

**ЗДОРОВ'Я ЛЮДИНИ, ФІТНЕС І РЕКРЕАЦІЯ,
ФІЗИЧНЕ ВИХОВАННЯ РІЗНИХ ГРУП НАСЕЛЕННЯ**

BIOSOCIAL VALUES AND FUNCTIONS OF PHYSICAL CULTURE

БІОСОЦІАЛЬНІ ЦІННОСТІ І ФУНКЦІЇ ФІЗИЧНОЇ КУЛЬТУРИ

Mytskan T. S.¹, Mytskan B. M.¹, Grygus I. M.²

¹*Vasyl Stefanyk Precarpathian National University,
Ivano-Frankivsk, Ukraine*

²*National University of Water and Environmental Engineering,
Rivne, Ukraine*

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Abstracts

Physical culture today is of particular social importance, as its purpose, subject and main result is human development and self-development. Only through a person, through the manifestation of the interdependence of the human-forming and adaptive functions of culture, is there an impact on the individual and society.

The purpose is to reveal the biosocial values and functions of physical culture at the present stage of civilisational development.

Methods. We used the analysis of scientific literature in the following areas: pedagogy, philosophy of culture, physical culture, pedagogical hermeneutics, methodology of science, innovation, system analysis, pedagogical synergetics, and actualisation of the personal-psychological and value-semantic factors of physical culture. Methodologically significant for our study was the concept of knowledge fundamentalisation, which includes the idea of forming «body culture».

Results. The cultural analysis of physical culture shows that physical culture is a field of culture that regulates human activity (its orientation, methods, results) related to the formation, development and use of bodily-motor abilities in accordance with the norms, values and patterns accepted in the culture (subculture). In this context, it is advisable to use a new concept – somatic body culture. The content of physical culture and related phenomena can be divided into functional and performance bases. The physical culture of an individual should be considered as a biological (genetic) and socially determined sphere of general human culture (spiritual, intellectual and bodily), which is a qualitative, systemic, dynamic state that characterises psychophysical health, the level of physical (bodily) perfection, personalised and social motivational and value orientations acquired as a result of specially organised motor and sports activities and a healthy lifestyle. Ukrainian folk physical culture and all its existing means are a unique cultural phenomenon that requires not only description, but also further development and improvement, taking into account the specifics of ethno-cultural traditions in different regions of Ukraine.

Conclusions. The identified groups of values of physical culture allow us to realise its essential understanding as a category that unites a significant number of concepts – sport, sport for all, physical recreation and rehabilitation, sports animation, physical qualities, physical training and fitness, sports competitions, physical education, etc.

Key words: physical culture, biosocial values, functions.

Фізична культура сьогодні набуває особливого соціального значення, оскільки її метою, предметом і головним результатом є розвиток і саморозвиток людини. Тільки через людину та прояв взаємообумовленості людиноутворюючої та адаптивної функцій культури відбувається вплив на особистість і суспільство.

Мета – розкрити біосоціальні цінності та функції фізичної культури на сучасному етапі цивілізаційного розвитку.

Методи. Застосували аналіз наукової літератури за напрямками: педагогіка, філософія культури, фізична культура, педагогічна герменевтика, методологія науки, інноватика, системний аналіз, педагогічна синергетика, здійснювали актуалізацію особистісно-психологічного та ціннісно-смыслового чинників фізичної культури. Методологічно значущою для нашого дослідження була концепція фундаменталізації знань, що включає ідею формування «тілесної культури».

Результати. Культурологічний аналіз фізичної культури засвідчує, що фізична культура – це область культури, що регулює діяльність людини (її спрямованість, способи, результати), пов'язаної з формуванням, розвитком і використанням тілесно-рухових здібностей відповідно до прийнятих в культурі (субкультурі) норм, цінностей і зразків. У цьому контексті доцільно застосовувати нове поняття – соматична культура тіла. У змісті фізичної культури та пов'язаних із нею явищах можна виділити функціонально-забезпечувальну та результативну основи. Фізичну культуру індивідууму необхідно розглядати як біологічну (генетичну) та соціально детерміновану сферу загальної культури людини (духовно-інтелектуальної та тілесної), що є якісним, системним, динамічним станом, який характеризує психофізичне здоров'я, рівень фізичної (тілесної) досконалості, персоніфікованих і суспільних мотиваційно-ціннісних орієнтацій, набутих у результаті спеціально організованої рухової та спортивної діяльності й здорового способу життя. Українська народна фізична культура, усі існуючі її засоби є унікальним культурологічним явищем, яке потребує не тільки опису, а й подальшого розвитку й удосконалення з урахуванням специфіки етнокультурних традицій у різних регіонах України.

