

Physical culture in the context of modern philosophical anthropology

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Abstract

Background and Study Aim

Background and study aim. Prerequisites and purpose of the study. Today, philosophical anthropology (in the context of physical culture) occupies an intermediate place between the biological sciences and existential philosophy, elements of which it uses to explain the problems of physical existence. In the deep spheres of the physical state of a man (in the continuum of his/her spiritual-moral, physical, subconscious-rational, irrational and anthrobiological subjectivity) one can find the true foundations of personal physical culture and give them an immanent-subjective expression of human strength (as a creator of culture globalized world). The purpose of the study is to characterize the physical culture of the individual in the context of philosophical anthropology.

Material and Methods

Material and methods. Sources of information were the authoritative database Web of Science Core Collection, Vernadskyi National Library of Ukraine. Extraction of data from documents was carried out by means of a search query. In total, data on 102 documents containing such keywords as philosophy, anthropology, physical culture, sport were removed from the Web of Science Core Collection. Accordingly, 18 documents were found in the catalogues of the Vernadskyi National Library of Ukraine. Further analysis was performed with these 120 documents. The results of the search query were recorded in the form of tables and a special text file, which was processed in VOSviewer. The requirements of dialectical logic, comparative method, method of phenomenological reduction, hermeneutic methods are chosen by research methods.

Results

Results. The most significant and popular thematic categories, journals, authors, articles, keywords are identified. The connection between the elements of bibliographic description of articles and individual groups of publications has been established. It is established that from the second quarter of the XX century among philosophers there is opposition to the understanding of human nature on the basis of the acceptance of some one of its essence (spiritual, physical, intellectual, emotional and volitional, etc.), which determines the existence of any person. This was a denial of the approach to a man, which was called essential (from the Latin *essentia* – essence). The result of this transformation was to establish an existential understanding of a man (from the Latin *existentia* – existence). However, a self-contained existential approach is capable of producing a worldview distortion of personal physical culture, especially in conditions of restriction of freedom (for example, during a pandemic, war). Therefore, in modern philosophical anthropology it is necessary to adhere to a balanced combination of essential and existential understanding of a man in general and his/her physical culture in particular. In this way, philosophical anthropology is able to actualize various structures of worldview, including the values of physical culture.

Conclusions

Conclusions. From the point of view of modern philosophical anthropology, athletes, in the broadest sense of the term (all those who purposefully engage in physical and sports exercises), are carriers of a set of socio-cultural values (moral and volitional qualities, morpho-functional properties, psychophysical abilities, etc.). These values, in the context of the globalization of civilizational development and the main axiological concepts (quality and standard of living, social order, well-being), should be considered as a means of activating planetary socio-cultural development.

Keywords: physical culture, people, philosophical anthropology, anthropology, values.

Glossary [1]:

physical culture, philosophy, regimen, or lifestyle seeking maximum physical development through such means as weight (resistance) training, diet, aerobic activity, athletic competition, and mental discipline. Specific benefits include improvements in health, appearance, strength, endurance, flexibility, speed, and general fitness as well as greater proficiency in sport-related activities; **sports**, physical contests pursued for the goals

and challenges they entail. Sports are part of every culture past and present, but each culture has its own definition of sports;

philosophical anthropology, discipline within philosophy that seeks to unify the several empirical investigations of human nature in an effort to understand individuals as both creatures of their environment and creators of their own values.

Introduction

The perception of physical culture by modern man is not always unambiguous. It is manifested

by conflicting views (perception / non-perception) on both objective and subjective values of physical culture [2-5]. As for the objective ones, first of all, they are material values (sports facilities, inventory and equipment for health and sports activities, art objects). Second, historical (stories of great sports victories, the formation of sports, the activities of prominent people in the field of physical culture). Third, values - social relations (to sports, health, to personal carriers of physical culture). Fourth, information (publications, broadcasts in the media). Among the subjective values should include physical (physical development, physical fitness, physiological reserves of the body). As for the spiritual and moral, it is the presence of a high spiritual ideal, a vital attitude to serve noble purposes. At the same time, it is an aesthetic attitude to the world, adherence to the principles of humanism, justice, honor, the pursuit of self-development. In the context of mental values, it is necessary to highlight the following: special knowledge of motor activity; functioning of the human body; ways of health formation and health preservation and transmission of health to the next generations; interpersonal communication; personal self-affirmation. However, there is a very rapid change in lifestyle with a decrease in physical activity and direct interpersonal interaction (communication, especially in the context of the Covid-19 pandemic, war). Therefore, there is an urgent need for various forms of physical culture. One of the most important in this context is health and recreational physical activity [6-11] and of course sport in all its manifestations [12-16].

