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THEORETICAL METHODOLOGICAL SPORTS REFLECTION AS
A HUMAN DIMENSION AREA OF SPORTS ACTIVITY AND
POSSIBILITIES OF ITS HUMANIZATION IN THE SOCIETY

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Abstract

The relevance of this study. The article presents socio-philosophical sports reflection, in context of which problems theoretical and methodological sports principles as a human area of sports activity dimension, which is based on competition as an institutionalized social practice; the sports essence as a specific human capabilities measuring means and abilities, its human-dimensional essence is determined; it is proved that sport acts as transforming human nature means as a social individual and requires the creation of human-dimensional forms life for the realization of its essential forces; the socio-cultural sports potential as a social practice, based on the humanistic sports activities essence and sports life, is revealed; to identify the cultural sports means as a human development potential and possibility of its humanization as a social practical factor in its human dimension. **The purpose of the study** is to conceptualize the theoretical and methodological foundations of sport as an area of human dimension of sports activity and the possibility of its humanization as a social practice. **The objective of the study** are: highlight previous ly unsolved of the general problems of the sports philosophy; analyze the latest insights sports philosophy, as the theoretical and methodological foundations of sport as an area of human dimension of sports activity and the possibility of its humanization as a social practice. **The result of the study.** To determine cultural potential of sport reproduced the need-motivational aspect of the problem, insofar as a need to go beyond their capabilities and the movement towards them are essential moments of human creativity process in constellation with the creativity phenomena, culture, humanism. Therefore, we have proved the realization sport possibilities of human-creating cultural function are laid down, which implicitly include human self-realization possibilities. The ultimate sports' principles should be sought in the basic cultural layers, which forms a person's attitude to himself, society, human nature, existence. In the depths of cultural foundations we find unreflected and unarticulated inclinations to sports play, formed in an institute sports evolution, formed priorities for personal development through sports, formed deep meanings that motivate people to sports and formed values of universals as sports area human dimension sports

activities and its humanization possibility as a social practice. The used **methodology** is justified - a set of methods of axiological, synergistic, cultural, necessary for deep penetration into the essence of these phenomena. **The practical value of the study:** is stimulating scientific discussions about the links between competition and personality development in sport, the possibilities of sport as activities for a person, where such as physical, moral, personal, aesthetic, creative human abilities - realized all human potential can be realized.

Keywords: sport, human dimension, sports activity, humanization of sport as a social practice, sociocultural sports potential, optimization of sports human dimension.

Problem statement in general and its connection with important scientific or practical tasks

Consider the socio-philosophic sports reflection, in context of which problems of theoretical and methodological sports foundations as a human area of sports dimension, which is based on competition as an institutionalized social practice. Theoretical and methodological sports principles as an area of human sports dimension and the possibility of its humanization as a social practice are due to the fact that at the beginning of the third millennium society has gained extensive and invaluable experience in studying various spheres of human activity under the influence of social, cultural, ontological, evolutionary, historical processes. And at the center of all the transformations associated with humanization and human dimension, man remains in his diverse relationship with the world of the first and "second nature", i.e. with society, culture, sports, that depends on the communication processes occurring in society, between individuals-alliances-groups. At the center of these transformations is the sphere of sports meanings and its existentials, which forms qualitatively new values, norms, rules of life, which are closely related to creating conditions for full

reproduction of man in all richness of essential forces, and serve as a humanization area and human sports dimension. And there is no doubt that sport acts as a means-mode of human nature transformation as a socio-individual and requires the creation for realization of its essential human forces of human life forms, which require deep and consistent analysis of sports events, phenomena, objects, to understand. In contemporary society, sport plays a central role in the lives of countless players, coaches, officials, and spectators. The teaching of sport is part of national school curricula, sports news forms part of our national media, and sport has been deployed as a public policy measure to address everything from anti-social behaviour to physical body problem [2]. Sport - a type of physical culture: play, competitive activities and preparation for it, based on the use of physical exercises and aimed at achieving the highest results. It is aimed at revealing the reserve capabilities and identifying the maximum levels for a given time of the human body in motor activity process.

