

CHRISTIAN ETHICS IN THEORY AND PRACTICE OF PHYSICAL CULTURE

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UDK 796.01.1

SUMMARY

A definition of physical culture highlights *knowledge OF and FOR* physical exercise, which *enables transformation of personality from what it is into what it can be*. This true in itself – that physical culture employs *knowledge* to achieve it, hides an array of its possibilities. This *knowledge* can certainly be of various levels and courses and based on different systems of values. And when knowledge is based on different systems of values, then the transformation of personality – *from the real into the possible level* can develop in one or the other direction that is, in a positive or a negative direction.

At a time when *money is a measure of everything*, one can readily choose the wrong side in which, according to neoliberalism – everything is allowed. There is no place for orthodox Christian ethics in such environment. This is why we wish to remind you that a lack of orthodox Christian ethics in the science and the profession emerging from the science and supported by global ideas which like a tsunami tear down foundations of civilizational values can lead to worrisome collapse of these basic values. Man would lose most from this collapse.

Indeed, our profession is focused on man and his bodily movements – exercise. Therefore, theory and practice of physical culture must be supported by orthodox Christian ethics. In theory, it can be found in theo-anthropocentrism whereas it is an open book in the practice of physical education, sports and recreation; the situation is different.

It is because of this diversity that we will look at different approaches both in theory and practice of physical culture.

Keywords: physical exercise, theo-anthropocentrism, sport

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INTRODUCTION

Broad scope of phenomenology in physical culture *inter alia* is demonstrated in the fact that physical culture employs *knowledge OF physical exercise and knowledge FOR physical exercise* within its fields (physical education, sport and recreation) **to enable transformation of a personality from what it is into what it can be**.¹ An array of opportunities it can offer lies in this very fact – that physical culture does this by using **knowledge**.

Indeed, *knowledge*² can take various levels and courses and be based on different systems of values. Where knowledge is based on different systems of values transformation of a personality – from what it is into what it can be³ can develop in one or the other direction, a positive one or a negative one. The aim of transformation of a personality certainly determines not only the tasks required to accomplish the transformation but also a direction the transformation should take. In addition, the specified aim greatly depends on the system of values in a society and social relations established in it.

A prevailing role of the liberal, now neoliberal, approach to the world being viewed and (still) considered as a global village has imposed money as the only and general measure of all things. Everything including sovereign nations is subordinated to it for the sake of interests of multinational corporations and those 1-2 percent of the world's population⁴. All of it has been covered and justified by speaking hypocritically of: human rights, freedom of speech, political correctness, acceptance of reality, etc.

Therefore, if **money is the measure of all things**, one should remember an old true saying that the road to hell is paved with good intentions. For, where **everything is allowed** in a system built on money in order to achieve personal interests, the transformation can readily take a wrong direction. The image we see in sport, particularly when working with young athletes who are not yet involved in professional sport certainly shows how easy it is to redirect the transformation

¹ From the definition of physical culture: Physical culture as a part of culture general knowledge employs knowledge **OF** physical exercise and knowledge **FOR** physical exercise within its fields of physical education, sport and physical recreation to enable transformation of a personality from what it is into what it can be. (Nenad Živanović)

² In the world we call the West, a very popular thought is articulated like this: Knowledge fights ignorance.

³ The concept – transformation from what it is into it can be – in the process of physical exercise indicates the need of taking into account present psychophysical capabilities of an individual before initiating any possible changes, which must be such that they do not jeopardize one's health.

⁴ Those who belong to this 1-2-percent group are generally considered as being on top of the pyramid. Unfortunately, this image of financial power pyramid has been changed into an image with a tiny spot above a large pond comprised of the remaining 98-99 percent of the population scattered on different levels of the pyramid. Indeed, mud and debris form the thickest layer of the pond.

into a wrong course. The wrong direction taken is not the choice of a young athlete⁵ but of adults. Unfortunately, those adults generally include coaches and parents.