In this context, several studies can be identified. Thus, Lavin [9] emphasizes that the existing concepts and meanings of exercise and sports in the lives of schoolchildren express the dominance of biomedical discourse. This perspective is focused "on the fit and healthy, an institutionalization of a healthy and active lifestyle, an idea of a causal and linear relationship between sports / physical activity and health, an essentialist view lacking a subject in this practice". Predy et al. [10] studied the average duration and frequency of outdoor games for toddlers and pre-schoolers. The authors recommend increasing the number of outdoor games. A similar view is held by Paredes Prada [11]. The authors believe that Open Streets initiatives will allow physical activity in cities around the world. Confirmation of the feasibility of such initiatives are the results of the study of Yu [13]. The author believes that online communication between sports participants is still insufficient. Therefore, it is proposed to use a sports community called "Online to Offline (O2O)". Biernat et al. [15] studied the profiles of adults engaged in sports activities. A multilevel socio-ecological approach was used for this purpose. The results obtained by the authors emphasize the need

to create and implement a subtle and diverse policy to support increased physical activity in modern societies. A similar view is held by Billings et al. [16]. The authors emphasize the role and importance of international sports organizations and scientific journals in solving problems of communication in sports. It emphasizes that aspects of diversity, from gender to race and many other forms of identity, must be developed, recognized and respected.

Some authors have studied the problems of human functioning in different situations. Thus Piwowarski et al. [17] studied the impact of safety and physical culture on individualistic, behavioral and axiological determinants of human functioning in threatening situations. The existing stereotype in the minds of people professionally related to security was also considered. The authors believe that the behavioral and axiological determinants of the behavior of the analyzed persons in threatening situations are closer to the values associated with martial arts.

Clevenger [18] studied the relationships between global and local contexts of physical culture. The author argues that the postcolonial approach to sports anthropology creates a more inclusive, nuanced framework for studying the anthropological dimensions of physical culture.

Jirasek [19] conducted a terminological analysis of modern philosophical descriptions of the culture of movement. The author defines the basic orientation of philosophical kinanthropology as a consideration and study of the meaning of human existence in the expression of the phenomena of human movement. In his other work [20], the author highlights the understanding of spirituality and explores its relationship to sports and education.

Manolachi et al. [21] analyzed the features of different crisis situations in sports. The importance of the psychological component for a person's adequate understanding of the current state of affairs is emphasized. There is a need to bring the psychology of sport closer to philosophy, especially with philosophical anthropology and ethics.

Despite several reviews in the literature on the importance of modern human perception of physical culture, none of the recently published articles has discussed the important role of individual physical culture in the context of philosophical anthropology. Therefore, in this aspect, the aim of our study is to characterize the physical culture of the individual in the context of philosophical anthropology.

Methodology

The research methods are selected the following: requirements of dialectical logic (for a comprehensive analysis of physical culture of a man and society and its objective and subjective values); comparative method (functional comparison) to compare the functions performed by the physical

culture of the individual and society; method of phenomenological reduction (to reveal the essence of the main object of study - physical culture and attitude to it in modern society); hermeneutic method (to create a holistic view of the physical culture of the individual, through the use and interpretation of data from various sciences - psychology, biology, ethology, sociology, religion, etc.).

Data sources

To analyze the information, we used the authoritative Web of Science Core Collection. The depth of the search was conducted within the limits of 2012-2022. The search query removed data on 102 documents used for analysis. Catalogues of the Vernadskyi National Library of Ukraine were also used [22]. 18 documents were selected for analysis.

Inclusion and exclusion criteria

The main criterion for choosing databases is the quality of information sources. That is why we chose the authoritative Web of Science Core Collection database. The depth of the search in this database was limited to 10 years. This is because this period contains modern views on the problem. In addition, the purpose of the article was not to analyze the problem from a historical perspective.

Vernadskyi National Library of Ukraine was chosen as the second search resource [22]. This

made it possible to analyze the problem in sources in the national language. Sources containing the abbreviated name of the keywords *physical culture* in the form of *phys culture* were excluded from the search. This is due to the fact that the use of such an abbreviated title format indicates a lack of knowledge of the authors of the publications.