Висновки. Виділені групи цінностей фізичної культури дозволяють усвідомити есенціальне її розуміння як категорії, яка об'єднує значну кількість понять: спорт, спорт для всіх, фізична рекреація та реабілітація, спортивна анімація, фізичні якості, фізична підготовка й підготовленість, спортивні змагання, освіта з фізичної культури тощо.

Ключові слова: фізична культура, біосоціальні цінності, функції.

Introduction. In modern conditions, the role of physical culture as an integral part of the general culture of the individual and society is increasing and its social functions are becoming increasingly important [8; 9; 22; 28]. Physical culture functionally adapts to the heterogeneous differentiated needs of society, to its developing and changing structure [21]. The unity of functional, value and activity that make up the content of physical culture deepens the understanding of its integrative, human-forming and spiritual-physical essence [25; 26]. Physical culture contains a significant potential for reproducing a personality in its bodily and spiritual unity [13]. The lack of demand for this potential leads to the limited formation of a person who becomes anti-cultural in nature [11]. It is through the person, through the manifestation of the interdependence of the human-forming and adaptive functions of culture that the influence on the individual and society takes place [4]. Therefore, physical culture today is of particular social importance, as its purpose, subject and main result is human development and self-development.

The purpose is to reveal the biosocial values and functions of physical culture at the present

stage of civilisation development; to give an ethnocultural description of Ukrainian folk physical culture.

Methods. We used the analysis of scientific literature in the following areas: pedagogy, philosophy of culture, physical culture, pedagogical hermeneutics, methodology of science, innovation, system analysis, pedagogical synergetics, and actualisation of the personal-psychological and value-semantic factors of physical culture. Methodologically significant for our study was the concept of knowledge fundamentalisation, which includes the idea of forming a “body culture”.

Results.

Philosophical and cultural analysis of physical culture from the philosophical, cultural, psychological and pedagogical point of view, physical culture should be considered not only as a social phenomenon, but also as stable biological properties of a personality. That is why the problem of developing physical culture as a holistic biosocial phenomenon is closely related to the problem of forming physical culture of both the individual and society as a whole [16; 23].

The interest in studying physical culture is due, firstly, to the peculiarities of the social situation that has developed in recent years in the field of culture, that is, the style of people's behaviour; secondly, to the change in the general paradigm of education, that is, the transition from traditional to personality-oriented education; thirdly, the contradiction between the social need for a healthy, physically fit personality and the inability to meet this need with traditional means of physical education in educational institutions (kindergartens, gymnasiums, lyceums, colleges, academies, universities).

Analysing this problem, it becomes obvious that a qualitatively new stage is being formed in understanding the essence of physical culture in the context of its impact on the human biosocial sphere through the assimilation of physical culture values, which include valeological (health-forming), social (organisation of active leisure) and mobilisation (physically fit reserve for combat operations to defend Ukraine) values.

The main indicators of physical culture of an individual are:

a) a person's concern for maintaining his or her biophysical state, i. e. his or her body, as a value (functional reserves of the body's physiological systems, physical abilities, motor skills, posture);

b) mastery of the variety of means and methods used by a person to achieve this goal;

c) personal care for the physique and physical condition (ideals, norms, behavioural patterns that a person pursues throughout life);

d) the level of knowledge about one's body, its physical condition, the degree of orientation of a person to the use of physical culture in everyday life;

e) willingness to help other people in their health and physical improvement;

f) organisational and methodological skills of a person to build independent physical and sports exercises for health improvement;

g) maintaining a healthy lifestyle and systematic physical exercises aimed at the comprehensive improvement of a person's physical nature [3; 5].

Thus, physical culture of an individual should be considered as a biological (genetic) and socially determined sphere of general human culture (spiritual, intellectual and bodily), which is a qualitative, systemic, dynamic state that characterises psychophysical health, the level of physical (bodily) perfection, personalised and social motivational and value orientations acquired as a result of specially organised motor and sports activities and a healthy lifestyle.

According to Article I of the Law of Ukraine "On Physical Culture" (from the point of view of the categorical and conceptual apparatus, this is how it should be called; after all, sport is a component of physical culture), physical culture is "a component of the general culture of society aimed at strengthening health, development of physical, moral, volitional and intellectual abilities of a person with the aim of harmonious formation of his/her personality" [8]. By the way, this Law contains a number of terms that are, to put it mildly, outdated (Soviet archaisms), (e. g., physical culture and health services, events, associations, etc., physical education, the phrase "physical culture and sport, mass sport). The word "physical culture", in all its possible variations, does not appear in the modern dictionary of the Ukrainian language. So the question arises: why is it used in legal documents and scientific articles?