Competitiveness, specialization, focus on the highest achievements, entertainment are specific sports projections as a form of physical culture. According to Manolachi and Vizitei (2018), he

physical qualities traditionally understood in the theory of physical education and sports are not actually interpreted here as personal ones. At the same time, of course, they, like any other manifestations of a person, have a moral component. However, today in sport, most often, this component arises and is present in these qualities purely spontaneously. If a person is characterized as single-minded and determined (and also as strong, enduring, etc.), then in itself it does not yet reveal to us the main thing, what he is as a person.

Analysis of recent research and publications, which initiated the solution of this problem, on which the authors rely

First of all, we are talking about the human dimension of the very nature of physical culture and sports, the issues of which are devoted to the world-class philosophers works. José Ortega y Gasset and Johan Huizinga the possibility of understanding sports essence culture (culture in general) in the context of studying the phenomenon of play, which was discussed in our previous publications, as well as through identifying the role and importance of deep human activity as spontaneous discovery of their inner strengths as those that have no external purpose and indicate the human capabilities detrimental fullness. More specifically, sports study in context of natural business gnosticization activities belongs to American researchers A. Ingham and J. Poe. Addressing these problems, the

American sociologist A. Ingham noted that the development of bureaucratic control in modern sports contributes to the matrix of "technological rationality" of organizational activities. Such control means coercion and increased athletes exploitation, which further deepens the gap between athletes and sports activities, which deepens the athlete alienation from the activity itself and from society as a whole. In space-continuum-time cultures, the athlete becomes the subject of manipulation and is evaluated in categories as substantiating categories of competitive, social and economic value.

On the other hand, analyzing the social sports practices as a space for the deployment of essential human forces J. Eber (1925) and A. Puni (1959) pointed social mechanism, which, constituting sport as a competitive human relationships and human existence form, within the growing gap between the goals and means of competitive practice, actualized the problem of human sports dimension. This raises the problem of rethinking the relationship between physical culture and sports, especially in its commercial form.

A central task within the philosophy of sport has been to develop an adequate internalist normative theory of sport. At a minimum, such a theory should articulate sport's non-instrumental value and it should provide guidance on appropriate standards of both conduct within sport, and sporting rules and practices themselves. Internalist views are typically

classified into the following three conventionalism, and broad categories: formalism, internalism (or interpretivism) [2].

1 table. Internalist normative theory of sport

	Categories	Theoretical authorities
1	Formalism	Suits, 1978; D'Agostino, 1981; Kretchmar, 1989; Klaus V. Meier (1988); Russell, 1999; Kobiela, 2018 and Hale, 2008; Moore, 2017; Morgan, 1987; Pérez Triviño, 2014; Kretchmar, 2001; Torres, 2000; Kretchmar, 2015a; Graham McFe (2004) et al.
2	Conventionalism	D'Agostino, 1981; Ciomaga, 2013; Simon et al., 2015; Morgan, 2012; Moore, 2018 et al
3	Broad internalism (or interpretivism).	Loland, 1995; Fraleigh, 1984; Russell, 1999; Simon et al., 2015; (Simon, 2000; Miller, 2006; Butcher and Schneider, 1998; Kretchmar, 2015; Nguyen, 2017; Kretchmar, 2016 et al

Formalism conceives of sport as constituted solely by written rules: a sport is just the set of written rules that govern it. Conventionalism attempts to address the limitations of formalism by recognizing the normative significance of unwritten rules of the game. For conventionalists, rules do not exhaust the sources of normative reasons within sport. In contrast both to formalists who see sport as constituted by rules only and conventionalists for whom sport is constituted by rules and conventions, broad internalists maintain that sport is constituted by rules, conventions, as well as underlying intrinsic principles [2]. Sport as a formalized competitiveness and a macromodel of personality development, which has a legitimate status, is an actualization of the ontological competitive essence in social and cultural life. Sports human existence competitiveness not only increase physical indicators of the body, but also develop a full-fledged personality, able to control the struggle of their desires and passions. The sports competition aspect are

