

## METAANTHROPOLOGY AND SPORT

**Резюме.** Самотворення у спорті реалізується через метаграничні можливості людського тіла, яке долає опір, тертя і силу тяжіння. Досягнення спортсмена є запереченням обмежувальних властивостей тіла та свідчать про незавершеність тілесної гармонії. **Мета.** Охарактеризувати духовне й тілесне самотворення у спорті в контексті філософської антропології. **Матеріал і методи дослідження.** Використано діалектичну логіку (для аналізу духовного й тілесного самотворення), феноменологічну редукцію (для виявлення сутності спорту та його ролі в сучасному суспільстві) й герменевтичний метод (для створення цілісного бачення гуманізму у спорті через інтерпретацію даних із психології, соціології та інших наук). **Висновки.** Сучасний спорт є формою пізнання й реалізації людських здібностей та культурним феноменом граничного буття. У ньому поєднуються різні світогляди – від антропо-моноцентризму до антропо-мультицентризму, що відкриває можливості для самотворення й метагуманізму, сприяючи толерантності та конструктивному спілкуванню.

**Ключові слова:** спорт, самотворення, метаантропология

**Summary.** Self-creation in sport is realised in the meta-boundary capacities of the human body, which overcomes three physical quantities: resistance, friction and gravity. At the same time, the achievements of an athlete become a negation of the limiting physical properties of the body and testify to the incompleteness of bodily harmony. The **aim** is to characterise spiritual and corporal self-creation in sport in the context of philosophical anthropology. **Methods.** The research methods used are: the requirements of dialectical logic (for a comprehensive analysis of spiritual and bodily self-creation in sport); the method of phenomenological reduction (to reveal the essence of the main object of research – sport and attitudes towards it in modern society); hermeneutic method (to create a holistic view of care and humanism in sport through the use and interpretation of data from various sciences - psychology, ethology, sociology, etc.). **Results.** Modern sport is an objectification of the will to cognition of one's natural inclinations and abilities achieved in the process of training, as phenomena of the ultimate physiological being of a person. In the strict sense, sport, as a component of culture, is the objective ultimate being of a person, which is expressed in science, training and competitive activity. **Conclusion.** The worldview of anthropo-mono-centrism, anthropo-poly-centrism and even anthropo-multi-centrism, which coexist in modern sport, can be the basis for self-creation, metahumanism, that is, creating conditions for tolerant communication and constructive communication.

**Key words:** sport, self-creation, metaanthropology

**The formulation of the problem and the analysis of the results of recent studies.** Metaanthropology is an existential anthropology, the semantic centre of which is the problem of personal expression and communication in different dimensions of human existence [1]. Man is the only creature in the world in whose activity the result of an action, its ideal goal, is ahead of the action itself, that is, the natural cause-and-effect relationship seems to be "inverted". However, in order for this "reversal" to become possible (for example, in sports activities), the athlete must come into direct contact with the future (with what is not yet present) and with the past (with what is no longer present). Physically, like any natural thing (body), an athlete cannot really move either to the future or to the past. But, unlike natural things (bodies), a human being has, in addition to his natural (biological) body, such an unnatural (extra-bodily) property as consciousness [2,3].

It is thanks to consciousness and imagination that a person is able to "travel" to any moment of the future or past time at any time, i.e. a person can directly contact not only the existing reality, but also communicate with an inexhaustible "sea" of possibilities, among which he or she can freely choose any one he or she needs. This means that the real determinants of sport activity itself are mostly outside the human "bodily" world ("existent") and exercise their determination through the spiritual (beyond the "bodily") world of human existence – existence [4,5,6].

The term was coined by the Danish thinker Kierkegaard [7] in the 40s and 50s of the 19th century. It is the origin of the name of the philosophy trend – "existentialism". Existentialism is etymologically derived from the Latin verb *existere*, which, unlike the verb

sistere (which emphasises the moment of stability of existence – to remain, to hold, to last, etc.), means the processes of breaking stability, going "beyond" it (to speak, to emerge, to grow, etc.) [8,9]. This indicates the spiritual nature of the specifics of human existence, as opposed to the existence of material, substantial things and phenomena, since spirituality is a unique feature of a person.

It is obvious that sport involves not only a violation of sustainability in the physical but also in the spiritual sphere of a person. It is known that there is a close psycho-corporeal unity in the human body [10]. The objectification of the will to cognition and creativity leads to the emergence of culture in general and physical culture in particular in human existence [11,12].

