječi: sport, nasilje, agresivnost

Uvod

Teorija i teorijskih raščlambi nasilja ima mnogo. U nekim filozofijskim doktrinama Dalekog istoka (u ekstremnom obliku, džainizam), nasilje se smatra posve neprihvatljivim, a etika se gradi na principu nenasilja (ahimsa). Na modernom Zapadu, Theodor Adorno, Max Horkheimer i Giorgio Agamben vide u nasilju proizvod prosvjetiteljstva, a Jürgen Habermas nedovršenost prosvjetiteljskog projekta. Etienne Balibar nasilje doživljava kao srž moderniteta koji otvara prostor i slobodi i opasnosti, a Hannah Arendt, razmatrajući prvenstveno političku uporabu nasilja, razlikuje političku moć od iskazivanja moći nasiljem, ne prepoznaje nasilje kao ključno za

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ostvarenje ciljeva revolucije, a uočava kritičnost odabira prema kojemu se s nasiljem odustaje od etike, a bez nasilja od političke transformacije.¹ Slavoj Žižek, primjerice, razlikuje subjektivno nasilje (koje narušava normalno stanje stvari, poput ubojstva ili rata) i objektivno (koje, opet, može biti na simboličkoj razini jezika ili sustavnoj razini koja podržava normalan poredak, poput liberalnog kapitalizma).²

Nasilje i sport

Nasilje u sportu moguće je promatrati i unutar natjecanja (primjerice, u boksu, hrvanju, azijskim borilačkim sportovima, ragbiju itd.), ili kao nasilje sportaša izvan natjecanja, ali se najčešće, kao društveni problem, analizira nasilje promatrača sportskih manifestacija. (Michael Smith razlikuje "relativno legitimno" nasilje od "relativno nelegitimnog", ubrajajući u prvu skupinu nasilje u granicama pravila sporta i nasilje koje izlazi iz granica ali je općeprihvaćeno, a u drugu skupinu "kvazi-kriminalno", koje krši zakon i službena pravila, te "kriminalno", koje osim svega ostalog krši i neformalna pravila, te je stoga apsolutno neprihvaćeno).³

Granice među ovim pojavama, doduše, i nisu toliko stroge kao što se općenito misli: promatrači se, naime, identificiraju sa sportašima, a sportaši nerijetko postaju i životnim uzorom mladih. Identifikacija u igri (tj. s igračem; *role model*) jedan je od ključnih katalizatora agresije: fingirana agresija na sportskom terenu pretvara se empatički u stvarnu agresiju na tribinama⁴. Nekoliko vrlo loših i uglavnom nekažnjelih primjera bahatog ponašanja igrača ili klupskih čelnika izvan terena (od tuče štakama u Zagrebu, pljuskanja u počasnoj loži u Rijeci ili tuča u noćnim klubovima Splita do nedavnog premlaćivanja taksista u režiji jednog nogometaša), pak, svakako predstavljaju solidne preduvjete za nasilje među navijačima, ali, što je daleko gore, i za nasilje u društvu uopće. (Kako kaže Vrcan, "[...zvijezde...] svoje iznimno nogometno umijeće i ugled pretvaraju nerijetko u neku vrst općeg društvenog dobra i umijeća, te u opći društveni ugled [...]".⁵ Na taj način, dobroj fizičkoj formi i imetku sportaša pridružuje se slava, "nezamjenjivost" i društvena privilegiranost.)

Navijački mentalitet, opet, star je, po svoj prilici, koliko i pojava promatrača sporta i nije se bitno mijenjao od antičkih vremena, preko Firence XVI. stoljeća do danas,

¹ Cf. Tonči Valentić, "Pogovor" u Slavoj Žižek, *O nasilju: šest pogleda sa strane*, prev. Tonči Valentić (Zagreb: Naklada Ljevak, 2008.), 205-6.

² Ibid., 202.

³ Michael Smith, "What is sports violence?" u *Sports Ethics: An Anthology*, ur. Jan Boxill (Malden, MA/Oxford: Blackwell Publishers Ltd., 2003.), 205 (199-216).

⁴ Fizičko miješanje sportaša i publike bilo je u starija vremena uobičajenom pojavom. Vidi: Srđan Vrcan, *Nogomet – politika – nasilje: ogledi iz sociologije nogometa* (Zagreb: Naklada Jesenski i Turk / Hrvatsko sociološko društvo, 2003.), 13.

⁵ Vrcan, *Nogomet – politika – nasilje*, 74.

karakteriziran formiranjem "navijačkih plemena" s hijerarhijom i ikonografijom.⁶ Koliko je, pak, navijačko nasilje "nespecifično", slikovito dočarava i Indro Montanelli koji divljanje navijača uspoređuje s pohodima fašističkih skvadrasta⁷.

U sportu se, dakle, nasiljem smatra prekoračenje granice između nadmetanja po pravilima i namjernog nasilja sportaša⁸, trenera ili navijača (u svakom slučaju, "ponašanje s predumišljajem da se drugoga ozlijedi"⁹). Ovakvog nasilja, potaknutog sportom ili povezanog s njime, bilo je, izgleda, oduvijek.¹⁰ Već je Androgej, mitski sin kretskog kralja Minosa, pobjednik Panatenskih igara, ubijen u zasjedi ljubomornih protivnika.¹¹ U starorimsko doba svjetina je zazivala nasilje i donekle ga kontrolirala, budući da, kako je predložio D. G. Kyle, "kako bi učvrstilo društveni poređak, nasilje mora biti proklamirano ili izvedeno javno, a javno nasilje nastoji postati ritualizirano u igrama, sportu, pa čak i spektaklima smrti".¹² Drveni stadioni hipodroma u Konstantinopolu paljeni su 491., 498., 507. i 532., pa je car Justinijan izgradio novi stadion, od mramora.¹³ Godine 1314. kralj Edvard II. zabranio je u Engleskoj nogomet, vjerujući da nasilje koje prati ovaj sport može uzrokovati socijalne nemire ili čak izdaju¹⁴, a o "svađama i krvoproliću" govori se i u spomenu nogometa iz 1583.¹⁵

Događaj za koji je, međutim, zahvaljujući medijima odmah doznao čitav svijet, povezuje se s krajem XX. stoljeća. Na stadionu Heysel u Bruxellesu, 29. svibnja 1985. stradalo je 39 navijača *Juventus*a na koje se, pod pritiskom navijača suprotne strane, *Liverpool*a, urušio zid. Kazna za engleske klubove bila je zabrana nastupa na europskim nadmetanjima do 1990., odnosno za *Liverpool* godinu dana duže.

Kao što odmah treba opovrgnuti tvrdnju da je nasilje vezano samo uz moderno doba (premda je točno da se osobita eskalacija mogla vidjeti u Engleskoj i Italiji od 1960-ih naovamo¹⁶ ili je, barem, stvorena takva slika u medijima), jednako treba reći i da je pogrešno smatrati da je navijačko nasilje povezano samo s nogometom. Neredi na

⁶ Osobito je zanimljiv i psihologijski i sociologijski intrigantan slučaj postavljanja na čelo navijača notornih kriminalaca.

⁷ Cf. Vrcan, *Nogomet – politika – nasilje*, 57.

⁸ Usporedi primjer iz 1997. kada je boksač Mike Tyson odgrizao uho suparniku i za to bio kažnjen.

⁹ Smith, "What is sports violence?", 203.

¹⁰ Vidi kratku povijest sportskog nasilja u: Lynn Jamieson, *Sport and Violence: A Critical Examination of Sport* (Oxford: Elsevier, 2009.), osobito 27-.

¹¹ Yiannaki Soteria, "Ancient Greek athletics and violence" (<http://www.cafyd.com/HistDeporte/htm/pdf/4-n.pdf>).

¹² D. G. Kyle, *Spectacles of Death in Ancient Rome* (London: Routledge, 1998), 7.

¹³ Vrcan, *Nogomet – politika – nasilje*, 140.

¹⁴ Ibid., 10-11.

¹⁵ Ibid., 10.

¹⁶ Ibid., 54.

konjskim utrckama 532. godine toliko su uzeli maha da ih je bizantinski strateg Belizar morao suzbiti vojskom,¹⁷ ali je i između dvaju svjetskih ratova bilo više nereda na konjskim utrckama nego na nogometnim utakmicama.¹⁸ Prema jednoj statistici iz druge polovine XX. stoljeća, u SAD-u je najviše nereda bilo zabilježeno na utakmicama bejzbola, potom ragbija, košarke, hokeja na ledu, u boksu, konjskim, automobilstičkim i motociklističkim utrckama itd.¹⁹ Početkom XXI. stoljeća, opet, veliki navijački neredi izbili su, u Crnoj Gori, na jednoj odbojkaškoj utakmici.²⁰

O uzrocima agresije i agresivnosti

Neki autori misle da (nogometni) "huliganizam ne može stvarno biti objašnjen" već se može "samo opisati i vrednovati".²¹ Drugi autori, opet, sistematiziraju teorije uzroka nasilja u "apokaliptične" (društveno-politički uzroci, kulturni uzroci i ponašanje mase, kriminalni uzorci, krivnja klupskih uprava, igrača i sportskih medija) i "fatalističke" (uzrok u psihopatologiji i nagonima).²² Treći pripisuju nogometu značajnu ulogu kao "društvenom ispušnom ventilu" za nasilje, te vjeruju da bi, da nema nogometa, društvo svjedočilo i većem prisustvu huliganizma.²³ Po nekima je sport trag "prastarog pljačkaškog instinkta", "pokazatelj pada ljudskog roda u barbarstvo", a eliminacija nasilja iz njega lišila bi ga "temeljne psihološke funkcije".²⁴ Ovo stanoviše, koje, na neki način, razmišlja o nasilju kao karakteristici imanentnoj sportu, uglavnom se zadržava na razini psihologije ili čak popularne psihologije (engl. *folk psychology*). Autori koji nasilje smatraju imanentnim sportu doživljavaju sport kao "rat prijateljskim sredstvima",²⁵ "intraspecifičku agresivnost", oblik borbe koja teži uspostavi dominacije i sl.²⁶ Srđan Vrcan, primjerice, nije sklon tumačiti navijačko nasilje čovječjom prirodom i nagonima, odnosno bilo kakvom teorijom koja ne uzima u obzir povijesni moment, akcentuirajući posebnost društvenog stanja koje doводи do erupcije nasilja u sportu.²⁷ Rabeći pojam "erupcije", međutim, Vrcan upra-

¹⁷ Ibid., 140.

¹⁸ Ibid., 81.

¹⁹ Cf. Vrcan, *Nogomet – politika – nasilje*, 164.

²⁰ Ibid., 133.

²¹ Ibid., 138.

²² Alessandro Salvini, *Il tifo aggressivo: dall'aggressivita' simbolica al comportamento violento – il caso dei tifosi ultras* (Firenze: Ginati, 1988.), 170-1.

²³ Vrcan, *Nogomet – politika – nasilje*, 164.

²⁴ Srđan Vrcan, *Sport i nasilje danas u nas i druge studije iz sociologije sporta* (Zagreb: Naprijed, 1990.), 52.

²⁵ K. Petrović, "Nasilje u sportu – segment nasilja u suvremenom svijetu", *Pogledi* 14 (1984), 79.

²⁶ Cf. Vrcan, *Sport i nasilje*, 51.

²⁷ Vrcan, *Nogomet – politika – nasilje*, osobito 139-40.

vo pokazuje da je nasilje u i oko sporta svezremenska pojava koja samo oscilira.²⁸ Jasno je, dakako, da je nasilje u sportu snažno tingirano kulturom²⁹ i klasom³⁰, kao i da je poticano vanjskim tj. kolektivnim, društvenim "okidačima": činjenica da su najveći navijački neredi na tlu bivše Jugoslavije izbijali upravo u vrijeme porasta tenzije pred rat 1990-ih, dovoljno govori takvoj tezi u prilog. (Dakako da bi bilo posve pogrešno tvrditi da je navijačko nasilje neka vrst "oduška" totalitarnih režima, budući da je jednako prisutno i u demokracijama.) No što doista leži u osnovi čovječje spremnosti da napadne radi nanošenja fizičkog bola navijačima suprotne momčadi, mirnim prolaznicima ili redarstvenicima?

Konrad Lorenz agresiju tumači kao prirodni fenomen usmjeren isključivo prema prehrani, odnosno, ako se radi o pripadnicima iste vrste, prema razrješenju konkurencije za teritorij, ženku i drugo vlasništvo.³¹ Ljudsku okrutnost Lorenz je, osim nagonskoj naravi, sklon pripisati činjenici da je čovjek, izumom različitih vrsta oružja, uveo mogućnost nasilja na daljinu i stoga "nadmašio" prirodni limit nanošenja bola vlastitim rukama.³² Lorenzova opažanja (prema kojima bi se i sport mogao tumačiti kao katarza pogodna za kanaliziranje instinktivne agresivnosti), međutim, kako je to ispravno naglasila i Hannah Arendt, kao i opažanja mnogih drugih etologa i psihologa, ne otkrivaju drugo doli staru istinu da je čovjek samo životinja s dodatnim atributom razuma.³³

Lorenzove ideje, međutim, ipak koriste pri prvom koraku definiranja čovjekove prirode, naglašavajući ispravno univerzalnu motivacijsku snagu nagona. Na takvu osnovu nadovezuje se i psihoanalitičko tumačenje navijačkog nasilja, koje zagovara i Umberto Eco, doživljavajući nogomet kao "neurozu kulture",³⁴ kao opsesivno-kompulzivni sindrom potaknut freudovski rastumačenim "gubitkom (životnog) smisla" koji, budući da ne nalazi zadovoljenje u voajerizmu (gledatelja), rezultira nasiljem.³⁵

²⁸ Pri čemu Vrcanov zagovor društvenog kao primarnog ne može, a da ne pobudi sumnju da se, zapravo, radi o "obrani profesije", tj. sociologije, a ne "obrani argumenta".

²⁹ Kanadski hokej na ledu "agresivniji" je od skandinavskog. Joseph Anthony Maguire, "Violence and sports" (<http://www.britannica.com/EBchecked/topic/561041/sports/253581/Violence-and-sports>)

³⁰ To jest, grubost sporta manje prejudicira pojavu nasilja od klase koja taj sport prati. Vidi o tome: Allen Guttmann, "Spectator violence" (<http://www.britannica.com/EBchecked/topic/561041/sports/253581/Violence-and-sports>)

³¹ Vidi o razlikama animalne "funkcionalne" agresije od nasilja u: Deepa Natarajan i Doretta Caramaschi, "Animal violence demystified", *Frontiers in Behavioral Neuroscience* 4 (April 2010), 1-16.

³² Konrad Lorenz, *On Aggression*, prev. Marjorie Kerr Wilson (New York: Harcourt Brace Jovanovich, Inc., 1966/1980).

³³ Hannah Arendt, "O nasilju", prev. Nikica Petrak, u: *Politički eseji* (Zagreb: Izdanja Antibarbarus, 1996.), 193 (155-222).

³⁴ Peter Pericles Trifonas, *Umberto Eco i nogomet* (Zagreb: Naklada Jesenski i Turk, 2002.), 19.

³⁵ Ibid., 20-1.

U suvremenom društvu, naime, s karakteristikama razvijenog kapitalizma, javljaju se vrlo izražene društvene tenzije i kompetitivni pritisci na pojedinca,³⁶ usporedivi s lorenzovskim animalnim svijetom. Poticanje ambicija bogaćenja i napredovanja u karijeri, potrošačka kultura umjetno stvorenih potreba, nametnuta hijerarhija na radnom mjestu i u obitelji, šaroliki oblici "tihe represije" u paleti modernih demokracija, medijske manipulacije – sve su to fenomeni ili akcije usmjerene prema neutralizaciji nagona. Rezultirajuća emotivna obamrlost (smetnje emotivne regulacije, poput nenormalne uvećane ili smanjene razine napetosti, mogu imati kao posljedicu pretjeranu agresivnost i nasilje³⁷), socijalna neosjetljivost i pasivnost, frommovska "mržnja prema životu" radi dosade (moždane strukture "zadužene" za empatiju i nasilje se, izgleda, preklapaju, pa je moguće da je uvećana sklonost k agresiji povezana sa smanjenim kapacitetom empatije³⁸), pronalaze oduška i kompenzaciju između ostaloga ili prvenstveno u sportskim natjecanjima.

U suvremenoj je psihologiji prilično raširena i tzv. teorija obrata (engl. *reversal theory*), prema kojoj je agresija (ne nužno povezana s bijesom) rezultat metamotivacijskih stanja i njihovih međusobnih obrata.³⁹

Agresija, sport i igra

Sport nudi režiranu umjetnu kompeticiju,⁴⁰ a neki sportovi – mahom ujedno i najpopularniji, poput nogometa – i gradaciju tenzije, tj. očekivanja. Svakome je iz vlastitog iskustva poznato da smo u stanju formulirati prilično složena očekivanja od događaja koje promatramo, od naših djela i djela drugih. Ispunjenje naših očekivanja čini nas zadovoljnim, a njihovo izjalovljenje napetim. U pozadini oblikovanja očekivanja stoji stalno uspoređivanje naših iskustava (usklađenih u dugoročnom pamćenju) s našim aktualnim zapažanjima. Dokazano je da podudaranje ovih dviju skupina podataka aktivira dopaminergički sustav (koji uključuje areju ventralnog tegmenta, prefrontalnu koru, akumbentnu i septalne jezgre) i stvara osjet zadovoljstva ("nagrade")⁴¹. Nepodudaranje iskustva (ili, bolje rečeno, konstruirane vizije svr-

³⁶ Usporedi, primjerice: Ivan Kuvačić, *Obilje i nasilje* (Zagreb: Praxis, 1970.), 197-9.

³⁷ Inga D. Neumann, Alexa H. Veenema i Daniela I. Beiderbeck, "Aggression and anxiety: social context and neurobiological links", *Frontiers in Behavioral Neuroscience* 4 (March 2010), 1-16.

³⁸ Luis Moya-Albiol, N. Herrero i M. C. Bernal, "Bases neuronales de la empatía", *Revista de Neurología*, 50. br. 2 (2010), 89-100.

³⁹ Usp. John H. Kerr, *Rethinking Aggression and Violence in Sport* (Abingdon, UK: Routledge, 2005.), 38.

⁴⁰ Spektakularizaciji navijačkog nasilja i naglašavanju rivalstva svakako je uvelike pridonijela televizija. Vidi o tome: Vrcan, *Nogomet – politika – nasilje*, 70.

⁴¹ Ovaj osjet, posljedica "očekivanja", mogao bi objasniti i veću popularnost sporta od kulture (osim, dakako, njegove manje zahtjevnosti).

šetka) s neposrednim zapažanjem onemogućuje aktiviranje dopaminergičkog lanca i, vjerojatno, dovodeći do prevlasti nekog drugog neurotransmitora i sustava (možda amigdale), stvara osjet nelagode i nezadovoljstva.⁴² Budući da živčane stanice ventralnog strijatuma pokazuju aktivnost **prije** samog odigravanja predvidljivih zbivanja, lako je moguće da su upravo te živčane stanice uključene u petlju koja upravlja formiranje očekivanja.⁴³ Ukratko, realizirano očekivanje razrješuje individualnu tenziju (frustraciju), a izjalovljeno (nerealizirano) je potencira i eventualno transformira u agresiju. Ova agresija, upriličena pod zaštitom i u anonimnosti mase, ujedno je i surogat interakcije s društvom, a emocionalno vezivanje navijača za klub nadomjestak je za otuđenosti svakodnevice.

Postoji i ideja da sport treba koristiti kao značajan resurs za sustavnu i individualnu edukaciju osobe u pravcu agresivne i asertivne, ali ne i nasilne, tj., osobe koja otkriva svoj potencijal, ali ga ne zlorabi već uči kontrolirati ga.⁴⁴

Moguće je i razumljivo zapitati se nije li sport samo društveno dogovorena/ugovorena igra, dakle, socijalni ulični igrokaz koji svi toleriraju kao ljekovito sredstvo, kolektivni purgativ individualnih frustracija? No, osim što se u igri samo "igramo zajedno" a u sportu uvijek međusobno suprotstavljamo⁴⁵, kako ispravno zamjećuje Eco, "kako to da nogomet pobuđuje tako moćne oblike izražavanja osjećaja ako je riječ samo o igri?"⁴⁶ Istina jest da se sport može donekle usporediti s karnevalom: po psihologiji mase koja nadvlada strahove i obzire pojedinca, potenciranju doživljaja konzumacijom alkohola, nerijetkim naglašavanjem otpora prema politici itd. Karneval se, međutim, ne odlikuje razvojem tenzije i sudarom dvaju kolektiviteta (momčadi), kao ni participacijom (točnije, protagonizmom) publike u nasilju. Osim toga, za razliku od karnevala i sličnih socijalnih fenomena, u sportu se javlja kao značajan okidač agresije zavist praćena srdžbom (gnjevom), i to i u porazu i u pobjedi (euforiji), budući da, kako kaže Gore Vidal, "nije dovoljno da ja pobijedim, bitno je da drugi izgube".⁴⁷

⁴² Cf. Amir Muzur, "Bajke kao (re)generatori morala: primjer *Djevojčice sa žigicama* H. Ch. Andersena", u *Ars speculandi: lektira kao izgovor za razmišljanje* (Rijeka: ICR, 2004.), 72 (57-85).

⁴³ Wolfram Schultz, Paul Apizella, Eugenio Scarnati i Tomas Ljungberg, "Neuronal Activity in Monkey Ventral Striatum Related to the Expectation of Reward," *Journal of Neuroscience* 12, br. 12 (1992): 4595-610.

⁴⁴ Jim Parry, "Violence and aggression in contemporary sport" u *Ethics & Sport*, ur. M. J. McNamee i S. J. Parry (London: Routledge, 1998.), 224 (205-224).

⁴⁵ Vrcan, *Nogomet – politika – nasilje*, 169.

⁴⁶ Trifonas, *Umberto Eco i nogomet*, 18.

⁴⁷ Citirano u: Slavoj Žižek, *O nasilju: šest pogleda sa strane* (Zagreb: Naklada Ljevak, 2008.), 76.

Zaključak

Teza da je nasilje imanentno sportu može se braniti, prema svemu iznijetom, pomoću najmanje tri dobro utemeljena argumenta: prvo, sport se temelji na kompeticiji, a kompeticija potiče zavist, srdžbu, pa onda i agresiju; drugo, pojava nasilja potaknutog sportom je vremenski i prostorno univerzalna, premda bitno oscilira i ovisna je o kulturi, društvenoj stratifikaciji i politici (uključujući i mogućnost da je njima poticana: moglo bi se, stoga, reći da je navijačko nasilje psihobiologijom gonjeni gejzir čiji poklopac skida društveni moment); i treće, sportovi najčešće povezivani s navijačkim nasiljem ujedno su i sportovi koji impliciraju masovnost, dakle, sve atribute psihologije masa, uključujući oslobađanje nagona, utihnuće govora kao opoenta nasilja⁴⁸ i dr.

Znakovito je da se, tijekom održavanja antičkih Olimpijskih igara, prakticiralo tromjesečno primirje⁴⁹, što bi se moglo protumačiti i kao supstitucija ratnog nasilja fingiranim sportskim, kao i da je engleska politika u XIX. stoljeću promicala sport da bi potisnula seksualnost mladih⁵⁰, što upućuje na otvaranje podteme interferencije odnosno alteracije nasilja i spolnosti (koliko god se u zadnje vrijeme relativizirala stara teza o pozitivnoj korelaciji razine testosterona i agresivnosti). Na kraju krajeva, ne znače li grčke riječi *agon* odnosno *athletes* istodobno borbu i nadmetanje odnosno borca i sportaša?

⁴⁸ Žižek, *O nasilju*, 55.

⁴⁹ Cf. Soteria, "Ancient Greek athletics and violence".

⁵⁰ Cf. Vrcan, *Nogomet – politika – nasilje*, 10.

Dejan Donev*

Moral values in sport as a necessary part in the concept of ethical education

ABSTRACT

Starting from Plato's *The Republic* where we can easily note Socrates' statements that music and gymnastics can be applied to creative activity, i.e. that "there are two arts for which I would say that a god gave them as a present to the human race – music and gymnastics because ... love for knowledge in them – not for the soul and the body separately, but for their harmonious alignment" – it is logical to wonder about the importance of sport for the moral upbringing of an individual, but what is more, about its importance in the development of an individual into an ethically autonomous person (personality), i.e. whether moral values of sport should be included today not only in the moral upbringing but also in the ethical education of an individual? This comes from the fact that in addition to instrumental values of sport, there are also its intrinsic values which are very important for further development of a person on his/her way to autonomous formation.

All of the abovementioned only indicates the main basis for the direction of considerations in this paper: what are the ethical values that sport offers and that we set in sport and from there about the role and importance of sport in broader spheres of moral development; further, the role of school in setting and necessity of sport and its ethical value in moral upbringing and ethical education in a person's character development, to be able to respond to the dilemma about the basis and justification of UNESCO's imperative on the introduction of sport and its ethical values into the concept of ethical education.

Key words: sport, moral upbringing, ethical education, fair play concept, personality.

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We live in an era of technical and technological advancement that changes significantly the former characteristics of human life asking from us to reinvent new solutions to old problems, in an era where very complex issues of human survival have been reopened, but this time with quite different and fatal consequences. They require urgent solutions, but in a new, ethically grounded way. This has happened after a series of undesired consequences of development which are the result of man's careless actions, and especially because of the irresponsible attitude and utilization of everything, including biomass.

Nearly all modern age analysts agree that this is the consequence of the inability to ensure, together with the development, an appropriate ethical value and control system that would be applicable in all aspects of living. To put it more precisely: in the race for profit and consumption as status symbols, both citizens and the society have forgotten that development comes at a price, and part of that price is the cultural shock due to the rapid technical and technological development and conflict of interests of both developed and undeveloped economies. It is more than clear, as Joseph Ratzinger says, that the real threat of destruction of humanity does not come from intercontinental ballistic missiles, but from the destruction of moral forces! That is why new firm ground is sought after in order to resolve and thus surpass this grave situation. Will it be the famous call from the Renaissance: "Let us go back to nature and reestablish our human nature – which is in its essence, despite the attempts to negate it, in its nature it IS ethical!", or will it be something completely different and new? The next move is on the humanity, or more precisely the person!

* * *

Therefore, it is about the Person, their ethically creative engagement as a means for finding solutions. It is so because the person (personality) is the highest reach of the development of life on Earth. Man is a developed biological being, but at the same time also a social, psychological and ethical being. These dimensions make him a responsible subject of action who can not only live and take, but must also think, plan, care, preserve and give. But for one to become such a developed person (personality), conscious of his/her needs, but also responsibilities, that person must cross the way from the heteronomos to autonomos – become conscious of one's rights and obligations! The person must go through the stages from the completely heteronomous (behavior motivated by imitating previous actions for fear of mistake) to autonomous behavior (respecting moral norms that are created from knowledge and understanding of their value, as well as from formal sense of human duty).

In evidence of this, scientists Jean Piaget and Lawrence Kohlberg, analyzed the development of consciousness and practical actions of young people analyzing¹, determining that a young man is firstly **heteronomous** – adopts and follows other people's attitudes on morality. Then he grows (can grow) to an **autonomous** person – who constructs his own attitudes, follows them confident of their propriety, recommends them to others and thus advances human morality. Thus, foundations were laid for a new **educational activity**, which is called **ethical education**, as a path to cognitive and emotional maturation of a young person who is very important to the world for his/her purity, vital creativity and moral courage.²

The task of ethical education in modern society is the development of an **autonomous person (personality)** with the capacity to independently produce ethical solutions and create proper and effective moral norms. The hope of the world rests on such persons for the humanity to find the way out of a difficult situation, i.e. it is a modus, perhaps the most important one, for resolving the mounting problems of humankind. Moral upbringing, as before, continues to exist, but it represents a complete adaptation of a young person to social objectives and values and his/her qualification to execute the norms of the society.

This means that ethical education goes a step further, i.e. the goal of ethical education is to instruct the young about the essence and the mechanism of ethical decision-making, as well as to help them to develop into self-confident and capable persons for such decision-making. Therefore, the goal of ethical education is the spreading of ethical spirit and ethical seriousness, responsibility and creativity, which means that the need to implement it today is undeniable!³ The evidence to support this position is also visible in the efforts of the UNESCO from the end of the past millennium about the revitalization of philosophical and especially ethical education.⁴

¹ In the study "Moral Judgment in Children" (Jean Piaget: *Le Jugement moral chez l'enfant I* (1932), Paris, 1978) Piaget put forward his theory on two stages of moral existence of every person – heteronomous and autonomous – this study later becomes a source of new ideas about ethical education of the young. In the study "Essays on Moral Development", in the first part from "The Philosophy of Moral Development: moral stages and ideas of justice" (Lawrence Kohlberg: *The Philosophy of Moral Development*, San Francisco, 1981) Kohlberg gave an affirmative answer to the question about whether psychological and moral development are connected so that moral development goes hand in hand with psychological, stating that there are certain stages of moral development (more precisely, three levels of moral development, each with two stages) and that there is a measure of consensus between moral and psychological development, whereby as a consequence of psychological development, due to cognitive skills, there is also moral development.

² Kiril Temkov, *Etika na kulturata*, Dom na kulturata Ivan Mazov-Klime, Kavadarci, 2009, p. 86.

³ UNESCO, *Philosophie et démocratie en Europe*, Sofia, 1998, pp. 183-187.

⁴ UNESCO Strategy on Philosophy, APPROVED DRAFT December 29, 2004, <http://wpf.unesco-tee.org/gr/unstr.htm> ili <http://www.aiphp.eu/download/strategy.pdf>.

* * *

A part of this corpus of questions and issues that we face at the moment of the development of an autonomous person who will be ready to resolve problems of modern age, is also connected with a specific form of value education, which is of special significance for the formation of mind and body, and that is sports value education!⁵

The aforementioned once again confirms the complexity of the process of development of an ethically autonomous person in which a multitude of different insights and values from different domains and fields of modern age must be incorporated.

Thanks to Postmodernity, out of the many disciplines that examine the sport phenomenon, nowadays it is the subject of special interest for philosophy, and even more for ethics, which does not discover in it only the negativities, but also very important elements of contemporary life, i.e. a spectrum of issues that are not only of factual and empirical character, but also philosophical, i.e. cognitive and moral, and also very important for the development of a proper ethically autonomous person.

This means that, starting from a philosophical and especially ethical standpoint in the explication of sport, we should speak of and consider the value aspects of sport, what are the important axiological guidelines of sport and what is desired and can be truly achieved by sport in the moral sense. These are the issues related to moral values in sport, their fundamental aspects, i.e. in what way they can be implemented into and contribute to the strategy for the development of an autonomous person. As pointed out by Robert L. Simon "they do not relate only to what people think of sport, or to what value they are held, but they relate to what people *should* think of sport".⁶

This, on its part, requires recognition and incorporation of acceptable moral standards and values and their practical application in sport. Critical examination in philosophy of sport is comprised of formulating and rational valorization of such standards and values, as well as their testing through their application on concrete cases, which would answer the question about the importance of sport for our moral life. If sport has this role, then we must answer the question about the basis, i.e. principles and moral values on which this can be justified and if they are a necessary part in the development of an autonomous person?

According to with the long-standing belief that sport has great influence on the development of the person's moral character, as well as the latest research⁷, moral val-

⁵ This view of the connection of sport practice, sport games or any other sport activity with the development of qualities of moral character of a person goes deep and far back to Plato's work *The Republic*, in: E. Hamilton and H. Cairns (Eds.), 1961; and in: *The Collected Dialogues*, Princeton: Princeton University Press, Book III, Section 2.

⁶ Robert L. Simon, *Fair Play - The Ethics of sport*, Second edition, Službeni glasnik, Belgrade, 2006, p. 21.

⁷ Resolutions 58-5, 58-6, 59-10, 1980-67, 60-8, and 60-9 of UNESCO related to the role and importance of sports education for development and peace.

ues have great significance for the moral life of man, and it is, therefore, no surprise that sport is looked upon as a field where values should be learned, transferred from one generation to another, in line with moral upbringing, and especially their incorporation into ethical education. Kofi Annan, former Secretary-General of the UN, expresses similar views when he says that: "sport is a universal language that can bring people together, no matter what their origin, background, religious beliefs or economic status", on the occasion of declaring 2005 as the International Year of Sport and Physical Education.⁸ Another example would also be the Olympism itself, as one of the inspirations and constituent elements of Universal/Global Ethics as a common new world morality.

This is the so because at the heart of sport we must put a logical ethical base in relation to burning issues and problems, thus giving them ethical dimension.⁹ The matter is that sport encourages, firstly, a competitive spirit, where one should not exaggerate so as not to harm others and to avoid one's own moral degradation, but which is also necessary for any kind of human initiative and action.¹⁰ Secondly, sport also promotes collaboration, as a system of exercise and competition, but also as a sense of partnership with everybody that participate in sport and that we meet in sport. Sport also has, as we mentioned previously, an embedded and developing in it, sense of **fair play** as one of the most prominent sports values and moral norms.¹¹

Such moral values and principles are also the idea behind constant competitions as part of important (all)human communication; liking and collaboration of all athletes and their friendship; help provided by the more developed to the less developed and younger in sports development; ideals of good physical appearance, sports figure, sport successes and stars, as part of life's transpositions of almost every person, etc..., but also avoiding of negative stimulants that destroy both the beauty of the game and the health of athletes.

In this context, there are some doubts about the following questions: should schools be involved in teaching moral values in sport, and how? If yes, then what values should they teach, i.e. what is it that gives schools, and governments, the right to decide on the "official" morality they should teach individuals? These questions point to two very important problems related to the idea that schools should be in charge of moral upbringing, that is of teaching moral values in sport. The first problem is bias, and the second indoctrination, but for the lack of space and time, as well as the possibility of their consideration as separate problems related to the phi-

⁸ <http://www.un.org/sport2005/>

⁹ Adrian Walsh and Richard Giulianotti, *Ethics, Money and Sport*, Routledge, New York, 2007, p. 9.

¹⁰ Eric Margenau, *Sports without pressure*, 1 edition, Routledge, 1990, and Alfie Kohn, *No contest. Why we lose in our race to win*, Boston: Houghton Mifflin, 1986.

¹¹ For more details, see: Sigmund Loland, *Fair Play in Sport*, Routledge, New York, 2002, pp. 143-151.

losophy and ethics of sport, we can discuss them in another paper. Here we shall only summarize that the possible answer to the previous question could be the following: only if the schools support independent moral principles, i.e. they could teach their students how to consider their own values, to teach them techniques and procedures of moral reasoning¹² - in other words, instead of traditional upbringing, to go one step further towards ethical education, which as the final purpose has the development of ethically autonomous person.

* * *

Although in the modern age most people feel that the values in our society are increasingly fading and sinking, while violence, drugs, violent crime and urban decay are gaining ground, we should all do, as participants or observers, sports! Sport is a successful defense against the dangers of drug abuse, alcoholism and other addictions; sport is the best activities for young women to develop, be healthy and bear children without special difficulties; sport is part of the vision of the new *anti-aging* movement for effective help for elderly persons as an ideal preventive medicine; sport as a means and form of social inclusion for disabled persons and persons with developmental difficulties...

In its best sense, sport is a motivational challenge for the mind and body je, which means that through sport we can learn to overcome difficulties and value excellence, as well as to appreciate activity as such, independently of any reward. In brief, through sport we can develop and express our morality and illustrate all the importance of dedication, integrity, sense fairness and courage, as well as the importance of the game standards and conduct. Is this what sport does little as contribution to the development of ethically autonomous person!? We shall mention here also a thesis of a great humanist Albert Camus who bestowed special to sport by saying that in sport "he had learned everything he knew about ethics".¹³

To sum up, the future of sport as a cultural phenomenon is once again confirmed with the necessity of ethical values, i.e. as we value sport and what values we put but also find in sports events.¹⁴ Therefore, we can rightfully conclude that moral values in sport are more than necessary, and it is, therefore, imperative that we put them as a systematic part of the ethical education concept!

¹² M.J.McNamee and S.J.Parry (Eds.), *Ethics and Sport*, E & FN SPON, London, 1998, p.131.

¹³ Drew Hyland, *Philosophy of Sport*, New York, Paragon House Publishers, 1990, p. 34.

¹⁴ Torbjörn Tännjö and Claudio Tamburrini (eds.), *Values in sport*, E & FN Spon, London, 2000, p. 1.

Biserka Perman*

Is sports system fair?

ABSTRACT

When it comes to ethics and fair play in sport, it mostly refers to training process and competition through respecting the game rules, opponents, organizers, managers and referees, through the implementation of standards related to means, equipment and kits used in competitions and avoidance and prevention from using illegal stimulants, i.e. doping.

The following question arises: is the sports system itself in its core established fairly and morally? Is there inequality and discrimination among certain sports associations, federations, clubs or athletes? This refers to the sports system in general, hierarchy of sports, i.e. federations within the whole sports community in local and regional government and on national level and within international sports federations and presentation of those sports to a wider community through different activities, programs and media coverage. We must not forget the economic side of sport as an activity which directly or indirectly ensures existence of a large number of people. Sports system is not fair and it is also often cruel. Discrimination can be seen through many factors: sports federations, media coverage of sports, division into "great" and "small" sports, Croatian Olympic Committee, money...

Establishment of sports system based on those foundations results in reduced number of young athletes, use of illegal stimulants, more violence, bigger health problems of young population, their lack of sociality and communication.

Key words: sport, sports system, fairness, discrimination

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Introduction

When it comes to ethics and fair play in sport, this mostly refers to training process and competition through respecting the game rules, opponents, organizers, managers and referees, through the implementation of standards related to means, equipment and kits used in competitions and avoidance and prevention from using illegal stimulants, i.e. doping.

However, this topic imposes another issue, which is the base of all cases involving avoidance of rules, cheating and fixing.

The question is: is the sport system itself in its core established fairly, justly and morally, is it fair?

Is there inequality and discrimination among certain sports associations, federations, clubs or athletes? This does not refer to a system within a specific branch of sport, nor to sport as a social activity whose aim is physical training of different social groups in order to improve their health, competitions, testing one's own ability in comparison to opponents', the satisfaction coming from competitions themselves, socializing and friendships, but it refers to the sport system in general, hierarchy of sports, i.e. federations within the whole sports community in local and regional government and on national level and within international sports federations and presentation of those sports to a wider community through different activities, programs and media coverage. We must not forget the economic side of sport as an activity which directly or indirectly ensures existence of a large number of people.

Relations among sports

A position of particular branches of sport in the sport hierarchy is visible through numerous examples and manner of their treatment in a particular community.

- **Division** into "great" and "small" sports is made according to affinities of media editors, money involved in a particular sport, athletes' earnings, and not according to accomplished results.
- **Media** follow "great" sports in all their unimportant, personal details and juicy stories related to family lives of athletes, so even international leagues are given a large amount of space, while "small" sports take up only a few lines printed in small font even in specialized sports newspaper, sometimes they are not even mentioned, regardless of the results. This fact is best depicted in daily paper *Sportske novosti* (*Sports News*) which dedicates its first half to football, sometimes even a few pages more than that. It is followed by two or three

pages of basketball and handball and after two pages dedicated to betting places and several pages of advertisements, all other sports together are given a page or two. It is clear that that amount of space would be insufficient to follow a sport even superficially, not to mention its promotion or presentation to a wider public. Who can become interested in, for example, bowling, if the entire first men's and women's league are given not much more than a quarter of a page, and reports from certain games are reduced to the listing of last names of the players and a number (result) next to them which does not have any significance to anybody outside that sport since the reader has no opportunity to get acquainted with the sport itself so he or she could make his or her own judgment and follow the value of the result both nationally and internationally. Information about lower levels of "small" sports is possible to find only in some local papers, not before the middle of the week for games which took place the previous weekend, naturally, only if the editor has good will and some empty space to fill.

This leads to the question who in the media decides what interests people and who manipulates them? (for example, Croatian Television broadcasts USA hockey league footages and reports. For whom? Who follows that, except, perhaps, bookmakers?)

- **Government** - provision which regulates rewards for achieved sports results greatly underestimates non-Olympic sports. They anticipate rewards only for gold medals in particular non-Olympic sports and in amounts fifty percent smaller than those for Olympic-sports.
- **Counties, cities and municipalities** have selective approach when it comes to financing sports so "small" sports receive only a few thousand kunas annually, whereas "great" sports receive millions.
- **Politicians** are generally engaged in sports which are given large media attention and in which a lot of money is involved so they could be even more exposed, which additionally adds to discrimination.
- **Croatian Olympic Committee** awards Olympic stipends to Olympic Games candidates, which is the only secure financial stimulus for athletes regardless of their results. Athletes who are in non-Olympic sports do not have that possibility even when they achieve top results, i.e. win medals in European or international championships.
- **Rijeka Sports Federation** – executive committee consists exclusively of Olympic sports representatives, each of them looking primarily out for their own sports branch, often even only for their own club, and sport itself is of minor importance. Professional coaches paid by the City through Rijeka Sports Federation are exclusively those from Olympic sports and from clubs which have

the largest amounts of money, but the achieved results do not correspond to the invested funds.

- **Sports Act** treats different sports differently, while the athletes themselves, for whom the entire system has been established and who should be central figures of both sports system and the Act, are in the background. This issue shall be discussed in more detail later in the paper.

Professional work and organization of sports practices and competitions

The aforementioned examples imply that in those sports with greater media coverage, so-called "great sports", there is a higher concentration of quality athletes and money and professionals and power and there is also a greater number of children who want to be like their sports idols. However, all these do not guarantee success, in fact I would say it is the other way around. I shall exemplify this through examples of two clubs from Zagreb, *Dinamo Football Club* (men) and *Zagreb Bowling Club* (women).

There is a large number of national team players who have passed through *Dinamo*, a large amount of high quality coaches, their executive co-manager has high influence in football hierarchy as well as political influence in the City of Zagreb and beyond, despite all his tantrums and gaffes in public. Dozens of millions of kunas mean only a trifle for them. Nevertheless, for years they have not been able to pass the first, or sometimes second, qualifying round of the Premier League. Even though he supposedly protects the Club's interests and supposedly manages clubs politics successfully, it is an undeniable fact that his first and foremost priority is his own profit gained through players' transfers, which brought him enormous wealth.

The women bowlers of *Zagreb* have in recent years regularly participated in finals of international cups and yet two years ago they had to organize major-league home games at other club's facilities because their bowling alley did not meet the new technological standards even though it would have taken only approximately half a million kunas for its reconstructions. It should also be mentioned that the function of a coach, secretary and a manager in the Club is performed by a single person.

When it comes to performances of national selections, it would be normal to have logistics consisting of a selector, a coach, a conditioning coach, a kinesiologist, a maintenance technician for the equipment, a nutritionist and possibly also a cook, a doctor, a physical therapist or a masseur, psychologist and a sports manager.

However, the way in which this functions in a "small" sports shall be shown through the example of bowling. Both men and women bowling national teams participated at the 2009 Bowling World Cup in Germany. The 850 km long journey was traveled in a van driven by coaches and the hotel was approximately 30 km away from the bowling alley. Teams were accompanied by four persons – chief coach-selector, assistant coach, conditioning coach and the secretary general of the Federation who was also in charge of the diet, but due to schedule of games and returns to the hotel, both quality of food and time of meals were completely inadequate.

Since the women team won a silver medal, I shall analyze their performance in more detail.

Seven games took place in the period of nine days. Both semi-final and final games took place in the same days (semi-final at 8am and final at 8pm). There was not a lot of time to relax and rest between the games so either a physical therapist or a masseur would have been invaluable, but there were none so the conditioning coach took their role, which was both improvised and symbolic. The results of fatigue and psychological tension were most obvious in the final game when at the very end there was no more strength for the finish and the opportunity to beat the German national team was missed and they won gold supported by loud cheering of home fans.

Men's and women's sport

Although sex equality is guaranteed even by the Croatian Constitution, in real life and society in general, there are differences in treatment of men's and women's sports through both the approach to sports and the income of male and female athletes.

There is no difference in treatment between sexes in kindergarten, schools and even faculties. However, following the completion of education and employment, and particularly after entering marriage, drastic changes arise in treatment of female and male athletes in society and, unfortunately, even in families.

What is the issue?

When a young man stumbles upon difficulties at school and even fails a year, this is not treated as a big issue, but rather as allowed and justified consequence which follows his obligation related to practices, competitions and other sports duties.

However, when something similar occurs to a young female athlete, it is treated as a result of her laziness, lack of seriousness, infatuation with childish behavior and

playing. She is pressured into quitting this foolishness, starting reasoning maturely and thinking about her future with almost unfailing advice that it would be wiser to learn how to cook, iron, clean, etc. because she would need these skills once she marries. By this time nobody in a family considers sport as a way of keeping healthy, gaining self-esteem and building personality as well as a way of earning income, but it is considered as a crazy idea which should be driven out of her head.

In this period a girl is also frequently faced with the ultimatum set by her boyfriend: Either sport or me! This attitude is usually supported by both his and her family. If the girl insists on playing sport after she had completed her education, it usually results in remaining single because a typical male reaction, no matter how modern and emancipated they may be, is that he does not need a girlfriend to wait for to return from practice and who will not put him first on her priority list or, later, that he does not need a wife who will wander around and leave him with household chores, not to mention looking after children. Because, what would his friends' reaction be? Would they call him henpecked husband? Ask him how he could allow his wife to hang around other men? What kind of a woman leaves her husband at home alone? These and similar observations are often made by the family itself, and they usually result in a woman giving up her activities outside working hours and house or the relationship, i.e. marriage breaks. Therefore, a woman is expected to abandon sport, settle down, perhaps get a job and turn to her husband, family and chores after work and keep the sport as a nice memory. The situation is similar with women coaches, referees and other women in organization of sports activities so there are only about ten percent of women active in sport in relation to men.

On the other hand, a young male athlete is encouraged to train even when he is in a serious relationship or married because this status is precisely what he needs in order to have optimal conditions for achieving top results. In other words, while he was in his parents' home, his mother did not have time to dedicate herself sufficiently to his athletic needs because she had her own husband and possibly other children, all with particular needs to satisfy. Now, his wife will be able to dedicate all her attention only to his needs and requirements, i.e. requirements of his sports engagement (daily timetable of meals, type of food, sufficient amount of clean underclothing and clothing, sport kits, personal hygiene products, organization of spare time, ensuring conditions for rest).

If she follows him on his competition, she ensures conditions he is used to at home so he could achieve best possible results and that is normal, that is understood. Her frequent absences result in her leaving her own job and career so she could dedicate herself to her husband and his career.

If the relationship or marriage is between a female and a male athletes, the result is often very similar. The woman gives up her sport career so her husband's could develop without distractions, even if she is the more successful one in her sport. One such example are tennis players Andre Agassi and Stefi Graff, or, in Croatia, a handball player Zvonimir Bilić and a basketball player Danira Nakić.

Career of a woman athlete in most sports lasts up to the age of 25, i.e. until she gets married. Very rarely it lasts longer and as a rule this applies to unmarried women. On the other hand, career of a man athlete improves after the age of 25 and usually lasts for 5 or 10 more years.

The family supports a male athlete and, as a rule, they believe that a woman should be happy to have found a husband who is so engaged in sport so he does not drink with his friends, play cards all night, but instead trains and earns well.

On the other hand, families believe that it is the last minute for a female athlete to get serious and begin taking serious care of her home and husband who patiently endures her whims, and that she should stop chasing some ball despite the fact that even her sports income may be a lot higher than that of some employees in other fields of economy.

All this results in ratio of active male and female athletes being from 1:5 to 1:7 in favor of men. It is almost understood that their active sports career will be followed by training, judging or organizational jobs within sports, while this is very seldom with women. If they do come back to sport, it can be up to ten, or even twenty years after their career had finished, usually as assistants in organizational and administrative jobs, very rarely professional jobs.

I shall conclude this part with some data to illustrate the representation of women in sport. The data refer to entire Croatia and is related to bowling, which is a sport in which a career can last even 20 years longer than in other sports, but ratios are not much different than in other sports: out of 3400 registered bowlers there are only 540 women or approximately 16%, and out of 215 clubs there are 30 women clubs or approximately 14%.

Sports Act

Sports Act favors "great" professional clubs. Its coming into effect created a precondition which allows football clubs' debts of millions of kunas to be written off, i.e. to redirect their debts, ownerships, financing and responsibilities to local governments. In contrast, athletes are very weakly or not at all protected.

Professional clubs

- Sports facilities are owned by local government, players are owned by managers, and what about a club? A club consists of two mobile phones, a fax-machine and notorious debts which the government generously renounced and gave to local governments as a gift so they could start from scratch. No money – no responsibility. And as if nothing happened!
- And what about the obligations of a club, i.e. the owner in the future? What about contractual obligations towards the players. Does this imply that the local government will, if it takes over the club, in future take on club's commitments? Will there remain, and how much, enough funds for normal functioning of the particular local unit?
- Several years ago *Kamen Ingrad Football Club* case led Požeško-slavonska County to bankruptcy.
- Where are the younger age groups within professional clubs? What is their status within the corporation. These issues are not covered by the Act and that is why clubs improvise and that is why clubs improvise and it is no wonder that clubs' transformations lead nowhere.
- Manager's financial obligations are not mentioned anywhere.

Status of top amateur athletes

- **Sports stipends** are only a declarative right because the Act does not set minimal amount and does not obligate anybody to make the payment. Today, cities of Zagreb, Rijeka and Osijek have stipends. This results in quality athletes leaving smaller areas, closing of clubs, concentration of quality in big cities whose clubs frequently have greater ambitions than real possibilities which again leads to debts.

Additional limitation of the right to receive stipend for the third category for athletes up to the age of 28 in Rijeka or 30 in Zagreb, was implemented because sports budgets of those cities, considering the number of categorized athletes, cannot bear the total burden of stipends for their athletes.

Possible solution to this problem would be to make changes in the Act in which state would provide funds for the first category, counties for the second, and cities or municipalities for the third category.

- **Health insurance and social security** for amateurs who are not insured otherwise, as well as the health insurance for work related injuries or professional illnesses was thrown out from the finally adopted Act, so the athlete is completely uninsured in case of an injury or illness related to his sports activities. Furthermore, his existence is endangered after he or she ends a sport career.

- This issue could also be relatively easily solved by making a change in the Act which would ensure that the state should provide funds for health insurance and social security for the first category, counties for the second and cities or municipalities for the third.
 - *Slovenian example: top athlete is entitled to social security and disablement insurance, health insurance, injury insurance and a maternity leave pay if the income is not more than three times as high as an average personal income in Slovenia. Income is received by the particular Ministry as its employee.*
- Only an Olympic medal winner has a right to a university **scholarship**, paid by the government budget. World championship medal winners do not have that possibility. Considering the number of students Olympic medal winners, that amount is negligible.
- This condition is why only rich clubs in rich sports are able to financially meet the needs of their athletes and reward their achievements so this is another type of discrimination of other branches of sport, athletes, their efforts, results, health and dignity.

Coaches (professional jobs in sport)

- The Act proscribes relatively high standards for professionals working in sport, but it neglects the fact that the clubs of the lowest rank are often the only possibility for young people living in small, rural areas to organize their free time. Their ambitions are mostly reduced to entering the competition system, and the work is based on the enthusiasm of a few individuals who also cover the main part of the club's costs. As a rule, people who work there are volunteers or in the best case scenario, they work for a symbolic fee and they even invest their own resources (transportation, food, equipment) and there are no prospects that anything will change in the near future. What could attract educated coaches to these areas, how to ensure their income, benefits, housing? So, they are either forced to work illegally or shut their door.

Financing sports

- The Constitution and the Sports Act define sport as an activity of a special national interest, but the funds they set aside from the government budget for the public needs related to sport (0,7 ‰) do not support that statement.

Athletes' health insurance

- In Croatian health system there is no athletes' health insurance.
- The last analysis of the state of athletes' health insurance from 22 years ago showed that only 7 centers (Zagreb, Osijek, Rijeka, Split, Karlovac, Zadar and Šibenik) had athletes' security partially solved through out-patient clinics or

sport clinics which employed sports medicine specialists. When Croatia became independent, the conditions worsened because the old model was gone, and the new one was not established. Today, there is a small amount of places, primarily thanks to cities and sports federations, with private sport clinics that employ specialists, whereas in most places that work is done without supervision and unprofessionally. Athletes' are examined by different profiles of physicians, usually physicians in private practices, which is extremely expensive, and furthermore they do not have the proper equipment for quality examination of athletes. Additional tests (laboratory tests, eye-sight control, chest x-ray, orthopedic examination, etc.) are usually done through referral slips obtained by their primary care physicians, which includes long waiting lists at the specialists' so in order to expedite the procedure they go to private specialist practices, which presents a significant additional cost for the club or athletes themselves.

- And now follows the most amazing fact:

In 2006 there were 9 doctors specializing in sports medicine and approximately 50 physicians who have completed their graduate studies in sports medicine.

The number of active athletes in Croatia surpasses 400000. 250000 of them are required to go through regular medical examinations, which is an alarming number when compared to the number of qualified doctors.

What is encouraging is the fact that in 2003 a proposition to establish a new specialization called **Occupational and sports medicine** which lasts for 48 months was adopted, and it was established 33 years after **Sports medicine** specialization was abolished.

The Act has not predicted an alternative for smaller areas where there are no occupational and sports medicine specialist. For example, in Primorsko-goranska County there is only one sports medicine specialist and several occupational medicine specialists who are located in Rijeka. Therefore, all athletes from the County should be examined in Rijeka.

- The national health development strategy 2006–2011 does not mention athletes' health care.
- Considering these conditions, one should not be surprised by a large number of athletes' injuries, including those with permanent or even fatal consequences.

Elements which appeared in some versions but were left out from the final version of the Act

- difference between top amateur athletes and professional athletes
- amateur – compensation for working on sports improvement, right to a paid leave because of national league obligations, social security and health insur-

ance provided by a government budget, obligations of individuals and clubs related to national team performances

- conditions for performing the duties of managers, the registry of managers
- professional sports associations (coaches, referees, athletes, delegates, instructors, delegates, etc.)
- sport in pre-school institutions
- sports school within clubs (cooperation between clubs and school sports federations)
- health care of animals participating in competitions
- supervision on local and regional levels
- supervision of professional work
- Sports Bureau (professional work and supervision)

Crime and immorality in sports

Game fixing, doping, referees' partialities, bribe, violence with permanent and tragic consequences are becoming more and more frequent.

We have witnessed failures or Rijeka's candidacy for the organization of Mediterranean Games because rich candidates managed to buy with their "gifts" the votes of the committee members who make that decision. The committee members were little or not interested in the success of the organization and the course of competition of certain games, the numbers of flaws and failures. We witnessed catastrophic failures during the Games in Pescara. And there were no consequences nor sanctions.

The system sanctions the violators of the sports behavior code and fair play when a doping control shows positive results, when referees are showing partiality and aggressive behavior on fields. Unfortunately, these are only the attempts to alleviate the consequences but the core of the problem, i.e. the causes remain intact. In fact, it is as if the patient is given aspirins to lower his temperature, and the cause of his high temperature is not treated. The main cause is money, i.e. profit and earnings, which is closely followed by power, prestige and authority. And nobody wants to deal with the power and authority partly because of fear and partly because it would mean cutting one's own throat.

Final thoughts

Development and the amount of population involved in particular sport greatly depends on the media, I even dare to say, primarily on the media.

Only the small number of children can succeed in a particular sport, and the others should look for their chance in a different, more appropriate sport if they wish to remain in the world of sport. However, a great number of them abandons sport at an early age because they have not succeeded in a particular sport, and there is no systematic approach which would acquaint both children and their parents with other sport in which they might find themselves.

It is unnecessary to emphasize that with this treatment of some sports, it is a great achievement to attract young people to "small" sports. How can parents be expected to choose "small" sports with no money in which their children might be successful when they see millions of Euros in football, basketball, handball...? Children remain at home, they are not encouraged to socialize, be active, communicate, have a sense of community and sports spirit so they are often faced with obesity, asocial behavior, drugs, alcohol, violence. There are less and less children in sport and their communication is reduced to virtual communication (facebook, e-mail, chat).

Athletes have no security regarding their existence following the end of their sports career, unless they had secured future for themselves and their families with their earnings, but only a small amount of athletes manages that.

Looking at the length of sports career, one can observe that it is shorter for top athletes in profitable ("great") sports in comparison to athletes in less unprofitable ("small") sports. It usually ends by the age of thirty, and this is most frequently explained by fatigue, injuries or statements such as "I gave all I could", however information on how much they took is rarely or never available. Lack of motivation can be understood after earning millions, frequent travels, numerous performances, but it is pity that money earned in this way mostly ends in luxury or entrepreneurship and very small amount comes back to sport through educational work or support of sports schools or camps.

Conclusion

It can be concluded that the sports system is not just and prone to malversations, frauds, transgressions, crime and violence. The core approach to the organization of sports system should be altered and this essay could serve as a basis for a more detailed analysis and a foundation for system alterations.

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Biserka Perman*

Je li sustav sporta pravedan?

SAŽETAK

Pod pojmom morala, etike i ferpleja u sportu, obično se misli na provedbu trenajnog procesa i natjecanja kroz poštovanje pravila igre, suparnika, organizatora, voditelja i sudaca, kroz primjenu standarda korištenih sredstava, sprava i pribora koji se koriste u natjecanjima te izbjegavanje i sprječavanje upotrebe nedozvoljenih stimulativnih sredstava, odnosno dopinga. No, postavlja se pitanje je li sam sustav sporta u startu postavljen pravedno i moralno. Pojavljuje li se neravnopravnost i diskriminacija pojedinih sportskih asocijacija, saveza, klubova ili sportaša? Pri tome mislim uopće na sustav sporta, dakle organizaciju pojedinih sportova, odnosno saveza unutar cjelokupne sportske zajednice jedinice lokalne ili područne samouprave i države, međunarodnih sportskih asocijacija te prezentaciju tih sportova široj društvenoj zajednici. Također treba u obzir uzeti i ekonomsku stranu sporta, odnosno sport kao djelatnost kojom se direktno ili indirektno osigurava egzistencija velikog broja ljudi. Sustav sporta nije pravedan, a nerijetko je i okrutan. Diskriminacija se može vidjeti kroz čitav niz čimbenika: sportske saveze, medijsku pokrivenost sportova, podjelu na "velike" i "male" sportove, Hrvatski olimpijski odbor, politiku, Zakon o sportu, novac... Konstrukcija sustava sporta na takvim temeljima rezultira smanjenim brojem mladih sportaša, upotrebom nedozvoljenih stimulativnih sredstava, sve češćim nasiljem koje se povezuje sa sportom, odnosno većim zdravstvenim problemima mlađe populacije, njihovom asocijalnošću i nekomunikativnošću.