represented by the works of V. Bilohur (2014), Y. Segal, V. Stolyarov (1985, 2011). In modern conditions of globalization problems connected with the analysis of a place and a role of the person in modern sports and a parity degree of various parties in its nature a dichotomy decision of a problem "nature-society-culture-man", "biological-social", "physical-spiritual", In context which analysis of the approach belongs to the individual is overcome mainly as a carrier of only physical qualities. Therefore, many domestic scientists are based on the ideas of the biosocial nature of man and analyze the possibility of preservation in modern sports to shape the personality as a spiritual and physical integrity. M. Berdyaev in his work "Man and Machine" drew attention to the inhumanity of technology and the fact that in technical civilization, sport can be a means of man destruction and drew attention to the anthropological sports dimensions. This opinion is shared by the author of this article. At the same time, the understanding of corporeality worldview category, as

well as the paradigms study of its definition in the human mind of different historical epochs and culture types is most fully and comprehensively carried out by N. Visitey. Another interesting problem that is studied in the socio-philosophical literature is a sports problem in the world of culture, identifying its links and relationships with physical culture, the solution of which is the V. Stolyarov's work. In my opinion, both domestic and foreign socio-philosophical literature pays much attention to trends research in the essential sports aspects as a social practice in context of the trend development in relationship with "nature-society-culture-man" transformation. From the general psychological point of view, the works of L. Bozhovych and E. Golovakha are related to this problem. The works of L. Kogan and V. Zuckerman are devoted to the analysis of the place and physical culture and sports leisure role or recreational activities organization, the realization of creative essential individual forces to determine the prospects for the modern sports development. The main modern sport models [14], its contradictions (M. Bogen, M. Saraf), development trends and problems of its humanization (V. Stolyarov (2011; de Coubertin) are described. In our opinion, the works of N. Visitey and V. Stolyarov (2011) have played an important role in determining the theoretical and methodological sports philosophical foundations as a humanization area and human sports dimension activities. However, in our opinion, there are still few works that

would reveal the reflection of physical culture and sports in modern world both identify and determine human sports dimension and sports life and human dimension has not yet been conceptualized as an independent research area to determine the state and sports trends as a space for essential human forces deployment. The human dimensional sports role in terms of its determination as a social practical type in connection with trends of commercialization and professionalization, which requires reflection on the sports proportionality as an institutionalized social practice of modern society and essential human forces that form the core of its interaction with society and nature. on human development way as sports activity subject, based on which sport as a human creativity basis.

Highlighting previously unsolved parts of the general problem to which the article is devoted to. Problem situation

In context of socio-philosophical sports reflection as a human sports area dimension, sport is considered which social life sphere, within which the best human qualities are formed and manifested, is man formation as a spiritual and physical integrity, but this phenomenon is extremely ambivalent and contradictory. At the same time, sport has negative incentives for personal development, as in sports a person measures his physical and metallic capabilities, in context of which there is a threat of going beyond human capabilities and beyond the allowable stress of their forces. Theoretical and methodological sports principles as a

humanization area and human sports dimension including wide range of issues that reveal modern sports phase features, contradictions of worldviews opposition, values, regulations, practices that characterize sports life today. The idea of philosophical aesthetics embraced by some of the first philosophers of sport and criticized by David Best was at the same time criticized in art and aesthetics. Twentieth-century aesthetic criticisms of aesthetics and avant-garde criticisms of art are the point of departure for contemporary aesthetics of sport. From the point of view of sport's aesthetics, the most promising are new systematic approaches to aesthetics of everyday life.[4]

Therefore, understanding the features and sports trends as a specific social practice requires addressing the broad socio-cultural context. At the same time, it should be borne in mind that currently states in society, culture, various elements of social-culture, including sports, largely associated with the human-machine environment formation, which largely generates technocracy. The dynamically growing sports crisis and the emergence new sports problems are based on the fact that today tend to violate the human dimension limits, which is a motivating factor for sports phenomenon studying, identifying prospects for its development, and most importantly - identifying tools, to humanize the sphere of sports. From this point of view, the problem itself becomes relevant, which requires a comprehensive study - the

approach of modern sport to human dimension limits, the growing threat overcoming them.

