

JAN PATOČKA'S THREE MOVEMENTS OF HUMAN LIFE WITH RESPECT TO PHYSICAL EDUCATION AND SPORT PRACTICE

Irena Martínková

Faculty of Physical Education and Sport, Charles University, Prague, Czech Republic

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In this contribution we present the Czech philosopher Jan Patočka and his original concept of the three fundamental movements of human life. In this concept Patočka is inspired by the philosophy of Aristotle as well as by the philosophy of existence of Heidegger. First we interpret Patočka's ideas regarding the three movements of human existence, that is, the movement of acceptance, the movement of defense and the movement of truth. After characterizing each of the three movements of human existence, we shall present our own thoughts about human movement within each given life movement, so that the differences between each of the three movements of human existence can be seen from the perspective of everyday human movement, physical education and sports.

Keywords: Jan Patočka, existence, referent, movement, physical education and sport.

PHILOSOPHER JAN PATOČKA

Jan Patočka (1907–1977) is one of the most famous Czech philosophers. He was a student of Edmund Husserl and Martin Heidegger and developed further the ideas of phenomenology. Patočka was also an important figure in the anti-Communist movement in the former Czechoslovakia, being one of the founders of the document Charter 77. In the area of philosophy, Patočka is famous for his faithful interpretations and critiques, for example of ancient philosophy and phenomenology, however, he also developed his own philosophy. Patočka was above all interested in the problem of the natural world (*Lebenswelt*), within the context of which he wrote about three different movements of human existence. In this contribution we shall interpret Patočka's original concept of the three movements of human existence, of which he speaks at different places in his work, mainly in the books *Heretical Essays* and *Body, Community, Language, World*, which were translated into English by Erazim Kohák, and last but not least in his habilitation thesis *The natural world as a philosophical problem* which has not been translated into English yet.

THREE MOVEMENTS OF HUMAN EXISTENCE

Within human life, Patočka distinguishes three life movements, that is, the movement of acceptance, the movement of defense and the movement of truth. However, though they are three distinct movements, they

are not separated as it may appear; they all are interconnected.

In his concept of the three movements of human existence Patočka overcomes the viewpoint of movement in modern science in which movement disintegrates into an infinite variety of mathematical functions, as well as Bergson's concept of movement rooted in immediate memory and retentionality (past), where the protentions (future) are missing (Patočka, 1998, 153). Rather, Patočka follows in the philosophy of existence of Heidegger, and is also inspired by Aristotle's concept of the three basic functions of the soul, that is, vegetative, animative, and rational (Kohák, 1989, 33) as well as his concept of *dynamis* (possibility). "When we spoke of the three basic movements in which existence becomes actual, we had in mind precisely something like the overall vital lines which to Aristotle appear as the impetus of living from birth to death. When philosophers of existence say that life is an ongoing journey, aiming from somewhere to somewhere, they have the same in mind. That then suggests we ought to trace out that line, its meaning" (Patočka, 1998, 156). However, Patočka keeps on his mind some key differences, mainly Aristotle's relation of movement to an immobile substrate, *hypokeimenon* (Patočka, 1998, 154–155).

For Patočka, the movement of human existence is always connected with the human body. The body Patočka speaks about, however, is not a dualistic body that is separated from the mind and in which the body and the mind form a unity that results from their additional connection. Rather, Patočka views the human

being as situated in the world, the human being is always a bodily being¹ and he emphasizes this with the term “lived corporeity”. “To understand existence as a movement means to integrate it concretely into the world, to understand it not only as a somewhat concretized subject but as a genuinely real process. This real process, however, will have neither the character of what we purely objectively observe, nor that of a substrate – which is what Aristotle’s concept of *kinēsis* presupposes. Lived corporeity is precisely something living, a part of life, of the vital process, and so is itself a process, not only something at the base of the process of living but its condition in a sense wholly different from that of a *hypokeimenon* (a substrate making a change of determinations possible). To understand existence as movement means to grasp humans as beings in and of the world” (Patočka, 1998, 155).