It should be noted that we are living in a world full of technological advances. Technological advance in itself is a challenge for any profession and science whether they are natural or social sciences and professions using the advances. An accelerated pace of life runs parallel to technological growth *increasingly* blurring the image of our reality in which one's personality is being *decreasingly* noticed and an individual whose autonomy is drawn into a new virtual reality supported.

There is no place for Christian ethics and morality in this reality which is getting closer to the world's prevailing virtual reality. For, ethics and morality together with conscience as the first gospel of man directly oppose the leading world's norms which allow one everything – in order to achieve their goals.

A lack of Christian ethics in a science and an occupation emerging from the science supported by global ideas tears down foundations of civilizational values like a tsunami leading to worrying collapse of these fundamental values. Man would lose most from this collapse.

If beauty is in the eye of the beholder, which wisdom proves true, then it is certainly important what the eye is like. If the eye is fine, then the light it receives will also be fine and illuminate our hearts and minds. Conversely, if the eye is bad, it will emit and fill us with evil.⁶ This is not just a phrase supported by the Gospel but a truth to be discussed and returned to. This is particularly true for our occupation, where man himself has become more of a thing and a product to be cashed and, of course, sold for the money to finance "those" from 1 – 2 percent group of the world's population.

The light we are talking about is not the light from the lamp illuminating one's decent life course but an artificial light illuminating only the road to the darkness of virtual reality. This is why those from 1 – 2 percent group are trying so hard to change *conscience* of others who do not belong to their group. Unfortunately, neither our country nor our occupation is spared. Hence, hypocrisy has been promoted in all areas of social life across all meridians to such extent that it is remarkably similar to the time the Black Death and the Inquisition devastated Europe.

⁵ Remember, for instance, surveys in which athletes swear that they are ready to do anything to climb the Olympic podium, which means only a few more years of their lives. No need even to mention professional athletes in this context.

⁶ The eye is the lamp of the body. If your eyes are healthy, your whole body will be full of light; but when they are unhealthy, your body is also full of darkness. See to it, then, that the light within you is not darkness. (Luke 11, 34 – 35).

We and our occupation we see as a part of culture general knowledge have to make efforts to grow and raise Christian values to enable them to illuminate our way just like the lamp we have mentioned; and in the process of physical exercise, to treat man as a personality – as a God’s creation not an individual, a tiny atom lost in virtual reality.

Therefore, theory and practice of physical culture that is, physical education and sport must be watched by our healthy eyes in which the light will be our signpost showing our professional paths which are narrow and sloped but also the only ones that can take us to the spring with clean and healthy water we need. It is only this spring and this holy water that can make us refresh, open our eyes and see physical exercise as holy food our personality needs.

This highlighting of man rather as a personality not as an individual actually represents efforts to support each of our programmes of physical exercise from its theoretical background to practice by Christian ethics, and by Orthodox Christian ethics in particular.

THEORY OF PHYSICAL CULTURE

In the long history of physical culture, various theories have been developed and implemented in practice taking into account the aim of physical exercise. Tasks emerging from the aims of physical exercise have been successfully solved in practice according to the aim of physical exercise. Our occupation has grown, developed and branched into synergies of theory and practice of physical culture. It has ascended and descended in its development taking sometimes narrow and sloped paths and sometimes wide paths leading to vast valleys.

The metaphors we are using reflect the history of our occupation and its striving to become accommodated to its time. It is certainly true nowadays and our occupation has been increasingly accommodating and adopting the measure of all things that is, it has been accepting money – as the measure of all things. This is why it has been avoiding Christian ethics.

Luckily for us, man has remained the same in his essence and no matter how hard he has been pushed to atomized individuality and virtual life, deep in his soul he is still seeking the water of life and his personality.

Having this in mind, one should remember theories of physical culture developed through history. Each of them has contributed in its own way to further development of its practice and left space for development of new theories.