The specific basis of the content of physical culture as a special and independent branch of culture is rational motor activity of a person as a factor of his/her preparation for life through optimisation of physical condition [6].

It emerged and developed simultaneously with the general culture of mankind. Almost simultaneously (in primitive society), one of its main components emerged – physical training (running, jumping, climbing, throwing, swimming, archery); later, sports, physical recreation, sports animation, and physical rehabilitation emerged.

Activities in physical culture have both material and spiritual forms of expression. Influencing the structure and function of the physiological systems of the human body with a set of means and methods, physical culture

inevitably affects the intellectual, psycho-emotional spheres of the individual due to the unity and interdependence of the functioning of the material and mental in a person [17].

At the same time as material culture, physical culture is connected with the process of specially organised motor activity, which is its main content, materialised in human physical abilities. The latter are a manifestation of structural and functional reserves of the body's physiological systems acquired under the influence of physical activity [19]. In addition, it relies on the material base (sports equipment, inventory, sports and playgrounds, halls, palaces, swimming pools, tennis courts, stadiums, etc.).

Physical culture is linked to spiritual culture by science, sports ethics, and aesthetics.

The cultural analysis of physical culture shows that physical culture is a field of culture that regulates human activity (its orientation, methods, results) related to the formation, development and use of bodily-motor abilities in accordance with the norms, values and patterns accepted in the culture (subculture). In this context, it is advisable to use a new concept – *somatic body culture*.

Body (somatic) culture can be defined as a field of culture that regulates human activity related to the formation, preservation and use of bodily and motor abilities based on existing norms and ideals of their functionality, sociability, expressiveness and beauty.

The definition, i. e. the concept, of “somatic culture” has a number of important features.

Firstly, somatic culture is clearly different from a certain form of motor activity used to influence the human body and solve a wide range of socio-pedagogical and cultural tasks.

Somatic culture can be associated to some extent with that part of motor activity that has a cultural status. Of course, not all human motor activity is cultural (e. g., working on a personal plot). However, to the extent that basic human movements (walking, running, jumping, throwing, climbing) are modified by the influence of the social environment, “*intertwined*” with certain social needs, knowledge, value orientations, norms and rules of behaviour, they certainly belong to culture [5].

Therefore, motor culture, i. e. the culture of movements, is a sphere of somatic (bodily) human culture. And motor activity is included in somatic culture to the extent that it acts as a certain means of forming, correcting, improving the physical condition of a person, his/her bodily being.

When we include motor activity in somatic culture, we do not mean any particular type of motor activity, but any type of motor activity. However, of course, only to the extent that it is associated with socially formed skills and abilities of a person to perform special movements (e. g. physical exercises), and since it acts as a means of social correction of a person's physical condition, in accordance with certain value orientations.

At the same time, it is important to note that somatic culture includes a wide range of socially formed abilities that are not limited to motor skills. In addition to them, it includes, for example, physical abilities that characterise the anatomical system of the human body, in particular, its physique (posture, i. e. the spatial orientation of individual body parts in a habitual upright posture). Therefore, an element of somatic culture is not only the culture of movements (motor culture), but also the culture of physique.

An important element of somatic culture, which affects both morphological and physiological systems of a person, is also the culture of physical health [1; 2; 10; 16; 25; 26]. Equally important is the fact that motor activity, which is part of somatic culture as a certain means of influencing a person's physical condition, does not exhaust all these means (physical and sports exercises). They include, in particular, nonspecific means: natural forces of nature – water, air, sunlight; rational nutrition, rational mode of study, work and rest, massage and other socially developed means of such influence – surgical (plastic surgery), medicinal (steroid drugs), genetic engineering (DNA modification).

This approach seems at first glance rather unusual and even paradoxical, but it has quite good substantive grounds. It is a direct logical consequence of the considered concept of somatic culture as one of the spheres of culture associated with the activities of a social subject

and the means used to purposefully shape human corporeality.

Physical culture, especially its component “sport”, allows to reveal the potential psychophysical capabilities of a person with the help of its specific means and methods [7]. But the main thing is that in the context of comprehensive human development, personalised (personal) physical culture is necessary in order to be able to participate in all areas of human activity (professional, social, recreational and sports, artistic, domestic, etc. For this purpose, physical culture should be integrated into the essence of the person who functions in the cultural environment as a specific carrier of cultural bodily values, combining the general, inherent in the culture as a whole (e. g. customs, traditions) and the personal, brought into the culture on the basis of individual, including motor experience, level of special knowledge and worldview [3; 12].