Sport as an object of physical culture unites people and helps to avoid loneliness (internal and external) [13]. In sport, we have not only the removal of internal loneliness, but also bodily and spiritual self-creation, which is a component of social culture creation. Self-creation in sport is realised in the metabolic capacities of the human body, which overcomes three physical quantities: resistance, friction and gravity. At the same time, the athlete's achievements become a denial of the ultimate physical properties of the body and testify to the incompleteness of bodily harmony [14,15].

**The purpose** is to characterise spiritual and bodily self-creation in sport in the context of philosophical anthropology.

**Methodology.** The research methods were chosen: the requirements of dialectical logic (for a comprehensive analysis of spiritual and bodily self-creation in sport); the method of phenomenological reduction (to reveal the essence of the main object of research – sport and attitudes towards it in modern society); hermeneutic method (to create a holistic view of care and humanism in sport through the use and interpretation of data from various sciences – psychology, ethology, sociology, etc.) Data sources. To analyse the information, we used the authoritative collection of WoS. The depth of the search was conducted in the years 2002-2022. The search query identified data on 92 documents that were used for the analysis. The catalogues of the Vernadsky National Library of Ukraine were also used. A total of 12 documents were selected for analysis. Inclusion and exclusion criteria. The depth of the search in this database was limited to 20 years because this period contains modern views on the problem. In addition, the purpose of the article was not to analyse the problem from a historical perspective. The second search resource was the Vernadsky National Library of Ukraine. This made it possible to analyse the problem in sources in the national language. The search excluded sources containing keywords in the form of physical culture and sport. This is due to the fact that the use of such a phrase indicates that the authors of publications are not sufficiently familiar with the essence of the category and conceptual apparatus. Design of the study. The first stage. The search query was carried out in the Web of Science Core Collection – keywords sport. The results of the search are 1563 articles for the period 2002-2022. The search allowed us to identify the TOP 5 most important thematic categories, journals, authors and countries (USA, Germany, Great Britain, Ukraine, Poland, Austria). A further search of 1563 articles was conducted using the keyword meta-anthropology. Twenty-nine articles were returned. A dataset 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 (44 articles; the file name is sport-metaanthropology-44.txt) was used for bibliometric analysis. A search was also conducted using the keyword philosoph / anthropology / sport. Twenty-five articles were found. The result was recorded in a file (symbolic name: philosoph-anthropology-sport-44.txt), which was used for bibliometric analysis.

**Results.** The phenomenon of spiritual and corporal self-creation of an athlete is closely related to the phenomena of self-esteem, as well as tolerance/intolerance to all manifestations of sports life [16]. The sphere of distribution of these phenomena is the

institutional life of a person (state, culture, education, art, sports, etc.). After all, life beyond loneliness, as isolation, is possible only in institutions.

P. Riker [17] defines institutions as forms of social existence in which relations between people are regulated by norms. The most important form of institutional human existence is the state as a "monopoly of legitimate violence" [18]. However, the concept of institution goes beyond law. According to P. Riker, this happens when we consider not a static but a dynamic aspect of social life in any sphere, including sport. It is possible to go beyond loneliness in sport by focusing on an active and good life, with others and for others. This way is called "ethical orientation" [18,19]. The philosopher calls "caring" a fundamental feature of "ethical orientation", referring to the tradition of using this concept, which goes back to M. Heidegger [20]. In sport three types of care can be distinguished in human activity, which introduce the athlete to the life in sport open to various forms of communication: "caring for oneself", "caring for another", "caring for the institution".

What is "athlete self-care"? First and foremost, it is the ability, for one reason or another, to give preference to a particular sport, means and methods of individual training, participation in certain competitions. That is, it is the ability to achieve progressive changes in physical, technical, tactical, psychological and functional fitness. At the same time, it is the ability to initiate something in a particular sport, i.e. the ability to take initiative and create: creation of a new gymnastic element (for example, the Kovtun gymnastic element (2021) on the parallel bars, first performed by the Ukrainian athlete Kovtun (back flip from a handstand and a quarter turn to the beam), the Fosbury flop high jump (first performed by the US athlete Dick Fosbury), which allowed him to win a gold medal at the 1968 Olympic Games in Mexico). Understood in this way, "self-care" becomes a prerequisite for "caring for others". It does not lead to selfish isolation, which can imprison an athlete in a limited space of destructive loneliness and isolation, but to real openness to the institutional environment that is sport. Thus, the athlete's self-esteem is one of the most important manifestations of "self-care". The question arises: "Doesn't the athlete's self-esteem, due to its reflexive nature, pose a threat of focusing on one's self, closing oneself off instead of opening up the horizons of creativity for the benefit of others?" Overcoming the danger of isolation that excessive self-esteem can lead to occurs when caring is not attached to self-esteem from the outside, but rather develops its implicit (implicit, hidden, such that, unlike explicit, it can be revealed only through its connections with other objects or processes) dialogical dimension. Thus, self-esteem and caring for others cannot exist without each other. To say "self" does not mean to say "me". "Self" presupposes the other next to one's self, so that one can say that one values oneself as another.