Ključne riječi: sport, sustav sporta, pravednost, diskriminacija.

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Uvod

Kad se govori o moralu, etici i ferpleju u sportu, najčešće se misli na provedbu trenajnog procesa i natjecanja kroz poštovanje pravila igre, suparnika, organizatora, voditelja i sudaca, kroz primjenu standarda korištenih sredstava, sprava i pribora koji se koriste u natjecanjima te izbjegavanje i sprečavanje upotrebe nedozvoljenih stimulativnih sredstava, odnosno dopinga.

No, kada govorimo o ovoj temi, nameće se i drugo pitanje koje je zapravo osnova i polazište svih zaobilaženja pravila, prijevara i namještanja.

Je li sam sustav sporta u startu postavljen pošteno, pravedno i moralno, je li on fer? Pojavljuje li se neravnopravnost i diskriminacija pojedinih sportskih asocijacija, saveza, klubova ili sportaša? Pri tome ne mislim na sustav unutar neke specifične sportske grane, ni na sport kao društvenu aktivnost s ciljem tjelovježbe različitih društvenih skupina radi održavanja zdravlja, natjecanja, testiranja vlastitih sposobnosti pojedinca u odnosu na suparnike, zadovoljstva u samom natjecanju, druženju i prijateljstvu, nego uopće na sustav sporta, hijerarhijski poredak sportova, odnosno saveza unutar cjelokupne sportske zajednice jedinice lokalne ili područne samouprave i države i međunarodnih sportskih asocijacija te prezentaciju tih sportova široj društvenoj zajednici kroz razne aktivnosti i programe uz medijsku praćenost. Ne smijemo zaboraviti ni ekonomsku stranu sporta, odnosno sport kao djelatnost kojom se direktno ili indirektno osigurava egzistencija velikog broja ljudi.

Relacije među sportovima

Položaj pojedinih sportskih grana u hijerarhiji sportova vidljiv je kroz mnoge primjere i načine kako se oni tretiraju u društvenoj zajednici:

- **Podjela** na "velike" i "male" sportove napravljena je po afinitetima urednika medija, novcu koji se u njemu okreće i zaradi sportaša, a ne po ostvarenim rezultatima.
- **Mediji** prate "velike" sportove do nebitnih osobnih detalja i pikanterija iz obiteljskog života sportaša, pa i strane lige u tim sportovima imaju velik prostor, dok se "mali", čak i u specijaliziranim sportskim izdanjima, prate u nekoliko redaka sitnim slovima ili čak ni toliko, bez obzira na postignute rezultate. Ovu činjenicu možda najbolje oslikava dnevnik Sportske novosti koji prvu polovinu lista posvećuje nogometu, a ponekad i stranicu više, potom slijede dvije do tri stranice košarke i rukometa, a kad dodamo dvije stranice kladionica, nekoliko stranica s reklamama, za sve ostale sportove ostaje jedna ili eventualno dvije stranice. Naravno da se na tom prostoru ne može čak ni površno pratiti

jedan sport, a da ne govorim o njegovoj promociji ili predstavljanju široj javnosti. Tko se može zainteresirati za kuglanje, primjerice, ako je cijela prva muška i ženska liga medijski popraćena tek na nešto više od četvrtine stranice, a izvještaj s pojedine utakmice sveden na nabrojena prezimena igračica i igrača i brojku (rezultat) pored njih. Spomenuta brojka nekome izvan tog sporta ne govori apsolutno ništa, budući da se čitatelj nema mogućnosti upoznati sa samim sportom kako bi mogao procijeniti i pratiti vrijednost tog rezultata na domaćoj i međunarodnoj razini. O nižim razinama natjecanja u "malim" sportovima moguće je čitati samo u nekim lokalnim listovima i to tek sredinom tjedna za utakmice koje su odigrane prethodnog vikenda, naravno, ako urednik ima dobre volje i ponešto praznog prostora.

Nameće se pitanje tko u medijima odlučuje što ljude zanima i tko manipulira njima? (HTV, primjerice, objavljuje snimke i izvještaje hokejaške lige SAD-a, no pitamo se za koga i tko to prati, osim, eventualno, kladioničara.)

- **Vlada** - uredbom o nagradama za postignute sportske rezultate osjetno su podcijenjeni neolimpijski sportovi. Naime, predviđene su nagrade samo za zlatne medalje, samo za neke neolimpijske sportove i to u pedesetpostotnim iznosima u odnosu na olimpijske sportove.
- **Županije, gradovi i općine** imaju selektivan pristup financiranju sportova tako da "mali" sportovi vrlo često dobiju godišnju dotaciju od svega nekoliko tisuća kuna, nasuprot "velikima" koji dijele milijune.
- **Političari** se u pravilu angažiraju u sportovima koji imaju velik medijski prostor i puno novca kako bi se dodatno eksponirali, čime i dodatno produbljuju diskriminaciju.
- **Hrvatski olimpijski odbor** dodjeljuje olimpijske stipendije kandidatima za Olimpijske igre i to je jedini siguran financijski poticaj sportašima, bez obzira na ostvarene rezultate. Sportaši neolimpijskih sportova takve mogućnosti nemaju čak ni onda kad ostvare vrhunski ostvarenja, odnosno postignu svjetska i europska odličja.
- **Riječki sportski savez** - u Izvršnom odboru sjede isključivo predstavnici olimpijskih sportova, svatko gleda najprije svoju sportsku granu, nerijetko i samo svoj klub, a sport kao takav je u drugom planu. Profesionalni treneri koje plaća Grad Rijeka kroz RSS isključivo su iz olimpijskih sportova i to u klubovima s najviše novca, no ostvareni rezultati ne prate uložena sredstva.
- **Zakon o sportu** različito tretira sportove, dok su sami sportaši, dakle oni zbog kojih je cijeli sustav i oformljen i koji bi trebali biti središnje figure i sustava sporta i samog Zakona, u drugom, pa i trećem planu, no o tome nešto više u posebnom osvrtu na detalje Zakona.

Stručni rad i organizacija sportskih treninga i natjecanja

Iz navedenih primjera dade se iščitati da se u sportovima koji su jače medijski praćeni, dakle u takozvanim "velikim" sportovima, koncentriraju i kvalitetni sportaši i novac i stručni kadar i moć, ali i velik broj djece koja žele biti poput svojih sportskih idola. Ipak, to u konačnici nije garancija uspjeha, rekla bih čak da je obratno. Ilustrirat ću to na primjeru dvaju zagrebačkih klubova, nogometnog kluba Dinamo (muškarci) i kuglačkog kluba Zagreb (žene).

Čitav niz reprezentativaca prošao je kroz ekipu Dinama, čitav niz vrlo kvalitetnih trenera, njihov izvršni dopredsjednik ima velik utjecaj u nogometnoj hijerarhiji i velik politički utjecaj u Gradu Zagrebu, pa i više od toga, unatoč svim ispadima i gafovima u javnosti. Deseci milijuna kuna za njih su sitnica. Usprkos svemu tome, već godinama ne mogu dalje od prvog ili eventualno drugog pretkola lige prvaka. Unatoč dopredsjednikove "zaštite interesa Kluba" i "uspješnog vođenja klupske politike", nesporna je činjenica da mu je u prvom planu vlastita dobit kroz transfere igrača, kojima je stekao basnoslovno bogatstvo.

Kuglačice kuglačkog kluba Zagreb posljednjih su godina stalno sudionice završnica međunarodnih kupova. No, morale su ligaške utakmice kod kuće prije dvije godine odigravati na tuđem objektu jer njihova kuglana nije odgovarala novim tehnološkim standardima, iako je za rekonstrukciju bilo potrebno samo oko pola milijuna kuna. Treba reći i to da im dužnost trenera, tajnika i direktora obavlja - jedna osoba.

Kada govorimo o nastupima nacionalnih selekcija, logično je da logistiku sačinjavaju izbornik, trener, kondicijski trener, kineziolog, oružar, serviser opreme i rekvizita, nutricionist, eventualno kuhar, liječnik, fizioterapeut ili maser, psiholog, sportski direktor.

No, kako to izgleda u "malom" sportu ilustrirat ću na primjeru kuglanja. Na SP 2009. u Njemačkoj nastupale su muška i ženska reprezentacija Hrvatske. Put od oko 850 km pređen je s tri kombija koje su vozili treneri, a hotel je bio oko 30 km udaljen od kuglane. Pratlju obaju ekipa sačinjavale su četiri osobe - glavni trener - izbornik, pomoćnik trenera, kondicijski trener i glavni tajnik Saveza koji je organizirao prehranu, ali zbog termina utakmica i povratka u hotel, to je vrlo često bilo potpuno neadekvatno i po pitanju kvalitete hrane i po pitanju termina obroka.

Budući da je ženska ekipa osvojila srebrnu medalju, poblizje ću analizirati njezin nastup.

U 9 dana odigrano je 7 utakmica, s tim da se finale i polufinale igrao u istom danu (u 8 sati polufinale, a u 20 sati finale). Za relaksaciju i odmor između nastupa nije bilo previše vremena, pa bi fizioterapeut ili maser bili od neprocjenjive koristi, ali ih

nije bilo, tako da je njihovu ulogu, više simbolički, improvizirao kondicijski trener. Posljedice umora i psihološke napetosti najviše su došle do izražaja u finalu, kada je na samom kraju ponestalo snage za finiš i tako je propuštena šansa za pobjedu protiv ekipe Njemačke, koja je došla do zlata ponesena urnebesnim navijanjem domaćih navijača.

Ženski i muški sport

Iako i naš Ustav jamči ravnopravnost spolova, u stvarnom životu i u društvu općenito postoje razlike u tretmanu ženskog i muškog sporta po samom pristupu sportu, ali i po primanjima sportašica i sportaša.

Nema razlike u tretmanu među spolovima djece u vrtićima, školama, pa i fakultetima. No, nakon završetka školovanja i zapošljavanja, a posebice nakon ženidbe, odnosno udaje, nastaju drastične razlike u tretiranju sportskih aktivnosti djevojaka i mladića u društvu, a nažalost i u obitelji.

O čemu se radi?

Kad mladić sportaš zapne u školi, pa čak i *padne godinu*, to se ne tretira kao poseban problem, nego kao dopuštena i opravdana posljedica njegove zauzetosti oko treninga, natjecanja i drugih sportskih obaveza.

Međutim, kad se slično dogodi sportašici, onda se to tretira kao posljedica njezine lijenosti, neozbiljnosti, zaludenosti tamo nekakvim djetinjarijama, trčkanjem, lopotanjem i slično i na nju se vrši pritisak da se okani tih gluposti i počne zrelo razmišljati, ozbiljno se ponašati i misliti na budućnost uz gotovo obavezne savjete kako bi joj pametnije bilo da nauči kuhati, peglati, čistiti i slično jer će joj to trebati kad se uda. Tada već gotovo nitko u obitelji ne razmišlja o sportu kao sredstvu za očuvanje zdravlja djevojke, kao sredstvu za potvrdu vlastite vrijednosti i osobnosti i izgradnju ličnosti sportašice i izvoru prihoda, nego kao o mušicama koje bi trebala izbiti iz glave.

U toj se fazi djevojka često nađe pred ultimatumom mladića: ili sport ili on! Takav stav obično podržavaju i njegova i njezina obitelj. Ako djevojka ustraje na svom bavljenju sportom i nakon završenog školovanja, to obično rezultira time da ostaje sama i neudata jer je tipična reakcija mladića, ma kako moderan i emancipiran bio, da njemu ne treba djevojka koju će morati čekati da dođe s treninga i kojoj on neće biti na prvom mjestu, ili da mu u kući ne treba žena koja će stalno negdje "skitarati" i koja će njemu ostavljati neke kućanske obaveze, da ne spominjemo brigu o djeci. Što bi njegovi prijatelji rekli i kako bi reagirali? Nazvali ga papučarom? Pitali kako

može pustiti ženu da mu se tamo vuče s drugim muškarcima? Pa kakva je to žena koja pušta muža samog kod kuće? Takve i slične kvalifikacije često daje i obitelj, a one imaju za posljedicu da se žena obično odrekne bilo kakve svoje aktivnosti izvan radnog vremena i kuće ili veza, odnosno brak, puca. Dakle, od žene se očekuje da se okani igre, "smiri", eventualno zaposli i nakon posla posveti mužu, obitelji i kućanskim poslovima, a sport da ostane lijepa uspomena. Vrlo je slična situacija i sa ženama kao sportskim radnicama na trenerskim, sudačkim ili drugim poslovima u organizaciji sportskih aktivnosti, tako da aktivistica u sportu ima tek desetak posto u odnosu na muškarce.

Nasuprot tome, mladića koji se bavi sportom potiče se na daljnje treninge i kad je u ozbiljnoj vezi ili braku jer će zapravo tek tada imati optimalne uvjete za vrhunske rezultate. Naime, dok je bio u roditeljskom domu, majka nije imala vremena da se posveti njegovim sportskim potrebama u dovoljnoj mjeri jer uz njega ima muža i eventualno drugu djecu, a svi imaju određene potrebe koje treba zadovoljiti. Sada će njegova žena moći svu svoju pažnju posvetiti samo njegovim potrebama i zahtjevima, odnosno zahtjevima njegovog sportskog angažmana (dnevni raspored obroka, vrsta namirnica, dovoljno čistog rublja i odjeće, sportska oprema, sredstva za osobnu higijenu i kozmetiku, organizacija slobodnog vremena, osiguravanje uvjeta za odmor).

Ako ga prati na natjecanja, žena se brine da mu osigura uvjete na kakve je navikao kod kuće kako bi ostvario što bolje rezultate i to je normalno, to se podrazumijeva, tako da zbog čestih izostanaka napušta vlastito zaposlenje i karijeru kako bi se u cijelosti posvetila mužu i njegovoj karijeri.

Ako se radi o vezi i braku između sportašice i sportaša, ishod je najčešće vrlo sličan. Žena se odriče svoje sportske karijere kako bi se muževljeva nesmetano razvijala, čak i kad se radi o slučaju da je ona uspješnija u svom sportu. Primjer takvog sportskog braka su tenisači Andre Agassi i Stefi Graff ili, kod nas, rukometaš Zvonimir Bilić i košarkašica Danira Nakić.

Karijera žene sportašice u većini sportova najčešće traje do njezinih 25 godina starosti, odnosno do udaje, a samo vrlo rijetko duže i to u pravilu kod neudatih žena. Nasuprot tome, karijera sportaša upravo postaje uspješnija poslije 25-e godine i traje obično još 5, pa čak i 10 godina.

Obitelj podržava sportaša i njihov komentar je u pravilu da žena treba biti sretna što ima muža koji je toliko angažiran u sportu, pa se ne opija s prijateljima, ne gubi noći na kartama nego marljivo trenira i kući donosi lijep prihod.

S druge strane, komentar obitelji o ženi sportašici je da joj je već krajnje vrijeme da se uozbilji i počne ozbiljno baviti kućom i mužem koji tako strpljivo podnosi njezine hirove, a ne da tamo juri za nekom loptom, unatoč činjenici da i njezina sportska primanja mogu biti puno viša od plaća zaposlenika u gospodarskim djelatnostima. Stoga nije začuđujuće da je i odnos žena i muškaraca aktivnih sportaša 1 : 5 do 1 : 7 u korist muškaraca. Za muškarce se gotovo podrazumijeva da se nakon aktivne karijere počnu baviti trenerskim, sudačkim ili organizacijskim poslovima u sportu, dok je kod žena to vrlo rijedak slučaj. Ako se i vraćaju u sport, to je desetak, pa i dvadesetak godina po prestanku karijere i to kao pomoć u organizacijskim ili administrativnim poslovima, no vrlo rijetko na stručnim poslovima.

Zaključit ću s nekoliko podataka za ilustraciju zastupljenosti žena u sportu. Podaci se odnose na područje cijele Hrvatske, a radi se o kuglačkom sportu, dakle sportu u kojem aktivna karijera može potrajati i 20 godina duže nego u ostalim sportovima, ali brojčane relacije su i u drugim sportovima slične: od ukupno 3.400 registriranih kuglača, samo je 540 žena ili oko 16 %, a od ukupno 215 klubova, 30 je ženskih, odnosno oko 14 %.

Zakon o sportu

Zakon o sportu koncipiran je tako da favorizira "velike" profesionalne klubove. Njegovim donošenjem stvoreni su preduvjeti za otpis milijunskih dugova nogometnim klubovima, odnosno prebacivanje njihovih dugova, a time i vlasništva, financiranja i odgovornosti na lokalnu samoupravu. Nasuprot tome, sportaši su vrlo slabo ili nikako zaštićeni.

Profesionalni klubovi

- Sportski objekti u vlasništvu su lokalne samouprave, igrači su u vlasništvu menadžera, a što je klub? Klub je dva mobitela i faks i famozni dugovi kojih se država velikodušno odrekla i dala lokalnoj samoupravi "na poklon", kako bi mogli startati "od nule". Nema novca – nema odgovornosti. Pojeo vuk magare!
- A što je s obvezama kluba, odnosno budućeg vlasnika? Što s ugovornim obavezama prema igračima? Znači li to da će lokalna zajednica, ako preuzme klub, ubuduće iz proračuna financirati klupske obaveze? Hoće li i koliko uopće ostati za normalno funkcioniranje te lokalne jedinice?
Prije nekoliko godina slučaj nogometnog kluba Kamen Ingrad Požeško-slavonsku županiju doveo je do bankrota.

- Gdje su mlađe uzrasne kategorije unutar profesionalnih klubova? Koji je njihov status unutar dioničkog društva? Tih odgovora nema u Zakonu, zato klubovi improviziraju i nije čudno da preoblikovanje klubova ne ide nikako.
- Menadžerove financijske obaveze nigdje se ne spominju.

Status vrhunskih sportaša amatera

- **Sportske stipendije** samo su deklarativno pravo jer Zakon ne propisuje minimalne iznose i nikoga ne obavezuje na isplatu stipendija. Danas stipendije imaju gradovi Zagreb, Rijeka i Osijek. Posljedice toga su odlasci kvalitetnih sportaša iz manjih sredina, gašenje klubova, koncentracija kvalitete u velikim gradovima čiji klubovi često imaju veće apetite i ambicije od stvarnih mogućnosti, pa i to rezultira neplaćanjem obaveza i stvaranjem dugova klubova. Dopunsko ograničenje prava na stipendiju dobnom granicom za III. kategoriju do 28 godina starosti u Rijeci ili 30 godina u Zagrebu uvedeno je jer sportski proračuni tih gradova, s obzirom na broj kategoriziranih sportaša, ne mogu podnijeti ukupan teret stipendija svojih sportaša. Moguće rješenje tog problema bila bi izmjena Zakona kojom bi se isplata stipendija za I. kategoriju osigurala iz državnog, za II. iz županijskog, a za III. iz gradskog, odnosno općinskog proračuna.
- **Zdravstveno i mirovinsko osiguranje** za amatere koji nisu osigurani po drugoj osnovi, kao i zdravstveno osiguranje zbog povrede na radu ili profesionalne bolesti, izbačeno je iz konačno usvojenog Zakona, tako da je sportaš potpuno nezaštićen u slučaju ozljeda ili bolesti kao posljedice bavljenja sportom, a isto tako mu je i neizvjesna egzistencija nakon prestanka bavljenja sportom. I ovaj problem relativno bi bezbolno riješila izmjena Zakona kojom bi se zdravstveno i mirovinsko osiguranje za I. kategoriju plaćalo iz državnog, za II. iz županijskog, a za III. iz gradskog, odnosno općinskog proračuna.
 - *Primjer Slovenije: vrhunski sportaš ima pravo na mirovinsko-invalidsko i zdravstveno osiguranje, osiguranje od povreda i porodijsku naknadu ako mu primanja ne prelaze trostruki prosječni osobni dohodak u Republici Sloveniji. Plaću prima kroz pojedino ministarstvo kao njegov zaposlenik.*
- Samo osvajač olimpijske medalje ima pravo na **subvenciju školarine** na visokim učilištima iz državnog proračuna. Osvajač medalje na SP nema tu mogućnost. S obzirom na broj osvajača olimpijskih medalja koji su ujedno i studenti, taj je iznos zanemariv.
- Zbog ovakvog stanja, samo bogati klubovi u bogatim sportovima mogu financijski pratiti svoje igrače i njihova sportska postignuća, pa je to još jedan vid diskriminacije ostalih sportskih grana i sportaša, njihovog truda, rezultata, zdravlja i dostojanstva.

Treneri (stručni poslovi u sportu)

- Zakon propisuje relativno visoke standarde za stručne radnike u sportu, no zanemaruje činjenicu da su klubovi najnižeg ranga u malim i seoskim sredinama često jedina mogućnost organizacije slobodnog vremena mladih. Njihove ambicije najčešće se svode na ulazak u sustav natjecanja, a rad se uglavnom temelji na entuzijazmu nekoliko pojedinaca koji i snose veći dio financijskog tereta aktivnosti kluba. Tamo u pravilu rade ljudi bez naknade ili, u najboljem slučaju, za simboličnu naknadu, čak ulažu vlastita sredstva (prijevoz, prehrana, oprema) i u dogledno vrijeme nema izgleda da se išta promijeni. Čime bismo mogli privući školovane trenere u takve sredine, kako im osigurati plaću, doprinose, stan? Dakle, oni su prisiljeni raditi protuzakonito ili zatvoriti svoja vrata.

Financiranje sporta

- Ustav i Zakon o sportu definiraju sport kao djelatnost od posebnog državnog interesa, no izdvajanja za javne potrebe u sport iz državnog proračuna od 0,7 % to baš i ne potvrđuju.

Zdravstvena zaštita sportaša

- U sustavu zdravstva Republike Hrvatske ne postoji zdravstvena zaštita sportaša.
- Posljednja analiza stanja zdravstvene zaštite sportaša od prije skoro 22 godine utvrdila je da je samo 7 centara (ZG, OS, RI, ST, KA, ZD i ŠI) putem dispanzera ili sportskih ambulanti u kojima su radili specijalisti sportske medicine, imalo djelomično riješenu zdravstvenu zaštitu sportaša. Osamostaljenjem Hrvatske, stanje se bitno pogoršalo jer je nestao stari model kadrova i djelatnosti, a novi nije uveden. Danas samo na manjem broju lokaliteta, prvenstveno zahvaljujući gradovima i sportskim savezima, funkcioniraju privatne sportske ambulante u kojima rade specijalisti, dok je u većini sredina rad stihijski, nekontroliran i nestručan. Preglede sportaša obavljaju različiti profili liječnika, obično privatnici u vlastitim ordinacijama, što je izrazito skupo, a nisu ni opremljeni posebnim medicinskim uređajima s kojima se jedino ispravno mogu obaviti pregledi sportaša. Dodatne pretrage (laboratorijski nalazi, kontrola vida, snimanje pluća, ortopedski pregled i slično) sportaši obavljaju pribavljajući uputnice od svojih liječnika u primarnoj zdravstvenoj zaštiti, čekajući da se naruče i dođu na red za pregled kod specijalista ili, da bi ubrzali pretrage, obavljaju ih u privatnim specijalističkim ordinacijama, što je velik dopunski trošak za klubove ili same sportaše.

- I sad ono najnevjerojatnije:

U Hrvatskoj je 2006. bilo 9 specijalista sportske medicine i oko 50 liječnika koji su završili poslijediplomski studij sportske medicine.

Broj aktivnih sportaša u Hrvatskoj veći je od 400.000, od kojih više od 250.000 podliježe obavezi redovitih liječničkih pregleda, što je alarmantno stanje u odnosu na broj kvalificiranih liječnika.

Jedino što je ohrabrujuće u cijeloj ovoj priči činjenica je da je u ožujku 2003. usvojen prijedlog nove specijalizacije pod nazivom "**medicina rada i sporta**" u trajanju od 48 mjeseci i to 33 godine nakon ukinuća specijalizacije "**medicine sporta**".

Zakon ne predviđa alternativu za manje sredine gdje ne postoji niti jedan liječnik specijalist medicine rada i sportske medicine. Na području Primorsko-goranske županije, primjerice, postoji samo jedan liječnik specijalist sportske medicine i nekoliko specijalista medicine rada koji djeluju u Rijeci. Dakle, svi sportaši iz Županije trebali bi ići na preglede u Rijeku.

- Nacionalna strategija razvitka zdravstva 2006.–2011. nigdje ne spominje zdravstvenu zaštitu sportaša.
- Zbog ovakvog stanja ne treba čuditi velik broj ozljeda sportaša, često s trajnim, pa čak i kobnim posljedicama.

Elementi u pojedinim varijantama Zakona koji su u konačnoj verziji izbačeni

- razlika između vrhunskih sportaša amatera i profesionalaca;
- amater – naknada za sportsko usavršavanje, pravo na plaćeni dopust radi reprezentativnih obaveza, mirovinsko i zdravstveno osiguranje iz državnog proračuna, obaveze pojedinca i kluba vezane uz nastupe u reprezentaciji;
- uvjeti za obavljanje poslova menadžera, registar menadžera;
- strukovne sportske udruge (treneri, suci, sportaši, delegati, instruktori, liječnici itd.);
- sport u ustanovama predškolskog odgoja;
- sportske škole u klubovima (suradnja klubova i školskih sportskih saveza);
- zdravstvena zaštita životinja koje sudjeluju u natjecanjima;
- inspekcijski nadzor na lokalnoj i područnoj razini;
- nadzor nad stručnim radom;
- zavod za sport (stručni rad i nadzor nad njegovim provođenjem).

Kriminal i nemoral u sportu

Sve je češća pojava lažiranja utakmica, doppinga, pristranosti sudaca, mita u sportu, nasilja na sportskim terenima s tragičnim i trajnim posljedicama.

Svjedoci smo propalih kandidatura Rijeke za Mediteranske igre jer su bogati kandidati za organizaciju igara svojim "darovima" uspjeli kupiti glasove članova odbora koji o kandidaturama donosi odluku. Kakva je bila organizacija i tijekom natjecanja pojedinih igara i koliko je bilo nedostataka i propusta, članove odbora zanima malo ili nimalo. Bili smo svjedoci katastrofalnih propusta igara u Pescari. Ni ovdje posljedica ni sankcija nema.

Sustav se bavi sankcioniranjem prekršitelja kodeksa sportskog ponašanja i ferpleja kod pozitivnih rezultata kontrola na doping, kod pristranosti sudaca, nasilnika na sportskim terenima. Nažalost, to su pokušaji ublažavanja posljedica, no suština problema, odnosno uzroci tih pojava i dalje se ne diraju. Zapravo, bolesniku se smanjuje temperatura, a ne liječi njezin uzrok. Uzrok svemu prije svega je u novcu, dakle u profitu i zaradi, a time i u moći, prestižu, vlasti, no u spomenuto se nitko ne želi miješati, što zbog straha, što zbog toga jer nitko ne želi rezati granu na kojoj sjedi.

Završna razmatranja

Razvoj i brojnost populacije u pojedinoj sportskoj grani uvelike, a usudujem se reći i najviše, ovisi o medijima.

Samo manji broj djece može uspjeti u pojedinom sportu, a ostali trebaju potražiti šansu u drugom, sebi prikladnijem sportu, ako žele ostati u sportskom ozračju. No, najveći broj ostalih odustaje od sporta u ranoj životnoj dobi jer nisu uspjeli, a nema sustavnog pristupa koji bi njima i njihovim roditeljima omogućio upoznavanje s drugim sportovima u kojima bi možda ponovno pronašli sebe.

Nepotrebno je naglašavati da je, uz takav tretman pojedinih sportova, pravi podvig dobiti pomladak u "malim" sportovima. Kako očekivati da se roditelji opredijele za "male" sportove bez novca u kojima bi im djeca mogla biti uspješna, kad vide milijune eura u nogometu, košarci, rukometu? Djeca ostaju kod kuće, kod njih se ne potencira druženje, aktivnost, komunikacija, zajedništvo, sportski duh, pa nerijetko rezultira pretilošću, asocijalnim ponašanjem, sklonošću drogama, alkoholu, nasilju. Sve je manje djece u sportu, a njihova međusobna komunikacija svodi se na virtualnu (npr. *facebook*, *mail*, *chat*).

Sportaši nemaju nikakvu sigurnost vezanu uz egzistenciju nakon prestanka sportske karijere, osim ako svojom zaradom nisu osigurali budućnost sebi i obitelji, no to uspijeva vrlo malom broju sportaša.

Ako se osvrnemo na trajanje sportske karijere, možemo uočiti da je ona kraća kod vrhunskih sportaša u profitabilnim ("velikim") sportovima u odnosu na sportaše u neprofitabilnim ("malim") sportovima. Većinom završava prije tridesete godine života, a najčešće obrazloženje je zamor, ozljede ili izjava tipa "dosta sam dao", no rijetko ili nikako nema izjava ni podataka o tome "koliko sam uzeo". Može se razumjeti da ponestane motiva nakon milijunske zarade, čestih putovanja, brojnih nastupa, no šteta je što tako zarađen novac najvećim dijelom završava u luksuzu ili poduzetničkim pokušajima, a zanemariv dio se vraća u sport kroz pedagoški rad ili potpore sportskim školama ili kampovima.

Zaključak

Sustav sporta nije pravedan, što nerijetko dovodi do malverzacija, prijevара, prekršaja, kriminala i nasilja. Treba mijenjati temeljni pristup organizaciji sustava sporta, a ovaj esej može poslužiti kao podloga za detaljniju analizu i temelj za promjenu sustava sporta.

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CROADA – our experience in fight against doping in sport

ABSTRACT

Athletes are often tempted to take prohibited agents with the aim of performance enhancing because of different pressures they face, including self-affirmation, the influence of money- and glory-driven parents, coaches and community members. These agents increase body mass and power, relieve fatigue, mask other prohibited substances during testing, lead to faster recovery and have many other adverse effects on health. The use of prohibited agents, commonly known as doping, is detrimental to the mental and physical health of athletes and violates the rules of ethical conduct. The prohibited agents include prohibited substances and prohibited methods. For a substance or a method to be included on the Prohibited List published by the World Anti-Doping Agency (WADA) it has to meet at least two of the following three criteria: it enhances sport performance, it represents an actual or potential health risk to athlete or it violates the spirit of sport. The fight against doping has, for a long time, been a strategic goal at both national and global level. Countries, the International Olympic Committee, international sport federations, national sport associations and various government and non-governmental organizations have been making considerable efforts in creating policies and strategies for the fight against doping in sport. In 1999 these efforts resulted in the establishment of the World Anti-Doping Agency (WADA). Subsequently, many of the national anti-doping agencies were founded. Croatian Anti-doping Agency (CROADA) was founded in 2007 with the aim of promoting doping-free sport and protecting athletes from adverse health effects.

Key words: doping, sport, ethics, WADA, CROADA.

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Introduction

The use of performance-enhancing drugs, commonly known as doping, is one of the greatest problems in sport. Prohibited agents include prohibited substances and prohibited methods. There are two types of prohibited substances: a) substances prohibited in-competition (stimulants, narcotics, cannabinoids, corticosteroids), b) substances prohibited both in- and out-of-the competition (anabolic agents, peptide hormones, growth hormones and similar substances, beta-antagonists and modulators, diuretics and other masking agents). Finally, there are prohibited methods (enhancement of oxygen transfer, chemical and physical manipulation, gene doping) (1). For a substance to be included on WADA Prohibited List it has to meet at least two of the following three criteria: a) it enhances sport performance, b) it represents an actual or potential health risk to athlete and c) it violates the spirit of sport. These agents increase body mass and power, relieve fatigue, mask other prohibited substances during testing, lead to faster recovery and have many other adverse effects on health. The current definition of doping, according to the World Anti-Doping Code, is not limited to the presence of prohibited substances or metabolites in the athlete's sample. It also encompasses use of prohibited substances, attempt to use prohibited substances, possession and selling of prohibited substances, non-acceptance of testing, etc. (2) Doping is harmful to the mental and physical health of athletes and it violates the Olympic principle as well as ethical guidelines. By being susceptible to different pressures, ranging from self-affirmation to the influence of money- and glory-driven parents, coaches and community members, athletes often feel tempted to take prohibited substances in order to enhance their performance.

International anti-doping framework

The fight against doping has, for a long time, been a strategic goal at both national and global level. Countries, the International Olympic Committee, international sport federations, national sport associations and various government and non-governmental organizations have been involved in creating policies and strategies for the fight against doping in sport.

All the efforts made in this field resulted in the establishment of the World Anti-Doping Agency (WADA) in 1999 and the development of World Anti-Doping Code (the Code) in 2003.

At the the World Conference on Doping in Sport held in Copenhagen from 3–5 March 2003, with the participation of athletes, ministers and other government of-

ficials, members of intergovernmental and non-governmental organizations, numerous representatives from International Olympic Committee, international sport associations, national Olympic committees, International Paralympic Committee, national anti-doping organizations and WADA, the Republic of Croatia has accepted and signed the Declaration on Anti-Doping in Sport (3). Furthermore, the Code was accepted as a basis for fighting against doping in sport worldwide. Ana Marija Bešker, the Croatian ambassador to Denmark, signed both documents on behalf of the Croatian government. The governments that have accepted and signed the Copenhagen Declaration acknowledge and support the role of WADA and its Code. Moreover, they commit themselves to international and intergovernmental co-operation in standardizing anti-doping policies and practices in sport.

As a member of the Council of Europe (CoE), Croatia has, over the last fifteen years, actively participated in creating anti-doping policies within CoE's bodies CAHAMA (Ad hoc Committee European Coordination Forum for the World Anti-Doping Agency), Monitoring Group and the Expert Committee for the Development of Sport. During all this time Croatia was represented by Ivan Fattorini, a well-known anti-doping expert and the president of the Croatian Anti-Doping Agency's Executive Committee.

The International Convention against Doping in Sport was adopted at the UNESCO General Conference in Paris on 19 October 2005 and put into force on 1 February 2007, after being ratified by thirty countries, in accordance with Article 37 of the Convention (4). The Croatian Parliament confirmed the ratification of the Convention on 6 July 2007 (5).

Croatian Anti-Doping Agency (CROADA)

While the issue of doping was being addressed worldwide, the Croatian government, in accordance with the Law on Sport, (6) founded the Croatian Anti-Doping Agency on 7 February 2007 (7). On 19 April 2007 the Government appointed Damir Erceg as the Agency's Temporary Director and Ivan Fattorini as the President of the Executive Committee. The committee consisted of renowned medical experts.

In October 2007 the Agency signed a contract stating that it accepts WADA's Code and ADAMS, a database management system that makes the implementation of the Code easier. CROADA started using ADAMS, which enabled monitoring of the Olympic candidates. In the beginning the Agency was based in Savska Street in Zagreb but in 2008, due to the complexity of its work, it moved to the University

Campus Borongaj. It was comprised of the following departments: department of education, department of doping control, department of research and development, department of information and department of international cooperation. In 2009 it employed six people.

CROADA's activities:

- ensures the implementation of the Declaration, the Code and the rules of international sport associations and the International Olympic Committee
- regulates, organizes and carries out doping control both in-competitions and out-of-competitions, except for those carried out by the international sport associations at the international competitions in Croatia
- monitors the organization and implementation of doping control at international competitions in Croatia
- monitors and gathers information on how government and non-governmental organizations fight against doping in sport
- collaborates with government and non-governmental organizations with the aim of fighting against doping in sport
- recommends and advises government and non-governmental organizations on sport issues with the aim of preventing doping in sport
- monitors and gathers information on legislative measures adopted by other countries and international organizations in their fight against doping in sport
- collaborates with international expert organizations on projects related to doping issues, signs testing contracts
- organizes researches, counseling, seminars, lectures and publishes works related to the issue of doping in sport
- educates and licenses experts to implement doping control
- prepares an annual doping control plan
- organizes educational workshops against doping in sport
- informs the public about the actions being taken in the fight against doping

The Agency has collaborated with the Ministry of the Interior, the Ministry of Foreign Affairs and European Integration, the Ministry of Health and Social Welfare, the Ministry of Culture's Department for UNESCO and the Office for Combating Narcotic Drug Abuse. Within the NGO sector it has collaborated with the Croatian Olympic Committee's Health Commission, national sport associations and sport clubs. It was under the jurisdiction of the Ministry of Science, Education and Sport.

Doping control

Doping control or drug testing is the basis of promoting doping-free sport. It is carried out in accordance with the Code and WADA standards, in collaboration with the co-signers of the Code (8). Athletes who compete at the international level can be tested anytime, anywhere. The test can be conducted at a competition or away from a competition situation, such as at an athlete's home or training venue, with no advance notice. Blood and/or urine samples may be collected. There is a list of substances prohibited both in- and out-of-the competition. Also there is a list of substances prohibited in particular sports (alcohol and beta blockers) (1).

Doping control can have clinical, forensic and legal implications and is very important from an ethical standpoint. Regarding these implications, we have to mention the case of our famous swimmer Marko Strahija. In 2002, in two out of three samples, he tested positive for beta-hCG. Since hCG is a known tumor marker the laboratory pointed out that there is a possibility that Strahija has a medical condition. He underwent medical tests which showed no sign of tumor. As a result he received a two-year suspension. In 2007 Strahija again tested positive for hCG. This time, subsequent medical tests found testicular cancer and he immediately underwent surgery. This illustrates the intertwining of different implications of doping, including clinical, forensic, legal and ethical. Strahija's case has been cited in literature, given that it opens a number of ethical questions such as inconclusive tests causing irreparable harm to athlete's reputation, inadequate medical care of professional athletes, etc. (9).

In 2008 a total of 437 urine samples were tested in 23 sports, 268 within the national program and 169 within the international program. 387 were carried out by the Agency and 50 by the Croatian Olympic Committee, due to the fact that it was a transitional year.

We were in charge of the doping control at European Short Course Swimming Championship in Rijeka, European Swimming Championships in Dubrovnik, LEN Cup, European Triathlon cup, Olympic Handball Qualification in Zadar, Zagreb Athletics Meeting, European Judo Championship U-23, international swimming meetings, 45th Navy Sports Championship in Split and military wrestling championship.

Out of 268 tests carried out within the national program, 136 were out-of-competition tests and 132 in-competition tests. All out-of-competition test were applied to the registered testing group which was comprised of 189 athletes. 3 samples out of 437 tested positive, 2 international ones and 1 national. The international regula-

tory authorities were notified about positive samples concerning international competitions (naval pentathlon and professional boxing). As for the national sample that tested positive to marijuana, the Croatian Basketball Federation issued a year-long suspension to the athlete in question. The suspension was later reduced to three months by the International Basketball Federation.

In 2009 a total of 930 athletes were tested in 43 sports. 6 blood samples and 930 urine samples were tested, 560 within the national program and 384 within the international one. We were in charge of the doping control at European Shooting Championship, European Shooting Cup, Handball World Championship, Baseball World Cup, World Junior Water Polo Championship, World Synchronized Skating Championship, World Junior Skating Cup, European Rock and Roll Championship, Archery World Cup, European Crossbow Championship, LEN Cup, Zagreb Athletics Meeting, European Karate Championship, international swimming meetings, International Military Shooting Championship, etc.

In equine sports 28 tests were carried out on horses, with help of the Croatian Equestrian Federation.

Out of 546 tests carried out within the national program, 281 were out-of-competition tests and 265 in-competition tests. All out-of-competition test were applied to the registered testing group which was comprised of 310 athletes. 7 samples out of 958 tested positive, 2 international and 5 national ones. The international regulatory authorities were notified about positive samples concerning international competitions (military and field shooting). As for the national samples, three body builders tested positive, a boxer and a basketball player tested positive to various prohibited substances.

In 2010 a total of 699 samples were tested in 38 sports. 472 tests were carried out within the national program (287 in-competition and 185 out-of-competition), while 227 were carried out within the international program (211 in-competition and 16 out-of-competition). Ten violations of anti-doping rules were registered within the national program, including six in body building and one each in thai box, athletics, swimming and equine sport.

The Therapeutic Use Exemptions

Therapeutic Use Exemption is an exemption that allows an athlete to use, for therapeutic purposes only, an otherwise prohibited substance or method. It is implemented in accordance with the Standard for Therapeutic Use Exemption, which ensures equal treatment of all athletes (10). The Therapeutic Use Exemption may be

granted to an athlete if these three criteria are fulfilled: a) the athlete would experience significant health problems without taking the prohibited substance or method, b) the therapeutic use of the substance would not produce significant enhancement of performance, and c) there is no reasonable therapeutic alternative to the use of otherwise prohibited substance or method.

In 2008 CROADA formed a Committee for the Therapeutic Use Exemptions which consisted of six renewed medical experts, specialists from different fields of medicine, including internal medicine, physical and rehabilitation medicine, sports medicine, occupational medicine, pediatrics and orthopedics. The head of the committee was Božidar Ćurković, a physical and rehabilitation medicine specialist. The committee was responsible for granting the therapeutic use exemption to the nation's leading athletes. In 2008 it considered fourteen applications, two for the Therapeutic Use Exemption (TUE) and twelve for the Abbreviated Therapeutic Use Exemption (ATUE). ATUE applications concerned beta-antagonists and local administration of corticosteroid. Twelve applications were accepted while two were denied, one due to inadequate medical treatment and the other due to insufficient medical documentation.

Furthermore, we have to point out that CROADA and the Committee played an important role in obtaining the Therapeutic Use Exemptions for the members of the 2008 Croatian Olympic team. Due to their efforts four Abbreviated Therapeutic Use Exemptions were granted to the Croatian athletes.

In 2009 the Committee has granted eighteen Therapeutic Use Exemptions. Additionally, CROADA and the Committee obtained five Therapeutic Use Exemptions for the Croatian athletes participating in the Mediterranean Games.

In 2010 the Committee considered twenty-three applications for Therapeutic Use Exemptions. It approved thirteen applications. The rest of the applications were denied due to insufficient medical documentation.

Educational activities

Education is the most important aspect of fight against doping because it forms the basis of prevention. Therefore, one of CROADA's main goals is to educate athletes, coaches, health professionals, and, especially, young athletes. With the aim of offering information about anti-doping issues and educating athletes on their rights and responsibilities CROADA has printed various publications, including the Prohibited List (which is updated annually), the Anti-Doping Code, guidelines for athletes, educational leaflets for young athletes, leaflets on doping control and AD Magazine.

Apart from this, CROADA has launched a web site and organized numerous educational courses nationwide. Here are just some of the cities where courses have been held: Zadar, Šibenik, Kraljevica, Poreč, Rijeka, Osijek. Apart from courses for athletes and coaches, we have also organized courses for the health professionals (Osijek, Rijeka, Vodice, Zagreb).

In May 2009 in Šibenik we participated at the National Championship of School Sports Associations, where more than 2000 primary and secondary school students competed. The event was organized by the Croatian School Sports Federation because it recognized the importance of educating the young athletes. Young athletes had a chance to test their knowledge about harmful effects of doping in sport through a fun educational quiz, and to learn something new. As a result, we managed to pass the knowledge acquired through WADA's Athlete Outreach Program, which was implemented at the European Short Course Swimming Championship in Rijeka and at the Handball World Championship, to young athletes. We also made sure to include university students in this program, since we were present at the student manifestation organized by the University of Zagreb and some of its constituents (Student Centre, University Centre for Croatian Studies, Faculty of Special Education and Rehabilitation, Faculty of Transport and Traffic Engineering).

In May 2010, due to the positive experiences from Šibenik, CROADA participated at the National Championship of School Sports Associations which was this time held in Rijeka.

At the event CROADA distributed a number of its publications, including the leaflet aimed at young athletes about harmful effects of doping and dangers of using illegal substances. The greatest novelty were the lectures on fight against doping and the harmful effects of doping held by Ivan Fattorini, the head of CROADA's Executive Committee. Mr Fattorini held two lectures, one for the primary school students and the other for the secondary school students. Since CROADA's information stands were next to the restaurant where students ate and where lectures were held, students and their teachers would come to the information stand asking for additional information about something they had just heard in the lecture. This indicates that lectures and direct communication, in this case with young people, are very important because they seem to be more efficient than other educational methods (especially if the lectures are held by an experienced expert like Mr Fattorini).

In addition, we participated at the Youth Sport Games held in Split from 26 July - 29 August 2010. The participants competed in ten different sports. Around forty-thousand children from all parts of Croatia passed through Split. We organized edu-

cational meetings in two shifts for young athletes. The goal of this competition was to give the primary and the secondary school students an opportunity to take part in organized sport competitions and free activities during the summer. Since 1996 and the first Youth Sport Games, this competition has become one of the biggest amateur sports events in this part of Europe.

The promotional and educational action "*Let's live our lives without drugs because drugs take lives*" is often associated with the Games. Socializing, sport and recreation turned out to be the best alternative to all negative things happening nowadays, especially to substances listed in the Prohibited List. Our intention was to teach young people about harmful effects of using illegal substances. At our information stand we displayed brochures and leaflets aimed at younger children about dangers of doping. In Split young basketball players eagerly participated in the quiz which allowed them to test their knowledge about doping.

Within the framework of our educational activities, we worked on expanding the network of doping control officers. In 2008 and 2009 we organized accreditation and re-accreditation courses for doping control officers. Doping control officers from all parts of Croatia attended the courses and a base of around fifty doping control officers was created in four centers: Zagreb, Split, Rijeka i Osijek.

International cooperation

In the field of intentional cooperation on fight against doping, Ivan Fattorini, Goran Kožulj (a famous swimmer), and Damir Erceg actively participated in the work of the Monitoring Group of the Anti-Doping Convention and of CAHAMA. Numerous participants were present at the annual meeting of laboratories in Seibersdorf and at the meetings of WADA's European Regional Office, where we worked with the colleagues from Austria, Hungary, Slovakia, Poland, Slovenia and Romania. This collaboration was particularly important for us because some of our sport clubs compete in the regional leagues, especially basketball, water polo and ice hockey clubs. CROADA established good communication with WADA through the Athlete Outreach Program, which was successfully implemented at the European Short Course Swimming Championship in Rijeka in 2008 and at the Handball World Championship. Our work within the Athlete Outreach Program was recognized by WADA. As a result our agency was featured in the Play True Magazine (11). In addition, in recognition of our work, Snježana Karlo, the Deputy Director and renowned handball player, was invited to participate, as a member of an international team of experts, in the implementation of the Athlete Outreach Program at the Winter Olympics in Vancouver. Moreover, CROADA implemented this educa-

tional program at the European Water Polo Championship and the 2010 IAAF Continental Cup Championship in Split.

In the field of intentional cooperation we are especially proud of our collaboration with the International Association of Athletics Federations (IAAF) at two major sport events, the 2010 Zagreb Grand Prix Meeting and the 2010 IAAF Continental Cup. Having had the chance to evaluate the work of anti-doping officers, IAAF expressed willingness to sign a contract with CROADA about out-of-competition testing for the competitions taking place in Croatia.

In 2009 we actively participated at the European Sports Medicine Congress in Antalya, Turkey and at the World Sports Medicine Congress in San Juan, Puerto Rico.

In addition to all this, we collaborated with the Canadian Centre for Ethics in Sport due to the fact that one of their athletes was undergoing preparations in Croatia. It should be noted that we took blood and urine samples, which is a complex procedure since the samples have to be delivered to the laboratory within the time limit.

Chronology of events leading to the shut down of CROADA in 2010

After CROADA became one of the leading agencies for fight against doping in the South East Europe, the Croatian Government, in its 70th session held on 23rd June 2010, disbanded the Agency due to the budget restrictions, attaching it to the Croatian Olympic Committee

- CROADA petitioned the Croatian Government to reconsider its decision (a memorandum was sent to the Minister of Science, Education and Sport; Prime Minister the Deputy Prime Minister, the Speaker of the Croatian Parliament and ministers from various other ministries were notified about the memorandum)
- in its 72nd session the Government attached CROADA to the Croatian Institute for Toxicology and Anti-doping
- on 22 October 2010 the Croatian Parliament passed an amendment to the Law on sport, abolishing the Agency effective from 8 November 2010
- with the abolishment of the Agency, a legal vacuum occurred
- given that there were serious issues concerning the everyday functioning of the system due to the passing of some unsustainable bills (inability to proceed with anti-doping activities, inability to pay salaries, etc.), the Ministry of Sci-

ence, Education and Sport inquired the Ministry of Public Administration on the issue

- Public Administration minister Mr Mlakar recommended to Science, Education and Sport minister Mr Fuchs to entitle the head of the Agency to lead the Agency until a new body is set up, which minister Fuchs did on 24 December 2010
- the head of the Agency maintains the activities of the Agency (payment of the salaries, preparations for the organization of doping control for the Snow Queen ski tournament), and finally gives notice to the Executive Committee effective 31 December 2010

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12. Amendment to the Law on Sport

Damir Erceg^{**}, Ivan Fattorini^{*}

HADA - naša iskustva u borbi protiv dopinga u sportu

SAŽETAK

Podliježući različitim pritiscima, od vlastitog samodokazivanja do utjecaja roditelja, trenera i šire društvene zajednice radi slave i novca, sportaši se često nalaze u iskušenju da koriste zabranjena sredstva u svrhu poboljšanja rezultata. Ta sredstva djeluju na povećanje mišićne snage i mase, otklanjaju umor, maskiraju druga zabranjena sredstva prilikom testiranja, dovode do bržeg oporavka, ali imaju niz drugih učinaka, vrlo često štetnih po zdravlje. Primjena zabranjenih sredstava u suprotnosti je s tjelesnim i mentalnim integritetom sportaša i sportskom etikom. Poznatiji naziv za primjenu zabranjenih sredstava je doping i predstavlja jedan od najvećih problema u sportu. U zabranjena sredstva ubrajamo zabranjene supstancije i zabranjene metode. Da bi se neko sredstvo našlo na popisu zabranjenih sredstava potrebno je zadovoljiti dva od tri sljedeća kriterija: poboljšanje izvedbe, štetnost po zdravlje ili nespojivost s duhom sporta. Borba protiv dopinga u sportu već je dugi niz godina strateški važna, kako na nacionalnom tako i na globalnom nivou. Države, Međunarodni olimpijski odbor, međunarodne sportske federacije, nacionalni sportski savezi te različita vladina tijela i nevladine udruge uključeni su u kreiranje politike i strategije za borbu protiv dopinga u sportu. Rezultat tih nastojanja je osnivanje svjetske agencije za borbu protiv dopinga u sportu (WADA) 1999. i po uzoru na nju nacionalnih agencija za borbu protiv dopinga u sportu. Hrvatska agencija za borbu protiv dopinga u sportu (HADA) osnovana je 2007. s ciljem promicanja sporta bez dopinga i zaštite sportaša od neželjenih posljedica.

Ključne riječi: doping, sport, etika, WADA, HADA

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Uvod

Doping je poznatiji naziv za primjenu zabranjenih sredstava i predstavlja jedan od najvećih problema u sportu. U zabranjena sredstva ubrajamo zabranjene tvari i zabranjene metode. Postoje tvari koje su zabranjene u natjecanju (stimulansi, narkotici, kanabinoidi, kortikosteroidi), tvari koje su zabranjene u natjecanju i izvan natjecanja (anabolici, peptidni hormoni, čimbenici rasta i slične tvari, beta agonisti, hormoni antagonisti i modulatori, te diuretici i druge maskirajuće tvari), kao i zabranjene metode (pojačanje prijenosa kisika, kemijska i fizička manipulacija, genski doping) (1). Da bi se neko sredstvo našlo na Popisu zabranjenih sredstava potrebno je zadovoljiti dva od tri sljedeća kriterija: poboljšanje izvedbe, štetnost po zdravlje ili nespojivost s duhom sporta. Ta sredstva djeluju na povećanje mišićne snage i mase, otklanjanju umor, maskiraju druga zabranjena sredstva prilikom testiranja, dovode do bržeg oporavka te imaju niz drugih učinaka, vrlo često štetnih po zdravlje. Današnja definicija dopinga prema Svjetskom kodeksu nije ograničena samo na prisutnost zabranjene tvari ili metabolita u uzorku sportaša, već i korištenje zabranjenih sredstava, pokušaj korištenja, posjedovanje, trgovina zabranjenih sredstvima, odbijanje davanja uzorka i sl. (2). Primjena zabranjenih sredstava je u suprotnosti s tjelesnim i mentalnim integritetom sportaša, principima olimpizma te sportskom etikom. Podliježući različitim pritiscima, od vlastitog samodokazivanja do utjecaja roditelja, trenera i šire društvene zajednice radi slave i novca, sportaši se često nalaze u iskušenju da koriste zabranjena sredstva u svrhu poboljšanja rezultata.

Međunarodni okvir borbe protiv dopinga

Borba protiv dopinga u sportu već godinama je strateški cilj na globalnoj i nacionalnoj razini. U stvaranju politike i strategije borbe protiv dopinga u sportu uključene su države, Međunarodni olimpijski odbor, međunarodne sportske federacije, nacionalni sportski savezi i različita vladina i nevladina tijela. Svi naponi na ovom području rezultirali su osnivanjem Svjetske antidopinške agencije 1999., te donošenjem Svjetskog kodeksa protiv dopinga 2003.

Republika Hrvatska je na Svjetskoj konferenciji o doping u sportu, koja je održana u Kopenhagenu od 3. do 5. ožujka 2003., uz sudjelovanje sportaša, ministara i drugih visokih predstavnika vlada, međuvladinih i nevladinih organizacija, Međunarodnog olimpijskog odbora, međunarodnih sportskih saveza, nacionalnih olimpijskih odbora, Međunarodnog paraolimpijskog odbora, nacionalnih tijela za borbu protiv dopinga i Svjetske antidopinške agencije (WADA), usvojila i potpisala Rezoluciju protiv dopinga u sportu (3).

Svjetska konferencija prihvatila je Kodeks protiv dopinga kao osnovu za borbu protiv dopinga u sportu širom svijeta. Rezoluciju protiv dopinga u sportu i Kodeks Svjetske antidopinške agencije u ime Republike Hrvatske potpisala je gospođa Ana Marija Bešker, veleposlanica Republike Hrvatske u Republici Danskoj. Vlade koje su usvojile i potpisale kopenhasku deklaraciju protiv dopinga u sportu priznaju i podupiru ulogu Svjetske antidopinške agencije (WADA) i njezin Kodeks, obvezuju se na međunarodnu i međuvladinu suradnju u usklađivanju antidopinške politike i prakse u sportu.

Posljednjih petnaestak godina Republika Hrvatska aktivno sudjeluje u kreiranju politike protiv dopinga u Vijeću Europe posredstvom radnih tijela kao što je CAHAMA (Adhoc Committe European Coordination Forum for the World Anti-Doping Agency), privremenim Odborom stručnjaka za razvoj sporta, te u skupinama za *monitoring* Vijeća Europe. Svih ovih godina predstavnik RH bio je prim. dr. Ivan Fattorini, doajen borbe protiv dopinga kod nas, koji je nakon osnivanja HADA-e postao predsjednik Upravnog vijeća agencije.

Međunarodna konvencija protiv dopinga u sportu usvojena je 19. listopada 2005. godine u sjedištu UNESCO-a u Parizu, a stupila je na snagu 1. veljače 2007. godine nakon što ju je ratificiralo 30 zemalja, sukladno članku 37. Konvencije (4). Potvrđivanje ove Konvencije logičan je slijed angažiranja i daljnjeg doprinosa Republike Hrvatske u kreiranju antidopinške politike u Europi i svijetu. Hrvatski sabor je na sjednici održanoj 6. srpnja 2007. godine donio Zakon o potvrđivanju Međunarodne konvencije protiv dopinga u sportu (5).

Hrvatska agencija za borbu protiv dopinga u sportu

Usporedo s međunarodnim naporima na području borbe protiv dopinga u sportu, sukladno odredbama Zakona o sportu RH (6), uredbom vlade RH od 7. veljače 2007. osnovana je Hrvatska agencija za borbu protiv dopinga u sportu (7). Vlada Republike Hrvatske na sjednici od 19. travnja 2007. godine donijela je rješenje o imenovanju privremenoga ravnatelja Agencije. Za članove upravnog vijeća imenovani su istaknuti medicinski stručnjaci u ovom području, a za predsjednika Upravnog vijeća prim. dr. Ivan Fattorini. Za privremenog ravnatelja imenovan je mr. sc. Damir Erceg, dr. med., specijalist klinički farmakolog i toksikolog.

Agencija je u listopadu 2007. potpisala ugovor o prihvaćanju Kodeksa WADA-e, te o korištenju ADAMS-a (baze podataka koja olakšava rad WADA-i u implementaciji Kodeksa. HADA je otpočela s radom u ADAMS-u, što je osobito važno za praćenje olimpijskih kandidata za olimpijske igre. Na temelju javnog natječaja u studenom 2007. privremeni ravnatelj postao je početkom 2008. ravnatelj HADA-e. Agencija je

po osnivanju imala sjedište u Savskoj ulici, ali s obzirom na neodgovarajući prostor, zbog specifičnosti posla, preselila se početkom 2008. godine u Sveučilišni kampus na Borongaju. Djelovala je kroz sljedeće ustrojstvene jedinice: Odjel za edukaciju, Odjel za dopińsku kontrolu, Odjel za istraživanje i razvoj, Odsjek za informiranje te Odjel za međunarodnu suradnju. Agencija je početkom 2009. imala 6 zaposlenika, s projekcijom da bi u sljedećih nekoliko godina trebala imati sveukupno desetak zaposlenih.