Obviously, when characterising physical culture, it is necessary to consider at least three aspects of it:

The activity aspect, which includes appropriate motor activity in the form of various forms of physical and sports exercises aimed at forming motor skills and abilities necessary in life; development of physical abilities important for vital activity; optimisation of psychophysical health, physical and mental performance.

The subject-value aspect is represented by material (material and technical means – sports facilities, inventory, equipment, accessories) and spiritual (scientific knowledge, methods) values created by society to ensure the effectiveness of health and fitness activities [28].

The resultant aspect, which is characterised by a set of useful results of using the means and methods of physical culture, which are expressed in the person’s possession of their values, acquiring a high level of physical capacity.

The most significant result of the full use of physical culture is the formation of a person’s readiness to take responsibility for his or her psychophysical state and health in adulthood [13].

Thus, in the philosophical and anthropological context, physical culture can be defined as a set of achievements of society in the creation and

rational use of special means, methods and conditions for the purposeful psychophysical improvement of a person.

The content of physical culture and related phenomena can be divided into two main parts (sides):

1) functional and supportive, represented by all that is valuable that is created and used by society as special means, methods and conditions of their application, which allow optimising physical development and ensuring a certain level of functional reserves, and thus physical fitness;

2) effective, represented by positive results in physical development and physical fitness resulting from the use of these means, methods and conditions.

The values of physical culture can be differentiated by the following components:

1. Values-goals – reveal the content and meaning of individual goals of engaging in systematic health-improving sports activities and achieving with their help a cultural strategy and tactics of life, successful implementation of professional plans and needs of psychophysical well-being, improvement and preservation of physiological reserves of the body as the basis of somatic health.

2. Values-knowledge – form an orderly system of scientific and practical (philosophical, sociological, psychological, pedagogical, medical and biological) and special knowledge (means and methods of development of physical abilities, formation of motor skills, etc.) necessary for understanding the natural and social processes of functioning of physical culture of society and personality, the ability to use them creatively for personal and professional self-improvement in the performance of various types of social activities (educational, professional, sociocultural, social and cultural).

3. Values-means – create the basis for achieving *values-goals* (mastering the principles, means, forms, methods and conditions of their application in health-improving and sports activities for the development of motor skills, significant psychophysiological qualities, control and efficiency of their application.

4. Values-relationships – characterise a person as an active subject of physical culture with

a certain motivational and personal attitude to himself/herself, professional activity, to the natural and social environment in which his/her health-improving and sports activity is carried out.

5. Values-qualities – reveal the essence of the acquisition, development of a spectrum of interrelated abilities and properties of a personality (psychophysiological, communicative, status, activity and professional), which provide him/her with self-affirmation and self-realisation in the cognitive, emotional and behavioural spheres in the performance of health-improving and sports activities and social life in general [23; 28].

The selected groups of values allow us to understand the essence of physical culture (a category that unites a significant number of concepts – sport, sport for all, physical recreation and rehabilitation, sports animation, physical qualities, physical training and fitness, sports competitions, physical education, etc.

Regarding the relationship between the above groups of values (values-goals determine the nature of values-knowledge and values-means; values-relationships are determined by the nature of values-goals and values-qualities). The system of values is the basis and criterion for acceptance or rejection of new or previously developed values by an individual. At the same time, the richer the range of values of an individual, the more efficient and purposeful is the selection and accumulation of new values, their transition into motives of health-improving and sporting behaviour and activity. It should be noted that exclusively essential approaches to physical culture are capable of generating ideological constructions of totalitarian and authoritarian regimes that deny individual freedom and interpret it as a “conscious need” to act in favour of the decisions of leaders [28].

At the same time, an existential approach that is self-absorbed can produce worldview chaos, destroy consolidation in society (for example, the actions of football ultras both inside and outside the country), which is especially dangerous in crisis socio-political situations.

From the point of view of modern philosophical anthropology, the truth obviously lies in a balanced combination of essential and existential

understanding of physical culture of both the individual and society. This balance ensures a personalised approach to physical culture and determines the only correct essence for it – a component of human and social culture [3; 28].

Sport as an organic component of physical culture. Sport is an effective means of physical training. Its value is determined by the stimulating effect on the spread of physical culture among different groups of the population, and in this regard, sport is of great social importance [7].