Now let's look at other components of caring in sport, namely tolerance, intolerance, and rejection. Tolerance in sport, especially in team sports, is a means of realising self-esteem and caring in their unity. Moreover, it is a means of uniting self-care, care for the other, and care for the institution (e.g. a sports club). In other words, athlete tolerance is a means of opening up to the world of sport through respect for the individual and the institution (e.g., sports club, federation, NOC) as a communication of athletes. At the same time, respect for the personality of another athlete must be considered as the main thing. So, tolerance is an attitude towards other athletes (rivals and teammates) when an athlete sees them as a subject (personality), not an object. The other is someone who can say "I", like myself, and like myself, be a member of the team and a subject responsible for his/her actions. On the contrary, intolerant relations in the interpersonal and institutional life of an athlete or coach are a source of isolation and often conflicts, which deforms both individual and institutional life. In this case, the athlete's will to exercise power over himself is important.

An athlete's will to power over himself becomes constructive when he finds a meaning (e.g., to win, to set a record) that exists outside of power. On this way, both the will to power and the will itself are transformed. The power over oneself ceases to be a self-sufficient and universal result of the will, and the will ceases to be an embryo of power. The will undergoes a metamorphosis. It becomes the will to learn about one's technical and tactical, physical,

psychological and functional capabilities at a certain stage of one's sports career. As it unfolds further, it overcomes its own mono-directionality and mono-logic and develops into inspiration. It becomes inspiration while remaining a will. Thus, sport is an objectification of the will to cognition of one's natural inclinations and abilities achieved in the process of training as phenomena of the ultimate physiological being of a person. In the strict sense, sport, as a component of culture, is the objective ultimate being of a person, which is expressed in science, training and competitive activity.

The deepest contradiction of sport is the contradiction between the knowledge of one's physical capabilities and genetically determined abilities. Such a confrontation in its deepest origins is a contradiction of will and power over oneself and is resolved within the framework of a scientifically organised training process. An important component of sport is internal communication. Internal communication can be understood as communication that touches upon value orientations and is free in nature [21,22]. It is the key to the mental unity of any sports community. It is, first of all, communication with oneself as an act of self-knowledge of one's natural inclinations and their self-reproduction, a process of dialogue with one's own self. But internal communication is also communication with other athletes, in which others appear not as objects but as subjects.

Without mental unity, all other forms of unity and communication gradually lose their meaning and existential saturation. Given these trends, it can be assumed that the lack of mental unity in world Olympic sport regarding the admission of athletes from Russia and Belarus (aggressor countries that waged war against sovereign Ukraine) to participate in the 2024 Olympics, while externally stable, can lead to fundamental internal instability and, as a result, to a systemic crisis in the Olympic movement. This internal instability is hidden in the depths of the collective subconscious, but it does not become less significant. What is its cause? The probable internal instability of Olympic sport in the above context is primarily related to the lack of internal communication. Lack of internal communication, like corrosion, can erode the integrity of the Olympic movement.

Given the mental, psychological, existential and anthropological characteristics of modern athletes, sports federations and National Olympic Committees, it can be argued that this will mean a loss of the meaning of the values of Olympism for a significant number of athletes. However, under certain conditions (e.g., the blockade of the Olympics by the majority of NOCs), the latter trend may turn from a deep destabilising factor into a condition and a way to strengthen internal communication. And it is here that it is appropriate to mention the specific features of the Ukrainian mentality. In general, the Slavic mentality is characterised by a preference for existential-internal communication over rational-external communication [23], which is typical of Muscovite Asians.