Kroz ustrojstvene jedinice HADA je obavljala sljedeće aktivnosti:

- briga o primjeni konvencija, Kodeksa Svjetske antidopińske agencije, te pravila
- međunarodnih sportskih saveza i Međunarodnog olimpijskog odbora;
- uređivanje, određivanje, organiziranje i sprovođenje dopińske kontrolu, kako na sportskim natjecanjima, tako i izvan natjecanja, izuzev one koju sprovode međunarodni sportski savezi na međunarodnim natjecanjima u RH;
- ostvarivanje uvida u organiziranje i provođenje dopińske kontrole na međunarodnim natjecanjima koja se provode u RH;
- praćenje i prikupljanje informacija o mjerama koje vladine i nevladine organizacije poduzimaju u borbi protiv dopinga u sportu;
- ostvarivanje suradnje s vladinim i nevladinim organizacijama u cilju borbe protiv dopinga u sportu;
- davanje preporuka i savjeta za poduzimanje mjera od strane vladinih i nevladinih organizacija u oblasti sporta u cilju sprječavanja dopinga u sportu;
- praćenje i prikupljanje informacija u vezi sa zakonskim i drugim mjerama koje se primjenjuju u drugim zemljama i međunarodnim organizacijama u borbi protiv dopinga u sportu;
- ostvarivanje međunarodne stručne suradnje u vezi s problematikom dopinga, zaključivanje ugovora o testiranju;
- organiziranje istraživanja, savjetovanja, seminara, okruglih stolova i izdavanje publikacije u vezi s problematikom borbe dopinga u sportu;
- provođenje edukacije i ovlašćivanje stručnjake za provođenje dopińske kontrole;
- utvrđivanje godišnjeg plana dopińske kontrole koju sprovodi;
- organiziranje edukacijske i druge akcije protiv dopinga u sportu;
- informiranje javnosti o aktivnostima koje se poduzimaju u borbi protiv dopinga.

Agencija je u svom djelovanju surađivala s Ministarstvom unutarnjih poslova, Ministarstvom vanjskih poslova i europskih integracija, Ministarstvom zdravstva i socijalne skrbi, Ministarstvom kulture – Odjel za UNESCO te Uredom za suzbijanje zloporabe droga. U sklopu nevladinih organizacija Agencija je surađivala s Hrvatskim olimpijskim odborom, posebice sa Zdravstvenom komisijom Hrvatskog olimpijskog odbora, nacionalnim sportskim savezima i sportskim klubovima. Agencija je za svoj stručni rad bila odgovorna ministarstvu nadležnom za sport.

Dopinška kontrola

Dopinška kontrola ili testiranje sportaša osnovni je program u promociji i zaštiti sporta bez dopinga. Dopinška kontrola provodi se prema Svjetskom kodeksu borbe protiv dopinga, te prema Međunarodnom standardu o testiranju koje priređuje WADA, u konzultaciji s potpisnicima Kodeksa (8). Sportaši koji se natječu na međunarodnom nivou mogu biti testirani bilo kada i bilo gdje. Testovi se provode u natjecanju i izvan njega, npr. u sportaševu stanu, na mjestu treninga, bez prethodne najave. Mogu se raditi krvni testovi, ali se najčešće rade testovi urina. Postoje popis tvari i metoda koje su zabranjene u natjecanju i izvan natjecanja. Uz to postoje i popisi zabranjenih tvari (alkohol i beta bolkatori) koji vrijede za određene sportove (1).

Dopinško testiranje može imati i kliničke, forenzičke i legalne implikacije i vrlo je važno s etičkog stajališta. Kada se spominju sve moguće implikacije dopinškog testiranja ne možemo, a da ne spomenemo slučaj našeg poznatog plivača Marka Strahije. Njemu je u 2002. u tri testa dva puta u uzorku urina pronađena zabranjena supstanca beta-hCG, s jednim negativnim testom između. Laboratorij je ukazao na mogućnost da se radi o tumoru. Načinjene pretrage nisu pokazale da se radi o tumoru, te je Međunarodna federacija izrekla sankcije. 2007. prilikom ponovnog testiranja ponovo je pronađen beta-hCG. Tada je nakon dijagnostičke obrade dijagnosticiran, te kasnije i odstranjen maligni tumor testisa. Iz ovog primjera vidi se sva dubina i isprepletenost kliničkih, legalnih i nadasve etičkih implikacija dopinških testova. Ovaj slučaj objavljen je i u literaturi te otvara niz etičkih pitanja, osobito ona o nepravedno nanijetoj šteti sportašu, neodgovarajućoj zdravstvenu skrbi o vrhunskim sportašima i sl. (9).

U 2008. godini načinjeno je ukupno 437 testova (urin) u 23 sporta. Od toga 268 iz nacionalnog programa u 19 sportova, te 169 iz internacionalnog programa u 8 sportova. 387 testova provela je Agencija, a 50 Hrvatski olimpijski odbor, budući da je to bila prijelazna godina.

Načinili smo kontrole na doping na Europskom prvenstvu u plivanju u kratkim bazenima u Rijeci, Europskom prvenstvu u daljinskom plivanju u Dubrovniku, LEN kupu u daljinskom plivanju, Europskom kupu u triatlonu, kvalifikacijama za olimpijske igre u rukometu u Zadru, Međunarodnom atletskom mitingu "Hanžekovićev memorijal", Europskom prvenstvu u judu do 23 godine, na međunarodnim plivačkim mitinzima, na 45. vojnom prvenstvu u mornaričkom višeboju održanom u Splitu, te na vojnom prvenstvu u hrvanju.

Od 268 testova, iz nacionalnog programa bilo je 136 OOC (engl. *out of competition* - izvan natjecanja), te 132 u natjecanju. Svih 136 testiranja bilo je načinjeno na RTG (registriranoj grupi za testiranje) koja je brojila 189 sportaša. Od 437 uzoraka,

3 su nalaza bila pozitivna (2 internacionalna), te jedan iz nacionalnog programa. Za 2 pozitivna nalaza iz internacionalnog programa obaviješteni su međunarodni savezi (mornarički pentatlon, profesionalni boks). Pozitivan slučaj iz nacionalnog programa vezan je uz košarku (marihuana - kršenje dopinških pravila). Hrvatski košarkaški savez kaznio je prekršitelja s godinom dana suspenzije, dok je Svjetska košarkaška federacija (FIBA) preimenovala kaznu u 3 mjeseca.

U 2009. godini načinjeno je ukupno 958 dopinških testova (urin) u 43 sporta. Testirano je 930 sportaša. Načinjeno je 930 urinskih i 6 krvnih testova, od toga 546 iz nacionalnog programa, te 384 iz internacionalnog programa. Načinili smo kontrole na doping na Europskom streljačkom prvenstvu, Europskom kupu u streličarstvu, Svjetskom prvenstvu u rukometu, Svjetskom kupu u baseballu, Svjetskom juniorskom prvenstvu u vaterpolu, Svjetskom prvenstvu u sinkroniziranom klizanju, Svjetskom juniorskom kupu u klizanju, Europskom prvenstvu u *rock and rollu*, Svjetskom kupu u streličarstvu, Europskom prvenstvu u samostrelu, LEN kupu u daljinskom plivanju, Međunarodnom atletskom mitingu "Hanžekovićev memori-jal", Europskom prvenstvu u karateu, na međunarodnim plivačkim mitinzima, na Svjetskom vojnom streljačkom prvenstvu itd.

U konjičkom sportu provedeno je 28 testova na konjima, u okviru konjičkog, galopskog i kasačkog saveza.

Od 546 testiranja iz nacionalnog programa bilo je 281 OOC, te 265 u natjecanju. 281 testiranje bilo je načinjeno na RTG koja je brojila 310 sportaša. Od 958 uzoraka bilo je 7 pozitivnih nalaza (2 internacionalna), te 5 iz nacionalnog programa. Za 2 pozitivna nalaza iz internacionalnog programa obaviješteni su internacionalni savezi (streljaštvo – vojno i *field*). U tri slučaja radilo se o pozitivnim nalazima u *body buildingu*. U jednom slučaju zabranjena tvar je bio kanrenon, drugom klenbuterol, te trećem kanabis. U četvrtom slučaju radilo se o pozitivnom nalazu na kanabis u boks, te o pozitivnom nalazu na diuretik (indapamid) u košarci.

U 2010. godini do početka 11. mjeseca načinjeno je 699 dopinških kontrola u 38 sportova. 472 kontrole načinjene su u okviru nacionalnog programa, a 227 u međunarodnom dijelu programa. U nacionalnom programu bilo je 287 kontrola u natjecanju, a 185 izvan natjecanja. U međunarodnom dijelu načinjeno je 211 testova u natjecanju, a 16 testova izvan natjecanja. U 2010. bilo je deset kršenja dopinških pravila u nacionalnom programu (jedan slučaj u tajlandskom boks, 6 u *body buildingu*, jedan u atletici, jedan u plivanju, jedan u konjičkom sportu).

Terapijska izuzeća

Terapijska izuzeća predstavljaju iznimku u korištenju zabranjenih sredstava u zdravstvene svrhe. U tu svrhu priređen je Međunarodni standard za terapijska izuzeća, čime se jamči ujednačen postupak u svim zemljama i svim sportovima (10). Da bi neki sportaš mogao dobiti terapijsko izuzeće moraju biti zadovoljeni sljedeći kriteriji - sportaš bi mogao imati velikih zdravstvenih problema zbog neuzimanja takve zabranjene supstancije ili metode; takva zabranjena supstancija neće znatno poboljšati sportaša i ne postoji nikakva prihvatljiva alternativa upotrebi inače zabranjenih supstancija i metoda.

2008. godine HADA je formirala povjerenstvo za terapijska izuzeća sastavljeno od 6 uglednih medicinskih stručnjaka različitih specijalnosti (specijalisti interne medicine, fizikalne medicine i rehabilitacije, sportske medicine, medicine rada, pedijatrije, ortopedije). Na čelu povjerenstva je ugledni specijalist fizikalne medicine i rehabilitacije, predstojnik zavoda za fizikalnu medicinu i rehabilitaciju, prof. Božidar Ćurković. Povjerenstvo daje terapijska izuzeća za sportaše na nacionalnom nivou. Povjerenstvo je u 2008. razmatralo 14 slučajeva, od toga 2 zahtjeva za terapijskim izuzećem (TUE) i 12 zahtjeva za skraćanim terapijskim izuzećem (ATUE). Skraćena terapijska izuzeća odnosila su se na beta agoniste i lokalnu primjenu kortikosteroida prema tada važećem standardu. Odobreno je 12 zahtjeva, dva su odbijena. Jedan zbog nepodesnog liječenja, drugi zbog nepotpune dokumentacije.

Treba također napomenuti ulogu HADA-e i povjerenstva za terapijska izuzeća u dobivanju terapijskih izuzeća za članove olimpijskog tima koji je sudjelovao na Olimpijskim igrama u Pekingu 2008. Budući da je povjerenstvo kvalitetno odradilo posao, dobivena su 4 skraćena terapijska izuzeća.

Povjerenstvo je u 2009. izdalo 18 terapijskih izuzeća. Treba također napomenuti ulogu agencije i povjerenstva u dobivanju terapijskih izuzeća za sudionike Mediteranskih igara. Dobiveno je 5 terapijskih izuzeća.

U 2010. Povjerenstvo je razmatralo 23 zahtjeva za terapijskim izuzećem, a odobrilo je 13 slučajeva. U odbijenim slučajevima uglavnom se radilo o nepotpunoj dokumentaciji.

Edukacijske aktivnosti

Edukacija u borbi protiv dopinga u sportu temelj je prevencije i jedan od stožernih stupova programa borbe protiv dopinga. Edukacija sportaša, trenera, medicinskog osoblja, te osobito mlađih kategorija jedan je od važnih ciljeva programa HADA-e u borbi protiv dopinga u sportu. HADA tiska različite publikacije, primjerice popis zabranjenih sredstava (obnavlja se svake godine), kodeks za borbu protiv dopinga, vodič

za sportaše, letak namijenjen mlađim kategorijama, letak - karta o postupku dopinške kontrole, te AD - dvomjesečni magazin. Namjera nam je da tiskanjem ovakvih publikacija olakšamo sportašima pristup informacijama, upoznamo ih s njihovim pravima i obvezama u borbi protiv dopinga u sportu. Stoga su načinjene i redizajnirane *web*-stranice. Održani su i brojni edukacijski tečajevi širom Hrvatske, a neki od gradova u kojima su se održali su Zadar, Šibenik, Kraljevica, Poreč, Rijeka, Osijek itd. Izuzev predavanja sportašima i trenerima, započela su i predavanja zdravstvenim djelatnicima (Osijek, Rijeka, Vodice, Zagreb). Kao što smo već ranije spomenuli, u borbi protiv dopinga u sportu posebnu pažnju posvećujemo edukaciji mlađih kategorija.

Početak svibnja 2009. bili smo prisutni u hotelskom naselju Solaris na završnici prvenstva osnovnih i srednjih škola uz sudjelovanje oko 2000 učenika. Djelatnici Hrvatskog školskog sportskog saveza koji su organizirali ovu manifestaciju na taj su način prepoznali važnost edukacije najmlađih kategorija sportaša. Tom prilikom smo kroz zabavno-edukacijski kviz o dopingu provjerili znanja o štetnosti dopinga u sportu te naučili i nešto novo. Tako smo zasade Athlete Outreach Programa ostvarili u suradnji s WADA-om na Europskom prvenstvu u plivanju u malim bazenima u Rijeci i na Svjetskom prvenstvu u rukometu prenijeli i na naše najmlađe sportaše, učenike osnovnih i srednjih škola. Pobrinuli smo se da ovim programom budu zahvaćeni i studenti, budući da smo bili prisutni i na Kampusijadi, manifestaciji koja je održana u organizaciji Sveučilišta u Zagrebu, Studentskog centra, Hrvatskih studija, Edukacijsko-rehabilitacijskog fakulteta, te Prometnog fakulteta.

U Primorsko-goranskoj županiji, u organizaciji Hrvatskog školskog sportskog saveza, od 17. do 22. svibnja 2010. održano je Državno prvenstvo školskih sportskih društava. Hrvatska agencija za borbu protiv dopinga u sportu je na temelju pozitivnih iskustava od prošle godine, kada je bila prisutna na istom natjecanju koje se održavalo u Šibeniku, odlučila ponoviti svoje sudjelovanje.

HADA je tom prilikom distribuirala velik broj svojih tiskanih publikacija, a posebice ističemo letak o opasnostima dopinga. Letak je bio namijenjen mladima, a u njegovu sadržaju se njihovim jezikom govori o opasnostima dopinga i upozorava ih na štetnost uzimanja zabranjenih tvari. Najveća novost bila su predavanja primariusu doktora Ivana Fattorinija, predsjednika Upravnog vijeća HADA-e. Primarius Fattorini održao je dva predavanja; jedno učenicima osnovnih, a drugo učenicima srednjih škola. Predavanja su bila posvećena borbi protiv dopinga i štetnostima koje slijede njegovo uzimanje. Kako je HADA-in pult bio postavljen uz restoran u kojem su učenici ručali i večerali, a u istom tom restoranu su održavana i predavanja, učenici i njihovi profesori u velikom broju su nakon predavanja dolazili do HADA-inih informativnih pultova i tražili dodatne informacije o onome o čemu su upravo slušali. Sve ovo pokazuje koliko su predavanja i neposredno obraćanje važni svima, a

osobito mladima, te dokazuje da se na taj način postiže dodatni učinak. To posebno dolazi do izražaja kada je predavač netko poput primariusa Fattorinija, osobe koji ima veliko iskustvo i znanje o štetnosti dopinga i načinima borbe protiv njega.

Aktivnosti u edukaciji mladih kategorija proširili smo sudjelovanjem na Sportskim igrama mladih koje su održane u Splitu u periodu od 26. srpnja do 29. kolovoza 2010. Natjecanja su se odvijala u 10 sportova, a kroz Split je prodefiliralo oko 40 tisuća djece i mladeži iz cijele Hrvatske. Kroz dvije smjene imali smo edukativno zabavno druženje s mladim sportašima te se tako uklopili u cijelu manifestaciju. Cilj ovog natjecanja bio je omogućiti svim osnovnoškolcima i srednjoškolcima sudjelovanje u organiziranim sportskim natjecanjima i drugim besplatnim aktivnostima tijekom ljeta. Od prvih Sportskih igara mladih koje su svoju premijeru imale 1996., pa do danas, Igre su postale jedan od najvećih amaterskih sportskih događaja u ovom dijelu Europe.

Uz potporu Ureda vlade RH za suzbijanje zlorporabe opojnih droga, uz Igre se dugoročno veže i promotivno-edukativna akcija "Živimo život bez droge jer droga oduzima život". Druženje, sport i rekreacija pokazali su se vrlo djelotvornom alternativom svim mogućim negativnim pojavnostima današnjice. Prvenstveno se tu misli na droge koje su zastupljene u nekoliko skupina na Popisu zabranjenih sredstava. Željeli smo mladima ukazati na štetne posljedice uzimanja droga i ostalih dopinških sredstava. Na našim informativnim pultovima izložili smo mnoštvo literature, brošura, letaka čija je glavna tema upoznavanje mladih uzrasta s opasnostima koje nosi doping. U Splitu su se mladi sportaši posebno rado odazivali sudjelovanju u kvizu kako bi provjerili svoje znanje o dopingju.

U okviru edukacijskih aktivnosti vodili smo računa i o širenju mreže dopinške kontrole, tako da su tijekom 2008. i 2009. održani akreditacijski i reakreditacijski tečajevi za dopinške kontrolore. Tečajevima su prisustvovali dopinški kontrolori iz svih krajeva lijepe naše, tako da je stvorena baza od oko 50-ak dopinških kontrolora u četiri centra: Zagreb, Split, Rijeka i Osijek.

Međunarodna suradnja

Na polju međunarodne suradnje u borbi protiv dopinga prim. dr. Ivan Fattorini, naš proslavljeni plivač Gordan Kožulj i ravnatelj HADA-e aktivno su sudjelovali na sastancima *Monitoring* grupe za nadzor konvencije za borbu protiv dopinga, te CAHAMMA-e. Više sudionika bilo je prisutno na godišnjem sastanku laboratorija u Seibersdorfu, kao i na sastancima Regionalne agencije za borbu protiv dopinga srednje Europe, gdje smo zajedno s kolegama iz Austrije, Mađarske, Slovačke, Poljske, Slovenije i Rumunjske dogovarali suradnju. Ova suradnja bila nam je interesantna s obzirom na to da se naši sportski klubovi u pojedinim sportovima kao što su košarka, va-

terpolo, hokej na ledu, natječu u regionalnim ligama. HADA je uspostavila dobru komunikaciju s WADA-om, kao i s različitim međunarodnim sportskim federacijama. Suradnja s WADA-om ostvarena je kroz Athlete Outreach Program koji je uspješno započet na Europskom prvenstvu u plivanju krajem 2008. godine u Rijeci, a nastavljena je i 2009. na Svjetskom prvenstvu u rukometu. Naš rad u okviru Athlete Outreach Programa prepoznala je WADA, tako da se u Play True Magazinu pojavio članak o našoj agenciji kao partneru (11). Priznanje našem radu došlo je i u vidu poziva zamjenici ravnatelja, poznatoj vrhunskoj odbojkašici Snježani Karlo da sudjeluje kao dio međunarodnog tima u provedbi ovog Programa na Olimpijskim igrama u Vancouveru. HADA je ovaj edukativno-zabavni program provela i na Europskom prvenstvu u vaterpolu, te IAAF Svjetskom kontinentalnom kupu u Splitu u 2010.

U području međunarodne suradnje posebno ističemo suradnju s Međunarodnom atletskom federacijom (IAAF), na dva vrlo važna sportska natjecanja, Grand Prix meeting Zagreb 2010., te IAAF Kontinentalni kup 2010. IAAF je nakon uvida u rad dopinških kontrolora iskazao spremnost na potpisivanje sporazuma s HADA-om o testiranju izvan natjecanja na području Republike Hrvatske.

Aktivno smo sudjelovali i na Europskom kongresu sportske medicine 2009. u Antalyai (Turska), te na Svjetskom kongresu sportske medicine u San Juanu (Portoriko) 2009. godine.

U području međunarodne suradnje ističemo i suradnju Kanadskog CCES-a u testiranju jednog njihovog sportaša koji je bio na pripremama u RH. Ističemo da se tom prilikom radilo o uzimanju uzoraka urina i krvi, što zahtijeva dodatni logistički napor, budući da uzorak mora biti u laboratoriju u ograničenom vremenskom intervalu.

Kronologija događanja u vezi s ukidanjem HADA u 2010.

Nakon svih ovih aktivnosti kojima je HADA promovirana u jednog od lidera u borbi protiv dopinga u široj regiji, Hrvatska vlada je na svojoj 70. sjednici od 23. 7. 2010. donijela odluku o ukidanju agencije, te njenom pripajanju HOO-u u sklopu programa gospodarskog oporavka.

HADA je u svojim dopisima koje je uputila ministru znanosti obrazovanja i sporta, te kopijama poslanim na uvid predsjedniku RH, predsjednici vlade RH, predsjedniku Sabora, te ministrima uprave, vanjskih poslova, kulture, unutarnjih poslova, financija i zdravstva, informirala sve relevantne čimbenike u Republici Hrvatskoj o mogućim posljedicama ovog čina.

Na svojoj 72. sjednici Vlada RH donosi odluku o pripajanju HADA-e zavodu za toksikologiju.

Hrvatski sabor je potom na svojoj sjednici od 22. 10. 2010. donio zakon o izmjenama i dopunama zakona o sportu kojim je agencija ukinuta objavom zakona u Narodnim novinama 8. 11. 2010. (12)

Nastaje pravni vakuum i agencija prestaje s radom. Budući da su u funkcioniranju nastali ozbiljni problemi, pospješeni donošenjem neprovedivih propisa (nemogućnost provedbe antidopinških aktivnosti, nemogućnost isplate plaća i sl.), Ministarstvo znanosti obrazovanja i sporta (MZOS) šalje upit Ministarstvu uprave o postupanju u ovoj situaciji. Ministar uprave Davorin Mlakar preporučuje ministru znanosti obrazovanja i sporta dr. sc. Radovanu Fuchsu da ovlasti ravnatelja agencije da vodi agenciju do upisa novog subjekta u sudski registar. Ministar znanosti obrazovanja i sporta dr. sc. Radovan Fuchs dopisom od 24. 12. 2010. ovlašćuje ravnatelja agencije da nastavi s radom agencije do upisa novog subjekta u trgovački sud. Ravnatelj agencije osigurava nastavak djelovanja agencije (daje nalog za isplatu plaća, obavlja pripreme za organizaciju dopinške kontrole na Snježnoj kraljici), te podnosi neopozivu ostavku koju je Upravno vijeće prihvatilo, te ga 31. 12. 2010. razriješilo dužnosti ravnatelja.

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Child abuse in top sport – ethical challenges

ABSTRACT

Doing sport usually represents a positive experience. Unfortunately, we have started facing more and more examples of abuse and violence against children in relation to sport. The instances of child abuse is not only difficult define – it is a complicated ethical issue which require professional approach by a pedagogue, a kinesiologist, a psychologist, a physician and a sociologist. Generally, there are no data which would show the frequency and prevalence of abuse in sport, particularly in Croatia. Athlete's development is primarily affected by his or her sports talent and training process, but also by several external factors, predominantly: sports club, coach, co-players, family, school and social community. They can be at the same time the sources of different types of child abuse in sport and the relation of professionals and the society in general towards them is a serious ethical challenge.

A period in which young athletes are the most vulnerable and most exposed to abuse is a period in which they have the most to lose, the period of achieving high levels of sports results. Abuse and violence by coaches become acceptable and are generally tolerated if at the same time the athlete achieves noticeable results and is successful. That paradox presents the most serious ethical challenge in coaching children in top sport. Is it acceptable to move the limits of what is considered to be abuse and accept that abuse with the purpose of achieving top sports results?

Keywords: child, sport, abuse, ethical challenge

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Introduction

Participation in various sports activities, doing organized physical activities is nowadays very popular and fun for children. When selecting a sports activity for their child, parents are most frequently led by known facts that sport and regular physical activity have positive influence on the whole psychosomatic development of children and youth and that organized physical activity positively contributes to a child's development. Other aspects of parental motivation to include a child in sports activity should not be neglected, such as fun and pleasure children feel while doing sport, development of psychosocial characteristics, as well as forming habits and awareness concerning the needs of their physical activity. The participation of children in sports activities make parents feel secure that their children spend their time usefully and with purpose at sports activities, while doing sports is a very positive experience for children themselves (Milanović et al. 2006).

Also, parents expect that during the period spent on doing sports, the children will be in a safe surrounding, isolated from various types of socially unacceptable behavior. As a rule, sport is related to many positive and desirable characteristics – sport leads the children and youth the "right way". Doing sport is mostly a positive experience.

However, there are many dangers hidden in sport, as well, and there is a series of ethical dilemmas. One of the most frequent dangers and at the same time the greatest ethical dilemma, can be found in the training of children and youth. There is an apparent inconsistency in defining the limits of acceptable behavior and relation towards children athletes. Parents tolerate the kind of behaviors by coaches towards their children, which they would not tolerate by any other person. It is that boundary of acceptable behavior towards children that has been moved and we can actually talk about the child abuse in sport. Child abuse is a significant problem which has been given a lot of attention by both professionals and wider public. By child abuse we primarily mean physical, sexual and emotional child abuse in a family. However, we have to keep in mind that child abuse is also present in other segments of society in which children participate. The aim of this paper is to show some of the possible factors and ways of child abuse in sport and bring the attention to the ethical inconsistencies in treating the problem of child abuse in sport.

In the lack of research in the field of child abuse in sport, there is also a lack of concrete indicators which would enable the description of the situation in Croatian sport. There is no doubt that child abuse in sport does exist and it manifests itself in several ways. Unfortunately, this topic has never been covered adequately so there was no possibility for it to become of central interest to the Croatian professional

sports public, but we do know of cases of both male and female athletes in Croatia, which provoked discussions on the topic of abuse. In addition to usual reasons, such as failing to report and register child abuse, when it comes to abuse in sport, there are several more examples. For instance, inconsistency in the literature regarding defining the limits of acceptable behavior and abuse in sport, and in the case of Croatia also the lack of professional services' care of children athletes and possible cases of abuse, as well as the lack of public awareness about the fact that it is possible to experience different types of abuse in sport and that it does happen (Milanović et. al 2006).

The most frequent type of mistreating children in families nowadays is negligence. However, that problem has been long "neglected" by both the public and professionals even though it is more frequent than abuse, and it has equally serious consequences (Erickson and Egeland, 1996). This type of abuse is present in sport as well so the attention has to be brought to this issue. As Sesar and Sesar (2008) say, child negligence is closely connected with abuse, and according to literature, far more frequent than physical abuse. Physical consequences of negligence, such as malnutrition or lack of parental care about the protection from injuries, are often the only cases of negligence which are given attention.

Children participation in sport

Places in which children can participate in organized sports training and sports activities, under the supervision of professionals are sports clubs and school sports societies. Sports clubs perform the function of training children and under the auspices of local, county and national sports federations organize competitions for different age groups. On the other hand, school sports societies organize extracurricular sports activities, while Croatian School Sports Federation, as the umbrella organization of school sports and county school sports federations organize competition in school sports. So we can conclude that there are two systems in the Croatian sports system, which offer children sports activities.

Sports clubs system is based on financial interests which is reduced to care of the regular payment of membership dues, strict selection of athletes so only the best ones remain and those who will help them bring profit, possibility of getting sponsorships from rich parents and so on. A child athlete will recognize that he or she is being respected if his or her parents are actively involved in his or her sports activity – provide support, satisfy specifics "sports" needs and accept obligations which are dictated by a sports club and child's engagement in sports activity (Milanović and Milanović, 1992). Such harsh terms of selection and merciless expelling, training

system and non-existence of B team in which a child could fulfill his or her needs for sports activities, needs for safety and belonging and love, esteem and the need for self-realization, frequently lead to giving up sport and to unwanted consequences both for a child athlete and a society in general.

According to data of the Croatian Bureau of Statistics (DZS) in 2009 in Croatia there were 4,165 sports associations with the total of 284,365 athletes. Out of that number 19% or 53,504 were women athletes. This means that only 6.4% of the total Croatian population on all levels of competition and all sports branches, including Croatian University Sports Federation, Croatian Paralympics Committee, Croatian Deaf Sports Association, Croatian Federation for Sports Recreation Sport, Croatian School Sports Federation, etc., are involved in sports activities (tables 1 and 2)

Table 1. Number of sports societies and active members in 2009 (DZS, 2010)

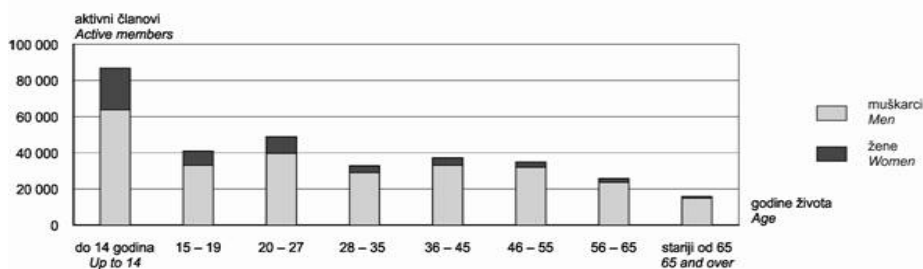
Number of sports societies	Active members		
	total	men	women
4.165	284.365	230.861	53.504

Table 2. Age structure of active members of sports societies in 2009 (DZS, 2010)

Age															
Up to 14		15 – 19		20 – 27		28 – 35		36 – 45		46 – 55		56 – 65		65 and over	
total	women	total	women	total	women	total	women	total	women	total	women	total	women	total	women
85.974	22.874	40.546	7.816	46.427	9.097	28.201	3.757	30.122	4.027	25.135	2.878	17.450	2.040	10.510	1.015

Age structure of members of sports societies in 2009 (table 2 and graph 1) shows that 71% consist of children and citizens up to the age of 35, in total 201,148. The least number of members is in the group of citizens older than 65. Most members are in the age group of up to 14 (26.9%) and 15-19 (12.7%), i.e. a total of approximately 126,000 children and youth is engaged in sports activities (graph 1).

Graph 1. Age structure of active members of sports societies in 2009 (DZS, 2010)



School sports societies have the advantage over the sports clubs in certain segments but there are also disadvantages. Participation at school sport competitions which motivate children for engaging in sports activities in a school sports club, more relaxed selection criteria, bigger offer of sports facilities are some of the positive aspects of school sports. On the other hand there is a weak financial motivation for professionals, the issue of quality athletes leaving school clubs and the lack of more quality and frequent competitions are only some of the negative sides of school sport in Croatia.

Ways of child abuse in sport

Taking into consideration the significance of training and doing sports activities for children, we can conclude that the surroundings in which that sports activity takes place is, along with the school, child's home away from home. In accordance with that, from the professional aspect, it is necessary to organize the best possible professional care for children in sport. Unfortunately, in many situations this care is lacking which leads to violence against children. There are four basic types of violence discussed in current literature. (Miljević-Riđički, 1995) They include physical, emotional and sexual abuse and negligence.

Physical abuse in sport

Physical abuse of children athletes can be observed through two different approaches. The first one refers to physical abuse which implies general perception of child physical abuse which is manifested and recognized through most frequent signs, such as: bruise, burn, bite, hair pulling, broken bones, etc. The second approach is more frequent when it comes to abuse of children athletes. Coaches who are not educated enough and do not understand the training process and its specific ele-

ments, subject children to trainings which lead to a higher possibility of injuries. Coach's verbal and non-verbal messages and stimulations affect all segments of child's development. They are primarily aimed at the achieving specific training goals, but on purpose or accidently, productively or contra productively, with or without the goal, they also affect other needs of a child and shaping child's personality. These messages highly influence achieving top sports result, but also the quality of child's livelihood and growing up. A coach is a significant factor in long term sports preparations which include all types of educational process (Milanović, Milanović 1992). This type of child athletes' abuse might be significantly reduced by insisting that only trainers holding a degree in kinesiology can conduct trainings of younger athletes (Milanović et.al 2006).

Unfortunately, in Croatia a great number of coaches without the appropriate degree work with children and they do not have enough professional nor pedagogical knowledge necessary for conducting a successful training process with the younger age groups. Inappropriate training can increase the number of injuries, and is considered as child abuse by a coach. According to the newest data of the Croatian Bureau of Statistics (2010), in Croatia currently there are 12,574 sports coaches. Out of that number the total of 7,330 or 58.3% are qualified for that job (62% in 2006). 5,244 (or 41.7%) of coaches are not qualified for the job. These include all types of qualification (table 3). The number of unqualified coaches is rising and it is necessary to take measures in order to stop that negative trend.

Table 3. Persons performing professional duties in sports in 2009 (DZS, 2010)

Workers performing professional duties in sport							
total	men	women	volunteers	full time	part time	qualified	unqualified
12.574	10.964	1.610	11.217	807	550	7.330	5.244

Emotional abuse in sport

Term emotional abuse is used in Croatian literature (Puhovski, 2002; Pećnik, 2003; Kocijan Hercigonja, 2003 according to Ždero, 2005) while the foreign literature uses various terms. Emotional abuse refers to continual, repetitive emotional response to a child's emotional expression and behavior which accompanies it. It inhibits child's capacity for spontaneous, positive and appropriate emotional expression (O'Hagan, 1993, according to Iwaniec 2000). The examples of emotional abuse in sport refer to inappropriate coach's reaction in particular situations to emotional expressions of a child athlete. Emotional abuse in sport is presented by a re-

petitive pattern of coach's behavior that shows the child that he or she is worthless, unloved, unwanted and that he or she is only the means of satisfying other's needs or is intimidated by threats of physical and psychological abuse. (modified according to Brassard, Hart and Hardy, 1991, according to Hart et al., 1996). Emotional abuse during training can be defined as a destructive behavior of a coach toward a child athlete which includes (modified according to Buljan–Flander, Kocijan–Herigonja, 2003): terrorizing or attacking a child athlete with continual verbal insults, pressure put on a child and which arises from coach's need to achieve a sports result which cannot be achieved by a child because of his or her psychobiological and sports development phase. Milanović and Milanović (1992) recognize three types of coaches for young athletes: strict and critical coach, gentle and nurturing coach and a coach who is a realistic person with autonomy. Usually, the strong and critical coach is the one more prone to emotional abuse of children athletes than other two types.

Some of the characteristics of potential abusers include:

- coaches whose do not have the appropriate degree, thus lack in sufficient knowledge and capacity to understand the child athlete and have insufficient knowledge about the development, biological and training characteristics and specific moments of the children athletes,
- coaches who have, because of various reasons, lost the objective criteria related to the needs of children athletes and have a distorted image on how children athletes should behave,
- coaches who are not able to control their own behavior
- coaches under stress and existential pressure to achieve a sports result, coaches who were during their careers abused themselves and do not know of different ways of training and pattern of working with children athletes.

Sexual abuse in sport

Literature which covers sexual abuse states that the abuser is usually a person whom a child believes and knows well: a parent, a relative, a grandfather, a grandmother, a teacher, a coach... Sexual abuse is defined as sexual act forced on the child who is not emotionally, motivationally or cognitively developed fore such an act. The capability to coax a child into a sexual act is based on the position of power and dominance of an adult perpetrator. Authority and power enable an abuser to implicitly or directly, coerce a child to participate in a sexual act (Buljan–Flander, Kocijan–Herigonja, 2003). Compared to other types of abuse in sport, sexual abuse has been more investigated (Brackenridge, 2001). Most papers published on this topic are on

the abuse of women in sport, but several researches have been dedicated to sexual abuse of children athletes. British National Society for the Prevention of Cruelty to Children (NSPCC) came out in 2002 with data on child abuse in Great Britain in swimming. In the period from 1997 to 2001 there were 78 reported cases of children athletes' (aged 11 to 17) abuse by their coaches. 68% included sexual abuse (NSPCC Report, 2002).

Child negligence in sport

Negligence is the consequence of interaction of several factors on several different levels – individual, family and social. Exposure to negligence in childhood has destructive consequences on child's development and causes short term and long term emotional, cognitive, academic and social difficulties for the rest of the life (Sesar and Sesar 2008). Child negligence in sport refers to continual failure of a coach to fulfill the needs of children athletes for physical activity, which includes educational and emotional needs and failure to ensure supervision and safe training environment which influences child's physical and psychological development (modified according to Buljan-Flander and Kocijan-Hercigonja, 2003). The types of child negligence can be divided as follows: physical negligence of children athletes, emotional negligence of children athletes and educational negligence of children athletes (modified according to Sesar and Sesar, 2008). Physical negligence is the most widespread and recognized type of negligence (Briere et.al, 1996). This type includes: withholding health protection which is in accordance with physician's recommendations for particular injuries, illnesses, medical conditions or inflictions; untimely providing of health care, leaving the child without previously ensuring proper care and supervision and other ways of neglecting child's safety and well-being (modified according to Gaudin, 1993). Emotional negligence in sport, on the other hand, includes lack of expression of positive emotions in front of the child, as well as towards the child and lack of emotional support and care during training and competitions; taking alcohol or opiates in front of the child or encouraging child to take them or lack of reaction and help if the coach has been informed of the child's taking addictive substances: encouraging or allowing deviant and delinquent behavior in situations in which a coach is aware of the seriousness of a problem but does not want to intervene; failure to provide a child with necessary and possible treatment for his or her emotional or behavioral difficulties or problems in accordance with professional recommendation; untimeliness or delaying in finding or providing necessary treatment for a child's emotional or behavioral difficulties or problems (depression, suicide attempts, etc.) and other ways of not satisfying child's emotional

needs, such as: setting unrealistic expectations that are not in accordance with child's age or level of development, overprotection etc (modified according to Gaudin, 1993, Ždero, 2005).

Educational negligence of a child athlete may be defined as failure of a coach to cooperate, help and motivate a child during educational process within a sports training (modified according to Briere et al. 1996). The listed types of negligence, which do not have visible, physical consequences, are not given significance and it is necessary to develop awareness on how these types of negligence have the same emotional consequences on children as physical abuse and negligence (Sesar and Sesar, 2008)

Legal regulations

In most societies, most fields of human activities are legally regulated. Some are regulated well, and some are not. A great number of activities related to protection of children and their rights brought through the adoption the UN Convention on the Rights of the Child (1989) whose article 19 states that children have the right to protection from any kind of violence. What is the situation like in Croatia? The basic law which regulates sport is, of course, Sports Act, adopted in 2006 (Official Gazette 71/06). Sports Act regulates many issues, including the issue of performing professional jobs in sport and the issue of health protection of athletes. These two parts of the Act define and proscribe who is allowed to work in sport as a professional, and this includes work with children athletes, as well. On the other hand, the part related to the health protection of athletes refers to athletes and children in general, but school children, as the most vulnerable group of the sports system in Croatia, are mentioned only within regulation of competitions of school sports societies.

A new draft of the Act should include a part which refers to the need to reduce and eradicate the possibility of abuse in sport and provide quality legal regulations which would help solving the issues put forward in this paper more efficiently. Furthermore, it is necessary to emphasize that the existing Act offers excellent possibilities related to solving the issue previously mentioned, and that is that the great number of coaches without sufficient qualifications work in the field of sport, and work with the most vulnerable population. According to the Sports Act (Official Gazette 71/06) supervision of legality of work of sports system's legal persons and their general acts is under the jurisdiction of the Ministry of Science, Education and Sport. Should the provisions of the law be broken, there are mechanisms proscribed under the heading of "penalty provisions". This part provides penalties for those who break the provisions of the Act. However, it should be mentioned again that the issue of child abuse and negligence deserves additional provisions in the Act.

Conclusion

Participation at various sports activities, engaging in organized physical activities nowadays is very popular and fun for children. Numerous surveys have shown that organized engaging in physical activities positively contributes to child's development. Other aspects of parental motivation to include a child in sports activity should not be neglected, such as fun and pleasure children feel while doing sport, development of psychosocial characteristics, as well as forming habits and awareness concerning the need for physical activity. According to the newest data of the Croatian Bureau of Statistics (2010), in Croatia currently there are 12,574 sports coaches. Out of that number the total of 7,330 or 58.3% is qualified for that job (62% in 2006). 5,244 (or 41.7%) of coaches are not qualified for the job. These include all types of qualification. These data show the need for further research and more detailed analysis of this issue. There are four basic types of violence discussed in current literature. (Miljević-Ridički, 1995) They include physical, emotional and sexual abuse and negligence.

Each of these types has been analyzed through participation of children in sports activities. Children athletes are the most vulnerable and most exposed to abuse when they are in the period of achieving high levels of sports results. Abuse and violence by coaches become acceptable and is generally tolerated if at the same time the athlete achieves noticeable results and is successful. That paradox presents the most serious ethical challenge in coaching children in top sport. Is it acceptable to move the limits of what is considered to be abuse and its acceptance with the purpose of achieving top sport results?

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Zlostavljanje djece u vrhunskom sportu - etički izazovi

SAŽETAK

Bavljenje sportom u najvećem broju slučajeva predstavlja pozitivno iskustvo. Nažalost, počeli smo se suočavati sa sve većim brojem primjera zlostavljanja i nasilja nad djecom vezanih uz sport. Pojava zlostavljanja djece u sportu ne predstavlja teškoću samo u njenom definiranju – to je složen etički problem koji zahtijeva stručan pristup, ponajprije pedagoga, kineziologa, psihologa, liječnika i sociologa. U pravilu se ne raspolože podacima koji bi govorili o učestalosti i raširenosti zlostavljanja u sportu, a to se naročito odnosi na Republiku Hrvatsku. Na razvoj sportaša primarno utječe njegov sportski talent i trenažni proces, ali i više okolnih faktora, a dominantno: sportski klub, trener, suigrači, obitelj sportaša, škola i društvena sredina. Oni istovremeno mogu biti i izvori različitih vrsta zlostavljanja djece u sportu i odnos stručnjaka i društva u cjelini prema njima predstavlja ozbiljan etički izazov.

Razdoblje kada su mladi sportaši najranjiviji i najizloženiji zlostavljanju razdoblje je kada mogu najviše izgubiti, a to je razdoblje dostizanja visoke razine sportskog rezultata. Zlostavljanje i nasilno ponašanje trenera postaje prihvatljivo i u pravilu se tolerira ako istovremeno sportaš ostvaruje zapažene sportske rezultate i bilježi uspjehe. Upravo taj paradoks predstavlja najozbiljniji etički izazov u treningu djece u vrhunskom sportu. Je li prihvatljivo pomicanje granica onoga što se smatra zlostavljanjem i prihvaćanje zlostavljanja kako bi se postigao sportski rezultat?

Ključne riječi: dijete, sport, zlostavljanje, etički izazov

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Uvod

Sudjelovanje u različitim sportskim aktivnostima i bavljenje organiziranim tjelesnim aktivnostima u današnje je vrijeme vrlo popularno i vrlo zabavno za djecu. Prilikom odabira sportske aktivnosti u kojoj dijete sudjeluje roditelji se najčešće vode poznatim činjenicama o tome kako sport i redovito tjelesno vježbanje imaju pozitivan utjecaj na cjelovit psihosomatski razvoj djece i mladeži te kako organizirano bavljenje tjelesnom aktivnošću pozitivno pridonosi razvoju djeteta. Ne treba zanemariti ni ostale aspekte motiviranosti roditelja da uključe dijete u bavljenje nekom sportskom aktivnošću, kao što su zabava i uгода koju djeca doživljavaju baveći se nekim sportom, razvoj različitih psihosocijalnih osobina, kao i stvaranje navike i svijesti o potrebi redovite tjelovježbe. Sudjelovanje djece u sportskim aktivnostima roditeljima predstavlja sigurnost u pogledu saznanja kako njihova djeca korisno i sa svrhom provode vrijeme na sportskim aktivnostima, dok je za samu djecu bavljenje sportom vrlo pozitivno iskustvo (Milanović i sur., 2006).

Roditelji također očekuju da će, barem tijekom vremena utrošenog na bavljenje sportom, djeca biti u sigurnom okruženju i izolirana od različitih vrsta društveno neprihvatljivog ponašanja. U pravilu, uz sport se veže mnoštvo pozitivnih i poželjnih osobina - sport je taj koji djecu i mlade upućuje na *pravi put*. Bavljenje sportom u najvećem broju slučajeva predstavlja pozitivno iskustvo.

No, i u sportu se kriju mnoge opasnosti, a prisutan je i niz etičkih nedoumica. Jedna od najčešćih opasnosti i istovremeno najveća etička dvojba krije se u treningu djece i mladih. Naime, prisutna je izrazita nekonzistentnost u definiranju granica prihvatljivog ponašanja i odnosa prema djeci sportašima. Ono što bi rijetko koji roditelj dopustio drugima u komunikaciji s njegovim djetetom u pravilu dopušta upravo sportskom treneru. Upravo je ova granica prihvatljivog ponašanja i odnošenja prema djeci u sportu pomaknuta i s obzirom na nju možemo govoriti o zlostavljanju djece u sportu. Zlostavljanje djece značajan je problem koji zaokuplja današnju stručnu, a i širu javnost. Govoreći o zlostavljanju djece u prvom redu mislimo na fizičko, seksualno i emocionalno zlostavljanje djece u obitelji. No, moramo imati na umu da je zlostavljanje djece prisutno i u ostalim segmentima društva u kojima participiraju djeca. Cilj ovoga rada je ukazati na neke od mogućih čimbenika i oblika zlostavljanja djece u sportu i upozoriti na etičku nekonzistentnost u tretiranju problema zlostavljanja djece u sportu.

U nedostatku istraživanja u području zlostavljanja djece u sportu izostaju konkretni pokazatelji koji omogućuju opisivanje stanja u hrvatskom sportu. Nedvojbeno je da zlostavljanje djece u sportu postoji i da se manifestira na više načina. Nažalost, ova tema nije obrađivana na adekvatan način, pa samim time nije bilo mogućnosti da se

nađe u središtu interesa hrvatske stručne sportske javnosti, no poznati su nam neki slučajevi sportaša i sportašica u Republici Hrvatskoj u kojima su se velike polemike vodile upravo po pitanju zlostavljanja. Uz uobičajene razloge, kao što su izostanak prijavljivanja i registriranja zlostavljanja djece, kod zlostavljanja u sportu javlja se još nekoliko njih; primjerice nedosljednost u literaturi oko definiranja granica prihvatljivog ponašanja i zlostavljanja u sportu, a u slučaju Republike Hrvatske i izostanak skrbi stručnih službi o djeci sportašima i mogućim slučajevima zlostavljanja, kao i nedostatak svijesti javnosti o tome da je moguće i u sportu doživjeti različite vrste zlostavljanja i da je izvjesno da se ono i događa (Milanović i sur., 2006).

Danas se kao najučestaliji oblik lošeg postupanja s djecom u obitelji u pravilu prepoznaje zanemarivanje, no taj je problem dugo "zanemarivala" i šira javnost i stručni krugovi, iako ima veću prevalenciju od zlostavljanja djece, te pokazuje jednako ozbiljne posljedice (Erickson, Egeland, 1996). Ovaj oblik zlostavljanja prisutan je i u sportu, pa je posebnu pažnju potrebno posveti ovom problemu. Kako tvrde Sesar i Sesar (2008) zanemarivanje djece usko je povezano sa zlostavljanjem, a sukladno literaturi i znatno češće nego fizičko zlostavljanje. Fizičke posljedice zanemarivanja, kao što su neuhranjenost ili nebriga roditelja da zaštiti dijete od ozljeda, najčešće su i jedini slučajevi kada se problemu zanemarivanja pridaje važnost.

Sudjelovanje djece u sportu

Mjesta na kojima se djeca danas mogu organizirano baviti sportskim treningom i sportskom aktivnošću pod nadzorom stručnih kadrova su sportski klubovi i školska sportska društva. Sportski klubovi obavljaju djelatnost treniranja djece te pod okriljem lokalnih, županijskih i nacionalnih sportskih saveza organiziraju natjecanja različitih dobnih kategorija. S druge strane školska sportska društva provode izvannastavne školske sportske aktivnosti, dok Hrvatski školski sportski savez kao krovna organizacija školskog sporta i županijski školski sportski savezi organiziraju natjecanja u školskom sportu. Možemo, dakle, zaključiti kako u hrvatskom sustavu sporta postoje dva sustava koja djeci nude mogućnost bavljenja sportom.

Sustav sportskih klubova uglavnom počiva na financijskom interesu koji se svodi na brigu o redovitom plaćanju članarine, rigoroznoj selekciji sportaša kako bi ostali samo najbolji na kojima će se moći unosno zaraditi, mogućnosti dobivanja sponzorstva od bogatih roditelja i slično. Dijete sportaš prepoznat će da je poštovano ako se njegovi roditelji aktivno odnose prema njegovu bavljenju sportom – daju mu podršku, zadovoljavaju njegove posebne "sportske" potrebe i prihvaćaju obveze koje im sportski klub i djetetovo bavljenje sportom diktira (Milanović, Milanović, 1992). U tako okrutnim uvjetima selekcije i nemilosrdnog izbacivanja iz ekipe i sustava

treninga, uz nepostojanja B-momčadi u kojoj će dijete sportaš moći zadovoljiti svoje potrebe za sportskom aktivnošću, nedovoljnu brigu o osjećaju sigurnosti, pripadanja i ljubavi, poštovanju prema svome *ja* mladog sportaša i njegovoj potrebi za samoaktualizacijom, nerijetko dolazi do odustajanja od bavljenja sportom te do neželjenih posljedica, kako za dijete i sportaša, tako i za društvo u cjelini.

Prema podacima Državnoga zavoda za statistiku (DZS) u Hrvatskoj je 2009. godine djelovalo 4.165 sportskih udruga koje su okupljale ukupno 284.365 sportaša. Od toga broja sportašica je bilo oko 19 %, odnosno 53.504. Ovo znači da je u Hrvatskoj, na svim razinama natjecanja i u svim sportskim granama, uključujući i aktivnosti Hrvatskoga sveučilišnoga sportskog saveza, Hrvatskoga paraolimpijskog odbora, Hrvatskoga sportskog saveza gluhih, Hrvatskoga saveza sportske rekreacije, Hrvatskoga školskoga sportskog saveza i drugih, u sport bilo uključeno tek 6,4 % ukupne populacije građana Republike Hrvatske (tablice 1 i 2).

Tablica 1. Broj sportskih udruga i aktivnih članova u 2009. godini (DZS, 2010)

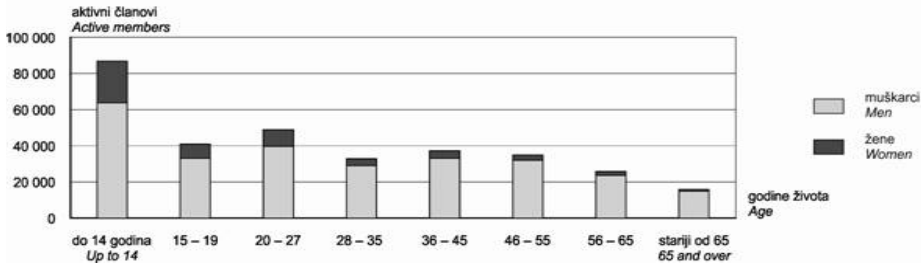
Broj sportskih udruga	Aktivni članovi		
	ukupno	muškarci	žene
4.165	284.365	230.861	53.504

Tablica 2. Dobna struktura aktivnih članova sportskih udruga u 2009. godini (DZS, 2010)

Godine života																
Do 14 godina		15 – 19		20 – 27		28 – 35		36 – 45		46 – 55		56 – 65		Stariji od 65		
svaga	žene	svaga	žene	svaga	žene	svaga	žene	svaga	žene	svaga	žene	svaga	žene	svaga	žene	
85.974	22.874	40.546	7.816	46.427	9.097	28.201	3.757	30.122	4.027	25.135	2.878	17.450	2.040	10.510	1.015	

U dobnoj strukturi članova sportskih udruga u 2009. godini (tablica 2 i grafički prikaz 1) oko 71 % čine djeca i građani do 35. godine života, odnosno ukupno njih 201.148. Najmanje je članova sportskih udruga među građanima starijima od 65 godina. Najviše članova ima u skupini do 14 godina (26,9 %), u skupini od 15 do 19 godina ima 12,7 % članova, odnosno ukupno oko 126.000 djece i mladih uključeno je u sportske aktivnosti (grafički prikaz 1).

Grafički prikaz 1. Dobna struktura aktivnih članova sportskih udruga u 2009. godini (DZS, 2010)



Školska sportska društva imaju prednost u odnosu na sustav sportskih klubova u određenim segmentima, ali također imaju i svoje nedostatke. Sudjelovanje na školskim sportskim natjecanjima koja su djeci velik motiv za bavljenje sportom u školskom sportskom klubu, relaksiraniji kriteriji selekcije, veća ponuda sportskih sadržaja koji se nude školskom sportskom klubu samo su neki od pozitivnih aspekata školskog sporta. S druge strane, slaba financijska motiviranost stručnih osoba u školskom sportu, problematika odljeva kvalitetne djece sportaša u sportske klubove i nedostatak kvalitetnijih i učestalijih natjecanja samo su neke od negativnih strana školskog sporta u Republici Hrvatskoj.

Oblici zlostavljanja djece u sportu

Uzevši u obzir značaj treninga i bavljenja sportskom aktivnošću za djecu, možemo konstatirati kako je okruženje u kojem dijete obavlja sportsku aktivnost, uz školu, djetetov drugi dom. Sukladno tome s aspekta struke potrebno je organizirati najbolju moguću stručnu skrb za djecu u sportu. Nažalost, u mnogim situacijama ta skrb izostaje, pri čemu dolazi do nasilja nad djecom. Četiri su osnovna oblika zlostavljanja koja se razmatraju u današnjoj literaturi (Miljević-Riđički, 1995). To su fizičko, emocionalno, seksualno zlostavljanje i zanemarivanje (zapuštanje) djece.

Fizičko zlostavljanje u sportu

Fizičko zlostavljanje djece sportaša može se promatrati kroz dva različita pristupa. Prvi se odnosi na fizičko zlostavljanje koje podrazumijeva općenita shvaćanja fizičkog zlostavljanja djece koja se manifestiraju i prepoznaju pomoću najčešćih znakova kao što su: modrica, opekline, ugriza, čupanja kose, prijeloma kostiju i sl. Drugi je pristup u sagledavanju fizičkog zlostavljanja djece sportaša nažalost prisutniji. Pone-

ki treneri radi neznanja i nedovoljnog razumijevanja trenažnog procesa i njegovih specifičnosti djecu sportaše podvrgavaju treninzima koji dovode do veće vjerojatnosti ozljeđivanja. Trenerove verbalne i neverbalne poruke i stimulacije djeluju na sve segmente razvoja djeteta. Primarno su one usmjerene na postizanje specifičnih trenažnih ciljeva, ali one namjerno ili nenamjerno, produktivno ili kontraproduktivno, s ciljem ili bez cilja, djeluju i na zadovoljenje drugih djetetovih potreba i na oblikovanje cjelokupne ličnosti djeteta. Takve poruke imaju snažan utjecaj na postizanje vrhunskog sportskog rezultata, ali i na kvalitetu djetetova življenja i odrastanja. Sportski trener značajan je činilac dugoročne sportske pripreme koja u sebi sadrži sve elemente odgojno-obrazovnog procesa (Milanović, Milanović, 1992). Ovaj oblik zlostavljanja djece sportaša mogao bi se značajno smanjiti inzistiranjem na tome da sportski trening mlađih dobnih skupina moraju voditi isključivo treneri s višom ili visokom stručnom spremom kineziološkog smjera (Milanović i sur., 2006).

Nažalost, ovakav je oblik zlostavljanja posljedica toga što u sportu u Republici Hrvatskoj s djecom radi velik broj trenera koji nemaju odgovarajuću stručnu spremu, te tako nemaju dovoljno stručnih i pedagoških znanja potrebnih za uspješan trenažni proces s mlađim dobnim kategorijama. Neprimjeren trening dovodi do povećanja broja i težine ozljeđa te se kao takav smatra fizičkim zlostavljanjem djece sportaša od strane trenera. Prema najnovijim podacima Državnog zavoda za statistiku (2010) u Republici Hrvatskoj trenutno djeluje 12.574 sportska trenera. Od navedenog broja ukupno 7.330 trenera ili 58.3 % kvalificirano je za obavljanje trenerskoga posla (2006. godine 62 %). Nadalje, 5.244 trenera ili 41.7 % nije kvalificirano za obavljanje trenerskoga posla (2006. godine 38 %). Ovi podaci odnose se na sve vrste kvalifikacije (V., VI. i VII. stupanj) (tablica 3). Kao što vidimo, broj nestručnih trenera u sportu u porastu je, te je potrebno poduzeti potrebne mjere kako bi se spriječio taj negativni trend.

