

Basic terminological issues in kinanthropology

(focused on the approaches of the philosophy of sport, especially)

Starting point:

Kinanthropology

is a widely spread scientific discipline that draws on many **different areas in terms of terminology** (anthropology, sports medicine, biochemistry, etc.).

Therefore, we emphasize that our terminology course **is based on the social science discourse** (specifically, it draws mainly from the social-cultural and philosophical kinanthropology).

These problems are addressed by Bohuslav Hodaň in his publications *Sociokulturní kinantropologie I* [**Social-Cultural Kinanthropology I**] (Hodaň, 2006) and *Sociokulturní kinantropologie II* [Social-Cultural Kinanthropology II] (Hodaň, 2007).

In general

The whole **system of sciences** dealing with issues of the **human movement** is relatively complex

and its not quite unambiguous interpretation is connected with **terminology fragmentation**.

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PHYSICAL CULTURE AND KINANTHROPOLOGY



PHYSICAL CULTURE

At the beginning of his publication, Hodaň deals with terminology and points out some traditional inaccuracies and errors.

In his opinion, the terminological concept used until 1989 was **too quickly abandoned**, and it was replaced with the Anglo-Saxon approach which lacks a **strong tradition in the Czech lands**, and hence the terminology was not absolutely clear.

Hodaň is the defender of the term **“physical culture”**. He understands it as a basic phenomenon and an object of scientific research, formerly called the theory of physical culture. In the early nineties of the 20th century, an agreement was reached in the Czech lands, and the term kinanthropology was selected from the various terms used in English.

THE INTERNATIONAL CONTEXT IN ENGLISH

The fact that it was one possible choice from many is documented by Hodaň as follows: „After all, we can hardly speak of a greater frequency of any term as we can find **various names for ‘our’ sciences** these days – ‘Exercise Science’, ‘**Sport Studies**’, ‘**Kinesiology**’, ‘Human Kinetics’, ‘Human Movement Sciences’, ‘**Sport Sciences**’, ‘Physical Activity Studies’, ‘Physical Activity Sciences’, ‘Anthropokinetics’ as well as ‘Kinanthropology’.” (Hodaň, 2006, p. 18).

A consensus was adopted in the Czech professional environment in 1991 and it was decided that **kinanthropology** would become an umbrella term for the field of "sport sciences".

PHYSICAL CULTURE AS A SYSTEM

Another interesting comment regarding terminology:

“In our case, the term ‘physical culture’ denotes a precisely defined socio-cultural system.

Nothing but a system – pedagogical, educational, organizational, institutional... ‘Physical culture’ is **not an activity** but a system within which activities of various kinds are executed” (Hodaň, 2006, p. 20).

This system is a **central phenomenon that is being investigated in kinanthropology.**

HOW TO UNDERSTAND THE TERM OF KINANTHROPOLOGY

As concerns the specialization of kinanthropology, Hodaň mentions two possible conceptions:

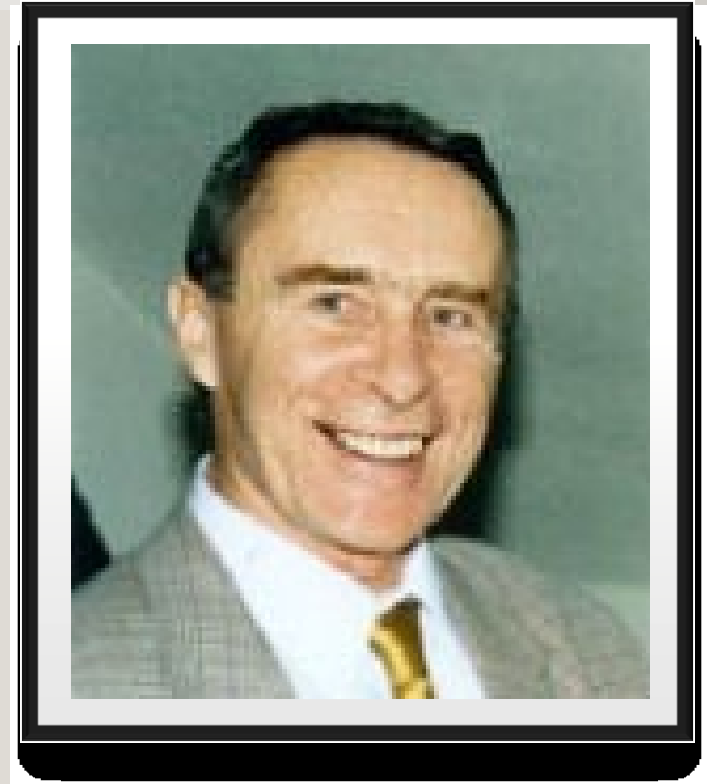
- “1. to accept kinanthropology as a scientific discipline dealing with the ‘exercising man’ and with the individual as well as social effects of this intentional activity, (or)
2. to accept kinanthropology as a scientific discipline dealing with the ‘moving’ man and with the individual as well as social effects of this moving in general” (Hodaň, 2006, p. 29).

