

THE «GOODNESS» CONCEPT IN
CONCEPTUAL FIELD OF THE PHILOSOPHY
OF SPORT (TO RESEARCH THE PROBLEM)



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Аннотація

Анализируется связь теоретических проблем концептуальных исследований с научным дискурсом философии постмодернизма. Исследуется сущность концептов «благо» и «добродетель» с выявлением основных содержательных компонентов. Осмысливается проблема репрезентации блага и добродетели в практике современного спортивного бытия. Рассматриваются представления западных и отечественных философов, специалистов по современному научному спортоведению о содержании концепта «добродетели» и его значение для решения многих проблем относительно морально-этической сферы спорта. Прослеживается мысль о целесообразности развития данного концепта, выяснения его гносеологической и онтологической функции. Анализируются взгляды авторитетных специалистов, которые занимаются философскими исследованиями современных проблем современной спортивной жизни. Утверждается мысль о том, что осмысление западноевропейскими философами содержания концептов «добродетели» и «блага» стало основанием дальнейшего более глубокого его понимания в этическом смысле проблематики спорта, поскольку сделанный ими акцент на морально-этической составляющей

спортивного бытия личности делает возможным рассматривать эволюцию человеческого духа, познавать природу человеческих возможностей, формировать специфические представления об источниках и содержании поступков личности. Делается вывод о том, что взгляды западноевропейских мыслителей в значительной степени обусловили современное понимание содержания концепта «добродетели» для спортивной философской рефлексии и разработки теоретико-методологического инструментария.

Ключевые слова: спорт, философия, дискурс, концепт, этика, добродетель, благо.

Анотація

Аналізується зв'язок теоретичних проблем концептуальних досліджень з науковим дискурсом філософії постмодернізму. Досліджується сутність концептів «благо» і «чеснота» із виявленням основних змістовних компонентів. Осмислюється проблема репрезентації блага і чесноти в практиці сучасного спортивного буття. Розглядаються уявлення західних і вітчизняних філософів, фахівців із сучасного наукового спортознавства про реальний зміст концепту «чесноти» і його значення для вирішення багатьох проблем щодо морально-етичної сфери спорту. Простежується

думка про доцільність розвитку даного концепту, з'ясування його гносеологічної і онтологічної функції. Анализуються погляди авторитетних фахівців, які займаються філософськими дослідженнями сучасних проблем спортивного життя. Стверджується думка про те, що осмислення західноевропейськими філософами змісту концептів «чесноти» і «блага» стало підставою для більш глибокого його розуміння в етичному сенсі для проблематики спорту, оскільки зроблений ними акцент на морально-етичну складову спортивного буття особистості та здатність людини до пізнавальної функції людського духу надало можливості сформулювати специфічні уявлення про джерела та змістовність вчинків особистості. Робиться висновок про те, що погляди західноевропейських мислителів значною мірою зумовили сучасне розуміння змісту концепту «чесноти» для спортивної філософської рефлексії та сприяли розробці теоретико-методологічного інструментарію.

Ключові слова: спорт, філософія, дискурс, концепт, етика, чеснота, благо.



Purpose of research. Assuming the search and definition for meaning for explain and legitimization of a human existence in a new multipolar and polycentric world of the third millennium is gaining a special actuality, the scientists of various spheres of knowledge as philosophers, psychologists, sociologists, culturologists, linguists are intensively exploring and developing new directions, using anthropological paradigm. The essence of anthropocentrism as basic principle of research the theorists perceive that «the scientific objects are studied for their role for a person, according purposes in its life, to their activity for the development of the human personality, for the improvement of personality ... man becomes as starting point in the analysis of one or other phenomena, he is involved to this analysis, to determining its prospects and ultimate goal». An important is that in recent years in anthropological researches on the whole, a great role is played by certain the divergence, intrascientific division: in the independent field of philosophical inquiry highlighted, for example, philosophy of science, philosophy of literature, feminist philosophy, philosophy of sport, etc. Today, the scientists explain the philosophical foundations science of sports [2], in response to the fact that the real development of science is looking a much more complicated than it seemed in the middle last century: more accelerating the development of science, strengthening its of theoretical pluralism significantly extends the range of philosophical issues that require analysis and decisions. The latter is largely due «postmodern situation»: theoretical concepts are rather changing each other than are growing from. Hence – there is importance of the issues about of scientific criteria theoretical knowledge and concepts in function of philosophical basis.

Basic results of research. In European culture numerous philosophical discussions about sport which have been loaded a politi-

cal significance, but to clarify their sense, first of all, need consideration of the reasons this changes in our cultural perceptions of sport are rather than the pursuit of fuzzy definitions. There are many problems of philosophical conceptual sphere of sport are in (re)forming. In this connection it is appropriate to note that if the Oxford Encyclopedic Dictionary (Oxford Advanced Learner's Encyclopedic Dictionary) defines this concept as «the idea, which is underlines something», like a general concept. And the «Longman Dictionary of Contemporary English» defines this concept as – «idea is about what kind of something is made from something, or how it should be done», that is, an indication of the subject, the individual thinking, the owner's of a certain idea or point of view.

