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## TERMINOLOGICAL DILEMMAS OF THE PROFESSION

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**Abstract.** *Language is not only the oldest cultural monument of mankind and its ornament but also the bond among people. And this bond is the secret that is noticed only when one plunges into words and tries to get to the heart of their meanings. Among the best miners and searchers, along with poets and men of letters, are the professionals from particular fields. Taking care of the language of their profession, they also take care of precision and beauty, in order to achieve better communication by using that language. Terminological dilemmas of our profession, from its (very) name and its science, its scientific disciplines and terms, to those tiny and apparently not very important words, are the challenge that lures but it also requires, together with professional expertise, a great deal of patience and goodwill as well.*

1.

Each word about words, either spoken or written down by a pen, represents our thoughts saved for good. And these saved thoughts make up the language that we are speaking in; they are not only our oldest cultural monument and ornament, but also a great secret hidden in the depths of our being. Indeed, it is not easy to penetrate into the secret of the language that enables us not only to transmit our thoughts but also to do some good to others, to other personalities - that is, to tell somebody we respect or love him or her or that we all partake of the God-given community. Naturally, the language can make us do exactly the opposite - to poison someone else with evil, to do wrong to him or her or to destroy the community that he or she lives in.

The power of the word is enormous precisely due to a wide range of its extremities. On one hand, there is power expressed by the poet in verse: "I was killed by too strong a word" (B. Miljković); on the other hand, there is divine power, made comprehensible to us also in verses:

"Neither plants nor elixir did cure them,  
but Your word,  
Lord, that heals us all."

*Solomon's Wise Sayings* [1]

And somewhere between these two extremities there is also the language of the profession we belong to and that we are concerned with.

Still, if we want to avoid negative power of our words that are used as a framework for our thoughts about the profession, then our words should be clear and always oriented towards increasing an awareness of our profession. The words must imply a personality that will always keep in mind that our profession - the physical culture - must be based, as Metropolitan Amfilohije would say, "... upon the balance between the human being, between what we are, what the essence of man is, and, on the other hand, the human action, that is, between the essence and the action" [2]. And it is this balance between the human essence and the human action that leads our profession to an AWAKENING.

If we take this path, we will easily overcome the problem of the professional discourse, that is, the physical culture terminology. A multiple-meaning terms not only speak about complexity of particular concepts - whose linguistic expressions they are - but also about our lack of care to reduce these problems by our permanent engagement in forming the professional discourse.

Whenever we are, for instance, starting from the fact that WE KNOW WHAT THE PHYSICAL CULTURE IS, that we know what sport, physical education or recreation is, and whenever numerous disputes spring from it, we should ask ourselves what the cause of these misunderstandings is. With great surety we can say that one of the essential reasons of these disputes is in the ORIGIN and NATURE of our knowledge.

Numerous answers can be obtained to the questions about WHO, HOW and WHERE one learns from. The reason for this lies in the fact that it is not the same if any dispute about terminology - which is the matter of convention, of the agreement reached by the experts - starts from the standpoint related to the knowledge based on the inheritance of the Renaissance Humanism and Materialism or from the opposite standpoint that is related to the knowledge springing from the Eastern Christianity. This is not just a rhetorical question, but the question revealing the essence of our (possible) misunderstandings. [3]

The century we live in is the one in which man only thinks about the development and improvement of the technical means by which he tries to make his life more beautiful. Such a tendency towards a "new awareness" inevitably leads him to a collective and individual agony in the center of which is an imposed-upon-man desire for individual happiness - without blessedness.

The supremacy of "technicism" over spiritual values is also obvious in the language man is using. It is also to be found in our professional terminology in which, for instance, upbringing is a planned and systematic activity, not man's nurture. That is why it is high time that we, working upon our professional discourse, took not only a more precise linguistic attitude toward numerous concepts, but also breathed into them the necessary deliberation. [4]

2.

The very name of our profession - the physical culture - as we know, was and still is the matter of numerous disputes. At different times, and in various occasions and tasks, these disputes were smaller or greater, but all of them can be said to have been led with the aim of giving some other name to the physical culture.

