

действия переходят из преимущественно субъект-объектных в субъект-субъектные, и именно это придаёт им метафизический, подлинно культурный смысл, *превращает их в феномен физической культуры*; и т.д.

Представление о двигательном действии и о физической культуре, в основе которых лежит адекватная методология, обостряет у человека общее чувство движения и чувство собственного тела, а в научно-познавательном плане – способствует формированию надёжной концептуальной основы для теоретического анализа и для разработки арсенала методических средств, позволяющих эффективно решать проблему двигательно-телесной подготовки человека. Вышесказанное не означает, что осуществляя модернизацию науки о физической культуре и спорте, следует идти по линии полной замены позитивистской методологии методологией философской. Речь идет, прежде всего, об усилении в рамках общеметодологического подхода *метафизической* составляющей.

ON THE MODERNISATION OF THE CONCEPTUAL FOUNDATIONS OF THE SCIENCE OF PHYSICAL EDUCATION AND SPORTS: ACTUAL QUOTING

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Currently, assessing the general state of the science of physical culture and sports, they often say about the need for its modernization. This is justified for the very reason that it has long existed and in recent years a serious discrepancy has emerged in the interpretation of such concepts as "motor action" and "physical culture", which are basic in the sciences of physical culture and sport, and the treatment of these concepts in sciences of a broader plan, especially in *philosophical anthropology*, which invariably manifests a heightened interest in these phenomena.

In the sciences of physical culture, a person is most often considered in a *positivistic way* - as an exclusively natural phenomenon, which is unquestionably legitimate and effective in analyzing many particular issues, but that is not enough when it is necessary to understand these problems as a whole. This requires the consideration of the phenomenon of "man" in its full composition, as a *metaphysical reality*, represented *threefold* - as the unity of the physical, mental and spiritual (transcendental) components. Accordingly, the interpretation and comprehension of the phenomena "motor action" and "physical culture" should be obtained. This comprehension is carried out to a great extent in modern *philosophical anthropology and phenomenology*. The words "actual quoting", included in the title of this article, are intended to draw the attention of researchers to this circumstance. It should be emphasized that the philosophical approach does not lead us, as it is often believed, to the sphere of abstract, practically little effective ideas, but, on the contrary,

directly draws us to the realities to which modern science of sport shows special attention, but which, however, in its framework does not receive yet the proper basis for its concretization (the swimmer's “sense of water”, “the boat's sense of move” by the oarsman, etc. - the main “reference points” in implementing the volitional efforts of the athlete in the process of implementing the corresponding movements). Methodologically rigorous (philosophical-anthropological) consideration of motor action makes it possible to obtain a representation about it that differs in many respects from the traditional one. In particular, here it is established that the motor action of a person in his essential, true realizations is not simply carried out by the subject, but also *produces his subject*; that the human body has *spontaneous activity*, and does not become motor-active only in response, being exposed to the influences of the external or internal environment; that the motor action is controlled (recreated) *from the point of contact of the body and environment*, and not simply programmed by the brain; that the relations of the individual with the environment at the level of high possession of the technique of motor action shift from predominantly subject-object to subject-subject ones, and that is what gives them a metaphysical, truly cultural meaning, *turns them into a phenomenon of physical culture*; etc.

The idea of motor action and physical culture, based on an adequate methodology, exacerbates a person's general sense of movement and sense of his own body, and in the scientific and cognitive plan - helps to form a reliable conceptual basis for theoretical analysis and to develop an arsenal of methodological tools that enable effectively solve the problem of motor and physical training of a person. The foregoing does not mean that in carrying out the modernization of the science of physical culture and sports, one should follow the way of complete replacement of the positivist methodology by the philosophical methodology. First of all, it is about strengthening the *metaphysical* component within the framework of the general methodological approach.