Vlasova T. says, that during translation of the English word «concept» asked to translate it as a «concept», the «concepts» - as a meaning elements, and «conceptually based» - as «semantically-oriented». With the approval of the word in science terminology «concept» formed new definitions, for example, a concepts sphere, a conceptualization, a conceptual background and many others [5, p.15]. The latter, quite understandable: despite the «normalization changes», «individuation» and «pluralism in action», which are still characterized a postmodernism, the scientists eager to explore the «problems of the theory», but to solve its without human of the and his / her interests, a society impossible. Moreover, as Deleuze and Guattari write, «the Eastern sages had a figurative thought philosophers invented concepts and began to think by them. ... Philosopher understands a concepts and even in their absence, he knows which ones are viable, arbitrary or inconsistency, ... and which, on the contrary, were made soundly and even included the memory of the troubles and dangers of creative work» [6, p. 7]. Answering the

question «What is the concept?» in the first chapter of book, Deleuze and Guattari argue that there are no simple concepts. The concept is always a constituent, a concept has a plurality of ideas, because it has found different philosophers though that the essence of the concept in its the partitioning, split and dissection [6, p. 21]. Following the advice of reputable scientists, we are making an attempt to «dissection», concept of «virtue» in the theoretical field of sports ethics.

Modern electronic dictionaries define «goodness» (the Greek. «aga», Armor. «bonum», Fr. «bien», Deut. «gut», Eng. «the good») as something good and useful, happiness and well-being. Modern Philosophical Dictionary, is edited by B. Kemerov's gives such definition of the goodness, «one of the main axiological categories, indicating the historical source, confirmed by experience of life eternal fact meet the needs, expectations and desires of people with the condition and connections of their aspirations effort» [7, p. 21], that, is the core of the concept of «goodness» is quite blurred, at the same time - with a clear bias towards the «useful» component. Transcendental content of goodness today is associated not only with the depth non-attainability of space being, not only with the incredible greatness of God, but in its relation to cash welfare of the people [8]. Interestingly, a scientific interest in the second half of the twentieth century to the concepts of goodness and virtues associated, it seems to attempt and remove them from the context of «usefulness», as utilitarianism could not associate what is the ought and the good, that is, to explain why our duty is to committing good deeds. As a result, many scientists began to insist that we should go back to the ancient tradition and focus in the development of domestic virtues of the person [9]. «Virtue ethics» in contemporary perusal, presented by G. Anscombe, M. Slout, R. Her-



sthaus are considering the concept of virtue in terms of Person's inner side character and motives, whom it has been guided. Arguing that we should develop a theory of virtue ethics for example, researchers led by R. Hersthaus had claimed, that virtue - these are the qualities of character that are needed to achieve the subject of happiness, prosperity and general well-being [10]. Aristotle and Hersthaus have difference views in understanding of happiness. There is example of sport life: two players are constantly training and are taking part in competitions, striving to achieve excellence in the game. One of them finds pleasure in the game, another young man, who also likes to play football, nevertheless seeks for awards, his dream - to win the world cup. How, then, to associate happiness with the practice of virtue ethics, D. Gooding and J. Lennox are asking the question [11, p. 159] whether it is simply a virtuous life, and maybe it is - more than a certain goal is achieved through a virtuous life? Then, perhaps, life in accordance with the ethics of virtue - it is ultimately only a means for to achieve the ultimate goal - happiness. However, here there is also an important issue associated with certain changes concept of happiness of in our days. For example, according to A. Dentas which is to use sociocybernetic approach, happiness - as satisfaction life's condition, based on both the construction of happiness ideas, and identifies the values, expectations, meanings and feelings that determines of social action [12], i.e. «the change» to the side of social aspects is obvious.

Like others supporters of virtue ethics, M. Sloat advocates for estimate of morality action from the actor («someone»), whose actions are determined as «good» in the «Longman Dictionary of Contemporary English»). This means that the morality of action not depends on the assessment of its effects of, both in utilitarianism, so this is not the result of action, but rather the motives

of the actor (agent-based approach). So the evaluation of the goodness of the action is actor; this is seen is not the result of action, but rather the motives of the actor (agent-based approach). Thus, advocates of virtue ethics say that goodness in action does not occupy a priority position, because you need to think not so much about the quality committing actions, but more is about the moral qualities of the person who does it. If do not consider these provisions in purely theoretical sense, thus in sport, in of various moral problems, there are a lot of «practical» issues. For example, often there are situations when the athlete is cheating, breaking the rules of a game, and generally, it is ethics of sports. It's known as a professional deception. Whether the athlete will go on to the professional deception for the sake of winning? What kind of justify? Does he/she for justify or denial these actions? What moral principles, what kind of virtue could be in argument? The problem of honesty in sport as a whole raises many ethical questions: have you won really or were practiced a cheating? There are a lot of problems in sport's ethic such as selling games, the problem of judging and doping, the football fans behavior, bookmaking etc. We can be identified separately a lot of question of ethics and morality, gender-related sports, commercialization of sport in the mainstream of globalization and consumerism of contemporary society.

Conclusions. Such a way, given the complexity in concept of «goodness», sport ethics its ontological status in sport philosophy is indisputable fact. Moreover, due the global economic changes and of the global processes of consumerism and commercialization, the conception of sport in moral meaning of sport life feels the need in scientific interdisciplinary analysis of philosophy, psychology, sociology, economics, cultural studies because importance of moral concepts can't be adequately described beyond of

the discourse of the foregoing scientific fields.

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