The following theories can be recognized:

1. **The theory of biocentrism,**
2. **The theory of ethnocentrism,**

3. **The theory of egocentrism,**
4. **The theory of anthropocentrism**
5. **The theory of theo-anthropocentrism.**

All those theories were developed under certain social circumstances and backgrounds and generated specific aims of physical exercise. It should be noted that they are all still applicable nowadays but particular social circumstances determine their prevalence.

In short, those theories were developed taking into account social circumstances and goals the social circumstances imposed.

Biocentrism emerged in the late 17th century from understanding of intrinsic spontaneous movements, need for playing games, discovering oneself and the world through experience and natural physical activities. Main representatives of the theory were: Jean-Jacques Rousseau, Johann Bernhard Basedow, Johann Friedrich Guts-Muths, Rudolf Laban.

Ethnocentrism developed in turbulent times of the 18th and 19th centuries when international conflicts prevailed in Europe and Napoleonic Wars also represented a conflict between the old and the new. Nations were becoming stronger whereas the times of professional armies were passing. The given circumstances generated the growing need for physical exercise of citizens who could be treated as new soldiers, if required. Representatives of this approach were: Franz Nachtegall, Pehr Henrik Ling, Friedrich Ludwig Jahn, Miroslav Tyrš.

Egocentrism was developed in England in the 19th century, where games and sport became a specific system of physical education in the schools. The system was particularly welcomed in "National" schools and spread across the entire British Empire. Although activities were different, they all highlighted – virtuosity for glory, "fair play", sports dignity, personal efforts and courage. Most credit was given to Pierre de Coubertin for spreading the egocentric view of physical exercise across Europe.

Anthropocentrism is a philosophical approach which considers man as the centre of the world and the utmost purpose of its development. The approach united the ethics of ethnocentrism, biocentrism and egocentrism into a contemporary concept of physical exercise. The remarkable representatives of the approach are Olof Astrand and Kenneth Cooper.

Theo-anthropocentrism is a system of physical exercise which was started in the last decades of the 20th century based on Eastern Christian ethics. Man is approached by "due care" whereas physical exercise is offered as holy food to his body. The representatives of physical exercise of this type are Nenad Živanović and Zoran Milošević.

Names of all the listed theories in themselves emphasize the goal and the point of their understanding of physical exercise:

Biocentrism – return of man to nature;

Ethnocentrism – people, ethnos instead of man is in the focus;

Egocentrism – ego, emphasis on self and its position on top of the scale of social values;

Anthropocentrism – like with the sophists, man is in the centre of everything and the only measure of all things;

Theo-anthropocentrism – unlike the sophists – who consider man as the centre of the world and Platonists – who place God in the centre of the world, it sees and places **the god-man** in the centre.

These few notes already indicate differences in the approaches and therefore in the practice of physical culture. Different approaches to man are determined by the needs of a society faced with various requirements of the time. Nowadays, the philosophy of exercise is also accommodating to the age we live in. Interesting modifications can certainly occur in the course of accommodation however their aim remains the same. For instance, a somewhat modified biocentric approach to physical exercise can be found today in a form of various organized sport camps, both winter and summer, and for young children in particular, outdoor recreation and education, climbing trips, etc. However, despite the modification the aim of biocentrism is the same – return of man to nature.

All this indicates that modifications can be and, unfortunately, often are based on fundamental civilizational criteria – which state that money is the measure of all things. When speaking of sport camps, we can ask ourselves: “What is the point?” Although the question is easy, the answer is difficult and represents an image of our age – **everything for money, money for nothing**. Indeed, there is no place for Christian ethics in it, which makes a problem because when fundamental Christian ethical criteria are lost, then one is allowed to do anything. Therefore, one should always have in mind philosophical background and aims of the listed approaches.

This is why we are highlighting the *Theory of Theo-Anthropocentrism* because it is the only one, for now, which can see a personality in man. This is partly true for the Theory of Biocentrism whereas other approaches to physical culture see man as an individual who is generally disoriented in time and space and taught to be self-sufficient.⁷

⁷ This is true even for marathoners. In the crowd of a few thousand people, while organizers keep on boasting a number of participants, everyone is a lonely, self-sufficient individual.

