

Corporeality in the View of Selected Christian Churches in Czech Lands from 1917 to 1970



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ABSTRACT

This paper presents part of a wider research project, focusing on the view of *corporeality*, which was presented by selected Christian churches through church documents and commentaries in church newspapers during the period from 1917 to 1970 in the Czech lands. The view on *corporeality* was deduced from the churches' view of body and soul and their mutual relationship, as well as from their attitude to activities that are focused primarily on the development of the physical aspect of man, consequently on sport and physical exercise, and also to the world in its materialistic form in general. The applied research methods were: the discourse-historical approach and hermeneutics. Five essential discourses were identified that construct the view on corporeality: *the discourse of givenness; the discourse of acquired construct; the national discourse; the discourse of instrument; and the discourse of non-fulfilment*. Within their framework, four so-called cross-sectional discourses were identified: *freedom – bondage; unity – discord; fragment – whole; spiritual – material*. The paper's findings suggest that the selected churches approach the body and soul dualistically, yet they should be not put in an antagonistic but in a congruent relation. The presented empirical research uncovered a view on *corporeality* that has not yet been expressed in specialist literature or any research carried out, as it dealt with the view of Christian churches on *corporeality*.

Keywords: *Corporeality, The Church, The Mutual Relationship between Soul and Body*

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INTRODUCTION

This contribution represents part of a wider empirical enquiry into *corporeality* as one side of the human personality and at the same time one of the dimensions of *body culture*.¹ *Corporeality* can be characterized as a way of perceiving one's body and thinking about it.² However, this is not a constant in the entire history of humanity nor within various philosophical schools, but the view on *corporeality* depends and has in history been depending on the view of the body, or of body and soul and their mutual relation. Whereas Judaism predominantly understands body and soul in unity, as an indivisible entity, one finds different concepts in ancient and medieval philosophies. The Early Church's theology connected to the teachings that

1 Ivo Jirásek, „Tělesnost a tělesná kultura.“ *Česká kinantropologie*, 4, no. 1 (2000): 49–57.; Ivo Jirásek, *Filosofická kinantropologie: setkání filosofie, těla a pohybu*. (Olomouc: Univerzita Palackého v Olomouci, 2005.)

2 Ludmila Fialová, *Body image jako součást sebepojetí člověka*. (Praha: Karolinum, 2001).

were embedded in the Old Testament and were therefore dominated by the monistic concept of soul and body, which does not ascribe two elements to people, but talks about humans in their wholeness.³ Later the Christian view on body and soul not only evolved under the biblical influence but also under philosophical teachings, socio-political events, and the development of science and a whole series of socio-scientific fields. Thus, the idea of the unity of body and soul, that had been espoused by the Early Church, was gradually disrupted and moved to the differentiation of humans as a psycho-physical unity, and, as a consequence of Platonism and later Neoplatonism, to the elevation of soul over the body⁴ and to the suppression or even the denial of the body.⁵ In the church then, dualism became the prevailing view on soul and body and remained as such until the 20th century.

This is not an entirely new subject; the studies that deal with similar matters approach the problem from a different viewpoint. Their main points of study are the spirituality of sport,⁶ the relation between Christianity and sport,⁷ or between spirituality and movement,⁸ whereas, in this current work, sport and physical exercise are the means to identify the view of the church on *corporeality*.

The submitted study intends to communicate the results that correspond with one of the partial aims, which was to describe the view of selected Christian churches on *corporeality* in the targeted period. The view on *corporeality* was inferred from the reactions of the selected churches to movements that, in emancipating the body, adhere to ancient elements, also to the development of physical exercise for health and defence reasons, and as well as to naturism (Freikörperkultur in German).

The research aimed at Central Europe, in particular in the Czech lands, and focused on churches that belong to two basic currents, Catholic and Protestant. More specifically: the Evangelical Church of Czech Brethren, the Roman Catholic Church and the Czechoslovak Hussite Church. These churches were chosen according to the following criteria: they represented the main Christian currents in the Czech Lands; they were active in the area of today's Czech Republic from 1917 to 1970; they are churches with comprehensive teaching in written form; and churches that have a theology of their denomination as a field of study. This study is based on the analysis of printed sources of information – church documents and period commentaries in the church press.

³ Radek Chlup, *Pojetí duše v náboženských tradicích světa*. (Praha: DharmaGaia, 2007).

