

## SPORT AS A SOCIO-VALUED AND PHYSICAL-SPIRITUAL SYSTEM

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На засадах міждисциплінарного підходу й на основі концепції позитивного екзистенціалізму проаналізовано екзистенційні характеристики спорту, які розглянуто як такі, що відтворюють інтенції індивіда до вільної реалізації особистісного поклонання у спортивній діяльності. Обґрунтовано сутність і значення самореалізації людини у спортивній діяльності, що є основою формування особистості; пояснено складнійно-категоріальний апарат спорту як головної субстанції та цінності особистості; розкрито соціально-філософську рефлексію спорту як складнійно-категоріальній системі; визначено напрями підвищення самореалізації особистості та значення спорту для формування духовно багатой й фізично здорової особистості.

**Билогур Влада. Спорт как социально-ценностная и телесно-духовная система**

На принципах междисциплинарного подхода и на основе концепции позитивного экзистенциализма анализируются экзистенциальные характеристик спорта, которые рассмотрены с точки зрения воспроизводства интенций индивида к свободной реализации личностного призвания в спортивной деятельности. Обосновывается сущность и значение самореализации человека в спортивной деятельности как основа формирования личности; объясняется понятийно-категориальный аппарат спорта как главной субстанции ценности личности; раскрывается социально-философская рефлексия спорта как сложной социальной системы; обнаруживаются направления повышения самореализации личности и значение спорта для формирования духовно богатой и физически здоровой личности.

**Bilogur Vlada. Sport as a socio-valued and physical-spiritual system**

This article deals with the existentialistic characteristics of sports which are observed with the standpoint of completion intentions of the individuality to free realization of personal vocation in sports activities. The article is based on the nature and value of personal self-realization in sports activities as the main substance and value of the individuality. The conceptual-categorical device of sport as the main personal value substantiation is explained. The socio-philosophical reflection of the sport as a difficult social system is revealed. The directions of personal self-identity rise and meaning of sport for formation of spiritually rich and physically healthy person are explained.

**Key words:**

спорт як головна субстанція, спорт як цінність, духовність, самореалізація особистості, гармонія душі й тіла, екзистенціалізм.

спорт как главная субстанция, спорт как ценность, духовность, самореализация личности, гармония души и тела, экзистенциализм.

sport as the main substance, sport as the value, spirituality, self-realization, harmony of body and soul, existentialism

Recently, there has been an actively increasing number of publications devoted to social and philosophical understanding and analysis of issues related to sport and healthy lifestyle. This is no accident; the activity in this area has a number of serious reasons. For example, there is one among them – an accelerated structural and organizational development of the science of sport, which was observed even at the beginning of 70's, last century. Socio-philosophical analysis of sports due to the need to respond to the practical problems of the modern lifestyle of young people, as the following components of lifestyle such as socialization, academic and industrial activity, political activity, etc. largely determine the value orientation on physical culture and sports and healthy lifestyle. The growing number of scientific literature on this topic is indicated by the expansion of horizon socio-philosophical understanding of sport. The circle of problems connected with socio-philosophical analysis of sport includes such phenomena as education, values and socialization.

To be able to evaluate current approaches and research in the field of socio-philosophical analysis of sport, it is necessary to make a brief retrospective historical and cultural review. The term "socio-philosophical analysis of sport" is relatively young, although the first attempts of this analysis rooted to ancient philosophy and related to doctrines

of Aristotle and Plato, who stated that the process of education and its objectives was in direct dependence on hygiene education. Philosophical understanding of the problems of sport in the Enlightenment age was reflected in the works of Jean-Jacques Rousseau, who was the author of the theory of "natural education" and believed that it could heal the defects of contemporary society.

At the turn of XVIII-XIX centuries, the ideas of progressive pedagogy touched physical education as well, as evidenced by the works of Austrian scientists K. Gaulhofer and M. Streicher, in which gymnastics is raised to the level foundations of personality on the whole. In studies of the first half of the twentieth century there is the tendency to justify the objectives of the physical education by requirements of political systems, that is, the policy begins to dictate the goals and objectives of physical education. Although the general discussion of physical education, physical exercise, gymnastics and sport has been carried on for centuries, it has not led to the emergence of independent sports science [7, p. 82]. This science arose only when it was impossible not to notice the increased public interest to the problems of physical culture, sport and health. A lot of people still believe that being engaged in physical culture and sport, people only improve their physical abilities, but within the social and philosophical research interest to this problem usually occurred in times of acute

social youth issues. The science followed a certain social order, explaining the presence of problematic situations and the socio-philosophical analysis of sport were carried out in close collaboration with research dedicated to youth problems, spiritual culture of young people, their education. So when it comes to this area of research, it is likely to talk about a specific socio-historical situation in which young people become the object of attention of researchers.

