

PHILOSOPHY

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The Physicality in Philosophy – Contribution to Sport Philosophy

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Abstract

Background. Attitudes of Church teaching, essentially, are not contrary to the efforts of man to strive for a healthy and fruitful life (in every aspect), where sport takes an important place in the context of his health – like physical health is not complete without “a healthy soul” and “a healthy mind”. And right there, in the work of man’s efforts to be “completely healthy”, faith (religion, beliefs, commitment etc.) plays a special role in the so-called “Gymnastics of the soul”. As knowledge and learning, intellectual development has a duty to uphold the “Gymnastics of the mind”.

Method. A broad discourse analysis is used, including literature. This study uses a theoretical perspective based on philosophy, the philosophy of sport and theological aspects of human anthropology.

Results. The aim of this work is contained in the philosophical-critical analysis of the basic correlative connection between authentic and confirmed sports values compared to the quintessential items of Christian ontology, anthropology, and philosophy. Text explication is primarily aimed at identifying the value aspect of the phenomenon in kinesiology in the context of Orthodox ontology.

Conclusion. That is a brief introduction to the philosophical-theological determinants of common being essential starting point and settings that rely displayed Kinesiology phenomena as complementary factors of human beings (spirit, soul and body). Also, as a contribution to further discussion in the field of philosophy of sport.

Introduction

There has always been a tendency in man to express his mode of existence through various activities to achieve the highest possible levels of ability. And that is the best possible way to realise authentic psycho-physical needs. Therefore sport in a philosophical view, can be understood as a determinant of confirmation and fulfilment of the above, if not completely, then at least as an attempt.

At first glance, it seems inconsistent to talk about philosophy and sport. But Stephen Connor [2011] denies this, pointing to his work that these two concepts in a specific way unify. Primarily in the research but also practical activities, or in the term in the concept of his performance and that of the moment when you start to think / analyse problems (relationship) of body and spirit. Of course, as shown, there is no philosophy that has not dealt with the above mentioned problems, if it was held up to be a philosophy. This is supported by Reed’s assertion [Reid 2012], which in its comparative view (for example

Plato) highlights the inseparable moment of both disciplines. Just like Loy claims [according to: Holt 2013] that the nature of the sport is placed within the context ontology philosophical competition. And some Serbian authors of the philosophical identity of sport speak of a necessary continuity of the philosophy of a healthy life. Rados [2010], primarily focuses on sport as, not only the dimension for which physical activities (as claimed by some authors who are not substantially “understand” to be sport) “should not be intellect”, but shows that the pro-thinking sport is an inseparable moment, regarding others and key in the “physical culture” syntagm. Also watching interdisciplinary sport, showing the incredible complexity of this phenomenon by analysing philosophical (maybe one of the most fundamental) concept of the game, but not only in terms of *homo ludens*, but the entire phenomenology of life itself.

Of course, the philosophy of sport and physical culture, as the basis of sporting activities in general, inevitably have to stop (i.e. to “restrict”) in front of the sport

as a basis. What is one of the main tasks of the philosophy of sport, is properly defining / understanding of sport as such, i.e. athletes as the main actors [Gojkovi 2016]. In this regard, it is important to find / notice the essential common characteristics of sport. That is what makes a sport a sport, whatever that sport discipline in question.

Philosophical physical aspects of physics

Although in the context of this subject, Aristotle cannot (and should not) be avoided, who, however, is more interested in the problem of kinesiology (in general), and only in the secondary sense of the body as such. To establish harmony between the physical and spiritual strength and to form a “perfect” man, the ancient Greece insisted on the ideal *kalokagatia* (Gr. *kalos* = beautiful and *agathos* = good), i.e. the desire to achieve the perfection of the body and spirit through certain efforts. In other words, one should strive to be physically strong and resistant, but also spiritually educated to possess knowledge. Therefore Aristotle in “Politics” [Hefe 2009] insists that attention should not be paid to only one virtue and by neglecting the necessary training, ruining the body. However, according to him, it is difficult to establish entirely proper balance of body and mind, as they must not at the same time be exerting (physical effort hampers the mind, body and mental strain) [Rados 2010: 24].