At the same time, sport has an independent cultural, pedagogical, aesthetic, ethical, political and other significance [12; 22]. This is especially true for sports of higher achievement. In addition, a number of sports are not an effective means of physical training at all or are only indirectly related to it (for example, chess, checkers, e-sports, model aircraft, etc.). On the other hand, physical fitness cannot be limited to sports, and it should not be considered as a universal means of physical improvement, as it places increased, often extreme demands on the functional capabilities of the human body, its age, health and fitness level.

Modern sport, as a social phenomenon, has various social functions, namely:

Competitive function. Competitive activity in sports is characterised by intense (but not antagonistic) rivalry, clear regulation of the interaction of participants in competitions, unification of competitive actions, conditions of their performance and methods of assessment of achievements. All of this is determined by the relevant (local, national, international) sports classifications and competition rules.

The immediate goal of competitive activity in sport is to achieve the highest result, expressed in conditional indicators of victory over an opponent or in other indicators that are conditionally accepted as a criterion of achievement (for example, time to cover a distance, number of points, length and height of jumps, etc.). Competitive activity helps to identify a person's reserve capabilities.

The function of managing human behaviour. This function involves, on the one hand, increasing the effectiveness of competitive activity, and, on the other hand, promoting the

comprehensive development of a socially active personality. However, sporting activity alone does not provide the desired effect of correct social behaviour. Sports activities can have both positive and negative effects (e. g. organised criminal groups of athletes).

The function of increasing physical activity (sport for all) involves preparation for various types of social activities and is designed to promote the comprehensive development of a person, improve his or her physical and spiritual abilities, expand the arsenal of motor skills important in life, and increase their reliability in difficult conditions.

The health and recreational and cultural functions are aimed at improving people's health, ensuring active leisure, and shaping aesthetic tastes.

The production function helps to increase labour productivity by uniting production teams, establishing a favourable psychological microclimate, introducing norms and rules for a healthy lifestyle, and preventing negative impacts of professional activities.

The cognitive function involves the use of sports activities as a model for studying the physical and mental capabilities of the human body in extreme conditions.

The entertainment function, on the one hand, satisfies the desire of a large number of people to receive an emotional charge as participants in competitions as fans, and on the other hand, creates excellent conditions for educational work to attract a wide audience of viewers to regular physical and sports exercises.

The economic function is to provide self-sufficiency in financial means for the development of sports. The source of funding can be production and publishing activities, advertising and paraphernalia, commercial sports events, etc.

The diplomatic function is to improve mutual understanding between peoples and states.

The prestigious function is that successes in the development of sports and victories of athletes raise the prestige of individuals and teams, regions and the state as a whole.

Depending on the level of development of the sport (sport for all, sport of higher achievement

(Olympic and professional)), certain functions may be manifested to a greater or lesser extent.

Sport for all (amateur and basic). Amateur sport is an organisational form of sport that arises in the process of communication between a group of people united by place of residence, work, or leisure, and has mainly entertainment purposes. It can be temporary or more permanent, systematic or casual. The main feature of this sport is the absence of a clear programme of competitive activities and a permanent leader. Most often, amateur sport is reduced to competitions in game sports (volleyball, football, tennis, table tennis, badminton, basketball, chess, checkers) [5].

Basic sport is a type of sport in a certain organisational structure (clubs) during education, military service and in specialised formations (the Security Service of Ukraine, the State Emergency Service, fire brigades). A distinctive feature of this sport is a clear programme of sports training, including professionally oriented training, and systematic training under the guidance of an instructor or coach. The programme should ensure the improvement of physical fitness and psychophysical health. In higher education institutions, basic sports should be aimed at mastering those types of sports in which motor skills and basic physical abilities are most adequate for future professional activities.

The social system of sports has another very important area – children's and youth sports, or reserve sports (cultivated in sports schools and sports clubs) [3]. It is in this area that specialists who have obtained the qualification of a coach in their chosen sport (for example, swimming, tennis, gymnastics, volleyball, basketball, football, etc.) begin their professional activity.

Thus, sport is an organic part of physical culture, a special area of unified identification and comparison of people's achievements in terms of general and special, technical, tactical, functional and intellectual fitness in certain types of sports exercises through competitive activity.

Today, there are many sports in the world that cannot be accurately accounted for. The main ones are Olympic sports, united in International Sports Federations, of which there are about seventy. The national sports classification of

Ukraine includes about fifty Olympic and more than a hundred other sports.

The current stage is characterised by a trend towards the emergence of new sports. They are the result of technological progress (e. g. water skiing, freestyle, windsurfing, skateboarding, streetball, etc.).

