

運動與朝聖

——人工科技化與靈性

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摘 要

本文大致分為四個段落：1.辨識運動做為身體活動文化中的次級系統；2.頂尖運動中運用人工科技可能的隱憂，及對人存在的改變；3.從非宗教的意義中，去探討身體文化中運動的心靈性；4.朝聖可做為這種活動的一個例子。以下分成 10 個標題說明。

一、運動的多重意義：運動 (sport) 是個多義的名詞，包含「身體文化 (physical culture, body culture)」、「活動文化 (movement culture)」、「運動科學 (kinesiology - sport sciences)」、「類人類學 (kinanthropology)」等，本文作者幫運動下了一個定義，即「一個具體人類活動的意義」。

二、生命的意義：如同運動的多重涵義，生命的涵義也是很多元的。作者提及四種途徑來瞭解生命的意義：上帝是生命的意義和目標；消費物質或文化的享樂主義；建立在活動與工作的生命；認為生命是無意義的。不管人們對生命意義的主張為何，都是經由人類活動的脈絡來揭示其意義。

三、運動之科技化：本文以三例說明運動科技化的結果：透過手術來做技術之修改（如眼睛及手肘韌帶手術）並不被禁止，比賽前做人工避孕並做墮胎，以及基因修改做為一種禁藥型式。

四、問題與爭議：運動的人工科技化（或生物機器）(cyborgization)，

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這個問題導引出運動未來發展的二個方向，一是繼續追求更高、更遠、更快，一是體認到運動的有限性。前者使得運動失去存在的意義；實質會被改變，運動變成一種「轉人性主義 (transhumanism)」的症候，將人類改變為一種生物機械人。後者則是延續海德格 (Heidegger) 的理念，認為人是朝向死亡的存在，因死亡而凸顯人的有限性，所以運動也是有限性的。

五、有意義人類活動的可能性：廣義的人類活動，不只侷限在頂尖運動。作者認為人類活動範圍最廣，最多人參與，因而具備了幾個條件或特質如下：1.不只是在記錄表現，也要達到放鬆，健康或教育潛在性；2.精神價值空間；3.人類活動應達到真實經驗的實現。作者並主張除非後人文主義擁護者可提出一種新的本體論述，來證成朝向死亡的不同原則，否則有關對頂尖運動的非人性爭論還是會繼續存在。

六、比賽的心靈性層面：靈性 (spirituality) 的面向，導入了認識人類更深層之一面，而且它是從古至今，宗教最為強調的內容。典禮、神聖與奇蹟，皆可能出現在各種比賽 (game) 當中，例如馬雅的舞蹈、阿茲提克的球賽、印加的跑步、古希臘奧運會等。因此，靈性是存在於身體活動中的。

七、朝聖與觀光：大部分研究者會從旅行者的目標或動機來區別朝聖與觀光，亦即朝聖具備宗教動機，觀光則不具備宗教性動機。作者則以兩種極端間存有行為連續性來反駁此種簡單的二分法。

八、五種觀光的模式——朝聖的連續性：1.休閒模式：享樂、幸福；2.轉移焦點的模式：避免每日存在的異化，不去找尋意義；3.體驗模式：尋求激勵；4.實驗模式：尋求不同選擇；5.存在模式：等同於朝聖，尋求真實的經驗。

九、朝聖者與觀光者：因此，與其區分朝聖及觀光，作者提議不如去區分朝聖者與觀光者對旅行之目的、心智狀態、經驗模式、對待問題的方式、聚焦的不同行為。

十、朝聖做為身體靈性：朝聖的類似英文名詞不少，例如：hiking, wandering, sauntering, journeying 等，它的源初意義是指「家與距離間的辨證」、「無固定場所的漫遊」，例如：drifters, vagabonds, tramps, hobos 等名

詞。一般的意義則是指「離家及回去」，例如：tourists, pilgrims, business travelers, travelers in search of knowledge 等。

綜合而論，身體活動增加了靈性的連結，可以增加更多人的興趣，在現代強調休閒與觀光的潮流中，不斷消費及累積瑣碎經驗是不夠的，也無法滿足現代人內心深處的渴求，朝聖所具備的特質，正可以彌補這個缺憾。

關鍵詞：朝聖，人工科技化，靈性，觀光，類人類學

Sport and Pilgrimage: Cyborgization versus Spirituality

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Abstract

The basic problem of contemporary sport is the question if some boundary of growth exists. If growth of records is possible ad infinitum, or if we have to crash on any boundaries. New terms as “transhumanism” or “posthumanism” denotative situation where the human personality try “to make better” his/her being through the techniques by overcrossing a horizon of (natural) humanity. When the human being stays at boundary of his/her possibilities at maximum achievement, he/she looks other ways leading to victory: doping and technique. However, both lead to dishonor of human naturalness, both squander the potential of authentic existence in sport framework and both to try escalate effort (to give victory) at cost of mounting of technical artificiality to human – they lead to the cyborgization of sport. Contrary, the pilgrimage by its spiritual aspect leads to deepening of human being’s naturalness. There are many words on a continuum from tourism to pilgrimage for this activity: hiking, wandering, sauntering, journeying.... Some of them are closer to profane activities from the point of view of the way of human being (with the cognitional or enjoyable and pleasant aspects of traveling dominating), while some of them are more closely related to the sacred path (and in this case, spiritual interest is more important for the itinerant). This paper wants to show that pilgrimage is not only a topic of religion or history and even that religious passion is not necessary for such a journey. The pilgrimage should be viewed as some specific way how to use the ideals of sport in personal level. Palmer is a person who is open for landscapes, for the spiritual level of genius loci, for the agency of a scene. An opportunity for us in sport studies (kinanthropology), leisure studies (recreology) or tourism is in the stressing of the possible deeper

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levels of traveling rather than just taking pictures at visited places or shopping for souvenirs. Sensitivity toward nature is just the kind of spirituality without religious attitude which is often connected with human movement. Walking as such could be a good way to explore physical and movement spirituality.

Keywords: Pilgrimage, Cyborgization, Spirituality, Tourism, Kinanthropology

Introduction

Sport as a term of language as well as a practical human activity in some social and cultural areas evidently has specific possibilities of philosophical understanding. In my paper I would like to differentiate sport as a mere part of movement activities in the cultural subsystem of movement culture. After that I would like to demonstrate the possible anxieties from the cyborgization of elite sport and thus the change of the substance of human being. And finally I would like to draw attention to the spirituality of sport in non-religious meaning as a type of human movement activity which transcends the human way of being into deeper and more meaningful levels of our movement. An example of such movement will be the pilgrimage.

Human movement and movement culture

We can see a very differentiated usage of basic terms in sports sciences (also known as kinesiology, kinanthropology and many others). The term “sport” is often understood in a wide sense as any motor activity. However, there are other terms used for naming these activities, such as “physical culture,” “body culture,” or “movement culture.” While the English-speaking world uses the term “sport,” Russia, China and a part of Europe, for example, prefer a different notion. The effort to make order in such a “jungle of terms” is a never ending story and I have had a hard time trying to decide which of

them are the most appropriate and most meaningful. However, I have developed certain preferences and would like now to provide arguments for their support. My preferable terms are “movement culture” which encompasses the system of practical activities and “kinanthropology” which is a term designated for a scientific discipline interested in this cultural subsystem.

