

Philosophy and Sport: The Effect of Wisdom of the Body on Sport

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REVIEW

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Abstract

Sport is the side of human nature that manifests through the human body. For that reason, it is a human activity. Sensing, knowing, learning and feeling characteristics in human nature, body wisdom and sportive movements in this context determine human existence. This shows that there is a strong relationship between sports and philosophy in the context of human nature. Sports philosophy, body-mind relationship, ontological, epistemological and ethical context of sports, etc. It is an actual philosophical discipline that reflects on issues. The human body has its own logic, system and wisdom. Man learns the knowledge of existence from his body as well as from the outside world. For that reason, the body is a source of learning and knowledge. When a person listens to the sound of his own body, he can learn the secrets of a healthy, balanced and harmonious life. The body wisdom of the athlete also determines his sportsmanship. Because sportsmanship is the transfer of virtue obtained from body wisdom to sports with a performance. As a matter of fact, good athletes and coaches are the people who know their own bodies best. In this research article, original determinations were made about the effects of body wisdom on sports.

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Felsefe ve Spor: Beden Bilgeliğinin Spora Etkisi

Öz

Spor, insan doğasının, insan bedeni üzerinden tezahür eden yanıdır. Bu nedenle o, insana özgü bir faaliyettir. İnsan doğasındaki duyumsama, bilme, öğrenme ve uygulanma özellikleri, beden bilgeliği ve bu bağlamda yapılan sportif hareketler insanın varoluşsalını belirlemektedir. Bu da spor ile felsefe arasında insan doğası bağlamında güçlü bir ilişki olduğunu göstermektedir. Spor felsefesi, beden-zihin ilişkisi, sporun ontolojik, epistemolojik ve etik bağlamı vb. meseleler üzerinde düşünen aktüel bir felsefe disiplindir. İnsan bedeninin kendine özgü bir mantığı, bir sistemi ve bilgeliği vardır. İnsan varlık bilgisini dış dünyadan olduğu kadar bedeninden de öğrenir. Dolayısıyla beden bir öğrenme ve bilgi kaynağıdır. Kişi kendi vücudunun sesini dinlediğinde sağlıklı, dengeli ve uyumlu bir yaşamın sırlarını öğrenebilir. Sporunun beden bilgeliği, onun sportmenliğini de belirler. Çünkü sportmenlik, beden bilgeliğinden elde edilen erdemle spora bir performans ile taşınmasıdır. Nitekim iyi sporcular ve antrenörler kendi bedenlerini en iyi tanıyan kişilerdir. Bu araştırma makalesinde beden bilgeliğinin spora etkileri hakkında orjinal tespitler yapılmıştır.

Anahtar Kelimeler: Spor, İnsan, Hareket, Beden Bilgeliği, Antrenman.

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Introduction

Definition of Sport in terms of Sport Philosophy

It is the common name of all body movements that are made by following certain rules and techniques, are beneficial for physical development, and have the purpose of having fun and racing. Sport is a part of the universal culture and is an important means of uniting people of different languages, races and religions in the world. As we can say that it is an event that contributes to world peace, in addition to its physical benefits, we can also define it as a group of movements made with the aim of positively affecting people's mental health and providing social and moral gains. Namely, people who do sports or are interested in sports naturally experience a physical and mental treatment. This makes them more visionary, more social, more understanding, and the total effect of all this is that they directly positively affect world peace.

The history of sports philosophy goes back to ancient civilizations. It can be said that physical and moral competence begins with an approach aimed at gaining courage and the desire to succeed. Therefore, sport requires independent philosophical analysis (Devine and Lopez Frias, 2020). When we look at the literature of sports philosophy, we see that there are countless descriptions and definitions of the nature and scope of the field. For example, according to Paul Weiss, the philosophy of sport "ensures the study of sport in terms of principles that both reveal the nature of sport and relate to other fields – indeed all things and knowledge (Weiss, 1971).