We have to agree that every dispute is useful since it assumes some confrontation of opposite opinions that can contribute to a better insight into the problem being discussed. Of course, what is needed, at the same time, is a high degree of tolerance, benevolence and necessary knowledge of the things being at issue. On this occasion, we want to point to several terminological problems that we may and must solve; these are: the name and definition of our profession, the name of science and scientific disciplines as well as the names of particular domains.

If we solve these strategic terminological problems, we will solve great problems of our profession that has, luckily for us, already acquired its academic status.

3.

THE NAME OF THE PROFESSION is one of the strategic questions. It must be solved not by consensus - since it often comes to flattering up the vanity of those small ones who would be forced by the and powerful great ones to accept the consensus - but by an agreement of good-willed people with sufficient expert knowledge to answer to this question.

The very concept of what we are calling "our profession" is very wide; this is one of the reasons why numerous suggestions have been made concerning its naming and defining. Here are some characteristic definitions:

"The physical culture implies part of the cultural values based upon motor (moving) activities (game, sports, gymnastics) that serve for improvement and affirmation of an integral personality. The physical (body) culture represents an integral part of the general culture. It comprises all the legacies and all the means, both material and spiritual, that a society or nation, if the national physical culture is spoken about, undertakes for the sake of developing creative abilities by means of physical exercises." (J. Leskošek)

"The physical culture represents a common name for physical activities such as game, sports, gymnastics, dance, tourist activities, and the rest." (K. Momirović)

"The physical culture is a form of culture that denotes the totality of material and cultural values achieved by free activity in game, dance, sports, gymnastics and tourist activities that contribute to satisfying human natural and cultural needs." (*Encyclopedia of the Physical Culture*)

"The physical culture is an activity by which people, especially the youth, are transformed into some optimal or optimized direction. Each of these transformations - if the physical culture is to fulfill its basic task which is the provision of a self-creative activity aiming at optimal biological, psychological and social formation of a free personality - basically represents a pedagogical transformation. Hence the activity in the domain of the physical culture is a pedagogical activity and must be organized as such." (K. Momirović)

"The PHYSICAL CULTURE is a social phenomenon, that is, a human conscious,

planned, free, purposeful, self-creative social activity (need and task) springing from the generic roots of man; thus it is a peculiar expert-professional (that is, theoretically, epistemologically, methodologically and practical) self-consciousness; therefore, with respect to all this, it is a PROGRAM FOR MASTERING (that is, for using, preserving, building-up and controlling) material and spiritual GOODS OF THE HUMAN (directly non-productive, essential) PHYSICAL ACTIVITIES, operationally structured (in social reality) as physical education, sports and sports recreation." (M. Matić)

"The physical culture is part of the general social culture, one sphere of social activity oriented to building up health as well as to developing human physical capabilities in addition to its use according to the social practice needs. The basic indicators of the physical culture state in a society are the following: the level of health and human physical development, a degree of using physical culture in the sphere of upbringing and education, in production, in everyday life, in spare time structure in addition to the physical education system character, the mass sports development, the greatest sports achievements, etc." (*Encyclopedia Boljšaja*)

"The physical culture is a HUMAN ACTIVITY which, as part of the general culture, by its knowledge ABOUT physical exercising as well as by its knowledge FOR physical exercising, regarding its domains (physical education, sports and recreation) provides for the personality's transformation from the real into the possible." (N. Živanović) [5]

Each of these definition can be said, more or less, to have its good or less good points, but we will not do it this time. We only want to focus our attention upon our definition. It can be seen that it implies a tendency to regard the three important elements as a single whole in the center of which there is man. And all that is being done, all our care and knowledge, should be directed to human personality. The physical exercise, as our basic tool, along with the words we are using, must be humane-divinely permeated and inspired. Of course, this was our intention; but whether we have succeeded in our intention, that is, in our proposed definition, will be estimated by those that will analyze our approach and consequently, will either accept it as good or reject it as less good.