Tablica 3. Osobe koje su obavljale stručne poslove u sportu u 2009. godini (DZS, 2010)

Djelatnici koji se bave stručnim radom u sportu							
Ukupno	Muškarci	Žene	Volonteri	Puno radno vrijeme	Kraće od punoga radnoga vremena	Kvalificirani	Nekvalificirani
12.574	10.964	1.610	11.217	807	550	7.330	5.244

Emocionalno zlostavljanje u sportu

Termin emocionalno zlostavljanje uvriježen je u domaćoj literaturi (Puhovski, 2002; Pećnik, 2003; Kocijan Hercigonja, 2003, prema Ždero, 2005) dok se u stranoj literaturi koriste različiti termini. Emocionalno zlostavljanje odnosi se na trajno, ponavljajuće, neprikladno emocionalno odgovaranje na djetetovo izražavanje emocija i prateće ponašanje. Ono inhibira kapacitet djeteta za spontano, pozitivno i odgovarajuće emocionalno izražavanje (O'Hagan, 1993, prema Iwaniec, 2000). Primjeri emocionalnog zlostavljanja u sportu odnose se na neodgovarajuće reagiranje trenera u pojedinim situacijama na emocionalno izražavanje djeteta sportaša. Emocionalno zlostavljanje u sportu predstavlja ponavljajući obrazac ponašanja trenera koji pokazuje djetetu sportašu da je bezvrijedno, nevoljeno, neželjeno te da predstavlja samo sredstvo zadovoljavanja tuđih potreba ili pak prijetnje tjelesnim i psihičkim nasiljem (modificirano prema Brassard, Hart i Hardy, 1991, prema Hart i sur., 1996). Emocionalno zlostavljanje u sportskom treningu možemo definirati kao destruktivno ponašanje trenera prema djetetu sportašu, što uključuje (modificirano prema Buljan–Flander, Kocijan–Hercigonja, 2003): teroriziranje ili tretiranje djeteta sportaša kontinuiranim verbalnim napadima, degradiranje djeteta sportaša, što uključuje i izostanak pozitivnih stimulacija, bezrazložno i nekontrolirano vikanje trenera, konstantni sarkazam, ponižavanje, omalovažavanje, podržavanje neadekvatnog ponašanja djeteta sportaša, pritisak na dijete sportaša, što proizlazi iz trenerove potrebe za postizanjem sportskog rezultata, a koje dijete sportaš ne može zadovoljiti zbog faze svog psihobiološkog i sportskog razvoja. Milanović i Milanović (1992) prepoznaju tri osnovna tipa trenera mladih sportaša: strogi i kritični trener, blagi i njegujući trener i trener kao autonomna i realna osoba. Nerijetko je upravo strog i kritičan trener skloniji emocionalnom zlostavljanju djece sportaša od drugih dvaju tipova trenera.

Neke od karakteristika potencijalnih trenera zlostavljača su:

- treneri koji radi neodgovarajuće stručne spreme nemaju dovoljno znanja i kapaciteta razumjeti dijete sportaša, te slabo poznaju razvojne, biološke i trenažne karakteristike i specifičnosti djece sportaša;
- treneri koji su iz različitih razloga izgubili objektivne kriterije o potrebama djece sportaša i imaju iskrivljenu sliku o tome kako bi se djeca sportaši trebali ponašati;
- treneri koji nisu u stanju kontrolirati vlastito ponašanje;
- treneri pod stresom i egzistencijalnim pritiskom za sportskim rezultatom;
- treneri koji su tijekom svoje sportske karijere i sami bili zlostavljani, te ne poznaju drugačije mogućnosti trenažnog rada i obrasce ponašanja s djecom sportašima.

Seksualno zlostavljanje u sportu

Literatura u području seksualnog zlostavljanja navodi da je zlostavljač najčešće netko kome dijete vjeruje i koga dobro poznaje: roditelj, rođak ili rođakinja, djed, baka, učiteljica ili učitelj, trener ili trenerica... Seksualno zlostavljanje definira se kao seksualni čin nametnut djetetu koje nije dovoljno emocionalno, motivacijski i kognitivno razvijeno za takav čin. Sposobnost da se namami dijete u seksualni odnos zasnovana je na moćnijoj i dominantnoj poziciji odraslog počinitelja ili počiniteljice. Autoritet i moć omogućuju zlostavljaču, implicitno ili direktno, da prisili dijete na sudjelovanje u seksualnom činu (Buljan–Flander, Kocijan–Hercigonja, 2003). Područje seksualnog zlostavljanja u sportu u odnosu na ostale vrste zlostavljanja nešto je češće istraživano područje (Brackenridge, 2001). Većina radova koji se bave spomenutom tematikom odnosi se na seksualno zlostavljanje žena u sportu, no nekoliko istraživanja govori i o seksualnom zlostavljanju djece sportaša. Nacionalno udruženje za prevenciju nasilja nad djecom (National Society for the Prevention of Cruelty to Children, NSPCC) u Velikoj Britaniji 2002. godine iznosi podatke o zlostavljanju djece u Velikoj Britaniji u plivanju. U razdoblju od 1997. do 2001. godine zabilježeno je 78 slučajeva trenerskog zlostavljanja djece sportaša u dobi od 11 do 17 godina. U 68 % slučajeva radilo se upravo o seksualnom zlostavljanju (NSPCC Report, 2002).

Zanemarivanje djece u sportu

Zanemarivanje je posljedica interakcije više faktora na nekoliko različitih razina – individualnoj, obiteljskoj i socijalnoj. Izloženost zanemarivanju u djetinjstvu ima razorne posljedice za djetetov razvoj te uzrokuje kratkotrajne i dugotrajne emocionalne, kognitivne, akademske i socijalne poteškoće tijekom cijelog života (Sesar, Sesar, 2008). Govoreći o zanemarivanju djeteta u sportu, mislimo na kronično propuštanje trenera da zadovolje potrebe djece sportaša za tjelesnom aktivnošću, a samim time i odgojne, obrazovne i emocionalne potrebe, te osiguraju nadzor i sigurnu okolinu za trening, što utječe na djetetov fizički i psihički razvoj (modificirano prema Buljan-Flander, Kocijan-Hercigonja, 2003). Vrste zanemarivanja djece sportaša možemo podijeliti na: fizičko zanemarivanje djeteta sportaša, emocionalno zanemarivanje djeteta sportaša i edukativno zanemarivanje djeteta sportaša (modificirano prema Sesar, Sesar, 2008). Fizičko zanemarivanje najrašireniji je i najčešće prepoznati oblik zanemarivanja (Briere i sur., 1996). Ovaj oblik zanemarivanja uključuje: uskraćivanje zdravstvene zaštite djetetu koja bi bila u skladu s preporukama liječnika za određene ozljede, bolesti, medicinska stanja ili oštećenja; kašnjenje u pružanju zdravstvene zaštite; napuštanje djeteta bez osiguravanja odgovarajuće skrbi i nadzora

nad njim i drugi oblici zanemarivanja njegove sigurnosti i dobrobiti (modificirano prema Gaudin, 1993). Emocionalno zanemarivanje u sportu s druge strane uključuje: neiskazivanje pozitivnih emocija pred djetetom i prema njemu te nepružanje emocionalne potpore i pažnje u treningu i natjecanjima; uzimanje alkohola ili opijata pred djetetom ili ohrabivanje djeteta da ih uzima ili nereagirane i nepružanje pomoći djetetu ako je trener upozoren da ono uzima opojna sredstva; ohrabivanje ili dopuštanje devijantnog i delikventnog ponašanja djetetu u situacijama kada je trener svjestan ozbiljnosti problema, ali ne želi intervenirati; propuštanje da se djetetu pruži potreban i moguć tretman za njegove emocionalne ili bihevioralne poteškoće ili probleme u skladu s preporukom stručnjaka; kašnjenje ili odgađanje u traženju ili pružanju potrebnog tretmana za djetetove emocionalne ili bihevioralne poteškoće ili probleme (depresija, pokušaj suicida i sl.) te drugi oblici nezadovoljavanja djetetovih emocionalnih potreba kao što su: postavljanje nerealnih očekivanja pred dijete koja nisu sukladna s njegovom dobi ili razvojnom razinom, pretjerano zaštićivanje i sl. (modificirano prema Gaudin, 1993, Ždero, 2005). Edukativno zanemarivanje djeteta sportaša možemo definirati kao izostanak suradnje, pomoći i poticaja trenera tijekom edukativnih procesa u okviru sportskog treninga (modificirano prema Briere i sur., 1996). Nabrojenim oblicima zanemarivanja koji nemaju za posljedicu vidljive, fizičke tragove, ne pridaje se veliki značaj, a potrebno je razviti svijest o tome kako i ti oblici zanemarivanja u emocionalnom smislu ostavljaju jednake posljedice na djecu kao i fizičko zlostavljanje i zanemarivanje (Sesar, Sesar, 2008).

Zakonska regulativa

U velikoj većini društvenih zajednica u svijetu zakonski okviri uređuju većinu područja ljudskog djelovanja i rada. Neka su uređena dobro, a neka ne. Velik broj aktivnosti na zaštiti djece i njihovih prava dovodi do usvajanja UN-ove Konvencije o pravima djeteta (1989.), u kojoj se, u čl. 19., govori o pravu djece na zaštitu od svakog oblika nasilja. Kakvo je stanje u Republici Hrvatskoj? Temeljni zakon koji uređuje pitanja i problematiku sporta je, naravno, Zakon o sportu, donesen 2006. godine (NN, 71/06). Zakonom o sportu uređena su mnoga pitanja među kojima je i problematika obavljanja stručnih poslova u sportu, kao i pitanje zdravstvene zaštite sportaša. Ova dva dijela navedenog zakona definiraju i propisuju tko sve može raditi u sportu kao stručna osoba, a samim time i tko može raditi s djecom sportašima. S druge strane, dio koji govori o zdravstvenoj zaštiti sportaša odnosi se generalno na sportaše i djecu, odnosno, učenike, kao najosjetljiviju skupinu sustava sporta u Republici Hrvatskoj, spominje samo u okviru natjecanja školskih sportskih društava.

Potrebno je u novi nacrt Zakona o sportu uvrstiti i dio koji se odnosi na potrebu smanjenja i iskorjenjivanje mogućnosti zlostavljanja u sportu, te na taj način kvalitetnim zakonskim rješenjem stvoriti pretpostavke za efikasnije rješavanje problematike kojom se bavi ovaj rad. Nadalje, potrebno je istaknuti kako postojeći zakon o sportu pruža odlične mogućnosti po pitanju rješavanja problema koji je spomenut ranije u tekstu. Radi se o velikom broju trenera s nedostatnom kvalifikacijom za rad u sportu, te još k tome o činjenici da oni rade s najosjetljivijom populacijom. Prema Zakonu o sportu (NN, 71/06) nadzor nad zakonitošću rada pravnih osoba iz sustava sporta i njihovih općih akata obavlja Ministarstvo znanosti, obrazovanja i sporta. Sukladno tome propisani su i mehanizmi koji se koriste ako dođe do kršenja odredbi spomenutog zakona u dijelu pod nazivom "Kaznene odredbe". U tom dijelu su predviđene kazne za pravne i fizičke osobe za koje se utvrdi da su prekršile odredbe Zakona o sportu. Na kraju je potrebno još jednom spomenuti kako problem zlostavljanja i zanemarivanja djece u sportu zaslužuje posebne odredbe u zakonu.

Zaključak

Sudjelovanje u različitim sportskim aktivnostima i bavljenje organiziranim tjelesnom aktivnostima u današnje vrijeme vrlo je popularno i vrlo zabavno za djecu. Brojna istraživanja pokazala su kako organizirano bavljenje tjelesnom aktivnošću pozitivno pridonosi razvoju djeteta. Ne treba zanemariti ni ostale aspekte motiviranosti roditelja da uključe dijete u bavljenje nekom sportskom aktivnošću, kao što su zabava i uгода koju djeca proživljavaju baveći se nekim sportom, razvoj različitih psihosocijalnih osobina, kao i stvaranje navike i svijesti o potrebi redovite tjelovježbe. Prema najnovijim podacima Državnog zavoda za statistiku (2010) u Republici Hrvatskoj trenutno djeluje 12.574 sportska trenera. Od navedenog broja ukupno je 7.330 trenera ili 58.3 % kvalificirano za obavljanje trenerskoga posla (2006. godine 62 %), dok je 5.244 trenera ili 41.7 % nekvalificirano za obavljanje trenerskoga posla (2006. godine 38 %). Ovi pokazatelji odnose se na sve vrste kvalifikacije (V., VI. i VII. stupanj). Sukladno ovim podacima javlja se potreba za istraživanjem i detaljnijom analizom ove problematike. Četiri su osnovna oblika zlostavljanja koja se razmatraju u današnjoj literaturi (Miljević-Riđički, 1995). To su fizičko, emocionalno, seksualno zlostavljanje i zanemarivanje (zapuštanje) djece.

Svaki od oblika zlostavljanja obrađen je kroz prizmu sudjelovanja djece u sportskim aktivnostima. Djeca sportaši najranjivija su i najizloženija zlostavljanju onda kada dolaze do razdoblja dostizanja visoke razine sportskog rezultata. Zlostavljanje i nasilno ponašanje trenera postaje prihvatljivo i u pravilu se tolerira ako sportaš ostvaruje zapažene sportske rezultate i uspjehe. Upravo taj paradoks predstavlja najozbiljniji

etički izazov u treningu djece u vrhunskom sportu. Je li prihvatljivo pomicanje granica onoga što se smatra zlostavljanjem i prihvaćanje zlostavljanja kako bi se postigao bolji sportski rezultat?

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Aleksandar Stošić*

The necessity of supervising the health of children engaged in sports activities – ethical aspects

ABSTRACT:

Children, especially those participating in sports competition, sometimes become objects and/or tools for adults, with excuse that it is necessary for accomplishment of some 'higher' goals (victory, record, acknowledgement, reputation, trophy, medal...). Very often, with this activities, children's health is endangered and/or violated. It happens often when the children are in the period of intensive growth and development, their health is more vulnerable and is a subject to disease, but in sports competitions, insufficient attention is brought to this fact.

Because of that, we recommend medical follow-ups for all children involved in sport (physical and mental development, personal development, their personalities and individual characteristics on the one hand and sport characteristics on the other) as an imperative. Health must be basic, irreplaceable, permanent and unbreakable connection within every athlete, from his/her first sports step to the (possible) Olympic medal.

Key words: bioethics, sport, child, medical follow-up

Children are a special part of the society protected by different legal, societal and social measures. Despite this fact, everyday practice shows that those measure are not sufficient. The most frequent reason are the adults who do not respect basic bio-ethical settings of protection of a child-person and neglect their (child's!) dignity. Children are frequently, particularly in sports competitions, an object and/or a tool that the adults use in order to achieve "higher" aims (victories, record, acknowledgement, reputation, trophy, medal...). This often damages the health of a child's or-

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ganism which is growing and developing. This is the period in which a child's organism is particularly vulnerable and susceptible to illnesses, physical damages and injuries. This paper has the purpose to give a draft of the need for the systematic supervision of children engaged in sports activities and which are the components of this issue.

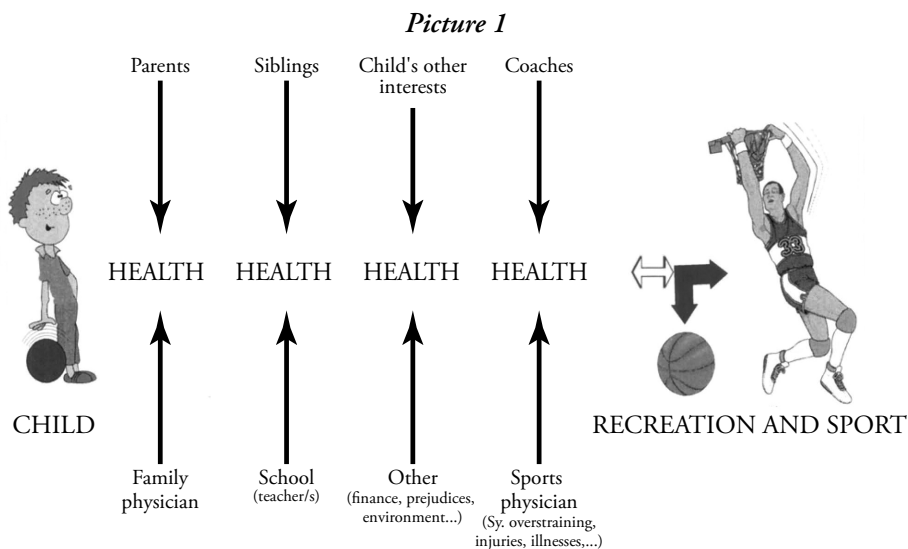
First, this paper should answer the question of who is, apart from the sports workers, medically responsible for children, i.e. who 'deals with' children-athletes. Children are usually medically followed by pediatricians, primary care physicians, school medicine physicians, orthopaedists, children surgeons, physiologists, sports medicine physicians (!?), physiotherapists, and periodically other specialists (otolaryngologists, neurosurgeons).^{1,2}

However, the question that remains is who is obligated to promote the sports values and encourage children to engage in sports activities. The possible answer might be: parents, all those who are in any way professionally connected with children and media.

There are numerous beneficial influences of sport on child's growth and development: strengthening of the organism, preserving child's health, richer discovering of the world through the perception system, gaining richer experience about themselves and others, contribution to the development of awareness of one's own body and space/time, development of understanding one's own capacity for movement, feeling of satisfaction and enthusiasm related to their bodies and human movement, contribution to the knowledge and experience of one's physical self, possibility of various social interactions, feeling of success for each child which leads to the feeling of competence and contribution to a positive image of oneself, gaining self-respect, learning to cooperate, developing skills to compete (basis for the adulthood) and learning to follow the rules, awareness and respect of differences, learning of appropriate responses to both victory and defeat, development of skills to deal with conflicts and difficulties, practicing persistence, gaining work habits, contribution to "emotional literacy", development of moral responsibility (fairness towards co-players and opponents), learning to actively participate in one's own success, taking responsibility, investing maximum into "here and now" and be the best possible, development of the ability to consciously regulate one's behavior and many more... It should not be neglected that a child is in sports surroundings usually protected from unwanted influences of the environment, particularly drugs and laziness.

Picture 1 shows the most important influences on children athletes during their development and growing up until they become adult, top athletes. It is obvious that there are many influences which may both positively and negatively shape a child-

athlete, where ethical principles in particular moment of child's sports career can also have a large influence. During his "mature" sports career, an athlete usually "stands against" only a coach and sports physician who, if working in synergy, can be of very positive aid to an athletes in achieving sports results.



Now follows the overview of organ systems of children in the period of growth and development³, and which is frequently forgotten during the training process and taken into consideration if a child for unknown reasons start achieving poorer sports results.

Changes related to heart: during the growth and development the **frequency of heart** rate varies widely (depending on day/night, season, sex, constitution, emotional states, illnesses, level of shape). **Tachycardia is very frequent** (in cases of high temperature, infections) and **bradycardia is very rare** (but dangerous!).

Is it bioethically and medically justified to remove a child with a benevolent heard condition **instantly** and sometimes permanently remove from sports activities? Who is responsible for such a decision? Such decision should be made by a (sports) physician in cooperation with a pediatric cardiologist, but this is not always the case in practice, i.e. their cooperation is doubtful in such cases.

Heart rhythm changes are also important: newborns often have irregular heart rhythm, which later normalizes. Arrhythmias is present in the early phases of breathing, and in can also be present at vagotonic children passed the age of 6. The changes in heart rhythm depend on mental relaxation, sleep, convalescence, and medica-

tion which effect the vagus nerve tonus. Arrhythmia usually disappears during a deep concentration, mental tension and during work, sport and/or after taking medication which block the activity of the vagus nerve. They are very rare at children with tachycardia. Puberty often brings harmless extrasystolias which differ from the organic (pathological) ones because they disappear during the smallest effort or after a short exercise, and the heart rhythm completely normalizes (\Rightarrow ergometric tests should be used during medical examinations!)

Changes in thorax at child's age: It is soft, gentle, flexible and easily deformed in the age of development. In the process of growing up it becomes firmer so the possibilities of deformities disappears.

The shape of thorax changes, so immediately after birth it is rounded (sagittal AP diameter is 90% of the transversal – LL). Starting from the age of 10 it becomes more oval and more like the thorax of an adult person (sagittal AP diameter is 70% of the transversal – LL)...

Lung changes at child's age: vital capacity of lungs increases over the year, **suddenly around the age of 14** for boys, and apart from the physiological, there are also differences between trained and non-trained children. At birth, respiratory rate at birth is 30-60 breaths per minute. Between the ages of 1 and 2 it is 25-35 breaths per minute, between the ages of 3 and 7 it is 20-30 breaths per minute, between the ages of 8 and 14 it is 18-24 breaths per minute and an average rate in adults is approximately 15 breaths per minute.

Ratio: **Pulse frequency : respiratory frequency = 4:1** (this ratio is smaller in cases of pulmonary diseases, and bigger in cases of heart diseases).

Vegetative system in children: it is functionally immature, unstable, less adaptable to stress and possible diseases result in more difficult (more dramatic) clinical picture.

Mental development of children: from birth until adulthood a child develops from a reflex, inactive being into a perfect organism with all its physical and mental qualities. Social skills, speech, intelligence, behavior, etc. develop. Children are easily susceptible to disturbances of the regular flow of development which may result from harmful external influences (bad upbringing, lack of parental care, various psychic traumas etc.). The younger the child, the more difficult and permanent damages resulting from brain injuries or diseases are, compared to adults, because functional differentiation of brain areas is bigger in adults which leads to a decrease of danger.

Is there a bioethical and medical justification and responsibility for excluding the so called less stable children from sports activities?! Naturally, there is not, but sports

education of such children should be the responsibility of the entire sports staff, parents and they should have appropriate knowledge, skills, as well as enough understanding and patience.

Growth and development of locomotor system usually follows these three rules:

- 1.unequal intensity of growth of individual organs,
- 2.nonlinear growth (there are faster and slower periods) and
- 3.with growth mass increases and the structure of organs changes as well.

Growth is usually most intense in the first year and then at the age of 12 in girls, and the age of 13 in boys (7-8cm annually, but not more than 10!). Weight increase happens at the approximately same time, but it is the biggest towards the end of the completion of growth (!). There are also qualitative changes in the structure of the tissues and the organs which leads to changes in their function (more precisely, it is necessary to 'shape' it with time, adapt to a new shape of the effector (individual organ)).

Frequently children with insufficiently shaped and balanced neuro-skeletal-muscular-ligament systems are because of the (legitimately) poorer results removed from sport.

In a few words, the main indicators of growth and development from birth to adulthood can be summarized as follows: respiratory volume increases tenfold, weight increases twenty times, height increases 3.5-4 times, and basal metabolism is reduced by half (calculated per kg/body weight)

This (concise) overview clearly shows the amount and significance of changes of basic organ systems during the growth and development of children, which can change child's abilities in sport so all those who work with children athletes should have them in mind, and particularly coaches and physicians.

Instead of the conclusion: there are many changes occurring during the growth and development of children, which can change the sports success of each individual child.

This is why it is important to medically follow anatomic, morphological, physiological, mental and social changes in children during their growth and development. Also, together with the team of experts, each child athlete's behavior should be examined individually and thus help him or her to achieve given and expected results.

It is unjustified to neglect a child or remove him or her from sport with the excuse that he or she lack talent without prior taking into consideration all previously stated reasons for his or her current lack of success. There are times when in such a pe-

riod the role of a sports doctor or a physiotherapist is of utmost value (if a club has them and asks for consultation!).

The need for medical supervision of children involved in sports activities is an imperative in every, including the smallest, sports staff.

Development of the body and spirit of a person, his or her personality and individuality should be supervised, as well as his or her sports characteristics. That is the only way for the judgment of their abilities needed for sports competitions to be useful in recognizing the influences on their current sports result. In any type of (bio)ethical dilemma, the health must be the core, irreplaceable, permanent and unbreakable link and constant for every athlete from his first sports step to his possible Olympic medal.

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Aleksandar Stošić*

Nužnost nadzora zdravlja djece uključene u športske aktivnosti – etički aspekti

SAŽETAK

Djeca su nerijetko, osobito u športskim natjecanjima, sredstvo i/ili oruđe odraslih za postizanje nekih 'uzvišenijih' ciljeva (pobjeda, rekord, priznanje, ugled, pehar, medalja itd.), pri čemu često bude narušeno i zdravlje dječjeg organizma koji je u rastu i razvoju. U tom razdoblju dječji organizam je, naime, osobito ranjiv i podložan bolestima, tjelesnim oštećenjima i ozljedama, stoga se potreba zdravstvenog nadzora djece (razvoja njihova tijela i duha, razvoja njih kao osoba, njihove osobnosti i individualnosti s jedne strane, a športskih karakteristika s druge) uključenog u športske aktivnosti nameće kao imperativ. Zdravlje mora biti temeljna, nezamjenjiva, stalna i neraskidiva poveznica svakog športaša, od njegovog prvog športskog koraka, do, tko zna, osvojene olimpijske medalje.

Ključne riječi: bioetika, šport, dijete, zdravstveno praćenje.

Djeca su poseban dio društva zaštićen raznim pravnim, društvenim i socijalnim mjerama. Unatoč tome, svakodnevna praksa pokazuje da te mjere nisu dostatno učinkovite. Najčešći razlog tome jest taj što odrasli ne poštuju temeljne bioetičke postavke zaštite dječje osobe i zanemaruju njihovo (dječje!) dostojanstvo. Djeca su nerijetko, osobito u športskim natjecanjima, sredstvo i/ili oruđe odraslih za postizanje nekih "uzvišenijih" ciljeva (pobjeda, rekord, priznanje, ugled, pehar, medalja itd.), pri čemu često bude narušeno i zdravlje dječjeg organizma koji je u rastu i razvoju. U tom razdoblju dječji organizam je, naime, osobito ranjiv i podložan bolestima, tjelesnim oštećenjima i ozljedama.

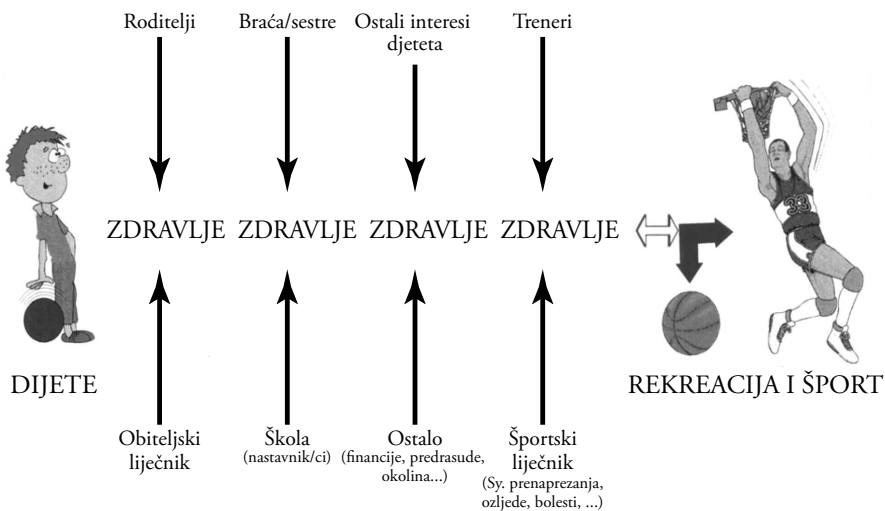
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Tekst koji slijedi pokušat će u grubim crtama prikazati potrebu za sustavnim nadzorom djece koja se bave športom i navesti sastavnice toga problema. Na prvom mjestu u ovome prikazu treba odgovoriti na pitanje tko je, uz športske djelatnike, u zdravstvenom smislu odgovoran za djecu, odnosno tko se sve "bavi" djecom – športovima? Djecu najviše zdravstveno prate: pedijatri, obiteljski liječnici, liječnici školske medicine, ortopedi, dječji kirurzi, fizijatri, športski liječnici (?!), fizioterapeuti i povremeno drugi liječnici specijalisti (otorinolaringolozi, neurokirurzi).^{1,2}

No, ostaje otvoreno pitanje tko je sve dužan promovirati vrijednosti športa i usmjeravati djecu na bavljenje športom? Mogući odgovor bi bio: roditelji, svi oni koji s djecom imaju bilo kakav profesionalni odnos i mediji. Brojni su korisni utjecaji športa na dječji rast i razvoj: jačanje organizma i očuvanje dječjeg zdravlja, bogatije otkrivanje svijeta preko perceptivnog sustava, obogaćivanje iskustva o sebi i drugima, doprinos razvoju pojmova o vlastitoj tjelesnosti i o prostoru/vremenu, razvoj razumijevanja svog kapaciteta za pokret, osjećaj zadovoljstva i entuzijazma za svoje tijelo i ljudski pokret, prinos znanju i iskustvu o svom "tjelesnom ja", mogućnost raznih socijalnih interakcija, a time razvoj socijalnih vještina, osjećaj uspjeha za svako dijete, osjećaj kompetentnosti i doprinos pozitivnoj slici o sebi, stjecanje samopoštovanja, učenje o kooperativnosti i vještini natjecanja (osnova za odraslu dob) i učenje poštivanja pravila, spoznavanje i poštovanje različitosti, učenje odgovarajućih reakcija na pobjeđivanje i gubljenje, a time razvijanje vještina nošenja s konfliktima i teškoćama, učenje upornosti i stjecanje radnih navika, prinos "emocionalnoj pismenosti", razvoj moralne odgovornosti (pošten odnos prema suigraču i protivniku), učenje aktivnom sudjelovanju u svom uspjehu, preuzimanje odgovornosti za to učenje, ulaganje maksimuma u "sada i ovdje" i time se truditi da bismo bili najbolji što se može, razvijanje sposobnosti svjesne regulacije svojeg ponašanja i još brojni drugi. Ne treba zaboraviti da je dijete u športskom okruženju obično zaštićeno od neželjenih utjecaja okoline, osobito droge i nerada.

Na slici 1 shematski su prikazani najvažniji utjecaji na djecu športove tijekom njihova razvoja i rasta do odraslih, vrhunskih športova. Razvidno je koliko je mnogo raznih utjecaja koji mogu pozitivno, ali i negativno oblikovati dijete športova, pri čemu etički principi u određenim trenucima njegove športske karijere mogu također imati presudan utjecaj. U "zreloj" športskoj karijeri športova su "suprotstavljeni" uglavnom samo trener i športski liječnik koji, ako djeluju sinergizmom, mogu itekako pozitivno pomagati športova u postizanju športskih rezultata.

Slika 1.



Slijedi prikaz promjena organskih sustava djece u rastu i razvoju³, koje se tijekom športskog trenažnog procesa najčešće zaboravljaju i često ne uzimaju u obzir onda kada dijete iz nepoznatog razloga počinje postizati slabije športske rezultate.

Promjene srca: tijekom rasta i razvoja široko variraju frekvencije srčanog rada (tijekom dana/noći, godišnjeg doba, u odnosu na spol, konstituciju, tijekom promjena emocionalnog stanja, bolesti, u stupnju treniranosti). **Tahikardija je vrlo česta** pojava (tijekom povišene tjelesne topline u raznih infekcija), a **bradikardija vrlo rijetka** (ali opasna).

Je li bioetički i medicinski opravdano dijete s dobroćudnom srčanom manom **odmah**, ponekad trajno, udaljiti iz športa? Tko je odgovoran za takvu odluku?! Takvu odluku bi morao donijeti (športski) liječnik, a najbolje bi bilo kada bi se konzultirao s pedijatrom kardiologom, ali se to u praksi uvijek ne događa, pa je upitno jesu li se stručnjaci konzultirali međusobno.

Promjene srčanog ritma također su važne; on je u novorođenčeta često nepravilan, a kasnije se, tijekom razvoja, normalizira. Aritmija prati razne faze disanja, a može biti prisutna u vagotonične djece i nakon 6. godine života. Promjene srčanog ritma ovise o psihičkoj relaksaciji, snu, rekonvalescenciji te uzimanju lijekova što utječu na tonus n. vagusa. Aritmija se obično gubi pri jačoj koncentraciji, psihičkoj napetosti i tijekom rada, športa i/ili nakon primjene lijekova što blokiraju aktivnosti n. vagusa. Rijetko se javlja u djece s tahikardijom. U djece u pubertetu nerijetko nastaju bezazlene ekstrasistolije, a od organskih (patoloških) razlikuju se po tome što

se izgube i pri manjem naporu ili nakon kraćeg vježbanja, a ritam srca se potpuno normalizira (\Rightarrow tijekom pregleda rabiti testove opterećenja!)

Promjene prsnog koša u dječjoj dobi: on je mekan, nježan, savitljiv i lako se deformira u razvojnoj dobi, a rastom postaje sve čvršći, pa mogućnost nastanka stečenih deformiteta nestaje.

Oblik prsnog koša tijekom rasta se mijenja, pa je nakon rođenja "bačvast", okruglast (sagitalni-AP promjer iznosi 90 % od transverzalnog-LL); u 10. godini raste sve više u širinu pa nalikuje odraslom (sagitalni-AP promjer iznosi 75 % od transverzalnog-LL) ...

Promjene pluća u dječjoj dobi: vitalni kapacitet pluća raste tijekom godina, **naglo oko 14. godine** u dječaka, a tu, osim fizioloških, postoje razlike između trenirane i netrenirane djece.

Frekvencija disanja pri porodu iznosi 30 - 60 udisaja/min, s 1 – 2 godine od 25 do 35, između 3. i 7. godine od 20 do 30, između 8. i 14. godine od 18 do 24, a u odraslog čovjeka oko 16 udisaja/min.

Omjer: **frekvencija pulsa: frekvencija disanja** = 4 : 1 (u plućnih bolesti ovaj je omjer manji, a u srčanih veći).

Vegetativni živčani sustav u djece: funkcionalno je nezreo, labilan, slabije sposobnosti prilagodbe na stres, a ev. bolesti rezultiraju težom (burnijom, dramatičnijom) kliničkom slikom.

Mentalni i psihički razvoj djece: od poroda do odrasle dobi dijete se razvija od refleksnog, inaktivnog bića do savršenog organizma sa svim svojim fizičkim i psihičkim kvalitetama. Razvijaju se i usavršavaju duševna sfera, govor, inteligencija, ponašanje i dr. Djeca su lako podložna poremećajima pravilnog tijeka razvoja radi štetnih utjecaja izvana (loš odgoj, pomanjkanje brige roditelja, razne psihičke traume i dr.). Što je dijete mlađe, ozljede mozga i bolesti dovest će do težih i trajnijih oštećenja, u usporedbi s odraslima, jer je funkcionalno diferenciranje mozga po regijama u odraslih veće, pa opasnost pada.

Postoji li bioetička i medicinska opravdanost i odgovornost za isključivanje tzv. 'labilnije' djece iz športskih aktivnosti?! Naravno da ne postoji, ali u športsku edukaciju takve djece treba uključiti cijeli športski kolektiv, roditelje, i još za to imati odgovarajuće znanje, vještine i dovoljno razumijevanja i strpljenja.

Rast i razvoj lokomotornog sustava prate obično ove tri 'zakonitosti': 1. nejednak intenzitet rasta pojedinih organa; 2. alinearnost rasta (postoje brža i sporija razdoblja) i 3. rastom se osim povećanja mase mijenja i struktura organa. Veći godišnji

prirasti visine su, osim najvećeg u prvoj godini života, u dobi od 12. godine u djevojčica i 13. godine u dječaka (godišnji iznosi 7 - 8 cm, ali i više od 10 cm). Najveći prirast težine zbiva se u istim razdobljima kada i visine, s napomenom da je najveći potkraj samog završetka rasta.

Osim ranije navedenog zbivaju se i kvalitativne promjene u građi tkiva i organa što dovodi do promjene njihove funkcije (točnije, nju je potrebno u nekom vremenu "oblikovati", prilagoditi novonastalom "obliku" efektor (pojedini organa).

Često se upravo takva, naglo izrasla djeca s još nedovoljno "oblikovanim" i "uravnoteženim" živčano-koštano-mišićno-ligamentarnim sustavom zbog (opravdano!) slabijeg rezultata neopravdano udaljuju iz športa.

Ukratko, glavni se pokazatelji rasta i razvoja mogu, od novorođenačke do odrasle dobi, sažeti: respiratorni volumen se udeseterostruči, tjelesna težina se uvdadeseterostruči, tjelesna visina se poveća za 3,5 do 4 puta, a bazalni metabolizam (izračunat na kg/tjelesne težine) padne na polovicu. Iz ovog je sažetog prikaza jasno vidljivo koliko je mnogo osnovnih organskih sustava tijekom rasta i razvoja djece što mogu mijenjati djetetove sposobnosti u športu i kako su značajne njihove promjene, pa bi ih na umu trebali imati svi oni koji se bave djecom - športasima, a naročito treneri i liječnici.

Umjesto zaključka, naglasimo da je mnogo promjena tijekom rasta i razvoja djece koje mogu mijenjati uspjeh u športu svakog pojedinog djeteta, stoga je neophodno zdravstveno pratiti anatomske-morfološke, fiziološke, psihičke i socijalne promjene u djece tijekom rasta i razvoja. Također treba zajedno sa stručnim stožerom pokušati, u svakom pojedinom slučaju, procijeniti ponašanje djeteta - "športasa" i na taj način mu pomoći da postigne zadane i očekivane rezultate.

Pod izgovorom neperspektivnosti za šport, dijete se neopravdano zapostavlja ili pak udaljuje s treninga, a da se prije toga u obzir nisu uzeli svi ranije navedeni mogući razlozi njegovog trenutnog neuspjeha. Katkada je upravo u tom periodu uloga športskog liječnika i fizioterapeuta nezamjenjiva (ako ih klub ima i konzultira se s njima).

Potreba zdravstvenog nadzora djece uključene u sportske aktivnosti nameće se kao imperativ u svakom, pa i najmanjem športskom kolektivu.

Nadzirati se mora razvoj tijela i duha, osobe, osobnosti i individualnosti s jedne strane, a športskih karakteristika s druge. Tek tako će procjena njihovih sposobnosti potrebnih u športskim natjecanjima biti korisna u prepoznavanju utjecaja na njihov trenutni športski rezultat. U bilo kakvoj (bio)etičkoj dilemi **zdravlje** mora biti temeljna, nezamjenjiva, stalna i neraskidiva poveznica i konstanta svakog športasa od njegovog prvog športskog koraka do, tko zna, osvojene olimpijske medalje.

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Sonja Antonić*

Ethical and bioethical implications of contemporary women gymnastics

ABSTRACT

Author in this paper refers to ethical and bioethical issues and implications characteristic within female elite gymnastics. Female gymnastics is not the only sport, whose ethics can be called into question, but it is specific, because the female elite gymnasts are mostly under aged girls, and they are faced with both, demanding sport and pressure from parents and coaches. Contemporary athletes are often called modern gladiators. Acute injuries, chronic diseases and various psychosomatic disorders are challenges that female gymnasts are faced with regularly. Fundamental question is how did gymnastics, whose main goal was improvement of human organism condition, became a sport whose hazards exceed its benefits, at least at elite level of this sport. Author presents these hazards, associating them with main ethical theories and principles, bringing to the question the responsibility of parents and coaches, and potential lack of ethics within elite gymnastics.

Key words: ethics, bioethics, gymnastics, sport hazards, responsibility

Involving philosophy in sports issues in general, or in this case in contemporary women gymnastics may seem unusual at first glance. Philosophy has not had the exclusive right to ethical issues since long ago, nor ethics in general, so this involvement might not be noticeable from the tile of this paper. This, at first glance unusual, connection between gymnastics and philosophy is only a bit younger than the roots of ethics in philosophical circles. Even to an amateur in philosophy is clear that in old Greece gymnastics was a component of something that would today be

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called educational curriculum. It was a widely known philosopher, perhaps because of his name, who pointed out the necessity and importance of gymnastics in a quality educational program. According to Plato¹ "gymnastics education is simple and appropriate..." which a contemporary sports philosopher would agree with, while the rest of the sentence would definitely provoke different reactions "especially if it serves as a preparation for a war."² A lot could be held against Plato and the age he lived in wrote his *Republic*, first of all slavery, followed by gender inequality³, to use the contemporary vocabulary. And while the contemporary world celebrates it freedoms and equalities, the honest observer might think that Plato's world and the contemporary world are much more similar than most of us would like to admit. Although similar, there are some differences, which may be best seen in the principle of balance. Apart from gymnastics, according to Plato, music and philosophy are also important for education. In considering the effects of gymnastics and music on the body and soul, Plato concludes that "these two natures must be mutually balanced by suppressing one and increasing the other in order to achieve the right balance."⁴ Moderation may serve as a common denominator for the top virtue of the Ancient world, at least the one that is aspired to.

However, a contemporary person has been used to an unbalanced life, life of immoderation. On the example of sport or physical activity in general, this statement can be easily noticed. A contemporary relation towards a physical activity ranges from reduced physical activity, which is contributed to by long hours in front of the computer and/or TV, driving or riding, up to physical activity which bring a body to final limits of endurance, as well as the continual moving up of those limits. Is the aim of all great competition not to reach the record, break the old record, set a new record, new limit? These types of questions do not seem to be in the sphere of the ethical, however ethical arbitration is required precisely because of these issues. For example, the wish to go over the limit has motivated athletes to use harmful and illegal doping substances⁵, which has raised a question whether these medals or other types of rewards for the results are deserved and these have in turn resulted in

¹ πλάτος in old Greek means *wide*

² Platon, *Država*, BIGZ, translated by Albin Vilhar and Branko Pavlović Beograd, 2002, p. 87 (*Rep.* 404b 7-8)

³ In his *Republic* Plato considers the possibility of equality between men and women, even though at first he understands the humor in mutual exercise of older men and women (because of the usual practice of exercising without clothes), he allows for gymnastic education of women.

⁴ Platon, *Republic* BIGZ, translated by Albin Vilhar and Branko Pavlović, Beograd, 2002, p. 96 (*Rep.* 412a 1-3)

⁵ For more details on bioethical issues related to doping see: Murray, Thomas H., *Bioethics of Sport* (1995), rev. 2000. Schneider, Angela J. in: Post, Stephen G. (chief ed.), *Encyclopedia of Bioethics*, 3rd edition, MacMillan Reference Books, New York, 2003, section on doping.

debates of the meaning of the victory or competition itself, gradually entering the field of ethics.

Although the involvement of ethics in different segments of contemporary life are questioned, the necessity of this involvement becomes obvious only once it becomes too late, i.e. once the certain amount of non-ethics leaves its consequences. If we look at the aforementioned example of (mis)use of doping substances, from the point of view of a sports worker the problem has been created at the moment in which athletes discovered "the magic power" of doping substances, while from the point of view of an ethicist the problem is much deeper, in the final goal of contemporary sport. In no case does this mean that ethicists claim exclusive rights on reflections on contemporary sport or its aim, nor that sports workers⁶ do not succeed in approaching the issue with sufficient seriousness and depth. What is in question here are different perspectives which are conditioned by the set aim. Sports workers, which include sports theoreticians, are trying to establish ethical rules and principles within already set sports aims, thus trying to solve problems within sport itself. Ethicists, and particularly bioethicists, if they deal with sports issues, actually look at the broader picture of sport, having in mind aims present outside sport, whether postulated or still requiring setting postulations.⁷

The fact is that the morality of contemporary sport can be doubted, and more and more frequently, it is doubted. The most noticeable sports problem is harsher and commercialization of sport in general, i.e. individual sports and athletes. Contemporary athletes are contemporary gladiators who take their bodies to the limits of endurance with the purpose of financial reward, but also glory and popularity. Naturally, the participants at ancient Olympic Games also attained glory and became honorary citizens of Greek poleis, but the meaning of that different in comparison to contemporary athletes. Ancient athletes were personifications of a typically Greek principle, the principle of measure, body-mind balance, and today's sport is the example of misbalance. For example, some of the highest quality athletes are often uneducated or lacking certain mental and emotional stability and one might ask if these instabilities are the consequence of the great stress their sports bring them. The best athletes are frequently best paid persons in the world, millions are spent on

⁶ For the lack of better term we use the term "sports workers" as a common name for athletes, coaches, referees, sports physicians, and even sports theoreticians. The purpose is not excluding of individuals based on their education, but pointing out the specific elements of sports workers' perspectives. This does not mean that athletes, coaches or sports physicians cannot be ethical and/or ethicists, on the contrary! Morality or immorality is the biggest problem precisely for the sports experts and at the same time the best (bio)ethicists are sports experts because they understand the needs and problems within sport. However, unethical sports workers contribute the most to the immorality of sport, directly or indirectly (by allowing involvement of external factors in sport)

⁷ In that sense, a sports worker who is at the same time a bioethicist necessarily has to exit the frame of sport and look at the problem from different perspective.

transfers in football, Olympic Games participants frequently calculate with their results because every record brings them profit. On the other hand, elite athletes subject their bodies to demanding trainings and intake of illegal and, what is even more important, harmful substances in their bodies with the purpose of achieving the best possible results. And in the end, when the glory days of sports gladiatorship pass, a great number of them face serious illnesses, empty bank accounts and frequently, hopelessness.

Contemporary women gymnastic belong to a family of contemporary Olympic sport, and although it is a bit exposed and less popular than football, basketball or tennis, it is not more protected from misuse. Because of its specific components, gymnastics is accompanied by more questions and ethical implications than other more popular sports. Throughout history it has undergone various modifications, from acrobatics in ancient Egypt, some sort of rhythmic in ancient China and India to the general culture of body, which is best known to us, in ancient Greece, over Spartan and Roman soldier training to the roots of contemporary gymnastics of 19th century German and Prussian origin. Nowadays, equally men and women do gymnastics and it lends it elements to many contemporary sports and recreational disciplines. Gymnastics discussed here is professional (elite) women gymnastics.

In ancient Greece within *gymnasium* gymnastics was only one of the elements of general education which equally respected the improvement of both mind and body. However, a contemporary sport which is called gymnastics, has opted only for the physical aspect of a human being, i.e. improvement of physical state. The ideal time for taking up gymnastics is between the ages of five and seven, and sometimes training start as early as at the age of three. Naturally, there is no set starting point for taking up physical activities because we are physically active from the moment we are born, and even prior to that, considering the fact that we are physical, but there is a great difference between a physical activity and active engagement in a sport. This difference increases with the level of professionalism in doing sport. In countries whose national teams are at the top of world gymnastics (mostly USA, China and Russia) there are national and private camps and school which recruit children between the ages of five and seven and prepare them for international competitions. In the beginning, these children begin with some basic physical exercises and in the age of nine or ten they train strenuously for almost eight hours per day. In addition to this, these children receive basic education, usually in specialized schools which are adapted to strenuous trainings and all this leaves them with little time for activities necessary at this age, such as play and socializing with peers. This type of life negatively affects the emotional development of these children, who start to suffer from anxiety and sometimes more difficult mental disorders and illnesses.

Trainings consist of several levels of exercise with the purpose of building up total strength and endurance on the one hand, and channeling of this strength and endurance into concrete gymnastics exercises and movements⁸, and consequences of these training can do more harm than good. Still insufficiently developed children are subjected to strenuous physical activities, which can sometimes lead to irreversible damages to skeletal and muscle tissue, irregular development and difficult gymnastics exercises can sometimes end in the damages of smaller or greater intensity, which may include sprains, bone fractures but also more serious damages of vertebra, head, etc.

This involves underage children who cannot legally decide nor have sufficiently developed self-consciousness to make decisions about themselves and their practice, the responsibility is with parents/guardians and coaches. However, parents/guardians and coaches sometimes have wrong motives, they do not take into account the basic postulation, which is child's benefit. Instead, they are motivated by glory and other types of benefit for which children are paying with their bodies and mind, not immediately, but subsequently, but that time it is too late.

Naturally, all national and international associations and committees are responsible for ensuring this sport's ethics, especially with regards to women gymnastics, but it seems that ethical codices are some sort of a compromise, which deals with less important or less ethically questionable implications of this sport, ignoring the key problems. Punishments for the lack of ethics do exist, but it usually takes years for some cases to come out in the open. Minimum age limits for competing have been set in order to, we suppose, protect children rights so the cases which reach the public are those related to breach of those rules, i.e. marginal⁹ rules, and those more significant ones are rarely mentioned. The public more frequently finds out about problems related to elite gymnasts so dozens and hundreds of girls who want to become elite competitors suffer different aspects of mental and physical pain far from the public eye.

At the beginning of the 1990s two Olympic gymnasts of American origins lost their lives precisely because of gymnastics. Christy Henrich died from anorexia nervosa,

⁸ Gymnastics exercises include "moves" on the beam up to 1,25m high, doing vaults and other events on the parallel bars at the height of up to 2.5m, performing gymnastics choreography on the floor(12x12m) and jumping over the pommel horse. Floor exercises can be done with the help of props (ball, ribbon, etc.). Routine on the beam includes various specific gymnastic moves, among other somersaults. Exercises on beams are similar to those on the floor. Although the exercises seem gracious and easily performed, they are the result of hard work and one wrong step may have very serious consequences for the gymnast.

⁹ When the sport that the child is engaged in directly or indirectly endangers her health, it is marginal whether she will enter the competition at the age of 15,5 or 16 because the child has been preparing since the age of ten.

while Julissa Gomez died from back injuries after falling off the gymnastics apparatus¹⁰. Unfortunately it took two cases like these to pose certain questions within professional circle and in public. Eating disorders are frequent in young women gymnasts and they are the consequence of inadequate treatment by coaches. Coaches require athletes' body mass level to be on the verge of undernourishment the girls, still children, wishing to achieve the best possible results (i.e. to meet the requirements of their parents/guardians and a coach and indirectly buy their love) go to extremes, risking their lives. When anorexia is noticed, it is already too late if children manage to overcome this psycho-somatic illness, the consequences are permanent for both body and mind.

Professional competitions are extremely stressful for athletes, i.e. for underage girls gymnasts who are just becoming aware of their physicality and personality in general. This is why the age limit for competition is sixteen at the Olympic level, but the girls begin training up to five or six years prior to that and they are faced with the question if they will succeed in reaching the Olympic level, and if they do reach it, will they win. Can the psyche of an eleven years old girl deal with the pressure it is faced with. On the other hand, once they end their professional careers, in their twenties, they face identity problems, considering they skipped all important phases of growing up. Apart from the medals in memory of gymnastics, they usually have different types of arthritis, ossification, sometimes reproductive organs fail to develop properly due to strenuous trainings, inadequate diet and stress. Once their peers' lives begin, gymnasts face difficult life challenges. One of the most defeating facts is the one that some women gymnasts' skeletons look more like skeletons of seventy years old women. It is difficult to suggest that sports physicians take care of these young gymnasts manage to overlook these dangers. Although predictable, it is not easy to avoid the dangers. We assume that physicians are faced with the dilemma of treating a patient as a person and patient and as an athlete because what is best for a patient as an athlete is not in the given moment best for a patient as person.¹¹ A particular problem in women gymnastics is the fact that patients are underage and the decision is made by parents/guardians, usually following the coach's advice, damaging the child in the long run.

Naturally, it cannot be claimed that every professional gymnast will have problems with some of the psycho-somatic disorders. And it cannot be claimed that female gymnastics is a sport without any benefits. But it is important to point out some of

¹⁰ Group of authors, "Physical and Emotional Problems of Elite Female Gymnasts" in: *The New England Journal of Medicine*, July 25, 1996, Retrieved from: <http://www.nejm.org/doi/full/10.1056/NEJM199607253350412>

¹¹ More on the doctor-patient relationship: Brkljačić, Morana, "Etika i sport", in: *Medicina Fluminensis*, Vol. 43, No. 3, 2007, HLZ, Rijeka, 2007, pp. 231-232

the problems and question the ethics of this sport on a professional level. It is evident that candidates for professional gymnasts are underage girls who are incapable of anticipating potential dangers and benefits and decide if the professional gymnastics career is good or bad to aim at. So the responsibility is on parents/guardians and coaches but also the entire nations whose representative these girls are. If we are globally sensitive to children rights and their protection, why does this sensitivity disappear when talking about gymnasts or athletes? Cited examples may be valid for any sport and do not have to necessarily apply to women gymnastics. From the ethical aspect, all of us who are responsible for somebody else are responsible to ensure the best possible life for that being. If a parent/guardian/coach prevents a child from living the best possible life, should not that action be judged or at least questioned? On the other hand, it is not the responsibility only of a parent/guardian/coach. It is the responsibility of us all who accept the contemporary sport as we know it.

Although at the beginning of this paper, the involvement of ethics and bioethics in sports women gymnastics might have seemed strange, *lives* of professional young gymnasts that are lost or disturbed in the name of this sport, to implicate ethical questions. The only strange element is that when talking about one sport one can talk about its tendency to decrease the quality of life, or in extreme cases completely eliminate its quality.

The usual opinion is to view sport as an activity which brings well-being to a complete psycho-physical condition of a human being, contributes to his or her socialization and better life in a community. However, these views can make sense only when sport is regarded as recreation, while professional sport does not contribute to a better life. There is almost no difference between the career of a manager in a large corporation and the average professional athlete. Deadlines must be met, results must be reached, the price of humanity has a long time ago been surpassed, and the compensation for the effort is most frequently financial. Naturally, there is a small amount of sports that are different and that is because they are "unpopular". The greater the popularity, the greater the commerciality. The commerciality contributes to bigger profits but it requires almost Spartan discipline and gladiator endurance of well-paid and popular athletes.

Can women professional gymnastics from the point of view of ethical theories¹² be characterized as an ethical sport is a question that imposes itself, but it is a difficult question to answer. It might seem ridiculous that teonomical deontologist discuss the ethics of professional women gymnastics, but nevertheless, this discussion would not

¹² Classical ethical theories include those most frequently referred to as referential for the reflections of bioethical problems: deontological teonomical ethics, deontological autonomous ethics and consequential ethics theories.

be inclined toward the existence of this sport as we know it. The idea that the competition in physical might determine somebody's personality value should be rejected and judged if we look at it from a dogmatic aspect of classical religious systems. According to teonomical deontologists only God can determine human value and in that case, at least professionally, sport should be rejected as an *ides* since its aim to determine the value and ranking of individual athletes, sports and national teams. Gymnastics, if it would even be allowed since it presupposes the cult of the body, which is generally problematic in most religions, might be allowed as some sort of a competition with oneself, and whose aim should be strengthening of spirit, which would lead to closeness with God, as is the case with yoga in Eastern religious.

On the other hand, taking into consideration the loosely understood ethical theory by Jonas, who renames Kant's classical ethics of obligation into the ethics of responsibility, the question that might be asked is: who is responsible for ensuring ethics of this sport and what does that ethics consist of? On the one hand the responsibility is put on parents/guardians, as well as those responsible for the quality of children's lives in general, and on the other hand on coaches (and other sports workers: physicians, advisors, selectors, etc.) and the society in general. They are, or at least should be, responsible for the segment of these girls' lives related to gymnastics. In that sense, the responsibility is divided between these two sides. Legally, parents/guardians are officially responsible for the well-being of these children, it depends on the communication between sports workers and parents, as well as some ethical bodies responsible for the well-being of children. The correct parental decision depends on their competence, and their competence depend on the information they are given so it can be said that the responsibility is on the side of sports workers, sports societies and organizations and a society in general, which acts as if it has double standards because on the one hand it prohibits child labor, and on the other hand it allows those children to be professionally involved in sport.

Some of the examples show that professional gymnastics can be up to a certain degree dangerous. Parents/guardians should be responsible for informing themselves about these dangers. On the other hand health workers (physicians and psychologists) should provide as much information as possible about the potential dangers this sport has. The relation of danger and benefit is a subject of consequential (lat. *consequentia* – consequence) theory. These theories, the most famous among them being the theory of utilitarianism (lat. *utilus* – useful), are based on the foundation in which the value of the consequence of a certain moral action is established on the basis of the consequence such a value has, i.e. when we talk about utilitarianism, the value of action is established by the principle of usefulness. J. S. Mill states in his work *Utilitarianism*: "The creed which accepts as the foundation of morals, Utility,

or the Greatest-Happiness Principle, holds that actions are right in proportion as they tend to promote happiness wrong as they tend to produce the reverse of happiness."¹³ To which extent does professional gymnastics contribute to the improvement of personal or general happiness is difficult to estimate, but it can be pointed out that to a particular extent contemporary women gymnastics produces the reverse of happiness. In that sense, at least when it comes to professional gymnastics, it is ethically questionable and somewhat unethical. It seems that in the process of professionalization, gymnastics lost all those psycho-physical benefits which it still, luckily, has at the amateur level.

Bioethical problems that we mentioned in contemporary women gymnastics can only point to deeper and more hidden problems of contemporary sport and world in general. It is necessary to completely revise the place of contemporary sport from global cultural aspects. But it seems that altering the existing state of sport is a utopian idea because the revision of the relation towards sport would require the revision of the entire world economical and cultural systems, as well as the system of values.

From today's perspective, it is impossible to decommercialize any contemporary sport. What is even less possible, and seems necessary, is the abolition of the concept of sports competition.

The particular problem in the ethics of sport in general is the lack of common denominator, or at least some type of unique base from which all ethical implications would derive. Although in the past years there has been a noticeable improvement in global view of sport in general and ethics within individual sports and sports situations, the question that still requires the answer is: What is the true aim of contemporary sport? When we stop referring to what is on paper (ethical codices of all larger sports organizations and institutions) and look at the situation honestly, we will be a step closer towards the solution.

Until we are trying to hide the unethical elements within sport by engaging athletes, sports teams, national teams, institutions, organizations for achieving "higher" ethical goals (world peace, equality, food for the hungry, etc.), i.e. solving global problems, we will be far from the solution. It would be too harsh, and in any case untruthful, to say that sport as such contributes to global problems, but no matter how defeating it may sound, it is true that sport is a part of those global problems. And the solution, it seems, is not in our change of the view of sport, but the change of understanding the world and the view of the world. If we change the relation toward the world for the better, we will change the sport itself for the better.

¹³ Mil, Dž. S., *Utilitarizam*, Dereta, Beograd, 2003, p. 33.

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Ethics in the evaluation of problems related to insufficient physical activity of most of the population in relation to sport and the adoption of intellectual knowledge in the field of education

ABSTRACT:

The biggest problem of modern lifestyle is the lack of physical activity of most people, which is in an inferior position compared to the problems of sport and the adoption of intellectual knowledge in the field of education. Sports results imposed primary objectives by the media as, have led to various anomalies that are associated with use of illicit stimulants, injuries that result from major physical effort, enormous profits of individual athletes, violence in and around sports grounds. However, such irregularities are not present to the extent that they should provoke as much anxiety as problems concerning the lack of physical activity that is far more present as researches show, and with far greater consequences for human health, as explained in this paper. Informing by the media has created an impression that the true values of sport as well as the true values of recreational sport and physical education are concealed, which is particularly reflected in the field of education, where a greater importance is given to mental activity. Research related to the benefit of physical exercise indicated the necessity of paying greater attention to the body. Only by balanced evaluation of the mind and body we can talk about the complete development, and in that aspect, about the proper way of life of modern man.

