This essay about the phenomenon of human self-overlapping presents an evident plurality of approaches and theoretical definitions of this phenomenon. On the basis of historical, philosophical, psychological and sociological starting points the author tries to systemise knowledge and creates his own, temporary dual structure of the self-overlapping phenomenon. The given phenomenon is suitable for understanding within the intention of the strategy of managing stressful situations (coping styles) as one of the possibilities for a constructive approach towards these situations. For the precise content of the definition of the term “self-transcendence” the author recommends choosing a horizon or a background of phenomena, in this case the meaning of life (will to find meaning). The end of this essay is created by the characteristic of a field of possible occurrences and future diagnostics of phenomena, that is the field of physical culture (sport).

Keywords: phenomenon, self-overlapping, self-transcendence, transcendence, physical culture.
Grundlegende Tatbestand, dass Menschsein über sich selbst hinaus auf etwas verweist, das nicht wieder es selbst ist. Translator K. Balcar translates this as orientation or direction to something other than himself.

One can manage if some other subject or target (than oneself) has got a bigger value at the moment. One is concerned more with “a thing” than with oneself and overlaps one’s self-centralism.

English uses for self-overlapping: to overcome one’s limitations, to find a previously undiscovered capability in oneself.

For the purpose of reviewing a plurality of approaches we present several content-oriented definitions of the phenomenon. The already mentioned Frankl understands the phenomenon of human self-overlapping as one of the basic anthropological realities of human existence.

Kohák (1993) reminds us of an already existing discrepancy that has appeared in history and stigmatises the whole European tradition. Duality – on the one side there is “self-realisation” and on the other side self-consignment or self-transverse of this self-realisation through service. The straight ideal is found by him in Christianity which doesn’t search for the sense of life in self-satisfaction but in self-transversing (Kohák uses for self-overlapping the term self-transversing). This self-transversing is understood by him to be the wish to practise good, not from the longing to prey for oneself, but growing out of respect for others, for everything good, towards one’s own human relatives as well as the external world and to take responsibility for good.

According to Janát (1999), the world we live in has got two different dimensions and two contrary powers exist in it. Our life is a life within an alternative; in the position to make a radical decision. On one side there is everything that is clear at first sight, distinct and reachable, and on the other side there is everything that is by nature transcendent, hardly reachable, unreachable as it were, passing each particular determinateness, everything that sounds with the tone of distant promise, longing, expectation, challenge. Janát conceives transcendence as the fundamental spiritual, ethic, existential and historical performance of human beings, thus creatures called upon to pass and traverse the horizon of reality into which they have been thrown (situated) by nativity.

Librová (1994) in her monograph “Pestří a zelení” introduces the term transgression, she presents it within the range of the possibilities for the fundamental anthropological determinateness of humans. Transgression is a type of a human activity that is opposite to repetitive, reproductive activities, typical of nature. Human beings are the only race not satisfied with everything they are and with their activities they transgress (overlap) their actual properties and being. Transgression activities are autotelic, they have value in and of themselves. Human necessity and value is in the performance of these activities itself and not their aim. Reaching the goal doesn’t lead to sedation but stimulates one to further activity. One can transgress (overlap) one’s own being to different objects: one can transgress to things by gathering things (consumer lifestyle), transgress to people by longing for power, controlling other people or vice versa attendance to one’s fellows, transgress to oneself – efforts for self-recognition, self-improvement, self-realisation, or transgress to symbols through scientific activity, art, religion and other spiritual activity.

Hogenová (2000) understands self-overlapping as a fundamental phenomenon of sport. It means the basic sense of practising sports at all. Each victory is a victory over oneself, surmounting oneself, it is self-overlapping.

According to Šípek (consultation), we understand by self-overlapping the inspection of one’s own personality within a context unrecognised so far. Reaching recognition and assumption of the sense of phenomena is the result. As a value I insert it into human life and then the possibility of self-overlapping towards this value exists.