The purpose of the research is to conceptualize the theoretical and methodological foundations of sport as an area of human dimension of sports activity and the possibility of its humanization as a social practice. This goal is realized by the following problems:

- to find out the problems of theoretical and methodological sports principles as a humanization area and human sports dimension activities;

- to reveal the sports essence as a specific measuring means of human capabilities and abilities, consequently, its human-dimensional essence;

- to prove that sports activities as a means of transforming human nature as a social individual and requires the human-dimensional forms of human life creation to realize its essential forces;

- identify the main theoretical indicators of a possible sports model and its human essence;

- to identify the socio-cultural sports potential as a social practice, based on the humanistic sports activities and life;

- to determine the cultural sports meanings as a human potential for development and possibility of humanization as a social practice as a human dimension factor.

Discussion of the problem

Let's start from the fact that it is necessary to define the sports essence as a specific measuring means of human capabilities and abilities, its

human essence and prove that sport acts as a transformed means of human nature like social individual and requires human essential forms creation of human life. Thus, we set the task to substantiate sports area of human dimension activities and the possibility to humanization as a social practice. Human dimension in our view appears as an essential sports characteristic as a social practice. Social sports practice of modern society, in which the sports institutionalization is increasingly determined by trends in its focus on its professionalization and commercialization beyond physical culture, focused on a fuller identification of an essential human forces. The advantage of not competitive, but a strategy designed to achieve, leads to the fact that finished both sports result and activities and process of its acquisition, lose touch with development of essential human strength. This is due to the fact that the harmony between humanistic sports essence and ways with means that are basic for achieving sports results and lead to the loss of sports human dimension as a social practice.

This requires a revision of organization principles both sports as a whole and its interaction with physical culture in favor for maintaining integrity as a socio-cultural predetermination, which contributes to a fuller essential human disclosure forces. The heart of this judgment is human biosocial nature concept, competition as a human relations form, games as a form of culture, human universal nature and culture as human creativity. The

works of M. Petrov and M. Mamardashvili, in which human dimension problem was posed for the first time and main stages to achieve were determined first time, played a crucial role for the conducted research. M. Petrov's ideas about the universalist and specialized natural development of European and Eastern cultures played an incentive role to identify and determine their meaning-based principles.

The discourse is based on the fact that nature, society and man increasingly argues that human nature essence is characterized by an eternal desire to go beyond itself and its sports life, while trying to circumvent the natural laws, history, society and man itself. This human nature characteristic feature, is a building pattern of human relations with outside world, raises dualism problem of transgressive creativity. The way out of this can be happened in two ways: 1) the positive relationships formation with sports world, which expands human self-realization scope; 2) a negative one leads to destruction of everything has already been created. In these forms of relationships laid foundation for problematization of the world created human dimension by man in all kinds of social practices. The main threat that may arise to a person who transcends human dimension boundaries is a transition threat to a non-human world, in which the human relationship, culture, human nature, sports.

In the future we will try to reveal the socio-cultural sports potential as a social practice, based on humanistic

sports essence, life and identify cultural sports meanings as a human development potential and its humanization possibility as a social human dimension factor. Characteristic of social realities in the broadest sense of word, as an acting condition for any activity, is human dimension as a need to determine who owns his natural and artificial (cultural) property, so that has mastered not only their own forces, but and factors of the development which have developed in culture. In this case, human dimension has two planes of measurement: 1) the world is seen as a reality that is limited by human capabilities; 2) the human limitations, which are not limitlessness its capabilities ("human capacity" M. Petrov) operational intelligence, as well as mental characteristics and moral qualities (for example, a responsibility sense), especially when it comes towards sports team and their correlation on the harmony principle that does not violate human integrity.

Theoretical and methodological sports reflection as a human sports area dimension activities and its humanization possibility a social practice is based on the fact that sport as a social and cultural phenomenon continues to be part of a broader sphere - the sphere of physical culture corporeality, i.e. to transform morphological characteristics of the body in accordance with the existing cultural idealism. Through sports, physical culture performs determining function of human dimension. For physical culture, this function is one

of the components of its main development and improvement functions of human body. Therefore, thanks to sports, the physical and mental capabilities of a person is possesses become obvious. Sport, which was formed in the depths of ancient culture and is based on universalism principles and activism, which underlie all the diversity of specific sports meanings, determine the value orientations of an individual. According to its main intention, sport is a space for essential human forces deployment, which preserves its naturally determined integrity and a desire to expand human capabilities.