But special interests of philosophers of sport, particularly a sports psychologist, is represented by phenomenology. The authors Kerry and Armour [2000] represent the point of view that the project of phenomenology as such is not fully realised, but that its (phenomenology) insights and means of reflection for application in the field of sport research can be used. However, much earlier attitude can be seen by Merleau-Ponty [1976: 183] that the body is a “semantic core” or experiential importance that opens the possibility to grasp the sense of deposit that goes with certain content. What is a “nodal point” of essence and existence, and that point is perception through smelling. For him, perception is not a perceptual act, but perception as a description of the mode of existence. So, he does not redesign analysis of the functioning of perception as a psychological function, but primarily opens space for the study of human being. In this way it is defined (in the direction to take) a new methodical-hermeneutic (la *herméneutique*) positioning the notion of physicality.

Perceived as being a man [Hass 2008: 30] represents the overcoming of the subject-object polarisation, and, as with Merleau-Ponty, “the theory of the body” nothing but a “theory of perception” [Marratto 2012: 141]. The body is not in space, but it continues (“extends”) space. Thus, the perception represents the basis (foundation) to all psychic experiences, or is it also the way in which it considers as that owned their own battle, present

(presence) what-I, I, like yourself the world: perception (to me, Me and the world) are present in its openness. On the other hand, the intentional character of perception testifies to the soul that perceives ‘I just am, “and in the (intentional)” tend-toward-something’ to what (i) directions, is that it is perceived. This perceived second-becomes for me the same extent that I am getting to / for him / it [Steinbock 2000: 70-76]. It is precisely in this that the support of itself of Merleau-Pontius Philosophy is seen, where the existential soil of perception is manifested in the “shifting of the world-in-its-truth”. The way of perceiving the world is highly reflexive, and it (the world) is neither subjective, nor objective, but far more fundamental (more original) than the subject-object of the fact. In other words, for Merleau-Ponty the world and I (i.e. my consciousness) in perception are an inseparable unity [Gojkovic 2016].

In the ultimate opposition to all “normal” philosophies, with Deleuze comes, it seems, a total and systematic disintegration of the idea of anthropology in any sense. Following Artos schizophrenic concept of “bodies without organs” [Lambert 2002] Deleuze [Deleuze, Guattari 2013] is represented by a machine-Freudian fashion understanding of man as “twisted concept of” which is like that thrown into the world, but only as a “desiring machine” or, at best, a Freudian “instinctive-desiring”. Hence, Deleuze consequently leads to the paradise of Foucault’s idea of the “death of man” [Han-Pile 2010], although, it seems, it is not the way Foucault wanted [Oksala 2011]. But what if scientists dealing with the philosophy of sport are attracted to Foucault, and his “hermeneutics of the subject”, i.e. care “about yourself and others”. But first, care and discipline yourself as an individual / entity [Markula 2004]. Deleuzian subjectification (general depersonalization) of the New Age concept of the subject led philosophy in an anthropological nihilism of the worst type, as a man as a man does not work, but it is – solely and exclusively – it physically, but instinctive, animal terms, hence his philosophy of waste as generally humane.

Finally, we should mention Nancy’s [Nancy 2008] philosophy of the body. It is specific because, unlike the above-mentioned philosophers, he seeks to establish a community (*communauté*), or in a new approach [Markula 2003: 87]. He sees it as a way of human existence, and as far as the body (its problematization) is concerned, it avoids classical decartian dichotomy. But, to a certain extent, a modern phenomenological approach, so that it skilfully establishes a special body philosophy or “the politics of the body”. The body always appears in one way or another, with this or that characteristics – the person works, perceives, communicates physically. His philosophy of body points to the fact that each existence (like the one in phenomenological philosophy) appears in the primary physical world, and precisely in this sense the body is a fundamental form of our existence.