⁴ Ondřej Kolář, *Pojetí duše v křesťanství*, in *Pojetí duše v náboženských tradicích světa*, Radek Chlup (Praha: DharmaGaia, 2007).

⁵ Ivo Tretera, *Nástin dějin evropského myšlení (Od Thaléta k Rousseauovi)* (Praha, Litomyšl: Paseka, 2002).

⁶ Jim Parry, Simon Robbinson, Nick J. Watson, Mark Nesti, *Sport and spirituality: An introduction*. (Abingdon, Oxon: Routledge, 2007).; Jim Parry, Mark Nesti, Nick J. Watson, *Ethics and Transcendence in Sports*. (Abingdon, Oxon: Routledge, 2011).; Susan Sing, *Spirituality of sport: balancing body and soul*. (Cincinnati: St. Anthony Messenger Press, 2004).; Nick J. Watson, Mark Nesti, "The Role of Spirituality in Sport Psychology Consulting: An Analysis and Integrative Review of Literature," *Journal of Applied Sport Psychology* 17, no. 3 (2004): ppl 228–239.

⁷ Miloš Bednář, *Náboženská dimenze Coubertinova olympismu*, "Česká kinantropologie 18, no. 4 (2014): 92–105.; Ivo Jirásek, *Christian Instrumentality of sport as a possible source of goodness for atheists*, " *Sport, ethics and philosophy* 12, no. 1 (2018): 30–49, <http://doi.org/10.1080/17511321.2017.1307266>.; Michael P. Kerrigan, *Sports in the Christian Life*. (Center for Christian Ethics at Baylor University, 2008).; Kevin Lixey, Christoph Hübenthal, Detmar Mieth, Norbert Müller, *Sport & Christianity. A Sign of the Times in the Light of Faith*. (The Catholic University of America Press, 2012).; Karel Pančocha, *Spiritualita sportu pohledem křesťanství v angloamerickém prostředí a České republice*. Rigorózní práce. (Olomouc: Fakulta tělesné kultury Univerzity Palackého v Olomouci, 2009).; Nick J. Watson, Andrew Parker, *Sport and the Christian Religion: A Systematic Review of Literature*. (England: Cambridge Scholars Publishing, 2014).; Nick J. Watson, Stuart Weir, Stephen Friend, *The development of muscular Christianity in Victorian Britain and beyond*, *Journal of Religion and Society*, 7, (2005), <http://ray.yorksj.ac.uk/840>.

⁸ Kethleen M. Dillon, Jennifer L. Tait, „Spirituality and being in the zone in team sports: A relationships?“ *Journal of Sport Behavior* 23, no 2 (2000): 91–100.; Emanuel Hurych, et al. *Spiritualita pohybových aktivit*. (Brno: Masarykova univerzita, 2019).; Ivo Jirásek, „Religion, Spirituality, and Sport: From Religio Athletae Toward Spiritus Athletae,“ *Quest* 67, no. 3 (2015): 290–299, <http://doi.org/10.1080/00336297.2015.1048373>.; Ivo Jirásek, *Religion and Spirituality in Sport*, in *Oxford Research Encyclopedias* (Oxford, 2018), <http://oxfordre.com/psychology/view/10.1093/acrefore/9780190236557.001.0001/acrefore-9780190236557-e-149>.; Tomáš Kantor, Ivo Jirásek, *Pohyb jako teologická kategorie: pohled vybraných katolických duchovních v ČR na sport*, *Česká kinantropologie*, 18, no. 4 (2014): 11–25.

The period under scrutiny was defined between the years 1917 and 1970, starting in the year when the *Codex Iuris Canonici*⁹ was published, which rewrote the canon law applied within the Roman Catholic Church, and which also included the church's view on the body, and by extension on *corporeality*. The aimed period saw the sessions of the Second Vatican Council (1962-1965), which signified a change in the approach of the church to its role in the world as well as to the world itself, and it also witnessed the release of the encyclical of *Humanae vitae*.¹⁰ It could therefore be assumed that the view on body and *corporeality* would be reflected in the said documents, including those that represent the conclusions of the Council.