Research design

The first stage.

The search query was performed in the Web of Science Core Collection – keywords physical culture. Search results – 1763 articles for the period 2012-2022. The search allowed to identify the TOP-10 most important thematic categories, journals, authors and countries (Table 1).

A further search among 1763 articles was conducted on the keyword anthropology. 35 articles were received. A data set was created (menu - Export / Plain Text File / Export Records to Plain Text File / Record Options / All records on page / Full Records and Cited References). This file (35 articles; conditional title - *physical culture-anthropology-35.txt*) was used for bibliometric analysis.

A keyword search was also performed for *philosoph * / anthropology / sport*. Found 51 articles. The result was recorded in a file (conditional name - *philosoph-anthropology-sport-51.txt*), which was used for bibliometric analysis. Your search for

Table 1. The results of the analysis of the search query on the basis of Web of Science Core Collection (n = 1763)

Category, TOP-10	Items n, %	Total n (%)
Web of Science Categories	Hospitality Leisure Sport Tourism (866; 49.121%); Education Educational Research (264; 14.974%); Sport Sciences (193; 10.947%); Social Sciences Interdisciplinary (126; 7.147%); History (111; 6.296%); Multidisciplinary Sciences (87; 4.935%); Sociology (85; 4.821%); Cultural Studies (29; 1.645%); Humanities Multidisciplinary (28; 1.588%); Economics (21; 1.191%)	1512 (85,7%)
Source Titles	Physical Culture And Sport Studies And Research (282; 15.995%); Pedagogics Psychology Medical Biological Problems Of Physical Training And Sports (139; 7.884%); Pedagogy Of Physical Culture And Sports (104; 5.899%); Science And Education (70; 3.971%); Tomsk State University Journal (63; 3.573%); Physical Education Of Students (51; 2.893%); Arrancada (44; 2.496%); International Journal Of The History Of Sport (44; 2.496%); International Journal Of Applied Exercise Physiology (38; 2.155%); Routledge Research In Sport Culture And Society (29; 1.645%);	864 (49%)
Authors	Kosiewicz J (31; 1.758%); Smith RA (20; 1.134%); Heffernan C (16; 0.908%); Kudryavtsev MD (16; 0.908%); Polevoy GG (16; 0.908%); Campbell JD (15; 0.851%); Cynarski WJ (15; 0.851%); Iermakov SS (14; 0.794%); Svoboda Z (14; 0.794%); Thorpe H (10; 0.567%);	158 (8,9%)
Countries/Regions	Russia (314; 17.811%); Ukraine (291; 16.506%); Poland (204; 11.571%); USA (119; 6.750%); England (94; 5.332%); Peoples R China (80; 4.538%); Czech Republic (64; 3.630%); Canada (62; 3.517%); Cuba (60; 3.403%); Turkey (56; 3.176%).	1256 (71,2%)

Note: n – number of articles, % – percentage of the total number of articles).

philosoph */ *anthropology* / *physical culture* returned 9 documents. The result was recorded in a file (conditional name - *philosoph-anthropology-physical culture-9.txt*), which was used for bibliometric analysis.

7 documents were found for the search query *philosophical anthropology* / *sport*. The result is recorded in a file (conditional name - *philosophical-anthropology-sport-7.txt*), which was used for bibliometric analysis. In total, data from 102 articles were removed.

The second stage.

A similar search scenario was conducted at the Vernadskyi National Library of Ukraine. The search query in the section "Scientific periodicals of Ukraine / Journals and continuing publications" by keywords *anthropology* / *sport* showed the availability of 12 documents. The search for *anthropology* / *physical culture* showed 6 documents. A total of 18 documents were found, which were used to analyze the research problem.

Search queries in the Web of Science Core Collection generate data based on the most popular publications by authors, years, subject categories, and journals. Search queries also allowed to form a set of data, which was analyzed in the program VOSviewer [23]. This approach made it possible to observe the relationship between documents, authors, keywords. All this together allowed us to identify the most popular and promising areas of research on the topic of our article.

We did not remove data from the documents of the Vernadskyi National Library of Ukraine. The main reason is the lack of a service that allows to extract data from documents in VOSviewer format [23]. In addition, the program accepts only English texts. Therefore, we analyzed each of the 18 documents found separately.

Data analysis.