Key words: sports, physical exercise, lack of physical activity, mental activity

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Introduction

In addition to many advantages brought by the progress of human civilization, the modern world has also brought many disadvantages. Globalization processes are marked with the values of success and material gain which lead to an intense race for money, profit and success. A period of sudden changes and then of a better material status of families is often accompanied with an overall disintegration of morality and very often with irrational relationship between certain segments in society. Such irregular relationship has also reflected itself on the value system in the field of sport and recreational sport, as well as in valuing intellectual, physical and educational values in the field of education. Fields of sport, physical and health education and recreational sport, which have some common ground, are valued in different ways depending on the situation and the area where they work. Greater attention in the media is given to sport with emphasis on achieving results, and thus putting into subordinate position physical exercise with its primary goal of developing anthropological status, prevention and treatment of different diseases. Problems related to sport such as doping, violence, injuries, etc., are stressed more than problems connected with insufficient physical activity in the majority of the population, which are related to increase in obesity, cardiovascular disease, spinal deformities and other modern-day illnesses.

On the other hand, parental concerns, most often about the material status of their children in the future, imposes intellectual education and, in some cases, achievement of sport results, as a priority, while other important needs are neglected. Such a lifestyle is translated into the entire education system so that some vitally important areas are assigned a secondary role. The necessity of acquiring extensive knowledge is often connected with the assumption of a better position in society and thus more success. For these goals to be attained, very often more attention is given to education, while not dedicating sufficient time to the basic life needs: upbringing as an integral part of any pedagogical process, physical activity as a fundamental biotic human need, proper diet as an integral part of a proper lifestyle, etc. Mental activities, which are relatively insufficiently present and discussed in the media when compared to sports in the contemporary society, are favored in the field of education and in families when compared to Physical Education and recreational sport. This way, physical exercise for the purpose of preserving and improving health, takes on a secondary importance in the media, families, regular and higher education.

It is our opinion that such disbalance in valuing physical exercise, which is a basic necessity of the modern man in the newly created conditions of sedentary lifestyle, compared to the importance given to achieving sports results in society and adopting intel-

lectual knowledge in the field of education, is not ethically correct. We shall attempt to create a thesis that will prove the importance of paying more attention to the body, in relation to the current condition in the majority of the population as well as the necessary equilibrium of the mentioned segments in the life of a modern man.

Issue of sport, physical inactivity and adopting intellectual knowledge

Sport, which nowadays enjoys a high position in society, and which is in daily life also connected with the subject of Physical Education as well as recreational sport, represents a very complex educational activity which can influence the development and formation of many character traits as well as abilities, including also values adopted through upbringing, of any individual and especially of the young population. However, and unfortunately, sport is also accompanied with certain modern day controversies especially when it comes to moral principles of work, and this has reflected on the educational system as well. As stated in the introduction that success is primary in achieving certain life goals, work in sport has also adapted to that trend. In the media and different literature we often see the highlighting of sports results, but also the accompanying negative occurrences which follow the objective of attaining those results. Use of illicit stimulants, athletes' injuries caused by intense physical exertion, violence in sports grounds, are some of the problems that follow top sports. Forcing of young people to do sport just to achieve top results on the part of some parents, coaches and clubs are the result of a propaganda focused on achieving success in sports. These are some of the reasons which lead us to start considering whether many educated people see sport in a negative context and why most people do not do physical exercise which is synonymous to sport. If we compare this with physically passive lifestyle, we can actually believe in the proposition that physical exercise has a frustrating effect on many persons. We are witnesses of a greater number of discussions in the public about the aforementioned problems in sport as compared to the ones related to insufficient physical activity of the majority of population.¹ The question arises about the ethical fairness of assigning more importance to the problems present in sport when they are in fact concerned with a small number of individuals. During the last two Olympic Games, according to the highly rigorous criteria that have been applied lately, it was determined that out of

¹ http://www.zjzpgz.hr/nzl/14/nzl_2_2002.php, Narodni zdravstveni list (February April 2002) "Preliminary data from a study by the World Health Organization on risk factors indicate that inactivity or sedentary lifestyle is one of ten leading causes of death and disability. Over two million deaths annually are connected with physical inactivity. In countries throughout the world between 60% and 85% of adults are not sufficiently active, to the extent they ought to be for health reasons."

the total number of athletes, illicit stimulants were taken by 0.2% of athletes in Athens in 2004² and 0.1% of athletes in Beijing in 2008.³ However, an impression has been created in the public that the majority of top athletes take illicit stimulants for achieving results, while on the other hand, a comfortable and physically passive lifestyle does not create an impression of an irregular way of living of most of the inhabitants of our planet. Overemphasizing negativities in sport which are based on a proportionally small number of people, in the situation where the public is not sufficiently informed about the problems and consequences of inactivity of most of the population, leads to the situation where the true values of sport and physical exercise in general are concealed. According to the Croatian Bureau of Statistics data from 2006, in Croatia there are only 6% of active athletes in the total population, while physically inactive are 83% of men and 95% of women, 48% of men and 34% of women are overweight, 55% of men and 50% of women have high cholesterol, and 32% of men and 24% of women have high blood pressure. There is a high percentage of people with health issues which are connected with hypokinesia – lack of physical activity.⁴

The previously mentioned propaganda focused on sport with the primary goal of achieving results leads to generating a misconception about greater importance of competitive sport compared to the need for mass physical exercise of most of the population, and the result of such information is that the consequences of physical inactivity are not recognized enough.⁵ That is, of course, where, in addition to

² http://hr.wikipedia.org/wiki/Olimpijske_igre (11 March 2011)

³ <http://www.dw-world.de/dw/article/0,,3580803,00.html> (20 August 2008)

http://hr.wikipedia.org/wiki/XXIX._Olimpijske_igre_-_Peking_2008. (19 February 2011)

⁴ Mirela Vidović, Sonja Njunjić, <http://www.mojdoktor.hr/default.aspx?page=197&article=1866> (March 2007): "Supporting evidence is found in some researches which have proven that it is possible to avoid for example up to 90% of coronary heart disease cases and 90% of cases of type 2 diabetes and one third of cancerous diseases by controlling body weight and reducing obesity just by eating a healthier diet and increasing physical activity, and by giving up smoking.", source: BOOK OF ABSTRACTS of 2nd Croatian Obesity Congress With International Participation, Opatija (07-09 April 2006) "according to the data of a world research (I.O.T. International Obesity Taskforce): over a billion of people is overweight, out of which 300 million are clinically obese" ...annually 12 million people die of heart attack and stroke in the world, and another 4 million of high blood pressure and heart disease; ...in Croatia, every other death a year is a consequence of cardiovascular disease (in 2004 in Croatia almost 25,000 persons died of heart attack as a consequence of cardiovascular disease!! The trend is on the rise!!!!)... biggest risks for cardiovascular disease are: physical inactivity, overweight, high cholesterol, high blood pressure and diabetes"

⁵ http://www.medicina.hr/clanci/07_travnja_svjetski_dan_zdravlja.htm (20 August 2002.) "Lack of physical activity is the main, often covert, risk factor and cause of many deaths, diseases and disabilities. According to the World Health Organization estimates, the risk brought by the insufficient physical activity for the development of alarming diseases such as heart attack, stroke, diabetes and carcinomas, which in turn increase the risk of high blood pressure, osteoporosis and depression, are more than sufficient arguments." http://uppt.hr/index.php?option=com_content&task=view&id=290&Itemid=44 (27 February 2007) "Prevention of obesity is definitely neglected, so what is the solution then for many obese persons and, even more tragically, for the growing number of obese children", Sonja Njunjić, Coordinator of the Association for the Prevention of Overweight

other factors, we find reasons why many people in their lives neglect their own body and give priority to acquiring knowledge and skills that will bring them certain prosperity in business and material aspects. The money race has additionally stirred the consciousness of citizens, and in relation to that also the large profits made by some athletes. All these facts have also caused a competitive reaction of people who, just like athletes, dedicate years of their lives for achieving a certain objective in the field of intellectual education, which brings them status and survival in the society. Such individuals and groups of people, wanting to assign importance to their field, lock themselves into their profession considering it the most important.⁶ Sport, as very influential in the media and society, has become a "sore spot" for many people, since significant funds are allocated for it from budgets and sponsors. We can believe that many working people who barely make ends meet perceive this as spending money on entertainment, so sport evidently inspires indignation in intellectual and other circles.

Therefore, physical exercise as a substitute for insufficient physical activity, which in satisfying the necessities of a modern lifestyle represents an important factor in meeting biotic needs for movement⁷, in lives of the majority of the population does not carry sufficient weight. Taking into account the quantity of published texts and programs in the media, as well as many years of authors' experience in sport, we can state with great certainty that the media have unintentionally influenced a large part of the population to identify physical exercise exclusively with talent and achieving sports results. Physical exercise in this sedentary lifestyle is necessary for everyone, regardless of their abilities, and nobody is forced to apply negative means and methods in order to achieve positive health status. Constant highlighting of negativities in sport is used by many as a "front" to cover behind it the passive lifestyle, which does not require physical exertion. The abovementioned reasons that lead to physical passivity can also be put into the context of ethics, if they generate in people aversion to sport and, consequently, to physical exercise. However, since there is a

⁶ John Cheffers, "Nastavni plan i program Tjelesnog odgoja za 21. stoljeće", (U) *Kineziologija* no 31; Zagreb 1999., p. 86: "...we have created small realms, each with its own specialty (mathematics, natural sciences, music, literature, etc), which are mutually fighting for integrity, in order to preserve, to the last breath, concentration and influence for themselves. This has fragmented school education and studies into unreal departments, often completely artificial "boxes" or "compartments". If we want to raise a man as a complete individual, as a well-formed being that functions well in life, we will have to bring our compartments together again."

⁷ Vladimir Findak, Dušan Metikoš, Miloš Mraković, "Civilizacijski trendovi i biotički opstanak čovjeka", *Napredak* 135(4/1994), p. 447: "...we might speak of a growing disproportion between satisfying biotic and so-called civilizational needs, actually between genetically conditioned and requirements imposed by civilization, and this, of course, at the expense of the former"; p. 448: "It is a well known fact that some fundamental biotic needs, such as primarily the need for oxygen, fluids, food, sleep and, of course, muscle activity, have been challenged to the extent that lately there has been talk of considerable potential harm and threat to the man of planetary proportions."

large mass of population that is physically inactive, it is necessary to constantly point to these issues, because they have been perceived as secondary compared to problems of sport which are in fact far less present in practice. A positive example of promoting sport at a national level comes from Switzerland, where the main goal of justifying sport lies in creating favorable incentives and circumstances so that the majority of the population would do sports and be physically active for the purpose of beneficial health effects.⁸

Great displeasure in contemporary scientific and humanistic circles was created by the position taken by the majority of population in economically developed countries, and that is based on higher importance of the mind and adoption of intellectual knowledge compared to the body. The body and, consequently, physical exercise, are put into a position of lower rank. Such attitudes are the result of the modern age mechanistic assumption of the duality of the body and mind which resulted in many critiques in those circles, which are based on the unbreakable link between the mind, body and emotions.⁹

The abovementioned positions, which indicate an important and neglected problem of the lack of physical exercise which is responsible for many consequences related to human health, are continuously presented in scientific and professional papers from kinesiology and related fields, but do not have much of an impact in the public. The status of Physical Education is also in a subordinate position which is obvious from the fact that many decisions related to PE are made without previous consultations with people from the field of kinesiology. The profession has been for years persuading the community that two hours of PE classes a week are not enough in the new specific conditions of living.¹⁰ Weekly number of PE classes in Croatian vocational high schools have been reduced, and cancelled in senior years of high schools for future medical professionals. Gigantic sports facilities are being constructed for important competitions, even though the actual holding of the competitions is later uncertain, in the situation when most Croatian high schools and universities do not have sports facilities for doing classes and sport activities that involve a large mass of young people. In Great Britain and other countries reforms are being adopted that marginalize PE and sport by reducing the number of PE hours in the curriculum and selling schools sports grounds (Skembler 2005).

⁸ Ivo Robbiani, "Strukture i organizacijske formule u sportu u svjetlu obrazovanja i odgoja kroz kretanje", in the Collection of Papers of the 6th conference on Sport Alps - Adriatic, Opatija, 2005, p. 49

⁹ Chandra Qeen, sociologist, <http://www.building-body.com/Um-tijelo-i-emocije.html> (2 June 2008)

¹⁰ Vladimir Findak, "Društveni status tjelesne i zdravstvene kulture, sporta i sportske rekreacije", *Napredak*, 137(3/1996), p. 318.

Data and research related to the consequences of insufficient physical activity

Insufficient physical activity is the subject of a series of scientific studies that have confirmed that regular physical activity, as well as exercise, are one of the necessary measures for the prevention of developing chronic cardio-vascular and metabolic diseases¹¹. Lack of movement which is connected with reduced burning of energy has an impact on increasing obesity (Hill et al. 1994, in Duraković, Mišigoj-Duraković 2009). Obese children move far less than children who are not obese (Duraković, Mišigoj-Duraković 2009). Unfortunately, many researches show a trend of growing obesity in children.¹² According to a research by the Zdrav život monthly and PLIVA zdravlje Internet portal (January 2009), body mass index has risen in Croatia, which means that there are 10.9 % of obese and 27.2% of overweight persons. It has also been determined that body mass index increases with age, but increases after the age of 65. According to the data by the Croatian Association for the Study of Obesity (March 2010), the number of overweight people has risen over the past 4 years by 50% in men and 20% in women. According to latest statistics, 61% of the total Croatian population has a disproportionately high body weight.¹³ Data are correlated with insufficient physical activity of the majority of population in Croatia, which is confirmed by many researches that state that over 80% of the population is insufficiently physically active (Relac, 2006, Bartolucci et al. 2008, in Berčić, Donlić 2009). The situation in the world is not much better either. In 1980 in England there were (in the whole population) 8% of obese women and 6% of men, while the percentages for 1998 are nearly doubled at 21% of female and 17% of male population (Skempler 2007). It is claimed that this is the

¹¹ Marjeta Mišigoj-Duraković, Zijad Duraković "Povezanost tjelesne spremnosti i rizika za razvoj srčano žilnih bolesti" in the Collection of Papers of the 19th Summer School for Kinesiologists of the Republic of Croatia, Poreč, 2010, p. 61

¹² <http://www.plivazdravlje.hr/aktualno/clanak/8292/Pretilost-epidemija-modernog-doba.html> (14 December 2005). "Data by the American Center for Disease Control and Prevention have shown that the incidence of obesity in children aged 6-19 has risen by 4-5% in the period from 1963 to 1970, and by 15% in the period from 1999-2000. Data for 21 European countries for the period from 1992-2000 were obtained by using similar methods and it was found that the incidence varies between 10 and 36%, where Italy, Malta, Greece and Croatia are the countries with highest numbers of obese children." "Recent researches indicate that the number of the obese has been growing by the year, especially in children and the young, which is particularly alarming given the fact that around 70% of obese adolescents remain obese later in life."

Marjeta Mišigoj-Duraković, Zijad Duraković, "Zdravstveni aspekti korištenja kompjutera, gledanja TV i videa u školske djece i mladeži" in the Collection of Papers of the 15th Summer School for Kinesiologists of the Republic of Croatia, Rovinj, 2006, p. 50: "According to our data the quantity of fat tissue estimated by the thickness of skin folds in pre-school children in Zagreb has increased considerably over the past five years (Horvat et al. 2005). According to a survey done by Kuzman et al. (2005) 11% of boys and 5% of girls have overweight mass at the age of 13, and 15% of boys and 6% of girls at the age of 15."

¹³ <http://www.index.hr/vijesti/clanak/pratimo-trendove-vise-od-60-posto-hrvata-pretילו/481132.aspx> (16 March 2010)

consequence of the reduction of physical activity in English schools in the last generations by 70% (Parkinson 2003*). Two thirds of teachers employed in state schools in England feel that the rate of sport activities of children has gone down in the past five years (Townsend, 2003*). In the USA, 30% of adult population is obese (Crossley, 2004*). According to the World Health Organization data it is estimated that physical inactivity in the countries members of the European Region causes around 600,000 deaths annually (about 6% of total mortality), and obesity and overweight cause over a million more deaths.¹⁴

In America, one of the most developed countries in the world, only 8–20 % of the population regularly does physical activity, 30–50 % of the population leads a sedentary life, and 50% of individuals who take up a physical activity give it up within 6 months (Staff 1992*).

American Heart Association states lack of physical exercise, after smoking, high blood pressure and high cholesterol, as the fourth risk factor for developing heart disease (Cox 2005), and physical inactivity ranks in the 5th position of causes of the overall mortality in the world (WHO 2005).¹⁵

According to the conclusions by the scientists from the University of Otago, a research that comprised 4,400 adult persons in New Zealand has shown that the subjects with the lowest level of physical fitness had a double risk of death within the next 9 years compared to the subjects who were physically fit.¹⁶

Physiological and psychological benefits of physical exercise

Adequate cardiorespiratory capacity is connected with daily physical activity, and the two of them together significantly contribute to the risk of developing carcinoma, especially lung carcinoma (Leukkonen et al., 2001, in M. Mišigoj-Duraković and Z. Duraković, 2010), as well as obesity, risky distribution of body fat, arterial hypertension, high blood cholesterol (Talbot et al., 2009; Carnethona et al. 2003; Rheume et al., 2009; Hamer and Steptoe, 2009; Lee et al. 2009; Kodama et al., 2009; Steene-Johannessen et al, 2009.; Jurca at al., 2004, in M. Mišigoj-Duraković

¹⁴ http://www.udrugazora.hr/files/Detaljno_Izvjescje_za_2008.godinu.pdf (23 February 2009) "Insufficient physical activity can also be credited for 5.3 million of lost years of life due to premature death or years of productive life lost due to disability each year".

¹⁵ Dragan Kinkela, Veno Đonlić, Viktor Moretti, "Cjeloživotno tjelesno vježbanje za održivi razvoj" in the Collection of Papers of the International Conference: *Lifelong Learning for Sustainable Development*, Plitvice, 2008, p. 284

¹⁶ <http://www.plivazdravlje.hr/vijesti/clanak/17063/I-umjerena-tjelesna-aktivnost-produzuje-zivot.html> (23 August 2009)

and Z. Duraković, 2010). Regular physical exercise contributes to the reduction of cholesterol, reduces body fat percentage, alleviates consequences of diabetes, reduces weight, blood pressure and blood fat, and has a positive effect on the increased body mass index (Pafenbarger, 1994; Pate et al., 1995, Berg et al. 1994, in Mišigoj-Duraković and Duraković, 2000). A study on the effects of physical exercise on women that had previously lead a sedentary life, has shown that daily activity of speed walking for 40–45 minutes in 12–15 weeks reduces the number and duration of cold symptoms in relation to the increased activity of natural killer cells (Nieman et al., 1993; 1998; 1990, in Duraković, Mišigoj-Duraković 2004).

The International Society of Sport Psychology (ISSP, 1992) based on the overview of literature, took a position on the relation between physical exercise and psychological advantages, and adopted 6 important opinions which connect physical exercise with the reduction of anxiety, level of mild to moderate depression, neurotic conditions, reduction of various stress indicators, and benefits of physical exercise for the emotional effect in both genders in all seasons (Cox 2005). Further, many researches have demonstrated a connection between intense physical exercise and improvement of the general disposition (Biddle, 1995; La Fontaine, DiLorenzo, Frensch, Stucky-Ropp, Bergman and McDonald, 1992; Leith and Taylor, 1990; Long and Van Starvel, 1995; North, McCullagh and tran, 1990; Petruzzello, Landers, Hatfield, Kubitz and Salazar, 1991 in Cox 2005).

Moderate, rhythmic and regular physical exercise has a considerable and beneficial effect on health (Waddington, 2000, in Cox 2005). Regular physical activity such as walking, running, dancing or swimming has a positive effect on both physical and mental health (Royal College of Physicians, 1991, in Cox 2005). Department for Health Education in Great Britain mentions the benefits of the mentioned activities as seen in the reduced overall mortality rate, reduced risk of developing coronary and heart disease, heart attack, hypertension and diabetes mellitus, better obesity control, prevention of some cancer types, preservation of healthy bones and potential prevention of osteoporosis, etc.

By way of conclusion

Based on all the mentioned findings and research we can state that physical inactivity of the majority of the population is a far bigger issue than the irregularities that follow top sports, which are by all means not ethical, but the exaggerated portrayal of those problems and creating of the misconception about their mass presence are also not ethical. Insufficient attention paid by the institutions and media to the problems caused by sedentary lifestyle is a matter of a distorted sense of priorities of

the modern society. In connection with that we might discuss whether it is right in such conditions to give far greater priority to mental as opposed to physical activities in the field of education. The human organism is a unique whole, and the mind and body are not separate entities (Hol and Lindzi 1957, in Kane 1972), therefore, a person must equally influence his/her intellectual, physical and emotional development (Berčić, Donlić, 2009). In the modern-day world characterized by the crisis of the value system, many people are misguided by the logic of the regime which is often dictated by money and profit. They are closely connected with the media that serve people with sensationalist information, based on which individuals create their own perception about the valuing of certain segments in society. Because of the overemphasis on the importance of results, a misconception has been created about the values of sport, and consequently, of the irresponsible individuals who abuse situations they find themselves in, using illicit means to achieve sports results. Achieving success in sport has become a daily reality that is projected to the public, and this way a single type of information is primarily sent to the public about sport and related fields. Doing sport for the purpose of creating lifelong habits of doing physical exercise, socialization, positive effect on the anthropological status of the individual, as well as health, is one of the most important factors of good quality lifestyle, which has been depicted as a factor of minor importance in doing sport in the information as provided to the public nowadays. In the field of education, an opinion has been created that so-called intellectual subjects are primary, so that automatically the subject of Physical Education in schools and universities has become less important in this situation of insufficient physical activity caused by sedentary lifestyle. In order for this situation to be avoided, negativities that accompany sport should be separated from physical exercise which is necessary for the majority of the population in contemporary society. Problems of the lack of movement should be presented more to the public, since its consequences are far more serious than problems caused by irregularities in top sport. Adoption of intellectual knowledge is a definite necessity for the modern man, but to the same extent as physical activity. Highlighting educational success in schools and universities often leads to excessive sitting in children and young persons, which in turn has negative consequences on the physical and health condition of the young.

Only when we balance out the mind and the body – the two vitally important segments of modern man, then we can speak of integral development and good lifestyle of any individual. This involves regular reporting and proper evaluation of the problems of the lack of movement generated by civilizational trends and connected with the application of modern technological means. Irregularities in the society related to sport and the need for adoption of extensive intellectual knowledge in the

field of education should also be presented and resolved promptly and effectively, but to the extent in which they are actually present, and giving priority to the problems which in fact concern the majority of the world population. Contrary to this, a misconception is created in the public about the predominance of problems which are in fact not so present in practice, as opposed to those that involve the majority of the population while not being sufficiently visible in the public. We can safely conclude that it is necessary to change this misconception in the public information system and the education process, encouraging the evolution of the society that will be adapted to the individual, respecting the emotional, social, expressive, creative, cognitive and biological dimension of each citizen.

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Etičnost u vrednovanju problema vezanih uz nedovoljnu tjelesnu aktivnost većine stanovništva u odnosu na probleme koji prate sport i usvajanje intelektualnih znanja u području odgoja i obrazovanja

SAŽETAK

Najveći problem suvremenog načina života nedovoljna je tjelesna aktivnost većine stanovništva, koja se kao problem nalazi u podređenom položaju u odnosu na probleme sporta u društvu i usvajanje intelektualnih znanja u području odgoja i obrazovanja. Rezultati u sportu koji se posredstvom medija nameću kao primarni, doveli su do različitih nepravilnosti koje su povezane s uzimanjem nedopuštenih stimulativnih sredstava, ozljedama koje su rezultat velikih tjelesnih napora, enormne zarade pojedinih sportaša, nasilja na sportskim terenima i oko njih. No, takve nepravilnosti brojčano nisu prisutne u toj mjeri da bi izazivale uznemirenost kao što su problemi vezani uz nekretanje, koji su prema istraživanjima daleko prisutniji, te s daleko većim posljedicama na zdravlje čovjeka, što je u ovom radu detaljno obrazloženo. Posredstvom medija stvoren je dojam da su prikrivene prave vrijednosti sporta, a s tim u vezi i sportske rekreacije te tjelesne i zdravstvene kulture, što se posebno odrazilo u području odgoja i obrazovanja, gdje se veći značaj daje umnim aktivnostima. Istraživanja vezana uz dobrobit tjelesnog vježbanja ukazuju na potrebu poklanjanja veće pažnje tijelu. Samo uravnoteženim vrednovanjem uma i tijela možemo govoriti o cjelovitom razvoju, a s tim u vezi i pravilnim načinom življenja suvremenog čovjeka.

Cljučne riječi: sport, tjelesno vježbanje, nedovoljna tjelesna aktivnost, umne aktivnosti

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Uvod

Osim mnogih prednosti koje je donio napredak ljudske civilizacije, suvremeni svijet donio je i mnoge nedostatke. Procesi globalizacije obilježeni su vrijednostima uspjeha i materijalnog dobitka što dovodi do intenzivne utrke za novcem, profitom i uspjehom. Razdoblje naglih promjena, a onda i boljeg ekonomskog statusa obitelji često je popraćeno sveopćim otuđenjem morala, a s tim u vezi i neracionalnim odnosom pojedinih segmenata u društvu. Takav nepravilan odnos odrazio se i na sustavu vrijednosti u području sporta i sportske rekreacije, kao i na vrednovanju umnih, tjelesnih i odgojnih vrijednosti u području odgoja i obrazovanja. Područja sporta, tjelesne i zdravstvene kulture i sportske rekreacije, koja imaju zajedničke dotirne točke, vrednuju se na različite načine, zavisno od situacije i područja u kojem djeluju. Veća pozornost u sredstvima javnog informiranja pridaje se sportu s naglaskom na postizanju rezultata, te je na taj način u podređeni položaj dovedena tjelesna vježba koja prvenstveno ima za cilj razvoj antropološkog statusa, prevencije i terapije kod različitih bolesti. Problemi koji prate sport, a odnose se na doping, nasilje, ozljede i sl., više se ističu nego problemi koji su povezani s nedovoljnom tjelesnom aktivnošću većine stanovništva, a odnose se na povećanu pretilost, bolesti srca i krvnih žila, deformacije kralježnice i druge bolesti suvremenog doba.

S druge strane, briga roditelja, najčešće zbog materijalnog statusa svoje djece u budućnosti, nameće intelektualno obrazovanje, a u nekim slučajevima i ostvarenje sportskih rezultata kao prioritet, dok se ostale značajne potrebe zanemaruju. Takav stil života prenosi se i na kompletan odgojno-obrazovni sustav, pa su neka životno važna područja poprimila sporedno značenje. Potreba za stjecanjem većeg fonda znanja često je povezana s pretpostavkom o boljem položaju u društvu, pa samim time i većem uspjehu. Da bi se dostiglo takve ciljeve nerijetko se veća pozornost pridaje obrazovanju, ne posvećujući dovoljno vremena osnovnim životnim potrebama: odgoju kao sastavnom dijelu svakog pedagoškog procesa, tjelesnoj aktivnosti kao temeljnoj biotičkoj potrebi čovjeka, pravilnoj prehrani kao sastavnom dijelu kulture življenja itd. Umne aktivnosti koje su u odnosu na sport u suvremenom društvu medijski relativno nedovoljno zastupljene, u području odgoja i obrazovanja kao i u obitelji favoriziraju se u odnosu na tjelesnu i zdravstvenu kulturu i sportsku rekreaciju. Na taj način tjelesno vježbanje u cilju očuvanja i poboljšanja zdravlja zauzima sporedni značaj u medijima, obitelji, školstvu i visokom obrazovanju.

Smatramo da takva neujednačenost vrednovanja tjelesnog vježbanja, kao neizostavne potrebe suvremenog čovjeka u novonastalim uvjetima sedentarnog načina življenja, u odnosu na značaj postizanja sportskog rezultata u društvu kao i usvajanja intelektualnih znanja u području odgoja i obrazovanja, nije etički opravdana. U ovom

članku pokušat će se stvoriti teza kojom će se dokazati važnost većeg poklanjanja pažnje tijelu, u odnosu na zatečeno stanje kod većine stanovništva, kao i na potrebnu uravnoteženost istaknutih segmenata u životu suvremenog čovjeka.

Problem sporta, tjelesne neaktivnosti i usvajanja intelektualnih znanja

Sport koji danas zauzima vrlo visoko mjesto u društvu, a s kojim se u svakodnevnom životu povezuje i predmet tjelesna i zdravstvena kultura, kao i sportska rekreacija, predstavlja vrlo složenu odgojno-obrazovnu djelatnost kojom se može utjecati na razvoj i formiranje velikog broja ljudskih osobina i sposobnosti, a između ostalog i na odgojne vrijednosti svakog pojedinca, naročito na populaciju mladih. Nažalost, i sport prate svojevrsne kontroverze novog doba, poglavito kad su u pitanju moralna načela rada, a to se odrazilo i na odgojno-obrazovni sustav. Kao što je u uvodu i navedeno, uspjeh je primaran u ostvarivanju određenih životnih ciljeva, a rad u sportu također se prilagodio takvom trendu. U medijima i literaturi nerijetko se susrećemo s isticanjem postizanja sportskog rezultata, ali i s popratnim negativnim pojavama koje prate cilj koji dovodi do tog rezultata. Upotreba nedozvoljenih stimulativnih sredstava, ozljede sportaša izazvane tjelesnim naporima visokog intenziteta i nasilje na sportskim terenima neki su od problema koji prate vrhunski sport. Forsiranje ponekih roditelja, trenera i klubova u bavljenju sportom mladeži samo s ciljem postizanja što većeg sportskog uspjeha rezultat su propagande koja je usmjerena na postizanje uspjeha u sportu. To su i razlozi koji nas navode na razmišljanje o tome gledaju li mnogi obrazovani ljudi na sport u negativnom kontekstu i zbog čega većina ljudi ne primjenjuje tjelesno vježbanje koje je njegov sinonim. Usporedimo li to s tjelesno-pasivnim načinom života, s pravom možemo vjerovati u tezu da tjelovježba na mnoge ljude djeluje frustrirajuće. Svjedoci smo sve češćeg raspravljanja u javnosti o spomenutim problemima u sportu u odnosu na one povezane s nedovoljnom tjelesnom aktivnošću većeg dijela stanovništva.¹ Postavlja se pitanje je li uopće etično davati veću važnost navedenim problemima prisutnim u sportu, kad se radi o neznatnom broju takvih pojedinaca. Na posljednjim održanim Olimpijskim igrama, od ukupnog broja sportaša, u vrlo rigoroznim kriterijima koji se u posljednje vrijeme primjenjuju, ustanovljeno je da su nedozvoljena stimulativna sredstva uzimala

¹ http://www.zzjzpgz.hr/nzl/14/nzl_2_2002.php, Narodni zdravstveni list (veljača/travanj 2002.) "Preliminarni podaci studije Svjetske zdravstvene organizacije o činiteljima rizika govore da je neaktivnost ili sjedeći način života jedan od deset vodećih uzroka smrti i nemoći. Više od dva milijuna smrti godišnje povezano je s tjelesnom neaktivnošću. U zemljama širom svijeta, između 60 % i 85 % odraslih nije dovoljno aktivno, koliko bi trebalo koristiti zdravlju".

0,2 % sportaša u Ateni 2004. godine² i 0,1 % sportaša u Pekingu 2008. godine³. No, u javnosti je stvoren dojam da velika većina vrhunskih sportaša uzima nedozvoljena stimulaturna sredstva za postizanje rezultata, a s druge strane ležeran i tjelesno-pasivan stil života ne ostavlja dojam nepravilnog načina življenja većine žitelja naše planete. Prenaglašavanje negativnosti u sportu zasnovanih na proporcionalno vrlo malom broju ljudi, u situaciji nedovoljnog informiranja o problemima i posljedicama nekretanja većine stanovništva, dovodi do situacije u kojoj se prikrivaju prave vrijednosti sporta i tjelesnog vježbanja općenito. Prema podacima Državnog zavoda za statistiku iz 2006. god. u Hrvatskoj je aktivnih sportaša svega 6 % od ukupnog broja stanovništva, a tjelesno je neaktivno 83 % muškaraca i 95 % žena; prekomjerno je teško 48 % muškaraca i 34 % žena, povišeni kolesterol ima 55 % muškaraca i 50 % žena, a visoki krvni tlak ima 32 % muškaraca i 24 % žena. Velik je postotak onih koji imaju zdravstvenih poteškoća, a iste se povezuju s hipokinezijom - nedostatkom tjelesne aktivnosti.⁴

Već spomenuta propaganda koja je usmjerena prema sportu prvenstveno s ciljem postizanja sportskih rezultata dovodi do stvaranja krivog dojma o većem značaju natjecateljskog sporta u odnosu na potrebu masovnog tjelesnog vježbanje većine stanovništva, a rezultat takvog informiranja dovodi do nedovoljnog uočavanja posljedica tjelesne neaktivnosti.⁵ Tu dakako, pored ostalih čimbenika, treba pronalaziti razloge zbog čega mnogi ljudi u svom životu zanemaruju svoje tijelo, već prednost daju stjecanju znanja i vještina koje će im donijeti određeni prosperitet u poslovnom i materijalnom pogledu. Utrka za novcem dodatno je uzburkala svijest građana, a s

² http://hr.wikipedia.org/wiki/Olimpijske_igre (11. ožujka 2011.)

³ <http://www.dw-world.de/dw/article/0,,3580803,00.html> (20. kolovoza 2008.)
http://hr.wikipedia.org/wiki/XXIX._Olimpijske_igre_-_Peking_2008. (19. veljače 2011.)

⁴ Vidović, Mirela, Njunjić, Sonja, <http://www.mojdoktor.hr/default.aspx?page=197&article=1866> (ožujak, 2007.) "Tome u prilog idu neka od istraživanja koja su dokazala da je npr. moguće do 90 % slučajeva koronarnih srčanih bolesti i 90 % slučajeva dijabetesa tipa 2 i jedne trećine kancerogenih oboljenja izbjeći kontrolom tjelesne težine i smanjenjem pretilosti, samo zdravijim načinom prehrane i **povećanjem tjelesne aktivnosti**, te prestankom pušenja"; izvor: Knjiga sažetaka, II. hrvatski kongres o debljini s međunarodnim sudjelovanjem, Opatija (7. - 9. 4. 2006.) "Prema podacima istraživanja u svijetu (I. O. T. International Obesity Taskforce), više je od milijarde ljudi prekomjerno teško, a od toga je 300 milijuna klinički pretilih" ... u svijetu od srčanog i moždanog udara godišnje umire 12 milijuna ljudi, a još 4 milijuna od povišenog krvnog tlaka i bolesti srca; ... u Hrvatskoj je svaka druga smrt tijekom godine posljedica bolesti srca i krvnih žila (2004. godine u Hrvatskoj je od infarkta umrlo gotovo 25.000 osoba, a trend je u porastu) ... najveći rizici za kardiovaskularne bolesti su: fizička neaktivnost, prekomjerna težina, povišeni kolesterol, visoki krvni tlak i dijabetes."

⁵ http://www.medicina.hr/clanci/07_travnja_svjetski_dan_zdravlja.htm (20. kolovoza 2002.) "Manjak tjelesne aktivnosti glavni je čimbenik rizika, često neuočljiv, za nastanak brojnih smrti, bolesti i invalidnosti. Prema procjenama Svjetske zdravstvene organizacije rizik koji nosi nedovoljna tjelesna aktivnost za nastanak zastrašujućih bolesti kao što su srčani infarkt, moždani udar, šećerna bolest, karcinomi koji pak povećavaju rizik od nastanka povišenog krvnog tlaka, osteoporoze i depresije više su nego dovoljni argumenti". http://uppt.hr/index.php?option=com_content&task=view&id=290&Itemid=44 (27. veljače 2007.) "Prevenција pretilosti se definitivno zanemaruje, pa koje je onda rješenje za mnogobrojne pretile osobe i, što je najtragičnije, sve veći broj pretile djece", Sonja Njunjić, koordinatorica Udruge za prevenciju prekomjerne težine.

tim u vezi i velike zarade koje ostvaruju pojedini sportaši. Sve navedene činjenice izazvale su reakciju ljudi koji također kao i sportaši odvajaju godine svog života za postizanje određenog cilja u području intelektualnog obrazovanja, koje im donosi status i opstanak u društvu. Takvi pojedinci i skupine ljudi, želeći dati važnost svom području, zatvaraju se u svoju struku smatrajući da je ona najvažnija.⁶ Sport kao medijski i društveno vrlo utjecajan postao je mnogima *trn u oku*, jer se znatna sredstva iz proračuna i od sponzora odvajaju za njega. Za vjerovati je da mnogi poslovni ljudi koji jedva preživljavaju gledaju na spomenute činjenice kao na trošenje novca za zabavu, pa sport vidljivo izaziva revolt u intelektualnim i sličnim krugovima.

Stoga, tjelesno vježbanje koje služi za nadomjestak nedovoljne tjelesne aktivnosti, što prilikom zadovoljenja suvremenih potreba života predstavlja važan čimbenik u podmiranju biotičkih potreba za kretanjem,⁷ u životima većine populacije nema poželjnu težinu. Rezimirajući količinu objavljenih tekstova i emisija u medijima, te dugogodišnje iskustvo autora u sportu, možemo s velikom sigurnošću konstatirati da su mediji nenamjerno ostavili na veliki dio stanovništva takav dojam koji se očituje u poistovjećivanju tjelesnog vježbanja isključivo s nadarenošću i postizanjem sportskog rezultata. Tjelesno vježbanje je u sedentarnom načinu života potrebno svakom, bez obzira na sposobnosti i nitko nije primoran primjenjivati negativne načine i metode rada kako bi ostvario pozitivan zdravstveni status. Neprestano isticanje negativnosti u sportu mnogi koriste kao paravan iza kojeg se često prikriva pasivni stil života, koji ne iziskuje tjelesna naprezanja. Navedeni razlozi koji dovode do tjelesne pasivnosti mogu se također svrstati u kontekst etičnosti, ako stvaraju kod ljudi odbojnost prema sportu, a s tim i uskoj vezi s tjelesnim vježbanjem. No, budući da se radi o velikoj masi stanovništva koje je tjelesno neaktivno, potrebno je neprestano ukazivati na te probleme, jer su stavljeni u kontekst sporednih u odnosu na probleme sporta, u praksi brojačano daleko manje prisutnijih. Pozitivan primjer promidžbe sporta na državnoj razini dolazi iz Švicarske, gdje glavni cilj opravdanja

⁶ John Cheffers, "Nastavni plan i program Tjelesnog odgoja za 21. stoljeće", (U) *Kineziologija* br. 31; Zagreb 1999., str. 86.: "...stvorili smo mala kraljevstva, svako s vlastitom specijalnošću (matematika, prirodne znanosti, glazba, književnost itd.), koja se međusobno bore za opstojnost ne bi li za sebe, do posljednjeg daha, sačuvala koncentraciju i utjecaj. To je rascjepkalo školovanje i studije u nestvarne odsjeke, često sasvim umjetne "kućice" ili "ladice". Želimo li odgajati čovjeka kao cjelovito biće, kao oblikovano stvorenje koje u životu dobro funkcionira, morat ćemo ponovno spojiti naše odjeljke".

⁷ Vladimir Findak, Dušan Metikoš, Miloš Mraković, "Civilizacijski trendovi i biotički opstanak čovjeka", *Napredak* 135 (4/1994), str. 447: "... može se govoriti o sve naglašenijoj disproporciji između podmirjenja biotičkih i tzv. civilizacijskih potreba, zapravo između genetski uvjetovanih i civilizacijski nametnutih zahtjeva, i to, dakako, na štetu prvih... Str. 448: "Općepoznata je činjenica da su neke temeljne biotičke potrebe, kao što su prije svega potreba za kisikom, tekućinom, hranom, snom i, naravno, mišićnim aktivitetom, dovedene u pitanje do te mjere da se posljednjih godina govori o mogućim golemim stradanjima i ugroženosti čovjeka planetarnih razmjera".

sporta leži u stvaranju povoljnih poticaja i okolnosti kako bi se većinsko stanovništvo bavilo sportom i kretalo u svrhu blagotvornog utjecaja na zdravlje.⁸

Veliko nezadovoljstvo u suvremenim znanstveno-humanističkim krugovima izazvalo je stajalište koje je zahvatilo većinu stanovništva u ekonomski razvijenim zemljama, a zasniva se na većoj važnosti uma i usvajanja intelektualnog znanja u odnosu na tijelo. Tjelesnost, a s time u vezi i tjelesno vježbanje, dovedeno je u poziciju niže razine. Takvi stavovi rezultat su novovjekovno-mehanističke pretpostavke o dualizmu tijela i uma što je rezultiralo velikim brojem kritika u spomenutim krugovima, a one se oslanjaju na neraskidivu povezanost uma, tijela i emocija.⁹

Gore navedena stajališta koja ukazuju na bitan i zanemaren problem nedostatka tjelesnog vježbanja koje je odgovorno za mnoge posljedice vezane uz zdravlje ljudi, neprestano se u znanstvenim i stručnim radovima iz kineziologije i srodnih područja prezentiraju, a u javnosti nemaju prevelikog odjeka. Status tjelesne i zdravstvene kulture također je u podređenom položaju, čemu svjedoče i donošenje mnogih odluka vezanih uz isto, a da se prije toga nisu konzultirali stručnjaci iz područja kineziologije. Struka godinama uvjerava okruženje da je dva sata tjedno nastave tjelesne i zdravstvene kulture, u novonastalim specifičnim uvjetima života - nedovoljno.¹⁰ Smanjili su se tjedni sati navedene nastave u hrvatskim obrtničkim školama, a ukinuti u višim godinama srednjih medicinskih škola. Grade se gigantski sportski objekti za važna natjecanja, bez obzira što je njihovo održavanje kasnije upitno, u situaciji kad većina hrvatskih srednjih škola i fakulteta nema sportske objekte za izvođenje nastave i sportskih aktivnosti koje obuhvaćaju veliku masu mladih. U Velikoj Britaniji i drugim zemljama donose se reforme koje u nastavnom planu i programu marginaliziraju tjelesni odgoj i sport smanjenjem broja sati nastave tjelesne i zdravstvene kulture i prodajom školskih sportskih igrališta (Skempler 2005).

Podaci i istraživanja koja su povezana s posljedicama nedovoljne tjelesne aktivnosti

Nedovoljna tjelesna aktivnost predmet je niza znanstvenih studija koje su potvrdile da su redovita tjelesna aktivnost, kao i tjelovježba, jedne od nužnih mjera prevencije

⁸ Ivo Robbiani, "Strukture i organizacijske formule u sportu u svjetlu obrazovanja i odgoja kroz kretanje", u Zborniku radova VI. konferencije o športu Alpe-Jadran, Opatija, 2005., str. 49

⁹ Chandra Queen, sociologinja, <http://www.building-body.com/Um-tijelo-i-emocije.html> (2. lipnja 2008.)

¹⁰ Vladimir Findak, "Društveni status tjelesne i zdravstvene kulture, sporta i sportske rekreacije", *Napredak*, 137(3/1996), str. 318.

razvoja kroničnih srčanožilnih i metaboličkih bolesti.¹¹ Nekretanje koje je povezano sa smanjenjem potrošnje energije utječe na povećanje pretilosti (Hill i sur. 1994., prema Duraković, Mišigoj-Duraković 2009). Pretila djeca daleko se manje kreću od djece koja to nisu (Duraković, Mišigoj-Duraković 2009). Nažalost mnoga istraživanja pokazuju trend porasta pretilosti kod djece.¹² Prema istraživanjima mjesečnika Zdrav život i PLIVA zdravlje internetskog portala (siječanj 2009.), u Hrvatskoj je porastao indeks tjelesne mase, što znači da ima 10,9 % pretelih te 27,2 % osoba s povećanom tjelesnom masom. Također je utvrđeno da se indeks tjelesne mase povećava s godinama starenja, a pada nakon 65. godine života. Prema podacima Hrvatskog društva za debljinu (ožujak, 2010.) broj ljudi s prekomjernom težinom porastao je u posljednje 4 godine za 50 % kod muškaraca i 20 % kod žena. Prema posljednjim statistikama 61 % od ukupnog broja hrvatskih građana ima neproporcionalno veću tjelesnu težinu.¹³ Podaci se povezuju s nedovoljnom tjelesnom aktivnošću većine stanovništva u Hrvatskoj, što potvrđuju i mnoga istraživanja koja govore da je preko 80 % stanovništava nedovoljno tjelesno aktivno (Relac, 2006, Bartolucci i sur. 2008, prema Berčić, Donlić 2009). Niti u svijetu nije situacija znatno bolja. U Engleskoj je bilo 1980. godine (od cjelokupnog stanovništva) pretilo 8 % žena i 6 % muškaraca, da bi se ti postoci 1998. godine gotovo udvostručili na 21 % ženske i 17 % muške populacije (Skempler 2007). Tvrdi se da je to posljedica smanjenja tjelesne aktivnosti u engleskim školama u posljednjim generacijama za čak 70 % (Parkinson, 2003*). Dvije trećine prosvjetnih djelatnika zaposlenih u državnim školama Engleske smatra da je stopa sportskih aktivnosti djece opala u posljednjih pet godina (Townsend, 2003*). U SAD-u pretilo je 30 % odrasle populacije (Crossley, 2004*). Prema podacima Svjetske zdravstvene organizacije procjenjuje se da tjelesna neaktivnost uzrokuje u zemljama članicama Europske regije godišnje

¹¹ Marjeta Mišigoj-Duraković, Zijad Duraković "Povezanost tjelesne spremnosti i rizika za razvoj srčano žilnih bolesti", u Zborniku radova 19. ljetne škole kineziologa Republike Hrvatske, Poreč, 2010., str. 61.

¹² <http://www.plivazdravlje.hr/aktualno/clanak/8292/Pretilost-epidemija-modernog-doba.html> (14. prosinca 2005). "Podaci američkog Centra za kontrolu i prevenciju bolesti pokazali su da je učestalost pretilosti među djecom u dobi od 6 do 19 godina porasla od 4 do 5 % u razdoblju od 1963. do 1970., te za 15 % u razdoblju od 1999. do 2000. godine. Koristeći slične metode dobiveni su podaci za 21 europsku zemlju u razdoblju od 1992. do 2000. godine te je pronađeno da učestalost varira između 10 i 36 %, gdje su Italija, Malta, Grčka i Hrvatska zemlje s najvećim brojem pretile djece". "Prema nedavnim istraživanjima broj pretelih se iz godine u godinu povećava, a naročito kod djece i mladeži, što posebno zabrinjava s obzirom na to da oko 70 % pretelih adolescenata ostane pretilo i kasnije u starijoj dobi"

Marjeta Mišigoj-Duraković, Zijad Duraković, "Zdravstveni aspekti korištenja kompjutera, gledanja TV i videa u školske djece i mladeži" u Zborniku radova 15. ljetne škole kineziologa Republike Hrvatske, Rovinj, 2006., str. 50: "Prema našim podacima količina masnog tkiva procijenjena debljinom kožnih nabora u zagrebačke djece predškolske dobi značajno se povećala u zadnjih pet godina (Horvat i sur. 2005). Prema anketnom istraživanju Kuzman i sur. (2005) u dobi od 13 godina prekomjernu masu ima 11 % dječaka i 5 % djevojčica, a u dobi od 15. godina već 15 % dječaka i 6 % djevojčica" ..

¹³ <http://www.index.hr/vijesti/clanak/pratimo-trendove-ise-od-60-posto-hrvata-pretilo/481132.aspx> (16. ožujka 2010.)

oko 600.000 smrti (oko 6 % ukupne smrtnosti), a debljina i prekomjerna tjelesna težina još preko milijun smrti¹⁴.

U SAD-u, jednoj od najrazvijenijih zemalja svijeta, svega 8–20 % populacije redovito upražnjava tjelesnu aktivnost, 30–50 % stanovništva vodi sedentarni način življenja, a 50 % pojedinaca koji započnu tjelesnu aktivnost odustanu u roku od 6 mjeseci (Staff 1992*).

Američka udruga za bolesti srca navodi nedostatak tjelesnog vježbanja, pored pušenja, visokog krvnog tlaka i povišenog kolesterola, kao četvrti faktor rizika za bolesti srca (Cox 2005), a tjelesna neaktivnost nalazi se na 5. mjestu uzročnika ukupne smrtnosti u svijetu (WHO 2005)¹⁵.

Istraživanje koje je obuhvatilo 4400 odraslih osoba na Novom Zelandu, pokazalo je u zaključcima znanstvenika sa Sveučilišta Otago (University of Otago), da su ispitanici s najmanjom razinom tjelesne spremnosti imali dvostruko veći rizik za smrt u sljedećih 9 godina u odnosu na ispitanike koji su bili u tjelesnoj formi¹⁶.

Fiziološka i psihološka dobrobit tjelesnog vježbanja

Primjerena kardiorespiratorna sposobnost povezana je sa svakodnevnom tjelesnom aktivnošću, te tako združeni značajno pridonose rizicima obolijevanja od karcinoma, naročito karcinoma pluća (Leukkonen i sur., 2001, prema M. Mišigoj-Duraković i Z. Duraković, 2010), zatim za razvoj debljine, rizične distribucije tjelesne masti, arterijske hipertenzije, povišene masnoće u krvi (Talbot i sur., 2009; Carnethona i sur. 2003; Rheaume i sur., 2009; Hamer i Steptoe, 2009, Lee i sur. 2009; Kodama i sur., 2009; Steene-Johannessen i sur, 2009; Jurca i sur. 2004. prema M. Mišigoj-Duraković i Z. Duraković, 2010.). Redovito tjelesno vježbanje pridonosi sniženju kolesterola, smanjuje postotak tjelesne masnoće, ublažava posljedice dijabetesa, smanjuje tjelesnu težinu, krvni tlak i masnoću u krvi, te pozitivno utječe na povišeni indeks tjelesne mase (Pafenbarger, 1994; Pate i sur., 1995, Berg i sur. 1994, prema Mišigoj-Duraković i Duraković, 2000). Studija utjecaja tjelesnog vježbanja na žene koje su prethodno upražnjavale sedentarni stil života, pokazala je da svakodnevna aktivnost brzog hodanja u trajanju od 40–45 minuta kroz 12–15 tjedana smanjuje

¹⁴ http://www.udrugazora.hr/files/Detaljno_Izvjescje_za_2008.godinu.pdf (23. veljače 2009.) "Nedovoljno tjelesnoj aktivnosti može se također pripisati svake godine 5,3 milijuna izgubljenih godina života zbog prerane smrti ili godina produktivnog života izgubljenih zbog invalidnost".

¹⁵ Dragan Kinkela, Veno Đonlić, Viktor Moretti, "Cjeloživotno tjelesno vježbanje za održivi razvoj" u, Zbornik radova Međunarodne konferencije: *Cjeloživotno učenje za održivi razvoj*, Plitvice, 2008., str. 284

¹⁶ <http://www.plivazdravlje.hr/vijesti/clanak/17063/I-umjerena-tjelesna-aktivnost-produzuje-zivot.html> (23. kolovoz 2009.)

broj i trajanje simptoma prehlade u povezanosti s povećanjem aktivnosti prirodnih stanica ubojica (Nieman i sur., 1993; 1998; 1990, prema Duraković, Mišigoj-Duraković 2004).

Međunarodna udruga sportske psihologije (ISSP, 1992) zauzela je stajalište na osnovi pregleda literature o odnosu tjelesnog vježbanja i psihološke prednosti te donijela 6 važnih stavova koji tjelesno vježbanje povezuju sa smanjenjem anksioznosti, razinom blage do umjerene depresije, neurotičnosti, smanjenjem različitih pokazatelje stresa, te korisnost tjelesnog vježbanja na emocionalni učinak kod oba spola u svim godišnjim dobima (Cox 2005). Mnogo je istraživanja pokazalo povezanost intenzivnog tjelesnog vježbanja s poboljšanjem općeg raspoloženja (Biddle, 1995; La Fontaine, DiLorenzo, Frensch, Stucky-Ropp, Bergman i McDonald, 1992; Leith i Taylor, 1990; Long i Van Starvel, 1995; North, McCullagh i tran, 1990; Petruzzelo, Landers, Hatfield, Kubitz i Salazar, 1991 prema Cox 2005).

Umjereno, ritmično i redovito tjelesno vježbanje ima značajno i blagotvorno djelovanje na zdravlje (Waddington, 2000, prema Cox 2005). Redovita tjelesna aktivnost poput šetnje, trčanja, plesanja ili plivanja pozitivno utječe kako na fizičko tako i na psihičko zdravlje (Royal College of Physicians, 1991, prema Cox 2005). Uprava za zdravstveno obrazovanje Velike Britanije navodi koristi od navedenih aktivnosti u manjoj stopi svih uzroka smrtnosti, manjoj opasnosti od pojave koronarnih i srčanih oboljenja, srčanog udara, hipertenzije i dijabetesa melitusa, boljoj kontroli pretilosti, prevenciji od nekih tipova raka, očuvanju zdravih kostiju i mogućoj prevenciji od osteoporoze itd.

Umjesto zaključka

Pored svih navedenih saznanja i istraživanja možemo konstatirati da je tjelesna neaktivnost većine stanovništva daleko veći problem od nepravilnosti koje donosi vrhunski sport, koje u svakom slučaju nisu etične, ali isto tako nije etičan nerazmjerni prikaz takvih problema i stvaranja krivog dojma o masovnoj pojavi istih. Neposvećivanje dovoljne pažnje institucija i medija problemima posljedica koje izaziva sedentarni način života pripada iskrivljenom shvaćanju prioriteta suvremenog društva. Vezano s tim može se raspravljati i o tome je li ispravno u takvim uvjetima davati daleko veću važnost umnim u odnosu na tjelesne aktivnosti u području odgoja i obrazovanja. Organizam čovjeka je jedinstvena cjelina, a um i tijelo nisu odvojeni entiteti (Hol i Lindzi 1957, prema Kane 1972), pa stoga čovjek treba podjednako utjecati na svoj intelektualni, tjelesni i emocionalni razvoj (Berčić, Donlić, 2009). U današnjem suvremenom svijetu koji karakterizira kriza sustava vrijednosti, mnogi ljudi su zavedeni logikom režima koji često diktiraju novac i profit. Oni su usko po-

vezani s medijima koji prenose na ljude senzacionalističke informacije, na osnovu kojih pojedinci stvaraju u sebi sliku o vrednovanju pojedinih segmenata u društvu. Zbog preneglašavanja važnosti rezultata stvorena je kriva slika o vrijednostima sporta, te s tim u vezi i neodgovornih pojedinaca koji zloupotrebljavaju situacije u kojima se nalaze, koristeći nedozvoljena sredstva kako bi postigli sportski rezultat. Postizanje uspjeha u sportu postala je svakodnevna stvarnost koja se plasira u javnost, te na taj način šalje samo dio informacija vezanih uz sport i srodna područja. Važnost bavljenja sportom u cilju stvaranja navika cjeloživotnog tjelesnog vježbanja, socijalizacije, pozitivnog utjecaja na antropološki status pojedinca, a što podrazumijeva i utjecaj na zdravlje, jedan od najvažnijih čimbenika kvalitetnog načina života, u dosadašnjem načinu informiranja javnosti ostavlja dojam kao manje bitan faktor bavljenja sportom. Stvoreno je rašireno mišljenje u području odgoja i obrazovanja da su primarni tzv. intelektualni predmeti, pa je sustavom automatizma predmet tjelesna i zdravstvena kultura u školama i fakultetima, u situaciji nedovoljne tjelesne aktivnosti izazvane sedentarnim načinom življenja, postao manje vrijedan. Da bi se takva situacija izbjegla treba negativnosti koje prate sport odvojiti od tjelesnog vježbanja koje je u suvremenom društvu potrebno većini stanovništva. Probleme nekretanja treba više prezentirati u javnosti jer su posljedice koje ono izaziva daleko veće od posljedica koje nastaju zbog primjene nepravilnosti u vrhunskom sportu. Usvajanje intelektualnih znanja itekako je potrebno suvremenom čovjeku, ali u istoj mjeri kao i tjelesna aktivnost. Potenciranje obrazovnog uspjeha u školama i fakultetima kod djece i mladeži često dovodi do pretjeranog sjedenja, što izaziva negativne posljedice na tjelesno-zdravstveni status mladih. Jedino ako uravnotežimo um i tijelo, ta dva životno važna segmenta suvremenog čovjeka, možemo govoriti o cjelovitom razvoju, te ispravnom načinu i kulturi življenja svakog pojedinca. To podrazumijeva redovito izvještavanje i pravilno vrednovanje problema nekretanja nastalih zbog civilizacijskih trendova koji su povezani s primjenom suvremenih tehnoloških sredstava. Nepravilnosti društva vezanih uz sport kao i potrebu usvajanja većeg intelektualnog znanja u području odgoja i obrazovanja također treba prezentirati i riješiti brzo i djelotvorno, ali isključivo u omjeru u kojem su prisutni, ne dajući prednost nad problemima koji se odnose na veći dio stanovništva naše planete. Suprotno tome, stvara se lažni dojam u javnosti o prevladavanju problema koji su u praksi manje prisutni, za razliku od onih koji obuhvaćaju većinu stanovništva, a u javnosti su nedovoljno uočljivi. Možemo slobodno zaključiti da je u sustavu informiranja te procesu školovanja i obrazovanja potrebno primijeniti takvu koncepciju koja potiče evoluciju društva koje će biti u funkciji pojedinca, poštujući emocionalnu, socijalnu, ekspresivnu, kreativnu, kognitivnu i biološku dimenziju svakog od svojih građana.