The stated church documents and events were especially significant for the Roman Catholic Church, yet the period between 1917 and 1970 had indeed a broad impact on the other selected churches too. World War I ended, and Europe witnessed the downfall of monarchical empires and the birth of new states, such as Czechoslovakia. There were changes in labour law issues,¹¹ followed by the extension of leisure time periods, and in the 1930s a different view on sports, which not only continued to be a means of maintaining health but also gained value in itself.¹² Likewise, the body gained significance in connection with conflicts of war.¹³

METHODOLOGY

Methodological Paradigm and Research Methods

This study can be thematically situated between kinanthropology and theology, emerging from post-structuralism, constructivism and hermeneutic philosophy in connection with phenomenology and fundamental ontology. The applied research methods were the discourse-historical approach of critical discourse analysis (DHA) and text hermeneutics, involving theoretical research at the intersection of quantity and quality. The approach can be defined as holistic, and regarding the time, the research is historical.

The study is aimed at the presentation of results acquired by DHA method, whereby the discourse analysis is meant as a comprehensive term for a number of approaches used to analyse discourse, or the ways of how a society or individual interprets reality and organises further discursive practices (speech, thought) and non-discursive ones (behaviour). Discourse analysis reveals the mutual workings of discourse and people, who, in social interactions, create a repertoire of possible discourse, and thus their behaviour is determined. Discourse is created through a structured set of statements, with which various versions of a phenomenon are constructed – in the case of this research, the phenomenon of *corporeality*. Through discourse analysis, one can reveal the play of words, social status, roles, institutionalisation and meanings, and the crucial point is understanding speech as a tool for thought and a manner of social behaviour. The aim of using discourse analysis is to comprehend the structure of the actors' social world by means of description, classification, systematisation and identification of the regularity and the rules to create meaning within natural speech and in the situational context of everyday actions.¹⁴

⁹ *Codex iuris canonici*. (1917), <http://www.internetsv.info/Text/CIC1917.pdf>.

¹⁰ Pavel VI., *Humanae vitae. O správném řádu předávání lidského života*, (1968), <http://teologietela.paulinky.cz/dokumenty/dokument/Humanae-vitae-1.html>.

¹¹ Břetislav Fajkus, *Filosofie a metodologie vědy. Vývoj, současnost a perspektivy*. (Praha: Academia. 2005). Ákoš Paulinyi, *Průmyslová revoluce*. (Praha: ISV nakladatelství, 2002).; Eva Semotanová, *Historická geografie Českých zemí*. (Praha: Historický ústav Akademie věd České republiky, 2002).

¹² Fajkus, *Filosofie a metodologie vědy. Vývoj, současnost a perspektivy*.; Milena Lenderová, Tomáš Jiránek, Marie Macková, *Z dějin české každodennosti: Život v 19. století*. (Praha: Karolinum, 2013).; Paulinyi, *Průmyslová revoluce*.; Semotanová, *Historická geografie Českých zemí*.

¹³ Nick J. Watson, *Muscular Christianity in the modern age: „winning for Christ“ or „playing for glory“? Sport and Spirituality. An Introduction*. (New York: Routledge, 2007).

¹⁴ Dušan Klapko, Diskursivní analýza a její využití ve výzkumu edukačních jevů, *Pedagogická orientace* 26, no.3(2016): 379–414.

Collection and Classification of Information Sources and Processing Methods

The study emerged from an analysis of printed information sources. Where a Czech translation published by the given church was available, then this was used in the processing. When there was no Czech translation available, then the text was analysed in a translation of a language known to the researcher (Slovak, English, German), or the original text was used, if it was written in one of the mentioned languages. In the case of period commentaries, the source texts were written in Czech.

The collection of information sources was organised in two stages, both of which divided into several steps, which did not always follow chronologically, but also occurred simultaneously. A list of documents was created for each of the selected churches separately. The church documents were arranged on these lists along with the following criteria: date of creation between 1917 and 1970 inclusive; one of the popes was the author; and/or the author was the Council assembly; and/or the author was an executive body of the church; defining basic doctrines of the church; and/or they are the only accessible documents. Concerning periodical literature, documents were chosen whose publication date was between 1917 and 1970 inclusive and the periodical was issued as a church organ of any of the selected churches. The printed information sources were searched either online or in printed form.

In the second stage, the information sources were catalogized as hermeneutical units. A deeper analysis was chosen for those documents that: primarily referred to movements which, in regard to the emancipation of the body, are connected to ancient elements; and/or primarily refer to physical exercise for reasons of health and defence; and/or primarily refer to naturism; and/or primarily refer to another field of corporeal culture, secondarily to emphasized themes; and/or are the only accessible ones. A deeper analysis was carried out on four information sources for the Evangelical Church of Czech Brethren, eight for the Roman Catholic Church and seventeen for the Czechoslovak Hussite Church.