In 20-ies of XX century the first departments of theory of physical education were created. It was a time of recognition of the sport as the object of scientific analysis. The big contribution to development of domestic science of sport and physical education made a well-known teacher and doctor P. Lesgaft, who is rightly considered to be the founder of physical education. His work "A guide to the physical education of children of school age" is the capital research, reviewing the objectives, content and methodology of physical education, describing in detail the kinds of physical exercises, grouped by pedagogical tasks. The term "socio-philosophical analysis of sports" was first used by the German researcher C. Diem in the early 50-ies of XX century in the scientific report "The science of sport as a philosophy of pedagogy". This name speaks for itself, as it means that the scientist ranked sports science in the field of social pedagogy and social philosophy. Ten years before this idea was expressed by O. Grupi, linking the science of sport with the philosophy and pedagogy. Also N. Bernstein back in the fifties of the last century proved that physical attributes (strength, speed, agility, endurance, and flexibility) reach the highest manifestations only under the influence of the psyche, in particular the development of purpose, will, motivation, etc. So the scientist suggested calling them not just physical, but mental and physical properties.

The work of N. Bernstein was primarily aimed at updating of young people minds, their need for self-assertion through sport. This can be done by proving the student and his parents the fact that going in for professional sports, the student will perform a very important function of socialization. Sport allows you to fulfill your potential, to reveal yourself as a socially useful and unique personality. Moreover, for a talented person, sport may satisfy his material needs. A German researcher K. Hareلمان notes that "the research of young people problems in general were limited to" weaknesses "such as education crisis, unemployment, drug use, political extremism, that is, to those problems, which were focused public attention at this time, and the holistic phenomenon of "youth as itself" was often dropped out of sight." The study of the generation gap and the evolution of relations between them by Margaret Mead are also widely known. In Soviet social-philosophical

tradition first studies on young people appeared in the 60's, XX century [7, p. 83].

The complexity of the scientific analysis of young people at issue is that a function of youth age is seen as adaptation to the values determined by the state. The problem of the formation of value orientations of young students and the role of sport in the hierarchy of values was considered by scientists such as V. Andruschenko, I. Zyazyun, V. Kremen, B. Ananov, I. Bekh, L. Vygotsky, M. Ibragimov, A. Leontiev, S. Maksymenko, V. Rybalka, V. Semychenko, A. Aleksyuk, S. Arkhangel'skiy, V. Yagupov. Psychological and pedagogical aspects of studying youth as the subject of own life were investigated by K. Abdul'khanova-Slav'ska, V. Bondar, V. Madzykhon, G. Shchukina and others. Significant contribution to solving the problems associated with the formation of physical education, sports, health and a healthy lifestyle in the system of value orientations of young people have such scholars as G. Apanasenko, E. Weiner, L. Volkov, M. Goncharenko, B. Gorashchuk, A. Dubohay, O. Kuts, T. Krutsevych, V. Orzhehov'ska, V. Noskov, Y. Lysytsyn, O. Petryk, L. Sushchenko, B. Shiyan and others. Problems of physical self-improvement and education of young people have also been the subject of research of national scientists. However, despite the wide range of humanitarian researches in this field a lot of problems of theoretical and empirical practical have not been resolved yet. Here we should note the lack of professional academic development in higher education in Ukraine. There is no clear concept of physical education in high school, which would allow making a holistic understanding of the social characteristics of students in higher education and the role of sport in educational and professional activities.

The purpose of this research is to build interpersonal concept of sports, which accumulates its socio-communicative and existential-personal dimensions. The object of study – sport as a social and cultural phenomenon associated with the growth of spirituality and society, and the research subject – social-communicative and spiritual dimensions of sports; socio-cultural phenomena in terms of social changes of modern society. The methodological basis of search has social and cultural and axiological approaches; the fundamental philosophical principles of general communications and development, analysis and synthesis, logical and historical unity, self-motion and self-organization are also analyzed, that allow to imagine the sport as a single organism, which dialectically combines physical and spiritual.