It is quite natural that the civilised world, and especially Europe, is looking with fear at the metamorphosis of Moscow's "messianism" in Ukraine. After all, throughout the twentieth century, the direct consequence of messianism was totalitarianism with its man-hatred and disregard for human rights and freedoms. However, does the predominance of existential communication over rational and pragmatic communication always lead to messianism in its totalitarian manifestations? No, not if the predominance of existential communication in the mentality of the people is balanced by the ability to tolerate and synthesise worldviews.

This ability is, as we have shown above, an original archetypal feature of the mentality of the Ukrainian people and its sports community. The athlete's worldview tolerance means respect for all participants in the sports movement who profess the Olympic Charter, which has the slogan: "O sport, you are peace" in the foreground. And while this tolerance was a weakness until almost the end of the twentieth century, it is now becoming a strength, as ideological tolerance is now a necessary precondition for the existence of both the Olympic movement and humanity as a whole.

Relying on the pan-Slavic preference for existential communication and its own ideological tolerance, Ukraine proposed to the IOC to suspend the participation of athletes

from Russia and Belarus in the 2024 Olympics in connection with the aggression against Ukraine. Thus, Ukraine cannot solve this problem on its own without the help of Europe and democratic countries. The European community needs to realise that Ukraine needs Europe, and looking to the future, Europe needs Ukraine. First and foremost, as a source of original philosophical and psychological ideas that could revive the internal communication of European cultures and help find new approaches to the development of security, national cultures in general and sport in particular.

**Discussion.** The concept of loneliness in sport means an existential collision of both spiritual and bodily manifestation of a person, manifestation of the personal and personal, while loneliness outlines the existential collision of his vital-soul and social manifestation. The reality behind these concepts needs to be synthesised in order to overcome one's own psycho-bodily limitations. This overcoming can be achieved in the reality that can be described as "self" and "selfhood" [23]. These concepts show a person's real access to open being in the world of sport, going beyond the enslavement of loneliness, when the surrounding reality of sport is perceived not as "He" but as "I" and "You" - that is, something that has free will.

The concept of "selfhood" differs from the concept of "self" in a similar way as the concept of "loneliness" differs from the concept of "solitude" [24]. It expresses those situations of being in sport when the self is filled not only with self-reflection and self-reproduction, but also with co-creation (athlete-coach, athlete-team, athlete-fan). It can be assumed that selfhood expresses the reality that mediates between the athlete's individuality with its egocentrism and personality with its world-centredness and, at the same time, the form of the athlete's social being, his or her natural state. The athlete's self is the internal independence and self-identity of his/her personality. Self-identity is the openness of the athlete's internal independence and identity to the world. It means true personal freedom, which is not isolation but openness to society. At the same time, if the self is a state of the athlete's personality in which he/she is ready for empathy, then the selfhood is the state of the personality when he/she is in a state of empathy [8]. Thus, selfhood is the basis for the compatibility of the athlete's personality and the social environment. It is known that the deep principle of dialectical thinking is that it is negative thinking [25]. Armed with negative thinking, an athlete boldly looks to the future of his or her sports career. After all, negative thinking reveals the imperfection of human physicality, and therefore again and again encourages the athlete to self-development, which can lead to the desired result.

According to J. Habermas [1], there are three fundamental ways to transcend the separation of people: work (including sport as a type of social activity), language and domination. In a democratic society that realises the rationality of its members, communication through sport and language could develop into a dialogue of all with all, free from coercion, which is important for the formation of both national identity and social consent [27,28].

In the work of the contemporary German researcher K. Appel, an attempt is made to outline the possibility of productive communication that could free us from the experience of loneliness. The author comes to such communication through the comprehension of the possibility of the so-called "macroethics" [24] – a system of ethical values and norms that could be common to people belonging to different cultures and mentalities and which is very relevant today. Sport, obviously, could be one of such types of social activity that would ensure transcendence of regional, national, class, group values and unite the efforts of humanity on the basis of humanistic values.

One of the fundamental problems of meta-anthropology is to understand the phenomenon of humanism in general and in sport in particular. From the point of view of meta-anthropology, humanism is a polyparadigmatic, multidimensional phenomenon [29]. The multidimensionality of humanism is a consequence of the historical, ethnic and personal diversity of the human race [30]. To some extent, humanism could be defined as the will to humanity. Moreover, humanism is a conscious will to humanity. Humanity in sport can be

understood as the free transcendence of the individual that does not interfere with the self-development of other athletes. Humanity in sport can also be defined as the harmony of caring for oneself, for others and for the institution.