The criterion for my point of view is the meaning of a concrete human movement. The meaning of any activity is hardly describable, it is only seizable through the existential situation – we can experience it. The meaning assumes in itself, as an a-priori condition, the possibility of choice and thus the freedom of decision, the variety of contingencies we can choose from. There are four basic ways how to give a meaning to our lives:¹

1. Religion – god (God) becomes the goal and meaning of life.
2. Pleasure and joy (hédoné) – consumption of material, including cultural products.
3. Activity and work – self-assertion; the cultural symbol of this way of life is Doctor Faustus.
4. Resignation – skepticism concerning the meaningfulness of life.

In the area of human movement these ways, of course, remain legitimate: can sport be exalted in the place of god? Can competitive movement become the meaning of life? Is the pleasure of victory the highest value to which our lives should look to? Does the life of a top athlete retain or lose meaning after the end of his/her sporting career? Can sport be the agent manifesting the meaning of what it is to be human? What meaning has movement activity for

¹ See M. Machovec, *Smysl lidské Existence* (Praha: Akropolis, 2004).

us as human beings?

The circumstances as well as conditions of a concrete movement indicate its meaning, that is the whole context gives meaning to the movement itself. The context creates conditions for an adequate interpretation of the relevant movement that can always be perceived on the level of a cultural symbol. Human movement is endowed with symbolism and the efforts to understand movements as symbolic may lead to diverse interpretations and attempts to somehow theoretically derive such interpretation. There is a substantive opportunity to understand the movement activities as a cultural, symbolic form of personality manifestation permeated with meaning. Movement experience can be experienced as a part of the human being, as a form of understanding oneself and the world. It can be distinguished as a significant part of the human way of being.

And what meaning does a particular movement activity have? With what meaning can I make any movement activity meaningful so that it remains in the mode of authentic existence? I firmly believe that it is the value, the goal and the purpose of a concrete movement. Therefore the specification of concrete human activity should also be done by one of the fields of movement culture. The summary of such possible meanings of movement in movement culture (and then the meaning of life) is outlined in the **Table 1**.²

² I. Jirásek, "The Space for Seeking the Meaning of Movement Activities and the Meaning of the Human Way of Being: Movement Culture," *Acta Universitatis Palackianae Olomucensis. Gymnica*, 36.2 (Olomouc, 2006): 99.

Table 1 Possible Meanings of Movement in Movement culture

Subsystem of movement culture	Meaning of movement	Meaning of life through movement
Sport	Maximum performance and victory in competition	Possibility of reaching one's limits (not a victory at any cost)
Movement education	Educational potential	Not only skills and knowledge, but the awakening of a whole-life interest in sports
Movement recreation	Recreation, regeneration and relaxation (in leisure time)	Movement as a natural part of life style
Movement therapy	Regeneration or rehabilitation focus aimed at health	Health in the form of harmonic balance gained through sports
Movement art	Esthetic dimension of movement	Experiencing beauty shown in movement

I should note beforehand that in terms of terminology, by “sport” I do not mean all movement activities, as the notion is used in English speaking context or European bureaucratic space, but only the segment of movement culture which is focused on maximal achievement and victory in competition. This definition reflects the purpose of specific movement activities within such framework which is different in other segments of the cultural subsystem, for example in movement education, recreation, art or therapy. The purpose of sport (especially the elite one) is to achieve increasingly improving performance (records), the effort for maximization of human accomplishment. This is the reason why there was a new term designed for the discipline interested in sport, apart from “sports science” or “kinesiology”: a rare term “anthropomaximology” (which, however, was not accepted).

So whenever I speak of sport, I mean the segment of movement culture

which is characterized by the maximization of effort. Later on, I will deal with an opposite concept, the spiritual dimension of pilgrimage which can be understood partly as therapy (the spiritual level of health) and partly as movement recreation. Before that, however, we have to reflect briefly on the human and on the human way of being, because by understanding ourselves we can come to acceptance or rejection of my arguments.

Human way of being

At this part of my paper, I will use phenomenological terms which are coming into philosophy as a part of Martin Heidegger's understanding of humanity. Since Heidegger's thinking is very demanding and nontrivial, I would like to ask you for patience and tolerance. However, I am sure this arduous journey will help us understand many aspects of the connections and controversies between sport and spirituality. They are, in fact, the implication of our understanding of the eternal question: what is a human being?

Martin Heidegger, as is known, turns the attention of philosophy toward the topic of the being,³ because metaphysics, up to his times, had neglected it by its concentration on the analysis of beingness (beings, entity).⁴ The ontological difference between beingness (and therefore a way of *how* a separate entity, or to simplify it, a thing, occurs) and the being (the fact *that* it

³ See M. Heidegger, *Being and Time* (New York: Harper & Row Publishers, 2008).

⁴ The terminology is not unanimous and depends on translators. The ontological difference distinguishes between "being" (*Sein* in German, *esse* in Latin) and "beings" (*Seiendes* in German, *ens* in Latin). Sometimes variations are also used, for the former term "Being" and for the latter "being," or "beingness", "entity" and so on. I will use the words "being" versus "beingness" for a more visible distinction.

occurs) empowers an understanding of the not-mattering-ness of being, which makes possible the occurring of a being in its beingness. The thinking of this difference is then the chance to perceive a way of an individual's human being as his/her existence (*Dasein*). (Because other thinkable beingnesses – a stone, tree, animal, angel, God – are, occur, but they do not exist – their being is not a question for them – they do not need to care about it.) So according to Heidegger's ontological difference we can differentiate between existence (i.e. the way in which we are) and occurrence (the way in which a thing, an object is). And it is this difference, this human uniqueness, the fact that people do not just occur, but rather exist. Only a human being can experience the miracle *that* the beingness *is*. Everyone of us can imagine that he or she would no longer be. I know about my finiteness, I know about the necessity of my end, about my death. The inevitability of death and the possibilities of authentic versus non-authentic existence are the most fundamental aspects of the human way of being.

Who am I? Am I a body? Or an intellect? Heidegger does not divide the human way of being into such categories. It is not necessary to differentiate between body and mind or between the characteristics of physical versus intellectual life, individual versus collective, male contra female and so on. Because everyone of us first of all *is*. Shortly: we are. And precisely this being is some kind of unity, some complexity. We do not experience ourselves as a bloodstream or mental processes, as a muscle complex, a variety of physiological actions and social roles. Of course, thanks to these scientific analyses we can understand ourselves; we as humankind know plenty of information about humanity from anatomy, physiology, psychology, sociology and many other sciences. However, is this knowledge identical to our lives?

Do we experience ourselves in the same patterns? Heidegger offers a different understanding: we are a being and we care for our being. And as a consequence, we care for being in general.