The relevance of this study is due to several factors. For the first, human being to some extent is competitive, sporty, because the physical and spiritual efforts are pleasant and the result is not so important. Sport enhances the sharpness of the "I", the spiritual "I" of the personality; it helps to know

oneself, promotes human desire to open moving beyond his "I", which is its substance. An athlete like a thinker is a man spiritually concerned and working on solutions. In philosophy, as in sport, there is nothing remarkable which is exercised without passion, without suffering, without courage "in navigating unknown seas". Secondly, social and philosophical meaning of this thesis lies in the fact that the development of sport to society helps nurture spiritual concern social and ethical issues. Being like on the other side of the political and civil world, sport expands creative limits subject not only to the limits of humanity, but also the entire global range - and this justifies the legality of sports process. Of course, the harmony of body and soul is not consistent with the wishes of the athlete, his focus on achieving results unattainable. Way out should be found in the harmonization, unification of all vitality and aspirations of the man. The man must realize himself as unique, unique integrity with a single vector of physical and spiritual "I". Socio-philosophical analysis of sport as a complex category system of value orientations due to the need to respond to the practical problems of the modern lifestyle of young people – the problems of socialization, training, practice, recreation, which are largely determined by the level of development of physical culture and sport [1, p. 330]. Accelerated structural development of the science of sport requires the solution of a number of theoretical and practical social problems, which also updates our study.

On the basis of socio-cultural understanding of the problem of preserving and strengthening the health of the population, especially the youth, as the tank sensuality, culture, feelings and sensual needs, we come up with the idea of stimulating sports, ideas of researching socio-cultural aspects of humanization of sports activities. The main idea of our work lies in the fact that sport is an important prerequisite for the formation of world culture; thus, moral principles of big-time sports are so important today. Sport is also the condition for the formation of a creative personality; it is on the first place of the value-action approach to the definition of the concept of "physical culture". All this determines the humanistic principles of the athlete and, as a consequence, the moral background of social action. Dialectical concept of the unity of body and spirit of man is taken into basis here. Herewith the entire image of the sport occurs, which is based on humanistic principles and attitudes to health in the context of humanitarian culture. Humanism involves social protection of the athlete, wrestling with total commercialization of sport, youth health promotion, support persons with disabilities, the focus on the development of bodily and spiritual culture, support from the state, ultimately, the development of cultural approach to the problem of health protection

of the population (not only people exist for sport, and sport for the people) [6, p. 10].

A sports action – is the result of personal, individual effort, the creative act, which is really only possible in the space of a clash of different positions. This act requires a special society that focuses primarily on the development of physical and spiritual culture of the individual and, therefore, the development of creative potential, not only in narrowly pragmatic interests [3, p. 8]. Sport grows from the spirit of competition, simulates the situation of human self-determination, which is possible only in the "I - Other", comparing their performance in terms of the "Another I". This love for the "other" is the socio-cultural context of sport, where the position-interpersonal component is of great importance [4, p. 49]. Sport as a prerequisite for building a world culture and thus plays a decisive role in shaping the creative personality. This creative person is associated as well with this feature of the new cultural synthesis as aesthetic culture. Sport is the feeling that accompanies any form of spiritual activity. Sport reveals the truth. It gives us a sense of joy that makes "our whole being" shudder, " thus achieving results corresponding to these forms of spiritual activity, we come to that to which sought to appropriate the spiritual movement as our goal. These hedonistic pleasures, moral satisfaction, intellectual and aesthetic are quite different states in relation to each other.

The notion of "beauty" in physical culture and sport acts as a "value expression". Sports and sporting activities enables to distinguish between genuine aesthetic feelings and random ones. An example of a purely aesthetic pleasure is the experience of the athlete or any artist and at the very moment when he sees his work and "his face shining with joy divine creator." Modern physical culture and sport show their aesthetics through phenomena beyond the traditional life that takes place in different directions: the emergence and improvement of sports and entertainment events and various aesthetic sports, sports fashion, designing sports facilities [8, p. 85–87]. Functional field of humanitarian culture of an athlete and coach shows that this culture is aimed primarily at overcoming relationship to the person as a "source of athletic performance" and "vendor records." This humanitarian function of humanistic culture of an athlete and coach, expressed through the withdrawal of commercialization spirit, demonstration of rudeness, cruelty, violence, eventually determines all other functions, giving them appropriate orientation.