The situatedness in the world means that our living is always movement from somewhere to somewhere, from a starting point to an aim (Patočka, 1992, 230), however, it is not movement of a thing from one place to a different place, but a movement of self-creating (Petříček, 1997, 122). This movement is directed by an aim determining the direction of the movement. Thus, though all life is movement, there is something stable toward which the movement can be related and thus can be movement. This is what Patočka calls “referent” and each of the three movements of human existence has its own referent. A referent is the horizon for all the partial movements of the human being. “Even its least movement can be understood only in terms of an interested self-relation grounded in an openness for what there is” (Patočka, 1996, 27). Every human movement is subordinated to the direction of the given movement; a referent directs every movement of the human being, including movements within physical education and sports.

Hereafter, we shall describe the three movements of human existence, their referents, and human movement within each sphere.

FIRST MOVEMENT – THE MOVEMENT OF ACCEPTANCE

Jan Patočka speaks about the three life movements at different places in his work where he uses several names for each of them. As these names characterize different aspects of each movement, we shall present them here. Patočka refers to the first movement as the movement of *acceptance* (Patočka, 1996, 29) or *acceptation* (Ibid. 33), but elsewhere, also calls it *anchoring* or *rooting* or the movement of *sinking roots* (Patočka, 1998,

156). Sometimes he refers to this movement from the point of view of its contents as the *instinctual affective* movement (Ibid. 157).

The movement of acceptance is the “rooting” into the world, that is, the process of acceptance of the self and one’s own situation, as well as being accepted as an individual by others and being introduced into their world, in their respective traditions and definite conditions. Acceptation is vital for life as it forms the basis for all the other movements, without it life cannot exist as it enables the preservation of life (Patočka, 1992, 237). It is the base for the common life together, the initial understanding of one’s own situation, recognizing one’s possibilities as well as understanding other people. Life is passive here, it evolves from the past and accepts the activity of the Other, and thus the primary understanding of “I” comes through an understanding of “you” (Patočka, 1992, 236). The world is already there and the newly arrived human being has to learn how to get around in this ready world. Thus the understanding of the young develops as they acquire and are taught about what they encounter so that they can fit in a given society. Patočka says: “To this movement there belongs, not as a part but as its integrating core, a certain self-understanding, understanding of our fundamental possibilities, which first makes it possible to sense, to encounter things as being in the world and at the same time to intervene in that world by movement” (1998, 157). Here understanding does not mean any deep understanding in the strict sense of the word; there is always a hint of darkness, un-truth, which is necessary while it accompanies protection and safety (Patočka, 1992, 234).

This movement means growing into a specific community of human beings, therefore the forms accepted in the community are transferred and in this way the society sustains itself. It happens through the process of teaching on the side of the grown-ups, and learning often in the way of unconscious copying on the side of those growing up. This process happens in the warm and safe surroundings of home, in the caring attention to the needs of the developing human being, for whom *erōs* is important (Patočka, 1996, 31). Within this process of learning, various incorrect and unsuitable performances are forgiven in expectation of future rectification. For example, children can behave differently than is expected, because they are only in the process of learning. Once grown up, there is not much room for caprice; adults will be punished or abhorred for that which children are rewarded with an indulgent smile.

As everything pivots on the human micro-community, the referent, that is, the stable point towards which this movement is oriented, is one’s family. The move-

¹ In Martin Heidegger’s words: “Ich bin jederzeit hier. Bei diesem Hiersein ist die Leiblichkeit des Menschen immer mit in Spiel” (1987, 122).

ment of acceptance is characterized by an instinctively lived set of moments while striving for the satisfying of basic needs, it "aims at an aesthetic ideal, it strives for a moment of happiness, of pleasure, of immediacy, it is the home ground of what we call happiness" (Patočka, 1998, 158). Therefore there is no direct movement toward the referent, rather, the movement of acceptance is represented by a circular line that closes in on itself (Patočka, 1998, 159).

HUMAN MOVEMENT IN THE MOVEMENT OF ACCEPTANCE

In the movement of acceptance the main aim is to grow into an already existing world and it is the same in the area of human movement. The focus on bodily movement is important here, as the human being is always a bodily being. In terms of the care and education of the human being (in this movement we speak of education in the widest sense of the word without any notion of institutionalization), the movement of acceptance means learning to manage and control one's body and discover the initial possibilities of sensing and moving (Patočka, 1998, 157), a process within which the existing movement patterns prevailing in the community are transferred to subsequent generations. Everyone does not become exactly the same, they differ slightly depending on their own idiosyncrasies and possibilities, but on the whole the basics are the same. For example, children learn to walk, to gesture, etc. in the same way their parents do. Though each has their own idiosyncrasies, children brought up in a human society differ vastly from human children brought up by animals, who use the types of movements of their adoptive parents.