Unfortunately, not everything is so clear-cut. The coach, sports institutions and society as a whole, by directing the athlete to the maximum result, make this latter the main goal and even the essence: the athlete, one might say, turns into a means to satisfy group and national interests in this way. Pursuing purely egoistic goals, an athlete cannot be guided by humanistic ideals, as the very nature of her or his activity is beyond rationality [31,32]. Working on the edge, and sometimes beyond the limits of reasonable physical activity, takes the athlete beyond its essence, namely the spiritual and practical essence. There is simply no room for spirituality, which allows for hesitation, doubt, and moral choice, in the inner world of the athlete's personality [32,33].

The sporting result, gaining intrinsic value, distances sport from the universal values (e.g., health, virtue) inherent in physical culture. In this context, not only doping is a threat to the humanistic values of sport, but also technical and technological developments and physical activity, which often exceed the physiological capabilities of the athlete's body [31,33]. As a result, athletes often lose their lives. What kind of humanism of sport can we talk about in this case, when life, as the highest value of human existence, is given for the sake of a sporting result. Unfortunately, instead of truthful information about the threat of high performance sports to the health and even lives of athletes, we hear slogans such as "sport is health", "sport is harmonious development", etc.

Pierre de Coubertin once wrote about sport: "Sport can arouse the noblest and the basest passions. It can evoke both unselfishness and honesty, as well as self-interest. It can be chivalrous and corrupt, humane and cruel..." [35]. M. Clement, an active figure in the international children's sports movement, notes that he is "concerned about the future of the humanistic sports movement. Everywhere, success, recognised by our civilisation, is being put at the forefront. The idealist and humanist Pierre de Coubertin was replaced by the Italian visionary Vincent Lombardi, who said: "Participation is not everything, the main thing is victory". The athlete has become dehumanised to the level of a state gladiator."

For example, sports pedagogy takes into account moral norms, tries to foster friendly humanistic relations among athletes, and then all these efforts are broken down into various organisations (federations, clubs, national teams) that use athletes to achieve their selfish goals [36]. This is especially true of top-level and professional sports. It is hyper-commercialised, requiring great results from the athlete, and care for physical health is in the background: the public only wants victories [37].

This is perhaps the main reason why athletes use doping and act on the principle of winning at all costs [38].

At the same time, sport remains ambivalent about the values of humanism - it has its positive aspects and, based on its humanistic paradigm, it can be a model for the peaceful coexistence of humanity on the planet. Is such a humanisation of sport possible in reality? In the modern era, there is a steady return to the anthropocentric paradigm of humanism. However, if initially it was anthropo-mono-centric, in the twentieth and twenty-first centuries it is increasingly becoming anthropo-poly-centric and even anthropo-multi-centric. As a result, humanism as a conscious will to humanity becomes a conscious will to constructive communication [39,40].

It should be noted that all of the above-mentioned worldviews of humanism coexist in modern sport. Metahumanism as a category of meta-anthropology and a practical phenomenon is not another of the separate versions or paradigms of humanism. The category of metahumanism hints at the communication of different paradigms of humanism, moreover, it requires it [41]. That is why metahumanism through sport can be characterised as a means of overcoming the fundamental anthropological crisis of our time. We could call this crisis, first of all, a crisis of understanding. Thus, the meta-anthropology of sport should become an

ethno-sport-sophy, filled with philosophical discourse that seeks the universal, the universal-human in the ethno-national, and the ethno-national in the universal-human.

**Conclusions.** One of the most important manifestations of communicative metaanthropology in sport is ethnoanthropology. At the same time, ethnoanthropology is intrinsic to personalistic metaanthropology because the latter is expressed in a particular national language. And any athlete's personality, as a field of study, also manifests itself as a person in a particular linguistic and cultural world.

Sport in the context of meta-anthropology is an objectification of the will to cognition of one's natural inclinations and abilities achieved in the process of training as phenomena of the ultimate physiological being of a person. In the strict sense, sport, as a component of culture, is the objective ultimate being of a person, which is expressed in science, training and competitive activity.

The deepest contradiction of sport is the contradiction between cognition of one's physical capabilities and genetically determined abilities. Such a confrontation in its deepest origins is a contradiction of will and power over oneself and is resolved within the framework of a scientifically organised training process.