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Ethics and Sport in Rehabilitation and Resocialization of Persons with Mental Illness

ABSTRACT

Context: Physical activity positively affects different symptoms of schizophrenia. Our goal is to establish its effect on emotional aspects on reduction of anxiety and depressive feelings in patients with schizophrenia. *Method and subjects:* The subjects were 38 female patients with schizophrenia, degree of anxiety and depression were measured before and after six-week-period of exercise. Exercise intensity was adjusted to individual age and physical fitness (recreational walking, stretching exercises and aerobic). *Results:* Depressive symptoms were considerably reduced in patients with established high degree of depression in all three groups of exercises and in patients with more pronounced anxiety in the stretching group. *Conclusion:* Physical activation positively affects mood by minimizing characteristics of depression and contributes to rehabilitation and resocialization of patients with schizophrenia.

Key words: sport, etika, duševno zdravlje, rehabilitacija, shizofrenija

Introduction

Indivisibility of body and mind are the foundations of integrated approach to promoting health of each person and treating different conditions. Body can be therapeutical to the ill psyche, but can also contain a dangerous, destructive potential. In its cruelest forms of destruction and self-destruction, aggression is aimed at the physical. Body language is at the same time the communication with the environment, non-verbal expression and a message. Clinical results have shown that once

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the communication between the body and soul is established and/or renewed and synchronized, body becomes capable of self-restoration. Terms mental disorder or mental illness are frequently mentioned in the context of increased corporal morbidity and mortality. Liaison psychiatry found a significant place and role in the treatment of physical conditions a long time ago.

A relationship with one's own body and with the physical is important and complementary in therapy planning. Recreational and sports activities for persons with mental disorders are important on the way toward the integrated rehabilitation. Communication with the external world is established through the physical. When serious disorders are present, such as endogenous disturbances, the relation between the internal and external realities changes, as well as between the "bodily boundaries and the external world". Thus, it is very important in therapy to approach recreational and sports activities ethically and with the knowledge of psychopathology and its implications on the total health to avoid the unwanted effect.

Ethical issues

In the process of rehabilitation and resocialization, each segment of professional care is significant so both cognitive rehabilitation and physical therapy are necessary and important parts of the process. The positive influence of the physical activity on mental health has been known since long time ago, and in modern times it has been scientifically founded. However, in the specific conditions of psychiatric institutions, a health care worker is faced with many professional and ethical challenges in the process of establishing and implementing that segment of the therapy.

The second article of the Declaration of Hawaii states: *"Every psychiatrist should offer to the patient the best available therapy to his knowledge and if accepted must treat him or her with the solitude and respect due to the dignity of all human beings. When the psychiatrist is responsible for treatment given by others he owes them competent supervision and education..."*. In search for the 'best treatment' many details should be considered. Mental illnesses often come in comorbidity with various different illnesses, which influences both psycho-pharmacotherapy and the choice of the physical activity. One should be particularly careful if the person has diabetes, hypertension, heart disease, atherosclerosis, etc. The choice of the physical activity will also depend on the type of pharmacotherapy for each individual patient but also on the personality or mental condition of each person. For example, for a person with weaker control of his or her aggressive behavior, team sport is a risky activity and such patient will be led towards individual aerobic sports, such as table tennis. However, the therapist is not the only one who defines the type of the activity for the recreation of the individual. Affinity of

the patient also has to be taken into consideration. Enjoying a physical activity is in positive correlation with keeping the continuity of the exercise and it is the precondition of positive influence on mental health. Imposed type of physical activity might have a psychologically negative influence on a person and be contra-productive. Certain types of exercises lead into situations of physical contact between a patient and a therapist. Such contact should always be ethically appropriate. But even well considered contact can be misinterpreted, and that possibility increases with working with mental patients. For that reason a physical therapist must be well trained for work with this specific category of patients. Some patients are reluctant to start with the exercises. They should be additionally motivated to overcome the initial inertia. Intrinsic motivation appears once the patient begins feeling positive changes in his body and continues gladly and even acquires a habit of exercising. Some may develop an addiction to the therapist, his or her support and presence. A therapist should encourage a patient to become independent in continuing with the physical activity for the well-being of his or her own body and spirit. In the Psychiatric Hospital Rab a team of experts (psychiatrists, a neurologist, an internist, nurses, psychologists, social workers, occupational therapists, physiotherapists) cooperate in planning a therapy and implementing a complete care for each individual patient involved in treatment. Three senior physiotherapists organize and take care of the realization of sports and recreational activities, which include recreational walking, aerobics, football, table tennis and a gym. Sports and recreational activities are aimed at reducing stress in mentally ill persons, increasing their physical energy, promoting positive emotions, improving interpersonal skills and developing self-esteem and awareness of their own rights and possibilities.

There are numerous studies which have proved a positive correlation between exercise and reduction of negative affective sensations (Graddy and Neimeyer, 2002; Ströhle, 2009; Conn, 2010). The influence of physical activity on the mental status is a very complex phenomenon, which is explained by a theory of the effect of endorphins, endogenous opioids that are released by a pituitary gland, and which are believed to cause analgesia, stimulate euphoria and have a rewarding role (they affect the additional release of serotonin, norepinephrine, dopamine and acetylcholin) and reduce the level of depression, anxiety, confusion and other negative moods. The link between physical activity and mental well-being is more expressed in women (Brill and Cooper, 1993).

Most surveys have dealt with the effect of exercise on the mood of the healthy population, but Vancampfort et al.(2010) examined the influence of physical activity in patients with schizophrenia and established a significant improvement of cardiovascular and metabolical parameters and the reduction of psychiatric symptomatology.

gy. Physical activity also contributes to social integration and helps patients in dealing with stress and improves their quality of life.

Faulkner and Sparkes (1999) worked out a ten week long program of exercise as a therapy for patients with schizophrenia which resulted in reduction of auditory hallucinations, increase of self-respect, improving of sleep cycle and the general behavior. Unfortunately, after the end of the program, the symptoms returned which indicates the necessity of the continuity of physical activity.

Chamove (1986, according to Faulkner and Sparkes, 1999) established that the patients with schizophrenia in comparison with healthy population have significantly lower level of physical abilities and usually have excess weight. He has examined 40 patients with schizophrenia and has come to a conclusion through self-evaluation and observation of medical staff that exercise results in significantly lower number of psychotic symptoms and motor disorders, decreased irritability, depression, tension, increased speed, decreased stiffness and more social interest.

Research suggests that engagement in regular physical activities has useful effects on positive and negative symptoms in schizophrenia, feeling of psychological well-being and reduction of anxiety and tension (Crone, Tyson and Holley, 2010). However, in order for physical activities to have a desired effect against anxiety and depression, they should be aerobic, non-competitive, rhythmical and repetitive which helps the introspective thoughts during the exercise, which in turn leads to positive mental changes.

By revising existing research, Holley, Crone, Tyson and Lovell (2011) have established that most research has been done on male patients with schizophrenia so we have decided to investigate if the results are similar in female population and we have investigated the effect of physical activity on the emotional aspect of psychological functioning through the dimensions of anxiety and depression in female patients with schizophrenia. So, the aim was to establish the difference in feeling anxiety and depression before and after several weeks of physical activity with the presumption that the symptomatology will be reduced as an effect of endorphin and neurotransmitter transmission, which are additionally released during physical activity. In addition, it is expected that the differences in pulse before and after exercise will reduce after some time due to developing condition, which suggests the sufficiency of the activation.

Method

Subjects: 38 female patients undergoing treatment in Psychiatric Hospital Rab participated in the research. The average age was 45, ranging from 25 to 62. Research

was carried out during March and April of 2010. The criteria for the selection of subjects was their diagnosis, sample consists of patients with the diagnosis, according to MKB-10, within the group of schizophrenic, schizotypic and delusional disorder (F-20 – F29). They were divided into three groups of physical activities, ranging according to the level of activity from the lowest to the highest level – recreational walking (13 patients), stretching exercises (14 patients) and aerobics (11 patients), and with regards to age and physical abilities with avoiding the comorbidity. Oscillations in medicament therapy was reduced to the lowest possible level.

Instruments of measure: to measure the level of anxiety symptoms a State/Trait Anxiety Inventory was used (STAI; Spielberger et al., 1968, 1977; translated into Croatian in 1998) which consists of two scales. We have used the scale which measures a temporary state of anxiety. It consists of 20 items. 10 measure the presence of anxiety symptoms, and 10 measures the lack of the symptoms. In order to form the final result it is necessary to re-code the items. It has been formed after the scale of Likert type and consists of four degrees in which number 1 means not at all, and number 4 means very much. The final result is positioned in the range from 20 to 80 points.

To evaluate depression, Beck Depression Inventory was used (BDI-II, Beck, 1996; translated into Croatian in 2009). It consists of 21 items, each item is a list of for statements listed according to intensity of a particular depression symptom from 0 to 3. Instructions were modified in a way that the subjects evaluated their current condition. The maximum number of points was 63.

Procedure: the research consists of three parts, initial self-evaluation of anxiety and depression, six weeks of exercises adjusted to physical abilities, and final assessment of emotional changes. Psychodiagnostic tests were carried out in groups with additional necessary explanations by the examiner, in the average duration of 30 minutes. During the following six weeks, three mornings a week, patients underwent group training under the supervision of physiotherapist. Their pulse was measured before and after the physical activity. Recreational walking lasted approximately 30 minutes, the path was 2000m long. Stretching consisted of exercises done on mats in the gym, and aerobics consisted of dance steps done in fast rhythm, both groups exercised for approximately 45 minutes.

In the final phase, after the period of training, a group re-testing was carried out using the same psychodiagnostic materials.

Results

The subjects in each group of activities were subdivided into two groups with regards to the level of felt symptoms of anxiety and depression. As a STAI-S cutoff a gross result of 50 was taken, meaning that the patients with results higher than 50 expressed noticeable symptoms of anxiety, and with the BDI-II the value of 20 was taken meaning that the results higher than 20 indicate depressive symptoms.

Descriptive statistics was used to calculate the measures of central tendency for the dimension of the level of physical activity (recreational walking, stretching, aerobics) according to established level of symptoms of depression and anxiety before and after the period of exercising and they have been shown in tables 1 and 2.

Table 1: Arithmetic mean and standard deviation for the dimension of physical activity with regards to the level of symptoms of anxiety and depression before starting exercising

	Recreational walking			Stretching			Aerobics		
	N	M	SD	N	M	SD	N	M	SD
No anxiety symptoms	6	34,17	7,86	7	36,43	5,63	7	33,43	4,35
With anxiety symptoms	7	56,86	6,12	7	58,00	5,83	4	59,75	3,27
No depression symptoms	5	12,00	4,47	6	11,17	4,99	5	11,20	3,83
With depression symptoms	8	30,88	6,72	8	29,50	7,26	6	29,00	4,65

Table 2: Arithmetic mean and standard deviation for the dimension of physical activity with regards to the level of symptoms of anxiety and depression after exercising

	Recreational walking			Stretching			Aerobics		
	N	M	SD	N	M	SD	N	M	SD
No anxiety symptoms	6	37,00	6,45	7	35,43	4,79	7	31,00	4,50
With anxiety symptoms	7	49,86	5,87	7	50,57	7,74	4	57,75	4,18
No depression symptoms	5	12,40	5,37	6	7,70	5,46	5	9,40	4,77
With depression symptoms	8	27,13	5,98	8	20,63	9,80	6	19,00	6,23

With the purpose of controlling the arithmetic mean difference for each group of physical activities with regards to the level of symptoms before and after exercise, a

t-test was applied (paired-samples t-test). Statistically relevant differences were observed in patients with depressive symptoms in all three groups of physical activity, recreational walking ($t=2,73$; $df=7$; $p<0,05$), stretching ($t=5,55$; $df=7$; $p<0,01$) and aerobics ($t=2,88$; $df=5$; $p<0,05$).

In patients with anxiety symptoms, the relevant difference was observed only in the stretching group ($t=3,63$; $df=6$; $p<0,05$). Regular exercises, regardless of the activity level, has significantly reduced the symptoms of depression, while only stretching exercises have reduced the anxiety symptoms. In the control group, which did not experience serious symptoms of anxiety and depression, have not seen any difference in symptoms before and after exercising.

Difference in pulse in the beginning and the end of each training shows gradual fall through a six-week period of exercise. Measures of central tendencies have been shown in table 3. The result indicate the reduction in difference at the starting and finishing pulse, which suggests gradual building of conditions so it can be concluded that the intensity of exercise, proportional to a somatic status of patients, was sufficient and its efficiency was satisfactory.

Table 3: Arithmetic mean and standard deviation for each difference between the starting and finishing pulse during each training.

	Differences in pulse during each training								
	P1	P2	P3	P4	P5	P6	P7	P8	P9
M	-32, 57	-27,81	-25,55	-26,87	-23,18	-25,21	-27, 31	-27, 10	-24, 87
SD	15,52	14,97	17, 92	10,77	11,10	11, 75	12,10	12,02	8, 71
	P10	P11	P12	P13	P14	P15	P16	P17	P18
M	-21,50	-22, 37	-20, 39	-18, 18	-17, 82	-17, 76	-18, 76	-18, 21	-18, 45
SD	9, 78	9, 25	10, 22	7, 66	7, 88	5, 94	5, 40	5, 31	3, 91

Discussion

Results lead us to conclusion that in patients with schizophrenia, adequate, sufficient, intense physical exercise, regardless of age and physical fitness has good effects on emotional aspect within the domain of depressive sensations in a way that it significantly reduces them and contributes to the stabilization of the clinical picture. The results are consistent with the previous research by Pelham and Campagna ((1991, according to Daley, 2002) who examined physical, psychological and social effect of the exercise in patients with schizophrenia and determined the trend of de-

pression reduction (measured with BDI), increase in general well-being and improvement of physical capabilities

In the sphere of anxiety symptoms, the results are mixed and do not allow for general conclusions regarding the benefits of exercise for anxiety reduction, which is what Martinsen (1995 according to Daley 2005) already concluded while examining the effect of the exercise on different types of anxiety disorders. His results were various and incoherent which indicates that persons with anxiety disorders differently react to exercise. However, it is clear that exercise does not do any harm, even though its effects may be only physical so it is good to advise patient to participate in some type of recreation. Physical activity stimulates interest for external world which results in increase in motivation and meaningful activities. Activities enable transfer from symptoms and problems into a real world (Faulkner and Sparkes, 1999). Physical activity as a part of psychomotor therapy has a significant role within a multidisciplinary frame of schizophrenia treatment.

Results are stimulating and encouraging, but because of the heterogeneity of schizophrenic symptoms and frequently different pharmacological therapies and different types of psychotherapy, it is difficult to evaluate the base and changed condition and generalize the results.

Furthermore, it should be aware of the different previous physical condition and health condition. It is difficult to determine which results are due to the applied therapy (in this case exercise), and which are the results of medications which may not be, for ethical reasons, eliminated. There is also a question about the reliability of the self-evaluation of mental patient, regardless of the fact that their state was not acute and psychotic. In conclusion, due to complexity of the functioning of a person with schizophrenia, it is difficult to control all the aspect and come up with unambiguous conclusions.

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Etika i sport u rehabilitaciji i resocijalizaciji psihički oboljele osobe

SAŽETAK

Kontekst: Tjelesna aktivnost ima pozitivan učinak na različite simptome shizofrenije, a naš je cilj utvrditi kako utječe na emocionalni aspekt, na redukciju anksioznih i depresivnih doživljaja kod shizofrenih bolesnika. *Metoda i ispitanci:* Sudjelovalo je 38 bolesnica oboljelih od shizofrenije; stupanj anksioznosti i depresije mjereni su prije i nakon šestotjednog vježbanja, intenziteta primjerenog dobi i tjelesnoj spremi (rekreacijsko hodanje, vježbe razgibavanja i aerobik). *Rezultati:* Utvrđeno je značajno smanjenje depresivnih simptoma kod bolesnica s utvrđenom povišenom razinom depresije u sve tri skupine vježbanja te kod bolesnica s izraženijim anksioznim doživljajima u skupini vježbi razgibavanja. *Zaključak:* Fizička aktivacija povoljno utječe na raspoloženje minimizirajući karakteristike depresije te pridonosi rehabilitaciji i resocijalizaciji shizofrenih bolesnica.

Ključne riječi: sport, ethics, mental health, rehabilitation, schizophrenia

Uvod

Nedjeljivost tijela i uma osnove su integriranog pristupa promociji zdravlja svakog čovjeka i liječenju različitih smetnji. Tijelo može imati terapijsku svrhu oboljeloj psihi, ali i sadržavati opasan destruktivni potencijal. U najokrutnijim formama destrukcije i autodestrukcije agresija je usmjerena na tjelesno. Jezik tijela (engl. *body language*) ujedno je komunikacija s okolinom, neverbalna ekspresija i poruka. Klinički rezultati pokazali su da, kada se uspostavi i/ili obnovi te sinkronizira komuni-

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kacija duša-tijelo, tijelo postaje sposobno za samoizlječenje. Pojam duševne smetnje i duševne bolesti vrlo se često spominje u kontekstu povećanog tjelesnog morbiditeta i mortaliteta. Liaison psihijatrija odavno je našla značajno mjesto i ulogu u liječenju tjelesnih smetnji.

Odnos prema vlastitom tijelu i tjelesnom važan je i komplementaran u planiranju terapije. Rekreativne i sportske aktivnosti osoba s duševnim smetnjama važan su put k integriranoj rehabilitaciji. Pri tome se kroz tjelesno odvija poruka i komunikacija s vanjskim svijetom. Kod dubokih poremećaja, kao što su teže endogene smetnje, mijenja se odnos vanjske i unutarnje realnosti te vlastitih "tjelesnih granica i vanjskog svijeta". Stoga je terapijski izuzetno važno pristupiti rekreativnim i eventualno sportskim aktivnostima etično i uz poznavanje psihopatologije i njezinih implikacija na ukupno zdravstveno stanje, kako se ne bi postigao neželjeni učinak.

Etička pitanja

U procesu rehabilitacije i resocijalizacije svaki je segment stručne skrbi neizostavan, pa su tako i kognitivna rehabilitacija i fizikalna terapija nužan i veoma važan dio tog procesa. Pozitivan utjecaj tjelesne aktivnosti na psihičko zdravlje od davnina je vrlo dobro poznat, a u moderno doba i znanstveno utemeljen. Ipak, u specifičnim uvjetima psihijatrijske ustanove, zdravstveni djelatnik suočen je s mnogim profesionalnim i etičkim izazovima u procesu oblikovanja i provođenja tog segmenta terapije.

Drugi članak Havajske deklaracije navodi: "*Svaki psihijatar treba ponuditi pacijentu najbolje liječenje, koje prema njegovom znanju stoji na raspolaganju, i ako ono bude prihvaćeno mora pacijenta liječiti brižljivo i poštujući dostojanstvo svih ljudskih bića. Kada je psihijatar odgovoran za liječenje koje drugi sprovode dužan je osigurati im kompetentnu superviziju i edukaciju. ...*". U traženju 'najboljeg liječenja' potrebno je voditi računa o mnogim detaljima. Duševne se bolesti često nalaze u komorbiditetu s raznim drugim bolestima, što određuje kako psihofarmakoterapiju, tako i odabir tjelesne aktivnosti. Poseban je oprez potreban ako osoba boluje od dijabetesa, hipertenzije, bolesti srca, ateroskleroze i dr. Odabir odgovarajuće tjelesne aktivnosti ovisit će i o tipu farmakoterapije pojedinog bolesnika, ali i o karakteristikama osobnosti ili duševnog stanja svake osobe. Tako je, primjerice, za osobu sa slabijom kontrolom agresivnog ponašanja timski sport rizična aktivnost te će se takav bolesnik usmjeriti na individualne aerobne sportove, poput stolnog tenisa. No nije terapeut jedini koji određuje kojim će se tipom tjelesne aktivnosti određena osoba rekreirati, već se treba u obzir uzeti i afinitet samoga bolesnika. Uživanje u nekoj tjelesnoj aktivnosti u pozitivnoj je korelaciji s održavanjem kontinuiteta tjelovježbe, a i preduvjet je pozitivnog utjecaja na duševno zdravlje. Nametnuta određena vrsta tjelesne aktivnosti

mogla bi psihološki negativno djelovati na osobu te tako biti kontraproduktivna. Određeni tipovi vježbi dovode do situacija ostvarivanja tjelesnog kontakta između bolesnika i terapeuta. Takav kontakt treba uvijek biti etički primjeren. No čak i dobro odmjerjen tjelesni kontakt može biti pogrešno protumačen, a mogućnost takve situacije veća je u radu s duševnim bolesnicima. Zato fizikalni terapeut mora biti dobro obučan za rad s ovom specifičnom kategorijom bolesnika. Neki bolesnici nevoljko započinju tjelovježbu. Njih treba dodatno poticati i motivirati da prevladaju početnu inerciju. Intrinzična motivacija javlja se kad bolesnik počne osjećati pozitivne promjene na svome tijelu te on rado nastavlja, pa i stječe naviku tjelovježbe. Kod drugih se može razviti određena razina ovisnosti o terapeutu, njegovoj podršci i prisutnosti. Takav odnos terapeut treba voditi u smjeru osamostaljenja bolesnika u održavanju tjelesne aktivnosti radi dobrobiti vlastitog tijela i duha. U Psihijatrijskoj bolnici Rab tim stručnjaka (psihijatri, neurolog, internist, medicinske sestre/tehničari, psiholozi, socijalni radnici, radni terapeuti, fizioterapeuti) surađuju u postavljanju terapijskog okvira i provedbi sveobuhvatne skrbi za svakog pojedinca u tretmanu. Tri viša fizioterapeuta organiziraju i brinu se za realizaciju sportsko-rekreativnih aktivnosti koje uključuju rekreacijsko hodanje, aerobik, nogomet, stolni tenis i teretanu. Sportsko-rekreativnim aktivnostima kod psihički oboljelih osoba nastoji se postići smanjenje stresa, povećanje tjelesne energije, poticanje pozitivnih emocija, poboljšanje kvalitete interpersonalnih vještina te razvijanje samopouzdanja i svijesti o vlastitim pravima i mogućnostima.

Postoje brojne studije koje su dokazale pozitivnu povezanost vježbanja i redukcije negativnih afektivnih doživljaja (Graddy i Neimeyer, 2002; Ströhle, 2009; Conn, 2010). Utjecaj tjelesne aktivnosti na psihički status vrlo je složen fenomen, što pokušava objasniti teorija o efektu endorfina, endogenih opoida koji se oslobađaju iz hipofize, za koje se smatra kako dovode do analgezije, potiču euforiju i imaju nagrađivačku ulogu unutar mozga (utječu na dodatno oslobađanje serotonina, norepinefrina, dopamina i acetilkolina) te smanjuju razinu depresije, anksioznosti, konfuzije i drugih negativnih raspoloženja. Povezanost fizičke aktivnosti i psihičke dobrobiti izraženija je kod žena (Brill i Cooper, 1993).

Većina istraživanja bavila se učinkom vježbanja na raspoloženje kod zdrave populacije, no Vancampfort i suradnici (2010) provjeravali su utjecaj fizičke aktivnosti kod shizofrenih bolesnika te su utvrdili značajno poboljšanje kardiovaskularnih i metaboličkih parametara, kao i redukciju psihijatrijske simptomatologije. Fizička aktivnost također pridonosi socijalnoj integraciji te pomaže bolesnicima u suočavanju sa stresom i poboljšava kvalitetu života.

Faulkner i Sparkes (1999) desetotjednim programom vježbanja kao terapijom shizofrenije postigli su smanjenje doživljaja auditivnih halucinacija, povećanje samopo-

štovanja i poboljšanje ciklusa spavanja kao i općeg ponašanja. Kvalitativni podaci prikupljeni su detaljnim intervjuom prije, tijekom i nakon programa. No, na žalost, prestankom vježbanja simptomi su se vratili, što upućuje na nužnost kontinuiteta fizičke aktivacije.

Chamove je također utvrdio (1986, prema Faulkner i Sparkes, 1999) da shizofreni bolesnici u odnosu na zdravu populaciju imaju značajno nižu razinu fizičkih sposobnosti i da su obično povećane tjelesne težine. Ispitivao je 40 shizofrenih bolesnika te je kroz samoprocjenu i opažanje medicinskog osoblja utvrđeno da vježbanje dovodi do značajno manje psihotičnih simptoma i motoričkih poremećaja, smanjena je iritabilnost, depresija, napetost, usporenost i ukočenost te su pokazali više socijalnog interesa.

Različita istraživanja sugeriraju da sudjelovanje u redovitim tjelesnim aktivnostima ima korisne učinke na pozitivne i negativne simptome kod shizofrenije, osjećaj psihološke dobrobiti te smanjenje anksioznosti i napetosti (Crone, Tyson i Holley, 2010). No, tjelesne aktivnosti, kako bi postigle željeni anksiolitički i antidepressivni učinak, trebale bi biti aerobne i nekompetitivne, pa je potrebno paziti na repetitivnost i ritmičnost aktivnosti što pomaže u introspektivnom mišljenju za vrijeme tjeļovježbe te posljedično dovodi do pozitivnih psihičkih promjena.

Radeći reviziju dosadašnjih istraživanja Holley, Crone, Tyson i Lovell (2011) utvrdili su da je većina provedena na muškim shizofrenim bolesnicima, te smo odlučili provjeriti jesu li rezultati podjednaki i kod ženske populacije, a bavili smo se utjecajem tjelesne aktivnosti na emocionalni aspekt psihološkog funkcioniranja prema dimenzijama anksioznosti i depresivnosti kod shizofrenih bolesnica. Stoga, cilj je utvrditi razliku u doživljaju anksiozno-depresivnih simptoma prije i nakon višetjedne, redovite tjelesne aktivnosti uz pretpostavku da će se simptomatologija reducirati kao efekt transmisije endorfina i neurotransmitera koji se pojačano otpuštaju pri vježbanju. Također se očekuje da će se razlike u puls u prije i nakon treninga kroz period vježbanja smanjiti zbog postizanja veće kondicije, što sugerira dovoljnost aktivacije.

Metoda

Ispitanici: U istraživanju je sudjelovalo 38 bolesnica liječenih u Psihijatrijskoj bolnici Rab prosječne dobi 45 godina, u rasponu od 25 do 62 godine. Ispitivanje je provedeno tijekom ožujka i travnja 2010. godine. Odabir ispitanica vršen je prema kriteriju dijagnoze, uzorak čine bolesnice s dijagnozom, prema MKB-10, iz skupine shizofrenije, shizotipnog i sumanutog poremećaja (F 20-F 29). Razvrstane su u tri skupine tjelesnih aktivnosti rangiranih prema stupnju aktiviteta, od najmanjeg prema najvećem –

rekreacijsko hodanje (13 bolesnica), vježbe razgibavanja (14 bolesnica) i aerobik (11 bolesnica), a prema dobi i fizičkim kapacitetima uz izbjegavanje komorbiditeta. Oscilacije u medikamentoznoj terapiji svedene su na najmanju razinu.

Mjerni instrumenti/pribor: Za mjerenje stupnja anksioznih simptoma korišten je Upitnik anksioznosti kao stanja i osobine ličnosti (STAI; Spielberger i sur., 1968, 1977; preveden na hrvatski jezik 1998. godine) koji se sastoji od dviju ljestvica, a u našem istraživanju korištena je ljestvica stanja anksioznosti koja mjeri trenutnu razinu anksioznih doživljaja. Sastoji se od 20 čestica, 10 ih je oblikovano da mjere prisutnost anksioznih simptoma, a drugih 10 odsustvo simptoma, te je pri utvrđivanju krajnjeg rezultata potrebno rekodirati čestice, formirana je prema skali Likertovog tipa od četiri stupnja gdje broj 1 znači uopće ne, a broj 4 jako. Krajnji rezultat pozicioniran je u rang od 20 do 80 bodova.

Za procjenu depresivnog stanja korišten je Beckov upitnik depresije-II (BDI-II, Beck, 1996.; preveden na hrvatski jezik 2009. godine), koji se sastoji od 21 čestice, a svaka čestica je lista od četiri izjave poredane po intenzitetu određenog simptoma depresije od 0 do 3, uputa za rad modificirana je tako da ispitanice procjenjuju trenutno stanje. Maksimalan broj bodova je 63.

Postupak: Istraživanje se sastoji od tri djela, početne samoprocjene anksiozno-depresivnog stanja, šestotjednog vježbanja sukladnog tjelesnim sposobnostima te završne procjene utvrđivanja promjena u emocionalnom aspektu. Primjena psihodijagnostičkih testova provedena je grupno uz dodatna potrebna pojašnjenja koja daje ispitivač, prosječnog trajanja 30 minuta. Tijekom sljedećih šest tjedana po tri puta tjedno u jutarnjim satima bolesnice su trenirale u skupinama uz vodstvo fizioterapeuta, a puls im je mjeren prije i poslije treninga. Rekreacijsko hodanje traje u prosjeku 30 minuta, duljina staze je 2 000 metara, vježbe razgibavanja sastoje se od vježbi na strunjačama u gimnastičkoj dvorani, a aerobik od plesnih koraka bržeg ritma; obje skupine trenirale su u trajanju od 45 minuta.

U završnoj fazi, nakon perioda treninga provedeno je grupno retestiranje istim psihodijagnostičkim materijalima.

Rezultati

Ispitanice su u pojedinoj skupini aktivnosti podijeljene u dvije skupine prema stupnju doživljenih simptoma anksioznosti i depresije. Kao *cutoff* vrijednost u STAI-S uzet je bruto rezultat 50, što bi značilo da bolesnice koje su postigle rezultat veći od 50 imaju izražene anksiozne simptome, a kod BDI-II uzeta je vrijednost 20, što upućuje na to da su rezultati veći od 20 indikator depresivnih simptoma.

Deskriptivnom statistikom izračunate su mjere centralne tendencije za dimenziju stupnja tjelesne aktivnosti (rekreacijsko hodanje, vježbe razgibavanja i aerobik) prema utvrđenoj razini depresivnih i anksioznih simptoma prije i nakon perioda vježbanja te su prikazane u tablicama 1 i 2.

Tablica 1: Aritmetička sredina i standardna devijacija za dimenziju tjelesne aktivnosti s obzirom na stupanj anksiozno-depresivnih simptoma prije vježbanja

	Rekreacijsko hodanje			Vježbe razgibavanja			Aerobik		
	N	M	SD	N	M	SD	N	M	SD
Bez simptoma anksioznosti	6	34,17	7,86	7	36,43	5,63	7	33,43	4,35
Sa simptomima anksioznosti	7	56,86	6,12	7	58,00	5,83	4	59,75	3,27
Bez simptoma depresije	5	12,00	4,47	6	11,17	4,99	5	11,20	3,83
Sa simptomima depresije	8	30,88	6,72	8	29,50	7,26	6	29,00	4,65

Tablica 2: Aritmetička sredina i standardna devijacija za dimenziju tjelesne aktivnosti s obzirom na stupanj anksiozno-depresivnih simptoma poslije vježbanja

	Rekreacijsko hodanje			Vježbe razgibavanja			Aerobik		
	N	M	SD	N	M	SD	N	M	SD
Bez simptoma anksioznosti	6	37,00	6,45	7	35,43	4,79	7	31,00	4,50
Sa simptomima anksioznosti	7	49,86	5,87	7	50,57	7,74	4	57,75	4,18
Bez simptoma depresije	5	12,40	5,37	6	7,70	5,46	5	9,40	4,77
Sa simptomima depresije	8	27,13	5,98	8	20,63	9,80	6	19,00	6,23

Radi provjeravanja razlike u aritmetičkoj sredini za pojedinu skupinu tjelesne aktivnosti prema razini simptoma prije i poslije vježbanja primijenjen je t-test (paired-samples t-test). Utvrđene su statistički značajne razlike kod bolesnica s izraženim depresivnim simptomima u sve tri skupine aktivnosti, rekreacijsko hodanje ($t = 2,73$; $df = 7$; $p < 0,05$), vježbe razgibavanja ($t = 5,55$; $df = 7$; $p < 0,01$) i aerobik ($t = 2,88$; $df = 5$; $p < 0,05$), dok je kod bolesnica sa simptomima anksioznosti razlika utvrđena samo kod provođenja vježbi razgibavanja ($t = 3,63$; $df = 6$; $p < 0,05$). Redovito vježbanje, bez obzira na stupanj aktivnosti, statistički je značajno smanjilo simptome depresije, dok je do redukcije anksioznih simptoma došlo pri vježbama razgibavanja. Kod kontrolne skupine gdje nisu utvrđeni značajni simptomi

anksioznosti i depresije nisu pronađene razlike u doživljaju simptoma prije i poslije perioda vježbanja.

Razlika u pulsu s početka i kraja svakog treninga ukazuje na postupan pad kroz više-tjedni period vježbanja; mjere centralne tendencije prikazane su u tablici 3. Rezultati upućuju na smanjenje razlike u početnom i završnom pulsu, što sugerira postupno stjecanje kondicije, pa se može zaključiti da je intenzitet vježbanja proporcionalan somatskom statusu bolesnica bio dovoljan te je učinkovitost aktivnosti zadovoljavajuća.

Tablica 3: Aritmetička sredina i standardna devijacija za svaku razliku između početnog i završnog pulsa kod pojedinog treninga

	Razlika u pulsu pri svakom treningu								
	P1	P2	P3	P4	P5	P6	P7	P8	P9
M	-32, 57	-27,81	-25,55	-26,87	-23,18	-25,21	-27, 31	-27, 10	-24, 87
SD	15,52	14,97	17, 92	10,77	11,10	11, 75	12,10	12,02	8, 71
	P10	P11	P12	P13	P14	P15	P16	P17	P18
M	-21,50	-22, 37	-20, 39	-18, 18	-17, 82	-17, 76	-18, 76	-18, 21	-18, 45
SD	9, 78	9, 25	10, 22	7, 66	7, 88	5, 94	5, 40	5, 31	3, 91

Diskusija

Prema dobivenim rezultatima zaključuje se da kod shizofrenih bolesnika adekvatno, dovoljno intenzivno fizičko vježbanje s obzirom na dob i tjelesnu spremu ima povoljan utjecaj na emocionalni aspekt u domeni depresivnih doživljaja tako da ih značajno reducira te pridonosi stabilizaciji kliničke slike. Rezultati su konzistentni s prijašnjim istraživanjem Pelhama i Campagnae (1991, prema Daley, 2002) koji su proučavali tjelesne, psihološke i socijalne učinke vježbanja kod shizofrenih bolesnika, te su utvrdili trend redukcije depresije (mjereno s BDI), povećanje generalne dobrobiti i poboljšanje tjelesnih sposobnosti.

U sferi anksioznih simptoma rezultati su miješani te se ne može generalno zaključivati o dobrobiti vježbanja za smanjenje tjeskobe, što je uočio i Martinsen (1995, prema Daley, 2002). Pri ispitivanju utjecaja vježbanja na različite anksiozne poremećaje dobio je inkohherentne različite rezultate, što upućuje na to da su učinci zapravo vezani uz normalnu varijaciju različitih bolesti, te zaključuje da osobe s anksioznim poremećajima različito reagiraju na vježbanje. No, sigurno je da vježbanje ne odmaže, makar imalo učinak samo na fizičkom planu, pa je uputno savjetovati bolesnike

da participiraju u nekom obliku rekreacije. Tjelesna aktivnost stimulira interes za eksternalni svijet, što rezultira povećanjem motivacije i svrsishodnih radnji. Aktivnost omogućava preusmjeravanje sa simptoma i problema na realni svijet (Faulkner, Sparkes, 1999). Tjelesna aktivnost kao dio psihomotorne terapije ima važnu ulogu u okviru multidisciplinarnog tretmana shizofrenije.

Rezultati su poticajni i ohrabrujući, no zbog heterogenosti simptoma shizofrenije i često znatno različite farmakološke i raznih oblika psihoterapije teško je uvijek procijeniti osnovno i promijenjeno stanje te generalizirati rezultate. Nadalje, potrebno je imati u vidu i različitu prethodnu tjelesnu kondiciju i zdravstveno stanje. Problem je utvrditi što je učinak primijenjene terapije, u ovom slučaju vježbanja, a što lijekova koje zbog etičkih razloga nije moguće eliminirati. Postavlja se i pitanje pouzdanosti samoprocjene duševnog bolesnika, bez obzira što bolesnici nisu bili u akutnom psihotičnom stanju. Prema tome, zbog kompleksnosti funkcioniranja shizofrenog bolesnika teško je sve aspekte držati kontrolabilnima i donositi jednoznačne zaključke.

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Damir Sekulić*

Why are we losing the war against doping? In fact, do we want to win at all?

ABSTRACT

Although the issue of doping substances is one of the very popular scientific topics in the world, these kinds of research are very rare in Croatia. This paper looks at some aspects of using doping and substances in sport and discusses the reasons which have been considered to be fundamental for the growth of this problem lately, based on the professional and scientific experience of the author. There is a separate analysis of the reasons for doping prohibition in sport; reasons that were considered by the author to be the key issues for the growth of the doping problem, as well as the position and results of Croatian science regarding the battle against doping in sport. The discussion is based on professional and scientific insights.

Key words: doping, substance, sport, ethics

Introduction

Today doping represents one of the main problems in sport. We all probably agree with the fact that sport has, besides elementary (improving motor and functional abilities, acquiring and advancing motor skills, transformation of morphologic characteristics and, as it follows from the mentioned, positive effect on health status), many additional, but not less important effects (educational, social, cultural, pedagogical and other functions of sport). Therefore, doping doubtlessly undermines core values of our sport because it attacks some of its basic social, cultural, pedagogical and educational values. There is no need to elaborate the fact that doping is, in

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fact, foul dealing no less serious than intentionally tripping one's opponent during a race or an intentional foul play with the aim of hurting the opponent in any sports game. However, if it is "nothing less", why should it be "more" than previously mentioned breeches of sports rules? The author of this article does not see the difference between the purpose to hurt the opponent and use of illegal substances and techniques in order to advance athlete's physical performance with the aim of winning a competition (again). Logic suggests that the first act is worse (to hurt the opponent in order to win) than the second one (use an illegal substance in order, again, to win). Naturally, the following question arises: why should sanctions against violators of doping regulations be any different from those against athletes who violate fair-play. Furthermore, would it not be logical that persons who seriously violate fair-play by hurting another athlete are more strictly sanctioned than those who violate doping regulations (they only hurt themselves). The practice is completely opposite. Those athletes violating doping regulations are sanctioned much more drastically than those who publicly and intentionally endanger both the health and careers of their opponents. Finally, nowadays sports news report on competitions in intentional hurting of the opponent. That is the aim of the competitions. The author of this article is aware that not everyone share his opinion and that this statement shall result in rage of the followers of these activities, but in his opinion, those are wars fought without weapons and the aim is money. Then, why do we get in such rage when it comes to doping and all of us (at least declaratively) fight it? The author of this article shall share some of his experiences regarding that issue, which shall be further elaborated through scientific insights and personal experience.

Why is doping so bad and why do we all "fight" it?

Main reasons for defining doping as "illegal technology" the following:

1. Direct damage to the health of the person using doping substances.
2. One's physical performances are unfairly biologically improved, thus giving the athlete advantage over his opponent.

The validity of the first reason shall not be discussed here because the author believes it belongs to the sphere of medical experts. In short, there is no doubt that in most cases doping substances directly damage athletes' health and can cause fatal consequences (Ueki 2007; Kayser et al. 2007). However, it is also the fact that there no evidence for certain doping substances to have negative effects on the health of their user, but it remains a theory (see Lippi and Banfi 2006; Saudi et al. 2006). There is something else that the author of this article considers to be hypocritical. It is clear that sport has long ago lost its reputation as the "protector and defender of

health" and doing some sports has become a greater risk than not being physically active at all. This statement does not mean that this article intends to defend doping and advocate its use, but, if we are all strict to doping due to this reason (damage to health), why do we not take the equal stand regarding phenomena in sport which also pose even greater damage to health than doping (disciplines of extreme endurance, automobile and motor sport, contact sports whose main goal is real, and not symbolic destruction of the opponent). To take it to extreme, let us take a look at fatalities, not only those which occurred at the Olympic Games. So far, five deaths have been reported. In 1912 Portuguese marathon runner Francisco Lazaro died at the age of 21 (sun-stroke and heart attack). In 1960 Danish cyclist Knut Jansen died during the race (sun-stroke and heart attack), in 1964 an Australian downhill skier Ross Milne (19 years old) who skidded off the path and struck the tree and during the same Olympics a British luge racer Kazimierz Kay-Skrzypeski died when his luge overturned. The fifth case of death involves Georgian luger Nodar Kumaritashvili, which also occurred because the luge skidded off the track during a training run at the latest Olympics held in 2010 in Kanada. Out of the five death cases mentioned, only Jensen's is believed to be related with using doping substances.

The second reason, improper and unethical aspects of doping, are of more interest for the author of this paper. Doping is unethical because it gives an unfair advantage over the opponent. The author of this article is unable to provide a reason as to why is that more improper and/or unethical than, for example, design a new material for swimming suits or sails, or new shape of oars or higher quality running shoes, or, after all, a better training program. Taking a more detailed look leads us to the conclusion that all of the above mentioned examples involve improving performance. The only difference is in the manner and I do not believe that it makes any sense to discuss the fairness of one over the other because the final aim is the same with trying to avoid illegal method in the process. Let us review simple examples found in practice. The first example. In some classes in sailing it is allowed to build a sail from never before used material, but it is not allowed to construct a hull in a way to transfer the weight of the boat on "towards the back". Second example. In high jumps it is allowed to do "anything" but if you try jumping the bar by bounding off with two legs, you are disqualified. Do you know why the first think from the sailing example is prohibited? Because that would probably disturb the lobby of the boat producers who are at the moment dictating the rules and manage the market. Do you know why the second think relate to high jumping is prohibited? Because an average gymnast would attend the competition, go through the stages of the procedure and with bounding off with two legs he would jump over three meters and jump over the world record. The author cannot say who made that rule, but he is sure it was not an objective body or organization.

Finally, what does that have to do with ethics. Probably as much as the following fact from the "world" of doping control. Great Britain has in one sport two or three (minimally) athletes in the top twenty athletes in all individual categories of a certain sport (according to international lists). So, out of all doping controls in that sport, the British athletes should be tested 10 to 20% more than other athlete in a year (2 athletes out of 20 is 10%). Do you know how many tests were conducted on them? 0.5% of all doping control test in one year. Do your own math and see how much is that compared to the expected number.

There is a series of explanations that can be offered for explaining this hypocritical phenomenon, but one is considered of utmost importance by the author. Interest lobbies (mostly "western") push doping forward as the main issue of the contemporary sport and persistently and continually try to present this as a problem deriving from the ex communist countries. This is based on the fact that at the 1952 Olympics Soviet weightlifters won most medals so it is considered that they were taking anabolic steroids (testosterone derivates). This story of the "Eastern sin" does not hold water and it is not even worth a comment because (1) anabolic steroids are just one of the doping substances and (2) at the time steroids were not prohibited (just like today food supplements are allowed), and the prohibition was introduced some time after this event. Besides, it should not be neglected that some of the doping substances are even today a problematic issue, which shall be explained through the following examples. In the 1998 Weiler et al. study, the American representatives who participated in the 1996 Olympics were examined. Out of 699 respondents who participated in a questionnaire, 107 (15.3%) had previously been diagnosed with asthma and 97 (13.9%) were taking the asthma medications. Naturally, the only concerning thing about that is the health status of the athletes because the percentage of the asthmatics in the national USA team was highly above the average in the normal population. This is "obviously" even "bigger problem" with the athletes because the same study showed that over 50% of the cyclists suffered from asthma and were taking asthma medications (?!). However, things are not that bad because the researcher have not recorded any cases of asthma in divers and weightlifters (what a miracle!). However, nothing is as shocking as one of the conclusion of that study: "This study has shown that there is an increase in asthma and that it appears in some sports more frequently than in other." The same first author made sure that this was not an isolated case so in 2000 he published a paper on asthma incidents in the US 1998 Winter Olympics national team. In this paper asthma was discovered (as well as taking medications against it) in 61% of the respondents competing in Nordic combined, 24% competing in figure, speed and tour skating, and 3% competing in bobsledding, biathlon and ski jumping. It is not familiar what was the ba-

sis of this categorization, but I dare to assume that in the case of logical sports categorization into the sports of aerobic endurance and "other sports", we would have the situation similar to the one in the previous work from 1998. To put in a few words, all asthmatic cases would have been in the first group, i.e. in sports which have direct benefits from asthma medications. The conclusion of the study is even more "brilliant" than the one from 1998. In short: "It is obvious that asthma varies from sport to sport. This suggest that environmental conditions in which competition and training takes place are of high importance in the reduction of exercise volume, thus influencing asthmatic incidences and damages of the respiratory system". It is not clear what constitutes the "identicalness of environmental conditions" in figure skating and Alpine skiing (placed in the same category) or what is the difference in environmental conditions in Nordic combined and biathlon (placed in different categories), but the data are probably correct – make your own judgment concerning the interpretation of data and the conclusion.

The author (D.S.) believes that the Olympic Committee is truly trying to fight this kind of misuse and in 2002 asthma control was introduced (Kindermann 2007), but the same problem arises – laboratories which carry out the testing have the license for testing and that is all.

Why are we "losing" the war against doping?

First and foremost, we are losing the war against doping because we are deceiving ourselves, which is best proved by the previously analyzed study. Here is the continuation. Probably everybody is acquainted with the technology of discovering doping substances in the athlete's organism. A doping substance is a doping substance only if it is listed as such. In other words, if you have a good laboratory, you will always be a step ahead of the anti-doping campaign. The International Olympic Committee has made a "romper stomper" so blood and urine samples are kept for a while and an athlete can be disqualified even after a few years if it is established that had been taking a doping substance which, at the time, had not been on the list, and was only later classified as a doping substance because showing all characteristics of doping. I shall not go into the purpose of that, but one does not have to be legal expert in order to conclude that most of those accusations and possible verdicts will be legally null and void (How can a person be found guilty of doing something which was not illegal at the time of doing it?). However, the question is what is the use of that. An athlete had already done what he was supposed to have done, achieved a result, made money on advertising and promoted all those that he or she was supposed to promote, those who had paid for the promotion obtained the glory

which they needed in order to penetrate the market and the "food chain" closed. Does anyone believe that after discovery of doping a corporation promoted by that athlete will find itself in a trouble which shall disturb its business and will the athlete who find himself in the middle of the scandal be accused of that problem. Of course not. What about the athlete? He will be punished by a prohibition of competing for year or two. During that time he will train (and probably use doping substances all the time) and make a big come back – probably even more superior than ever because nobody tested him during suspension. What about the person giving him a doping substance? That is a different story. An athlete usually gets a doping substance from somebody else, mostly from a professional he trusts. I believe that anti-doping campaigns regularly neglect the (lack of) knowledge of athletes regarding doping. Nowadays, athletes take less and less care about themselves, somebody else does it. Professional athletes are surrounded by a team of people who take care of their career, training, clothes, footwear, nutrition, supplements, even social life. It is clear that after a while of living like that, we have an athlete who knows nothing apart from his own sport. Young athletes nowadays literally do not know the rules of any other sport apart from theirs, which is not unexpected if we keep in mind that they train several times a day and they have neither time nor interest for other sports. With time trust is developed between an athlete and the team that take care of him and he loses his personality. If an athlete does not make any decisions at the time he starts taking doping substances, how can he or she be expected to know whether he or she is taking vitamin injections of anabolic steroids? What is the sentence for the one who was aware of giving doping to an athlete (for example sports physician)? Best case scenario – suspension! What is the difference between that person and a street drug dealer? In my opinion, there is no difference. If we take into consideration the fact that drug dealers are usually recruited from the addicts, it seems that sometimes they should be let off more lightly. Again, the opposite is true. "Doping dealers", who do it only for the profit, are let off lightly. Until that changes we will be losing the war against doping.

When we the fact that the most effective doping substances (IGF, HGH) are impossible to discover (Tentori and Graziani 2007; Saugy et al. 2006) we are at the beginning of the mission impossible. It becomes even more impossible if we consider what is being created in laboratories for manipulation and modification of genetic structure worldwide (Baoutina et al. 2007; Foddy 2006). Ten years from now we will have super-champions created through genetic modifications from two (or perhaps more) surrogate parents and it will be impossible to prove the presence of any doping substance in the organism because there will be none. In that near future,

doping problems of today and funds spent on doping prevention and anti-doping campaigns will look like putting out fires with water guns.

It is clear that ethical norms play no role in doping prevention. The aforementioned examples prove that ethics "has not lived her in a long time" so they should not be sought in athletes themselves. In the end, is there anyone among us who had never thought that it would be useful to sometimes neglect "the game rules" and not any "game" (marriage, taxes, traffic, tariff,...). So, what gives us the right to seek from others what we might not be able to fulfill. Somebody might say that he or she never thought of taking doping and he is probably telling the truth. However, this does not mean that he or she would never think of that, only that he or she had not thought of it yet because there was no chance for it. Let us simplify the problem to the extreme. We cannot say what would we do in a situation we have never been in. A great study on this topic was published in 2006 by Strelan and Boeckmann. The authors have investigated the factors which might influence the possible taking or not taking of doping substances in top athletes. A very complex theory has been developed in two well-founded conclusions. First, if want to fight doping, we have to know the moral principles of possible users and not force the "general morality" and "health repercussions". Simply put, very specific ethical principles of individual athletes or teams should be aimed at and universal, inefficient ethical and health empty sentences should not be used. If religion should be aimed – let us do it: if family values should be aimed – let us use that argument. Second, it is clear that athletes are more afraid of the public reaction to his possible legal sanctions, that of sanctions themselves. So it is obvious that a media scandal will be a bigger problem for an athlete than possible sanctions, such as disqualification. Our studies have been proving this. It is almost certain that professionals and half-professionals can be without guilt be left out of doping campaigns (Kondrič et al. 2010). These people invested a lot into their sports career that they will do anything possible to achieve the desired result.

Finally, what are the possible solutions? It is probably too bold, but the author of this article believes that there are solutions but the "system organization" is the problem. Here is an example we might learn from. A few months ago there was a case of industrial espionage in Formula 1. The board in charge of establishing fact came to a final conclusion that one team (team A) carried out the industrial espionage of the other team (team B). We all know how it ended. Team A was fined by 100.000.000 USD and they denied the possible winning of the world championship in that year, which, according to some estimates, added up to additional 50-100 million dollars. What does that have to do with the "system organization"? Simply, this could be done in Formula 1 because it is clear who is in charge. In other

words, had the team A not agreed with the decision on the fine, it could have refused and then leave the Formula 1 competition system, but it is certain that it would be forever.

Where are "we" in all this?

Since we have not been considerate until now, let us not start being considerate now. "We" are nowhere in this or we have just started appearing. Why? Because we pretend it does not concern us. What is the foundation of this catastrophic thinking? The simple fact that the author of this article has found 3741 scientific articles that directly or indirectly cover the topic of doping while searching Elsevier's SCOPUS database for the terms "doping" and "sport". Try and guess how many were written by authors in this region. What am I trying to say? If the situation is that bad (and believe me – it is) we are losing the right to protest once one of our main player of a trophy national team is expelled from the team on the basis of positive A sample, and later freed of charge. It is simple, every "job" is like that – if you lack authority, somebody else is in charge of your destiny. And authority... it is not "God given" – it is acquired.

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Damir Sekulić*

Zašto gubimo rat protiv dopinga? Zapravo, želimo li uopće pobijediti?

SAŽETAK

Premda je problematika istraživanja dopinga i supstancija u svijetu jedna od vrlo popularnih znanstvenih tema, istraživanja o njima u Hrvatskoj izuzetno su rijetka. U radu se razmatraju neki aspekti korištenja dopinga i supstancija u sportu i diskutira o razlozima koje je autor na temelju svog profesionalnog i znanstvenog iskustva smatrao osnovnim za porast ovog problema u posljednje vrijeme. Posebno se analiziraju razlozi za zabranu dopinga u sportu, razlozi koje je autor smatrao ključnima za porast problema s dopingom, kao i položaj i rezultati hrvatske znanosti u borbi protiv dopinga u sportu. Diskusija se temelji na stručnim i znanstvenim spoznajama.

Ključne riječi: doping, supstancije, sport, etika

Uvod

Doping danas predstavlja jedan od osnovnih problema u sportu. Vjerojatno se svi slažemo s činjenicom da sport pored onih elementarnih (unapređenje motoričkih i funkcionalnih sposobnosti, usvajanje i unapređenje motoričkih znanja, transformacija morfoloških obilježja i shodno svemu tome – pozitivan učinak na zdravstveni status) ima i niz popratnih, ali ne manje važnih efekata (odgojna, socijalna, kulturološka, pedagoška i druga funkcija sporta). Stoga nema nikakve sumnje da problem dopinga narušava temeljne vrijednosti našeg sporta jer napada neke od njegovih osnovnih društvenih, kulturnih, pedagoških i odgojnih vrijednosti. Nema

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potrebe elaborirati o činjenici da je doping zapravo – prijevara, ništa manja od eventualnog namjernog zapinjanja u nogu suparniku tijekom atletske utrke ili namjernog prekršaja radi nanošenja ozljede u bilo kojoj sportskoj igri. No, ako nije "ništa manje", zašto bi bio i "više" od prethodno navedenih povreda sportskih pravila? Naime, autor ovog članka ne vidi nikakvu razliku između namjere da se ozlijedi protivnika od namjere da se primjenom nelegalnih supstancija i tehnika unaprijedi svoje fizičke performanse i na taj način (opet) pobijedi u natjecanju. Budimo pošteni, po svakoj logici veće je zlo ovo prvo (ozlijediti protivnika i – pobijediti ga), nego ovo drugo (upotrijebiti nedozvoljeno sredstvo i opet – pobijediti). Naravno, sada se postavlja i pitanje o tome zašto bi sankcije za prekršitelje doping regulative trebale biti drugačije od sankcija za prekršitelje ferpleja. Još bolje, zar ne bi bilo logično da onima koji grubo prekrše ferplej ozlijedivši drugog sportaša sankcije budu kudikamo gore nego za one koji su prekršili doping regulativu (oni su, u krajnjoj liniji, ozlijedili sami sebe). U praksi je obrnuto. Oni koji prekrše doping regulativu bivaju kudikamo drastičnije kažnjeni nego oni koji javno i namjerno ugroze zdravlje i karijeru svog sportskog suparnika. Na kraju krajeva, danas na sportskim vijestima gledamo natjecanja u namjernom ozljeđivanju protivnika. U osnovi – to je cilj natjecanja. Autor ovog članka svjestan je da svi ne dijele njegovo mišljenje, te da će ovom izjavom navući bijes poklonika ovih aktivnost, ali po njegovu mišljenju radi se o ratovima bez oružja, a cilj je – novac. Zašto se onda tako ljutimo na doping i svi se (barem deklarativno) borimo protiv njega? Autor ovog članka ima neka iskustva po tom pitanju, pa će ih biti slobodan iznijeti u ovom tekstu, a elaborirat će ih znanstvenim spoznajama i svojim osobnim iskustvom.

Što je tako strašno u doping u da se svi "borimo" protiv njega?

Glavni razlozi za definiranje dopinga kao "nedozvoljene tehnologije" jesu zapravo sljedeći:

1. izravno se narušava zdravlje onoga tko sredstva dopinga koristi;
2. nekorektno se i biološki neopravdano unapređuje vlastite fizičke performanse i time stječe prednost u odnosu na suparnika.

Prvi razlog autor nema namjeru komentirati u njegovoj opravdanosti jer smatra da su o tome pozvani govoriti stručnjaci iz područja medicine. Ukratko, nema sumnje da doping sredstva u većini slučajeva izravno narušavaju zdravlje sportaša i mogu uzrokovati fatalne posljedice (Ueki 2007; Kayser i sur. 2007). No, činjenica je također da postoje doping tehnologije za koje se nikada nije ustanovilo imaju li ikakve negativne posljedice na zdravstveni status korisnika, već se o tome samo teoretizira (vidi primjerice Lippi, Banfi 2006; Saudi i sur. 2006). Nešto drugo autor

ovog članka smatra licemjernim. Naime, jasno ja kako je sport odavno napustio "oazu" u kojoj je uživao status "zaštitnika i branitelja zdravlja", te je bavljenje nekim sportovima postalo veći zdravstveni rizik i od samog neparticipiranja u fizičkoj aktivnosti i sportu. Ovo nikako ne treba shvatiti kao namjeru "obrane" doping tehnologije i zagovaranje njegovog korištenja, ali ako smo već svi tako strogi prema doping u jer on narušava zdravlja, zašto onda ne bismo zauzeli isti stav i prema pojavama u sportu koje zdravstveni status narušavaju jednako, ako ne i gore od dopinga (sportske discipline ekstremne izdržljivosti, automotosport, borilački sportovi u kojima je cilj stvarna, a ne simbolička destrukcija protivnika). Promotrimo smrtnu slučajeve, i to samo na Olimpijskim igrama. Do danas je prijavljeno pet smrtnih slučajeva. Godine 1912. portugalski maratonac Francisco Lazaro umro je u 21. godini (sunčanica i srčani udar), 1960. danski biciklist Knut Jansen umire tijekom utrke (sunčanica i srčani udar), 1964. na zimskim olimpijskim igrama australski spustaš Ross Milne (19 godina) izletio je sa staze i udario u stablo, a na istim je igrama britanski vozač boba Kazimierz Kay-Skrzypeski poginuo prilikom prevrtanja boba. Peti smrtni slučaj Gruzijca Nodara Kumaritashvilija dogodio se opet radi izlijetanja boba na treningu na posljednjim Olimpijskim igrama 2010. u Kanadi. Od pet nabrojanih samo se Jensenova smrt povezuje s konzumacijom dopinga.

Drugi razlog – nekorektnost i neetičnost dopinga autoru je nešto interesantniji. Dakle, doping je neetičan jer se nekorektno nadmašuje protivnika. Autor ovog članka doista ne uspijeva naći razlog zašto bi ovo bilo nekorektnije i/ili manje etično nego što su to novi materijali za izradu plivačkih odijela, jedara, novi oblik vesla, kvalitetnije tenisice ili, u krajnjoj liniji – bolji trenažni proces. Kad pogledamo nešto preciznije dolazimo do zaključka da se u svima od navedenih slučajeva radi o unapređenju performansi. Različit je samo način, a o tome je li jedno korektno, a drugo nije, mislim da nema niti smisla raspravljati jer je u konačnici cilj uvijek isti - samo se pokušava iznaći način koji nije zabranjen. Poslužimo se jednostavnim primjerima iz prakse.