As in the movement of acceptance everything usually pivots on one's family, the forms that are transferred depend on the parents and the micro-community. Children copy these forms of movement while they deal with all the forming influences, as well as balancing all of this with their own idiosyncrasies. This process of learning is also supported by the games children play, which enable them to learn in a friendly way. All movement here is directly experienced, without much reflection. In this way, slowly but gradually, passive acceptance of movement (being moved) changes into independent moving (Patočka, 1992, 234), but it is not free moving as it has already been formed.

The transfer of existing forms of movement gradually fixes and results in various kinds of movement habits. Good habits are not easily installed, as their acquisition cannot be the same for everyone as everyone differs slightly from the very beginning, so the forms that are suitable for one do not necessarily have to be good for

another. But the quality of these habits is important, for if the whole of the human being moves properly, health will be reinforced; if the human being moves improperly and bad habits are repeated, various illnesses will develop later, unless the habits are improved. When neglected, it is highly probable that the habits will not support health, but rather will damage it.

Adults are usually aware of some of the bad habits, but unfortunately do not deal with them effectively, neither in their own case nor in the case of the children. When adults notice child's bad habits, they usually try to set them right very superficially, often just by telling the child what to do. "Sit up straight!", "Shoulders back, stomach in!", "Try to concentrate!", "Calm down!", "Stop running around!" are among the most common admonitions. All these "do's!" and "don't's!" try to force the child to conform to the standards of the society and are well-intentioned. But for the most part, they do not have the desired effect. It may be because the adults have forgotten to look at their own example: no one can expect their offspring to have good posture, when their own is bent. Or it may be because children are not able to follow the advice as they are too dysbalanced already. Or both.

We deem that the importance of bad habits is overlooked at this level, because they do not seem to be so harmful. But even though bad habits do not cause many problems at the beginning, they will take their toll on health much later, when it will be very hard to change them. First there may appear problems such as back pain, fatigue, bad digestion and various chronic illnesses, which can later lead to major illnesses. But an ill adult hardly ever blames his/her ill-state on bad habits and insufficient care, but often on aging or external causes. However, later, it will be much harder to change the habits, as said in the saying: "Old habits die hard." An analogous saying in the Czech language says: "Habit is an iron shirt." This shows nicely how habits gradually make us less and less flexible. Bad habits work slowly, but effectively.

This "in-habit-ed" self is no longer free. Habits become master over the self and this state forms the ground for further daily movement as well as for further learning in physical education and sports. Because the whole of the human being is usually far from being balanced, we deem that this dysbalance should be taken into consideration later in school education too, otherwise new forms of movement that are taught in physical education may have a harmful effect on the already deteriorating state of the human being. Unfortunately, school physical education is based on acquiring skills for games and sports, where the whole of the human being is not given much consideration in favor of accomplishing various movement tasks.

SECOND MOVEMENT – THE MOVEMENT OF DEFENSE

The second movement is called the movement of *defense* and *self-surrender* (Patočka, 1996, 30), or *self-disposal* (Ibid. 33), while in other places also of *work and struggle* (Patočka, 1992, 244), or the movement of *self-sustenance* (Patočka, 1998, 148) or *self-extension, self-projection into things, or self-objectification and humanization of the world* (Ibid. 157).

There is no evident borderline between the movement of acceptance and that of defense. The first movement flows subtly into the second one, as acceptance is a preparation for later life: work, struggle and defense. They both exist within the realm of the Earth. Unlike for the movement of acceptance, however, for the movement of defense the Earth means a referent towards which the human beings are directly oriented, as the center for them is not the self, but things in the world². The Earth is the firm foundation for everything, the human beings are still bound to it and depend on it and in their every movement the Earth is presupposed (Patočka, 1989, 255). “As human beings, we are drawn to something that is motionless, that is eternally the unshakable ground – the earth. The earth is the referent of bodily movement as such, as that which is not in motion, which is firm” (Patočka, 1998, 149). The Earth does not mean a single aim, but rather an open space for various lines and directions of partial aims. It is depicted as a cluster of lines aiming ever further on, away from the center, with each line splitting up further (Patočka, 1998, 159), all of them keeping within the Patočka’s notion of the Earth.