Despite the fact that sport is ambivalent about the values of humanism, it has its positive aspects and, based on its humanistic paradigm, it can be a model for the peaceful coexistence of humanity on the planet. The worldview of anthropo-mono-centrism, anthropo-poly-centrism and even anthropo-multi-centrism, which coexist in modern sport, can be the basis of metahumanism, i.e. creating conditions for tolerant communication and constructive communication.

#### References

1. Habermas J. Cognition and Interest. In: Foreign philosophy of the XX century. Book 6. Kyiv: Dovira; 1993. 233 p. (in Ukrainian).
2. Mytskan BM. Nature and human health: dietetics of the body and soul. *Phys Educ Sport Health Cult Mod Soc.* 2008;(1):84-8. (in Ukrainian).
3. Beck A. The path to virtue in sport. *J Philos Sport.* 2009;36(2):217-37. doi:10.1080/00948705.2009.9714758.
4. Bychko I. Existentialism. In: Shynkaruk VI, editor. *Philosophical Encyclopaedic Dictionary.* Kyiv: Abris; 2002. p. 186-7. (in Ukrainian).
5. Ryall E. *Philosophy of sport: key questions.* London: Bloomsbury; 2016. 272 p.
6. Ryall E. *Philosophical issues in sport science.* London: Bloomsbury; 2020. 140 p.
7. Shynkaruk VI. Kierkegaard S. In: *Philosophical Encyclopaedic Dictionary.* Kyiv: Abris; 2002. p. 278-9. (in Ukrainian).
8. Margvelashvili GT. Psychologisms in Heidegger's existential analytics. *Voprosy Filos.* 1971;(5):124-8. (in Ukrainian).
9. Strazhnyi O. *Ukrainian mentality: illusions, myths and reality.* Kyiv: Dukh i Litera; 2017. 456 p. (in Ukrainian).
10. Mytskan B, Mytskan T, Iermakov S, Yermakova T. Physical culture in the context of modern philosophical anthropology. *Pedagogy Phys Cult Sports.* 2022;26(3):210-21. doi:10.15561/26649837.2022.0309. (in Ukrainian).
11. Lenk H. "Manipulation" oder "Emanzipation" im Leistungssport? *Dtsch Z Bewegung Sportforsch.* 1973;(3):9-40. doi:10.1007/BF03176537.
12. Aggerholm K. Talent development, existential philosophy and sport: on becoming an elite athlete. London: Routledge; 2014. 222 p.
13. Vlasova NF. Conceptual bases of research of physical culture and sport in interdisciplinary dimension. *Young Scientist.* 2015;3(18):188-92. (in Ukrainian).
14. Rasmussen LJT. Maybe in sports. In: *Palgrave Encyclopedia of the Possible.* London: Palgrave; 2021. p. 1-8. [https://doi.org/10.1007/978-3-030-90913-0\\_131](https://doi.org/10.1007/978-3-030-90913-0_131)
15. Rasmussen LJT. The possible in sport. In: *Palgrave Encyclopedia of the Possible.* London: Palgrave; 2022. p. 1184-91.
16. McNamee M. Sport, ethics and philosophy: context, history, perspectives. *Sport Ethics Philos.* 2007;1(1):1-6. doi:10.1080/17511320601173329.
17. Ricker P. Ethics and politics. In: *Around politics.* Kyiv: DL; 1995. 248 p. (in Ukrainian).
18. Ricker P. The task of a political educator. In: *Around politics.* Kyiv: DL; 1995. 256 p.
19. Martinkova I, Parry D. Heideggerian hermeneutics and its application to sports. *Sport Ethics Philos.* 2016;10(4):364-74. doi:10.1080/17511321.2016.1261365.
20. Heidegger M. *Sein und Zeit.* Tübingen: Niemeyer; 1927. 462 p.

