

## ФІЛОСОФІЯ СПОРТУ PHILOSOPHY OF SPORT

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### PHILOSOPHICAL REFLECTION OF SPORTS PHILOSOPHICAL EVOLUTION AS A SCIENCE IN ITS FOREIGN VIEWS, CONCEPTS, AND DIMENSIONS

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#### Abstract

Sports philosophy is guided by a general one based on sports practice and specific sport disciplines, studies the main problems and sport contradictions from a macro perspective and reveals the deep sports nature, which is a unified theoretical scientific sports conceptual system, sports epistemology and science methodology. Sports philosophy is an introspective sports or leisure activity; it uses philosophy as a tool to better understand itself and become a physically hardened individual. The purpose of the article is to analyze the philosophical reflection of the sports philosophy as a science in its foreign views, concepts, dimensions and to show the relationship between body, mind and spirit. The system of research methods in sports science is gradually approaching the modern scientific one, the implementation of these methods in related fields is becoming faster and faster, interdisciplinary ones are transplanted and integrated into scientific research sport methods. Realizing the interaction between body and mind, sport can find a place in matter and mind context (brain and motility, motility and cerebral plasticity). Comparison of motor functions and cognitive brain functions makes it possible to display their interaction. More broadly, sport as a thinking site of psychosomatic interactions allows for the definition of the subject as such (a general series), a subject that is no longer defined as consciousness, a transcendental body determination, an embodied consciousness. "A mind of steel" must lead to its goal a body that has no right to weakness. The sports philosophy includes a systematic human body view, sports and human development, sports theory essence and the main contradictions, sports values, sports thought development and sports cultural evolution, sports scientific theories, the sports philosophies, the system of categories and sport scientific methodologies, etc. The sports philosophy includes academic reflection field on the movement experience in terms of metaphysics, axiology or epistemology. The types of problems discussed in the sports philosophy can be divided into three types in terms of academic fields. Questions of the metaphysical type include: 1) fundamental truth: for example, sports technological essence as a certain physical or knowledge experiences; 2) absolute prerequisites regarding the human body structures and physical personal hardening, why physical exercises are beneficial; 3) the epistemological typical development question of sports sciences.

**Keywords:** sports philosophies as a science, sports evolution, body relationship, mind and spirit, sports sciences.

#### Statement of the problem in a general form and its connection with important scientific or practical tasks

The sports philosophy mainly studies the nature, main contradictions and general laws of sports development science and technology, summarizes understanding sports experience, consolidates scientific sports concepts and methods, elucidates the value sports system for human survival and development. As a concrete application and theoretical generalization of philosophy in the sports field, the sports philosophies were formed in the 1920s and 1930s and is an inevitable highly differentiated and comprehensively developed product in modern science. Initially, it was produced

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in North America, and then one by one it appeared in the countries of Western Europe and East Asia. In the early 1970s, the International Association for the Study of the Sports philosophy was created. In China, the origin and sports philosophic growth can be traced back to the ancient theory of health preservation, and the organized and systematic research and curriculum development as a discipline began in the early 1980s. Now, the theoretical sports philosophical system is maturing every day. Its main task is to generalize new categories from the existing knowledge about sports, guide sports practice and sports scientific research with a materialistic and dialectical way of thinking, serve the scientific and modern sports development, and give specific sports subjects of the game a general leadership role (Voronkova, Cherep, Nikitenko, Andriukaitiene, 2019).