What the previous movement prepared is now ready. Instincts are repressed or forgotten and work, interest and intelligence take their place. The human beings know where they belong and what they should do. “As soon as we become links in the chain of acceptance, we are *eo ipso* potential participants in work; already the child prepares for it; this preparation is already itself incipient work” (Patočka, 1996, 31). This is depicted as self-extension that takes place in the context of self-denial, overcoming instinctual and immediate desire (Patočka, 1998, 159). Thus here the ideal is ascetic.

Work changes the world in the way life wants to have it: it humanizes it. In this humanized world people live

within social roles, concern, reproduction, business and mediation, there is manipulation of the self as well as of others and orientation towards using what there is at one’s own disposal. One’s self-extension then always means that others must defend themselves. Therefore the key words here are work – struggle – defense. But there is something missing: the self. While the self is directed towards various aims, it remains in darkness. In the process of being at disposal, one becomes reified (Patočka, 1992, 241–242). Thus though the movement of defense is characterized as a sphere of intelligence, there remains a certain incomprehension that arises from the way one is involved. As what has been accepted has not been questioned if it is really right, it has been taken for granted. Therefore, “...nothing here is freely chosen, there is only a fascination with something to which a person had previously self-committed – or better, to which a person had been committed” (Patočka, 1998, 159)³. Patočka speaks of uprootedness and lack of foundation. And though this movement is grounded in the present, it is not a present of being “here and now”, but a movement from the present to the present that is never complete, but always similarly unfulfilled as it aims ever further on (Patočka, 1992, 240; Patočka, 1996, 38).

HUMAN MOVEMENT IN THE MOVEMENT OF DEFENSE

The way human beings move depends on the specific society; they have been brought up into a specific way of movement and then move accordingly, often considering it the right and only way. When describing movement in this contribution we shall limit ourselves to movement as it is understood in Western society.

In Western society, the idea of movement is normally associated with those extra movements as they are taught in physical education and sports, in which the human being moves somewhat more and in a more sophisticated way than ordinary daily life demands. How are physical education and sports generally understood? In current practice physical education and sports generally overlap considerably (though this should not be so) as physical education uses predominantly different sport techniques for its contents and thus in both, there is an importance placed on performance resulting from

² Similarly, Heidegger says: “Being in the world, as concern, is *fascinated* by the world with which it is concerned” (Heidegger, 1978, 88).

³ Heidegger describes this as inauthenticity within the rule of the phenomenon ‘das man’ (they). “The ‘they’, which supplies the answer to the question of the ‘who’ of everyday Dasein, is the ‘nobody’ to whom every Dasein has already surrendered itself in being among one another [Untereinandersein]” (Heidegger, 1978, 165–166). Heidegger speaks of inauthenticity in terms of movement too, even more dramatically. He calls it the movement of falling, which he characterizes as *turbulence* [Wirbel] (Heidegger, 1978, 223). Falling means that Dasein is mostly absorbed by the “world” of its concern, which is the basis of its understanding as well as self-understanding.

the practice of predetermined forms of movement and motion skills development.

When learning various sport techniques, the human being has to fit into the given forms and there is a necessity to unite the basic movement with them. The ready-made forms of movement are applied to the human being, rather than emerging from him/her. A ready-made form (e.g. javelin throwing) is often forced onto the human being, without his/her uniqueness being much respected. Unification of the self with the form takes a long time and as there are many forms to be mastered, perfection is seldom reached. This unification is attained rather at higher levels of sports, but on the whole, there are few elite athletes in comparison to those involved in physical education and those who practice sports at a non-elite level, so for the most part, the movement of people remains disunited. However, in elite sport this unification and self-perfection is seldom the aim, rather the aim is a performance that leads to victory. Therefore, some athletes strive to "enhance" the process by external means rather than striving for the unification of the whole of them.