Contribution for Christian Philosophy of Sport

The term *Kinesiology* is the context coverage of the philosophy of sport which should be, basically, predominantly viewed through the perception of sport in its broadest sense of the term determination (i.e., not “sport” just as the contest/competition, regarding competition and professional sport, which are certainly the most visible part of sport activity, but also as the broadest social phenomenon in which they overlap and the other appearance and categorical values). “Sport” is a phenomenon in which the focus of attention (and, therefore, of its subject matter) is the transformation of the bio-psycho-social characteristics of a person under the influence of a regular, contingency and health-safe physical exercise. So kinesiology phenomena (i.e. phenomena of sports exercise and, related to it, achievements) contain more valuable aspects of health (health impact in general, not only for prevention of diseases, spiritual and physical health, etc.), educational (education in accordance with socially acceptable and known principles, of course, in accordance with the principles of a particular religion, church, church dogma, etc.), instructive (mastering new knowledge and skills... technical, conceptual, empirical, and the like., that may be a utility), ethical and aesthetic (evaluation of good, social, and human accepted, etc.) ascetic (sports, above all, insists on fighting “with itself”, and then the game; still, the principle of “to be better today than I was yesterday; be better tomorrow than I am today, constantly progressing and developing my potential”), etc. In other words, in the spirit of the old-fashioned ideals of *kalokagatia* (unity of bodily, spiritual and intellectual development).

Regardless of the aspect that dominates in explaining a sporting phenomenon (example to the free human activity from the development of psycho-physical skills; as a competition with others and striving to achieve the maximum result of, and is sometimes a competition “with oneself” like physical activities aimed at improving health or mental relaxation, etc.) as a central problem of sport it is possible to isolate human movement. In other words, the object is directed predominantly to human movement, and it created material and spiritual goods for it. Likewise, sport (as a dominant psycho-physical activity), from the philosophical-theological aspect, must also be viewed as a phenomenon very close to the spiritual values of Christianity as such. Moreover, sport represents an authentic (though secularised) version of Christianity.

Christian historian Eusebius of Caesarea [according to: Prodic 2003] in one place warns that Christianity, since it is not even Hellenism or Judaism, is a novelty in the sense that it does not negate (undo) everything that precedes it, but qualitatively transforms it. The same applies to games (*see term equivalent of today's sport, sports, but also competitive*) [Gojkovi

2016]. What constitutes a historical fact is that Christianity is not either against competition (sport). Moreover, it is therefore a beneficial copious image from the life of competitors that would explain spiritual asceticism, or axial practice. What he has pursued a classic contest in Christianity has found its offered affirmation, in the sense that man is in Christ and Christ *transforms all their mental and physical power (force), thus reaching deification (again: the soul and the body inextricably)*. Because, essentially, there is not any anthropological polarized Manichaeism-Platonic type in the Christian ontology (anthropology especially).

When we talk about the beginnings of what is called as “the Christian understanding of sport”, it is immediately faced with metaphors. Thus, the most famous example / metaphor is the one where Apostle Paul instructs his readers that a Christian is one who is seen as a competitor, or “athlete” because he should practise spiritual meaning, arteleologically (in virtue, in order to reach the degree of “virtue human being”), he also instructs the Christians to grapple, battle on the spiritual race track, and similar [Sokolov 2014]. Further, in the Hellenic translated Scripture he uses the noun *ἡ πάλη*, which means battling, what is the meaning of connecting with with the ancient Greeks to the wrestling as a synonym to battle. With Apostle Paul, this is primarily the point of spiritual battle [Gojkovi, Ahmetovic, Jovanovi 2016]. Also, Nikodim Svetogorac [Νικόδημος του Αγιορείτου 1971, τ. 3, σ. 132] says that the term does not imply physical exercise training in training schools, but generally extremely participation of bodies in soteriological perspective, for example, in salvation through fasting, ascetics, and etc.

With this, the places in Holy Father literature that, in a direct or indirect way, is about the ratio of the sport (competition), can be observed through three anchor-age points [Gojkovi *et al.* 2016: 122]:

1) Data provided in the works of the Fathers speak about the fighting and about how they were (in their times) developed. Primarily this is evident in Basil the Great, where he clearly says the effort of teachers athletes (coaches) are investing in their wards to the latter achieved the best results. The Holy Fathers, undoubtedly, know the majority (if not all) of the rules that were in competition at the time, and used them as examples in the field of spiritual struggle.