Especially since Ancient Greece, philosophers have pondered on the nature of sports. Plato and Aristotle saw sports as an important component of education and, accordingly, human development. Accordingly, an educated Greek must, among other things, find harmony between body and mind by participating in athletic competitions. It is a remarkable phenomenon that both the Olympics and philosophy sprouted in ancient Greece. In the early periods of history, it was necessary for the body to be fit and healthy due to the absence of technological opportunities, life was based on physical strength and wars. In this respect, unlike today, sport was more about surviving than a competition or a useful activity. In this respect, it was very early to be the subject of education (Reid, 2011).

Reflections on the biological, socio-cultural and now economic role of sports in human life have increasingly continued throughout history. In Rome, sport was a way of training warriors. Although it lost its importance in the public sphere in the Middle Ages, sport played an important role in the Christian imagination (Reid, 2011). Thomas Aquinas, like Plato and Aristotle, argued for the need to develop the body and spirit in order to thrive as human beings (Kretchmar, 2017).

Today, sport, which continues effectively in numerous sports activities, plays a very important role in the lives of countless games, players, coaches, officials and spectators. Sports and physical education are included in the curriculum of schools at almost all levels. Sports news is the most

watched part of the media, and sports are used as a public policy measure on every issue that concerns human life, from anti-social behavior to obesity. However, despite the role of sport throughout human history, the philosophy of sport as an academic sub-discipline is a very new philosophical discipline (Devine and Lopez Frias, 2020).

Sports philosophy is a sports metaphysics. It is an effort to explain the concept of sports, the truth expressed in the concept of sports, and to deepen the meaning of the concept, based on all the technical, philosophical and even mythological information on sports, especially sports sciences. Here, first of all, the concept of sport is analyzed and all the elements that emerge; body, movement, performance, competition, defeat and other concepts are emphasized with the same attitude (Erdemli, 2008).

Sports philosophy expresses the meaning and value of sports to us. With the help of philosophy, the meaning and importance of sports are revealed. If the definition, principles and aims of sports are determined with a clear and logical evaluation, it will be shown how it can contribute to human life and the continuation of this life.

Sports philosophy provides the development of professional studies. Professional experiences and studies become more creative and constructive within the framework of a well-defined and adopted philosophy. It sheds light on the improvements in the field and makes it open to progress. Sports Philosophy is also a must for vocational education. Using a common language in the professional field and creating a common base is very important for the field to find the value it deserves and to develop it (Erdemli, 2006).

The philosophy of sports gives direction to the educator. In order to function as a thinker, there is a need for a “Philosophy of Life” that will guide one's actions and behaviors. Philosophy gives direction and qualifications to the sports trainer about how to implement a program according to the participant and his/her interests, needs and expectations (Demirhan, 1997).

Sport philosophy expresses integrity in professional and other programs. The aims and objectives of sports programs are a reflection of the general education understanding and philosophy. The practices made by the sports trainer are logical and support other training practices and express integrity. The philosophy of sport informs the society that it contributes to its values. It gives messages to the society about the contribution of sports to human performance, quality of life and production, and the importance of social values. It supports the studies and programs in these areas. Sports philosophy provides professional rapprochement. It enables those who have chosen the sports profession to act and integrate with common purposes on how we can serve humanity better. It encourages them to be a power and seek their rights through solidarity (Bindesen and Bindesen, 2020)

Sports philosophy explains the relationship between sports education and general education. It shows the parallelism of the goals of sports with the goals of general education. People in the sports

profession should be able to develop their own philosophies in a logical system for the benefit of all humanity. This is possible by proving that sport is a very important service in the service of humanity by developing scientifically based and applicable theories (Afacan, 2019).