Initially, sport techniques are taught without a sound knowledge of the self, and thus also without knowing what effect they will really have. And though different people do sport for different purposes (the purposes being derived from what the Earth offers), for example to be healthy, to gain good-looks, fitness, wealth, fame, self-confidence, to relax and distract oneself from work, the results are presumed, but no one really knows what the exact effects will be, as these ready-made forms are used without any deep knowledge of the self. Only later, in elite sport, does this attitude change. However, not for a desire to gain self-knowledge itself, but rather because high-performance can no longer be sustained without it.

It is not to say that the notion of what a human being is lacking, because Western society is very much influenced by dualism and the concept of a psychosomatic unity. Within them the body and the mind are understood as a result of the dualistic division and are two distinct things (Descartes, 1996, 54). Thus the body is conceived of as non-intelligent, non-thinking matter, a kind of machine to be manipulated, controlled and subdued, and completely different from the thinking mind. Consequently, the human movement resulting from this concept is mechanical and the attention here is turned predominantly towards biomechanics. Because of dualism there is also currency to the term "physical education" which suggests that the mind is not involved.

Nowadays, sport is recommended and supported as a compensation for the diminishing amount of ordinary movement in Western society. However, to the contrary, the number of physical education lessons is often reduced in school curricula (Hardman & Marshall, 2000).

This inconsistency demonstrates well the struggle between the interests within a society as it appears in the movement of defense. Also, our society which seems to profess more movement has come up with a solution for those for whom sport is too hard: there have even been various devices developed that "help" people to move so that they do not have to do it themselves, for example, new machines that exercise with the human being. But this increases the mechanical movement and also the rule from the outside over the human being. However, if the Western world tends towards immobility, does this not mean death and extinction?

Taken together with this, the interest lies in the "new" forms of movement, while the already learned movement habits, as for example walking, breathing and thinking, are often overlooked. In a way, the human being "knows" how to move and does so. However, it is not real knowledge, but rather "knowing" in a way of practical usage. This is the darkness Patočka speaks about within this movement of human existence; the human movement remains hidden because there is no time or energy and it is not in one's function to look for deeper knowledge about it (Patočka, 1998, 151). Everyday movement is more or less automatic, subordinated to chasing various outward aims. In this way, human beings become more and more imprisoned in their habits, about which they know very little. These habits are directed by the society, which in the context of the Western world means for example trying to always be in control and suppressing spontaneity while being influenced by the forms of sport movement. All of this, when not noticed, can be very enslaving and damaging. However, as the interest of the human being within this movement of existence is directed outward, it becomes very difficult to find it out. As a result, the human being can be motivated to change the foundations of the everyday movement, if at all, when confronted with any variety of problems, for example with pain.

THIRD MOVEMENT - THE MOVEMENT OF TRUTH

"Opposed to these two Earth-bound movements, there is the authentically human movement, the movement of existence in which humans attempt to break the rule of the Earth... The third movement is an attempt at shaking the dominance of the Earth over us, shaking of what binds us in our distinctiveness" (Patočka, 1998, 159-160). The third movement is the movement of existence in the narrower sense of the word (Patočka, 1998, 148), it is usually called the *movement of truth* (Patočka, 1996, 29) or of *self-transcendence* (Kohák, 1989, 33).

Though there appears a search for truth in the previous movement too, here searching for the truth means something different: "It is not a will to dominate but

an attempt to gain clarity concerning our situation, to accept the situation and, by that clarity, to transform it" (Patočka, 1998, 160). The truth thus concerns the human situation, its interconnectedness and dependence, it reveals what the human being really is. There is a change in the understanding of the world; it is no longer a superficial acceptance of the given forms, dispersed in singularities, but here, the human being takes nothing for granted. The turn is towards a grounded understanding and a possibility of relating oneself to the whole, to the universe, where concern with purely individual interests disappears in favor of the whole. Patočka describes this change in the following way: "Nothing of the earlier life of acceptance remains in peace; all the pillars of the community, traditions, and myths, are equally shaken, as are all the answers that once preceded questions, the modest yet secure and soothing meaning, though not lost, is transformed" (Patočka, 1996, 39–40). In this movement, the putative certainties disappear. This way of radical asking is connected to philosophical asking and means a responsible approach towards the world.