2) The connection between spiritual and physical exercise. The Holy Fathers use pictures from sports competitions to illustrate the methodology, the way you should lead a spiritual battle. Primarily talking about responsibilities in relation to the Christian way of life that should have every Christian. When Saint Basil talks about responsibility, he has in mind a sports moment, which he refers to the fact that no withdrawal (lectures).

3) The manner in which ecclesiastical writers give impetus (υποκίνηση) to young people to exercise in

order to be realized (executed δεσμευμένη) balance / harmony between soul and body. Fathers take examples from sport, not only to encourage Christians, but they explicitly indicate to exercise the body.

Therefore, everything that is discussed in patristic texts about sport (competition), primarily to be understood in a spiritual connotation, and not as a “prospectus sports associations”, what cannot be, nor should be expected from the teachings of any religion [Gojkovic 2016].

In the context of previous discussions, it is necessary to point out the correspondence of the Martial Arts philosophy and the philosophy of sports as a whole. Ontologically, this connection is dominantly based on the being of asceticism as an inseparable context of association with the whole life of human beings. Studying the human body is a theme that has occupied the ancient Hellenic thought in general, but also later Christian Church dogma and teachings. Asceticism is closely related to human beings in general, and not only when it comes to the soteriological component of the ontology of the Church. Through various aspects of observation and philosophy of martial arts, the “thread” of the ascetical approach in perfecting of the body as the condition for achieving the set goal is emphasised, i.e. the efforts towards reaching the results. In order to achieve goals, athletes constantly train, similarly to a soldier that each day learns or an artist that continually explores new ideas, etc. Thus, asceticism is closely linked to human life and life in general, so much so that no one can achieve anything without effort and exercise. For that reason, some anthropological research on martial arts tried to explain the status and meaning of persons who practise different forms of martial arts. Through such perspective of observation, the significance of physicality in the philosophy of sport, i.e. the perception of somatic culture via the idea of asceticism, as the condition of self-realisation of human/athlete, is included [Cynarski, Obodynski 2011]. In addition to this, we should mention (specify) the determinant of *Ido* philosophy as anthropology of martial arts. Its value is emphasised in wisdom of ecclesiastical teaching both of East and West, through the critical construct of their particularity, as well as the common ‘touch points’ when philosophy of sports is in question. Normative ethics realises the ideals presented above as *Homo Creator Nobilis*. This indicates that value requires great effort, self-discipline and perseverance. It emphasises especially the higher values, the timeless [Cynarski 2017]. Because, different martial arts paths are accompanied by different philosophies. However, they can all be brought into a common context with the general philosophy of sports, as a place of reflection on human ontological determinants [Cynarski 2013].

Conclusion

Consideration of topics of philosophy of sport in the context of Christian ontology inevitably focuses on the tradition of the Church (particularly Orthodox Church), which generally assume the exercise of the body, to which should come at a time (and not to a lesser extent) the exercise of the soul. Let them show that the Holy Fathers were aware of the sporting activities of their time and their (competition) rules, and adapted physical competition / competition to spiritual struggles. Orthodox theology, therefore, is not some idealistic system but rather an entire worldview and the science that its main goal is healing (whole) man. On the other hand, a man, being in the Community (and the community, or society) and himself, fights for (his) healing in the primary sense of establishing normal and healthy relationships with himself, his fellowmen, all creation and with God. Hence, the interest of Christianity as a whole for sports has come to pass. Of course, the church environment – logically – is not a sports environment, and the Church cannot be “converted” into a “sports association”. Primarily and fundamentally, the Church is a spiritual community in which the Grace of God works treating a diseased personality of man, but at the same time it is a spiritual environment that, in perspective, forms an eschatological understanding and acceptance of life. However, without ignoring this basic moment, the Church is interested in “earthly” problems, and in the primary relationship with young people also focuses on the well-being of the body, regarding training.