PRACTICE OF PHYSICAL CULTURE

Theories of physical culture discussed herein have generated their own programmes of physical exercise in compliance with their specified goals. Their programmes do not rely very much on ethics. Except for, as we have noticed, in the Theory of Theo-Anthropocentrism and partially in the Theory of Biocentrism.

It is a good idea to consider various programmes of physical exercise in direct practice within the scope of physical culture, which includes the following: physical education, sport and physical recreation. Given the background of their approach to man, every one of them should have programmes based on ethical principles and take ethics as their guideline in their further development. Unfortunately, practice however often disproves our hopes.

Thus, one should remember the background of certain areas of physical culture, which include the following:

Education – physical education;

Agon – sport;

The need – physical recreation.

This indicates the requirement for clear principles of development in particular areas of physical culture which rely on ethics. Practice can otherwise take a wrong direction. Of course, directions that certain areas will take are, as we have noted, dependent on knowledge but also on systems of values the knowledge is based on.

In order to provide better understanding of direct practice in physical education, we are going to consider the present state of each area of physical culture.

Physical education. *Education* that is, physical education and training includes knowledge which through a two-way learning process shapes those who teach and those who learn. It is therefore good to remember that every knowledge should be based on love and values dependent on ethics. It will otherwise have adverse effects on all the participants in the process.

With regard to physical education in schools, the starting point for each teacher is love and a personality of the student it develops. In the theory and practice, the subject is often spoken about and emphasized in physical education teaching but this is almost never true for the personality of the student. The reason for this lies in (implied) interference of psychology treating man rather like an individual, which is in compliance with leading anthropological view of the world and man as the centre of the world. We should therefore emphasize that

there is a significant difference in terminology: the subject and the personality.⁸ The former comes from teaching terminology whereas the latter is one of the theo-anthropological terms.

In a word:

- *Subject* – is quality (of a teaching process) whereas
- *Personality* – is God's creation.

Theo-anthropocentrism therefore provides a firm support for knowledge – both in teaching process and learning process. In such a teaching process based on theo-anthropocentrism, moral principles come first and direct principles following them.

Physical education of this type should be fought for by using knowledge which stands far from measures of values but close to values grounded in morality. This is not an utopian version of modern school physical education but reality articulated in the theory of theo-anthropocentrism and its practice. The theory is embodied in each psychologist – who has a personality and tries to find a personality in others, in his students.

Sport – *Agon*, man's constant need to compete with himself but also with others which stems from the need of ego, mine and ours – me and us, to be expressed and better than any other ego. At the same time, the competition which we use to prove to ourselves and others how much *my self and our selves* are better than others can enable us to satisfy our need to advance, to move on to something better, brighter and higher. This is where the famous Olympic motto originates from: ***citius, altius, fortius***.

Sport founded on *agon* that is, competition, struggle to be always better and excel all others, as Homer says⁹ offers immediate opportunity to find out who is

⁸ In the theory of physical education, the term subject refers to a student who is involved in the teaching process and respective physical exercising with all his heart. Hence, the subject is separated from the object that is, from a student who is not interested in the process, physical exercise, in classes. With regard to this context, the subject thus represents an aim of quality teaching process.

Unlike the term subject, the term – personality (of a student) does not belong to teaching terminology. This term makes specific difference with regard to an individual. It belongs to a group of theo-anthropological terms because it precisely defines the view of man. A personality is God's creation who understands other personalities who are to be respected and attended. Unlike a personality, an individual is a tiny disoriented atom, lonely and lost in space and psychology insists on an individual and individualism.

Therefore, we should not forget to use of the term *personality* along with the term *subject*.