THE PARADIGM IN THE EUROPEAN CONTEXT

- Hodaň prefers the second solution, and thereby he significantly extends the sphere of interests of kinanthropology **not only to the area of sports** but also **to the area of movement activities in general**.
- This concept is generally supported not just **by other Czech** (Ivo Jirásek, Emanuel Hurych) but, as a result of overlap outside the area of the performance-focused sport, also **by Polish** (Jerzy Kosiewicz) or **Slovenian** (Lev Kreft) authors.
- This is a very important moment also for the philosophy of sport or perhaps for the philosophical kinanthropology as the **key paradigm** is defined here.

KINANTHROPOLOGICAL SUBDISCIPLINES

- **Based on the ideas elaborated in the first part of his publication, Hodaň defines kinanthropology sub-disciplines as follows:**



“development and structural kinanthropology”. It represents the “movement basis” of all our issues from which de facto everything else is derived

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“biological kinanthropology”, dealing with biological problems of human movement, comprising specific disciplines like physiology of load, functional anthropology, (patho)kinesiology, functional anatomy, etc.

“pedagogical and psychological kinanthropology”, dealing with theoretical problems connected with realization of human (physical exercise) movement in terms of its teaching and learning, comprising specific disciplines

“economic kinanthropology”, dealing with problems of the economic environment, mutual relations between movement and economy both in terms of costs and in terms of the economic benefit, through the creation of specific values but to a certain extent even through institutions and roles, marketing problems, etc. (abridged and adapted according to Hodaň, 2006, pp. 30–31)

“socio-cultural kinanthropology”, dealing with mutual relations among physical movements as formed (or more precisely deformed) by a man, society and culture. The object of study is the analysis of the contents and function of the physical culture system, including its subsystems, depending on the development of an individual and the society, and its educational, cultural, political, legal and economic consequences (Hodaň, 2006, p. 33)

“philosophical kinanthropology” on the borderline between anthropological and philosophical issues. If derived, as in previous cases, from anthropology we can understand the philosophical kinanthropology primarily as the philosophy of the man which is a philosophical discipline rather than an anthropological one. So, the ‘philosophical kinanthropology’ will deal with the most general issues of the „moving“ man’s being (abridged and adapted according to Hodaň, 2006, p. 31).

SPORT VERSUS MOVEMENT CULTURE

- *A key book*
- A relatively extensive publication (356 pages) published by Ivo Jirásek in 2005 is called *Filosofická kinantropologie* [Philosophical Kinanthropology], and its subtitle reads “*Setkání filosofie, těla a pohybu*” [The Meeting Point of Philosophy, Body and Movement].



JIRÁSEK (AND MOVEMENT CULTURE)

The remarkable followed phenomena

Part three examines the metaphysical, anthropological and ethical phenomena of kinanthropology.

Those are particularly the leisure time, the relationship between the nature and movement recreation, arete, kalokagathia, and paideia.

In addition, the terms victory and loss, fair play, doping or Olympism are mentioned there.

The final part is a summary study of institutionalization of the existing results of the philosophical-kinanthropological research (summarized according to Jirásek, 2005).

SPORT VERSUS MOVEMENT CULTURE

Definition of the key phrase 'movement culture' is very interesting.

It is basically a broader term than sport but with narrower coverage than physical culture.

According to Jirásek, it contains the following attributes: sport, movement education, movement recreation, movement therapy, movement art.

SPORT VERSUS MOVEMENT CULTURE

Sport (according to Jirásek I)

The central topic is **sport**.

While with the other terms (movement recreation, movement therapy), we will probably not have any problems regarding their classification and understanding, there are **many different interpretations for sport**.

According to Jirásek, the sport is „**the most preferred area of the movement culture** (not only because this term is almost worldwide used to denote any intentional human movement activity)“ (Jirásek, 2005, p. 140).

SPORT VERSUS MOVEMENT CULTURE

Sport (according to Jirásek II)

According to Jirásek, the absolutely crucial attribute of sport is **performance.**

Literally: “The meaning, purpose, goal, and therefore the highest value of the sport movement is the maximum performance and victory in a competition” (Jirásek, 2005, p. 140).

SPORT VERSUS MOVEMENT CULTURE

Sport (according to Jirásek III)

As a result thereof, many **problematic phenomena** are connected with sport – Jirásek calls them negative dimensions and he points out mainly the following:

ideologization and **manipulation**, **depersonalization** and **instrumentalization of the body**,

professionalization, commercialization, and politicization (Jirásek, 2005, pp. 141–142).

SUMMARY

- 1) Some fragmentation in terms of terms used in kinanthropology is due to both **cultural and linguistic differences**.
- 2) This applies to an increased extent to the **differences between the Czech and English environment**. Currently, English is an important means of communication in the university environment.
- 3) Mass **acceptance of English in the linguistic sense** can also lead to **adaptation to the cultural environment typical of the Anglo-Saxon** tradition. This can sometimes be a very **confusing**.

SUMMARY

4) Despite this fact, we should not approach kinanthropological terminology casually at FSpS. The **professional pride of students and graduates** (even on the bachelor's level) should be based on the active use of correct terminology.

5) The most correct way to bridge certain discrepancies in the terms used is probably to **put the appropriate term into the context according to the author**. For example, "sport according to Jirásek", "physical culture according to Hodaň", etc.

DISCUSSION