**Analysis of the latest research and publications, from which the solution of this problem was initiated and on which the author relies**

Among the studies and publications where the resolution of this problem was initiated, works that had a great influence: Santayana (G. Santayana, 1894) "Philosophy on the Bleachers" (Philosophy on the Bleachers) and Graves (H. Graves, 1900), (J. Huizinga "Player Man"), Zeigler's "Philosophical Foundations of Physical, Health and Recreational Education" (E.F. Zeigler, 1964). During the founding period, the sports philosophy was influenced by such European philosophies as phenomenology, existentialism, and hermeneutics, and a large number of reflections and sports experience appeared interpretations. The book "Man, Sport and Existence" (Man, Sport and Existence), published by H. Slucher in 1967, is the first direct and systematic book devoted to sport analysis. The sports philosophy continued to be developed by such as E. Metheny "Movement and Meaning" (1968), R. Weiss "Sport: A Philosophical Study (1969). Other important studies include: "Sport and the Body", edited by E. Gerber and W. Morgan (1972); "Sport and the Body" by R. Osterhoudt (1973); "Sports philosophy" by Allen and Fahey (D. Allen & B. Fahey, 1977), "Being Human in Sport" by Vanderwerken and Watts (D. Vanderwerken & S. Wertz, 1985), articles by Morgan and Mill (W. Morgan & K. Meier, 1988). Among the important studies, the following should be highlighted: "Sport and the Body" edited by E. Gerber and W. Morgan, 1972; "Sport and Body" by R. Osterhoudt, 1973; Being Human in Sport, edited by D. Allen and B. Fahey, 1977;

D. Vanderwerken and S. Wertz 1985, Sport Inside and Philosophical Research in Sport, edited by W. Morgan and K. Mayer, 1988. Major research topics in the sports philosophy include the following ten topics: 1) why and what sport is; 2) how people understand sports; 3) connection between body, mind and spirit; 4) what is significant in sports experience; 5) connection between sports and culture; 6) how can sports phenomena be considered as an art work; 7) does sport provide valuable training; 8) fair competition and sportsmanship; 9) amateur athletes and professional athletes; 10) what is the value in international competitions. First of all, prominent authors recognized as belonging to the philosophical tradition have sometimes taken sport as a research object or as a case study, and have offered some sound analysis. The first author category refers to deep reflections in the works: Alain, Bachelard, Baudrillard, Bergson, Deleuze, Hobbes, Kant, Merleau-Ponty, Nietzsche, Plato, Rousseau, Sartre. The second category refers to authors and thinkers who have devoted part of their work, often in monographic form, to sports question, but not necessarily being part of the sports philosophic tradition, which involves frequent visits to work already begun by others. In this field to position himself in relation to them, either by re-accepting his legacy or by criticizing it. Among these authors, we can name the following: Bernard Chambaz, Andre Comte-Sponville, Frédéric Gros, Guillaume Le Blanc, Guillaume Martin, Jean-Claude Micheat, Alexis Filonenko, Olivier Purriol, Jean-Francois Prado, Mathias Roux, Michel Greenhouses A third category, often from the academic world, refers to authors who consciously follow the tradition of the sports philosophy to build and develop their concepts. In France, this tradition is embodied in such people as Bernard Andriy, Sylvain Bosselet, Michel Buet, Jean-Marie Brom, Roger Caillois, Norbert Elias, Johan Huizinga, Jacques Glaze, Bernard Jé, Philippe Lyotard, Jean-Noel Missa, Denis Moreau, Fabien Ollier, Pierre Parlebas, Marc Perelman, Isabel Keval, Robert Redeker, Philippe Sarremjane, Pascal Taranto, Raymond Thomas, Jacques Ullmann, Yves Vargas, Raphael Verscher, Georges Vigarello, Paul Yonne (Andriukaitiene, Bilohur, 2021).