In our opinion, the relationship "I-Other" in sports field is multifaceted and includes as another not only a rival but also a partner, a judge, a spectator, but the central other is still a rival. In relation to the opponent, the athlete is in a state of competition, within itself is able to break into a "positive pole" - competition (mutual absorption of self and the other) and "negative pole" - competitiveness (self-affirmation at the expense of the other). Both of these poles are in a dynamic relationship, in promotion context one of them to the forefront creates a negative (competitive) or positive (partner) sports communication modes.

According to the analysis, modern sport has come close to the "proportional" limits, it gives maximum load for the body and spirit, which allows it to be attributed to one of anthropological boundary areas (term of S. Khoruzh). Beyond this anthropological boundary - the

entrance to another space in relation to normal human life: death, trauma, self-awareness crisis. Proportional violation brings an inhumanity moment and destruction to sports.

The romantic Olympic sport concept as a personal development introduces into holistic sports sphere human development, focused on communication, based on honesty and justice laws. Olympic sports ideals are human-dimensional and humanistic. Nissiotis (1979) says: "The Olympic idea (the basic idea of sport) reflects the striving of a person to comprehend the deeply hidden higher reality of life. Sport renews a person, encouraging him/her to try to achieve the highest goal of existence"[cit. 4]. However, modern sport still violates holism principles, the essence of which reveals the physical and psychological human abilities selectively and unilaterally, with a focus on social conditions and professional system of norms. The presence of a competitive moment in sports allows it to fit organically into modern market society, sacrificing truth and justice for the sake of commercialization and pragmatic interests. Modern sport is characterized by a focus on technocratic ideals, machinery that provides the ability to change and rebuild the human body artificially, to create a "quasi-man" based on the use of modern technology. In this case, human dimension is violated again, which is the humanistic sports activities orientation.

Modern sport retains the difference of socio-cultural principles, which have different potential in the

human dimension outlines. On the one hand, sport, which embodies competition in the field of physical and mental human capabilities, is a typical Western culture phenomenon, which has an activist, atonal character. The cult of success, along with the body cult, is the most important value that motivates athlete, who always strives to achieve maximum results, that means victory. On the other hand, sport as a complex spiritual practice and physical improvement, based on a special worldview model, connects man and spiritual nature into one. Allocation of competitive, sports activity as a social phenomenon reaches its peak at the present stage, including the formation, with one hand, a special kind of person endowed with outstanding physical characteristics - kami, on the other hand, presupposes the existence of moral aspects that represent cosocial foundation of sports as part of modern culture [6]. Theoretical and methodological sports area reflection of human sports dimension activity and its humanization possibility as a social practice is aimed at determining the attitude humanization sports prospects, are related today to the need to form Olympic holism idea as a holistic human development ideal values of honesty and justice. These values must be accepted and guided not only by athletes but also by referees and fans in sporting life. The humanization of sport also presupposes the hermeneutics of social practices not only "great" but also mass sport, capable to involve millions in fair and friendly competition. It is human dimension

concept that allows us to identify correlation degree between sport development and need for essential human strength development as a whole person, the need to create conditions for the human essence sports realization and determine its place in the ontological and semantic culture space. Modern sport in process of evolution forms attractive properties set that are interested to millions, integrate their unpredictability, excite the struggle severity. It is the socio-cultural sports context that reveals value meanings and sports characteristics of personality and activities that demonstrate the true existence of an individual in the sports world, contributing to the sports values' realization that reveal sports potential. It is the personal category that is central to determining human sports dimension, which combines the natural and social collisions, being and consciousness, individual and social, objective and subjective, forming an integral unity (synthesis) necessary to the sports world of. This synthesis allows to form in the person such biosocial quality thanks to which the person is formed as a sports creator in the world. Person as a "measure of all things" forms its essential forces, that are the main criterias for the human measure dimension of the space in which it's self-realized sports essence. Another conceptual key point of a nature are the cognitions that the human nature essence is characterized by an eternal desire to go beyond himself and his world, trying to go beyond the laws of

nature and history, which creates a problem in determining the human dimension of their activities.