Sport as a competitive activity is a very complex multifunctional and high-tech phenomenon of social reality, which occupies an important place in the physical and spiritual culture of society. And it is quite obvious that in the cultural aspect it is a component of physical culture. *In view of this, the use of the phrase “physical culture and sport” is a tautology.*

Human life in the world of sport is, first and foremost, a set of natural inclinations that an athlete tries to realise on the basis of freedom, intelligence, creativity and activity. An athlete is forced to overcome genetically determined limits, objective and subjective factors of everyday and social living conditions, go beyond them, and improve his or her psychophysiological capabilities. That is why modern sport should be considered as a source of the greatest freedom, personality development, and a general existential way of being. At the same time, modern sport is a product of cultural and historical existence, one of the ways a person comprehends his/her being (spiritual and material) [15]. Only in modern sport can a person experiment with himself/herself, with all possible variants of his / her subjective behaviour, with other sports participants (athletes, coaches, scientists, doctors, nutritionists, masseurs, etc.). At the same time, sport as a sensory determination of the bodily and spiritual state of an individual is an instrument of free choice. At the same time, sport today is an important means of self-realisation, an opportunity for social mobility and sociability, which allows athletes to master social functions and improve their social status. To be fair, it must be said that the social mobility of athletes often turns into the trafficking of athletes (so-called transfers), which contradicts the Declaration of Human Rights. Currently, this is being ignored.

Thanks to sublimation (one of the defence mechanisms of an adult, which consists in

overcoming internal tension by directing energy towards socially acceptable goals), which an athlete displays during training and competitions, he or she asserts himself or herself, having the opportunity to comprehend a sense of self-worth, because competition is a struggle that takes place both with the opponent, environmental factors (e. g. low and high temperature and humidity, low partial pressure of oxygen in the atmosphere), and with the genetically limited capabilities of the body.

During sports, a person learns to master himself or herself, including through the development of will, the ability to reach the limits of the body's physiological capabilities.

Competition is often associated with risk (including for the health and life of the athlete), so sport turns out to be a school where an athlete learns to assess risks and, if necessary, take them, develop the ability to make decisions with the help of various internal and external stimuli.

Sport in the context of philosophical anthropology is a sublimative expression of individual and social human activity aimed at identifying the mechanisms of its functioning and reproduction in the social, communicative and individual space, namely:

1) it is a mechanism of social adaptation, in which sport acts as a means of socialisation, self-identification and self-realisation;

2) the mechanism of regulation, in the context of which the relations between sport and such basic social regulators as traditions, values, norms, morals, aesthetic characteristics are studied;

3) integrative mechanism, in the context of which sport is considered on the basis of the principle of humanisation and the implementation of humanistic functions [12; 22].

After Ukraine gained its independence, the society received a clear humanistic turn in the functioning of physical culture, which, in particular, was manifested in the possibility for athletes to train and play in teams outside Ukraine, the free choice of physical training means by educational institutions, the establishment of physical culture as a component of the field of knowledge “Education/Pedagogy, etc.

Features of Ukrainian folk physical culture.
Origins. Analysing folk forms of physical

culture, it becomes obvious that there is no nation in the world that does not have its own types of physical exercises and outdoor games that constitute one of the elements of culture and life. This is confirmed by the existence of a global treasure trove of national physical culture means, a large number of original physical exercises and outdoor games, some of which are not only used by a particular nation, but have also been widely developed and entered the arena of world practice. Each nation, depending on the socio-economic conditions of its development and geographical location, has historically developed original types of games and separate, distinctive systems of national body improvement [24].

The most important role in the ancient Ukrainian reality was played by the physical qualities of a person – muscle strength, agility, endurance, which characterised the state of health. An aphorism of the thirteenth century states: “The body is strengthened by its veins, and we, prince, by your state”. In the most famous works of ancient Russian literature, such as the Tale of Igor’s Campaign, one can find praise for courage, willpower, and bravery. In a fifteenth-century explanatory dictionary, the concept of “valour” is presented as strength, courage, i. e. as a set of moral and physical abilities. At the same time, according to all chronicles, there was a kind of cult of muscular strength in the times of Kyivan Rus. It is noteworthy that the Old Russian word “fortress” meant physical strength, courage, and fortitude, which indicates the unity of physical and moral and volitional qualities of a person.

Ethno-cultural traditions. One of the leading tasks of folk pedagogy has always been the formation of a physically healthy personality. The purpose of physical training in Ukrainian ethnopedagogy has always been to promote harmonious physical and mental development of the individual, strengthen their health as a set of moral, mental and social components of human life, as well as to prepare them for productive work and defence of their native land [24; 27].