In the literature we have traced strong ways of a philosophical approach toward transcendence. It was and is a result of searching during human life everywhere in the world. We can say that transcendence is a certain anthropological constant. If we look deeply into history and take Plato as a representative of Greek philosophy, he thus understood the way toward transcendence as a way of spiritual practise. Questions about real good and real living certainty were a basis for seeking out experience of the religious world (immortality of the human soul, the difference between this and the other world). Poláková (1995) refers to the meaning of searching for transcendence in Plato in Greek mysteries that took the form of a secret ceremony of dedication that broke the bounds of everyday experience. Inner ecstatic process was induced where the contact with honoured divinity that probably may change earthly fate was opened. The reason for this process was justified by Plato as a longing for idealism, as a longing of the immortal soul for its original divine home. According to Plato, this longing can be fulfilled thanks to caring about spirit. Searching for answers to fundamental human question about good, love, about beauty, morality and the confrontation of different opinions induces in the human mind a process of “remembering” resulting in the right solution. Poláková states that Plato was found to be the first philosopher who tried to define the archetype level itself of human drift upwards. His concept of transcendence as real being and real being as transcendence inspired many other philosophical concepts.

Kant brought us another strong philosophical approach toward transcendence. It is necessary to point out that before Kant the difference between the terms transcendent and transcendental hadn’t been found. Kant and his successors distinguished the meaning of those two terms. By using the modifier transcendental Kant named cognitive forms given before each experience. The aim of his transcendental philosophy is the
cognition of a priory sensual as well as rational forms in relation to experience subjects. Transcendence then is everything that overlaps basically and unexpressed the overall possible experience that as supersensible defies the subjective mind. Kant approached transcendence not as to a subject of investigation or adoration but more as to something to be cognised. In his conception of the primacy of practical sense he holds the opinion that theoretical meaning is a hopeless fight for never reachable logical certainty. From the practical point of view, transcendence is a direct assumption itself and is a guarantee of own freedom and good will. I cite (Poláková, 1995, 45): “To conduct oneself wisely means to conduct oneself morally in agreement with the will legislated by rules valid ‘in the empire of purposes’, in the world common for all free beings where the God is the head”. Kant understands transcendence not as distant external instance about which we speculate but as an inner environment where we directly participate by this part of our being that does not subordinate the rules of nature but freely practises moral rules. According to Kant transcendence enables us to make decisions for good and guarantees our freedom.

The third important philosophical concept of transcendence is Jaspers’s approach. This German professor of philosophy in his views as to the character of human beings in the world reminds us of the term transcendence and the possibility of its interception in religious and philosophical pictures of the world. He refers to the connection of transcendence with concrete human existence, in its freedom. I cite (Jaspers, 2000, 37): “Transcendence is for us present where the world is not felt as something that exists out of itself as something being eternal, but as transition, already the transition described in secret codes or even up to physics understood cosmologically, as special objectivity that is practically irrelevant. This transcendence from its view of the whole world being occurring as transitional is a point, to which human freedom is related”. Jaspers conforms that transcendence can be made understandable even with use of the means of classical terminological thinking, but only indirectly as something that isn’t understandable to this thinking. He reaches at least a formal grasp of transcendence by use of paradox, method, analogy, and questions that cannot be, for sure, unambiguously answered. Although it could seem that transcendence is some chimera of the other world, existence experiences it as present here and now, as eternity that caresses time and penetrates by its relationship everything that exists. In touch with transcendence existence becomes clear and people, within understanding of the transcendence link become personalities able to communicate (Jaspers, 2000). It is possible to say that transcendence is thus reality only for an existence that asks and understands the answer. Jaspers uses as a medium the “speech of transcendence”, so called secret codes. I cite (Jaspers, 2000, 48): “There is nothing that could be a secret code, also metaphysics is by this self-presence of transcendence in immanence”. The term, radical situation, is used by Jaspers in connection with the ability of humans to bear their fates in personally experienced situations of any wreck, that means torture, fighting, death, accidents, guilt etc. In many cases in these situations it happens that one feels the limit of our living in the world. It is connected with the invasion against or collapse of our living spiritual supports, living attitudes etc. According to Jaspers one feels the world in its originality only in those marginal situations in which one fully and truly decides how to again rebuild life supports. Here one can orient to never-ending openness, spiritual movement, into processes that have transcendent character and that create the general life of human spirit. Within Jaspers’ understanding of existence there isn’t self-realisation in the sense of satisfaction of needs and emancipation tendency and it is not even independence that itself is a criterion. In its fundamental freedom there is hidden grasping from elsewhere. Transcendence then is the basis for realisation of existence as a gift, as power, through which one is oneself (Poláková, 1995). We can say that Jaspers understood transcendence as an origin of existence.