Wisdom of the Body

The body is the visible soul and the soul is the invisible body. Body and soul are inseparable, they are part of each other, they are parts of a whole. Capturing the resonance and harmony between mind and body is essential for both physical and psychological resilience. In order to achieve this, one must first accept his body, love it and respect it. The body can be said to be the most complex mechanism in existence. The body is the place where nature and existence are felt together. The body has the waters of the ocean, the fire of the stars and the sun, the air of the sky, the soil of the earth. Therefore, the body represents the whole of existence, all the elements. Recently, scientists are repeating what common sense always tells us that there is a deep connection between body and mind, and this connection affects our health. Physical and psychological health are closely related and interdependent. With the wisdom of the body, it is necessary to explore the conscious understanding and practical methods necessary to carry out sports activities and to support this partnership between body and mind. This is exactly the purpose of this article.

Human, who is a complex unity that cannot be reduced to physiological explanations and genetic elements; with body, mind, thought and action is a whole in balance (İlgaroğlu, 2021). Regardless of which field the human being is considered, it should be examined in the context of these balances (İlgaroğlu, 2019a). In the long journey of philosophy until today, the subject of sports has been mainly dealt with as a sub-branch of the philosophy of education. There has been a widespread view throughout history that physical education is an integral part of human education. One of the first examples of this is Plato's Republic. In this work, Plato explains gymnastics as basic education and an activity that spreads to the whole society (Plato, 1969).

As an organic part of nature, man owes his health and strength to being in harmony with nature. Man should be considered with all the characteristics he possesses by nature and should be seen as a whole organism. Body wisdom is also closely related to human wisdom. Just as man is a knowing being, he is also capable of knowing all aspects of himself and having wisdom. The first rule of realizing body wisdom is to understand that the body is always ready to listen to the person. The human body is an intelligent and capable system. As a matter of fact, human life processes are under the control of the body. For example, breathing, heartbeat, blood circulation, digestion of food, etc. The body is like alchemists trying to turn simple metals into gold. For example, it turns the ice cream you eat into blood. It creates the most awesome memory system. If you want to build a computer of the same capacity, you will need miles of room to run it.

When a person begins to communicate with his body, he can see that his body is talking to him, fulfilling his schedule and taking action to do what he expects from him. When the wisdom of the body is always kept in mind, it can be included in a harmonious working system with the world of mind by talking to it and persuading it, without the need to force it. Body signals are very inspiring, very complex system. What the mystics always say is this: the body is a miniature universe. It's so vast if you look at it from the inside – millions of cells and each cell is a living thing in itself, and each cell is so intelligent that it's almost unbelievable. Man eats with his mental choices, the body transforms him into flesh, bone, blood, consciousness and even thought. The working system of cells is enormous.

Body and mind are not two separate things. The mind is the inside of the body and the body is the outside of the mind. So, everything starts in the body and stays in the mind or vice versa. There is no separation, no tightly closed sections. Therefore, most problems are two-sided and can be solved by both the mind and the body. The body is the door and showcase of the mind. The virtue of the mind is thinking, the virtue of the body is action. Thinking is the theoretical domain; the body is the subject of practical life. In a philosophical activity on sports, sports are considered as a concept, but due to the nature of sports, it intersects with morality, which is the practical side of philosophy (Mareš, 2021). In this respect, while the physiological development of the athlete, muscle and performance development is the subject of positive sciences, the moral nature of sports and the athlete becomes the subject of moral philosophy. The moral nature of man is so important that it becomes a prerequisite for competition and sports activities.

When we say body wisdom, we are talking about a natural talent. The first great philosopher to underline those talents are the elements that establish morality is Aristotle. According to Aristotle, for a virtuous life, all parts of the human personality, namely body, soul and mind, need to be equipped with values. His approach also explains why he considers physical education necessary to support wisdom “education should be clearly used as a tool before theory, and the education of the body should come before the education of the mind” (Aristotle, 1944). Therefore, Miller wrote in *Ancient Greek Athletics*, “Plato's academy was above all a place of exercise for the body” (Miller, 2004). According to him, a moral virtue is acquired after repetition by doing (İlgaroğlu, 2022). For example, being fair is possible when the just behavior is done continuously and eventually becomes a skill. Enabling value, which is the transfer of moral value to practical life through action, makes a person moral. The fact that a value becomes an ability is accepted as its transfer from the theoretical field to the practical field. The main principle of Aristotle's morality is moderation (Mareš, 2021). When considered in terms of sports, sobriety provides the opportunity to be considered in parallel with the concepts of fair play and respect, with an emphasis on the measure of the body and competition. Because every fair game and every act of respect also expresses moderation.