Thus positional and interpersonal approach to disclosure of sports and athletic activities is actualized. Existing social and philosophical anthropological models of sport cannot be realized in current conditions, as they are contrary to the principles of pragmatic civilization. However, these

models "capture" only some part of reality that defies structure planning. The reality is much deeper than any logical system. Therefore, the sports "I" as a dialectical unity of body, soul and spirit needs to be thought differently than has been done so far. Accordingly, the society must be different to higher realized harmony sport achievements and largely sport for all. It seems that the only society and the state, focused on the development of creative potential of the individual, not just the narrowly pragmatic interests can realize humanistic endeavors in sports. This can be a "welfare state" that can implement an active social policy: take care of citizens' employment, human rights and create a system of health care, social security, education, support the poor, fight crime, solve social conflicts, care culture of health of the individual, public and make sport attractive to the individual and society, to create a cult of a healthy lifestyle, think of social protection of professional athletes and coaches conduct humanistic oriented social policy for veterans and people with disabilities.

Sports activity is a unique act of withdrawal people beyond their capabilities. This manifests their creative foundation, or rather, the ability to rise above the empirical world. But this rise has a deep personal nature that manifests itself in a free comparison with others. So we come out to the existential layer of genuine sport problems that is defined by shape society and social relations as well. Society, on behalf of which the athlete performs, is interested in the consolidation of its fellow citizens, and to prepare physically and spiritually healthy population. However, although an athlete wants to glorify those on behalf of whom he speaks of sports, in terms of market and commercial relations the spirit of patriotism cannot be ensured. Moreover, today there is a tendency to develop an international athlete and coach type that symbolizes civilization dignity as a planetary phenomenon. In the depths of modern society mature features of more advanced civilization and sport as one of its underlying implications are taking place. Analyzing the trends of modern spirituality, the concept of sports can be defined, according to which sports action, on the one hand, is the product of personal effort, that is of the creative act, which is really only possible in the space of a clash of different positions, and on the other - these actions are of general cultural, objective significance and that's why they are suprapersonal and suprapositional.

As a cultural fact sport is over the restrictions of a particular position. It comes in acute positional interactions, but within all of these it becomes the public domain (sport for all) - and exists independently of the subject that gave rise to it. This autonomy grows from the spirit of competition, which is based on the fundamental social and biological patterns [2, p. 2-3]. The principle of

competition simulates the situation of human self-determination, and therefore sport is an important indicator of self-organization of social and spiritual life of society, as it doesn't demonstrate the viability of that it creates, but also occurs in interpersonal relations, where "a person" is greater than the subject, as it turns out from the bottom of the "I" of the man, and perhaps against his will.

Thus, our research conveys the following conclusions:

- humanistic foundations of sport is realized only when society is focused on the development of the creative potential of the individual, rather than a narrowly pragmatic interests;

- sport gives you an opportunity to restore the vitality of human nature, activating his dreams and fantasy, giving him an inspiration, all of these is so necessary for his spiritual and social activities;

- modern sport is subject under the laws of post-industrial civilization (strengthening of its professionalization, commercialization, transformation of sport into performance), but it remains a fact of culture (sports today is perceived not only as a social and communicative, but also as an existential phenomenon);

- sport as the realization of human existence is associated not only with an appeal to the essential powers of man but with the idea of self-affirmation of "I" as a unique athlete, unique phenomena of a creative spirit;

- modern technological progress objectively requires overcoming of narrow specialization and technocratic attitudes, and this is impossible without expanding cultural area of athletes and coaches.

All mentioned above requires further development of physical education pedagogy based on the value-activity approach. The process of humanization of education is not a tribute to fashion, a self fulfilling prophecy, but serves equally to form not only a competent athlete and coach-teacher (who have creative thinking), but also to integrative personality, able to achieve high athletic performance and to ensure a healthy lifestyle of people. Sport as a social and cultural phenomenon and spiritual system has the ability to self-organization. A person doesn't master a kind of sport, and the sport "captures" the whole person. However, getting into the social nature of sport, it should be noted that all individuals have a moral purpose for which it is necessary to protect their life and their will. In this thesis positional and interpersonal concept of sport, that we suggested, is being formed. This concept implies the relationships between free beings; relations based on the idea of abilities equality and the pursuit of spiritual and physical perfection, beauty, truth and justice.

A promising area of study of the proposed issues is the development of socio-semantic field of sport as a social and cultural phenomenon. Values of sport and sporting activities are signs of cultural life,

inseparable from reality itself. Human nature, the human body and its desires, feelings are the things that cannot be only assigned by the mind. The desire to achieve high athletic performance shapes the world of cultural realities, as sport is one of the fundamental values of human communication. Sport creates psychological, spiritual, cultural contacts, relationships between people and ultimately contributes to the development of "universal sensitivity".

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