Thanks to this understanding we can also perceive our movement not only as the movement of the body but rather as the movement of the personality. Our movement is existential, not only physical. Czech philosopher Jan Patočka wrote about such existential understanding of movement, but it would be pointless to pursue this topic here.⁵ There are other publications about utilizing of this type of thinking in philosophy of sport.⁶ So everyone who is interested in a deeper reflection of the existential dimension of human movement can easily find relevant sources. Sporting experience can become an authentic manifestation of human existence if it is embedded in a holistic context and not one dimensionally devaluated.

Cyborgization of sport

Elite sport inherently corresponds with the times of its origin, with the enlightenment and modernist enthusiasm for vision of progress, development and permanent improvement. The idea of boundless growth is the quintessence of these ideals. It conceals, however, the question whether the

⁵ See J. Patočka, *Body, Community, Language, World* (Chicago: Carus Publishing Company, 1998).

⁶ M. Bednář, "Movements of Human Existence as a Possible Background for the Study of a Sporting Life," *Acta Universitatis Palackianae Olomucensis Gymnica*, 36.2 (Olomouc, 2006): 11-16; I. Martínková, "Jan Patočka's Three Movements of Human Life with Respect to Physical Education and Sport Practice," *Acta Universitatis Palackianae Olomucensis Gymnica*, 36.2 (Olomouc, 2006): 59-66.

boundaries of maximization really are non-existent. Whether it is possible to constantly exceed the limits of human possibilities and whether these limits are pushed forward or they are given and limited, for example by humanness itself.

The most burning question connected with the future of sport achievements is thus based on anthropological understanding (more precisely a certain conception of philosophical anthropology) leading to a decision whether the naturalness of human being exists or whether the substance of humanity can be transformed as well as whether the limits of human performance, including in sports, can be changed. Unfortunately, the deep ontological issues related to the human way of being have not been sufficiently discussed in contemporary philosophical kinanthropology, and so the suggested problems and the potential ways of their solution have only been reflected superficially, especially in ethical discourse and in discourse looking solely for political and practical solutions. However, it is hardly possible to examine this issue truly in depth, since any concrete inclination towards the apology or rejection of doping, for example, ends with a vague reference to a technicality (political decision making of sport federations or indexes of forbidden substances), to ethical dimension of decision making process (paternalism versus liberalism), or it ends without taking a clear stand on the issue and with a reference to the fact that the roots of the problem are more deep-seated, namely in the ontological substance of human nature which is not commonly accepted and thus no clear answer could be provided in the concrete case.

I would like to point out in this paper that today frequently discussed topics of bioethics of sport, transhumanism (an intellectual movement

anticipating transformations of the present form of the human way of being, that is the idea of continual evolutionary metamorphosis of human race) or posthumanism (an ideology speculating on the level of development after the human period, that is supposing a qualitatively different way of being of such creatures) as a possible ideologic background for the philosophy of sport, of artificial interventions into the personalities of sports people and so forth, have their philosophical anthropological roots and that the reluctance to reflect and analyze this issue leads to the cyborgization of sport.

Technologization of sports persons

Until today, the efforts to draw attention to the transfiguration of sport not only in its phenomenal semblance but also in its fundamental determination through the using of technical means and technologization of sports people have been delineated by two basic thematic plans.

The first one is a reference to the technological alterations of sports persons through surgeries, as Hamilton points out. The events when the abilities of individuals are artificially enhanced in order to improve their performance are quite evident. These are for example eye surgeries for shooters, liposuctions as factitious reduction of wrestlers' weight (and thus lowering the category of their opponents), surgeries of elbow ligament for golfers, metal implants in the knees of weightlifters, as well as sex reassignment surgeries.⁷ Such methods are not forbidden (unlike doping),

⁷ M. Hamilton, "Elective Performance Enhancement Surgery for Athletes: Should It Be Resisted?" *Acta Universitatis Palackianae Olomucensis Gymnica*, 36.2 (Olomouc, 2006): 39-46.

although they evidently question the realization of the fair play ideal. Obvious overstepping of ethical limits into spheres which had been perceived as sacral, such as the value of unborn life, are cases of improving the athletic achievement by purposeful artificial conception before the sporting event and consequent abortion.⁸ If the value of victory is superior to the value of human life, it involves a preference of values which are not justifiable by reference to any ethical argument.

The second group of topics includes particularly the genetic modification as a part of doping. Quite ineffective substitution of ethical theme for political decision making is visible in the practice of extending the list of banned substances while the laboratory research aims to find new doping means which have not been listed yet. The using of hormonal drugs leads to instrumental technological using of human body, visible foremost at female body. The artificial metamorphosis of sports women into “Frankenstein brides” is an illustration of the consumption of female body in present-day sport.⁹ Also genetic engineering as a part of premeditated preparation of future sports persons has its apologists who believe it does not diminish the equality in competition, but rather increases it.¹⁰

Both these ways are, however, discussed in ethical discourse. It means

⁸ B. Wischmann, “The Spirit of the Modern Olympic Movement in Earlier Years and Today,” *International Journal of Physical Education*, 29.2 (Aachen, 1992): 24-32.

⁹ T. Magdalinski, & K. Brooks, “Bride of Frankenstein: Technology and the Consumption of the Female Athlete,” eds. A. Miah, S. B. Eassom, & C. Mitcham, *Sport Technology: History, Philosophy and Policy* (Oxford: Elsevier Science, 2002), 195-212.

¹⁰ See C. Tamburrini, “After Doping, What? The Morality of the Genetic Engineering of Athletes,” eds. A. Miah, S. B. Eassom, & C. Mitcham, *Sport Technology: History, Philosophy and Policy* (Oxford: Elsevier Science, 2002), 253-268; A. Miah, “Genetic Technologies and Sport: the New Ethical Issue,” *Journal of the Philosophy of Sport*, 28 (Champaign, 2001), 32-52; A. Miah, *Genetically Modified Athletes: Biomedical Ethics, Gene Doping and Sport* (London and New York: Routledge, 2004).

that ethical condemnation or acceptance is perceived as an adequate form of reaction. In my opinion, philosophy cannot settle for this level of thinking, but it has to penetrate more deeply, into the ontological and anthropological backgrounds of real experiencing. The reason is that such compact ethical outlooks can only grow from philosophical anthropology, without lacking clear and distinct ideological support provided by values embedded in certain ontological system. There have been quite a many appeals concerning this issue already, for example in the context of mental doping the following statement has been made: “Such attempts at psycho-engineering raise the most fundamental questions about what human beings are and what should and should not be done to them, particularly by physicians. It is becoming increasingly evident that sport science means the shaping of mind and behavior in conformity with technological norms.”¹¹

Improvement of human beings

Sport in ideological apologies (in particular in Olympic movement) is driven by the ethos of improvement of human being. Modern Olympism does not embrace the mythical ideals of Ancient Greece to which it claims to aspire, but the characteristic ideals of the 19th century. The atmosphere of enlightenment ideals, positivism and evolutionism is fully manifested in Olympic sports movement, as well as the humanistic conceptions of the pedagogical role of sport and the cultivation of human individual. These ideas

¹¹ J. M. Hoberman, “Sport and the Technological Image of Man,” eds. W. J. Morgan & K. V. Meier, *Philosophic Inquiry in Sport* (Champaign: Human Kinetics, 1995), 206.

accord closely with the visions of possible “fuller being” of humans in near future which would be attained thanks to the technical progress. However, humanist thinking thus inadvertently turns into considerations about the way of being after the human epoch – humanism merges through transhumanism into posthumanism.