Prvi primjer. U jedrenju u nekim klasama dozvoljeno je izraditi jedro od novog nikad primijenjenog materijala, ali nije dozvoljeno konstruirati trup tako da se prebaci težina broda "prema natrag".

Drugi primjer. U skoku u vis dozvoljeno je raditi "što god hoćete", ali pokušate li se odraziti u skoku preko letvice s dvije noge – slijedi diskvalifikacija.

Znate li zašto je zabranjeno konstruirati trup broda onako kao što smo naveli u prvom primjeru? Zato jer bismo na taj način vrlo vjerojatno "razbili" lobi proizvođača brodova koji sada diktiraju pravila i upravljaju tržištem. Znate li zašto je zabranjen odraz s dvije noge pri skoku u vis? Zato jer bi na natjecanje skakača u

vis došao jedan prosječan gimnastičar (ili gimnastičarka), "odvrtio" bi akrobatsku seriju (znate ono: zalet, pa niz premeta s ubrzavanjem) i odrazom s dvije noge postigao visinu od preko 3 metra i - preskočio svjetski rekord. Autor ne može tvrditi tko je propisao to pravilo o odrazu u skoku u vis, ali siguran je da se ne radi o zaključku nekog objektivnog i nepristranog tijela ili organizacije.

Konačno, postavlja se pitanje kakve veze navedeno ima s etikom? Vrlo vjerojatno kao i sljedeća činjenica iz "svijeta" doping kontrole. Velika Britanija u jednom sportu ima dva ili tri (minimalno) sportaša u 20 najbolje plasiranih sportaša u svim pojedinačnim disciplinama tog sporta (gledano prema svjetskim ljestvicama). Prema tome, od svih doping kontrola u tom sportu Britanci bi trebali biti kontrolirani 10 do 20 % puta više u odnosu na sve ostale sportaše iz drugih zemalja tijekom jedne godine (2 sportaša je 10 % od 20). Zna li koliko su puta kontrolirani? Ukupno 0,5 % od svih doping kontrola u jednoj godini. Sami izračunajte koliko je to ispod objektivnog očekivanog broja kontrola.

Postoji niz objašnjenja koja je moguće ponuditi kod objašnjavanja ovog hipokriznog fenomena, ali jedan od njih autor smatra presudnim. Interesni lobiji (uglavnom "zapidni") koji guraju doping u prvi plan kao temeljni problem suvremenog sporta uporno i neprestano pokušavaju ovaj problem prikazati kao problem koji je potekao iz bivših komunističkih zemalja. Ovaj stav temelje na činjenici da su na OI 1952. sovjetski dizači utega osvojili većinu medalja, pa se smatra da su prvi i počeli koristiti anaboličke steroide (derivate testosterona). Koliko je cijela priča o ovom "istočnom grijehu" istinita nema smisla uopće komentirati jer (1) anabolički steroidi predstavljaju samo jednu od doping supstancija i (2) tada steroidi nisu bili zabranjeni (jednako kao što su danas dozvoljeni, primjerice, prehrambeni suplementi), a tek je nakon nekog vremena uvedena regulativa zabrane. Uostalom, ne treba zemariti činjenicu da su neka doping sredstva i danas problematična tema, što ćemo pokušati pojasniti u sljedećim primjerima. U studiji Weilera i sur. iz 1998. godine analizirani su američki reprezentativci koji su 1996. nastupali na OI u Atlanti. Od 699 ispitanika koji su odgovorili na upitnik, 107 (15,3 %) imalo je prethodno dijagnozu astme, a 97 (13,9 %) uzimalo lijekove za astmu. Naravno, jedino što se može jest zabrinuti se nad zdravstvenim statusom sportaša jer postotak astmatičara u uzorku sportaša iz reprezentacije SAD-a bitno nadilazi postotak u normalnoj populaciji. Ovo je "očito" još "veći problem" kod biciklista jer kad su Weiler i sur. u istom radu izdvojili samo bicikliste iz svih natjecateljskih disciplina došli su do podatka da ih više od 50 % boluje i uzima lijekove za astmu (!) Ipak, nije sve tako crno jer istraživači nisu zabilježili niti jedan slučaj astme kod skakača u vodu i dizača utega (gle čuda). Ništa, međutim, nije više zapanjujuće revolucionarno kao jedan od zaključaka spomenutog rada: "Ova studija ukazuje da je astma u porastu i da je u

nekim sportovima češća nego u nekim drugim sportovima". Da ovo ne bi bio izdvojeni slučaj potrudio se isti autor 2000., kad je objavio rad o incidenciji astme u timu SAD-a na zimskim olimpijskim igrama 1998. Ovdje je ustanovljena pojava astme (i upotrebe lijekova protiv astme) u 61 % anketiranih koji se natječu u nordijskoj kombinaciji, 24 % sportaša iz umjetničkog i brzog klizanja i alpskog skijanja, te 3 % u bobu, biatlonu i skijaškim skokovima. Po kojoj su osnovi autori sportaše svrstavali u skupine nije poznato, ali usudujem se pretpostaviti kako bismo u slučaju logičnog grupiranja sportova u sportove aerobne izdržljivosti i "sve druge sportove" dobili situaciju dobivenu u prethodnom radu iz 1998. Ukratko, svi slučajevi pojave astme bili bi zabilježeni u ovoj prvoj skupini, dakle u sportovima koji izravno profitiraju od lijekova za astmu. Zaključak rada još je "ingeniozniji" nego onaj u prethodnom radu iz 1998. Ukratko: "Jasno je kako astma jako varira od sporta do sporta. Ovo sugerira da okolinski uvjeti u kojima se provodi natjecanje i trening imaju visoku važnost u smanjenju volumena vježbanja te time utječu na pojavu astme i oštećenje dišnog sustava". Nije, doduše, jasno kakva je to "istovjetnost okolinskih uvjeta" u umjetničkom klizanju i alpskom skijanju (ovi sportovi su svrstani u istu skupinu) ili pak kakva je različitost okolinskih uvjeta kod nordijske kombinacije i biatlona (svrstani u različite skupine), ali podaci su vrlo vjerojatno istiniti – o utemeljenosti interpretacije i zaključaka prosudite sami.

Autor (D. S.) vjeruje da se Olimpijski odbor istinski pokušava boriti protiv ovakvih zloupotreba i 2002. godine uvedena je praksa kontroliranja pojave astme (Kundermann 2007), ali opet se javlja isti problem - laboratoriji u kojima se provodi testiranje imaju licencu za provođenje testiranja i ponovno se vrtimo u krug.

Zašto gubimo u ratu protiv dopinga?

Prvo i osnovno, rat protiv dopinga gubimo jer sami sebi lažemo, za što su najbolji primjeri istraživanja koja su prethodno navedena. Nastavak slijedi. Svima je vjerojatno poznata tehnologija otkrivanja doping agensa u organizmu sportaša. Ukratko, doping sredstvo je doping sredstvo samo ako se nalazi na doping listi. Drugim riječima, ako imate dobar laboratorij, uvijek ćete biti "korak ispred" antidoping kampanje. MOO napravio je po tom pitanju "romper stomper" i uzorci urina i krvi sportaša čuvaju se neko vrijeme, pa sportaš može biti diskvalificiran i nakon nekoliko godina, ako se ustanovi da je uzimao doping sredstvo koje (tada) nije bilo na listi zabranjenih supstancija, za koje se kasnije ispostavilo da ima sve značajke dopinga i naknadno je uvršteno na doping listu. O tome koliko to ima smisla ne namjeravam govoriti, ali ne treba biti pravni stručnjak da se zaključči kako će većina tih optužbi i eventualnih presuda biti pravno ništavna jer kako se može nekoga progla-

siti krivim za nešto što je proglašeno nelegalnim tek nakon što je on to napravio. Postavlja se, međutim, pitanje u čemu je korist od toga? Sportaš je već napravio ono što je trebao, ostvario je rezultat, zaradio je na reklamama i izreklamirao je koga je trebao izreklamirati, oni koji plaćaju reklame dobili su slavu koja im je trebala za proboj na tržište i "hranidbeni lanac" se zatvorio. Misli li itko da će nakon otkrivanja dopinga velika tvrtka koju je taj sportaš reklamirao na bilo koji način imati problem koji će poremetiti njeno poslovanje i hoće li za takav problem optužiti sportaša koji se našao u središtu skandala o dopingu? Naravno da to nitko ne misli. Što je sa sportašem? Dobit će nekakvu kaznu od godinu ili dvije zabrane nastupa. U tom periodu će trenirati (i vjerojatno uzimati doping to cijelo vrijeme) te se nakon odslužene kazne ponovno vratiti na veliku scenu – sasvim moguće superiorniji nego ikad jer ga u vremenu suspenzije nitko nije kontrolirao na doping sredstva). Konačno, što je s onim tko je sportašu dao doping? E, to je posebna priča. Sportaš gotovo uvijek dobiva doping sredstvo od nekoga drugog, i to u većini slučajeva od osoba i profesionalaca kojima vjeruje.

Osobno sam mišljenja da antidoping kampanje redovito zanemaruju (ne)znanje sportaša o dopingu. Naime, sportaši danas sve manje sami vode računa o sebi, a sve više to radi netko drugi. Profesionalni sportaši okruženi su timovima ljudi koji brinu o njihovoj karijeri, treningu, obući, odjeći, prehrani, suplementaciji, pa čak i socijalnom životu. Jasno je kako nakon nekog vremena imamo sportaša koji ne zna ništa osim svog sporta. Mladi sportaši doslovno više ne poznaju pravila niti jednog sporta osim svog vlastitog, što se može i očekivati ako se uzme u obzir da treniraju nekoliko puta dnevno, i da za druge sportove jednostavno nemaju ni vremena niti interesa. S vremenom se razvija sustav povjerenja između sportaša i okoline koja brine o njemu i sportaš gubi osobnost. Ako sportaš u dobi kada počinje koristiti doping sredstva više ne odlučuje ni o čemu, kako možemo očekivati da zna uzima li vitaminske injekcije ili anaboličke steroide? Kakva je kazna za onoga koji je sigurno bio svjestan činjenice da sportašu daje doping (primjerice sportski liječnik)? U najboljem slučaju - suspenzija! Postavlja se pitanje u čemu je razlika između njega i uličnog dilera droge? Po mom mišljenju nikakva. Kad još uzmemo u obzir da su ulični dileri droge najčešće regrutirani iz redova ovisnika, izgleda da bi njima trebalo ponekad *progledati kroz prste*. Opet, događa se suprotno. Kroz prste se gleda *doping dilerima* koji se time bave samo i isključivo radi novca. Dok se to ne promijeni – rat protiv doping i dalje ćemo gubiti.

Kada se ovome doda notorna istina da praktički najučinkovitija doping sredstva (IGF, HGH) nije niti moguće otkriti (Tentori Graziani 2007; Saugy i sur. 2006) počinjemo nemoguću misiju. Sve skupa postaje još manje moguća misija ako samo promislimo što se sprema u laboratorijima za manipuliranje i modifikaciju genske

strukture širom svijeta (Baoutina i sur 2007; Foddy 2006). Za deset godina imat ćemo superšampione koji su "proizvedeni" genskim modifikacijama, od dvaju (ili možda više) surogatroditelja, a kojima će biti nemoguće dokazati prisustvo bilo koje doping supstancije u organizmu jer je naravno niti nema. U tom, vrlo bliskom vremenu, današnji će nam doping problemi, sredstva utrošena na prevenciju dopinga i antidoping kampanje izgledati kao gašenje šumskog požara pištoljem na vodu.

Jasno je kako etičke norme ne igraju nikakvu ulogu u prevenciji dopinga. Naime, iz primjera navedenih u prethodnom poglavlju jasno je kako etičnost i moral *odavno ne stanuju ovdje* pa ih ne treba tražiti niti kod samih sportaša. Na kraju krajeva tko od nas nije u nekom trenutku pomislio kako bi ponekad bilo korisno zanemariti *pravila igre*, i to – bilo koje "igre" (brak, porez, promet, carina itd.). Dakle, odakle nam pravo tražiti od drugih ono za što ne znamo možemo li i sami ispoštovati. Netko će kazati kako njemu "uzeti doping nikad nije palo na pamet" i vjerojatno će govoriti istinu. To ne znači, međutim, "da mu nikad *ne bi* palo na pamet", već samo "da mu *do tada* nije palo na pamet" jer "nije *imao priliku* za to". Pojednostavnimo problem do krajnosti. Ne možemo govoriti što bismo napravili u situaciji u kojoj nikad nismo bili. O ovom pitanju izvrsnu su studiju objavili Strelan i Boeckmann 2006. Autori su istraživali faktore koji bi utjecali na potencijalno uzimanje ili neuzimanje doping supstancija kod vrhunskih sportaša. Ukratko, vrlo kompleksna teorija razvila se u dva glavna i krajnje utemeljena zaključka. Prvo, želimo li se boriti protiv dopinga moramo znati kakvim moralnim načelima potencijalni korisnici naginju, a ne forsirati "opći moral" i "zdravstvene reperkusije" dopinga. Pojednostavljeno, potrebno je gađati vrlo specifične moralne i etičke kodekse koji egzistiraju kod pojedinog sportaša ili pojedine skupine sportaša, a ne bespredmetno koristiti neke univerzalne i neučinkovite moralne, etičke i zdravstvene floskule. Konkretno, ako nekoga treba "gađati" na religiju – uradimo to; ako treba ciljati "obiteljske vrijednosti" – koristimo taj argument. Drugo, očito je kako se sportaši puno više plaše i zaziru od javnog odjeka eventualnih zakonskih sankcija, nego zakonskih sankcija samih. Dakle, očito je da će samom sportašu vjerojatno veći problem biti medijski skandal nego eventualne sankcije u vidu eventualne diskvalifikacije. Na ovakvom tragu su i naša istraživanja. Ukratko, gotovo je sigurno da iz antidoping kampanja možemo bez ikakve grižnje savjesti izostaviti poluprofesionalce i profesionalce (Kondrić i sur. 2010). Ovi ljudi toliko su toga uložili u svoj sportski staž, da će učiniti sve što je u njihovoj moći ne bi li se domogli rezultata kojemu streme.

Konačno, koja rješenja ponuditi i ima li rješenja uopće? Vjerojatno zvuči prehrabro što autor ovog članka misli da ih ima, ali problem vidi u "organizaciji sustava". Zanimljivo će biti navesti primjer iz kojeg bismo mogli učiti. Prije nekoliko mjeseci pojavio se problem industrijske špijunaže u formuli jedan. Komisija koja je bila

zadužena za utvrđivanje činjenica došla je do konačnog zaključka da je jedna momčad (momčad A) provodila industrijsku špijunažu nad drugom momčadi (momčadi B). Svi vjerojatno znamo što se dogodilo u konačnici. Momčad A kažnjena je sa 100 milijuna dolara, te im je dodatno oduzeta mogućnost sasvim izglednog osvajanja svjetskog prvenstva u toj godini, što je po nekim procjenama bilo još otprilike 50 – 100 milijuna dolara. Kakve ovo ima veze s prethodnom navedenom "organizacijom sustava"? Jednostavno je! Zašto se to moglo napraviti u formuli jedan sasvim je jasno - zna se tko je gazda. Drugim riječima, da se momčad A nije složila s odlukom o kazni mogla je slobodno istu odbiti i nakon toga napustiti sustav natjecanja u formuli jedan, ali je sasvim sigurno da bi to bilo - zauvijek.

Gdje smo u svemu spomenutome mi?

Kad već nismo bili obzirni do sada, nemojmo biti ni sada. "Mi" u svemu ovome nismo nigdje, ili smo se tek počeli pojavljivati. Zašto? Zato jer se pravimo kao da nas se to uopće ne tiče. Na čemu temeljiti ovakvo katastrofično razmišljanje? Na jednostavnoj činjenici da je autor ovog članka pretražujući Elsevierovu bazu podataka Scopus i upisom termina "doping" i "sport" pronašao 3741 znanstveni članak koji izravno ili neizravno obrađuje ovu temu. Pokušajte pretpostaviti koliko je radova od tog broja stiglo iz pera (ili tastature) znanstvenika s ovih područja. Što želim kazati? Ako je stanje tako porazno (a vjerujte – jest), gubimo pravo buniti se kada nam jedan od glavnih igrača jedne trofejne nacionalne selekcije bude udaljen iz reprezentacije na temelju navodno pozitivnog A uzorka, a kasnije oslobođen optužbi. Jednostavno, u svakom je "poslu" tako – ako Vam nedostaje autoriteta, netko drugi kroji Vašu sudbinu. A autoritet... on nije bogomdan – on se stječe.

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Heda Festini*

Ethics and sport**

ABSTRACT

The original meaning of the term 'sport', Olympism and elite sports is retrieved (An analytic and Continental approach, McNamee,2008) and in Croatia V. Janković,1967.

The crisis of sports is due to problems of boundaries, sports are no longer autonomous, and they are not healthy. Crumbling sports ethics is conditioned by the mercilessness of economic markets.

Solutions:

- a call for an alignment of moral norms in all sectors of society
- the regulation of free economic markets is a condition for the possibility of sports ' becoming recreational, that is, for sports to help gain physical strength and psychic energy, rather than producing a dangerous mass hysteria.

Key words: Olympism, elitism, crisis of morals, chaotic market.

Naturally, these issues are of interest not only in everyday life and various instances but to the philosophy, as well because they enter the core of its current most significant issue, which is covered by ethics, and they date to the 1970s.

From the etymological aspect, the term 'sport' has the meaning of a free time activity, because as early as in the Middle Ages the English language use the abbreviation of 'desport' or 'disport' which originates from the Old French 'desporter' which literally meant – to move from work.

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It is considered that this word means recreation and entertainment with the purpose of finding pleasure, which stimulates generosity.¹

There are two theoretical approaches to the issue. One finds its origin in Greek and Roman history of athletics, and the other the educational sport in Great Britain, so today we clearly differentiate between the analytical and the continental approach.

The analysts have created the conceptual apparatus in that field, which precedes the empirical research. Both Plato and Aristotle required the same, and it has taken the analytical philosophy of our times approximately twenty years to make clear that. A particular polemic was provoked by the Wittgenstein's conception on games which was attempted to be completely devaluated by B. Suit in 1967.²

The real sports research started in 1972 within the "American Philosophical Association" APA, and the credit goes to Warren Fraleigh and Paul Weiss (1969) since when the activity of both the Association and the journal in that line of activity becomes more intense.³

A society for sports science was established in Germany in 1970, in Japan in 1978, in England and Canada in 2002. Sports topics have been covered in their languages within the philosophy of education in Germany, Japan, England, Check Republic, Hungary and Poland and in 2008 also in Slovenia. In 1967 a book on that problem by a Zadar pedagogue V. Janković. In the countries of Soviet influence, that issue appears as the philosophy of physical culture.

We can say that the philosophy of sport became an important discipline in philosophy, naturally, primarily in the USA.

It should be emphasized that since 1990 the ethics of sports in the philosophy of sports has become a dominant topic, but it was also initiated by Fraleigh (1984) by stating the connection of competitor's and coach's obligations. The issue of fair play in the time of spreading of the applied ethics has had a great influence in Great Britain which has increased the importance of ethics in sport. McNamee (2007) believed that 1994 was the year of turning point in the ethics of sport under the influ-

¹ The Concept of a Sport, Webster Dictionary on Line s.v. "sport", <http://www.merriam-webster.com>, last accessed September 13, 2008. The Croatian uses both English and German loan-words. The English loan-word is more justified because it was first used in England and France.

² It is well known that Wittgenstein explains forming of games as 'family resemblance' but this would require a separate article.

³ Warren Fraleigh is the author of *A philosophic Inquiry* which marks the beginning of increased activity in the Association in that respect. Since 1973 regular assemblies take place annually, and since 1974 Journal for the Philosophy of sport is published. From 1988 until 1995 the best articles on the issue of sport are collectively published. Information on that R. Scott Kretchmar, *Practical Philosophy of Sport*, Human Kinetics Pub. 1. ed. 1994; M. McNamee, "Sport, Ethics and Philosophy, Context History, Prospects", *Sport, Ethics and Philosophy*, Vol. 1, No. 1, April 2007.

ence of MacIntyre's work **After Virtue**, particularly regarding fair play. That was the period of spreading of the applied ethics so it was natural that, together with J. Pery, he published *Ethics and Sport* (1998), a work of great influence in Great Britain. However, these issues were not raised in some empty space, but they were related to the philosophy of body, action, epistemology, economy and politics, and even ontology. In this sense, a quarterly publishing of the mentioned American journal was announced so McNamee declared that in 2008 he would publish an article regarding that topic, and we have a similar citation for 2009 (Eichberg). It is clear that the interest for that issue does not decrease which is confirmed by the accepted application for The World Congress of Philosophy (2008, July-September, Seoul) in the contingent of American lectures by Heather Read entitled "Olympic Epistemology: the Athletic Roots of Philosophical Reasoning".

The continental philosophy of sport has had the greatest development within pedagogy, which is also our case.

V. Janković set the foundation with his book for a new pedagogical branch, the pedagogy of free time. He primarily states that free time is a phenomenon of high work productivity, but which immediately created two opposite possibilities – deepening of human alienation or removal from it.⁴ Furthermore, he believed that this phenomenon attracted great attention, and it was first in that sense noticed by K. Marx. Here it was noticed by a pedagogue Poljak and Janković himself in 1955 and 1966 which reflected on introducing extracurricular activities in school and organizing a section of free time pedagogy in 1963 in order to initiate the cultured way of spending free time (579).

Janković uses sociological approaches of his time for the issue so at first he dedicates his attention to Marx's approach. He claims that Marx considered work inalienable and creative, so as much as it is creative in leisure, it is free outside leisure time. Janković divided sociological approaches in five lines and he leaned towards the one by J. Dumazdier and R. Supek. He believes that the leisure time has three functions (Dumazdier): relaxation, fun, and personality development. Leisure in itself contains a great potential which he makes explicit through six factors which should, in fact, be ensured institutionally (580). Leisure affects: 1) health and correct physical development, 2) intellectual education, 3) art education, 4) work and technical education, 5) social and moral aspect of pedagogical practice, 6) socialization of a person so he concludes that leisure is a predominantly pedagogical, category.⁵

⁴ See H. Festini, "Dr. Janković: Slobodno vrijeme u suvremenoj pedagoškoj teoriji i praksi", *Pedagoško-književni zbor*, Zagreb, 1967", *Zadarska revija*, 16/1967, No. 6, p. 578.

⁵ V. Janković, op. cit., pp. 36-37.

In his sixth chapter, the author explains nine principles of spending of leisure time, among which we particularly emphasize the principle of amateurism,⁶ because it also mentions sport as an important medium of spending leisure time. With this purpose Janković particularly emphasized the need of building appropriate facilities for spending of leisure time without which the antisocial disturbances are normal and unavoidable. He particularly emphasizes the urgency of such care because without a working week becomes a burden and Sunday the most boring day of the week (580).

It is a pity that Janković, despite sufficient indicators, did not unambiguously link sport and leisure time and their define them as recreation, i.e. culture and physical culture in the sense of physical strengthening and stimulating the replenishment of psychological reserves which would result in strengthening of good characteristics or appearance of new ones. Those characteristics should be recognized, and he sensed how – through sociological, psychological and pedagogical research of leisure time. In order to understand that nowadays it has become unavoidable, it is sufficient to follow the empty ways of spending leisure time. There are many example of people spending their time shallowly, women, men or entire families: women follow various radio and TV shows or tabloids which deal with ephemeral events of various stars, giving life advice which have the flavor of previous centuries, which is also done by men who indulge in passion embodied in football and follow shows related to it, and whole families watch trivial shows such as "Big Brother", "Operation Triumph", etc. or going to shopping mall where they waste most of their weekends.

When analytical philosophers examined the categorization of terms used in this area, the difference between Olympism and elitism emerged. Olympism has from its beginning been dedicated to health, unselfish participation in games (P. de Coubertin) which includes fair play, and the main goal was to be the best in the community. The motto of today's elite sport is no longer that it is important to participate but that it is important to win so the main term of elitism is uncompromised fight to be efficient at all costs, even at the cost of health (which is indicated through doping, extreme training which reaches human limits in approximately 20 sports). It has become obvious that earlier sports parameters – joy, health, cultural value, morality, value of social community – particularly health and ethical values, were becoming problematic (Hoberman, 1992). Breivik established (1973, 1987) that when human abilities reach their limits, health problems increase algorithmically.⁷ 19th century British sport was of the opinion that sport

⁶ H. Festini, op. cit., p. 579

⁷ Filled with data R.S.Kretchmar, *Practical Philosophy of Sport* 1994, op. cit., p. 261; G. Breivik, *Limits to Growth in Elite Sport – Some Ethical Considerations*, The PAIDEIA Archive. Available online at <http://www.bu.edu/wcp/Papers/Sport/SporBrei.htm>, last accessed February 12, 2008; M. McNamee, "Sport, Ethics and Philosophy, Context, History, Prospects", op. cit., pp. 1-4.

helps the development of person not only physically, but also strengthens its moral character and entices virtue. Today the ultimate utilitarianism has changed all that but the question that is imposed is what is the elite sport turning into if its aim is not development of virtues. It is obviously degraded to mere fun. According to Breivik many studies have shown that sport is not an autonomous institution, and therefore it is not a healthy organization. It is particularly obvious at the elite level because it has been used by various social institutions, such as the market, business, media and even education and politics (Morgan, 1994). Modern elite sport depends on the entire system which includes the athlete, coach, physician, whole personnel supported by the scientific technology, leaders, organizations, sponsors, marketing, media people, journalists, audience, "fans". Breivik interestingly states that on all fields turned towards the athlete there is a battle, which means that if success is desired, it should not be focused on the athlete. That is why he or she is less and less able to control his or her life and often becomes only a passive observer of his or her own career.

Just like the athlete is the pawn in such apparatus, the sport itself is manipulated – inequality among sports is supported, for example football is given preferential treatment (because of its huge manipulative power), there is no equality in athletics because the most complex and the most difficult discipline – decathlon is depreciated (the reason is the same, it does not have the manipulative strength to attract masses because its length leads to boredom).

That is why it is not strange that at the 1996 Olympics in Atlanta there were rumors that Coca-cola and CNN, whose headquarters in Atlanta, won and not sport itself.

The basic, deepest and most painful difference between past Olympism and today's elitism, is the fact that the barbarism has increased worldwide. During Olympics in ancient Greece wars were prohibited, and during the last 2008 Olympics there were undisturbed wars fought between both small and great peoples who went back to barbarism with the impertinent wish of achieving economic and political power, and some of them have, as we know, given it ill-omened name – imperialism.

Even more tragically, violent antagonism is very much present in non-elite sport, sport which is needed in schools. Children are forced to achieve maximum results, motivated to hate the opponent. So it should not be unusual that fans, which are recruited from these groups, lose all control at important competitions, so they turn into a mass of criminals and faithful Nazi followers. There have been too many examples from football fields to give examples.

So it is not surprising that in sport, as everywhere else, there is a moral crisis, which is indicated by the title of the newest McNamee's *Sports, Virtues, Morality Plays*

(2008). The attempts started in 1989 (Loland) to point out that the liberal heritage of sport does not completely correspond to verified norm and rules and that it should be improved. Breivik thought that modern elite sport should be considered from the aspect of the idea on systematic development which is the basis of the need for a new elite which would establish the level of ethical tolerance in elite sport. He would solve the obvious moral failure of the elite through the development of divided or mutual ethics in life segments. It can be questioned if it is possible to develop a special morality in the elite sport through a combination of various influence factors, including the media and mass hysteria. Sports theoreticians would respond that it is highly unlikely, of course, if morality is understood in a standard way, as a field regulated human interaction and obligations towards others. It seems that the discussion on ethics in the zone of tolerance is imposed. And as for reaching the limits of human abilities, it is thought that this would lead to establishment of new sports, i.e. redirections. That would signify that if the same living conditions remain, the same degradation of sport would be enabled.

Naturally, many remarks of the stated theoreticians can be accepted. One should primarily start from the holistic relation of body and soul⁸ and all other relevant consideration can be extended from that ontological presumption. Without pretensions to be disciplinary or topically extensive, we can suggest several warnings.

One can wonder to whom an appeal to adhere to ethical values in sport can be addressed. If the answer is social community, new questions arise: who can do something about that and what, and finally, what community is it? Who forms it?! If the answer is that those are sports-economic instances, another question is immediately raised: who caress for ethical values when millions are in question for engagement of some athletes (engagement of their legs, arms, etc.? If the answer is that it is the state, the question is which state – the one that agrees with all the forces of economic liberalism in the most negative sense (J. Dewey thought of a completely dif-

⁸ Holism in the mind-body relation should refer to interconnectivity of body and mind. However, it is not about the oneway reductionism nor the understanding of the body as the sum of its parts. It is about physical, chemical and physiological processes of the body as one functional level and psychical as another level. These are two level of development, and the physical one is, definitely, original. The interconnection consists of partially mutual influences, partly from the stronger influence of material substrate (some traffic accidents have resulted in completely lost mental functions due to the damages of some parts of the brain) or under the influence of psychical processes (some emotions can cause physical illness). So the complete reduction to either only body or only spirit is not. Putnam has at the time supported computational functionalism (materialistic identity theory), but in 1988 he refuted it (*Representation and Reality*), many famous philosophers are holists, such as Quine, Davidson, Dennett, but new holism, holomaterial holism (higher levels develop from lower) is much more widespread today. no novi holizam, holomaterijalistički holizam (više razine su nastale iz niže) (M. A. Kozlev, 1999, uploaded, <http://www.kheper.net/topics/worldviews/holism.html> last accessed June 9, 2008, p. 3, also Cara Katrina *On the Continuum of Self– Matter and Mind*, J. L. Wells, uploaded, <http://www.bellaonline.com/articles/art43437.asp>, last accessed June 9, 2008, pp. 1-2). The role of sport is a very good example of the most productive holism, it indicates to interaction of the physical and psychical.

ferent new liberalism)⁹ or is that a state which is trying to introduced some kind of order into the liberal market because in that way, eo ipso, it would prevent sport from being on the free market.

Moral behavior is not simply given by nature, neither is it determined in a specific way by some internal or external elements. In order to even enable moral behavior, some preconditions need to be met (a regulated economic market is a precondition). In those cases, possibilities open for both groups and individuals to learn moral behavior (for example the first level of learning is the imitation of the persons close to oneself), to develop through self-education and be persistent in it through forming habit. If the market does not balance itself in some way, but it remains free, and that is contained in its motto – the law of supply and demand- then the relation, which is in itself chaotic and exposed to various coincidences, and today it is in the service of perfidious calculations of particular groups, which shamelessly manipulate it in this way, and this decreases the possibility of a successful battle moral relations in all fields, including sport.

If we accept that it is obvious that ethical requirements on from the chaotic market of sports communities and individuals depend on so-called free market which does not know ethics par excellence, the only way out is confronting that uncompromising economic market, the destroyer of entire communities and usurper of unconditional authority over sport.

The only answer to the question *who can do that* is (at least for now) the community, i.e. the state, or in other words, state capitalism – however, Lenin once stated that the state capitalism is the entrance to socialism!

It is clear that advantages and disadvantages of capitalism and socialism should be reconsidered, which is, naturally, primarily a theoretical interdisciplinary problem of various sciences, such as education, sociology, anthropology, psychology, pedagogy, etc.

⁹ New liberalism, which has until recently been devoutly mentioned, is actually in its characteristics early liberalism which was criticized by T. H. Green (1886) i H. Kelsen (1933), i.e. the violent liberalism of capitalism which has reappeared today with its global pretensions. In his booklet *Liberalism and Action*, Dewey (1935) answered question of that time but of our time, as well. A new liberalism should primarily deal with education, which affects the habits of mind and character and moral patterns (see H. Festini "Pogovor" in: J. Dewey, *Liberalizam i društvena akcija*, KruZak, Zagreb, 2004, o. 95). That is why the intelligence is the main force in resolving conflicts in relationships between individuals, society, institutions and a state (96). Dewey's book states that the task of the intelligence is to motivate the positive actualization of the ideas of democracy and liberalism (97).

Branimir Maričević*

Ethical aspects of the role of a physiotherapist in a basketball club

A cooperation between a physiotherapist, club's physician and the athletes themselves is sometimes the key to sports results.

The contemporary way of training has reached such a level that each athlete is required to make maximum effort, self-denial and good physical and medical condition. On the other hand, to bring an athlete to the maximum shape and keep it without damage to his or her health is the basic aim of the abovementioned team. It would be difficult to strictly differentiate between the work and functions of the members of the team. That work is so intertwined that one cannot emphasize the greater importance of one member of the team over the others, but the good and mutual cooperation produces good results.

There is no doubt that the fields of the cooperation of the members of the team are numerous and important but that cooperation is particularly sensitive and significant when it comes to working with younger age groups of athletes, from the selection of basketball schools, youth under sixteen and juniors. These are the ages in which all characteristics of the organism, both morphological and psycho-physiological, are in full development and the influence of physical effort, i.e. training and competitions are more expressed in these age groups. Only correct pedagogically planned work have positive influence, and it has to be based on morphological and psycho-functional personalities of these young athletes.

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When it comes do diagnostics of sports injuries, a physiotherapist is usually the most important and crucial factor because he or she is on the spot when the injury occurs and is usually present during a training process and during every competition of his or her team so he or she has to make a correct and prompt decision. He or she has the advantage over the others because he or she can analyze the entire move which was made at the time of the injury. The care of the injured athlete will depend on the method of treatment, which is the role of the club's doctor.

Ethical issues arise in the cases of so called "alibi injuries" and in those cases the mentioned team is of major significance. A physiotherapist is the one who receives the first information from the athlete and forwards it to both the club's doctor and the coach. In my practice, I have had instances in which athletes approached me with some bad news: family problems, love problems, school problems. I have never gone past coach or club's doctor in those situations, on the contrary, correct mutual decisions brought us to solutions. There were cases in which players estimated that there was no sense in going through preparatory programs because they felt like a surplus so they would stage an "injury" in order to justify their absence. On the other hand, there were cases in which injured players wanted to go through that part of the sports program at any cost.

At the end, I have to emphasize that the limits in sports medicine has to be moved because of the sport itself. Sports medicine must be in the function of sport. Sport is a phenomenon of contemporary society and many have chosen it as their occupation. That is the field in which a lot is invested and a lot of profit is gained. The fact is that the way of training and competition leads to numerous injuries and damages which limit athletes in their activities, which imposes the need on a club for their quickest possible recovery.

In conclusion, a PHYSIOTHERAPIST is crucial member of every sport club's professional team.

Branimir Maričević*

Etički aspekti uloge fizioterapeuta u košarkaškom klubu

Suradnja između fizioterapeuta, klupskog liječnika i na kraju samih športaša ponekad je ključ za otvaranje športskih uspjeha. Suvremeni način športskog treniranja dostigao je takvu razinu da od svakog športaša traži maksimalne napore, samoodricanje, dobro psihičko i zdravstveno stanje. S druge strane, dovesti športaša u maksimalnu formu, održavati je, a ne narušiti njegovo zdravlje osnovni je zadatak navedenog tima. Teško bi bilo striktno odvojiti rad i dužnosti navedenog tima. Taj rad je toliko isprepleten, da ne treba tražiti veću važnost u djelovanju bilo kojeg člana u timu, a samo dobra i zajednička suradnja može dati i dobre rezultate.

Nesumnjivo je da su polja suradnje navedenog tima i brojna i važna, ali je sigurno da je ta suradnja osobito osjetljiva i značajna u radu s mladim dobnim skupinama športaša, od selekcija škola košarke, mlađih kadeta, kadeta i juniora. Kod tog uzrasta sve odlike organizma, i morfološke i psiho-fiziološke, u punom su razvoju, te će i utjecaj fizičkih napora, odnosno treninga i takmičenja, u to doba biti izraženiji. Na mlade športaše odrazit će se pozitivno samo pravilno pedagoški postavljen rad, a on mora počivati na njihovim morfološkim i psihofunkcionalnim osobnostima.

U dijagnostici športskih ozljeda kod športaša fizioterapeut je u načelu najvažniji i odlučujući čimbenik, jer se on nalazi na licu mjesta prilikom ozljeđivanja, on je većinom prisutan ili danas svakodnevno na treningu i na svakom natjecanju svoje momčadi, i mora znati donositi pravovaljane promptne odluke. On je u prednosti pred ostalima zato što može analizirati čitav pokret, radnju koju je športaš izveo pri-

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likom ozljeđivanja. Zbrinjavanje ozljeđenog športaša nakon ozljede u mnogočemu će zavisiti o načinu liječenja, a tada do izražaja dolazi klupski liječnik.

Sva etička pitanja otvaraju se kod tzv. "alibi ozljeda", i u tim situacijama navedeni tim ima presudno značenje. Fizioterapeut je taj koji prvi dobiva informacije od športaša i može ih prenijeti, kako klupskom liječniku, tako i treneru ekipe. U svojoj praksi imao sam primjera gdje su mi športaši prilazili s nekom lošom viješću: obiteljski problemi, nesretna ljubav, problemi sa školom. Nikada u takvim situacijama nisam zaobilazio trenera niti klupskog liječnika, nego smo pravovaljanim odlukama dolazili do konačnog rješenja. Bilo je i slučajeva da su neki igrači procijenili da im se ne isplati ući u pripremne programe jer su se osjećali kao višak, pa bi u većini slučajeva inscenirali "ozljedu" kako bi opravdali svoj izostanak. Bilo je, međutim, i slučajeva da je igrač bio ozljeđen, a pod svaku cijenu htio odraditi taj dio športskog programa.

Za kraj moram naglasiti da granice u športskoj medicini treba pomicati radi samog športa. Medicina športa mora biti u funkciji športa. Šport je fenomen današnjeg društva i mnogima je postao osnovnim zanimanjem. To je područje u koje se mnogo ulaže i u kojem se dosta zarađuje. Činjenica je da način treniranja i takmičenja dovodi do mnogobrojnih ozljeda i oštećenja koja sputavaju športaše u njihovim aktivnostima, a to u svakom klubu nameće potrebu za što bržim oporavkom.

Prema tome, neizostavan dio svakog športskog kluba, odnosno njegova stručnog tima, jest FIZIOTERAPEUT.

*Partner institutions /
Institucije-partneri*

Damir Hršak*

New scientific Journal "The Holistic Approach to Environment"

A new scientific journal "The Holistic Approach to Environment" was started in Croatia at the beginning of this year. Its abbreviated title is: *holist. Approach environ.* and it is going to be published quarterly, electronically and its web page address is: www.cpo.hr. Its publisher is A Society for Promoting the Holistic Approach to Environment. Its ISSN is 1848-0071. So far, the first issue has been published, and the second is forthcoming.

The journal shall publish scientific, professional and review articles related to different fields of research which contribute to more efficient detection and elimination of dangers to human health, reduction of depletion of non-renewable energy sources and stimulation to use renewable energy sources in technological facilities and to making life on our planet as fairly organized as possible and making the Earth a more comfortable place for living. The aim of the journal is to help developing the consciousness on individuals and common responsibility for the future of the planet Earth.

The purpose of the journal is to collect and publish papers written about the technologies which contribute to the protection of the environment, but also the meaningfulness of the protection of environment. The environment here includes more than a material space which surrounds us on the planet. The environment also includes the spiritual reality, relations among creatures existing in this material surrounding. One-sided materialistic approach which accepts only that which can be measured by instruments brought the entire life on the planet to the edge of abyss.

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Holistic approach to the environment includes the research of the possibilities and setting the model for the benevolent co-existence of creatures on Earth. By observing the life on the planet as a whole, by analyzing the topic from the perspective of individual sciences, e.g. chemistry, energetics, ethics, medicine, economy and finding acceptable solutions to burning problems of today's environment, the issues that arise are how is it possible to achieve something like that and why is that necessary and does it contribute to the benevolent co-existence of creatures on Earth or does it endanger it.

Benevolence includes conscientiousness, seriousness, consideration and responsibility both in the present and future. The highest level of achievement for a human being is to be good and to wish well. Goodness makes for the easier and nicer existence of the individuals within a social community which takes parental care and lucidly develops noble abilities of each member.

Benevolence is not an archaic value and it is possible even in today's rigid times to be good and successful at the same time. The benevolent co-existence of creatures on Earth is not a childish utopia but an imperative for the survival of our civilization. Greediness, arrogance and cruelty, which are intoxicating idols of the unrestrained market for the powerful persons of today, have brought millions of people to blasphemous poverty, debtors' prison and forced war fighting.

Human knowledge becomes wisdom only once it includes freedom, love and justice, only when fruit of technological or any other type of development become available for all those who want to use them. Education is of the exceptional importance in holistic approach to environment, where those units cannot be divided. If we leave out the upbringing, we get an incomplete transfer of knowledge because that knowledge does not include responsibility for its implementation.

People share the planet with animals and plants. As intellectually superior, we should be an example for animals when it comes to meaningful life of an individual being and comfortable co-existence within the species. Humankind as a whole, provides horrendous examples. Too often animals are reduced to nothing more than expendable supplies, people cause fear and screams of other creatures in enormous numbers, including the situations which do not fall into the category of humans' battle for survival. As reasonable and conscientious beings, we should not consciously and intensively afflict pain. Life should be a joyful and meaningful challenge for every creature.

Damir Hršak*

Novi znanstveni časopis "The Holistic Approach to Environment"

Početak ove godine pokrenut je u Hrvatskoj novi znanstveni časopis "The Holistic Approach to Environment", skraćeni naziv: *holist. approach environ.*, koji će izlaziti kvartalno, u elektroničkom obliku, na *web*-stranici www.cpo.hr Izdavač je Udruga za promicanje cjelovitog pristupa okolišu. ISSN časopisa je 1848-0071. Do sada je izašao prvi broj, a drugi broj je u pripremi.

U časopisu će se objavljivati znanstveni, stručni i pregledni radovi iz raznih polja istraživanja koji pridonose što učinkovitijem detektiranju i uklanjanju opasnosti po ljudsko zdravlje, što manjem trošenju neobnovljivih izvora energije kao i stimuliranju uporabe obnovljivih izvora energije u tehnološkim postrojenjima te poticanju djelovanja koji pomažu da život na našem planetu bude što društveno pravednije organiziran i da Zemlja svima bude što ugodnije mjesto za življenje. Cilj časopisa je pripomoći razvijanju svijesti o pojedinačnoj i zajedničkoj odgovornosti za budućnost planeta Zemlje.

Svrha časopisa je objedinjavati, publicirati radove koji se bave tehnologijama koje pridonose zaštiti okoliša, ali i samom smislenošću zaštite okoliša. Pri tome se okoliš sagledava šire od samog materijalnog prostora koji nas okružuje na planetu. Okoliš obuhvaća i duhovnu stvarnost te odnose između bića koja egzistiraju u tom materijalnom prostoru. Jednostrani materijalistički pristup u kojem postoji samo instrumentima mjerljivo doveo je do ruba ponora cjelokupan život na planetu.

Cjelovit pristup okolišu uključuje istraživanje mogućnosti i postavljanje modela dobrohotnog suživota bića na Zemlji. Promatrajući život na planetu kao cjelinu,

* Glavni urednik znanstvenog časopisa *The Holistic Approach to Environment*.

obrađujući materiju iz perspektive pojedinih znanosti, primjerice kemije, energije, etike, medicine, ekonomije, te pronalazeći odgovarajuća rješenja za goruće probleme okoliša današnjice, u cjelovitom pristupu okolišu ne postavlja se samo pitanje kako je nešto moguće postići, već i zašto je to potrebno te pridonosi li ili ugrožava dobrohotni suživot bića na Zemlji.

Dobrohotnost uključuje i savjesnost, ozbiljnost, obzirnost, odgovornost, kako u sadašnjosti tako i u budućnosti. Najviše što ljudsko biće može dosegnuti jest biti dobar i dobro htjeti. Dobrota je ono što uljepšava i olakšava egzistenciju pojedinaca unutar društvene zajednice koja roditeljski brine i lucidno razvija plemenite sposobnosti svakog člana.

Dobrohotnost nije arhaična vrijednost i moguće je i u današnjem krutom vremenu biti istodobno uspješan i dobar. Dobrohotni suživot bića na Zemlji nije djetinjasta utopija već imperativ opstanka naše civilizacije. Gramzivost, bahatost i surovost kojima se kao idolima razuzdanog tržišta opijaju mnogi moćnici današnjice doveli su milijarde ljudi do bogohulne bijede, dužničkog ropstva i nametnutog ratovanja.

Ljudsko znanje postaje mudrost tek kada uključuje slobodu, ljubav i pravednost, tek kada su plodovi tehnološkog i svakog drugog napretka dostupni svima koji te plodove žele koristiti. U cjelovitom pristupu okolišu izuzetnu važnost imaju odgoj i obrazovanje, pri čemu su to nedjeljive cjeline. Čak i u visokom obrazovanju, ako izdvojimo odgojnu komponentu, dobivamo krnji prijenos znanja jer u to znanje nije uključena odgovornost za njegovu primjenu.

Ljudi dijele planet sa životinjama i biljkama. Kao intelektualno nadmoćniji trebali bismo životinjama biti primjer smislenog života jedinke i ugodnog suživota unutar vrste. Gledajući čovječanstvo kao cjelinu, dajemo zastrašujuće primjere. Svodeći počesto životinje na razinu običnog potrošnog materijala, ljudi uzrokuju strah i urlike drugih bića u nesagledivim razmjerima, i to u situacijama koje nipošto nisu grčevito nastojanje ljudi za preživljavanjem. Kao razumna i savjesna bića ne bismo trebali svjesno i intenzivno nanositi bol. Život bi svakom biću trebao biti radostan i smislen izazov.

Activity Report for the Department of Social Sciences and Medical Humanities at University of Rijeka School of Medicine for 2010

By the decision of the Faculty Council at the meeting held on January 19 2010 the Department of Social Sciences altered its name to the **Department of Social Sciences and Medical Humanities**, in accordance with the activities of most its members being related to contemporary trends. At the same time, the Center for Integrative Bioethics and Applied Bioethics began the trial work and testing possibilities, with the ambition, once all preconditions are fulfilled, to become the organizational unit within the Department. In October, the Department signed the Cooperation Agreement (for three years) with *Jadran* –Galenic Laboratory and *Medico* Polyclinic, with the purpose of the support for organizing events of significance for these to successful companies.

People: **Damir Herega**, the associate, graduated on January 15 2010 at the *Faculty of Education and Rehabilitation Sciences*, University of Zagreb. The associate, **Suzana Jurin**, BA in German language and literature, Ph.D. defended her Ph.D. thesis (Textual Types in Corporative Management: mentor N. Ivanetić). **Amir Muzur**, Ph.D., Associate Professor was appointed a scientific advisor on April 12 2010 and **Anamarija Gjuran-Coha**, Ph.D., a research associate on May 19 2010 and the procedure for being appointed an assistant professor was started. **Katja Dobrić**, BA in English and German Language and Literature was employed as a lecturer on September 1 2010 (50% of the working hours norm). **Iva Rinčić**, Ph.D., senior assistant, defended on November 12 2010 at the Faculty of Philosophy her Ph.D. thesis *Theory Foundations, Achievements and Perspectives of Bioethical Institutionalization in the European Union* (mentor: A. Čović; co-mentor: N. Gosić). **Gordana Pelčić** (employed as a senior assistant, 25% of the working hours norm) passed a specialist exam in Pediatrics on December 22 2010.

Academic affairs: A. Muzur took over from the retired professor Ante Škrobonja the obligatory courses: *Introduction to medicine and the history of medicine* (Study of Medicine, year 1) and *History of dental medicine* (Study of Dental Medicine, year 4). From the academic year 2010/2011 the elective course Dental Ethics (Study of Dental Medicine) became obligatory and changed the name to (Bioethics and Den-

tal Ethics) and has a new curriculum (course holder N. Gosić). New elective courses were started: Introduction in Medical Ethics (Study of Medicine, year 1), Propedeutics of Clinical Ethics (Study of Medicine, year 1), Medicine and Law (Study of Medicine, year 5), From Euthanasia to Disthanasia (Study of Medicine, year 5), Clinical Bioethics (The Study of Medicine, year 5), Media and Health System (The Study of Medicine, year 6).

Science: On 22 January 2010 the Department and Rijeka subsidiary of the Croatian Bioethics Society held the round table entitled "The Current moment of Croatian Health System". Approximately fifty participants from different public and professional fields participated. Papers and a discussion were published in the second issue of *Jahr* (eds. N. Gosić and A. Muzur) in December 2010.

On the occasion of marking the Laboratory Animals Protection Day the Department organized on 26 April 2010 at the School of Medicine the public discussion with four introductory speakers and around twenty audience participants. The discussion resulted in the official raising the issue of the controversy of the Physiology and Pathophysiology workshop program as well as in the suggestion of quantity and quality expansion of the existing School of Medicine's Ethical Committee.

In May 2010 the 12th Days of Bioethics were held at University of Rijeka School of Medicine which included the 10th anniversary of the Croatian Bioethics Society, presentation of the first issue of *Jahr*, textbook *The Deaf and the Medical Sign Terminology* (authors: I. Šegota et al.) and a new *Bioethics Volume* on the topic of bioethical aspect of working on dead persons. The scientific and professional conference *Ethics and Sport* with around thirty participants from Croatia, Serbia and Macedonia.

Traditional scientific conference *Rijeka and Rijekans in Medical History*, 11th in a row was held on December 8 2010 at the School of Medicine, for the first time co-organized by our Department. Around twenty participants from Croatia, Slovenia and Serbia spoke about the history of pharmacy and private medical practice in Rijeka, but also about a series of other, miscellaneous topics from the medical history.

During 2010 the Department members applied for different funds for seven projects. In cooperation with the scientists from Croatia, the USA, Denmark, Lithuania, Cyprus and Ireland a project "Schools of European Bioethics" (within **FP7 – Health**) was prepared and sent for an evaluation, which should promote the ideas of European bioethics primarily in the countries preparing to take over the presidency over the European Union. The suggested coordinator of the project worth 100,000 Euros is A. Muzur.

I. Rinčić prepared and sent for an evaluation the project "Fritz Jahr and European Bioethics" to the Croatian Science Foundation which implies the meeting of scientist from around the world in Rijeka and their networking with clear goal and projects. With same project I. Rinčić applied to the Croatian Academy of Sciences and Arts (project was approved for funding).

N. Gosić applied to CEI for funds to aid the holding of the international conference on bioethical education, as well as establishing the international body which would plan, standardize and implement the bioethical education. With the same project N. Gosić applied to the Croatian Academy of Sciences and Arts.

Iva Rinčić prepared and sent two more smaller projects for the **Croatian Academy of Sciences and Arts'** funds: a project of establishment and initial equipment of the documentation center "Fritz Jahr and European Bioethics" and creation and distribution of the brochure which would unite three ethical codices of our School – teachers', students' and services'.

Drafts of the projects "University of Rijeka, School of Medicine – a friend for the deaf" (A. Muzur and N. Gosić) and "Who is who in Rijeka's medicine – once and today" (A. Muzur) have been prepared, which will, after adding some finishing touches, be sent to the following circle of applications.

In May 2010 the publishing of a new scientific journal Jahr – the Annual of the Department of Social Sciences and Medical Humanities, University of Rijeka was started, which should be published bilingually (in Croatian and English) 1-2 times a year in the distribution of approximately 200 printed and distributed with aim, and also electronically on Hrčak web sites. Editor-in-chief was A. Muzur. So far two issues were published (the editor of the first one was I. Rinčić, and the editors of the second one were N. Gosić and A. Muzur. The Advisory Board consisted of around twenty experts from the fields of social and human sciences from Croatia, Slovenia, Serbia, Macedonia, Germany, the USA, Chile, Argentina and China, and all members of the Department were also the members of the Editorial Board.

The members of the Department participated with around 40 papers on over 20 international and national scientific and professional conferences (round table "The Current Moment of Croatian Health System and Its Practice", Rijeka, January 2010; first video conference "Bioethical Education: Sharing various experiences", Zagreb/Beograd, January 2010; First Croatian Congress on Prevention and Rehabilitation in Psychiatry, Sv. Martin na Muri, March 2010; International Symposium on the Occasion of the Abraham Flexner's Reform 100th Anniversary, Split, March 2010; Croatian Ethics Teachers Conference, Zadar, April 2010; 12th Days of Bioethics – Ethics and sport", Rijeka, May 2010; Seventh European Academy of Der-

matovenerology, Cavtat, May 2010; 11th International Congress on Kant, Pisa, May 2010; 9th Lošinj Days of Bioethics, Mali Lošinj, May 2010; 24th International Conference of the Croatian Applied Linguistics Society "Discourse and Dialogue Studies Between Theory Research Method and Application", Osijek, May 2010; The Scientific conference on the Occasion of the 65th Anniversary of the Sušak Adriatic Institute foundation – the first institute in Croatia, Rijeka, May 2010; 4th Tensions of Europe Plenary, Sofia, June 20; 19th Summer School of Croatian Kinesiologists, Poreč, June 2010; 31st World Medical Games – Symposium "Sport and Medicine", Poreč, July 2010; 18th World Congress of Medical Law, Zagreb, August 2010; Croatian Ethics Teachers Conference, October 2010; 8th International Congress on Cooperation of Conventional and Unconventional Medicine, Zagreb, October 2010; 6th Bioethics Forum "Bioethics-Medicine-Politics", Belgrade, November 2010; 11th Scientific Conference *Rijeka and Rijekans in Medical History*, December 2010; 4th International Conference of the Language Studies Center, Singapore, December 2010).

Department members published, either as authors or co-authors, three books (*The Deaf and the Sign Medical Terminology* by I. Šegota et al; *The crisis of Health System: Threats and Possibilities* by M. Štifanić; *The Secrets of Brain* by A. Muzur) and about 40 papers in scientific/professional journal, out of which 3 in journals cited in CC bases, 18 in other journals and around twenty reviews of books and conferences, summaries and translations.

The Department has, joint with other institutions from Croatia (University of Zagreb) and abroad (Universities of Eichstätt-Ingolstadt, Sarajevo, Ljubljana, Novi Sad, Sofija, Skopje and Tirana) continued the project MA- program *Integrative Bioethics*.

Other activities: Department members held several (invited) public lectures (Brain Research and Integrative Neuroscience Center in Trieste; University of Ljubljana School of Medicine; Science Festival 2010; Omišalj Municipality, Croatian Hospice Society, etc.), courses (Croatian Hospitality Workers Association and the Ministry of Tourism; University for the Elder, etc.) In May 2010 they presented *The Deaf and the Sign Medical Terminology* (by I. Šegota et al.) in Rijeka City Hall in front of the numerous audience.

I. Rinčić, as a UNESCO scholarship holder attended the course for the ethics teacher in Dubrovnik 28 June – 2 July 2010.

I. Eterović became a secretary of the *Jahr* Editorial Board, editor-in-chief of the *Proceedings of Lovranščina* 1 and a member of youth editorials of journals *Synthesis Philosophica* and *Filozofska istraživanja*.

K. Dobrić attended County Assemblies for English Teachers of Istarska County (Pula, January 2010; Rovinj, February and May 2010) and for German Teachers of Primorsko-Goranska County (Rijeka, November 2010). In April 2010 she completed the court interpreters' training (HSUST, Pula) and attended the 18th Annual Conference of the Croatian Association of Teachers of English and in December 2010 she was included into RALF project of German teachers training (Goethe Institut).

V. Moretti participated in *Humanijada* (Crikvenica, May, 2010) where he managed the sports teams of the School and won most medals (Medical School in Rijeka was announced the most successful Faculty at the competition). He participated at the University Sports Championship with his University of Rijeka male handball team (Vinkovci, June 2010) and won third place, and as a manager of a female University football team, he won first place. As a manager of Futsal female University team he participated at the European University Futsal Championship (Zagreb, July 2010) and won sixth place.

N. Gosić is deserving, as manager of Rijeka Subsidiary of the Croatian Bioethics Society, for the co-organization of the round table "The Current Moment of Croatian Health System" and several public discussions on the topics of bioethics and health.

N. Gosić and A. Muzur are co-authors of the *Ethical Codex of Teachers, Scientists and Associates of University of Rijeka School of Medicine* (adopted at the Faculty Council meeting on 9 October 2010), and they both participated in preparations of the *Ethical Codex for Students* (place on School's web pages for public discussion).

I. Sorta-Bilajac Turina became the president of Croatian Society for Clinical Bioethics (the Society has been active within the Department since 2006), and **M. Brkljačić Žagrović** its secretary.

A. Muzur participated at the coordination meeting of partners in project of establishing the International MA Study of Integrative Bioethics (Eichstätt, April-May 2010). He was appointed mentor to Jozo Vidović, M.Sc. for his Ph.D. thesis (Historical and Medical Aspects of the Development of Croatian Medical Terminology" (September 2010).

He presided over the work of several boards for defending theses, defending of one M.A. and Ph.D. theses at the Universities of Zagreb and Osijek.

He initiated and is one of three people preparing a proposal of the Postgraduate Interdisciplinary Specialist Study of Health Tourism (holder is University of Rijeka).

He drafted the Action Plan of systematic building, holding and promoting the tradition and reputation of University of Rijeka School of Medicine (placed on School's Web pages for public discussion).

He was co-opted as an editorial board member of *Suščka Revija*.

He was the president of the Organizing Committee of the Days of School of Medicine in Rijeka (December 2010) and the editor-in-chief of the Addition to the Monography of the School (December 2010).

He was appointed a member of the Committee for Association of the University of Rijeka. (December 2010). He was appointed an authorized person for the occupational safety (5 February 2010) (succeeding N. Gosić)

Department members were mentors for three diploma theses.