Folk traditions are forms of human activity and behaviour, customs, rules, values, and beliefs that have strong historical roots and are passed down from generation to generation. Traditions,

customs and rituals unite the past and future of a nation, older and younger generations. By joining the traditions, customs and rituals of the nation, young people absorb their philosophical, ideological, moral, psychological and aesthetic content and gradually become an integral part of their own people and nation.

Today, when Ukrainian soldiers are fighting for freedom and the democratic vector of Ukraine’s development, most of our compatriots embrace the traditions of Ukrainian chivalry and the Cossack spirit of indomitability.

Folk pedagogy knows a lot of games that contribute to the physical development of children. The goal is achieved through a variety of motor actions: walking, jumping, running, throwing, carrying objects. Ukrainian outdoor games develop strength, determination, initiative, camaraderie, teach children to overcome mental and physical stress, harden the body, and create a cheerful and happy mood in children [14].

The analysis of folklore and historical materials shows that in Ukraine, since ancient times, there have been distinctive forms and means of physical training. The national ideal of bodily perfection was formed through a system of rituals, beliefs, knowledge, and sayings. A characteristic feature of the Ukrainian worldview is the association of the ideal with plants, animals, and the natural elements that are inherent in Ukraine. For example: “A girl is like a berry”, “A girl is like a poplar”, “Blossoms like a top”, “Healthy like a moose”, “Healthy like a bull”, “Healthy like an oak”. However, folk beliefs about physical perfection were not based solely on positive associations. Disproportionate physical development and bodily imperfections were ridiculed through the following sayings: “Fat as a barrel”, “Skinny, even the ribs shine”, “Long as a heron”, “Blowing like a barrel”, “Riding like a horse” and others.

In the content of Ukrainian calendar rituals, a significant place was given to various *outdoor* games, amusements, dances, round dances, martial arts, and physical exercises. They had a clearly defined place and were performed depending on the time of year and the nature of the holiday [24].

The priority given to physical health is also confirmed by the fact that health was always wished for in carols, shchedrivkas, and vesniankas. When people greeted each other, they wished each other good health. Folk rules of good behaviour required that when meeting relatives, friends, and acquaintances, people asked about the health of each other and their relatives.

Folk physical culture, like the whole culture of society, is a product of the creative activity of the nation. At each historical stage, it changes depending on the peculiarities of the social development of each nation. At the same time, folk physical culture inherits characteristic national values through the preservation of folk traditions and customs, and is enriched by borrowing from other ethnic groups [27].

Along with its main task of improving the human body, folk physical culture also has a significant impact on the spiritual world – the world of emotions, aesthetic tastes, ethical and ideological components of the individual.

An essential feature of physical training in Ukrainian folk pedagogy is that it is carried out in many organisational and structural forms (under the supervision of parents up to the age of 7, girls' and boys' communities, fraternities, national educational institutions, etc).

A characteristic feature of the colour of the Ukrainian land was the wandering wrestlers, young men who went from village to village and competed with village boys. "Long ago, when wrestlers used to go from village to village" (late 17th and early 18th centuries), Taras Shevchenko wrote in his poem "Titarivna". Victory in such impromptu fights with travelling wrestlers was highly valued not only among young people but also among adults, and the winner was usually crowned with a wreath [18].

The system of Ukrainian folk physical culture is an integral multifunctional whole consisting of worldview and philosophical foundations, a complex of folk knowledge and ideas about physical development and physical fitness of a person, a *language of communication (!)*, storage and transmission of information, folk means of physical training and traditions of using the forces of nature (air, water, forest,

grasses, sunlight), hygienic factors of a healthy lifestyle (personal hygiene, rational nutrition, environmental quality), forms of organisation and implementation of tasks and methods [18].

It is important that at this stage all the concepts of the theory of physical culture are formulated taking into account the main features. The signs by which the concepts are defined, or any classification of outdoor games, physical and sport exercises, must meet the following requirements:

1. The defined feature should reflect the essential aspects of the phenomenon or process.
2. The attribute underlying the concept or classification must be clearly formulated and exclude the possibility of various interpretations.
3. The identified characteristic must be constant, not variable.

Let's take the concept of "physical education" as an example. As stated in many textbooks, including those by Professor B.M. Shyan, physical education is a pedagogical process aimed at physical development, functional improvement of the body, teaching basic motor skills and abilities important for life, linked with knowledge for future successful professional activity. Could you please tell me where the word "education" appears in this definition? Yes, it is absent. And this is quite natural. So, the term "physical education" does not reflect the essential aspects of this pedagogical process and also causes different interpretations.