It is not a brand new theme. It is a theme we can come across in various social utopias which have a long tradition. (From Biblical *Apocalypse* or Plato’s *Constitution* to Augustine’s writing *City of God*, followed by very fruitful Renaissance era with *Utopia* by Sir Thomas More, *The City of the Sun* by Tommaso Campanella, or *New Atlantis* by Sir Francis Bacon, followed by the works of the 19th century thinkers such as Charles Fourier or Bernard Bolzano, and later the dystopian novels such as *Animal Farm* or *1984* by George Orwell.) The idea of attaining more humane, that is more human way of being is also a part of these visions of a more just social arrangement. The Nietzsche’s conception of overcoming the human being by the overman is definitely the most philosophically sophisticated (and the most debated) one. It has been sufficiently explored though, so there is no need in this context to mention it in more detail.

Thanks to technology and science, however, the perspective changes today into more realistic visions linking human deficiency with the characteristics and abilities gained by self-technologization of human being. This theme is reflected in discussions in various disciplines of social sciences and cultural areas, for example in connection with media and argumentation,¹² representativeness and metaphor,¹³ information and identity of their biological

¹² B. Warnick, “Analogues to Argument: New Media and Literacy in a Posthuman Era,” *Argumentation and Advocacy*, 38 (Chicago, 2002): 262-270.

¹³ D. Roden, “Cyborgian Subjects and the Auto-Destruction of Metaphor,” eds. J. Arthurs,

carrier.¹⁴ Nevertheless, this metamorphosis is significantly evident especially in sports. Before we focus on concrete concerns about the “cyborgization of sport”, let us present these ideas in a wider context.

One of the possibilities how to optimistically welcome the metamorphosis of human environment into the hybrid of human and technology is *A Cyborg Manifesto* by Donna Haraway.¹⁵ The main purpose of this text, its political dimension, is of no interest to us. Let us put aside the fact that it is a political myth trying to promote feminist socialism, protest against “male-dominant capitalism” and connect social reality with science fiction, but let us concentrate on the notion of cyborg itself from the point of view of philosophical anthropology. The human way of being changes into a cyborg one as a result of technical development and miniaturization, namely in the area of communication technologies and biotechnologies (including genetic engineering). This cybernetic organism is characterized by its status of “being in between”. It is not a human, nor a machine – it is a combination of human organism and technology. The basic difference of living – non-living (in both meanings the an-organic and dead) disappears as well as the distinction of nature – culture. In this fiction, organism is not born, but produced, instead of reproduction there is replication, because the organism transforms into a biotic component, *simulacra*, copies without original. In this context, sex is no longer necessary, because it is replaced by genetic engineering and human

& I. Grant, *Crash Cultures: Modernity, Mediation and the Material* (Portland: Intellect Books, 2003), 91-102.

¹⁴ H. Zwart, “Genomics and Identity: The Bioinformatisation of Human Life,” *Medicine, Health Care and Philosophy*, 12 (2009): 125-136.

¹⁵ D. Haraway, ed. “A Cyborg Manifesto: Science, Technology, and Socialist-Feminism in the Late Twentieth Century,” *Simians, Cyborgs and Women: The Reinvention of Nature* (New York: Routledge, 1991), 149-181.

mind is altered into artificial intelligence. The ontology of cyborg is detached from the order of real being into the symbolic reality of simulation.¹⁶ To be a cyborg means to be radically different. Constitutive hybridity, however, does not tell us how concretely the technology can work upon cyborg's subjectivity. The status of "being a human" becomes very problematic, it enters a field of uncertainty. The relation of body and technology in terms of reification (the metamorphosis of organism into a thing) dilutes the usual dimension of the finality of life, the relation of life and death. Is the quality of cyborg being more biotic, or mechanic? And why is it informative technology who has the crucial influence on the ontological status of these creatures, why is it computers who represent a new quality of life connected with technology, unlike other (antecedent) technical means?¹⁷ Should we establish a new specialized discipline called "cyborg anthropology", which would not deal with technologies from the anthropocentric perspective? Or is such a cyborg rather a genetically and mechanically adapted individual who despite all the changes remains human, with the full consequentiality of the human way of being?

The second possibility how to relate to the potential transformation of the human way of being is transhumanism and posthumanism. This ideology equates to bioconservatism,¹⁸ or humanistic perspective,¹⁹ eventually is compared with Habermas' thinking.²⁰ While posthumanists regard the future

¹⁶ See D. Roden, *Cyborgian Subjects and the Auto-Destruction of Metaphor*.

¹⁷ K. Soper, "Of OncoMice and Female/Men: Donna Haraway on Cyborg Ontology," *Capitalism, Nature, Socialism*, 10.3 (Santa Cruz, 1999): 73-80.

¹⁸ N. Bostrom, "In Defense of Posthuman Dignity," *Bioethics*, 19.3 (Quezon, 2005): 202-214.

¹⁹ See H. Zwart, "Genomics and Identity: The Bioinformatisation of Human Life," 125-136.

²⁰ A. Edgar, "The Hermeneutic Challenge of Genetic Engineering: Habermas and the

stage coming after the human epoch optimistically, there are also warnings against the excessive technologization of the human way of being. They concentrate into an argument rejecting the modification of human naturalness as a demonstration of dehumanization and supporting the significance of human dignity. The optimism of the former originates from the secular enlightenment humanism and from the assumption that thanks to the application of science (not only in the form of up-to-date genetic engineering and informative technologies, but also new anticipated discoveries of nanotechnologies, artificial intelligence or virtual reality) we can improve the quality of human health, expand our intellectual and physical capacities and control our mental condition more effectively. Transhumanists do not expect a radically different ontological structure of such conceived being, compared to its human form. Nonetheless, they imagine the change of humankind in the acquisition of “more than human” rather than in the quantitative expansion of possibilities and liberties available to people nowadays (including morphological manifestations of new modalities or reproductive freedom). It is not a complete transcendence, an act of overcrossing human substance into a super-human or over-human form, into a specific, peculiar species, but more likely a continuum of differently modified individuals. The difference would not be manifested at the ontological level, but in the individualization of life stories and roles. It is similar to the different sexual orientation of people – we do not extrapolate conclusions about different ontological structure of such otherness. In future, some persons may differentiate not only by their functional surgical body implants, but also by genetic or technological manipulations of their personal characteristics, yet according to

transhumanists, it does not allow us to make any assumptions considering the ontological transmutation of humanness. Human and posthuman dignity is not, in fact, differentiated at the ontological level, but more likely in the social and moral dimension. Bostrom²¹ points out that the concerns about the alteration of human naturalness can have their origin in “religious or crypto-religious sentiments”, and that our generic naturalness is an abundant source of non-acceptable acts such as “murder, rape, genocide, cheating, torture, racism.”²² So transhumanists paradoxically hope to humanize the human world by effective realization of humanist values.