The purpose of the analysis of data from the documents is to identify leading leaders and trends in the problems of this study. We used the recommendations of bibliometric analysis López-Carril et al. [24], Donthu et al. [25], Ahmad et al. [26]. For this purpose, the program VOSviewer 1.6.17 was used [23]. The methodology for calculating key indicators for analysis and identification of the most significant studies is described in detail in the works of van Eck and Waltman [27, 28]. The validity of this approach is confirmed by studies of human physical activity [29-32].

As an example, the visualization of the extracted data from the search query *physical culture* ($n = 1763$) is shown in figure 1, figure 2. The most important elements of the bibliographic description (keywords - fig. 1, documents - fig. 2) are presented in a circle (fig. 1) or a rectangle (fig. 2). The size of the circle / rectangle indicates the importance of the

element: the larger the size of the circle / rectangle, the more significant the keyword. The relationship of keywords is determined by lines and distance: the greater the distance, the less the relationship [28].

The result of the analysis of documents in the Web of Science Core Collection database in the VOSviewer program (fig. 1, fig. 2) allows to select groups of related documents on various topics. The articles of the last 5 years are of the greatest interest. To determine the most popular article among researchers, you need to hover over the selected document in VOSviewer. The visual result will be represented by lines of communication between documents.

Results

Since the second quarter of the twentieth century, among philosophers there is resistance to understanding human nature based on the acceptance of a single essence (spiritual, physical, intellectual, emotional and volitional, etc.), which determines the existence of any person [33-36]. This was a denial of the approach to man, which was called essential (from the Latin *Essentia* – essence). The result of this transformation was to establish an existential understanding of man (from the Latin. *Existentia* - existence) [37-40]. This paradigm was most clearly expressed by Sartre Jean-Paul: "human existence is primary in relation to its essence" [41]. Thus, the common essence for all, which inevitably guides our way of life, is rejected. Our essential possibilities and their realization depend on a way of life. In other words, the essence is generated by each person, his / her intellectual and physical activities.

However, a self-contained existential approach is capable of producing a worldview distortion of personal physical culture. This is especially true in conditions of restriction of freedom (for example, during a pandemic, war). Therefore, in modern philosophical anthropology it is necessary to adhere to a balanced combination of essential and existential understanding of man in general and his / her physical culture in particular. In this way, philosophical anthropology is able to actualize various structures of worldview, including the values of physical culture [8, 42-44]. This is especially important given the totalitarian and post-totalitarian past of physical culture in Eastern Europe, i.e. the dominance of the ideology of sociocentrism (hence the definition of "mass physical culture" rather than anthropocentrism - "physical culture of the individual").

As you know, values are a specific definition of objects that express their positive or negative meaning for man and society: good or evil, beautiful or ugly, fair or unfair, perfect and imperfect, and so on. All various objects of human activity, social relations and natural processes included in their