Analysing the philosophy of theology and sports, it is possible to see certain parallels between sports competitions and church life in general. Common knowledge is the fact that physical exercise is closely linked with the psychological, mental state of man (athletes). In this respect, it is necessary (and even necessary) to conduct mental training, along with physically related and mental relaxation. Precisely Church with reverent silence can contribute to such a mental workout. On the other hand, competition inevitably shows the immense value that the mind of man has to achieve results, even in cases where the exercise of the body is in question.

It is in this context the phenomenon (or what is called) of concentration exists in athletes. Out of the entire Orthodox tradition can be seen that the addition of the mind is closely associated with affective part of the soul, which soothes and, in a certain way, reins in the man / athlete reckless reactions. Of course, the Christian ascetics did not use this method for psychological or physical relaxation, but for hesychastic collection of mind during prayer, and, in this connection, a union with God.

Responsible act of choice which is an aretological act, regarding the choice of what and how to do, is an act of self-determination and self constructing as

a man in time and space. Moral athletes embodiment means the release of internal and/or external restraint of any negative aspects of being, as well as achieving the increasing values of harmony between the personality and characteristics (of a man). In Christianity, man is neither a soul nor a body only. And just in sport, this dichotomy manifests itself as the integrity of man as a unified whole.

Therefore, understanding the philosophical ascetic and sports would be that it: ascetic management represents the soul through the body – sport is keeping the soul of the body; ascetic seeks the culture of the body – sport endeavours (persist) in the physical culture; ascetic conducts asceticism spirit – athletes are ascetics bodies, etc. So ascetic (Orthodox) and sport are the deepest aspirations of the human soul, or bodies, namely: the perfection, harmony, beauty, goodness, truth and holiness. Christian asceticism reins above the animal rationale, and anything else like sport, if not the same.

From what has been said we can conclude that the philosophical-theological context, through a theological-ecclesiological assumptions and Church (mainly) young people can truly connect with the sport, and that when it is not transformed into some sort of quasi-ecclesiastical “sports club”.

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Fizyczność w filozofii – przyczynek do filozofii sportu

Słowa kluczowe: cielesność, chrześcijaństwo, religia, sport, filozofia sportu

Abstrakt

Tło. Postawy kościelnego nauczania zasadniczo nie są sprzeczne z wysiłkiem człowieka, który dąży do zdrowego i owocnego życia (pod każdym względem), gdzie sport zajmuje ważne miejsce w kontekście jego zdrowia – tak jak zdrowie fizyczne nie jest kompletne bez „zdrowej duszy” i „zdrowego umysłu”. I właśnie tam, w trakcie wysiłków człowieka, aby być „całkowicie zdrowym”, wiara (religia, przekonania, zobowiązania itd.) odgrywają szczególną rolę w tak zwanej „Gimnastyce duszy”. Jako, że wiedza, uczenie się, rozwój intelektualny mają obojętny podtrzymywać „Gimnastykę umysłu”.

Metoda. Zastosowano szeroką analizę dyskursu m.in. obejmującą literaturę. W badaniu wykorzystano teoretyczną perspektywę opartą na filozofii, filozofii sportu i teologicznych aspektach antropologii humanistycznej.

Wyniki. Celem niniejszej pracy jest analiza filozoficzno-krytyczna podstawowego związku korelacyjnego między autentycznymi i potwierdzonymi wartościami sportowymi w porównaniu do kwintesencjalnych elementów chrześcijańskiej ontologii i antropologii lub filozofii. Tekst ma na celu przede

wszystkim identyfikację aspektu wartościowego zjawiska w kinezylogii w kontekście ontologii ortodoksyjnej.

Wniosek. Jest to krótkie wprowadzenie do filozoficzno-teologicznych uwarunkowań wspólnego bytu, zasadniczego punktu wyjścia i regulacji, które opierają się na zjawiskach kinezylogii, jako elementach uzupełniających istotę ludzką (duch, dusza i ciało). Jest to również przyczynek do dalszej dyskusji w dziedzinie filozofii sportu.