Human naturalness: boundary between humanism and posthumanism

From the beginning of human self-reflection, the thinkers looking for a specific assessment of humaneness raise the question what it means to be human. Ever *since the pre-Socratics*, this “anthropological constant” has been repeatedly contemplated and searched for, that “Factor X” of Fukuyama which creates a specifically human quality. It could be intellect (Aristoteles), work (Marx) or spirit manifesting by openness to the world (Scheler). For further analysis, the Heidegger’s above mentioned conception of the being of a human being as being-here (Dasein) appears to be the substantial differential criterion. A human being as Dasein, existence, is such a way of being for which the being itself is a question and something to care for. Apart from the differences

²¹ N. Bostrom, “In Defense of Posthuman Dignity,” 203.

²² N. Bostrom, “In Defense of Posthuman Dignity,” 205.

of authentic and non-authentic existence, which is an absolutely crucial topic for the philosophy of sport, it is appropriate now to emphasize another feature of Heidegger's thinking, the notion that the constitutive element of humanness is finiteness. Only a human can be aware of his/her own end, can lean out into the Nothingness and imagine his/her non-existence. Only an individual who is an authentically unfolded being faces a possibility "of being itself, rather, in an impassioned *freedom towards death* – a freedom which has been released from the Illusions of the 'they,' and which is factual, certain of itself, and anxious."²³ Death differentiates humans from immortal gods. But it is also a differential attribute of animals and humans. Unlike animals who only die without having death as a conscious possibility, a human being can perceive death, by leaning out into the nothingness, as an uncrossable boundary which defines the human way of being. Death, as a horizon stretching before everyone of us, becomes the occasion how to authentically unfold the possibilities of one's own being.

Heidegger's "being-towards-death" can be, in fact, a legitimate differential characteristic of humanness. In all cultures, the boundary between a human and a god has always consisted in the differentiation of mortality (finiteness) of a human and deathlessness (endlessness) of gods. We can read the story of Gilgamesh with his craving for deathlessness and search for the plant of life, we can find evidence in Egyptian *Book of the Dead* or their mummification ritual. Similar human aspiration for the overcoming of death was corroborated by the Eleusinian mysteries presenting a myth about Persephone and Demeter, as well as by the Christian dogma of Christ's resurrection and eternal life in glory, or by the opposite, Buddhist principle of

²³ M. Heidegger, *Being and Time*, 311.

evanescence from the chain of new rebirths. Such religiously corroborated difference between the human and the divine way of being can be perceived in philosophical terminology as the difference of human existence (Dasein) marked by caring for one's own being (and then for Being universally) and for occurrences of other entities (beingness, things), or the divine way of being of a god for whom being is not an issue and who must not care for it.

If mortality is an attribute of humanness, we have to ask: what is the basic ontological characteristic of the cyborg way of being? We have seen above that cyborg ontology changes the relation nature – culture, organism – technology, probably also death – immortality. And how is it with transhumanists and their emphasis on humanistic values? It seems that the desire for deathlessness is a problem interfering with the described ideal of transhumanists (that is transhumanism and posthumanism as a way of radical realization of humanistic values). From this point of view, there is no significance in the number of versions of posthumanism nor in the technological compensation of biological body and the connected topic of subjectivity and its phenomena (from free will to love relation), self-realization and self-determination. Despite the fact that the question of what we actually lose by shifting from material into immaterial status is quite legitimate and justified. If, however, there is (even potentially) a hidden possibility to reach deathlessness in transhumanism, and transhumanists profess such ideas for example by utilizing the scientific possibilities in cryonics,²⁴ then this ideology has also been radically changing its approach to

²⁴ See J. Hughes, "The Future of Death: Cryonics and the Telos of Liberal Individualism," *Journal of Evolution and Technology*, 6 (Hartford, 2001); N. Bostrom, "Transhumanist values," *www.nickbostrom.com*, 2011. < <http://www.nickbostrom.com/ethics/values.html>>, 15 May 2011; A. Miah, "Be Very Afraid: Cyborg Athletes, Transhuman Ideals &

the issues of humanity and human naturalness. The overcoming of the deficient, finite and mortal way of human being towards possible deathlessness by technical means is the boundary which transfers the basic anthropological and ontological value of humanity into another sphere of being. This sphere was in every traditional culture perceived as godhood and in our technical civilization it is valued as the only evolutionary turning point in the perfection of humankind. If the radical definite horizon which delimitates the possibilities of our existence vanishes for example by the possibility of cryonic suspension and reanimation of people, so the possibility to be a human henceforth disappears too. By rejecting the finite horizon given by death as the boundary of humanity, the transhumanistic ideals do not prefer the humane way of being as they claim but, on the contrary, the way of being a non-human, cyborg (or robot, android and so on). We could put this radical notion aside because we cannot discern the value of posthuman way of being from our human position: a higher quality is not reducible to a lower one as well as it is not possible to explain human consciousness only by physical, chemical or biological processes – it is a different quality of being. Our human status does not allow us to understand what is being a cyborg like, we cannot evaluate it by human criteria. We would only relativize our anthropocentric and humanistic considerations over the quality of cyborg's "life", not the fact that its being is different from the human one.

Sport and human cyborgization

Only in such prepared context we can now seriously relate to the question raised in the beginning, namely whether the sport endeavor for breaking records constantly can be a sign of endless growth. In my opinion, if we perceived these limits as final, sport would lose a meaning of its existence, it would change from the principle of social measurement (who is faster, stronger, more persistent...?) into the question for individuality (how fast am I, how strong, how persistent...?). The substance of elite sport would be changed because it would completely resign at the Olympic *citius, altius, fortius*.

If we, however, accept the limits as potentially indefinite (and all generations of sports persons try to push them forward steadily), sport becomes one of the symptoms of transhumanistic limitless elongation, completely compatible with the protraction of life into deathlessness. Both are an overcoming of finality into the mode of infinity. Thus, the structure of the human way of being is radically converted, a human being becomes a cyborg.