⁹ In Homer's Iliad (VII 208-210), the wise poet sent a significant message to all of us through the mouth of caring father Peleus giving advice to his son and ancient hero Achilles:

***Always excel and strive to be the best,
Never disgrace your forefathers,***

better, how much one has improved, with a possibility to satisfy the need of ours – *me and us*, in accordance with the words of wise Homer the poet. This is likely to achieve at any level of sport: school and university, registered forms and recreational.

Their aims of the competition differ with the names of each of them. Along with desire *to always be the best* present in each segment of sport their aims are significantly different:

In ***school – university sport***, the aim of competition can be (also) seen in motivation of young people to maintain structured training process;

In ***registered sport forms***, the aim of competition is adjusted to each level of performance such as follows:

- In *amateur sport*, the aim of competition can be (predominantly) seen in satisfaction of participating in a sport competition;
- In *top-class sport*, the predominant aim of competition can be found in Homer's verse – *always excel and strive to be the best*;
- In *professional sport*, the aim of competition can be seen in achieved results, which provide proportional amount of money.

In ***recreational sport***, the aim of competition can be seen in satisfying the need for (structured) physical exercise as well as motivation to maintain uninterrupted training process.

With regard to sport and its ethical values, it is clear from these few notes that segments of sport and their specified aims should be distinguished first, and then ethical values discussed. If done so, it is easy to see that school and university sport, recreational sport and partially amateur sport are not, or should not be, very far from fundamental moral principles.

But, top-class sport and professional sport are almost completely separated from fundamental moral principles. They absolutely rely on the dominant civilizational value, which states that – *money is the measure of all things* or, in other words – ***everything for money, money for nothing***.

Physical recreation. One's *need* of movement – physical exercise, the holy food, is in one's essence. This has not changed since the beginning of time and man as its ornament. But nowadays, in the beginning of the third decade of the 21st century when technological development has been so fast that we are not even able to keep up with it, one's need for the holy food – physical exercise has become increasingly apparent.

who were the best men in Ephyre and Lycia.

Homer sends the message to all of us and to young people in particular, of how one should live and for what ideals fight for. This is a benchmark for consideration of sport.

A general tendency of people crowding in big cities, megapolises, and having limited movement due to restricted space proves the following thought:

In the beginning there was movement ... and it has remained primarily ... as exercise! (Milivoje Matić).

Indeed, a growth in hypokinesia observed even with children can be found all around. No research is required to prove this, a "healthy eye" in a big city is good enough to recognize reasons for this increasingly apparent phenomena. Physical recreation will therefore gain importance for people living in big cities and megapolises.

A number of centres for physical exercising of various names follow one's need for physical activity. This is exactly where possible problems may occur because most of the centres are founded taking into account the prevailing civilizational value, which states that – *money is the measure of all things*. Man is only of secondary importance under such circumstances. Moral background which is supposed to create a firm support not only for development of various programmes of physical exercise but also for reasoning behind opening of such centres has been omitted, and when moral background is missing, one might believe that *everything is allowed*.

In addition to those centres, intense media campaigns suggest that it is (also) good to exercise at home. Manufacture of various training aids suitable for individual physical exercising is therefore growing based on the conjunction of the ideology of the rule and attempts to turn man into an *economic animal*. The situation is no better in various fitness centres, though. Man and a machine make a couple there. There is no place for any third party in the agreement.

Phylosophy of anthropocentrism is thus brought to the foreground however in another format pushing one into self-sufficiency.

It should be added herein that various cults have been developed with no moral background, of which the most apparent ones are: a) in owners of the centres – *the cult of money* and b) in users – *the cult of body*. Both cults, equally harmful, are being carefully developed by using special marketing activities. They promote man – as an individual and his individuality but not man – as a personality, God's creation.

Therefore, a thought from highly moral principles should always be remembered: *everything for man as a personality, personality for nothing*.