A big shift in the understanding of transcendence was brought to us by the philosopher Levinas. Transcendence in his opinion is something that always radically defies the ambition of thinking to have reality in its own power. Thinking in this case touches the thinking person and exudes internally fear, love and responsibility. According to Levinas, the entrance to transcendence is not a term but a relation. In Levinas’ conception there is an evident abandonment of the selfishness of the thinking “I” that determines the content of something that is for this “I” thinkable, shifted to another who instead of me becomes the determined centre of my attention. I cite (Poláková, 1995, 48): “Turning to another is to turn to thinking the unthinkable that as God and as neighbours do, we overlap inactive cognitive intention. The other is what obligates me to responsibility sooner than I may think about it”. Transcendence in Levinas does not embody an idea or subject; spirituality of transcendence does not cover the assimilative act of consciousness. Relation to transcendence as being to the credit of its absolute initiative, with unthinkable consciousness does not cancel but evokes (Poláková, 1995).

Probably not all approaches to phenomenon transcendence have been considered but I think that we can finish our philosophical and historical excursion and deal with the problems of our approach and definition of the phenomenon.

For better orientation in the problem of the phenomenon of transcendence it is now important to distinguish two turning points. One of them is transcendence, or rather the transcendent situation that can be in the words of colleague philosophers determined as “certain pole, tension”, a phenomenon penetrated by everything, that cannot be somehow delimited nor even structured, it is not a subject that
would have some parts. According to the facts about in what dimensions of human existence it occurs I describe and “handle” this phenomenon. The second turning point is an experience or living of transcendence. By this feeling of phenomenon transcendence is revealed. We can talk about it only in connection with human existence (self-transcendence). We can say that everything penetrating a transcendent situation is what overlaps us, what overlaps our “assuming” possibilities, sensual or intellectual. Human existence establishes relations with this transcendent situation by its self-overlapping and self-transcendence. Touching behind one’s own conscious limits. It can be said that a transcendent situation reveals itself in dimensions of self-transcendence. In order for this phenomenon of self-transcendence to be clear it is necessary to define the background against which this phenomenon is revealed. In case of human existence it could be our own way of life. The question about one’s way of life is a specifically human issue. It is not an expression of something pathological within someone but of something most humane. An animal does not ask about its way of life. Only a human can experience and try the problems of living and being. According to Lukasová (1998) the problems of the average way of life are conscious rather latent and gain the meaning thanks to frustration, stress or extreme underutilisation of one’s possibilities.

According to Frankl (1999) an animal does not know about the purposes into which it is yoked. How can anyone know what “final aim” life has, what higher aim or higher meaning the world as a whole has? According to Pascal a branch can never understand the meaning of the whole tree. Belief in some higher meaning understood as a limited term or religiously as providence has got psycho-hygienic and psychotherapeutic meaning. It is creative and refreshing.

The fact that one touches behind oneself for some purport that should be revealed and fulfilled, this aspect of self-transcendence Frankl tries to define by his motivational-theoretical concept of the will to find meaning.

Also Maslow, a representative of American humanistic psychology, emphasises and highlights that he regards the will to find meaning to be the primary effort of a human being. I agree entirely with Frankl that “one’s primary concern is to find meaning” (Frankl, 1997, 25).

Also other authorities such as C. H. Wadington claim, that “real effort for meaning is the substantial aspect of human naturalness” (Frankl, 1997, 27).

Into the concept of “will to find meaning” Frankl includes a special kind of perception. One tries not only perceiving one’s living environment as a meaningful totality but also strives to find an explanation that shows one as a personality with an aim that should be fulfilled. In order to be fulfilled – one tries to find justification of one’s existence. Founders of the psychology of form refer to the fact that each particular situation contains the character of demands that create the meaning with which anyone confronted with this situation should find fulfilment. The will to find meaning is defined as a specifically human feature to reveal sensual forms not only in the real but also in the possible (Frankl, 1997). This ability to find meaning in the thing that is and can be is set by Max Scheler as the ability of free recognition about the possible and it is a factor that distinguishes humans from animals. Frankl understands self-transcendence as touching humans behind ourselves. It can be called an overlapping of one’s own ego, aiming at something that we ourselves are not. It is very interesting to mention his opinion about self-realisation because its core is conversely concentration on oneself and it is in Maslow’s hierarchy of needs the top need. “Who aims at self-realisation, overlooks and forgets that a one can self-realise only to the extent of that range in which meaning is fulfilled – out in the world, not within oneself. Self-realisation somehow defies the determination of aim in that it appears to be an adjoining effect of what we call self-transcendence of human existence” (Frankl, 1997, 27).