Given that cultural integrity in special unity of harmony and disharmony, comprehensiveness and limitations in the work, we believe that it is based on the dichotomy "physical and spiritual", which is often interpreted in connection with the sports study and formation of the athlete's personality. So, we rely on the dialectic, on the one hand, spiritual culture as a synthesis of higher moral values, the priority of the moral over the material, human understanding essence; and, on the other, physical culture, which is manifested in motivational and value orientation of an individual to physical improvement as the foundation transformative activity. According to Kreft (2014), "three movements of life are acceptance (movement of anchoring ourselves in the world), defence (movement of work, struggle, dependency and need) and truth, which belong respectively to vegetative, animative and rational life. The relationship between these movements is not hierarchical, and they are not separated one from the other, because we are all of these movements and we need all three of them for our being in the world". The conceptual sports studying position is combined with the understanding of sport as a human limitations sphere, its activities, within which it goes beyond the "traditional" man existence as an ordinary member of the society. In sports the extreme potentials of the person, its activity

within which human dimension is formed are realized. Sport, acting as a synthesis of competition, is an integral part of culture and the most important human social reproduction mechanism, in context of which sport acts as a development substance of essential human forces. Thanks to sports, the physical and mental person capabilities that a person possesses are obvious. Therefore, we have proved that the place of sport in the ontological space cultural is determined, first of all, by its ability to identify the ultimate realization limits of the human body possibilities, which directly depends on socio-natural conditions.

Conclusions

In sports that realise outline possibilities of human-dimensional function culture are laid down. To determine cultural potential of sport reproduced the need-motivational aspect of the problem, insofar as a need to go beyond their capabilities

and the movement towards them are essential moments of human creativity process in constellation with the creativity phenomena, culture, humanism. Therefore, we have proved the realization sport possibilities of human-creating cultural function are laid down, which implicitly include human self-realization possibilities. The ultimate sports' principles should be sought in the basic cultural layers, which forms a person's attitude to himself, society, human nature, existence. In the depths of cultural foundations we find unreflected and unarticulated inclinations to sports play, formed in an institute sports evolution, formed priorities for personal development through sports, formed deep meanings that motivate people to sports and formed values of universals as sports area human dimension sports activities and its humanization possibility as a social practice.

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ТЕОРЕТИКО-МЕТОДОЛОГІЧНА РЕФЛЕКСІЯ СПОРТУ ЯК АРЕАЛУ ЛЮДИНОВИМІРНОСТІ ТА МОЖЛИВОСТІ ЇЇ ГУМАНІЗАЦІЇ ЯК СОЦІАЛЬНОЇ ПРАКТИКИ

Актуальність дослідження. У статті представлено соціально-філософську рефлексію спорту, у контексті якої визначно проблематику теоретико-методологічних засад спорту як ареалу людиновимірності спортивної діяльності, яка має у своїй основі змагальність у якості інституціоналізованої соціальної практики; визначено сутність спорту як специфічного способу виміру людських можливостей і здібностей, її людиновимірну сутність. Доведено, що спорт виступає у якості способу перетворення природи людини як суспільного індивіда і вимагає створення для реалізації сутнісних сил людиновимірних форм людської життєдіяльності; розкрито соціокультурний потенціал спорту як соціальної практики, в основі якої гуманістична сутність спортивної діяльності спортивного буття; визначено культурні смисли спорту у якості потенціалу його людиновимірного розвитку і можливості гуманізації його соціальної практики у якості фактора його людиновимірності. Завдання дослідження – концептуалізація теоретико-методологічних засад спорту як сфери людського виміру спортивної діяльності і можливості гуманізації її соціальної практики. Завдання дослідження: висвітлити невирішені раніше проблеми філософії спорту; проаналізувати найновіші погляди на філософію спорту як теоретико-методологічну основу спортивної діяльності і можливості її гуманізації як соціальної практики. Результат дослідження. Для визначення культурного потенціалу спорту відтворюється потреба – мотиваційний аспект проблеми, постільки потреба вийти за межі своїх можливостей і рух до них є істотними моментами процесу творчості людини у сукупності з явищами творчості, культури, гуманізму. Таким чином, ми довели, що у реалізації спортивних можливостей закладені культурні функції людини, які включають у себе можливості самореалізації людини. Вищі спортивні принципи слід шукати у базових культурних основах, які формують відношення людини до себе, суспільства, людської природи, власного існування. У глибині культурних основ ми знаходимо невідображені і неартикульовані схильності до спортивних ігор, сформовані у ході еволюції інституту спорту, сформовані пріоритети для особистісного розвитку через посередництво спорту, виявлені глибокі смисли, які мотивують людей до спорту, а також сформовані цінності універсальні як сфери спорту, так і можливостей гуманізації як соціальної практики. Методологія, що використана, базується на аксіологічних та синергетичних методах, що допомагають пояснити сутність спорту як соціального і культурного явища. Практична цінність дослідження сприяє науковим дискусіям про взаємозв'язки змагань та особистісного розвитку у спорті, значення занять спортом для людини, в яких реалізуються фізичні, моральні, особистісні, естетичні, творчі здібності