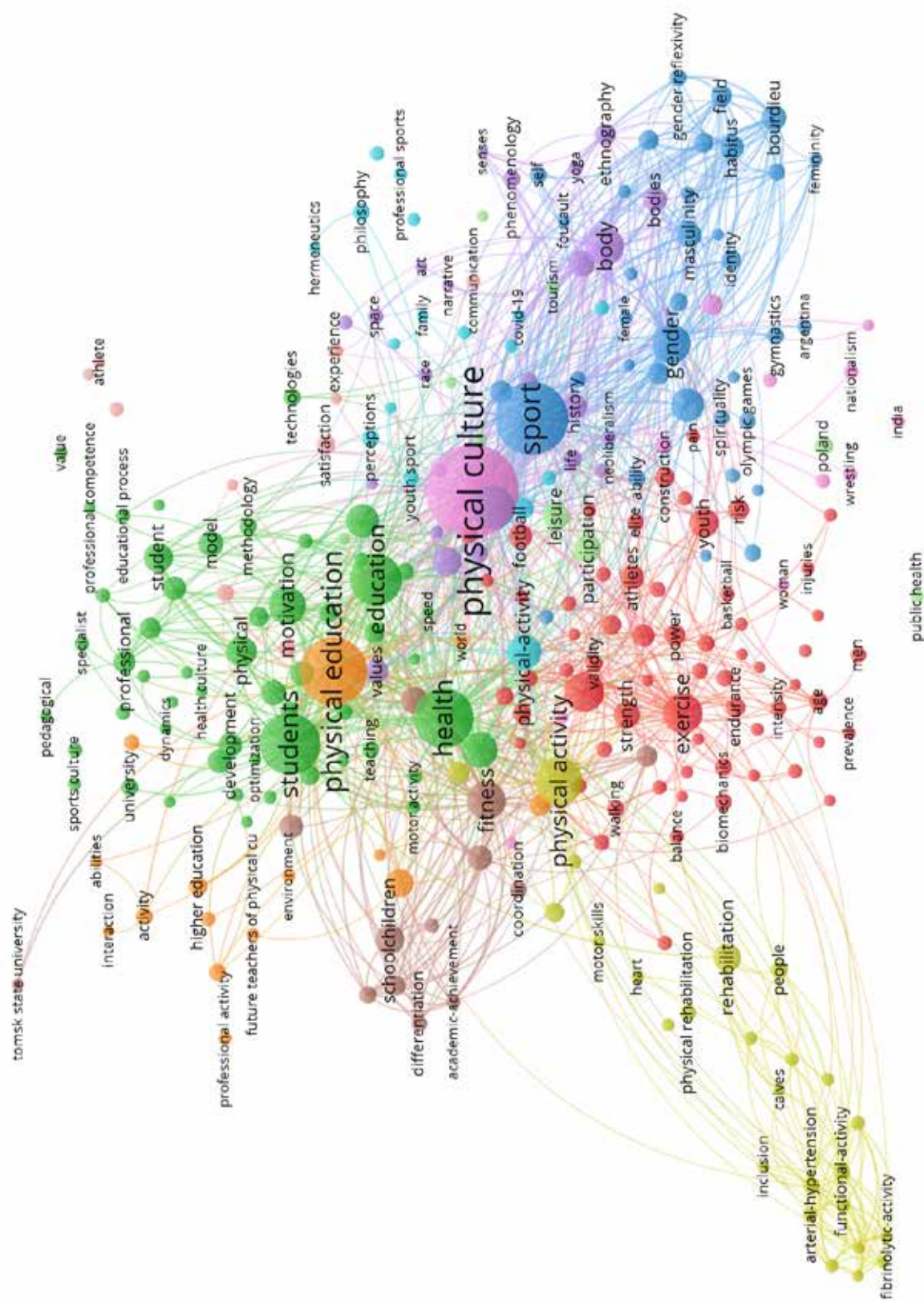


Figure 1. Visualization of data by keywords physical culture in the Web of Science Core Collection (Type of analysis: Co-occurrence; Unit of analysis: All keywords)