Maslow has got the corresponding opinion that people who search for self-realisation directly, separated from a living mission, cannot really reach it. As if Maslow expressed by this claim respect to a more perfect existential conception than is his top need of self-realisation. As if he was conscious that his hierarchy of needs needn’t be valid under all circumstances. Atkinsonová (1995) presents to us the idea, in accordance with Maslow, that only when it is possible to easily satisfy fundamental needs will an entity have time and energy to devote to aesthetic and intellectual interests. The top motive – self-realisation – can be fulfilled only after satisfaction of all other needs. I think that Frankl and many his patients prove that this is not valid. Although one suffers from hunger and cold, by activation of one’s own spiritual dimension one needn’t deal within the intention of Maslow’s pyramidal scheme. Atkinsonová also criticises that psychology which highlights individual self-accomplishment and self-realisation as the top of the value hierarchy for excessive combination with an American ideology that represents psychological support of egoism.

An apparent similarity with Frankl’s theories of self-transcendence can be found in Maslow in the case of living the transitional moments of self-realisation that are so called top experiences. Top experience is the experience of happiness and fulfilment – a spontaneous, temporary state of perfection not oriented on itself and the attainment of a target. These experiences have got varying intensity and can occur in different connections (creative activity, cognition of nature, aesthetic perceptions, intimate relationships with other people, participation in sport events etc.). These experiences give evidence about values of beauty, kindness, love and truth (Atkinsonová, 1995).

According to Frankl, meaning cannot be given but must be found. When searching for meaning one is lead by one’s conscience that is an organ of modality.
It can be defined as an ability to perceive sensual forms in concrete living situations. Frankl assigns great importance to the character of conscience in connection with the origin of conformism, the totality that appears as a consequence of an existential vacuum (so called noogenous frustration). Only human conscience makes one able to oppose. Responsibility is inseparable from conscience. Each of us is responsible for our own approach to life, for our existence, for finding our version of meaning. Frankl claims that by loss of traditions that provided people with some instruction for life the meaning of life needn’t vanish. Values disappear with tradition. Frankl understands values as belonging to a sensual universality that is included in situations that are typical, repeated, and signify the human condition. On the other hand, the meaning of life stays while tradition disappears. The meaning of life is always something unique, unrepeatable, something that should be primarily revealed. Frankl introduces three value categories through which it is possible to find one’s way in life. They may provide a motive for one’s own self-transcendence. By creative activity we refer to creative values, within living we realise and experience values (art, love, etc). We realise attitudinal values in the attitude to determinateness. The opportunity to realise these values arises whenever one is placed against fate, how one takes it, how one bears it. These are attitudes of bravery while undergoing torture, enhancement in human performance, attitude of dignity in perdition and while dying etc. Frankl claims that as long as human beings have got consciousness, we have the responsibility to realise values until the last moment of our existence. Values of the attitude toward determinateness have got great importance also for one’s vicinity. They become immortal evidence of the power of the human mind. Just in the sphere of occupying the attitude to fatefulness of the freedom of individuality’s decision, importance is gained. There is not freedom from anything (illness, injury), but to something. Freedom is understood like this in Frankl’s conception when freedom to make decisions and take responsibility cannot be separated.

If we summarise once again Frankl’s concept of self-transcendence to meaning that we find throughout the triad of values, it is necessary to emphasise the fact that Frankl understands human beings as entities of their physical, psychological and spiritual dimensions. Self-distancing and self-outreach abilities come out of crossing the withdrawal in the inner world of our physical-psychological dimension thanks to the power of resistance of human spirit (the spiritual dimension).

This very qualitatively elaborated system that understands the self-transcendence of humans as being rather conscious, by a motive- and will-guided process will create an important basis for practical research of the phenomenon within coping styles (strategies of coping), that means a constructive way of managing marginal stress situations.

Now other problems must be discussed. Besides Frankl’s concept of self-overlapping, which has already been mentioned, as a conscious, motivated, volitional act, some secondary characteristic of self-overlapping is revealed to us. Self-overlapping gives us an immediate, unexpected insight into ourselves in, until recently unknown, connections. Achievement of cognition and the assumption of the meaning of phenomena are the results of it. Inclusion of values into human life with the possibility of conscious self-overlapping to a given value follows. This meanwhile double character of self-transcendence I have expressed simply in a scheme.