The collection and classification of printed information sources were then followed by a third stage, an analysis of the selected printed sources, where the discourse-historical approach of critical discourse analysis was applied. The DHA-method analysis consisted of several steps which did not always follow in chronological order, but also happened concurrently. Printed information sources were placed into communication situations and into the historical context.¹⁵ The sources were then segmented into content-pragmatical units, followed by an intensive reading of the texts and the selection of segments that related to the research question with a primary focus on the relation *church-corporeality*. The segments were searched according to the method of “in vivo” codes. Each communicated message was coded, and the segments were highlighted directly in the text, then transferred to graphs (in an Excel worksheet) and joined together according to the proximity of the segments’ content. The explored segments were put together across messages, but always separate for each church. Groups of segments were given a name, then joined in more general categories, that were also given a heading.

The next step was to identify the discourses: structured sets of statement-discourse which constructed separate versions of the studied phenomenon were looked up in the sections which, within the messages, related to the research questions primarily focused on the relation *church-corporeality*. The identified discourses were further compared leading to their specification and designation. Through blending seemingly opposing presentations of *corporeality*, cross-section discourses were identified across basic discourses. These discourses were then designated using bipolar terms that characterise them, not only through exclusion but also complementing.

The whole process was rounded off with a deduction of the view on *corporeality* and the wording of a conclusion, whereby the comparison of views on *corporeality* between the selected churches was not focused on the identification of accordance and differences or their quantification. A comparison was done

¹⁵ Klapko, Diskursivní analýza a její využití ve výzkumu edukačních jevů“.; Kateřina Prokopová, Zuzana Orságová, Petra Martinková, *Metodologie výzkumu v oblasti kritické analýzy diskurzu*. (Olomouc: Univerzita Palackého v Olomouci, 2014).; Tomáš Řiháček, Ivo Čermák, Roman Hytych, et al. *Kvalitativní analýza textů: čtyři přístupy*. (Brno: Masarykova univerzita, 2013).

on the level of quality, where DHA coding was used to create categories which could then be compared along with the selected churches on two levels: whether matching categories were identified and whether matching categories were created with matching or similar terms. Established differences between the churches and the identified categories and their content were described.

Information Source Validity Assessment

The view on *corporeality* as presented in the Evangelical Church of Czech Brethren can be considered binding as the information sources were dogmatic documents and their interpretation, thus of the highest level of legitimacy. Within the Roman Catholic Church, half of the information sources (four out of eight) consist of documents that have binding validity, the other two documents are not binding, but they are declarations by the church's highest representative. The view on *corporeality* as presented in these sources can therefore also be considered binding. Within the Czechoslovak Hussite Church, the information sources were predominantly (fifteen out of seventeen) period commentaries in the press, which have no binding validity, only two documents were binding. Consequently, the view on *corporeality* as presented in the Czechoslovak Hussite Church information sources cannot be considered entirely binding.

RESULTS

In the empirical research, a total of five essential discourses were identified: *givenness; acquired construct; nation; instrument; non-fulfilment*. Across these basic discourses, four cross-sectional discourses were identified: *the discourse of freedom – bondage; unity – division; fragment – whole; spiritual – material*.

The discourse of givenness is founded on the conception of mankind as perceived by theological anthropology, this means man was created by God, in God's image; created in perfection, fullness, beauty and freedom, in unity and harmony of the soul, body and spirit. *"In the beginning, man was created by God in God's image, in justice and the holiness of truth, but got under the yoke of sin, death and various afflictions, because, instigated by the Snake and through his own fault, he turned aside from good and justice."*¹⁶ Harmony and unity were disrupted by sin with the fall of mankind. *Corporeality* is viewed as part of man already at the time of creation, and because dignity belongs to man, man should not hold *corporeality* in disdain nor belittle or otherwise discredit it, for it is part of God's creation and intention.