**Highlighting previously unsolved general problem parts, to which the specified article is devoted to**

The sports philosophy is not an abstract way of thinking about sports philosophy, it is a formed human thinking. The philosophic abstraction concepts

and the wealth of sports phenomena, innate differences between the way the human mind and body behave, as well as the academic historical asymmetry of the sports development and philosophical disciplines – all this affects and limits the development of the sports philosophies. The “sports philosophic” model has historically been understood as a logical system approach to research led by American academia that pursues sophisticated concepts. It is the modern sports philosophy that is looking for the cornerstone of the new theory of the sports philosophy from the aspects of social existence that affects sports thinking, the latest psychophysiological technical means and interactive relationships between people and the world in the sports environment. The historical context of the development of the modern Western philosophy of the evolution of the sports philosophy can be divided into three stages: 1) the initial stage (1960); 2) the stage of formation (1961–1964); 3) creative stage (1967–1980); 4) the stage of globalization of sports (1980–2000); 5) the stage of digitalization of sports (2000–2020). (Antanas, Ausrine, 2022).

**The purpose of the article is to analyze the philosophical reflection of the sports philosophy in its relationship between body, mind and spirit**

Sports science must be closely related to the theories and methods of various disciplines, such as philosophy, psychology, medicine, computer science, and bioengineering. Only by focusing the advanced theories and methods of various disciplines on one object for comprehensive research can the scientific sports nature be achieved. Multidisciplinary complex research requires a comprehensive development of research thinking in sports science. With the growth and deepening of social openness and the positive impact of the knowledge economy and globalization on scientific research, the research thinking of scientists must also undergo changes, overcome routine, be full of imagination and creativity, and start from traditional thinking. To break out of the “paradigm”, from limited thinking, closed thinking to comprehensive thinking, open thinking and creative thinking, and strive to adopt a more comprehensive and advanced modern scientific way of thinking. At the same time, the multidisciplinary field of research also determines that sports science research methods are gradually developing in the direction of diversity and comprehensiveness. With the modern single sports research method, it is difficult to comprehensively and deeply study complex sports phenomena or real problems, and it is even more difficult to conduct

interdisciplinary scientific research. The key to promoting the rapid development of science lies in the transformation of scientific research methods, and comprehensive scientific research methods will effectively contribute to the breakthrough of scientific research in sports (Akranglyte, Andriukaitiene, Bilohur, 2020).

**Presentation of the main material of the study with justification of the obtained scientific results**

After many years of subtraction, the development of each sport has changed in different ways, combined with the influence of the humanities and society, science, politics, the environment and economics. For example, the preparation for war promoted in the ancient Greek era and the pure athletic competition promoted by the ancient Olympic Games are completely different from modern sports training and sporting events. Development, establishment of the spirit of teamwork, application of its social and commercial value, etc. In addition, by modern standards, the tools, competition rules, and training methods that have passed from ancient times to modern sports such as long jump, discus throwing, and boxing are outdated. Now we can easily use technology and medical support to help coaches and athletes improve their performance; sports have also diversified, with sports such as eSports gradually gaining recognition in international and sporting circles. Through the systematization, commercialization, rational discussion and research of current events in sports, we can better understand the relationship between sports and society in order to develop sports at the highest level and solve social problems. This is one of the reasons for the existence of the sports philosophies and sports management (Bičiūšas, 2019).

Strictly speaking, sport refers to playful physical activity institutionalized for the purpose of competition (“physical competitive games”, as Guttmann writes) that originated in the 18th and 19th centuries, particularly in England, including what the Greeks, Romans, or even other cultures could practice, including modern physical activity. Should the sports philosophy today be limited to thinking only about the historical form of sport, or, on the contrary, should it encompass a broader definition of sport. The question arises about the specific object of what the sports philosophy can be. Indeed, sport is already the subject of many sciences, whether life sciences (biomechanics, physiology, neurosciences, ergonomics, etc.) or humanities and social sciences (history, sociology, economics, psychology, etc.).

All these sciences are properly presented as sciences and methods of physical and sports activities. The sports philosophy mostly places itself at the crossroads of all these knowledges to ask the question “what is sport?”. Privileged questions of the sports philosophy concern ethics, morality, politics, epistemology of sports sciences, metaphysics, ontology, aesthetics.