1. First idea —— then conduct (a conscious, volitional, motivational act, for example Frankl’s concept).
2. First conduct —— then an idea (an unconscious, additionally reasoned out act).

Further study and research will show whether it is possible to find a link between the temporarily assumed double structure of self-transcendence.

As was mentioned above, transcendence undergoes a process of revelation to us in dimensions of self-transcendence. Very many of these ways of self-transcendence exist by definition.

Human desire for transcendence is possible to live and manifest also in the non-religious spheres. One of these dimensions is the sphere of sport covered by this concept together with other components in the definition of physical culture. Because this article is a theoretical preparation for the future diagnosis of this phenomenon we suppose, in the field of some sport disciplines (climbing, ski-alpinism, gymnastics etc.), the possibility of self-overlapping in the meanwhile of both types.

Practising sports brings about many various stress situations when often it is not possible to determine in advance how the situation will develop and finish. One oneself doesn’t know how one will react in stress situations, whether one will try to escape, attack (agression) or react in a constructive way (self-overlapping). Sportsmen, especially top sportspeople, are people of an exceptional type; they have a need to touch the limits of their possibilities. It is difficult to answer the question if certain types of sport disciplines contain this challenge or “it is in each person”. Where is the motive? What is this motive that causes a sporter to risk beyond his or her limits? We can say that it is possible to find a conjunctive level between philosophy and sport. “Humans meet their transcendence when they meet their limits”. Marginal situations themselves are not transcendent but it is a place, though, where I realise my own finality. On this horizon it is possible to observe self-transcendence. If I return in one sentence to Jaspers and his “marginal situations” it would be interesting to find out to what extent sport brings us into these marginal situations. We suppose that during further research about the phenomenon of self-transcendence we will follow this path.
In connection with the sphere of sport it is necessary to refer to the partial dissimilarity of the above-mentioned double structure of self-transcendence. In the centre of Frankl’s self-transcendence meaning came out of one’s own ego even if it is necessary to add that “one’s own I” cannot be totally omitted as it is constantly in play, as in “where I bounce for self-overlap and where I fall again in another quality”. In sport I am the aim of self-transcendence, it means cultivation of my ego. If we strictly implemented Frankl’s concept in sport, from the point of view of creating values the disagreement would not exist, but from the point of orientation of self-overlap to one’s own ego, some kind of “pseudomeaning” would originate. An eventual combination of both approaches can be taken into consideration after resolving the problem of the double structure of self-transcendence.

It is possible to talk about self-transcendence in the sphere of sport unless we have a specified relationship to the term physical culture. Approaches to the content of the term physical culture result in the concepts of the body, movement and understanding of culture, generally. History shows that opinions about these phenomena were not always homogenous and only current authors, for example Fiala, Cikler, Hodaň and others show this sphere as an inseparable part of the culture of the whole society. This subsystem of culture, according to Hodaň (2000, 63), can be characterised as a “socio-cultural system that, as a result of activities, creating values, relations and norms, ensures by specific means (exercises) the satisfaction of the peculiar biological and social needs of a person in the physical sphere and resulting psychological and social development with the aim of socialisation and cultivation of the individual. It is a part of the culture and cultural heritage of each nation. The cultural and societal human being as a full-value member of a society is the object of its action”. If we continue to follow the approach of Hodaň, then an important partial field of the physical culture system is, apart from others, also the field of physical activity that includes three specific types. These are physical education, physical recreation, and sport. It is necessary to recollect that Hodaň’s view of each human as a unity of physical, psychological and spiritual dimensions that contrasts in the aims and meaning of all three types of physical activity, is a basis of this term’s definition. The fact that Hodaň regards each individual as a unity of physical, psychological and spiritual dimensions doesn’t mean that he doesn’t admit the possibility of phenomenal self-transcendence that is mostly assigned to the human spiritual dimension. The phenomenon of self-transcendence, according to Hodaň, belongs among dimensions both psychological and social.