The discourse of acquired construct approaches *corporeality* from the position of social constructivism, which perceives humans as a construct of society. Cultural and social situations, social habits, the individual's position in society, gender, notions of a good person/life, and awareness of an ultimate purpose all share a part in the construction of *corporeality*. *"Man comes to a true and full humanity only through culture, that is through the cultivation of the goods and values of nature."*¹⁷ *Corporeality* is shaped in a process of socialisation and enculturation; through family, state (including culture, national image, idea and church – that is public, private and spiritual spheres. *"Education is essentially a social and not mere individual activity. Now there are three necessary societies, distinct from one another and yet harmoniously combined by God, into which man is born: two, namely the family and state (civil society), belong to the natural order; the third, the Church, to the supernatural order."*¹⁸

The discourse of nation constructs *corporeality* from the position of nationalism, which emphasises national self-determination, the consciousness and building up of a national state. A religiously conscious, morally mature, physically fit person is strong and ready to fight for their nation (its freedom) and faith (national conviction). Physical fitness and national consciousness must be in harmony with religious and moral consciousness, which is expressed in *corporeality*. *"Health should be kept through continuous exercise: and who keeps in good health, keeps up the family and the nation [...] The Sokol movement pursues*

¹⁶ ČCE/2, VIII, paragraph 1.

¹⁷ ŘKC/7, section 53.

¹⁸ ŘKC/1, 9.

the nation's progress and education, that means to work actively and selflessly for all people and to give everything, even your life, for honour, freedom and the glory of the nation."¹⁹

The discourse of instrument is a system of statements and practices that construct *corporeality* as a means. It builds on the claim that sport and physical education are mainly a means, yet at the same time, only a means, not a goal in themselves. "Sport and education are not a purpose themselves, but a means which as such must be assigned to a goal. This goal involves a perfect and balanced education and the cultivation of the whole person. To this goal, sport is subordinated as an auxiliary instrument. Sport must remain in the service of a healthy, strong life and productive activity in the performance of duties that people have at work and in family life."²⁰ Sport and physical education are an instrument of human development, not only physical but also mental and spiritual. They are means to build identity, to search for the ultimate purpose and to participate in it, and *corporeality* is part of that identity, of searching and attaining the fulfilment of the essence of being. Therefore, *corporeality* cannot be viewed as only an instrument, nor can *corporeality* be taken as the final goal.

The discourse of non-fulfilment constructs *corporeality* as the experience of corporeal strength and physical beauty. "Healthy and morally noble sport is irreconcilable with phenomena that defy the notion of sport, when sport ceases to be a means to an end and becomes a goal in itself, and when it is only led by attempts at records and sensation."²¹ What is missing in the discourse of non-fulfilment is unity, as *corporeality* is constructed without respecting the requirement of unity, be it the oneness of body, mind and soul or of the material and spiritual. "Such manner does not lead to permitted recreation and is rather a rebarbarization of human sentiment because then the sport is not subordinate to human ideals nor presented in the context of the highest purpose of man. [...] „Whatever you do, conduct everything to the glory of God."²² *Corporeality* is consequently not constructed holistically, but an essential balance is disturbed, which causes a discord projected into *corporeality*.

All the selected churches approach *corporeality* in the *discourse of givenness*. However, within the Czechoslovak Hussite Church, this discourse is only a minor one, whereas it is a major one with the Evangelical Church of Czech Brethren. Apart from the *discourse of givenness*, both the Roman Catholic Church and the Czechoslovak Hussite Church apply the *discourses of acquired construct, instrument and non-fulfilment*, whereby the *discourse of acquired construct and of instrument* prevail for the Roman Catholic Church, and the *discourse of nation and of instrument* do so for the Czechoslovak Hussite Church.

Across the above-mentioned main discourses, the research also identified so-called cross-sectional discourses. The **discourse of freedom – bondage**, in which freedom represents the state in which God created man (*discourse of givenness*). Man remained free after the fall, but at the same time, with sin, the life of man acquires an affinity with evil – bondage to sin. Within the *discourse of acquired construct*, freedom is expressed in the mutual relation of body, soul and spirit, but also in the free manner of searching and shaping the self. The bigger the discrepancy between what humans are, how they perceive themselves, and the image that is mediated to them as a norm, the bigger the lack of freedom is projected into *corporeality*. In the *discourse of nation*, it is essential to build freedom, but at the same time the individual's freedom can be reduced in the interest of the higher good, meaning the whole and the interest of the whole, that is the nation and national interests. *Corporeality* can thus be restrained in the bondage of national interests. Within the *discourse of instrument*, *corporeality* is viewed as a means or considered the ultimate goal. However, then it is not freedom but bondage which takes place in *corporeality*. The *discourse of non-fulfilment* involves the accentuation of matter and spirit, or of some other aspect, and on the contrary, the disregard of another aspect, meaning that freedom reflected in *corporeality* is bound.

¹⁹ CČH/6.

²⁰ ŘKC/5.

²¹ ŘKC/5.

²² ŘKC/5.