On the whole, nothing should stay unquestioned, and thus the human being cannot avoid what already Heidegger (1978) spoke about, that is, our finitude. Human beings are mortal and therefore cannot hide themselves from this fact. "It is always an attempt to integrate into our lives what in the two earlier movements basically cannot be taken into consideration, cannot be seen, what must be overlooked and forgotten. That is first and foremost one of our basic boundary situations – our finitude" (Patočka, 1998, 160). This could not be done in the previous movement of the human existence, because there the human beings are too preoccupied with the possibilities offered within the Earth, so that while they "know" of their finitude, they tend to forget it and do not act accordingly, but rather as if they were immortal. Without this knowledge they cannot live from what they are (authentically), but rather as someone else (inauthentically).

Only when realizing and coming to terms with the threats of life that are hidden in the previous two movements, can free life start. Patočka characterizes it as an unsheltered life, but undaunted, because life here confronts its finitude and the permanent precariousness of life (Patočka, 1996, 39). "Freedom, in the end, is freedom for truth, in the form of the uncovering of being itself, of its truth, and not only of what is (in the form of open comportment and the correctness of statements). Freedom is not an aspect of human nature but rather means that being itself is finite, that it lives in the shaking of all the naive 'certainties' that would find a home among what is so that they would not need to admit to themselves that humans have no home other than this all revealing and free being which for that very reason cannot 'be' as particular existents are. It is being

in its mystery and wonder – that being is" (Patočka, 1996, 49).

HUMAN MOVEMENT IN THE MOVEMENT OF TRUTH

What does this "shaking the pillars of the community" mean with respect to human movement education? We deem it means questioning the forms and patterns that are being transferred by society and which we have been taking for granted. It means reconsidering various alleged truths about the body, health, movement, exercise, physical education and sports, simply said, about the whole moving human being in the world. It means a turn to authenticity – living from what I am and trying to find out for myself, without neglecting or hiding some unpleasant and annoying aspects, and as Patočka emphasizes, it is necessary to confront my own finitude too. This is individual work, it comes from the self, it is authentic. Therefore we cannot generalize here, but we shall show some possible results of this revision.

When "shaking" all the naive opinions about the moving body, first, we may see that movement is not only the extra-movement described in the movement of defense, but that the human being moves every moment. It is necessary to realize that movement is also walking, eating, breathing, sneezing, reaching for a thing, thinking, even when there is no visible movement, the human being moves. Thus there is also a need to notice the moving self and to take care of the whole moving human being. For example, in our previous work (Martínková, 2003) we showed how looking for self-knowledge and the unique approach to the self can lead towards harmonizing the whole human being in the world.

Unfortunately, on the whole there is little knowledge about human movement as a whole and thus it usually does not receive proper care. Here, we do not mean scientific explanations of movement mechanics, but simply the consciousness of moving is generally very low and attention paid to everyday movements is mostly missing. These movements are influenced by the uniqueness of the body together with the habits acquired in the two previous movements of human existence. It is also important to note that these habits do not include locomotion only, but are to be found at all levels of our lives, thus movement affects the whole, not just a part of the human being. Habits are also formed in the overall rhythm as well as in the subtlest gestures, they include stereotypes within thinking, reactions to certain stimuli, etc. Thus for physical education it is not sufficient to be concerned about movement mechanics and orientation in space only, but about the whole moving human being in the world. There should also be interest in body-talk as well as in even the subtlest gestures, rhythm, breathing, thinking, reactions, etc.

In the movement of truth the self can no longer remain hidden and thus there arises an effort to learn about it. It is the way of finding out for myself what is good and what is not good for me, and at the same time recognizing that one cannot judge what is good or bad for others. With increasing self-knowledge the human being starts to be his/her own teacher or coach, and take responsibility for his/her doing. Responsibility can no longer be placed on one's teachers, coaches and doctors, but on oneself. It is necessary to stress that adults are responsible for their movement and the state of their living corporeity not only because they can harm themselves, but also because they reproduce their forms of movement by their own example. Here, we can mention the example of slouching, which is not only transferred to all of one's doings but also to others through the example being set.