The meaning of all three types of physical activity should be the positive and qualitative change of an individual and the enrichment of one’s existence with a new quality. From this expression it is possible to gain the impression that quality of life is something that is added to life itself as its attribute, as a thing. It is necessary to realise that the quality of life cannot be secured as a list of means by usage of which quality is produced. This rather instrumental character of term content that is presently wrongly understood, is attributable to the reduction of the human being to a functioning machine (for example the Cartesian approach). Hogenová (2002) cites Bělohradský, “to identify care about the spirit with evidence of the mathematical type leads to an objectivist reduction of the intellect to a non-personal, formal and technical procedure…” In order to find the answer to qualitative change, it is necessary to determine anthropological theory in its approaches to body and movement that create a background against which our phenomenon can be observed. Hogenová in her monograph “Kvalita života a tělesnost” (Quality of life and corporeality) reminds us of the meanings of body conception as SOMA – body as a form, body in the meaning SARX (body as a form of individual organs under the skin) and body in the meaning PEXIS (soulful body) that have got their basis in the antique understanding of the body and life. The human body cannot be described only according to what it looks like from the outside and inside but it also somehow “is”. The body is not only an object, it is not even a subject, and it is, as it were, both in one. The dualistic Cartesian approach to the body reduces things into experienced subjects and subjectivity is reduced into cogito. According to Merleau-Ponty (Hogenová, 2002, 51), “the body is not complete in the sense of all schedules given in advance where we meet things and people from the surrounding world, but these schedules just constitute the process where a so called body scheme plays its critical role”. This term is explained by Hogenová as a background where figures reveal movement and these result from a contemporary connection of thinking and motorics. A body scheme is non-objective and that’s why it is unknown. We say that our body scheme is so close to us that it is not possible to objectify it.

Body and movement cannot be separated; they belong together metaphorically like day and night. The movement of the body is an expression of our life. If harmony of our living movement was to happen, then, in Aristotle’s words, it is necessary to harmonise all four causes: efficient, final, material and formal. Some modern scientific approaches in their theses simplify and objectify phenomena such as, for example, the human body and its movement. It would be fair to call to mind how in ancient times they understood movement. Whatever change, origin or ending, change of quantity and quality, according to Hogenová (2002, 15) “enter into phenomena on the basis of background” were understood as movements that related to the human body.

The insertion of the body into a situation is a background for what we call human movement. Scheduling of life in certain situation is a movement that heads towards fulfilment of intention unifying life as a whole (Hogenová, 2002). We are accessible to ourselves only
during the performance of life, in existence. Existence is a vital movement about which three vital movements of Jan Patočka give evidence. They are three types of existence that differ in three referents where a referent is something that doesn’t move but gives evidence about movement. A referent is the background of presence into figures, entrance into phenomenon; it is a horizon. Patočka distinguishes three referents: home, Earth in the sense of Gaia and an absolute situation. According to Hogenová we are always on the way and the way always has a horizon, a referent. It depends on us whether we will be determined by the things on the way or whether we will achieve our self-transcendence via a horizon at the end of our paths. Janát (1991) characterises Patočka’s third vital movement as self-transcendence. It is a temperamentally determined step, a metaphysical act by which one doesn’t enter into some mystic transcendence but into a real society of beings that live eternal life in truth; as a life in resignation, life in non-egoistic submission to others, for others, to supremacy. The approaches of Patočka, Merleau-Ponty, and Hogenová define horizons against the background of which it is possible to study and handle the phenomenon of a human being’s self-transcendence. They will be accentuated factors that will influence our further research oriented to the definition and diagnosis of the phenomenon of self-transcendence in the sphere of physical culture (specifically in sport).

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FENOMÉN SEBEPŘESÁHOVÁNÍ ČLOVĚKA – VÝCHODISKA A VZTAHY
(SPOJITOST S OBLASTÍ TĚLESNÉ KULTURY)
(Souhrn anglického textu)

Pojednání o fenoménu sebepřesahu člověka prezentuje zjevnou rozmanitost přístupů a teoretických vymezení tohoto fenoménu. Na základě východisek historických, filozofických, psychologických a sociologických se autor pokouší systematizovat poznatky a vytváří vlastní, prozatím dvojí strukturu fenoménu sebepřesahování. Daný fenomén je vhodné chápat v intencích strategie zvládání zátěžových situací (coping styles) jako jednu z možností konstruktivního přístupu k těmto situacím. Pro přesnější obsahové vymezení pojmů sebepřesahování autor doporučuje zvolit horizont či pozadí fenoménu, v tomto případě smysl života (vůle ke smyslu). Závěr práce tvoří charakteristika oblasti možného výskytu a budoucí diagnostiky fenoménu a tou je oblast tělesné kultury (sportu).

Klíčová slova: fenomén, sebepřesahování, transcendence, sebetranscendence.