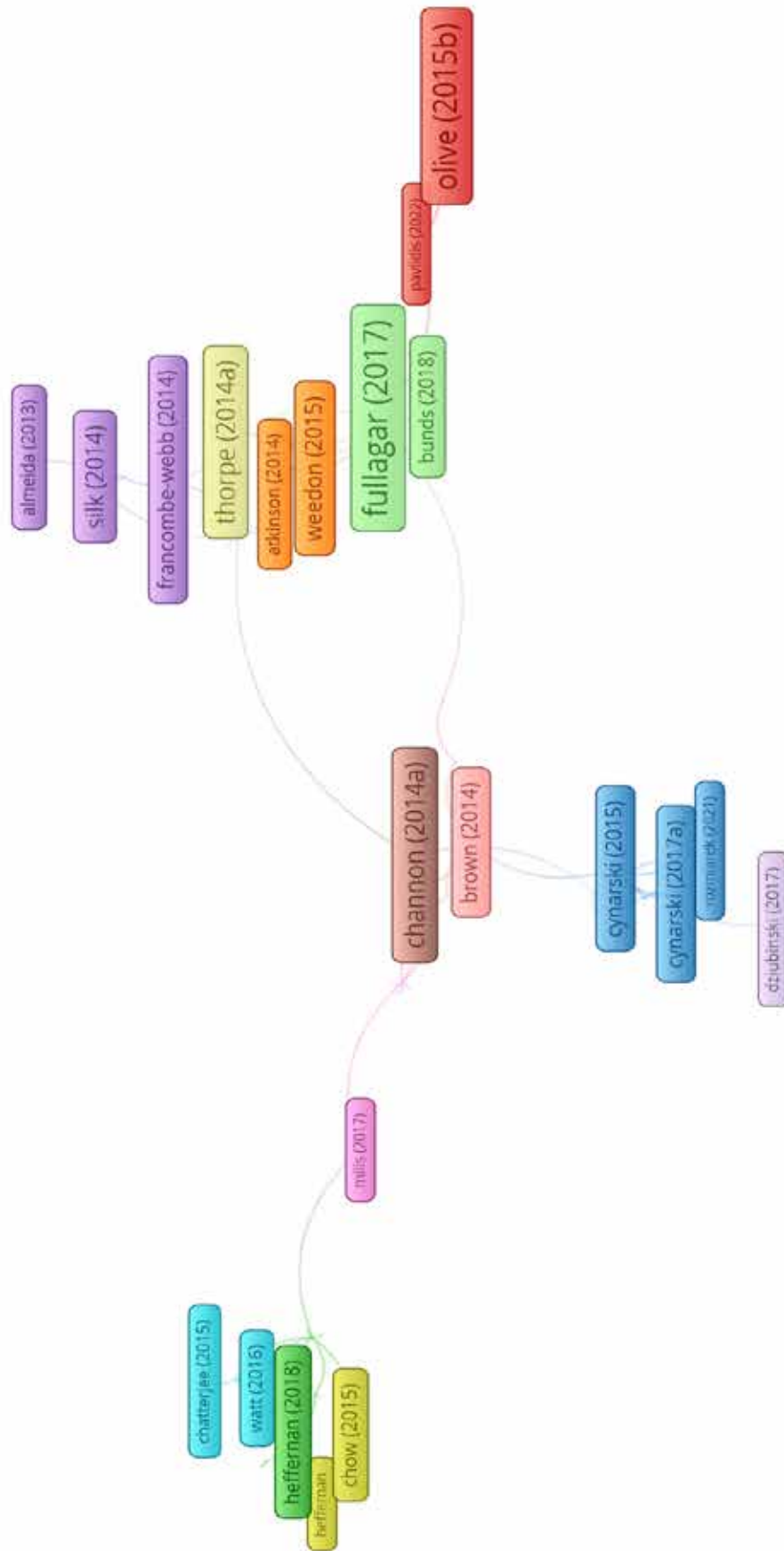


Figure 2. Visualization of data by keywords physical culture in the Web of Science Core Collection (Type of analysis: Citation; Unit of analysis: Documents)

sphere can act as “subject values” [8, 21, 42].

In personal physical culture, a person actualizes only those values that have a vital and possibly professional meaning for him / her. On this basis, the image of the cultural personality of the future professional is formed in the minds of the individual, as a set of goals, ideas, attitudes. This set adjusts the individual experience of physical practice and related experiences, beliefs, connections and relationships.

Man assimilates and transforms socially-necessary and socially-group values of physical culture. Thus a person builds his/her own system of values, the elements of which take the form of axiological functions. Note that the axiological component is a set of relatively stable values of physical culture. The subjective perception and appropriation of values in general and physical culture in particular by a person is determined by the wealth of his/her personality. It is also determined by the following: developed general cultural thinking and worldview; experience; the presence of a personal system of use of its means. All this is determined in accordance with the needs of the individual, his/her interests, the current state of psychophysical and functional capabilities and abilities (if it concerns physical culture).

Summarizing the results of a study by a number of authors [8, 21, 45-48] the values of physical culture can be differentiated by the following components:

1) Values-goals – reveal the content and meaning of individual goals of inclusion in the systematic health and sports activities. Also achievements with its help: cultural strategy and tactics of life; successful implementation of professional plans and needs of psychophysical well-being; improving and preserving the physiological reserves of the body as the basis of somatic health.

2) Values-knowledge – form an orderly system of scientific-practical (philosophical, sociological, psychological-pedagogical, medical-biological) and special knowledge (means and methods of development of physical abilities, formation of motor skills, etc.). All this knowledge is necessary for: understanding the natural and social processes of the functioning of physical culture of society and the individual; the ability to use them creatively for personal and professional self-improvement in the performance of various types of social activities (educational, professional, socio-cultural).

3) Values-tools – create a basis for achieving values-goals (mastering the principles, means, forms, methods and conditions of their use in health and sports activities) for the development of motility, significant psychophysiological qualities, control and effectiveness of their use.

4) Values-relationships – characterize a person as an active subject of physical culture with a certain motivational and personal attitude to him-/herself,

professional activities, to the natural and social environment in which his/her health and sports activities.

5) Values-qualities – reveal the essence of the acquisition, development of a range of interrelated abilities and personality traits (psychophysiological, communicative, status, activity-professional). All this provides self-affirmation and self-realization of the individual in the cognitive-emotional and behavioral spheres in the implementation of health and sports activities and social life in general.