The discourse of unity – discord not only concerns the unity of body, soul and spirit, but also the unity of matter and spirit, the earthly and heavenly, in the creation and the Creator (*discourse of givenness*). The here described unity was overturned by sin, and evil, death and discord entered the life of man and not only of man himself, but they entered the entire creation. In the *national discourse*, unity or discord relate to harmony with the spirit of the nation. *Corporeality*, which is constructed in unity with the nation's spirit, co-shapes the image of the nation. The *corporeality* of individuals can be in unity, or discord can come between them. In the *discourse of acquired construct*, *corporeality* is constructed in a process of socialisation and enculturation. Through these processes, both the view of man on himself and the conception of *corporeality* are constructed. People can either internally identify with the mediated designs (internalisation) or they can merely remain on the level of external adaptation (conformity). They can also oppose them, decline them, and find themselves in the position of deviants. In the case of internalisation, people stay in unity with the group, the society, and the culture. Conformity or deviation comes to discord which can occur inside people, but this can also find its manifestation externally. *Corporeality* is the space into which both unity and discord are projected. In the *discourse of instrument*, *corporeality* is constructed as an instrument of unity, e.g. unity between people (nation, sports group, Sokol members) or unity with history (Hussite movement, Sokol), in a wider sense with culture (socialisation, enculturation). Not only is *corporeality* a space of unification, but also a space where this unity is communicated. The same goes for discord which is projected into *corporeality*. In the *discourse of non-fulfilment*, unity is entirely absent, as *corporeality* is constructed without respecting the requirements of unity. Consequently, *corporeality* is not constructed holistically but what happens is the disturbance (discord) of an essential balance.

The discourse of fragment – whole, where *corporeality* is constructed with the emphasis on the entirety, with which man was created by God (*discourse of givenness*). Sin causes the accentuation of several fragments at the expense of the harmony of the whole. In the *discourse of acquired construct*, *corporeality* should be cultivated to an adequate extent, which concerns the constructed image of *corporeality*, which is bound to personality. Personality is in its turn created by the fragments – mental, biological and social signs which should be in harmony. All three categories are projected into *corporeality*, as well as their harmonious cultivation or disharmony. In the *discourse of nation*, man is the fragment and nation the whole. The *corporeality* of individuals co-shapes the national *corporeality*, because *corporeality* is not merely the private sphere of the individual, but also belongs to the public space, where it is shared and the public manifestation of an idea. The individuals' *corporeality* goes together with their soul/spirit, and at the same time, they co-shape the *corporeality* of the nation which goes together with the spirit of the nation and is thus the nationally shared *corporeality*. In the *discourse of instrument*, the determining factor is the end which the means serves to achieve. The aim can be the whole – man, nation, culture, as well as the fragment – physical development, moral education, the building of character or will, etc., whereby the aim has an impact on *corporeality*. In the *discourse of non-fulfilment*, the emphasis is on the fragment, whereas the whole is disregarded. The harmony of the whole is hereby disturbed, the person as a whole suffers, and this is projected into *corporeality*.

The discourse of spirit-matter, in which *corporeality* is the space where spirit and matter meet, means the spiritual and material, the heavenly and earthly, the invisible and visible, the spiritual and physical (*discourse of givenness*). The Christian concept of *corporeality* participates in God's creation and has an active part in attaining man's ultimate purpose, the glorification of God. In the *discourse of acquired construct*, the predominant concept of spirit and matter and their mutual relation in family, society, culture and state are projected into *corporeality*. Unity can be among the presentations of the view on spirit and matter (paradigms), but not necessarily, which can lead to a conflict of those paradigms. In the *discourse of nation*, *corporeality* is constructed with an emphasis on the national idea and the Czech spirit. *Corporeality* is influenced by the accent on physical prowess, that is on the cultivation of matter, which however is no end in itself but subjected to the building of the nation, meaning the spirit of the nation. In the *discourse of instrument*, *corporeality* is the means to reveal the idea in the physical world. In other words, the spirit

is revealed in a visible world through matter, there is naturally a mutual relation between spirit and matter, as matter takes part in the shaping of the idea, i.e. of the spirit. In the *discourse of non-fulfilment*, there is a manifestation of discord in the relation of spirit and matter, when the spirit is disregarded whereas matter is accentuated. *Corporeality* is constructed as physical strength/condition and physical beauty without being embedded in its relation with spirit, be it in the form of an idea or a basic system of value.