Reflections on sports appeared together with sports itself, back in the 19th century. Indeed, as a practice that competes with other types of physical exercise (gymnastics and traditional games), it has developed its own theory to gain acceptance and has also attracted criticism for this very reason. Norbert Elias devoted much of his work to the study of sport, influencing many historians and philosophers of the body and sport (including Georges Vigarello and Roger Chartier). The central thesis of Elias, which is not limited to sports, is that Western societies are marked by a process of civilization that consists in euphemizing violence, in taming aggressiveness. Roger Caillois took a mechanical interest in sports, proposing his now canonical classification of games. Caihua distinguishes four characteristics that define games: mimicry (imitation games); illynx (dizzy games); agon (competitive games); chance (gambling). These four categories are duplicated by another classification that runs from *paideia* (games without rules) to *ludus* (games with rules) (Bilohur, Andriukaitiene & Makieshyna, 2021).

According to Caihua, agon and chance also straddle a continuum, with competition (the player’s control over his fate) contrasted with chance (the lack of control over that fate). This double classification allows us to characterize sports as belonging to games that essentially consist of agon and *ludus*, that is, regulated competitive games. However, this classification allows establishing nuances between sports practices. Athletics is thus a more agonistic practice than sports where chance can intervene (such as rugby, where the ball can bounce dangerously, or cycling, where a fall is always possible). Likewise, sports such as rock climbing or skydiving fall into the category of vertigo. Free sports can also move closer to *paideia* (football played by children) and away from *ludus* (Bilohur, Andriukaitiene, 2020).

Pierre Bourdieu was naturally interested in sport, based on his work on habitus (see mainly his article *How Can We Be Sporty? A habitus corresponds to a set of dispositions embedded in the body of individuals that are perceived as natural, whereas they correspond to a social construction, dependent*

on the milieu of their origin. Each social class has its own relation to the body, its bodily hexis, most of the time living unconsciously. Then people naturally learn the sports that suit their habits. Jean-Paul Clément, whose work was guided by Pierre Bourdieu, offered a convincing study of martial arts. Wrestling, which favors direct hand-to-hand combat with an opponent, recruits mainly from the mass circles not marked by haptophobia. Judo, where the mediation of the kimono intervenes in the bodies of others, imposes a bodily distance with which the middle classes Aikido, which can be understood as a sport of avoidance, establishes an even greater distance from the bodies of others, euphemizes violence even more, and recruits its practitioners mainly from the upper strata of society, with strong cultural capital.

Michel Buet is one of the pioneers of the philosophy of academic sport, being one of the first to defend a thesis on the subject in 1968 under the title “The Signaling of Sport”. Buet’s approach is essentially phenomenological, even if it rarely presents itself as such, and if, according to Jean Lacouture, history and sociology are involved. Through the lens of analyzing different practices, Buet seeks to show their inner modalities and meanings for the people who engage in them. Since the 1960s, there has been an unequivocal militant criticism of sports around the personality of Jean-Marie Brohm. Structural homology is emphasized: sport seeks record, performance, progress, profit, optimization, competition, just as capitalism seeks profit, competition, added value. Functional reasons are shown: sports would be the “new opium of the people” that would take over religion for the purpose of social dominance in a secularized society (Bilohur, 2018).

Bernard Jé proposed a work that had a strong influence, especially on Georges Vigarello, who borrowed from him the concept of “counter-society”. Jé’s strong thesis is that various sporting practices are rooted in an archaic imagination, which is the same from which poetry emerges. Above all, sport, as a game, constitutes its own space and time, constituting itself as an autonomous society (Foucault would say a “heterotopia”) capable of balancing society’s values, either by purifying them or criticizing them: a counter-society. Vigarello’s work allows us to show how the advent of sport in modern times restored, under a more flexible appearance, the same pressure on the body, and therefore on the soul, that was present in more rigorous physical activities such as gymnastics.