The connection of sport and transhumanistic ideas has been pointed out,²⁵ however, I suppose, we can go in our considerations farther and deeper. Andy Miah argues that transhumanism preserves human values and tries to find evidence in the example of top sport and sporting industry which he considers to be an already realized vision of transhumanism or posthumanism. The permanent transcendence of one's self, reaching the limits of human possibilities is a principle which indeed connects sport with posthumanistic

²⁵ See A. Miah, "Be Very Afraid: Cyborg Athletes, Transhuman Ideals & Posthumanity."

ideology. Another evidence is the utilization of modern technologies and their full integration into sport activities, into the evolution of sports equipment, gear or implements. If sports persons are meant to push forward the limits of their achievement constantly, they cannot rely on their biological limits any more and they have to wholly integrate the technological means, including doping. Miah welcomes such changes as a natural evolutionary process when technology rather becomes a part of a sports person than his/her extension and states that boundary of the human and the posthuman is blurred. Fundamental is, however, his conviction that “it is possible for human to become posthuman, while believing that such qualities remain fundamentally human.”²⁶

And this is the point of disagreement. I do not refer to the ethical dimension of banning or legalizing doping. If we go beyond the descriptive level (and beyond political or institutional measures) and if we let ourselves be inspired by Heidegger’s conception of the authenticity of human existence, then it is evident that the effort to achieve victory in competition as the highest goal cannot be simplified in terms of values and decreased to axiological one-sidedness and absolutization at any cost. The using of doping is then rejected as an obstacle to authentic existence. I do not need to dispute the necessity of technological improvement of achievement. However, our perspectives necessarily differ concerning the boundary where transhumanism still is a part of humaneness and where it exceeds humaneness. In my opinion, we cannot stop at the superficial comparison of phenomena, that is utilizing technology, but we have to descend into genuinely metaphysical and ontological levels of thinking. And if sport and posthumanism are connected besides their love for technologies also by their direction to infinity, then they

²⁶ A. Miah, “Be Very Afraid: Cyborg Athletes, Transhuman Ideals & Posthumanity,” 11.

are also linked by their yearning to go beyond the way of human being into a different form of existence, not only transhuman, but directly non-human.

While contemporary debates focus on how ethical or unethical is the refinement of human physical and mental characteristics and whether they could or should not be also respected as a principle of fair play in sport, by the change of discourse we should get into deeper anthropological and ontological levels of thinking. If we were to recapitulate the course of thinking which we have just taken, then we would dare to make the radical claim that sports, through cyborgization, facilitate the change of humans into cyborgs, aim for altering the human way of being and thereby enable the ontological metamorphosis of characteristics which have been perceived and described as human naturalness. Elite sports can be criticized not only in respect to their commercialization and corruption scandals, to the politization of the whole sports environment, to the doping problems, the aggression and violence, the disregard for the value of health or even life. The critique of top sports could rely on arguments concerning the depersonalization and instrumentalization of sports person's body, pointing out the transformation of a human into a cyborg. And the cyborg, as we have demonstrated, lacks the basic possibilities of the human way of being in the mode of authenticity, that is the ability to unfold its own possibilities of realization with reference to the definite horizon of death which makes any concrete activity meaningful.

We need not reject, along with elite sports, other possibilities of meaningful human movement which stay within the limits of humanism (meaning the authentic way of being). Other areas of movement culture, for example movement recreation or movement therapy, on the contrary support the humanistic potential of sport activities. The meaning of movement should

not be only to achieve a record performance, but also relaxation, health or educational potential. Such activities also offer space for spiritual values as can be seen for example in pilgrimages on foot which differ from tourism not in the religious goal, but in the mode of experience.²⁷ In such conceived subsystems of movement culture, the movement manifests itself as a way of realization of authentic being. Unless the proponents of posthumanism as a suitable ideological background for sports elaborate a new ontology which will explain and clarify the way of being of a sports person (cyborg) through a different principle than being-towards-death and the resulting possibilities of authentic existence, then the critical argument about the non-human substance of elite sports will remain valid.

Spirituality and movement activities

In contrast to the process of cyborgization of sport, there are different meanings of movement emerging in another part of movement culture. Spirituality is quite a new topic among them. The spiritual aspect leads to the deepening of the naturalness of human being. The common understanding is that spirituality is a strictly religious notion. That is why we have to shortly examine the religious scene.

The current religious scene is characterized by the reduction of the role of traditional religions. At least in Central Europe, especially in the Czech Republic, people do not profess the major historical religions. The traditional

²⁷ I. Jirásek, "Pilgrimage as a Form of Physical and Movement Spirituality," eds. J. Parry, M. Nesti, & N. Watson, *Theology, Ethics and Transcendence in Sports* (New York: Routledge, 2011), 223-232.

religious scene has been changing. However, people experience certain “existential vacuum” and we can observe a general inclination to various spiritual and religious streams. The question could be, of course, whether any of these really represent a deep, innerly experienced faith. It surely is a reaction to the instrumentalization and depersonalization of the human being. It represents the search for genuine values, not only the commercialistic hedonism of consumption. Religious phenomena are not easily classified within the framework of organized religious systems, they are rather diffused and interconnected. Besides the traditional religions, the popularity of Gnosticism as well as paganism, shamanism, witchcraft and various other cultic and spiritual practices seems to be on the increase. Trips to Neolithic monuments are organized, and inspiration is delivered by ethnic cults with rituals using, for example, African drums or Australian musical instruments, firewalking, and so on.

For our understanding of spirituality of human movement activities, the difference between the sacred and the profane is the basic one. This distinction is very well described by Mircea Eliade in his book written in 1957.²⁸ The sacred manifests itself as something completely different from the profane and Eliade used the term “hierophany” to describe this otherness as a demonstration of something wholly different. It means the profane and the sacred are two modalities of being, two different existential situations. The space and time for human religion are not homogeneous, but some of their parts have stronger connotations, and are qualitatively different. For example the symbolical center of the world, the *axis mundi*, as the connection of heaven and earth, is not a geographical point, or a temporal notion related to

²⁸ See M. Eliade, *Posvátné a Profánní* (Praha: Oikymenh, 2006).

the common time of everydayness (historical time), such as the holidays (holy days) and festivities (mystical time).

Also in common talk we perceive the sphere of the sacred (festive, religious) as distinctly differentiated from the sphere of the profane (secular, ordinary). Naturally, the fact that we understand the sacred as a matter of religion which is not known, perceived, respected by a non-religious person, plays a fairly large role. Nevertheless, some of our experience in extraordinary states of consciousness indicate that not everything is common and ordinary, and there are certain spheres of experience that evade rigorous rational description within the frame of a scientific paradigm (whether they are pseudo-religious demonstrations of various rituals such as crossing the fire, psychedelic experience of changed perception, near-death experiences or out-of-body existence, collective unconsciousness). I would like to argue that not only for those religiously committed, but for atheists too, certain distinctions are needed for events that are perceived and experienced as something far from understood as common purposeful actions. For example, playing games is an activity which provides something distinguishable from the everyday sphere of daily life.