Selected groups of values allow us to understand the essential (from the Latin. *Essentia* - essence) understanding of physical culture (a category that combines a significant number of concepts - sports, sports for all, physical recreation and rehabilitation, physical qualities, physical training and physical fitness, sports competitions, education in physical culture, etc.).

Regarding the relationship between the above groups of values (values-goals determine the nature of values-knowledge and values-means; values-relationships are determined by the nature of values-goals and values-qualities, etc.). The system of values is the basis and criterion for the acceptance or non-acceptance of new or previously developed values. In this case, the richer the range of values of the individual, the more efficient and purposeful is the selection and accumulation of new values, their transition to the motives of health and sports behavior and activities. Note that only essential approaches to physical culture can generate ideological constructions of totalitarian and authoritarian regimes that deny individual freedom (athletes during the Soviet era were forced to seek asylum in other countries – for example, skaters Ludmilla Belousova and Oleg Protopopov, Olympic champions). Alexander Mogilny - hockey player, world champion, Viktor Korchnoi - chess player, grandmaster). In fact, they interpret it as a “conscious need” to act in favor of leaders’ decisions. At the same time, a closed existential approach can produce ideological chaos, destroy consolidation in society (for example, the actions of football ultras both within the country and abroad), which is especially dangerous in crisis socio-political situations [49-51].

From the point of view of modern Ukrainian philosophical anthropology, the truth obviously lies in a balanced combination of essential and existential understanding of physical culture of both the individual and society. This balance provides a personalized approach to physical culture and determines the only correct essence for it (a component of human culture and society).

Human life in the world of sports is first of all a set of natural inclinations, which the athlete tries to realize on the principle of freedom, intelligence, creativity and activity. The athlete is forced to

overcome genetically determined boundaries, objective and subjective factors of living and social living conditions, to go beyond them, to improve their psycho-physiological capabilities. That is why modern sport should be considered as a source of the greatest freedom, the formation of personality, the general existential way of life [52, 53].

According to researchers [38, 54, 55], modern sport is a product of cultural and historical existence, one of the ways in which a person comprehends his/her existence, spiritual and material. Only in modern sports a person can experiment with him-/herself, with all possible variants of his/her subjective behavior, with other participants in sports (athletes, coaches, doctors, masseurs, etc.). At the same time, sport as a sensory definition of the physical and spiritual state of the individual is an instrument of free choice of man. However, sport today is an important means of self-realization of the individual, the possibility of social mobility, sociability. This allows the athlete to master social functions and increase their social status.

Due to sublimation (is one of the protective mechanisms of an adult, which is to overcome internal tension through the redirection of energy to socially acceptable goals) [56, 57], which the athlete shows during training and competition, he/she asserts him-/herself. The athlete has the opportunity to gain a sense of self-importance: because competition is a confrontation that takes place with the opponent, environmental factors (such as low temperature and partial pressure of oxygen in the atmosphere) and the limited capabilities of his body.

During sports, a person learns to master him-/herself, including through the development of will, the ability to reach the limit. Confrontation is often associated with risk (including for the health and life of the athlete). So, sport is a school in which the athlete learns to assess risks and, if necessary, go to them, to develop the ability to make decisions through a variety of internal and external. Sport in the context of philosophical anthropology is a sublimative expression of individual and social life, aimed at identifying mechanisms of functioning and reproduction in socio-communicative and individual space: 1) it is a mechanism of social adaptation, in which sport acts as a means of socialization, self-identification and self-realization; 2) the mechanism of regulation, in the context of which the relationship between sport and such basic social regulators as traditions, values, norms, morals, aesthetic characteristics are studied; 3) integrative mechanism, in the context of which sport is considered on the basis of the principle of humanization and implementation of humanistic functions [54, 58, 59].

Sport in all its manifestations is a phenomenal culturological phenomenon that has a

comprehensive character. After all, sport acts in the culture of the individual and society in various aspects, such as: as a professional or amateur activity; as art and science; as philosophy and religion, as myth-making [52, 60-62]. The sporting achievements hide the historical experience of many generations, the work of many employees (coaches, doctors, masseurs, nutritionists, scientists, training and competitive activities of athletes) and all those involved in creating the infrastructure of sports activities.