The physiological process and the mental process are not two separate processes, but two halves of an inextricably intertwined integral system. Everything that affects a person physiologically also affects him mentally. Likewise, everything that affects a person emotionally also affects his body. These are not two separate things; they are alloyed parts of a whole. The body is just like the solidified form of energy, and the mind is like the liquid form of this energy. In other words, whatever a person does physiologically, his psychological aspect is definitely with him. The mind affects the body and the body simultaneously affects the mind (İlgaroğlu, 2019b)

According to the James-Lange theory, which was put forward by William James in the first half of the 20th century and which seems quite strange at first glance, but is in a way justified, people do not run away because they are afraid; his eyes are not bloodshot because he is afraid of fleeing or attacking his opponent; Because his eyes are bloodshot, he attacks his opponent and gets angry. According to this, when a person tries to get angry without allowing his body to be affected, he cannot do this (İlgaroğlu, 2021).

When we look at the history of philosophy, it is possible to come across two different approaches from ancient times to the present in the context of the relationship between body and knowledge. According to the first of these approaches, the body is a source of information. According to the second, the body can only be the object of knowledge. In the first approach, the body is the source of one's own knowledge, while the second represents the medical practices of the period, especially anatomy, as an object of study in various researches in order to support progress and increase in knowledge. Therefore, the wisdom of the body has turned into the object of mechanical sciences in the process and has become unable to reveal its own messages and inner wisdom anymore. Thus the ancient wisdom of listening to the body was lost. However, as in ancient times, the happiest and most fulfilled person in modern times is the one who is in harmony with his body. However, it seems that the practice of listening to the body is better preserved in the East than in the West (Pisk, 2017).

In this context, the knowledge that the wisdom of the body hides the secrets of the nature of the individual, that the soul exists with the body, and that both examining the body and revealing the wisdom in it will reveal the secrets of both mental and physical health of the person is quite old (Collier, 1998).

Health is primarily the result of harmony in the body and harmony between the body and the entire cosmos. Therefore, the first thing to do is to learn how to communicate with the body and with the outside world in order to attain the wisdom of the body. Herodicus, mentioned in Plato's Republic,

is a well-known example. Herodicus was very good at doing bodily exercises to maintain his health, and that's why he won the prize of old age (Pisk, 2017).

In Plato's view of the body, a sound body does not heal the soul, but a good soul, by virtue of its virtue, makes the body the best it can be (Plato, 1969). In this case, the body is understood as an object dependent on the spirit that guides the body's movements. However, Plato himself realized the power of the body in shaping the soul and stated that bodily exercises are an important factor in the training of the soul (Plato, 1969). This is similar to what modern psychophysiology has discovered: "Every change in the physiological state is accompanied by an appropriate change in the mental emotional state, conscious or unconscious" (Pisk, 2017). If man is open to receive the messages of the body, it will be seen that the body can contribute to the whole development of man. Based on this knowledge, Plato included physical exercises in his teaching. Because of the physical exercises he did with Socrates at certain times of the day and his strong physical structure, his teacher called him "plato", which means athletic wise, instead of his real name Aristocles. Knowledge of the wisdom of the body or the "logic of the body", the way the body works, is a prerequisite for any physical educator and trainer. He should listen to the body and receive the messages it gives (Guo, B. and Powell, A. (2002).