Furthermore, his later writings (essentially collected in *From Old Games to Sports Shows*) were primarily aimed, like Norbert Elias's, at showing how bodily practices were an important marker of changes in custom, particularly in relations to violence. Games and sports are a space of transgression (they constitute a space where violence can take place) and control over the transgressive (where violence is controlled), which makes it possible to calm society. Another register of Vigarello's creativity consists in the analysis of the appearance of new techniques of the body, in the invention of new sports gestures (Bilohur, Andriukaitiene, 2020).

Paul Yonnet stands at the original sports philosophy, very attentive to its empirical reality, which focuses on the relative question to equality and democracy. Jonne distinguishes two sport systems. The first is a high-level sport based on two components: uncertainty and identification. For a performance to be interesting, the audience must feel a kinship with those they are watching, and on the other hand, there must be a rivalry that makes the uncertain outcome contest, meaning that ones who oppose must be "quasi-equals". The second sport system is one of mass events, where it is not so much to face others as to face oneself in order to overcome, where those who compete are deeply unequal in relation to each other. Another thought field for Yonnet concerns extreme sports, where he distinguishes three categories: extreme adventures (the search for virgin spaces, sports gestures that have not been used before); extreme sports (achieving more outstanding results on already cleared land); mass extreme (adventurous experience democratization in the masses) (Lekavičius, 2020).

Alain Ehrenberg became interested in sports very early, for some time he was close to theses of the critical sports theory. Indeed, in the book *Do You Like Stadiums?* Ehrenberg offers a Foucauldian sports critique, describing stadiums as "inverted panopticons" that embody a form of control and domination over the population. Ehrenberg then gradually moved away from this radicalism, particularly from his various collaborations with the magazine *Esprit*, which also published Georges Vigarello. Then sport is viewed in a Tocqueville style as marked by the democratic social egalitarianism characteristic. Sports, he says, dramatize the merit notion, showing the masses that anyone can succeed, as he advocates in *The Performance Cult*. In the book "Achieving or surpassing yourself", published in 2004, Isabel Keval reflects on sport, which is to replace it in its historicity. Alexander Koire

showed how European culture passed from a closed world to an infinite universe. This does not go without affecting the perfection concept, which is crucial to the body culture. In fact, during Antiquity, perfection refers to the completeness idea, to something that has reached its essence, something in which nothing is lacking, where all powers are actualized: thus divinity, because it is perfect, or at rest according to Aristotle. Gradually, perfection concept explodes and begins to denote an unattainable ideal that can only be approached asymptotically. Rousseau's work is a good marker that emphasizes the infinite and indeterminate human being perfectibility: that man will always be able to progress, an idea supported by the Enlightenment and reaching its peak in the 19th century in the Auguste Comte positivism. However, what most characterizes sports is the never-ending quest for progress and improvement ("faster, higher, stronger", as the Olympic motto proclaims) (Bilohur, Andriukaitiene, 2020).

That is why sport could only appear at this historical moment, in the 19th century, according to the excellence paradigm that fostered it. Isabelle Keval then became interested in the issue of effort based on the work of Men de Biran to try to determine its meaning, focusing in particular on the question of sporting success. Bernard Andriy is an important name in modern sports philosophy. He is one of the few philosophers working in the field of STAPS itself, which generally remains quite resistant to this work type. Bernard Andriy did a lot at the institutional level to give academic recognition to the sports philosophy in France: the creation of the *Société Francophone de Philosophie du Sport*, the creation of the journal *Corps*, the organization of international congresses on the sports philosophy in France. European Association for Sports philosophies, coordination and editing of numerous collective works devoted to the sports philosophies Bernard Andriy has developed many concepts that allow us to understand the meaning of physical and sports activities.