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людини, тобто реалізується весь людський потенціал.

Ключові слова: спорт, людиновимірна сутність, спортивна діяльність, гуманізація спорту як соціальної практики, соціокультурний потенціал спорту, оптимізація людиновимірності спорту

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ТЕОРЕТИКО-МЕТОДОЛОГИЧЕСКАЯ РЕФЛЕКСИЯ СПОРТА КАК АРЕАЛА ЧЕЛОВЕКОМЕРНОСТИ СПОРТИВНОЙ ДЕЯТЕЛЬНОСТИ И ВОЗМОЖНОСТИ ЕЕ ГУМАНИЗАЦИИ КАК СОЦИАЛЬНОЙ ПРАКТИКИ

Актуальность исследования. В статье представлена социально-философская рефлексия спорта, в контексте которой определена проблематика теоретико-методологических оснований спорта как ареала человекомерности спортивной деятельности, которая имеет в своей основе соревновательность в качестве институционализированной социальной практики; определена сущность спорта как специфического способа измерения человеческих возможностей и способностей, его человекомерная сущность; доказано, что спорт выступает в качестве способа превращения природы человека как общественного индивида и требует создание для реализации ее сущностных сил человекомерных форм человеческой жизнедеятельности; раскрыт социокультурный потенциал спорта как социальной практики, в основе которой гуманистическая сущность спортивной деятельности и спортивного бытия; определены культурные смыслы спорта в качестве потенциала его человекомерного развития и возможности его гуманизации как социальной практики в качестве фактора его человекомерности. Цель исследования - концептуализировать теоретико-методологические основы спорта как области человеческого измерения спортивной деятельности и возможности его гуманизации как социальной практики. Задачи исследования: осветить нерешенные ранее общие проблемы философии спорта; проанализировать новейшие взгляды на философию спорта как теоретико-методологическую основу спортивной деятельности и возможности ее гуманизации как социальной практики. Результат исследования. Для определения культурного потенциала спорта воспроизводится потребность-мотивационный аспект проблемы, поскольку потребность выйти за пределы своих возможностей и движение к ним являются существенными моментами процесса творчества человека в созвездии с явлениями творчества, культуры, гуманизма. Таким образом, мы доказали, что в реализации спортивных возможностей заложены культурные функции человека, которые неявно включают в себя возможности самореализации человека. Высшие спортивные принципы следует искать в базовых культурных пластах, которые формируют отношение человека к себе, обществу, человеческой природе, существованию. В глубине культурных основ мы находим неотраженные и неартикулированные склонности к спортивным играм, сформированные в ходе эволюции института спорта, сформированные приоритеты для личного развития посредством спорта, выявлены глубокие смыслы, которые мотивируют людей к спорту, и сформированные ценности универсалий как области спорта деятельности и возможности ее гуманизации как социальной практики. Используемая методология основана на аксиологических и синергетических методах, помогающих объяснить сущность спорта как явления. Практическая ценность исследования: способствует научным дискуссиям о взаимосвязи соревнований и личностного развития в спорте, значении занятий спортом для человека, где реализуются физические, нравственные, личностные, эстетические, творческие способности человека -

Theoretical methodological sports reflection as a human dimension area of sports activity and possibilities of its humanization in the society

реализуется весь человеческий потенциал.

Ключевые слова: спорт, человекомерная сущность, спортивная деятельность, гуманизация спорта как социальной практики, социокультурный потенциал спорта, оптимизация человекомерности спорта

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