This pedagogical process should be called "physical training", which, as we know, has two main tasks: improving physical abilities and developing motor skills. And what is called education (more correctly, formation) is a side effect of physical and sporting exercises. There is no doubt that physical training develops moral and volitional qualities, ethical components of human behaviour, aesthetic preferences, and improves cognitive abilities.

Discussion. Thus, the specific basis of the content of physical culture as a special component of the culture of an individual and society is rational motor activity of a person in order to prepare him/her for biosocial life through the improvement of physiological reserves of the body, and thus physical abilities and moral and

volitional qualities. It emerged and developed simultaneously with the general culture of mankind. Almost simultaneously (in primitive society), one of its main components, physical training, and a little later, sport [2; 20], emerged.

Activity in physical culture has both material and spiritual forms of manifestation. Influencing the human biological sphere with a complex of means and methods, physical culture inevitably causes adaptive structural and functional changes at all levels of organisation of living matter (molecular, subcellular, cellular, tissue, organ and systemic). At the same time, it activates the intellectual, psycho-emotional, and spiritual spheres of the individual, which indicates the unity and interdependence of the functioning of the material and spiritual in a person [16; 17].

The civilisational stages of physical culture formation are based on a set of interrelated biosocial features (heredity, learning, behaviour management, natural and social environment, physical development, level of physical fitness, need for a rational lifestyle, special knowledge and understanding of the role of physical culture for the development of the individual and society, recognition of personal and social values of physical culture) [22; 23].

For a complete and deep understanding of sport, it must be seen not only as a special training and competitive activity, but also as a result of the civilisational development of mankind, which has its own spiritual and material values [12].

It is obvious that the humanistic component of sport is of the greatest value to society. Firstly, it is a constant process of improving specialised knowledge, motor skills, physical abilities, and moral and volitional qualities of a person. Secondly, it is a competition with the forces of nature (resistance, friction, gravity) and the desire to win over an opponent, which is important for self-affirmation. Thirdly, it is the prestige and high level of moral and ethical standards of competitive activity, which is a manifestation of the spiritual characteristics of modern sport [28].

As for the material values of sport, they include: numerous types of sports activities and their progressive development (gymnastics is a striking example); sports facilities, equipment,

sportswear and footwear, symbols, accessories and innovative technologies for their construction and production; scientific, medical, rehabilitation equipment [21].

The Olympic ideals of sport are important (the joy of international communication, justice, empathy, democracy, rejection of racism and apartheid, terrorism and aggression). Unfortunately, today the IOC, represented by its president, T. Bach, is trying to trample on these ideals by attempting to allow athletes from racist (Muscovy) and dictatorial (Belarus) regimes that kill and rape children and women, create humanitarian and environmental disasters, and wage a man-hating war against the Ukrainian people, to participate in the 2024 Olympics in Paris.

Conclusions. When characterising physical culture, it is necessary to consider at least three aspects of it: *activity* (formation of motor skills and abilities necessary in life; development of physical abilities important for vital activity; optimisation of psychophysical health, physical and mental performance); *subject-value* (material and technical means – sports facilities, inventory, equipment, sportswear and footwear, accessories) and spiritual (scientific knowledge, methods) values created by society to ensure the effectiveness of health and sports activities; *result* (characterised by a set of useful results of using the means of education).

The identified groups of values (values – goals, values – knowledge, values – means, values – relationships, values – qualities) allow us to understand the essential understanding of physical culture as a category that unites a significant number of concepts – sport, sport for all, physical recreation and rehabilitation, sports animation, physical qualities, physical training and fitness, sports competitions, physical education, etc.).

The content of physical culture and related phenomena can be divided into two main parts, namely: functional and supportive (allowing to optimise physical development and ensure a certain level of functional reserves, and thus isomatic health and physical fitness of people); effective (as a result of the use of physical and sports exercises, methods of their application and appropriate pedagogical conditions).

Sport in all its manifestations (sport for all, reserve sport, Olympic and professional sport) has an independent cultural, pedagogical, aesthetic, ethical, political and other significance. At the same time, sport performs a number of functions: competitive, management of human social behaviour, prestigious, industrial, educational, diplomatic, economic, increasing

physical activity, health and recreational, and entertainment.

Ukrainian folk physical culture, all its existing means, is a unique cultural phenomenon that requires not only description, but also further development and improvement, taking into account the specifics of ethno-cultural traditions in different regions of Ukraine.

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