The Effect of Wisdom of the Body on Sport

Sports as a measure of the body is a physical activity that gives form to the mind and body and ensures that it works healthily. Both Aristotle and Plato included their thoughts that prepared the theoretical part of "sport sciences" by addressing the importance and value of gymnastics or physical movements in the healthy functioning of the human body and mind, as the term was named (Altunya, 2018). For Plato, sport is of primary importance for the health of the soul or mind. For this reason, it is an activity that is at least as necessary as mathematics and music (Plato, 1997). In Plato's ideal state, it is emphasized that the protectors of the state and heroic warriors should do sports. For this, attention is drawn to the fact that they maintain the ideal form of their bodies with regular physical movements. Especially for young people gymnastics training for the development of body, mind and spirit are physical movements that must be strictly applied (Plato, 1997).

The fact that sports have become a sector of the economy, the professionalization of athletes, the advertising activities of sports and athletes, and the making of popular media tools of post-modernism have opened the issue of sports ethics to discussion over the economy. Again, the fact that sports have become the object of the betting industry has made it necessary to protect it from immoral influences (Hums, Barr and Gullion, 1999).

The emphasis on the principle of "fair play", which is the prerequisite of sports competitions today, shows the importance of the moral nature of sports. The word fair means "to treat everyone the same

without giving an advantage to the other, to be honest and fair" in English. The concept of fair is one of the expressions of the concept of justice that reflects in practical life (Yıldıran, 2011). Therefore, this concept has been translated into our language as fair game. Justice, on the other hand, has been considered one of the most important virtues by almost all moral philosophers throughout the history of philosophy. Again, it is seen that justice is considered the most important human virtue among the most important philosophers of Islamic philosophy such as Avicenna, Al-Farabi and Ibn Miskawayh (İlgaroğlu, 2021). Again, together with the concept of fair, the concept of "respect", which we often see in competitions, also refers to the principle of respect in sports activities. The concept of respect was also considered by Kant as one of the founding concepts of morality in moral philosophy (Kant, 2007). In addition, the rejection of racism is also considered as a prerequisite for an athlete, and moral elements such as fair play, respect and anti-racism have become the prerequisites for being an athlete.

An athlete who carries the values required by sports ethics is called a sportsman. Sportsmanship is a moral attitude that goes beyond the rules of the game that underpin sports games. The transfer of sports moral values to the game as an ability makes an athlete a sportsman. This is the transfer of wisdom from the mind to the body, which is called sportsmanship. Sportsmanship means a higher value beyond winning, being strong, being a champion. He earns the respect of everyone without bias. Even if the sportsman wins, he wins the love and admiration of his opponent and rival fans. It is not possible to reach this level with mere power and talent.

Every game, whether in individual or team sports, is played according to predetermined rules, under the supervision of two fair principles. The first fair principle is the rules of the game accepted by the parties and known by the parties. We may call this the normative principle. The second is the principle of arbitration, which is the second principle of justice, which applies and observes these normative principles in the game and is responsible for the execution of the game according to the rules. It is seen that every game is to gain legitimacy on the basis of these two fair principles. The fact that the referee is both an observer and a part of the game as a decision maker and organizer also shows that the fair principle is inherent in the game.

Sportsmanship is also a fair attitude as an expression of respect, harmony and balance to the opponent. As we mentioned above, the game built on two principles of justice determines fair sportsmanship as the highest moral principle, whether it is individual or team play.

When we talk about team sports, we are talking about a sympathy that come together towards a goal. The unity of feeling is the most important element of every social structure. Game motivation, team commitment, unity of purpose can be achieved with empathy. Since empathy is not a technical issue but a human issue, this area of sports is also the subject of philosophical investigation. This shows that when sports enter the field of study of philosophy, many faculties of the human psyche

show that there are founding psychological factors behind sports, which is a bodily activity at first glance.

Sportsmanship is possible by discovering body wisdom and transferring it to sportive activity as a moral value. Because the body does not work like a machine, precise physiological and biomechanical measurements cannot reveal all the variables that affect physical performance (Pisk, 2017). For this reason, the full reflection of body wisdom in the sports activity depends on the athlete's gaining the ability to recognize the messages of his own body. Because feeling and understanding what is going on in your own body is one of the most important abilities of a sports athlete.