According to him, first of all, it is necessary to distinguish three bodies in the human being: the described or objective body, which is the body that is constructed both by the gaze of others or in the third person, and by scientific activity that seeks to theorize it; a living first-person body to which the subject has access through his consciousness in a phenomenological way; but above all the living body, which exists and lives beyond the thresholds of consciousness. Indeed, based in particular on the work of Libet, it can be demonstrated that the body has

its own autonomy, consciousness often comes only in reverse, creating a retrospective illusion of control over its states. Without going so far as to claim that consciousness is an epiphenomenon, Andrije relies on this observation to show that the body/mind connection needs to be rethought. So, the whole point is to understand the modalities of access of consciousness to this living body. The classic method preferred by Western culture is to dive vertically into these sensations from the top down. But Andrey shows that another way is possible through the emergence of the living body into consciousness in a process that is symmetrical (what he calls *emersiology*): it is about making the living body reappear in consciousness, rather than relegating the latter to him. This makes it possible to enrich the bodily experience with content that normally remains unconscious, but which is nevertheless infallible, as shown in the study of the experience of a sports gesture, where we note that the living body is able to act independently of consciousness (Bilohur, Oleksenko, 2022).

A living body has its own intelligence, which is below the threshold of consciousness (that is why Andrije proposes an anti-Sartian model), which determines its own relationship to otherness, be it people or nature. In this way, Andrei shows that the body ecologizes itself in a special way in the natural elements (Water, Air, Earth, Fire). Various sports, particularly outdoor activities, allow immersion in both the body and nature according to certain methods (see Raphael Vercher's work on triathlon, which explores certain directions). Philip Lyotard's work is essentially transdisciplinary, on the border of anthropology, sociology, ethnography, epistemology of the body. For several years now, he has been teaching a course at the University of Lyon called "Philosophy of Bodily Practices". Philippe Lyotard very quickly became interested in all practices on the margins, which represent points of resistance to the values of sport, which he believed should be critiqued, creating a critical theory of sport. Doping was the first area of research that Lyotard claims shows the ambiguity of the values of sport, which essentially consists in exploiting the biological inequality of the participants. Lyotard was also one of the first to denounce the fact that sport is a manhood factory ("virilism") that leads to the production of a masculinity that can be toxic and dangerous for men, but especially for women. Thus, he was the initiator in France of the fight against sexist and sexual violence in sports, being one of the first to condemn it. He showed how sometimes

sports can be reduced to learning, which consists in internalizing the principles of homophobia. In this regard, Lyotard contributed to the popularization of public sports practices such as the Gay Games. The sport appeared in the 19th century as a rival to another model of physical exercise, gymnastics, based on very strict disciplinary techniques, where freedom was seen as a danger (see the gymnastics of Francisco Amorosa) (Bradauskiene, Svagzdiene, 2022).

Sport, according to Thomas Arnold or Pierre de Coubertin, makes the opposite bet, giving freedom to practitioners, believing that competition and competition will generate order: according to Verscher, it is a question of the liberalism of the body, opposed to the control of the body specific to gymnastics. If sport succeeds in creating order, it is, according to Werscher, because of its particular way of dealing with inequality, presenting itself as a meritocracy. Drawing on Coubertin, Verscher shows that sport has power over practitioners, leading them to believe that work is the primary factor in sporting success. This encourages athletes to work as hard as possible and obey an order that follows from the competition. However, sports hierarchies remain unequal, as only the most gifted can win: the work really pays off only for a select few. This is mechanically accompanied by resistant phenomena to this power mechanism, such as fraud or doping, which is its most critical avatar. R. Verscher was also interested in triathlon, seeking to understand practice meaning, which consists of confronting one's endurance limits in confrontation with nature, making the experience of suffering a central element. The self-control that the athlete must demonstrate appears in a paradoxical light from the very beginning, because it serves a mandatory goal (result, "time", "performance"), the body feels as its strength, and its character as a tool. What role does the mind play in this use of the body? If Greek antiquity considered the interaction between body and soul according to the principle of harmony, modernity, which promotes competitive sports, makes the mind the vector of the "main body" (Robert Redeker), subordinate to the result (Lekavičius, 2020).