So, I will not interpret the term “sacred” to have the same meaning as “religious”, but I will rather concentrate on the “spiritual” aspect, which itself is not to be taken as identical to the ontological sphere of being that transcends the nature of our experiences. I suppose that we can search for spirituality without a formal religious framework, and that spirituality may potentially exist in spheres usually accepted as profane. Games can serve as a paradigmatic example of such spirituality. And as Huizinga notes, the performance and reproduction of certain cosmic events may also be found in

games where people demonstrate their sacred, their ceremonial and their mysterious understandings of the world, because the ceremony, magic, liturgy, sacrament and mystery could be included in the range of the game.²⁹ Does it mean then that games and sports are a new form of spirituality where the basic elements of ritual contained in sport provide an intersection for two different worlds? Or as Cheska enquires, “has the play form of sports spectacular become for modern man a *communitas* substitute for sacred ritual?”³⁰ I have written about this topic more extensively elsewhere.³¹ The mentioned text concentrates on the religious dimension of games in a historical context, that is the connections between games and religion in the old cultures of Babylon or Ancient Egypt, in the Mayan or Aztec civilization and in the Ancient Greek Olympic Games (as well as other pan-Hellenic gatherings) which were evidently religious and organized in celebration of the gods. I also refer to the religious understanding of games in the Damanhur community and some other interconnections between religion and games. The game is an area connecting the sacred and the profane and this is what makes it spiritual. Another reason is that “play is one area of human activity that incorporates both what is and what might be.”³²

And here we find ourselves beyond the boundaries of religion and, in terms of ontology, in an absolutely different sacred sphere. Here we approach

²⁹ See J. Huizinga, *Homo Ludens: O Původu Kultury Ve Hře* (Praha: Mladá fronta, 1971).

³⁰ A. T. Cheska, “Sports Spectacular: The Social Ritual of Power,” *Quest*, 30 (Champaign, 1978): 59.

³¹ I. Jirásek, “The Forgotten Paradigm: Spirituality of Games and Play,” eds. A. Hardman, & C. Jones, *Philosophy of Sport: International Perspectives* (Newcastle upon Tyne: Cambridge Scholars Publishing, 2010), 72-83.

³² D. J. Hymans, “Let’s Play: The Contribution of the Pretend Play of Children to Religious Education in A Pluralistic Context,” *Religious Education*, 91.3 (Philadelphia, 1996): 369.

a sphere of spirituality that cannot be perceived as radically different to common modes of experience, but as complementary to an opening of new opportunities for sensitive and appreciative individuals. With such perception, the spirituality of play can be understood as instantiating an ethical and esthetic form of interpersonal action that is consistent with Kant's categorical imperative. Here spirituality is understood as a positive transition between the profane routine of daily life and a sacral attitude towards religion.

Nowadays, the connection between religion and sport is researched very well. Although it is not a topic that has been discussed for long, there is abundant literature relating to this field, including different concepts of spirituality.³³ However, I will concentrate on the example of pilgrimage.

Pilgrimage as physical spirituality

Different words have been used for the accurate description of traveling, mapping the spectrum between tourism and pilgrimage. It could be hiking, wandering, sauntering, journeying and so on. Some of them are felt more profane, others more spiritual. However, certain aspects are common to all of them: bodily endeavor and effort, the adventure that comes with difficulties and the challenge met in foreign places.

³³ See S. Hoffman, "The Decline of Civility and the Rise of Religion in American Sport," *Quest*, 51 (Champaign, 1999), 69-84; D. Kahan, "Religiosity as a Determinant of Physical Activity: The Case of Judaism," *Quest*, 54 (Champaign, 2002), 97-115; S. Saint Sing, *Spirituality of Sport: Balancing Body and Soul* (Cincinnati: St. Anthony Messenger Press, 2004); J. Parry, M. Nesti, & N. Watson, eds. *Theology, Ethics and Transcendence in Sports* (New York and London: Routledge, 2011); J. Parry, S. Robinson, N. Watson, & M. Nesti, *Sport and Spirituality: An Introduction* (London and New York: Routledge, 2007).

Which phenomena are substantial in such journeys? It is the dialectics of home and distance. If we are going to wander for any reason, the comeback is their substantial part. Unless we want to roam in homelessness, the value of home is the point which we would like to build and develop. Drifters, vagabonds, tramps and hobos do not even have any home and actually live on the road. They ramble from one place to another, stay somewhere for a longer period and elsewhere only for a very short time. It may be due to their yearning for the unknown or to the exigency to abandon all established stereotypes that they are lured by the spell of faraway lands. Compared to them, tourists, pilgrims, business travelers or travelers in search of knowledge leave their homes, but their goal is not in the distance. They want to get a taste of it, learn about the faraway places, but after all that they want to go back. They want to be richer from the experience and knowledge of what it is like in other places. The majority of population, though, leaves their homes with the intention to come back. But at the same time the experience of leaving and staying out of home helps us appreciate the center of our life. Without leaving home and traveling we could hardly become aware of the value of our home relations. Let us concentrate in the last part of this paper only on two modes: tourism and pilgrimage.³⁴ In this area, we can meet with various terms such as “conference tourism” and “sex tourism,” “ecotourism,” “ethnic tourism” and “heritage tourism,”³⁵ Further with “religious pilgrimage,” “cultural

³⁴ For wider context and more details see: I. Jirásek, “*Pilgrimage as a Form of Physical and Movement Spirituality*,” 223-232.

³⁵ D. Brennan, “Women Work, Men Sponge, and Everyone Gossips: Macho Men and Stigmatized/ing Women in a Sex Tourist Town,” *Anthropological Quarterly*, 77.4 (Washington, 2004): 705-733; J. J. Pettman, “Body Politics: International Sex Tourism,” *Third World Quarterly*, 18.1 (London, 1997): 93-108; A. Stronza, “Anthropology of Tourism: Forging New Ground for Ecotourism and Other Alternatives,” *Annual Review of Anthropology*, 30 (Palo Alto, 2001): 261-283; L. M.

pilgrimages,” “political pilgrimages,”³⁶ We can even read about “pilgrimage tourism,” “secular pilgrimage” or “sacred tourism” and “pilgrimage as tourism.”³⁷ Is the religious belief the differential sign?

In my opinion, pilgrimage is not necessarily connected with religious passion. Pilgrimage is a way of behavior, it is a mode of experience. It emphasizes possible deeper levels of traveling rather than just taking pictures of visited places or shopping for souvenirs. For example, sensitivity toward nature is the kind of spirituality without religious attitude which is often connected with human movement. Walking as such could be a good way to explore physical and movement spirituality.

The distinction between these two modes of journey seems to be understood by the majority of researchers as the traveler’s aim or motivation. If the religious motive prevails, the journey can be defined as a pilgrimage, whereas if a profane motive is primary, it is rather tourism. According to common sense (which is a view very often presented in expert literature too), tourists follow a profane goal, while pilgrims go to sacral places. Any palmer has to be religiously oriented, while the tourist should be an atheist. I would

Greathouse Amador, “Ethnic, cultural, and Eco Tourism,” *The American Behavioral Scientist*, 40.7 (London, 1997): 936-943; Yiping, Li, “Heritage Tourism: The Contradictions between Conservation and Change,” *Tourism and Hospitality Research*, 4.3 (London, 2003): 247-261.