21. Sytnychenko L. Karl Jaspers: Communication. In: Primary sources of communicative philosophy. Kyiv: Lybid; 1996. p. 132-48. (in Ukrainian).
22. Sheremet LA. The formation of sport from modern times to the present. Humanit Bull ZIA. 2015;63:187-97. (in Ukrainian).
23. Khamitov NV. Loneliness in human existence: the experience of meta-anthropology. 2nd ed. Kyiv: KNT; 2017. 370 p. (in Ukrainian).
24. Apel KO. Der Situation des Menschen als ethisches Problem. In: Der Mensch und die Wissenschaft vom Menschen. Innsbruck; 1983. p. 31.
25. Marcuse G. Reason and revolution. In: Foreign philosophy of the XX century. Book 6. Kyiv: Dovira; 1993. 221 p.
26. Morgan WJ. Broad internalism, deep conventions, moral entrepreneurs, and sport. J Philos Sport. 2012;39(1):65-100. doi:10.1080/00948705.2012.675069.
27. Morgan WJ. The normativity of sport: a historicist take on broad internalism. J Philos Sport. 2016;43(1):27-39. doi:10.1080/00948705.2015.1112240.
28. Parry I, Parry SJ. Phenomenological approaches to sport. New York: Routledge; 2012. 215 p.
29. Gakh YM. Humanism and spirituality. Ivano-Frankivsk: IME; 2002. 364 p. (in Ukrainian).
30. Vizitei MM, Kachurovsky DO. Sport of higher achievements and its socio-cultural mission in the new conditions of society development. Pedagogics Psychol Med-Biol Probl Phys Train Sports. 2009;(1):27-31. (in Ukrainian).
31. Czula R. Sport and Olympic idealism. Int Rev Sport Sociol. 1978;13(2):67-9.
32. Frasca RI. The overcoming of the contradiction in the basic principles of olympism as the necessary aim for its proper use as a means of understanding between peoples and nations. In: International Olympic Academy: Report of the 25th session; 1985 Jul 4-19; Ancient Olympia. Lausanne: IOC; 1985. p. 108-13.
33. Volkwein K. Ethics and top-level sport: a paradox. Rev Sociol Sport. 1995;(3-4):311-21.
34. Coubertin P. Une campagne de vingt et un ans: 1887-1908. Paris: Librairie de l'Education Physique; 1909. 282 p.
35. Maussier. Socio-pedagogia degli eventi sportivi: teoria e prospettive applicative. Riv Ital Pedagog Sport. 2016;1:41-7.
36. Walsh A, Giulianotti R. Ethics, money and sport: this sporting Mammon. London: Routledge; 2007. 176 p.
37. Devin JW. Doping is a threat to sporting performance. Br J Sports Med. 2011;45(8):637-9. doi:10.1136/bjism.2009.070862.
38. Popovych MD. Anthropocentrism and humanism: past and present [Internet]. Kyiv: Hileya; 2010 [cited 2025 Sep 16]. Available from: [http://www.nbuv.gov.ua/portal/Soc\\_Gum/Gileya/2010\\_40/Gileya40/F21\\_doc.pdf](http://www.nbuv.gov.ua/portal/Soc_Gum/Gileya/2010_40/Gileya40/F21_doc.pdf)
39. Berg A. Spirit of perfection. J Philos Sport. 2015;42(2):233-49. doi:10.1080/00948705.2014.997742.
40. Kaag J, Anderson D, Lally R. Pragmatism and the philosophy of sport. Lanham: Lexington Books; 2012. 200 p.
41. Guldenpfennig S. Internationale Sportbeziehungen zwischen Entspannung und Konfrontation. Köln: Der Testfall; 1980. 266 p.
42. Heidegger M. On the road to language. Lviv: Litopys; 2007. 232 p. (Ukrainian translation by V. Kamianets).
43. Sato S, Ko J, Park C, Tao W. Athlete reputational crisis and consumer evaluation. Eur Sport Manag Q. 2015;15(4):434-53. DOI: 10.1080/16184742.2015.1065895
44. Tabachkovsky VG. Man – existence – history. Kyiv: Lybid; 1996. 123 p. (in Ukrainian).

#### Цитування на цю статтю:

Mytskan T., Mytskan B., Oliynyk Y. Metaanthropology and Sport. Вісник Прикарпатського університету. Серія: Фізична культура. 2025 Березень 03; 44: 95-102

#### Відомості про авторів

Тетяна Мицкан – кандидат психологічних наук, доцент  
Прикарпатський національний університет імені Василя Стефаника  
e-mail: tetiana.mytskan@pnu.edu.ua  
<https://orcid.org/0000-0002-4164-2961>

Богдан Мицкан - професор, доктор біологічних наук  
Прикарпатський національний університет імені Василя Стефаника  
e-mail:bogomdan\_21@ukr.net  
<https://orcid.org/0000-0002-5853-713X>

Юрій Олійник - кандидат наук з фізичного виховання і спорту  
e-mail: yuriy1215@ukr.net  
<https://orcid.org/0000-0002-4384-7805>