DISCUSSION

The empirical research uncovered a view on *corporeality* that has not yet been expressed in specialist literature or any research carried out. An analysis of existing knowledge and research results suggests that body and *corporeality* are usually treated from several points of view. It is mainly about the spirituality of sport, the relation between Christianity and sport, or spirituality and movement. On a more general level, it is a discussion of the relationship between sport and health, either physical or mental (the field involving psychotherapy). Furthermore, the relationship between flesh and spirit or *corporeality* and gender. In contrast with the above-mentioned, the presented empirical research has dealt with the view of Christian churches on *corporeality*.

As already pointed out in the introduction, *corporeality* can be characterised as a way of perceiving the body and thinking about it, which should indeed occur in the unity of body, soul and spirit, as ensues from the concept of man by Christian churches, who consider *corporeality* as the presentation of the spirit in the physical world. There is, of course, no reason this unity necessarily means the appreciation of the *body*, as it might seem, because even unity can be viewed in various ways. As unity in the sense of “pan” or in the sense of “holon”. In the “holon” concept, body, soul and spirit are part of one whole which cannot be disintegrated into individual parts, although the use of the terms *body*, *soul* and *spirit* could lead to such reasoning. On the contrary, viewing humans as unities in the sense of “pan” can lead to the conception of body, soul and spirit as parts of a whole, which can be considered separately and whose autonomy can be assumed, or even their independent existence, and each can be reflected in their own right.

Concerning *corporeality*, the question can be put in a similar way: in the holistic sense or the integral sense. Body, as well as soul and spirit, have a part in *corporeality* where the latter does not address the body, soul and spirit as separate, individual human components or dimensions (though they are not in contrast but rather in harmony), but by man as a holistic unity of body, soul and spirit. Should, however, body, soul and spirit be integrated as separate, individual components into *corporeality*, then a varied degree of integration of each of them may occur, and in extreme cases even the integration of some at the expense of the other.

Nevertheless, even unity within *corporeality* in the sense of “holon” is contradicted by Coreth, when he states that humans experience the unity of their proper being as a differentiated entirety.²³ The part is not the whole; and yet the whole is only there, where all the parts that belong to it are given in its unity. And thus, a person’s entirety is not homogeneous where alike parts are joined in a whole as in an evenly unfolded body. It is a heterogeneous entirety where unity is created by very different manners of being and activity. Thus, where there is a reference to a whole, there are parts, where parts are missing, there is no whole.

It seems, therefore, no easy task to describe what kind of unity humans present, yet one can say that humans as unities of body, soul and spirit are an anthropological constant. At the same time, whether people are viewed as structural, holistic or integral unities, or even as essential unities – when *body* essentially means a soul’s body just as soul means equally essentially a body’s soul – the experience of a person as a whole, the property of oneself, and the experience of oneself all happen within *corporeality*.²⁴ And when speaking of unity, *corporeality* cannot be solely interpreted as the presentation of matter knowable to the senses, but also as the participation of spirit or the presence of spirit in the world, or even wider, as the visualisation (or incarnation) of the immaterial in the physical world (be it spirit or idea).

²³ Emerich Coreth, *Was ist der Mensch?: Grundzüge philosophischer Anthropologie*. (Austria: Tyrolia-Verlag, 1986), 141.

²⁴ Coreth, *Was ist der Mensch?: Grundzüge philosophischer Anthropologie*. 10.

Corporeality is influenced by a number of fields and aspects concerning the individual's internal experience as well as the outside world (especially but not exclusively the social sphere). It is hard to draw a clear line between them and separate them to such an extent that their mutual blending would be eliminated or that it would be possible to follow a completely unambiguous line of the graduation and extent of their impact. It is just this permeability that illustrates aptly one of the most essential aspects of *corporeality*, which is complexity, the unity of diversity.

Another manifestation of *corporeality* is the knowledge of man's ultimate purpose or meaning, which, in Christian churches, is the glorification of God.²⁵ Without the participation of the spiritual dimension of human existence in *corporeality*, there can indeed be no realisation of either a holistic development of man or of *corporeality*. And precisely the awareness of a spiritual dimension of human existence appears to be a fundamental difference between the view of Christian churches on man – and on *corporeality* – and the view presented in secular specialist literature focused on a corresponding theme. At the same time, by emphasising the spiritual dimension, Christian churches do not want to spiritualise humans but refer to the fact that humanity cannot manage without a spiritual background.