³⁶ J. B. Allcock, “Tourism as a Sacred Journey,” *Society and Leisure*, 11.1 (Montreal, 1988): 33-48; R. Sharpley, & P. Sundaram, “Tourism: a Sacred Journey? The Case of Ashram Tourism, India,” *International Journal of Tourism Research*, 7 (Hoboken, 2005): 161-171; E. Cohen, “A Phenomenology of Tourist Experiences,” *Sociology*, 13 (London, 1979): 179-201.

³⁷ N. Collins-Kreiner, & N. Kliot, “Pilgrimage Tourism in the Holy Land: The Behavioral Characteristics of Christian Pilgrims,” *GeoJournal*, 50 (2000): 55-67; S. Singh, “Secular Pilgrimages and Sacred Tourism in the Indian Himalayas,” *GeoJournal*, 64 (2005): 215-223; K. Rountree, “Goddess Pilgrims as Tourists: Inscripting the Body through Sacred Travel,” *Sociology of Religion*, 63.4 (London, 2002): 475-496.

like to object to such simplified classification of goals and motivations when the preference of a sacral goal would automatically put the journey among pilgrimages, while the dominance of profane motive would structure the wandering as tourism. I do not support the simplistic description that every journey to places connected with prophets, miracles or religious cults is implicitly a pilgrimage, while wandering to places interesting from the cultural or artistic point of view has to be defined as tourism. The fact that there is no dichotomy or polarity, but rather behavioral continuity between both extremes was underlined by Cohen, who elaborated a model of five different modes of tourism, distinguished by their relation to the individual's spiritual (as well as cultural and social) center.³⁸ The notion of center has Eliade's meaning: not some hypothetical geographic center, but rather the center which symbolizes ultimate meanings for the individual.³⁹

The recreational mode is characteristic for travelers who look firstly for enjoyment and well-being in their journeys. The diversionary mode is the characteristic mode of a person who wants to avoid alienation in everyday existence, but not to find meaning. The experiential mode is a typical mode of a tourist looking for knowledge, in particular looking for inspiration in the meaning of others' lives. The experimental mode characterizes the traveler who has lost his spiritual center and looks for an alternative. And the existential mode is a mode of tourism equal to pilgrimage. It is a search for authentic experience. This Cohen's model is widely discussed and accepted. However, I would like to propose a different way of understanding this situation, which suggests a tourist-pilgrim continuum with regard not to the

³⁸ E. Cohen, "A Phenomenology of Tourist Experiences," 179-201.

³⁹ See M. Eliade, *Posvátné a Profánní*.

aim and motivation but to the way of behavior of a particular traveler at a certain place. Because on what basis do researchers differentiate individual modes? Who classifies correctly a certain journey as a tourist trip or a pilgrimage? Surely it is on the basis of the aims and motives which are noted by researchers and by the travelers themselves. Whether a respondent makes a decision in this or that way depends exclusively on his/her feelings and experience. The basis for my proposal is to underline this experience even more. I am not aiming at an exact classification, but rather at defining the meaning fields in which we can meet behavior typical either of tourists or of pilgrims. I do not want to differentiate tourism from pilgrimage, but rather the tourist's behavior from the pilgrim's behavior. I will offer five different points: aim of the journey; attuning; mode of experience; approach to a question; focus.

I think that a typical attribute of the tourist is his/her aim *to see* certain monuments (religious or profane), while the pilgrim's behavior shows rather forms of *experiencing*. A decisive aspect to differentiate the tourist and the pilgrim is not a geographic place, but the possibility of musing, thinking, deep experience and certain exaltation – and these are attributes of spirituality.

While a tourist arrives at a concrete place to *record* the seen picture, a pilgrim concentrates on a *present experience*. Important is attuning to a certain space, the openness to *genius loci*.

The tourist looks for enjoyment and happiness. The pilgrim's experience is rather based on passion, where pleasure and happiness are rather a consequence, resulting from perceiving the visited place in its fullness and complexity.

The tourists are looking for answers. Their question "Is it really so

beautiful there?” is put by the recommendations of travel agencies and it is clearly answered at visited place. The pilgrim relies on the questioning itself – he/she is immersed in the question, which is more important than any answer. The journey itself is a kind of questioning.

The tourist’s attention is volatile, jumping from one attraction to another, watching details. Pilgrim’s attention is concentrated on the wholeness of being, for the more interconnections are discovered within a given place, the more the pilgrim can create a unique unity of personality, place and time. A personal unity without analytic segmentation, that is Heidegger’s being-in-the-world, enabling authentic existence.

A traveler might feel like a pilgrim just because he/she is going to visit a holy place of his/her religion and faith, but he/she can end up approaching the journey only in a tourist way. He/she can visit the place, but not experience it. The journey will not fulfill its symbolic spiritual purpose, because the necessary attuning and openness towards the given place will not be realized. On the contrary, the tourist who comes to the place without any previous intention can get an enriching spiritual impulse, regardless of whether he/she expects it in the first place, and regardless of whether this place has religious significance, or even of whether he/she confesses a certain religion or not. Because the experience itself, its devotion, connection of personality with space, attuning and full being in the here and now determines the spiritual value of the stay.

Spirituality without a religious frame, that is, spirituality potentially existing in spheres that are usually considered profane, is absolutely evident in nature. A significant tree, well, rock – as well as the sea, storms or other gusts of energy forces have been understood as of spiritual origin, or spiritual

significance from ancient times. Even a nonreligious person can feel the force of such a natural place or event, and it is a commonplace. Such an experience is conditioned by attuning to the place, with a sensitivity of perceiving.

Walking as such could be a good way to explore physical and movement spirituality. Pilgrimage requires sufficient physical strength and durability, self-denial and overcoming pain and loss, combining frequent danger with long-lasting marching on foot. Each effort which leads to some marked-out goal is also a kind of pilgrimage. Each trip where we have to concentrate and sacrifice ourselves in some fashion (perhaps in terms of fatigue, pain and discomfort), when we concentrate on a point which awaits us, when we look forward to something and prepare for it, when we focus perhaps with some effort at that locale and are able to get in tune with it – this is also a kind of pilgrimage. It is only with that kind of preparation that we can see and perceive, only with that kind of wandering can we truly understand and deeply experience something.

It is definitely not a coincidence that seeking spirituality and its connection with physical movement has become a theme which has met with increased interest. The value-lacking and unanchored postmodern world is looking for new ways to obtain firm support. Perhaps some of us can actually find it in sport and physical activity and its potential spiritual dimension, as the existential vacuum in which we live is unsatisfying. We are thrown into the labyrinth of all possibilities, where we have to choose from only some of them, but at the same time we lack any generally accepted criteria for choice. In this kind of situation, with the constant consuming and collecting of flat experiences (which can simply be bought), even the extremely ordinary equipment of a small rucksack and setting out on a trip can help – as a

“pilgrim with a light heart”, without attempts at trying to transform the world, without the need to make more money once again. With only one’s own courage and faith, with the desire to see as much as possible of the labyrinth of the world and get to know it as deeply as possible.

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