THE NAME OF THE SCIENCE is another, also very important, issue. It is closely connected with the very name of the profession and that is why it is usually derived from its name. This sequence is a normal path that we have also taken so far; that is why we have given the name "the science of the physical culture" to the science we are dealing with. When it comes to the defining the very concept of science, it is often said that science is power (Bacon), but also "systematic and methodical research and knowledge in which every assumption must be based upon sufficient and relevant rational reasons, while their validity for the subject they are related to must be confirmed either by their applicability or documents and testimonies or by experimental procedures undertaken by the general methodological principle." [6]

To this we can add the following: the power of science lies exactly in its capability to connect the obtained facts by the theory and to view new facts with the help of the theory. In this constant interplay of connection and predictability, new theories that emerge most often refute the old theories or simply expend their existing limits.

In this constant permeation of the discovery of the existing and the prediction of the new, that is, in the very matter of research, the "principal theoretical cognitive position" is also discovered. [7] Just as it is assumed that, for instance, "pedagogy could not on its

own make a choice for one subject matter but it always involves more subject matters connected in it as a theory, that is, the united objects at a higher level" [8]; thus, in the physical culture it is very difficult to choose only one subject of research. In the physical culture itself there must be the connection of the objects at a higher level.

Therefore, we can say that the subject matter of the physical culture is not only a phenomenon of the physical capabilities development, but it is much wider, in other words, it comprises ALL THE PHENOMENA RELATED TO THE DEVELOPMENT OF THE PHYSICAL CAPABILITIES. [9]

As for the very scientist himself - the one who is the essence of the overall scientific work - numerous treaties can be written about him. However, the heart of the matter implies what Father Justin Popović once said: that intelligence without goodness is a punishment from God and great damnation. This is important to stress due to the fact that every scientist, including the one in the physical culture, makes his own decisions, independently of the method he applies and of the facts he has arrived at. Therefore, it is significant to say that the scientist without divine-humane goodness really turns into what Sartre has once said: "Man, my hell."

THE DOMAINS of the physical culture - physical education, sports, recreation, just like the science about the physical culture itself, have become, by growing and becoming more mature, separate research domains with specific research methods they are using, with specific terminology and specific subjects of research. Within these domains, numerous scientific disciplines have developed that help, by the facts they are acquiring, the formation of new theories that we have spoken about.

Our terminological problems are consequences not so much of further conceptual development of the physical culture as of the question that has already been asked: WHO, HOW and WHERE TO LEARN FROM?

Here are a few characteristic examples telling about the "problems" we are facing:

THE PHYSICAL CULTURE is a term we are trying to replace with sports, kinesiology. THE PHYSICAL EDUCATION we are trying to substitute by sports education, Olympic education. The RECREATION is being replaced with sports recreation, sports for all.

In addition to the above examples of our "intentions" we can also add that the professional terms are constantly been discussed in the world at large. However, their official terminology is the matter of the general agreement among the experts from this domain, rather than the consequence of the current position of particular "experts." [10]

If we ask ourselves why we are constantly in the state of an increased readiness for these terminological changes, we are back to the question: who, how and where to learn from? The desire to come closer to those "over there" or to those "somewhere else" if not given serious consideration, leads to the destruction of the concept of our profession that, being OURS, must be part of our cultural ambiance, part of our tradition. A much-too-fast acceptance of what comes from the others - or what turns out to be good in some other environment - brings about many problems; it causes departure from our own roots and absorption of the New Age ideas. An uncritical acceptance of everything or anything makes us liable to universal globalization and thus it leads us to the loss of our own identity.

Let us remember, for instance, that prominent experts in some Scandinavian and Western countries are more and more often using the term "the physical culture" in a fine

cultural sense, while we are trying to extinguish it as "barbarism" coming from the East. The disputes with such overtones and such actors do not lead to any progress of our profession.

Modern man lives - without being aware of it - in a great delusion being convinced that he knows what he wants. Unfortunately, this is just an illusion, since he is, in fact, a vehicle of someone else's will, of those who are more powerful and who, directly or indirectly, force him to want what they themselves expect of him. In the constant game of the powerful and their subjects, of the cat and the mice, people are faced with what the wise man has expressed in verse, namely, that "they became to themselves heavier than the darkness." [11]

Constantly tending towards the ratio, that is, towards the separation of the mind from the human heart, the necessary balance between the human essence and the human activity is getting lost. What follows from it is what we see and hear or what we feel - technicism stifles all spirituality, and thus the human being. In such an environment, that is, the one of a sick civilization, much human wisdom is needed to overcome ever increasing barriers every day.