If people suppress their spiritual life, then they are limited to experiencing themselves and simultaneously owning themselves. On the other hand, however, the *body* as matter reduces spiritual cognition. *Spirit* acts within *corporeality* but can be at the same time limited/influenced by *corporeality*. For *corporeality* to overcome within itself the unawareness of the material *body*, it must be a questioning one.²⁶ The body, as a component of the visible world, is a means of acquiring knowledge of the invisible (spiritual) world, an instrument for the meeting of and communication between the visible and invisible, the material and spiritual.

If what is projected into *corporeality* is mainly matter and earthly nature, then humans will miss out on what exceeds the earthly and the material. Also the reverse, however, is the case. If *corporeality* is mostly embedded transcendently, this may result in the alienation of its own *body*, which can be perceived as inconvenient, limiting, or even of no use.

Corporeality is an inseparable part of man, and if it were to be suppressed or not fully constructed (not necessarily only as far as the spirit is concerned), then an incomplete, even false view of the self comes to be created. Bohuslav Hodaň mentions one specific trend which can rid *corporeality* of its freedom, and that is consumption.²⁷ Consumption was not identified within the frame of this research, which, however, is evidently connected with the period the empirical research was focused on (1917 to 1970) when consumerism was not yet such a widely spread phenomenon as today. On the other hand, what could also be considered an expression of consumption is the reduction of the body to a sole instrument, which is, as discussed above, what actually occurs within the identified view of Christian churches on *corporeality*.

CONCLUSION

This article has discussed the Christian churches' view of *corporeality*, which has been deduced from the church's view of the body. Although the connection between *corporeality* and church may seem unusual, it is a topic that has become essential in recent years. This issue is viewed from different perspectives, including psychology, sociology, theology, and kinanthropology. The article also brings a new perspective which is based on the assumption that the churches relate to both the body and soul, and the mutual relationship that exist between the two components. The research, therefore, contributes to the expansion of knowledge in an area that has not yet been mapped.

The research shows that the selected churches approach the body and soul dualistically, however, they do not put them in an antagonistic but complementary relationship, because the soul is determining. The assumption was that the churches' view of *corporeality* is shaped by ancient philosophy, socio-cultural-

²⁵ Coreth, *Was ist der Mensch?: Grundzüge philosophischer Anthropologie*. 57.

²⁶ Coreth, *Was ist der Mensch?: Grundzüge philosophischer Anthropologie*. 10.

²⁷ Bohuslav Hodaň, *Sokolství a současnost*. (Olomouc: Univerzita Palackého v Olomouci, Fakulta tělesné výchovy, 2003).

political events and the difference between theory and discipline. This assumption has been confirmed, as all selected churches relate to biblical teaching in their view of the body, but the discrepancy is observable between the churches' declared view and between their practice. Even though the churches declare a shift in the view of *corporeality*, from their practice which is reflected in churches' commentaries, this shift has not been identified.

The influence of socio-cultural-political events is most strongly reflected in corporeality constructed in *the discourse of instrument*, in which *corporeality* is seen as an instrument to fulfil not only the current needs of society, interest groups, but also the individual. The influence of ancient philosophy is evident in a view of *corporeality*, into which the input is provided not only by physis but also the soul, and as an inner force as it enables man to make decisions about himself.²⁸ A similar case is the question of the art of cultivating body and *corporeality*, which does not belong to the natural equipment of man, but man is equipped with this art in the process of education. This also emphasises Plato's reference to non-freedom, which is reflected in *corporeality*, because corporeality is connected with the body, and therefore links with the needs of the body, the nature of which cannot be influenced.²⁹

DATA AVAILABILITY STATEMENT

The data that support the findings of this study are openly available in the Library of Palacky University in Olomouc at http://library.upol.cz/arl-upol/en/detail/?&idx=upol_us_cat-17*0332889&iset=2&disprec=1, reference KOČEROVÁ, Martina. *Křesťanství a tělesná kultura v českých zemích v letech 1971 až 1970*. 2020. Disertace. Univerzita Palackého, Doktorský studijní program, or they are available from the corresponding author, MK, upon reasonable request.

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²⁸ Jan Patočka, *Sokratés, přednášky z antické filosofie*. (Praha: SNP, 1991); Tretera, *Nástin dějin evropského myšlení (Od Thaléta k Rousseauovi)*.

²⁹ Růžena Grebeníčková, *Tělo a tělesnost v novověkém myšlení*. (Praha: Prostor, 1997).

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