CONCLUSION

Long time ago, Pythagoras (582-496) said: Life is like the Olympics: a few people strain their muscles to carry off a prize; other bring trinkets to sell to the crowd for gain; and some there are, and not the worst, who seek no other profit

than to look at the show. Indeed, this comparison with the Olympic games characterised by deep destruction as early as that times, is still common nowadays. It clearly describes conditions in society not only in Ancient times, where fundamental ethical principles, not to mention Orthodox Christian principles were voluntarily abandoned. Of course, the course of life with no ethics that is, with no ethics in its original meaning is in compliance with prevailing civilizational value that – money is the measure of all things.

That is the way it is in life and also in various occupations.

Fortunately, there are people and nations who still see life based on Christian ethics. They structure their occupations on this foundation, from crafts to sciences, applying knowledge supported by high ethical principles. This is why we are highlighting knowledge in our definition of physical culture as the principal value in our occupation – physical culture.

We are doing this because we believe and know that our entire knowledge and science have no meaning unless grounded in Love and morality it generates. For, if we happen to accidentally or voluntarily harm not only the body but also the soul of man¹⁰ while doing physical exercise because we follow the instructions set by the measure of all things – money, then we are are nothing despite all the knowledge and treasures we have gained.¹¹

The Love we are talking about was most beautifully described by Apostle Paul, who reminds us why it should be written with the capitalized first letter. This is because love is not a clashing cymbal or inflated, it does not see man as an individual. Love sees *god-man* in man, a personality – created by God.

But Europe, the birthplace of Western civilization, has abandoned Christianity and recorded it in its most significant documents. Yet, Christianity was a foundation for construction of its civilization. Now, another word – fear – has been introduced instead of the word Christianity. And it is not just a word with its definition, it is a condition evolving every day. Europe together with the world is

¹⁰ All those who keep up with sport events talk about and praise finalists of the most prestigious tennis tournament in Wimbledon. So it was in 2019 with Đoković and Federer at the 2019 singles final at the Championships, Wimbledon. When praising them, people were talking about their titanic struggle, the prize money and many records they broke. Everything was talked about but the health of their bodies and souls. Their *titanic struggle* lasted for over five hours of continuous and merciless hitting of tennis balls.

¹¹ Apostle Paul on Love: *If I speak in human and angelic tongues, / but do not have love, / I am a resounding gong / or a clashing cymbal. / And if I have a gift of prophecy / and comprehend all mysteries and all knowledge, / if I have all faith so as to move mountains, / but do not have love, / I am nothing. / If I give away everything I own, / and if I hand my body over – so that I may boast, / but do not have love, / I gain nothing. / (For) love is patient, / love is kind, / (it) is not jealous, / love is not pompous, / it is not inflated, / it is not rude, / it does not seek its own interests, / it is not quick-tempered, / it does not brood over injury, / it does not rejoice over wrongdoing, / but rejoices with the truth; / it bears all things, / believes all things, / hopes all things, / endures all things. / Love never fails. (1 Corinthians 13, 1-8).*

fearing everything, from mosquitoes and various bugs to plague caused by animals to various recessions, brexits, terrorism, migrants. The word *fear* has an extra dimension for Europe and the Western world – it is the fear of punishment and various legal norms that must not be violated.¹²

Our occupation and we are not far from such norm settings. Those norms have indeed replaced Christian ethics. But without Orthodox Christian ethics one hits a wide straight road where everything is allowed for the sake of proclaimed freedom. This kind of freedom, the freedom of enlightened West, wise Solzhenitsyn considered as *boundless freedom simply for the satisfaction of an individual*. He also added that in Eastern Orthodox Christianity *freedom includes voluntary self-limitation for the sake of others*.

Our teacher, trainer or instructor should always remember these wise words of Solzhenitsyn and build their practice on them because it is expected by everyone who feeds their being with physical exercise as the holy food.

This is why we are talking about Christian ethics and its companions – example and love, which provide the background for upbringing.

¹² Laws they enact are – holy laws, their rules are – holy rules, decisions they make are – holy decisions.