The work upon our professional terminology - by the words used to establish those fine relations between experts in the physical culture - is not possible without wisdom, available to man, that is, without his desperate cry for wisdom, for that marvelous "reflection of the eternal Light." Therefore, if we wish good to ourselves and to others, as well as to the profession we cherish and we belong to, we must remember the words of the wise man:

"That is why I prayed and was given reason;  
I cried and the Spirit of Wisdom came upon me." [12]

#### NOTES

1. *Premudrosti Solomonove (Solomon's Wise Sayings)*, Bratstvo Sv. Simeona Mirotočivog, Vrnjačka Banja, 1995, p. 44
2. More about it in *Besede sa otvaranja duhovne akademije u Srbiju (Orations Given at the Opening of the Spiritual Academy in Srbije)* in *Glasnik*, 194, No. 11. p. 222 - 228
3. We are witnessing a long lasting debate that is led in our professional public concerning the name of our profession. The question at issue here whether it should be called as it is now, namely, the PHYSICAL CULTURE, or if it should be given the name of sports, kinesiology. Besides, without much consulting, the Ministry for Sports and Youth of Serbia has already brought about the Law on Sports by which it has attempted, among other things, to arbitrate in the dispute.
4. The constitutive and general categories in pedagogy in our country were inspired by ideology (Western Enlightenment and corresponding "theology" of the natural religions, followed by Marxism). That is why radical and fundamental re-integration of these bases is needed since the mystery of man cannot be considered from an ideological education standpoint.
5. The first educated Serbian students were schooled in Germany, the followers of Herbert, educated partly in the spirit of Kant's idealism and partly on the Protestant vision of life. They did not know Christian anthropology; instead they accepted Humanistic Christianity without a wider spiritual perspective. Nowadays we are still using Anglo-American pedagogical terms, forgetting that the Middle Ages (not so dark at the Christian East) elaborated the basic terminology - it gave us terms such as learning, teaching, edification. In modern meanings of these terms the pedagogical aspect is getting lost as well as the light or enlightenment as a spiritual projection that can be acquired by individual achievement.
6. More about this is Živanović, N., *Prilog epistemologiji fizičke kulture (Contribution to the Epistemology of the Physical Education)*, Mašinac, Niš, 1990, p. 15 - 17
7. *Mala enciklopedija PROSVETA (Little Encyclopedia PROSVETA)*, p. 759

8. See Graorac, O., *Vaspitanje i komunikacija (Education and Communication)*, Matica srpska, Novi Sad, 1995, p. 12
9. *Ibid.*, p. 12
10. In his book entitled *Education and Communication* Isidor Graorac has presented very interesting views of this issue that can be very useful if translated from general education to the physical culture (*Ibid.*).
11. At the time of general euphoria for kinesiology as the only good name for our profession that has not, fortunately enough, taken the place it was intended for, some of our "experts" took advantage of the momentary situation and they introduced the following issue into the list of professions published in *Službeni glasnik*, June, 15, 1990: University Professor of Kinesiology. This barbarism does not need any additional commentary.
12. *Solomon's Wise Sayings*, *Ibid.*, p. 44
13. *Ibid.*, p. 12

## TERMINOLOŠKE DILEME STRUKE

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*Jezik je, ne samo najstariji ljudski kulturni spomenik i njegov ukras, već i spona među ljudima. A ta spona je tajna koja se zapaža tek kada se uroni u reči i pokuša da pronikne u njihovo značenje. Među najboljim rudarima i tragačima su, uz pesnike i književnike, i poslenici pojedinih struka. Brinući se o jeziku svoje struke, brinu se o preciznosti i lepoti, kako bi komunikacija njime bila što bolja. Terminološke dileme naše struke, od imena i njene nauke, naučnih disciplina i pojmova, pa do onih sitnih i naoko ne mnogo važnih reči, izazov su koji mami ali i traži, uz stručnost, i mnogo strpljenja i dobronamernosti.*