Good coaches can help athletes gain the ability to listen to and understand the wisdom of their own body. As we mentioned above, the body works in rhythm, not in machine standards: the rhythm of the heart, the rhythm of the breath, the rhythm of the steps while running, etc. Experienced and successful runners know very well the harmony between their breath and their steps. This harmony allows them to work as quickly and economically as possible. For example, the 1-4 rhythm is very common: inhale, four steps, exhale, four steps, etc. If the harmony of the rhythm is disturbed, the movement becomes more tiring (Pisk, 2017).

When we consider modern sports training theories, we can see that they use many ideas and concepts derived from the body's experiences and pointing to its wisdom. They are based on the recognition of bodily messages in different situations. In sports science, this is called the cyclicalization of training.

As in everything else, there is a balance and harmony in the human body. The wisdom of the body is especially associated with these particles of justice that it has (İlgaroglu, 2021). The body teaches us justice. First of all, the body teaches us the law of conservation of energy (the first law of thermodynamics). If we expect the body to function, we must provide it with sufficient energy. Food, drink and rest belong to the body as the object of justice, something one owes one's body. If this justice is not fulfilled the body will respond with varying degrees of pain, sickness and injury, and finally death. Pain, illness, or injury can be compared to the body's messages that we owe it something (Pisk, 2017).

Method

In this study, in which the qualitative research design is applied, studies on the philosophy of sports are analyzed. Typical data collection tools and analysis methods of the social sciences field will be used. In this context, literature review, information/document review and field research methods (our university teams constitute the sample of our field research), which are prominent in qualitative research, will be followed. The obtained data is evaluated with content analysis and a grounded study with philosophical and scientific consistency will be created. The data is evaluated in accordance with the purpose of the research. The main texts to be used in the research are books and

articles on the philosophy of sports and articles on the philosophy of morality and emotion. These texts are generally that include sports-ethics and emotional philosophies.

Conclusion

The philosophy of sport, which has come to the fore in human studies as a new and interdisciplinary field, makes the philosophical analysis of sport possible for experts in this field. Along with the discussions on the relationship between sports and morality, the effect of wisdom on sports as an attribute of the body has now become the mainstream in sports science. This, of course, is not to say that the philosophy of sports is anything new. Philosophers since Aristotle have researched sports with great interest, often with an interest in morality. In particular, Plato included gymnastics, exercise and body wisdom in his work called the Republic. There have been heated debates over the centuries on the nature of sport and the body, its place in moral life, and the pursuit of the good life.

In this context, it is noteworthy that the philosophy of sports defines man as a being who knows, acts and produces value thanks to his body and mind, revealing both his physical nature and his morality. The human body and soul are inseparable from each other, and at the same time contain an immanent unity of mind and emotion. This unity is inextricably and inseparably intertwined in him. For this reason, human can only be defined by considering his body wisdom and mental characteristics together.

Being a good athlete is possible with both physical fitness and mental fitness. Sportsmanship depends on carrying the wisdom of the body to sporting activity as a moral value and a physical performance. For this, it is necessary to have both rational, affective and emotional attributes. In order for the athlete to achieve this, he must listen to the truth, order and harmony of his body. Every athlete can understand the laws of his body, his "logic" and his own "wisdom". The body teaches the athlete common sense, fortitude, courage, moderation and justice. This can be discerned in the knowledge of the truth about the self and in the athlete's own abilities. The body is the physical nature within the athlete. The body is the environment in which nature presents its logos and wisdom to man. Living according to the wisdom of the body has been the essence of the good life since ancient times. It could be argued that this is all the more important today, in the age of information technology with its virtual realities, at a time when we are more disconnected from our own physical nature than ever before. The origins of moral problems that arise in today's sports world are related to the athletes' ignorance of the wisdom of the body and their separation from nature. Therefore, recognizing the body's voice and living according to its wisdom can be the first step towards sportsmanship and fair play. As in ancient times, we can solve these problems to the extent that we can transfer the wisdom of the body to sports and exercise practices in modern times.

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