When they say that something is a genocide – then it is a genocide, when they say it is politically incorrect speech – it is politically incorrect speech, when they say grannies may not cuddle and kiss their grandchildren – then they may not do it, when they say fans are nationalists – they are nationalists, and so on to the targeted absurd. And all this is possible due to the feeling of fear they have established and imposed as a norm.

ХРИСТИАНСКАЯ ЭТИКА В ТЕОРИИ И ПРАКТИКЕ ФИЗИЧЕСКОЙ КУЛЬТУРЫ

АННОТАЦИЯ

Определение физической культуры выделяет знания о физических упражнениях и для занятий физическими упражнениями, что позволяет трансформировать личность из того, чем она является, в то, чем она может быть. Само собой разумеется, что физическая культура использует знания для ее достижения, скрывает целый ряд ее возможностей. Эти знания, безусловно, могут быть разного уровня и представлять собой разные курсы и могут основываться на различных системах ценностей. А когда знание основывается на разных системах ценностей, то трансформация личности – от реального уровня к возможному – может развиваться в том или ином направлении, то есть в положительную или отрицательную сторону.

В то время, когда все измеряется деньгами, можно легко выбрать неправильное направление, в котором, согласно неолиберализму – все дозволено. В такой среде нет места православной христианской этике. Именно поэтому мы хотим упомянуть, что отсутствие ортодоксальной христианской этики в науке и профессии, вытекающей из науки и поддерживаемой глобальными идеями, которые подобно цунами разрушают основы ценностей цивилизации, может привести к вызывающему беспокойству уничтожению этих базовых ценностей. Человек потеряет больше всего от этого уничтожения.

Очевидно, наша профессия ориентирована на человека и движения его тела – физические упражнения. Поэтому теория и практика физической культуры должны опираться на православную христианскую этику. Теоретически ее можно найти в Тео-антропоцентризме, тогда как это представляет собой открытую книгу в практике физического воспитания, спорта и отдыха; в реальности все обстоит иначе.

Именно из-за этого различия мы рассмотрим различные подходы, как в теории, так и в практике физической культуры.

Ключевые слова: физические упражнения, Тео-антропоцентризм, спорт

ХРИШЋАНСКА ЕТИКА У ТЕОРИЈИ И ПРАКСИ ФИЗИЧКЕ КУЛТУРЕ

САЖЕТАК

У једној од дефиниција физичке културе истакнута су знања **О** и **ЗА** физичко вежбање, која **омогућава трансформацију личности од стварног**

у могуће. И управо у овој чињеници – да физичка култура **знањима** то чини, крије се пространство њених могућности. Наравно, та знања могу бити различитог нивоа и усмерења, заснована на различитим вредносним системима. А када су та знања заснована на различитим вредносним системима, тада и трансформација личности – *од стварног у могуће*, може да се одвија у једном или другом смеру, односно позитивном или негативном.

У времену када је – *новац мера свих ствари*, врло је лако да се одабере погрешна страна, у којој је, сходно неолибералном схватању – све дозвољено. А у таквим условима нема места хришћанској православној етици. Због тога и подсећамо да недостатак хришћанске православне етике у науци, и струци која извире из те науке, подстицана светским идејама које попут цунамија руше све темељне цивилизацијске вредности, доводи до забрињавајућег урушавања тих основних цивилизацијских вредности. Њиховим урушавањем, наравно, човек је највећи губитник.

Знамо, човек и његова телесна кретња – вежба су у средишту наше струке. И због тога теорија и пракса физичке културе морају бити ослоњене на хришћанску православну етику. У теорији се то препознаје у теоантропоцентризму, а у пракси физичког васпитања, спорта и физичке рекреације је отворена књига; ситуација је различита.

Због те разноликости, скренућемо пажњу на различите приступе и у теорији и пракси физичке културе.

Кључне речи: физичка вежба, теоантропоцентризам, спорт

Received on 17.10.2018
Accepted on 24.11.2018.