The quintessence of sports is a sports competition – a celebration of the body in cinematic terms, exhibited on an offline / online show to a wide audience of fans. In this way, sport has an impact on the formation of the ideal of corporeality, and hence the phenomenology of sport. This allows us to consider it as a specific socio-cultural sphere of human life and society [63].

According to Merlo-Ponti [64], the physical body itself is the source of inner experiences, the perception of the world within oneself through others. “The body is what gives the world its being”. The author believes: “The union of soul and body is not bound by an arbitrary agreement between two external actors: the subject, on the one hand, the object, on the other, it is carried out every second in the movement of existence”.

In modern philosophical anthropology, there is a “boom” in the philosophical understanding of the human body and, consequently, the theory and practice of physical culture, for which it is the direct object of study.

The philosophy of sport should give the athlete and his/her coach inspiration, self-confidence, self-sufficiency, which means freedom of choice combined with personal responsibility. A sports goal, as a sports idea, must be not only scientifically substantiated, but also dreamed of, suffered. Its realization in sports is achieved through inspiration and hard work. Thus, philosophical anthropology in the discourse of the philosophy of sport drives not only intellectual but also physical and physical progress of mankind.

Discussion

In modern philosophical anthropology there is a “boom” in the philosophical understanding of the human body and, accordingly, the theory and practice of physical culture. For them, it is a direct object of study. However, most researchers confuse the concepts and categories used to describe the use of physical and sports exercises. In particular, the use of the phrase “physical culture and sports” is unacceptable. From the point of view of philosophy, “physical culture” is a category (i.e. the most general concept) that characterizes the physical state of the individual and society. Sport is a concept that is part of the category of “physical culture”. There

is also a significant discrepancy between the widely used concept of “physical education” and the very content of this process. Note that the main task of education is the process of socialization. It is carried out through the mastery of knowledge, norms and rules of conduct, the formation of feelings (stable emotional relations of man to the phenomena of reality), affirmation of beliefs (intellectual and emotional attitude of the subject to any knowledge - true / false, formation of skills and behavior) [65]. Instead, the tasks of physical culture lie in the plane of improving the human body, such as: the development of physical abilities and the formation of the fund of motor skills [66]. Thus, socialization is carried out indirectly by means of physical culture. In our opinion, this is a side effect of exercise and sports. This discrepancy must be eliminated by replacing the term “physical education” with a more adequate essence of this process - “physical training”.

As for sports as a component of physical culture, philosophy should give the athlete and his/her coach inspiration, self-confidence, in their ability to be self-sufficient. This means freedom of choice combined with personal responsibility. A sports goal, as a sports idea, must be not only scientifically substantiated, but also dreamed of, suffered. Its realization in sports is achieved through inspiration and hard work. Thus, philosophical anthropology in the discourse of sports philosophy drives not only intellectual but also physical and bodily progress of mankind [33].

We cannot agree with the fact that physical culture as a social phenomenon must be considered only in the context of its existential understanding [67]. From the point of view of modern Ukrainian philosophical anthropology, the truth obviously lies in a balanced combination of essential and existential understanding of physical culture of both the individual and society. In our opinion,

this balance provides a personalized approach to physical culture and determines the only correct essence for it (a component of human culture and society). At the same time, we fully agree that modern sport (a component of physical culture) should be considered as a source of the greatest freedom, formation of personality and general existential way of life [38, 68-72].

Note that modern sport is a contradictory (ambivalent) sphere of both personal and social spheres of human life. On the one hand, it encourages mutual understanding (for example, statements of famous athletes, international sports federations, the International Olympic Committee on the need to immediately stop Russia's war against Ukraine), is a means of socialization, sublimation of aggressive and destructive behavior. At the same time, it is often a source of conflict and aggression (among athletes, fans, doping agencies, competition organizers, sports organizations, politicians, etc.). At the same time, sport as a social and civilizational phenomenon was, is and will be a means of establishing the psychology of the winner (individual, ethnic group, state), and thus self-affirmation [6, 14, 52].

Conclusions

From the point of view of modern philosophical anthropology, the athlete is the bearer of a set of socio-cultural values (moral and volitional qualities, morpho-functional properties, psychophysical abilities, etc.). These values must be considered in the context of the globalization of civilization and the main axiological concepts (quality and standard of living, social order, welfare). They should also be considered as a means of intensifying planetary socio-cultural development.

Conflict of interest

The authors claim that there is no conflict of interest.

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