This does not mean that in the movement of truth everyone is perfect, performing correct and harmless movements, and is an ideal example. We deem that the effort to see oneself and one's problems and to look for solutions is motivating too and this effort is also transferred to others, especially to those who are being accepted, that is, to those who are in the movement of acceptance. The word motivation comes from the Latin word *motus* – movement. However, this movement is not directed outwards, as in the movement of defense, but is directed upon ourselves, so that the human being starts moving from the self, instead of being ruled by one's own habits. Here arises the beginning of freedom.

In the process of discovering the self and relating one's situation to the whole (universe) the aims that people follow within the previous movement are transformed according to an individual approach. Life becomes a choice of each human being and is based on the existing situatedness and limitations, but it is no longer "something to which a person had previously self-committed – or better, to which a person had been committed" (Patočka, 1998, 159). This is what has not been seen before and waits to be discovered, so that a human being can become free. We can conclude with Patočka's own words: "Existence, in the sense of the third movement, is neither a matter of sinking roots in the world nor of the prolongation of being but rather a task for all of life in its integrity" (Patočka, 1998, 151).

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TŘI POHYBY LIDSKÉHO ŽIVOTA S OHLEDEM NA TĚLESNOU VÝCHOVU A SPORTOVNÍ PRAXI PODLE JANA PATOČKY (Souhrn anglického textu)

Článek představuje filosofii Jana Patočky, a to především jeho tři životní pohyby, kterými se zabývá v dílech „Přirozený svět jako filosofický problém“, „Kacířské eseje o filosofii dějin“ a „Tělo, společenství, jazyk, svět“.

Patočka tyto tři pohyby lidské existence nazývá „pohyb akceptace“, „pohyb obrany“ a „pohyb pravdy“ (názyvy podle knihy „Kacířské eseje o filosofii dějin“). Tyto tři životní pohyby dělí toho, k čemu se člověk vztahuje (referent). Referent pak určuje každý jeho pohyb.

Nejdříve se v textu věnujeme pojetí člověka jakožto žité tělesnosti a pojmu referent. Dále podle Patočkova díla popisujeme jeho chápání každého ze tří pohybů. Po popsání každého životního pohybu se zabýváme lidským pohybem z hlediska tělesné výchovy (v nejširším pojetí) a sportu v rámci daného životního pohybu.

Pohyb akceptace je chápán jako zakořenění a přijetí člověka do světa a prvotní pochopení vlastních možností. V kontextu tělesné výchovy se jedná o naučení se zacházet s vlastním tělem a zvládnutí vlastního pohybu coby tělesná bytost, především skrze napodobování ostatních a jejich snahu nás uvést do jejich světa.

Pohyb obrany je sférou vlastní zaneprázdněnosti prací a možnostmi, které nacházíme ve světě. Patočka tento pohyb popisuje jako sebeprodloužení, projekci do věcí a sebeobjektivizaci. Člověk zde přebírá různé pravdy a řídí se jimi, aniž by je příliš revidoval. Toto se děje

i s lidským pohybem. Formy pohybu jsou již vytvořené a člověk si je má osvojit (např. sportovní formy). Toto se často děje jen s malým sebepoznáním, proto je otázkou, co tento přístup k sobě opravdu způsobuje. Člověk je zde většinou spoután svými pohybovými návyky, o kterých ani neví.

Pohyb pravdy je pohybem otřesení těchto domnělých pravd. Je pohybem sebenalézání a připuštění toho, co v předchozích pohybech nebylo vidět, například naší smrtelnosti. Tělesná výchova v rámci pohybu pravdy vede k sebepoznávání, vědění o svém pohybu a zodpovědnosti za něj. Celkově vede tento pohyb ke svobodě.

Klíčová slova: Jan Patočka, existence, referent, pohyb, tělesná výchova a sport.

PhDr. Irena Martínková, Ph.D.



Charles University
Josef Martího 32
162 52 Prague
Czech Republic

Education and previous work experience

1997–2000 doctoral study at Faculty of Physical Education and Sport, Charles University in Prague.
Since 2002 assistant lecturer in philosophy of Kinanthropology, Faculty of Physical Education and Sport, Charles University in Prague.

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