#### **Research conclusions and prospects for further research in this direction**

Realizing the interaction between body and mind, sport can find a place in matter and mind context (brain and motility, motility and cerebral plasticity). Comparison of motor functions and cognitive brain functions make it possible to display their interaction. Moreover, sport as a thinking psychosomatic

interaction site allows for the definition of the subject as (a general series), a subject that is no longer defined as consciousness, a transcendental body determination, an embodied consciousness. “A mind of steel” must lead to its goal a body that has no right to weakness. Far from the constitutive individual’s harmony, the body risks being alienated, subjected to high stresses, artificially stimulated, and the spirit itself becomes subordinate

to the fulfillment goal. Many athletes publicly marvel their mental incapacity. We may then ask ourselves whether or not the harmonious uses physical activity, freed from all social constraints, is to be distinguished from any performance and the special encouragement use of body and mind in competitive sport, or even from the alienated and destructive use in athletic competition.

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## **ФІЛОСОФСЬКА РЕФЛЕКСІЯ ЕВОЛЮЦІЇ ФІЛОСОФІЇ СПОРТУ ЯК НАУКИ В ЇЇ ЗАРУБІЖНИХ ПОГЛЯДАХ, КОНЦЕПЦІЯХ, ВИМІРАХ**

### **Анотація**

Філософія спорту чи спортивна філософія, керується загальною філософією, заснованою на спортивній практиці та конкретних спортивних дисциплінах; вивчає основні проблеми та протиріччя спорту на рівні макро-перспективи; розкриває глибинну природу спорту, що є єдиною теоретичною системою наукової спортивної



концепції, спортивної епістемології та методології спортивної науки. Філософія спорту – це діяльність самоаналізу спорту, вона використовує філософію як інструмент, щоб краще зрозуміти людину-спортсмена, який хоче стати фізично загартованою особистістю. Мета статті – проаналізувати філософську рефлексію філософії спорту як науки, вивчаючи зарубіжні погляди, концепції, виміри та показати взаємозв'язок між тілом, розумом і духом. Система методів дослідження спортивної науки поступово наближається до сучасної системи філософських методів наукових досліджень, впровадження методів дослідження у суміжних областях, міждисциплінарні методи, які трансплантуються та інтегруються в методи наукового дослідження спорту. Реалізація взаємодії між тілом і розумом, може знайти місце у контексті матерії та розуму (мозок і моторика, моторика та церебральна пластика). Порівняння рухових функцій і когнітивних функцій мозку дає можливість відобразити їх взаємодію. У ширшому плані спорт як місце мислення психосоматичних взаємодій дає змогу визначити суб'єкт як такий (загальний ряд), суб'єкт, який визначається як свідомість, трансцендентна детермінація тіла, інкорпорована як свідомість. Робиться висновок, що «розум зі сталі» має вести до своєї мети тіло спортсмена, яке не має права на слабкість. Філософія спорту включає системний погляд на людське тіло, спорт і людський розвиток, включаючи теорію сутності спорту та основні протиріччя, спортивні цінності, розвиток спортивної думки та еволюцію спортивної культури, теорію спортивної науки, філософію спорту, систему категорій та методологію спортивної науки та ін. Філософія спорту включає академічне поле рефлексії досвіду руху в термінах метафізики, аксіології та епістемології. Типи проблем, які обговорюються у філософії спорту, можна розділити на три типи з точки зору академічних галузей. Питання метафізичного типу включають: 1) фундаментальну істину: сутність спортивної технології як певний фізичний досвід або досвід знання; 2) абсолютні передумови щодо будови людського тіла та фізичного загартовування людини, чому фізичні вправи корисні; 3) питання епістемологічного типу розвитку спортивних наук.

**Ключові слова:** філософія спорту як наука, еволюція науки, взаємозв'язок тіла, розуму і духу, спортивні науки.

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