Amir Muzur, M.D., Ph.D., Associate Professor
Head of the Department

Izješće o radu Katedre za društvene i humanističke znanosti u medicini Medicinskog fakulteta Sveučilišta u Rijeci za 2010. godinu

Odlukom Fakultetskog vijeća na sjednici 19. siječnja 2010., Katedra za društvene znanosti promijenila je ime, u skladu s bavljenjem većine svojih članova i suvremenim trendovima, u **Katedra za društvene i humanističke znanosti u medicini**. Istodobno je u sklopu Katedre počeo s probnim radom i testiranjem mogućnosti **Centar za integrativnu bioetiku i primijenjenu etiku**, s ambicijom da, kada se stvore svi nužni preduvjeti, postane i organizacijskom jedinicom u sastavu Katedre. U listopadu je Katedra potpisala Sporazum o suradnji (na tri godine) s *Jadranom* – Galenskim laboratorijem d. d. i Poliklinikom *Medico*, usmjeren prema potpori u organizaciji skupova od šireg značaja za imidž ovih dviju uspješnih tvrtki.

Djelatnici: Vanjski suradnik **Damir Herega** diplomirao je 15. siječnja 2010. na Edukacijsko-rehabilitacijskom fakultetu Sveučilišta u Zagrebu. Vanjska suradnica dr. sc. **Suzana Jurin**, prof. njemačkog jezika i književnosti, obranila je doktorat znanosti 19. veljače 2010. (*Tekstne vrste u korporativnom menadžmentu*; mentor N. Ivanetić). Izv. prof. dr. sc. **Amir Muzur** stekao je 12. travnja 2010. zvanje znanstvenog savjetnika, a dr. sc. **Anamarija Gjuran-Coha** 19. svibnja 2010. zvanje znanstvenog suradnika, te je pokrenut postupak njena izbora u docenticu. Od 1. rujna 2010. zaposlena je (50 % radnog vremena) u zvanju predavača **Katja Dobrić**, prof. engleskog i njemačkog jezika i književnosti. Dr. sc. **Iva Rinčić**, asistentica, obranila je 12. studenoga 2010. pri Filozofskom fakultetu u Zagrebu doktorsku disertaciju na temu *Teorijska uporišta, postignuća i perspektive bioetičke institucionalizacije u Europskoj uniji* (mentor A. Čović; komentorica N. Gosić). Mr. sc. **Gordana Pelčić** (zaposlena u zvanju asistenta, 25 % radnog vremena) položila je 22. prosinca 2010. specijalistički ispit iz pedijatrije.

Nastava: A. Muzur preuzeo je od umirovljenog profesora Ante Škrobonje obvezne predmete *Uvod u medicinu i povijest medicine* (Medicina, I. g.) i *Povijest dentalne medicine* (Dentalna medicina, IV. g.).

Od akademske godine 2010./2011., dotad izborni kolegij *Stomatološka etika* na studiju Dentalna medicina (ranije Stomatologija) postao je obveznim pod imenom *Bioetika i dentalna etika* i s novim programom (voditeljica N. Gosić).

Pokrenuti su novi izborni kolegiji: *Uvod u medicinsku etiku* (Medicina, I. g.), *Prope-
deutika kliničke etike* (Medicina, III. g.), *Medicina i pravo* (Medicina, IV. g.), *Od eu-
tanazije do distanazije* (Medicina, V. g.), *Klinička bioetika* (Medicina, V. g.) i *Mediji i
zdravstvo* (Medicina, VI. g.). Voditeljica ovih izbornih kolegija je I. Sorta-Bilajac
Turina.

Znanost: U organizaciji Katedre i riječke podružnice Hrvatskog bioetičkog društva,
na Medicinskom fakultetu je 22. siječnja 2010. održan okrugli stol na temu *Aktual-
ni trenutak hrvatskog zdravstva* koji je okupio pedesetak sudionika iz različitih
područja javnog i stručnog djelovanja. Referati i diskusija objavljeni su u drugom
broju časopisa *Jahr* (urednici N. Gosić i A. Muzur) u prosincu 2010.

U povodu obilježavanja Svjetskog dana zaštite laboratorijskih životinja, Katedra je
26. travnja 2010. na Medicinskom fakultetu organizirala tribinu s četiri uvodničara
i dvadesetak sudionika iz publike. Rasprava je rezultirala službenim pokretanjem pi-
tanja upitnosti sadržaja vježbi iz kolegija *Fiziologija i patofiziologija*, kao i prijed-
logom kvantitativnog i kvalitativnog proširenja postojećeg Etičkog povjerenstva
Medicinskog fakulteta.

Početkom svibnja 2010. na Medicinskom fakultetu u Rijeci održani su 12. bioetički
dani koji su uključili obilježavanje 10. obljetnice Hrvatskoga bioetičkog društva,
predstavljanje prvog broja časopisa *Jahr*, udžbenika *Glupi i znakovno medicinsko na-
zivlje* (autori I. Šegota i suradnici) i novog *Bioetičkog sveska* na temu *Bioetički aspekti
rada s tijelom umrle osobe*. Drugoga je dana održan znanstveno-stručni skup *Etika i
sport* s tridesetak sudionika iz Hrvatske, Srbije i Makedonije.

Tradicionalni znanstveni skup *Rijeka i Riječani u medicinskoj povjesnici*, 11. po redu,
održan je, po prvi put u suorganizaciji naše Katedre, 8. prosinca 2010. na Medicins-
kom fakultetu. Dvadesetak referenata iz Hrvatske, Slovenije i Srbije govorilo je o
povijesti ljekarništva i privatne medicinske prakse u Rijeci, ali i o nizu drugih, slo-
bodnih tema iz povijesti medicine.

Tijekom 2010. članovi Katedre aplicirali su za sredstva različitih fondova sa sedam
projekata. U suradnji sa znanstvenicima iz Hrvatske, SAD-a, Danske, Litve, Cipra i
Irske pripremljen je i u roku podastrijet na evaluaciju projekt "Škole europske bio-
etike" (u sklopu **FP7-Health**) koja bi trebala promicati ideje europske bioetike,
prvenstveno u zemljama koje se pripremaju za preuzimanje predsjedavanja Europ-
skom unijom. Predloženi koordinator projekta u vrijednosti od 100.000 eura je A.
Muzur.

I. Rinčić pripremila je i podastrijela na evaluaciju **Nacionalnoj zakladi za znanost**
projekt "Fritz Jahr i europska bioetika" koji podrazumijeva okupljanje znanstvenika

iz čitavog svijeta u Rijeci, koji zagovaraju koncept europske bioetike te njihovo povezivanje u mrežu s jasnim ciljevima i projektima. Isti projekt I. Rinčić prijavila je i na natječaj Zaklade HAZU (projekt je odobren za financiranje).

N. Gosić aplicirala je pri CEI za sredstva koja bi pomogla održavanje međunarodnog skupa na temu *Bioetička edukacija*, kao i ustanovljena međunarodnog tijela koje bi bioetičku edukaciju planiralo, standardiziralo i provodilo. Isti projekt N. Gosić prijavila je i na natječaj Zaklade HAZU.

Iva Rinčić pripremila je i podastrijela još dva manja projekta na natječaju za sredstva **Zaklade HAZU**: projekt ustroja i početne opreme dokumentacijskog centra "Fritz Jahr i europska bioetika" i izrade i distribuiranja brošure koja bi objedinjavala tri etička kodeksa našeg Fakulteta – nastavnika, studenata i službi.

Pripremljene su i skice projekta "Medicinski fakultet Sveučilišta u Rijeci – prijatelj gluhih" (A. Muzur i N. Gosić) i "Tko je tko u riječkoj medicini nekad i danas" (A. Muzur) koje će, uz manje dorade, poslužiti za sljedeći krug aplikacija.

U svibnju 2010. pokrenuto je izdavanje novog znanstvenog časopisa naslovljenog *Jahr – godišnjak Katedre za društvene i humanističke znanosti u medicini Medicinskog fakulteta Sveučilišta u Rijeci*, koji bi trebao izlaziti dvojezično (hrvatski i engleski) jedan do dva puta godišnje u nakladi od oko 200 tiskanih i ciljano distribuiranih primjeraka te u elektroničkom obliku na mrežnim stranicama (Hrčak). Glavnim urednikom postao je A. Muzur. Dosad su objavljena dva broja (urednica prvog broja bila je I. Rinčić, a drugi su uredili N. Gosić i A. Muzur). U Izdavačkom savjetu okupljeno je dvadesetak eksperata iz područja društvenih i humanističkih znanosti iz Hrvatske, Slovenije, Srbije, Makedonije, Njemačke, SAD-a, Čilea, Argentine i Kine, a u Uredništvu sudjeluju svi članovi Katedre.

Članovi Katedre sudjelovali su s oko 40 referata na preko 20 međunarodnih i domaćih znanstvenih i stručnih skupova (okrugli stol "Aktualni trenutak hrvatskog zdravlja", Rijeka, siječanj 2010.; I. videokonferencija "Bioetička edukacija: izmjena različitih iskustava", Zagreb/Beograd, siječanj 2010.; I. hrvatski kongres o prevenciji i rehabilitaciji u psihijatriji, Sv. Martin na Muri, ožujak 2010.; Međunarodni simpozij u povodu 100. obljetnice reforme Abrahama Flexnera, Split, ožujak 2010.; Skup nastavnika etike RH, Zadar, travanj 2010.; XII. dani bioetike – "Etika i sport", Rijeka, svibanj 2010.; VI. međunarodna konferencija o konzultacijama u kliničkoj etici, Portland, SAD, svibanj 2010.; VII. europska akademija dermatovenerologije, Cavtat, svibanj 2010.; XI. međunarodni kongres o Kantu, Pisa, svibanj 2010.; IX. lošinjski dani bioetike, Mali Lošinj, svibanj 2010.; XXIV. međunarodni znanstveni skup Hrvatskoga društva za primijenjenu lingvistiku "Proučavanje diskursa i dijaloga između teorije, metode i primjene", Osijek, svibanj 2010.; Znanst-

veni skup u povodu 65. obljetnice osnivanja Jadranskog instituta u Sušaku – prvoga instituta u Hrvatskoj, Rijeka, svibanj 2010.; IV. plenarni skup o europskim tenzijama, Sofija, lipanj 2010.; XIX. ljetna škola kineziologa RH, Poreč, lipanj 2010.; XXXI. svjetske igre medicinara – simpozij "Sport i medicina", Poreč, srpanj 2010.; XVIII. svjetski kongres medicinskog prava, Zagreb, kolovoz 2010.; Skup nastavnika etike RH, Zagreb, listopad 2010.; VIII. hrvatski kongres o suradnji klasične i nekonvencionalne medicine s međunarodnim sudjelovanjem, Zagreb, listopad 2010.; VI. bioetički forum "Bioetika – medicina – politika", Beograd, studeni 2010.; XI. znanstveni skup "Rijeka i Riječani u medicinskoj povjesnici", Rijeka, prosinac 2010.; IV. međunarodna konferencija Centra za studije jezika, Singapur, prosinac 2010.).

Članovi Katedre publicirali su, kao autori odnosno koautori, tri knjige (*Glubi i znakovno medicinsko nazivlje* I. Šegote i suradnika; *Kriza zdravstva: prijjetnje i mogućnosti* M. Štifanića; *Tajne mozga* A. Muzura) te oko 40 radova u znanstvenim/stručnim časopisima, od čega 3 u časopisima citiranim u bazama CC, 18 u drugim časopisima te dvadesetak prikaza knjiga i skupova, sažetaka i prijevoda.

Katedra je, zajedno s drugim institucijama iz Hrvatske (Sveučilište u Zagrebu) i inozemstva (sveučilišta u Eichstätt-Ingolstadt, Sarajevu, Ljubljani, Novom Sadu, Sofiji, Skopju i Tirani) nastavila projekt razvoja skupnog MA-programa *Integrativna bioetika*.

Ostale aktivnosti: Članovi Katedre održali su više (pozvanih) javnih predavanja (Brain Research and Integrative Neuroscience Center u Trstu; Medicinski fakultet Sveučilišta u Ljubljani; Festival znanosti 2010.; Općina Omišalj; Hrvatsko društvo za hospicij/palijativnu skrb i dr.) i tečajeva (Hrvatska udruga hotelijera i Ministarstvo turizma Republike Hrvatske; Sveučilište za treću dob Rijeka i dr.). U svibnju 2010. predstavili su u riječkoj Gradskoj vijećnici, pred brojnom publikom, udžbenik *Glubi i znakovno medicinsko nazivlje* (autora I. Šegote i suradnika).

I. Rinčić, kao stipendistica UNESCO-a, polazila je od 28. lipnja do 2. srpnja 2010. tečaj za nastavnike etike u Dubrovniku.

I. Eterović postao je tajnikom uredništva časopisa *Jahr*, glavnim urednikom *Zbornika Lovransčine 1* te članom mladih uredništava časopisa *Synthesis Philosophica* i *Filozofska istraživanja*.

K. Dobrić pohodila je sastanke Županijskog stručnog vijeća za učitelje engleskog jezika Istarske županije (Pula, siječanj 2010.; Rovinj, veljača i svibanj 2010.) odnosno njemačkog jezika Primorsko-goranske županije (Rijeka, studeni 2010.). U travnju 2010. prošla je i obuku za sudske tumače (HSUST, Pula) i prisustvovala XVIII.

godišnjoj konferenciji Hrvatskog udruženja profesora engleskog jezika, a u prosincu 2010. uključena je u projekt stručnog usavršavanja nastavnika njemačkog jezika RALF (Goethe Institut).

V. Moretti je na *Humanijadi* (Crikvenica, svibnja 2010.) vodio sportske ekipe Fakulteta i osvojio najviše odličja (Medicinski fakultet Rijeka proglašen je najuspješnijim fakultetom natjecanja). Kao voditelj muške rukometne reprezentacije Sveučilišta u Rijeci sudjelovao je na Sveučilišnom sportskom prvenstvu RH (Vinkovci, lipanj 2010.) i osvojio 3. mjesto, a kao voditelj ženske nogometne reprezentacije Sveučilišta 1. mjesto. Kao voditelj ženske reprezentacije Sveučilišta u dvoranskom nogometu (futsal), sudjelovao je na Europskom univerzitetskom prvenstvu u futsalu (Zagreb, srpnja 2010.) i osvojio 6. mjesto.

Ponajviše zaslugom **N. Gosić** kao voditeljice Podružnice, Hrvatsko bioetičko društvo – Podružnica Rijeka, osim suorganizacije skupa "Aktualni trenutak hrvatskog zdravstva", održalo je više tribina na aktualne teme iz bioetike i zdravstva.

N. Gosić je, zajedno s A. Muzurom, autorica *Etičkog kodeksa nastavnika, znanstvenika i suradnika Medicinskog fakulteta Sveučilišta u Rijeci* (usvojen na sjednici Fakultetskog vijeća 19. listopada 2010.), a oboje su, sa studentima Fakulteta, sudjelovali u pripremi Etičkog kodeksa studenata (postavljen na mrežne stranice Fakulteta radi javne rasprave).

I. Sorta-Bilajac Turina postala je predsjednicom Hrvatskog društva za kliničku bioetiku (Društvo pri Katedri djeluje od 2006.), a **M. Brkljačić Žagrović** tajnicom.

A. Muzur sudjelovao je na koordinacijskom sastanku partnera u projektu pripreme međunarodnog magistarskog studija integrativne bioetike (Eichstätt, travanj-svibanj 2010.).

Imenovan je mentorom pri izradi doktorske disertacije na temu *Povijesno- medicinski aspekti razvoja hrvatske medicinske terminologije* pristupnika mr. sc. Jozе Vidovića (rujan 2010.).

Predsjedavao je radom više povjerenstava za obranu teme, ocjenu odnosno obranu jednog magistarskog i dvaju doktorskih radova na sveučilištima u Zagrebu i Osijeku.

Inicijatorom je i jednim od troje priređivača prijedloga poslijediplomskog interdisciplinarnog specijalističkog studija Zdravstveni turizam (nositelj Sveučilište u Rijeci).

Pripremio je Akcijski plan sustavnog građenja, čuvanja i promicanja tradicije i ugleda Medicinskog fakulteta Sveučilišta u Rijeci (postavljen na mrežne stranice Fakulteta radi javne rasprave).

Kooptiran je za člana uredništva *Sušacke revije*.

Bio je predsjednikom Organizacijskog odbora Dana Medicinskog fakulteta u Rijeci (prosinca 2010.) i glavnim urednikom dopune monografije Fakulteta (prosinac 2010.).

Imenovan je članom Povjerenstva za udruge Sveučilišta u Rijeci (prosinac 2010.).

Imenovan je (5. veljače 2010.) ovlaštenikom zaštite na radu (dotad je ovlaštena bila N. Gosić).

Članovi Katedre bili su mentori pri izradi triju diplomskih radova.

izv. prof. dr. sc. **Amir Muzur**, dr. med.
pročelnik Katedre

Publications / Publikacije

Knjige/Books

Šegota I. et al. 2010. *Glubi i znakovno medicinsko nazivlje* [The deaf and medical sign language]. Zagreb: Medicinska naklada.

Štifanić M. 2010. *Kriza zdravstva: prijetnje i mogućnosti* [Healthcare-system crisis: threats and opportunities]. Rijeka: Udruga "Hrvatski pokret za prava pacijenata".

Muzur A. 2010. *Tajne mozga* [Secrets of the Brain]. Zagreb: Medicinska naklada.

Full papers

(original scientific papers and reviews, book- and conference reviews, etc. published in scientific journals, books, and proceedings)

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*Bioethics calendar /
Bioetički kalendar*

1st international conference "Fritz Jahr and European Roots of Bioethics: Establishing an International Scholar's Network"

Although the history of bioethics, if compared to the histories of other similar disciplines, is short, no one could claim any more that it is boring (Jonsen, 2000)¹. Almost abandoned merits of Van Rensselaer Potter, due to narrowing his idea of global bioethics to medical ethics, clinical bioethics, or pure legislation, several years ago received a new momentum and bioethics entered a completely new phase of its development. Much of this we owe to the research and articles of Hans-Martin Sass, publishing studies since 2007² about Fritz Jahr (1895-1953), the German theologian and humble teacher who, in 1927, was the first to use and conceive the term "Bio-Ethik" in journal *Kosmos*. Although some oral presentations (Löther, 1997)³, as well as papers mentioning the Jahr legacy had been done even before the year 2007

¹ Albert Jonsen, "Why Has Bioethics Become So Boring?", *Journal of Medicine and Philosophy*, 25 (6/2000), p. 689-699.

² Hans-Martin Sass, "Fritz Jahr's Bioethischer Imperativ. 80 Jahre Bioethik in Deutschland von 1927 bis 2007", *Medizinethische Materialien*, Heft 175 (Juli/2007), p. 1-33.

Hans-Martin Sass, "Fritz Jahr's 1927 Concept of Bioethics", *Kennedy Institute of Ethics Journal*, 17 (4/2007), p. 279-295.

Hans-Martin Sass, "Bioetički imperativ Fritza Jahra. 80 godina bioetike u Njemačkoj od 1927. do 2007. godine", *Bioetički svesci*, (61/2008), p. 5-44. (translated by Suzana Jurin)

Hans-Martin Sass, "Asian and European Roots of Bioethics: Fritz Jahr's 1927 Definition and Vision of Bioethics", *Asian Bioethics Review*, 1 (3/2009), p. 185-197.

Hans-Martin Sass, "A cultural and moral vision for the 21st century", *JAHR - Annual of the Department of Social Sciences and Medical Humanities/JAHR – Godišnjak Katedre za društvene i humanističke znanosti u medicini*, 1 (1/2010), p. 9-10.

Hans-Martin Sass, "Bioethics as a European Innovation. Fritz Jahr's 1927 Concept of Bioethics", in: Antje Gimmler (ed.), *Vernunft und Innovation: über das alte Vorurteil für das Neue; Festschrift für Walther Ch. Zimmerli zum 65. Geburtstag*, Fink, Paderborn 2010, p. 369-377.

Hans-Martin Sass, "Bio-Ethics. Reviewing the ethical relations of humans towards animals and plants (Translation and Postscript of Fritz Jahr)", *JAHR – Annual of the Department of Social Sciences and Medical Humanities/JAHR – Godišnjak Katedre za društvene humanističke znanosti u medicini*, 1 (2/2010), p. 227-231.

Hans-Martin Sass, "Postscriptum and References – The Father of Bioethics (1895-1953)", *Medizinethische Materialien*, Heft 186 (November/2010), p. 24-32.

³ Rolf Löther, *Evolution der Biosphäre und Ethik*, 6th annual meeting of the Deutsche Gessellschaft für Geschichte und Theorie der Biologie, Tübingen, Germany, 1997.

(Löther, 1998⁴; Engels, 2001⁵, 2004⁶; Goldim 2006⁷), before Sass, little was known about Jahr's idea, specially of his concept of Bioethical Imperative, broadening and revising Kant's categorical imperative from only humans to animals and plants.

Having established preliminary cooperation with Hans-Martin Sass, as well as with the insitutions he is affiliated with (Kennedy Institute of Ethics – Georgetown University, Washington, D.C., USA and Center for Medical Ethics, Ruhr University, Bochum, Germany), the group of Croatian bioethicists from University of Rijeka - Faculty of Medicine (under supervision of Amir Muzur) applied in October 2010 to Croatian Science Foundation for a international scientific project on exploring Fritz Jahr' work and European roots of bioethics. Having started in February 2011, this project has developed several main activities, one of the first being the organization of international conference with eminent world experts either with the interest in or already recognised in the field related to European approach to bioethics. As emhasized in the Preface to the Abstract Book, this mini-conference, attended both by some of the major bioethics scholars and by representatives of younger generations, "has never been intended to become a meeting of "Jahrologists": on the contrary, Fritz Jahr has primarily been conceived as a symbol of the reappraisal of our common, unsufficiently explored European tradition" (Muzur, 2011)⁸.

The first day session of the conference (March 11, 2011) was held at University of Rijeka - Faculty of Medicine. The session started with the greetings of the invited guests (Alan Šustić- Dean of the University of Rijeka - Faculty of Medicine, Stipan Jonjić - member of the Board of Croatian Science Foundation etc.), folowed up by the opening lectures. Amir Muzur (Rijeka) presented preliminary results of the arhive-databases research from the city of Halle, hometown of Fritz Jahr, exposing the most important facts of Jahr's biography. Those details, still not known to broader public, might not only explain the sources of Jahr's ideas, but also enlighten Jahr' crucial motivations. Hans-Martin Sass (Bochum/Washington/Beijing) gave a lecture entitled *Translational ethics: how to translate tradition into the future?*, dealing with the hermeneutic character of the 5th Commandment, and Jahr's translation of

⁴ Rolf Löther, "Evolution der Biosphäre und Ethik", in: Eve-Marie Engels, Thomas Junker and Michael Weingarten (eds.), *Ethik der Biowissenschaften: Geschichte und Theorie – Beiträge zur 6. Jahrestagung der Deutschen Gesellschaft für Geschichte und Theorie der Biologie (DGGTB) in Tübingen 1997*, Verlag für Wissenschaft und Bildung, Berlin 1998, p. 61-68.

⁵ Eve-Marie Engels, "Die Herausforderung der Biotechniken für Ethik und Anthropologie", in: Christof Gestrich (ed.), *Die biologische Machbarkeit des Menschen*, Wichern, Berlin 2001, p. 100-124.

⁶ Eve-Marie Engels, "O desafio das biotécnicas para a ética e a antropologia", *Veritas*, 50 (2/2004), p. 205-28.

⁷ José Roberto Goldim, "Bioética: origens e complexidade", *Rev HCPA*, 26 (2/2006), p. 86-92.

⁸ Amir Muzur, "Preface", in: Amir Muzur and Iva Rinčić (eds.), 1st international conference EUROBIOMETHICS Abstract Book, Department of Social Sciences and Medical Humanities, University of Rijeka - Faculty of Medicine, Rijeka, 2011, p. 7-8.

this classic work with his 20th-century interpretation, as well as with the possibility of its application in the 3rd millennium.

First part of the conference was followed up by the session called European bioethics. Ante Čović (Zagreb) presented the integrative bioethics as an original South-East European product, in three main aspects: 1) as a programme; 2) as a project, and 3) as a concept. According to Čović, in its substantial dimension, integrative bioethics is characterized by a broad field spanning from moral dilemmas in medical practice and biomedical research, to ecological issues, the role of science and technology in modern civilisation and debate upon the nature of our society, but also toward theoretical foundation of a new universal-historical epoch. The presentation *The actuality of thoughts of Fritz Jahr in bioethics education or Why Fritz Jahr advocates characted education* was delivered by Nada Gosić (Rijeka), aiming to explain the reasons and motives for character education, and to actualise Fritz Jahr's approach to the current conception of contents, methodology of implementation, and methods of evaluation in the education. Iva Rinčić gave a lecture on the issue of bioethical institutionalisation. After comparing recent American and European experiences, and finding some theoretic stronghold of institutions (Arnold Gehlen's theory), Rinčić concluded with Jahr's ideas on institutions, emphasizing the possibilities for the Bioethical Imperative to be interpreted as new method of interrelations in the institutions. Last presenter in this session was Christian Byk (Paris), dealing with *Bioethics, law and European construction*. According to Byk, the binding character of legal norms to the free development of science and technology in Europe has led to conclusion that the role played by the law in the elaboration of European bioethics is at the same time an example of the importance of the law European construction as well.

The next morning session was dedicated to *European culture, philosophy, and sciences as forerunners of bioethics (I)*. Eleni Kalokairinou (Nicosia/Thessaloniki) had a presentation *Tracing the roots of the European bioethics to the Ancient Greek philosopher-physicians*, devoted to Hippocrates, Galen, and Celsus who had laid the foundations of a modern discipline, today known as Bioethics. Beside them, Kalokairinou explored the work of philosophers, like Plato and Aristotle, who had helped medicine become independent of divinity and divine thinking. Ivana Zagorac (Zagreb) traced bioethical ideas in European Middle Ages by analysing the ideas of St. Francis of Assisi, whose charismatic figure may helped him be considered one of the first forerunners in European bioethics. The line of European forerunners was continued by the ideas of Immanuel Kant, whose categorical imperative was presented from different perspectives, but with the emphasis on Jahr's Bioethical Imperative by Igor Eterović (Rijeka). The last morning session was the one devoted to scientific insights into the

relationship between the human being and nature, named *The importance of Charles Darwin's theory for Fritz Jahr's conception of bioethics*, held by Eve-Marie Engels (Tübingen).

The second part of the session *European culture, philosophy, and sciences as forerunners of bioethics (II)* started with a presentation by José Roberto Goldim (Porto Alegre): *Albert Schweitzer, a bioethics precursor*. Although one of the greatest thinkers and social activists of the 20th century, Schweitzer is often unjustifiably omitted from bioethical debate. Goldim's main aim was to highlight Schweitzer's importance for the history of bioethical ideas. Taking into consideration the reaching, exploring, and theoretical basis of European approach(es) to bioethical problems, Hrvoje Jurić's (Zagreb) presentation was devoted to Hans Jonas integrative philosophy of life, with special regard to his ethics of responsibility, but also to Jonas attempt to establish philosophical biology (as a new philosophy of human, nature and life). Jonas also developed the integrative philosophy of life, as pointed out by Jurić, showing what pluri-perspectivity and integrativity in bioethics actually has to mean. According to the programme, Fernando Lolas Stepke (Santiago de Chile) was supposed to give a presentation on *Bioethics and antropological medicine: a early history*, but unfortunately was not able to attend the conference (his paper, anyhow, will be published in the special edition of the JAHR journal). Marija Selak (Zagreb) enriched the discussion of European forerunners with presentation *Philosophy of Karl Löwith as a precursor and incentive to the idea of integrative bioethics*, while Ricardo Andrés Roa-Castellanos (Bogotá) gave the presentation entitled *Bioethical common factors amid Krause's masonry and Saint Francis' of Assisi appeal to respectful dialogue, nature and understanding: Jahr's dialogue beyond the age of "enlightenment" and the "dark" ages*, turning to the unknown theoretical strongholds of Fritz Jahr's work and providing a new perspective to bioethics about respect for life, productive dialogue on differences etc. Final exposé of the first day was Natacha Lima (Buenos Aires), giving presentation on perspectives of bioethics in Latin America following Jahr's guidelines, pointing to the "conversations" between different disciplinary fields occurred after the introduction of "Bioethical thinking" in many life aspects. The first day of the conference ended with dynamic final discussion and most interesting remarks, affirming the organizers' starting idea of the importance and necessity of such a meeting.

The second day of the conference (March 12, 2011) was held as a workshop in Opatija (moderators Amir Muzur and Hans-Martin Sass). Many previous and future activities were presented. Hans-Martin Sass reported on the forthcoming conference of the European Society for Philosophy of Medicine and Healthcare (to be held in Zürich in August 2011) and on the publications of Fritz Jahr's works. Ante

Čović reported on the on project of integrative bioethics in South-East Europe and five doctoral thesis defended at University of Zagreb - Faculty of Humanities and Social Sciences (Marko Tokić, Sonja Kalauz, Mile Marinčić, Iva Rinčić and Tomislav Krznar), Amir Muzur referred on "Rijeka Declaration on the Importance and Future of Integrative Bioethics", special edition of the JAHR journal, web site of the EUROBIOMETHICS project, as well as on options of future meetings of the group, while Iva Rinčić presented the idea and so-far-accomplished activities of establishing the "Fritz Jahr's Award for European Bioethics Research and Promotion".

Although this conference was the first to explore the work of Fritz Jahr and European roots of bioethics, many important results were achieved: the establishing of the network of scholars' (EUROBIOMETHICS), the founding of the basis for future communication and scientific cooperation, but also the opening of a new platform for the most needed dialogue and respect of cultural differences in modern world.

Iva Rinčić and Robert Doričić

*Reviews /
Prikazi*

Aleksandra Frković:

Medicine and Bioethics

Pergamena, Biblioteka: Bioetika, Zagreb, 2010

The readership can enjoy the new Zagreb PERGAMENA edition, which has for more than a decade had its "Bioethics" editions and can be proud of its significant bioethical titles, including *The Diving Bell and the Butterfly* (Jean-Dominique Bauby), Proceedings *Challenges of Bioethics* (ed. Ante Čović), *Bioethical Education* by Nada Gosić, *Bioethics and Responsibility in Genetics* by Iva Rinčić, *Bioethical Ecumenism* by Ivan Cifrić, *Medications or a Story of Deception* by Lidija Gajski, *Bioethics in Clinical Practice* by Aleksandra Frković, etc.

A prolific author, Aleksandra Frković, MD and a bioethicist has, after publishing *Bioethics in Medical Practice* in 2006, delighted the professional, scientific and general bioethical public with a new study *Medicine and Bioethics* in which, as we shall see, she covers the most important segments of medical and bioethical interferences.

The book consists of the introduction and four extensive chapters, as well as the summary and index of names. The first chapter entitled *Health Care – Reflections on the Safety of Patients and Quality of Life* is dedicated to a very important concept of health care from the bioethical point of view, issues of safety of patients (ethical committees in health institutions, Luxembourg Declaration on Patient Safety, health workers and the safety of patients) and bioethical reflections on the quality of life (breastfeeding as a foundation of life quality, dysthanasia or medical uselessness, convention on human rights and medicine, euthanasia, recommendations of declarations and codices of medical ethics).

The second part of this extensive study is dedicated to *pain and bioethics*. In particular chapters Frković deals with numerous issues of insufficient pain treatment, psychological and emotional pain, spiritual pain, social and economic aspects of pain, medical aspects of pain (chronic pain resulting from malignant illnesses, chronic non-malignant pain, pain in terminal patients, pain in childhood, etc.) and birth-giving pain.

The third part entitled *Bioethical Education in Clinical Medicine* is dedicated to the presence of bioethics in clinical medicine and the important issue of including bioethics in the curriculum in medical education. The author ends this chapter with discussing guidelines for valid bioethical education in clinical work (in Croatia) and with listing significant scientific conferences and bibliography on bioethics, and finally the raising of the issue of bioethical education in perinatology.

Finally, in the fourth and the most extensive part of the study, the authors discuss bioethical aspects of education and informing a patient and the unavoidable bioethical and medical ethical topic – *doctor-patient* communication. In chapters of this part, the reader will find the following topics: education of patients (education of patients regarding their safety, complementary/alternative therapy and patients' education), informed consent (informed consent in clinical work and legal regulations related to informed consent in Croatia), ethical issues in cytology, *doctor-patient* relationship, the question of communication and communicational skills, *doctor-patient* communication and empathy, empathy measuring, empathy and sex, empathy in medical practice, empathy in psychiatry and the learning of empathy, bioethical aspects of communication with deaf patients and patient's obligations (e.g. smoking, alcohol and pregnancy – the question of obligations of a pregnant woman).

As the author says, all listed topics reflect the fact that the great scientific development and new technological findings and their application in medicine have provoked numerous ethical dilemmas from birth to death of an individual. It has been realized that the rules concerning doctor-patient relation cannot be exclusively in the domain of medicine so in order to make numerous ethical decisions, a participation of various experts is necessary: lawyers, philosophers, sociologists, theologians, psychologists, social workers. The author further notices that lately a lot has been discussed on the quality of health care, but that it would be useful to have more discussions on the quality of life in the broadest sense. For a quality life, each individual needs balanced nutrition, a job, stable financial situation, secured dwelling, fulfilling of spiritual needs, etc. Finally, for the quality life of a patient, both adequate medical care and the care of those nearest to the patient are important. Unfortunately, says the author, a patient is frequently left without the most basic elements for living.

Let us, in a few words, mention another bioethical problem which is emphasized by Frković. It is the pain as a bioethical fact, or more precisely insufficient treatment of pain which is not only medical but also a bioethical problem. As the author herself believes, as a complex phenomenon, pain would be treated more successfully if all the dimensions of the problem were included: psychological, emotional, spiritual, social and medical. It is unethical to let somebody to needlessly suffer. However, as

the author says, pain can exist even in the absence of suffering, and suffering can exist in the absence of pain. Medical professionals, believes the author, do not have sufficient knowledge on the complexity of pain so their permanent education on "pain management" is necessary. This is the topic of interference of medicine, bioethics, and law (unjustifiably, insufficient pain treatment is considered a poor medicine worldwide, unethical and infringement of basic human rights).

Finally, the author legitimately reminds of the fact that great changes occurring in medicine result in issues of particular basic terms in the interference of medicine and bioethics. Frković says that bioethics today is not and cannot be the same as it was in its beginnings. Lately, term *integrative bioethics* has been introduced into bioethical events, which consists of different approaches and perspectives and presents them in on a unique, spiritual horizon – different approaches to problems related to all levels of life are integrated, both scientific and non-scientific approaches, i.e. those based on religious, cultural, artistic and other particularities.

Why is reflection on mentioned medical and bioethical issues significant for us?

We believe that all mentioned issues are not relevant only for the interference of medicine, medical ethics and bioethics, but also for the *everyday life of each individual*. So, for example, the questions of health protection and health care concern each individual *personally* because in the contemporary world each individual find him or herself in the role of a patient from birth to death many times (let us mentioned that approximately 80% of the people in the world end their life in a hospital bed, as a patient).

Similarly, the issues of quality communication between a doctor and a patient are not the subject matter of only medical sociology, communication in medicine, bioethics and law but should also be the structure of reflection of different medical situations by individuals who, when patients, are the participants of that communication. In that sense, among other, we are interested in problems mentioned by the author regarding the *doctor-patient* relationship, which include, for example, empathy, which is defined in medical practice as the capability to understand the conditions and emotions of a patient, and looking at the perspective of a patient during a clear communication with a doctor, understandable to a patient. Frković states that medical bioethical education indicates that patients not only expect, but require their doctor's empathy. It is considered that this skill is a basis of engaged, quality communication between a doctor and a patient and that it alleviates patient's tension and directly increases the efficiency of the therapy.

Having this last in mind, let us mention one medical situation in which the author of this paper found herself as a parent of an underage patient. It is about visits to the

dentist in one Belgrade Public Care Center, about not being admitted because of the wrongly made appointment by the not overly pleasant, i.e. uncommunicative medical staff and a final intervention, successful, which ended within the frame of communication *dentist-nurse-patient-dentist's friend who sells summer dresses to him and a parent of the patient*. How to react in situations similar to this one, either as a patient or his or her parent? To forget the atmosphere of a market place because in a several months we will be forced to visit him again)? And/or immediately write a complaint to the Public Care Center (which may bring us into an awkward situation in the future, and the question is if anybody will even read the complaint; what happened to the latest scandals related to voluntary funds, pharmaceutical industry, cytostatics? Nothing?!)

At least we have shared this experience with the readers who, as we believe, are very well aware of these conditions, because they present one of the segments of everyday life of each individual in our surroundings.

This is why we are insisting on the value of all listed topics extensively dealt with by Aleksandra Frković in her study, not only from the point of view of professional and scientific discussions, but also on the level of public discussion and permanent reflection if each individual. Because many issues, more precisely our relation to numerous bioethical issues, reflect our relation to the life itself (opinions on euthanasia, organ donation, opinions on crimes made by others on our behalf... truly are important bioethical issues).

And all these issues do not concern us only professionally, but, in the first place, as *humans*.

Sandra Radenović

Richard T. de George:

Business Ethics

Filip Višnjić, Beograd, 2003.

Even though *Business Ethics* has not unfortunately yet been published in Croatia (this is the review of 2003 edition published by Filip Višnjić, publisher's company from Belgrade, ISBN 86-7363-368-0) we hope that the fact that it is an extraordinary work of ethical reflections on business.

The author's references contribute to making of this decision: de George is a distinguished professor at the University of Kansas, Department of Philosophy. He has received numerous awards and is one of the most prolific authors in the field of political and social philosophy, ethics and applied ethics with emphasis on business and computer ethics. The significant indicator of his continuous presence as an author is the fact that the first edition of his book *Business Ethics* was published as far back as in 1982. This is the review of the fifth edition, and recently the seventh edition has become available.

Business Ethics consists of 648 pages divided into five main chapters: Introduction, Moral Reasoning in Business (consisting of 4 smaller chapters), Moral Issues in Business (13 chapters), Moral Issues in International Business (3 chapters) and a Conclusion. Diversity in content of chapters is transcended by the equality in formal structure: most of the chapters (and sub-chapters) begin with a case study (real or imaginary), which is followed by elaboration of a topic and end with questions which should serve a reader as a reminder of main ideas and messages.

The introductory part start with a chapter entitled *The Myth of Amoral Business*, which is a kind of a manifesto of the way in which business is understood by most people inside and outside of the business world, with particular emphasis on the American system of business values: the point of business is profit and enlarging wealth, so the role of ethics is irrelevant: the business world is not immoral, but simply moral free.

The chapter *Moral Reasoning in Business* presents a review of the early moral development, a type of evolution of subjective and objective morality, ethical relativism

and pluralism and morality as a culturally based category. According to de George, moral judgments are not in themselves neither wrong nor right, but the expressions of our thoughts and our feelings make them wrong or right. Nowadays, rule of utilitarianism is widely spread and accepted (which, when applied in business world, judges business on the basis of consequences), of which de George is rather critical and offers the alternative in moral duty, rights and justice, deontological way of thinking and doing, moral responsibility, virtues and moral reasoning.

The central part of the book consists of the chapter *Moral Issues in Business*, which is divided into two parts: on corporations and morality, individuals as key participants in a business process, their work places and professional roles. Dealing with these issues, de George emphasizes that the first step of any moral judgment is the knowledge about the type of economy system, its core rules and laws. Economy is often (wrongly) seen as something which has no relation to people, their moral views, it is seen as a series of abstract self-regulating processes such as offer and demand, money market, fluctuation of shares and prices. Naturally, there are great differences among various systems of economy (for example, American free market and capitalism, and government controlled socialist model). Since there is no universal moral imperative which would give advantage to a particular model, business ethics might come as a possible solution whose goal is to systematically study the practice and structure of a particular system, point to its possible (moral) irregularities and acceptable solutions. If the business ethics steps away from its aim and meaning of business, we can easily find ourselves in a position where the only motivators of business, as well as moral activities, are contemporary corporations. It is important to be reminded of a Nobel prize winner Milton Friedman, famous for his stand that corporations lack any moral responsibility (they are only legally liable). Opposed to the described position is the view in which they are not (in themselves) moral persona, corporations do have a moral status which arises from the fact that they are lead by people, and they are also prone to moral judgment and evaluation.

Other moral issues in the business world which de George mentions are whistle blowing, as a key element of a personal moral consciousness of an individual, and numerous moral issues related to marketing (is every product worthy of marketing campaign; ways of advertising; validity of prevention of advertising; moral acceptability of subliminal advertising, manipulations and coercions, lying and misleading in advertising...), regulation of intellectual property, corporate disclosure, industrial espionage... De George emphasizes, as a special field of interest, information technology and related phenomena, such as computer crime, privacy and protection of personal information, computer time theft...

De George dedicates a chapter to an issue often neglected in business ethics, and that is workers' rights and obligations of both corporations and workers. Corporations often neglect workers' rights and needs, not realizing that long term care of their workers brings positive results for the whole corporation.

The last part of this chapter is dedicated to professions in business: as a rule, professions derive their autonomy from the society and manage themselves, which is the consequence of a specific formal education, specialization of knowledge and recognition of the profession for a community. Since the members of a particular profession are first and foremost human beings, and only then members of a particular profession, professional ethics cannot liberate anyone of general moral obligations which apply to all people. Professions should, just like doing business, be judged from a moral point of view with equal objectivity and criticism as any other type of social activity.

The last part deals with the international business. There is large amount of countries and each has its own economic, political and social values system. Each corporation doing business outside the borders of its mother country faces numerous problems but also advantages in doing business (such as the possibility of savings by moving manufacturing to underdeveloped countries) so they can easily cross the line of not only ethics, but also the law. The consequences of the abovementioned include frequent public accusations of corporations which gave in to challenges and temptations of unregulated and unjust world. Their misuse primarily result from the institutional inefficiencies and lack of sanctions on the international level. Global developments, such as air pollution, oil depletion or world famine, lead to new challenges: do our obligations end at our borders?; who has the right to use the natural resources, both above and under the earth?; what are the obligations toward the countries whose resources are being used? Multinational corporations consist of multinational citizens, which obliges them to provide help for all the nations the do business with. The ideal situation would be to help all the countries in their productive development. Unfortunately, we still do not have the world society and the world community. Corporations are the ones which might contribute to its development and to end the *myth of amoral business*.

In the conclusion, the author states that business is the activity which has fulfilled the original aim of the American society. The new moral imperative in business does not come only from the small groups of different people, but also from governments and legal systems which, only just united, express their clear social demands and priorities. Furthermore, business has become an activity which is expected to exit its own frame and become active in establishing the new world order established on the principles of fairness and responsibility.

Moral people are of utmost importance for the existence of moral societies, organizations and corporations. Business ethics is national, international or global, just like business itself, and it there are no geographical borders. The more the consumers of economy require their corporations to be moral and the more they behave in accordance with their doing, they will have larger influence on the changes of the particular company's policy.

The skill of moral reasoning is a significant part of business ethics. Through his book *Business Ethics*, the author makes us aware of the traps and faults of each approach. We use standard techniques of moral reasoning in order to decide which activities are morally allowed, which are prohibited and which are obligatory. Improvement of techniques of moral argumentation (deontological and utilitarian) empowers us in discussions on ethical issues, including ethical issues in business.

The best society does not exist and one of the tasks of the (business) ethics is to help us in its development or at least trying to come close. Business is one of the (more) important aspects of social activities, not only the field of accumulating wealth, but also the necessary ethical decision-making and activities. It is one of the main activities of the modern society and its integration and it is utterly unjustified to look at it only from the point of view of money. The time has come to view business through people and when profit is important, but not the only meaning of doing business. The aim of the business ethics is to encourage people in business and law to think and work with the aim to promote morality and improve the ethics of the society, both national and international.

"Common morality for everybody in the world is an aim which should be reached, and not an existing reality" (de George, 2003, p. 61)

Vana Persen

Richard T. de George:

Poslovna etika

Filip Višnjić, Beograd, 2003.

Iako knjiga *Poslovna etika* Richarda T. de Georgea nažalost do danas nije došla na hrvatsko tržište (riječ je o izdanju beogradskog izdavačkog poduzeća "Filip Višnjić" iz 2003. godine, ISBN 86-7363-368-0), činjenica je da je riječ o iznimnom djelu etičkog promišljanja poslovnog djelovanja, pa se nadamo da će poslužiti kao hvale vrijedan argument objavi prikaza, a konačno i interesu čitateljstva ovog časopisa.

Tome u prilog svakako idu reference samog autora: Richard T. de George ne samo da je ugledni sveučilišni profesor na odsjeku za filozofiju sveučilištu u Kansasu i dobitnik brojnih nagrada, nego i jedan od najplodnijih autora iz područja političke i socijalne filozofije, etike i primijenjene etike, s posebnim naglaskom na poslovnu etiku i računalnu etiku. Značajan pokazatelj njegove kontinuirane autorske prisutnosti jest činjenica da je prvo izdanje njegove knjige *Poslovna etika (Business ethics)* izašlo još 1982. godine; ovdje dajemo prikaz V. izdanja, a nedavno je svjetlo dana ugledalo i sedmo u nizu ponovljenih izdanja.

Knjiga *Poslovna etika* sadrži ukupno 648 stranica, podijeljenih u 5 glavnih poglavlja: Uvod, Moralno rasuđivanje u biznisu (sadrži 4 manja poglavlja), Moralno sporna pitanja u biznisu (13 poglavlja), Moralna pitanja u međunarodnom poslovanju (3 poglavlja) i Zaključak. Neminovnu različitost prisutnu u sadržajima poglavlja autor ipak uspješno prevladava ujednačenom formalnom strukturom: većina poglavlja (i potpoglavlja) započinje primjerom, (stvarnim ili imaginarnim), slijedi razrada teme, dok se na kraju svakog poglavlja nalaze pitanja koja bi čitatelju/ici trebala poslužiti kao podsjetnik temeljnih ideja i poruka.

Uvodni dio knjige Richard T. de George započinje poglavljem pod naslovom "Mit o amoralnom biznisu", svojevrsnim proglasom načina na koji mnogi ljudi u poslovnom svijetu i izvan njega shvaćaju poslovanje, s posebnim naglaskom na američki sustav poslovnih vrijednosti: smisao poslovanja je stvaranje profita i uvećanje bogatstva, te je bespredmetno pitati se o ulozi etike: poslovni svijet nije neetičan, on je jednostavno lišen vrijednosti (engl. *moral free*).

U poglavlju "Moralno rasuđivanje u biznisu" autor donosi pregled ranog moralnog razvoja, svojevrsne evolucije subjektivnog i objektivnog morala, moralnog relativizma i pluralizma, kao i morala kao kulturološki utemeljene kategorije. Prema Richard T. de Georgeu moralni sudovi nisu sami po sebi pogrešni ili ispravni, već ih takvima čine izrazi našeg mišljenja ili osjećaji. U današnjem svijetu među ljudima je sve više rašireno i prihvaćeno utilitarističko pravilo (koje, ako ga prihvatimo u poslovnom svijetu, poslovanje vrednuje na temelju posljedica), prema čemu je i sam autor prilično kritičan, nudeći istovremeno alternativu u moralnoj dužnosti, pravu i pravdi, deontološkom načina mišljenja i djelovanja, etici odgovornosti, vrlinama i moralnom rasuđivanju.

Središnji dio knjige čini poglavlje "Moralno sporna pitanja u biznisu", podijeljeno u dva dijela: o korporacijama i moralnosti, o pojedincima kao ključnim učesnicima procesa poslovanja, njihovim radnim mjestima i profesionalnim ulogama. Baveći se ovim pitanjima, de George ističe kako je prvi korak svakom moralnom vrednovanju znanje o tome o kojem je ekonomskom sustavu riječ, te koja su njegova temeljna pravila i zakonitosti. Ekonomija je često (pogrešno) percipirana kao grana djelatnosti koja nema nikakve veze s ljudima i njihovim moralnim stavovima, kao niz apstraktnih i samoregulirajućih procesa poput ponude i potražnje, tržišta novca, kretanja dionica i cijena. Velike su razlike, dakako, prisutne između različitih ekonomskih sustava (poput američkog slobodnog tržišta i kapitalizma, te državno upravljano socijalističkog modela). S obzirom na to da ne postoji univerzalni moralni imperativ koji bi odredio prednost pojedinog modela, moguće je rješenje upravo poslovna etika čiji je cilj sustavno proučiti praksu i strukture određenog ekonomskog sustava, ukazati na njegove moguće (etičke) nepravilnosti, te ponuditi prihvatljivu alternativu. Ako poslovna etika odstupa od svog cilja i smisla djelovanja, lako se možemo naći u poziciji u kojoj su jedini pokretači poslovanja, ali i moralne aktivnosti suvremene korporacije. S tim u vezi važno je podsjetiti i na nobelovca Milтона Friedmana, poznatog upravo po stajalištu da su korporacije lišene bilo kakve moralne odgovornosti (pripada im jedino pravna odgovornost). Nasuprot spomenutoj poziciji, nalazi se ona koje kaže da iako nisu (same po sebi) moralne ličnosti, korporacije imaju moralni status samom činjenicom što su institucije kojima upravljaju ljudi, te su ujedno podložne moralnom vrednovanju i procjenjivanju.

Od ostalih etičkih pitanja u poslovnom svijetu de George ističe pojavu potkazivanja, odnosno zviždača (engl. *whistle blowing*), kao ključan element osobne etičke svijesti pojedinca, te brojna moralna pitanja prisutna u marketingu (je li svaki proizvod *vrijedan* marketinške kampanje; način oglašavanja; opravdanost sprečavanja oglašavanja; etička prihvatljivost subliminalnog oglašavanja, manipulacije i prisile; laganje, zavodjenje ili obmanjivanja u oglašavanju itd.), reguliranju intelektualnog

vlasništva, otkrivanju poslovnih tajni, industrijskoj špijunaži. Kao posebno područje etičkog interesa de George ističe informatiku i računalne tehnologije i s njima povezane pojave, poput računalnog kriminala, povjerljivosti i zaštite osobnih podataka, krađe računalnog vremena itd.

De George pažnju posvećuje i radničkim pravima, što je često zanemareno u poslovnoj etici, te obavezama koje imaju i korporacije i sami radnici. Korporacije često zanemaruju prava i potrebe radnika, ne shvaćajući da upravo dugoročna briga za vlastite zaposlenike i zaposlenice donosi pozitivne rezultate i za samu korporaciju.

Posljednji dio ovog poglavlja posvećen je pitanjima profesije: u pravilu, profesije svoju autonomiju crpe iz društva, te upravljaju same sobom, što je posljedica specifične formalne edukacije, specijalizacije znanja i prepoznatosti profesije za zajednicu. Kako su pripadnici profesije prije svega ljudska bića, a tek potom pripadnici određene profesije, profesionalna etika ne može nikoga osloboditi općih moralnih obveza koje važe za sve ljude. Profesije se, kao i poslovanje, trebaju procjenjivati s moralnog stanovišta jednako objektivno i kritički kao i svi drugi oblici društvenog djelovanja.

Posljednje poglavlje bavi se poslovanjem na međunarodnoj razini. Postoji mnoštvo zemalja od kojih svaka ima svoj ekonomski, politički i sustav vlastitih društvenih vrijednosti. Svaka korporacija koja posluje izvan granica svoje matične države neminovno se susreće s mnogim problemima, ali i prednostima poslovanja (poput mogućnosti ušteda prebacivanjem proizvodnje u slabije razvijene zemlje), te se vrlo lako može naći ne samo s one strane morala, nego i zakona. Kao posljedica spomenutog u javnosti su česte optužbe poslovanja korporacija koje su popustile izazovima i iskušenjima neuređenog i nepravednog svijeta. Njihove su zloupotrebe ipak i u prvoj mjeri posljedica nedjelotvornosti institucija i izostanka sankcija na međunarodnom nivou. Događanja na globalnoj sceni, kao što su zagađenje zraka, iskorištavanje nafte ili svjetska glad, neminovno otvaraju nova, izazovna pitanja. Prestaju li naše obaveze na našim granicama? Kome pripada pravo iskorištavanja prirodnih bogatstva na nekom zemljištu i ispod njega? Imaju li multinacionalne korporacije i kakvu obavezu prema siromašnim zemljama čije prirodne resurse crpe? Multinacionalne korporacije čine građani više od jedne zemlje i samim time imaju obavezu da pomognu svim narodima u kojima posluju. Ideal bi bio da se svim zemljama pomogne da ostvare produktivni razvoj. Na žalost, još uvijek nemamo svjetsko društvo i svjetsku zajednicu, a upravo bi korporacije svojim djelovanjem mogle pridonijeti njegovom stvaranju, kao i konačnom rušenju *mita o amoralnom bizinsu*.

U zaključnom dijelu, autor ističe kako je upravo poslovanje (engl. *business*) djelatnost koja je ispunila prvobitni smisao i cilj američkog društva. Novi moralni imperativi u

poslovanju ne dolaze samo od malih grupa različitih ljudi, već i od vlada i zakonodavstva koji, tek ujedinjeni i usuglašeni, izražavaju jasne društvene zahtjeve i prioritete. Štoviše, upravo je poslovanje danas postalo aktivnost od koje se sve više očekuje da izađe iz vlastitih okvira i postane učesnik u novom svjetskom poretku utemeljenom na pravednosti i odgovornosti.

Etični ljudi neophodni su za postojanje etičnih društava, organizacija i korporacija. Poslovna etika je nacionalna, internacionalna ili globalna, kao i samo poslovanje, te ih ne omeđuju nikakve proizvoljne geografske granice. Što više konzumenti ekonomije budu zahtijevali da korporacije postupaju etično i što više budu svoje ponašanje potkrepljivali svojim djelovanjem, imat će snažniji utjecaj na promjenu politike određene kompanije.

Vještina moralnog rasuđivanja značajan je dio poslovne etike. Kroz knjigu *Poslovna etika* autor nas čini svjesnima zamki i nedostataka svakog pojedinog pristupa. Koristimo standardne tehnike moralnog rasuđivanja kako bismo odredili koje su radnje moralno dopuštene, koje zabranjene, a koje obavezne. Usavršavanje tehnika moralne argumentacije (i deontološke i utilitarističke) daje nam moć u raspravama o etičkim problemima, uključujući etička pitanja u poslovanju.

Ne postoji nikakvo najbolje društvo, a upravo je jedan od zadataka (poslovne) etike pomoći nam u njegovom stvaranju ili barem težnji da mu se približimo. Poslovanje je jedan od važni(ji)h aspekata društvenog djelovanja, ne samo kao područje zgrtanja bogatstva, nego i kao područje nužnog etičkog odlučivanja i djelovanja. Ono je jedno od glavnih aktivnosti suvremenog društva i njegova udruživanja, te je potpuno neopravdano na njega gledati isključivo kroz prizmu novca. Došlo je vrijeme kada se poslovanje treba i mora gledati kroz ljude, kada je zarada važan, ali ne i jedini smisao poslovanja. Cilj je poslovne etike stoga potaći ljude, u poslovnom djelovanju, ali i zakonodavstvu, na razmišljanje i djelovanje koje za cilj ima promociju moralnosti i unapređenje etičnosti društva, kako onog nacionalnog, tako i svjetskog.

"Pojam zajedničkog morala za svakog u svijetu je cilj koji treba postići, a ne postojeća stvarnost" (Richard T. de George, 2003., str. 61).

Vana Persen

Instructions for the authors

Jahr – Annual of the Department of Social Sciences and Medical Humanities publishes previously unpublished papers. It is the aim of the editorial board to publish articles covering a wide span of topics (including ethics, bioethics, history, medical and scientific history, sociology, cultural anthropology, theology, law, etc.). The journal publishes reviewed articles as well as articles not subject to the reviewing procedure. The reviewed articles are accepted to be published after having received two anonymous positive reviews.

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The annual also publishes uncategorized papers, i.e. overviews of bioethics and other relevant publications published in the past three years in and outside Croatia, as well as reports and announcements of upcoming bioethics events (public lectures, book promotions, scientific conferences, etc.).

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[for journal article] Roberto Andorno, "The Oviedo Convention: A European Legal Framework at the Intersection of Human Rights and Health Law", *Journal of International Biotechnology Law*, 2 (4/2005.), p. 135.

[for proceedings article or book chapter] Diego Gracia, "History of medical ethics", in: Henk Ten Have and Bert Gordjin (ed.), *Bioethics in European Perspective*, Kluwer, Dordrecht 2001., p. 34.

[for electronic works of reference] <http://www.legalhelpmate.com/health-care-directive-patient-act.aspx> (16 June 2009)

In the second and further citations, note should contain only the initial of author's first name and his surname, title of the work (book or article) and a page number:

T. Engelhardt, *The Foundations of Bioethics*, p. 113.

R. Andorno, "The Oviedo Convention: A European Legal Framework at the Intersection of Human Rights and Health Law", p. 138.

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Ibid, p. 150.

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[za članak iz časopisa] Roberto Andorno, "The Oviedo Convention: A European Legal Framework at the Intersection of Human Rights and Health Law", *Journal of International Biotechnology Law* 2 (4/2005.), str. 135.

[za članak iz zbornika ili poglavlje iz knjige] Hrvoje Jurić, "Princip očuvanja života i problem odgovornosti", u: Ante Čović (ur.), *Izazovi bioetike*, Pergamena, Zagreb 2000., str. 143.

[za literaturu u elektroničkom obliku] <http://www.legalhelpmate.com/health-care-directive-patient-act.aspx> (16. lipnja, 2009.)

U drugom i kasnijim navođenjima rada, bilješka treba sadržavati samo inicijal ime-na i prezime autora, naslov rada (knjige ili članka) te broj stranice:

T. Engelhardt, *The Foundations of Bioethics*, str. 113.

R. Andorno, "The Oviedo Convention: A European Legal Framework at the Intersection of Human Rights and Health Law", str. 138.

U uzastopnim navođenjima rada, bilješka treba sadržavati samo oznaku Ibid., te broj stranice: Ibid., str. 150.

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