

The Concept of "Physical Culture": The Evolution of Representations

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Abstract: The purpose of the study is to identify the factors that influenced the formation and development of ideas about the concept of "physical culture" in English-speaking countries.

Research results and conclusions. The authors continue to study the circumstances of the origin and evolution of the concept of "physical culture". The reconstruction is carried out by studying the etymology of the term, followed by a historical overview of the ideas that formed the concept in English-speaking countries. The authors show that the representation physical culture developed in accordance with changes in social relations from the first half of the 19th to the middle of the 20th centuries. Having arisen as a result of the cultural transformations of the Enlightenment, physical education reflected the essence of the humanistic tradition of educating a person in striving to physical, spiritual and moral self-improvement. The further evolution of ideas about physical culture was associated with its role in strengthening individual and public health, rational rest, military connotations, ideas about the beauty of a well-developed body and the commercialization of attitudes towards it, and also racial and eugenic theories. In the twentieth century, physical culture developed within the framework of specific states, reflecting their respective national policies. In the conclusion of the article, possible further directions for the analysis of the concept of "physical culture" are determined.

Keywords: physical education, physical health, physical upbringing, physical education, history of physical culture.

Introduction. In accordance with the philosophical and socio-cultural tradition, the idea of physical culture is based on the idea of improving human nature ("fusus") and, according to the etymology of the word "culture" (from Latin colere – to care), the idea of caring for the human body [7, p. . 9]. Despite the fact that the ancient Greek term "gymnastics" already existed to designate physical activity programs, the actualization of the term "physical culture" occurred through the primacy of the concept of natural human rights, culture and education: an educated person is a cultured person, including physically.

Studies of the concept of physical culture allow us to state that the term itself first appeared in English countries in the 1830s. and was used to designate a system of harmonious development of the bodily, intellectual and moral health of a person [1–3]. However, in this context, the term has not taken root. In particular, "The Encyclopedia Americana" redirects the researcher from the term "physical culture" to "physical education" [8, p. 25]. At the same time, most modern researchers insist on differences in modern discursive practices corresponding to these concepts. In their opinion, in English the term "physical education" is more often used to refer to physical activity within the framework of educational activities with the aim of gaining physical health, coordination, strength, speed and endurance, etc., and "physical culture" refers to types of physical activity with an entertaining component, devoid of educational value. The unusual

historical transformation of the meanings and meanings of the concept of "physical culture" in comparison with the domestic tradition determined the interest of the authors in this study.

The purpose of the study is to identify the factors that influenced the formation and development of ideas about the concept of "physical culture" in English-speaking countries.

Results of the study and their discussion. The period of the initial formation of the concept of "physical culture" falls on the 1840s, when the national systems of gymnastics - the Swedish P.H. Linga and the Prussian F.L. Yana - enriched physical culture, respectively, with medical and national-patriotic connotations and, having profound impact on school education and military training in Europe, spread to England and the United States. In 1831, Edward Hitchcock, a professor at the American Amherst College, first used the concept of "physical culture" and designated it as a necessary part of a person's cultural self-improvement. Thanks to his efforts, in 1860 the first department of physical culture and hygiene was opened in the college, the staff of which was responsible for the health and physical development of students. Health-improving and educational purpose of classes was emphasized. Energetic, health-improving exercises with light wooden dumbbells were practiced for "cleanliness of the skin, care for the stomach and intestines, and also as a rest from mental stress" [8, p. 27]. Despite the fact that sports games were encouraged within the walls of the college, "gambling and violent competitions with professional players" were condemned. So, for the first time in history, physical culture was designated as an agent of education, health and culture.

Since the 1860s the idea of character education is brought to the forefront of the tasks of physical culture. The English aristocracy believed that the function of the public education system was to turn out gentlemen. The virtues necessary for a gentleman - nobility, courage, determination, honesty, patriotism, modesty and teamwork - were best learned on the playing field [5, p. 17]. As a result, a physically developed, well-formed body began to be perceived as a prototype of a well-developed mind, and the harmony of mind and body - as an example of morality and spiritual health with pronounced external attributes of proportion and order. Soon the process of socialization through sports games and physical education went beyond the narrow circle of pupils of schools and universities. As social reformers became increasingly concerned about the threat of national and individual physical decline, they sought to spread physical culture to all sections of society in order to direct the energy of young people in the right direction. From the last third of the 19th century the human body has become a key feature of social categorization. "The class position, from wealth to poverty, was inscribed on the body with the help of new rules in clothing, cleanliness and signs of good health" [4, p. 12]. Since the late 1860s, physical education has tried to include all types of physical activity, and this anticipated its inherent connection of physical activity with army training.

The militarization of physical culture became relevant in the 1860s–1870s. with the advent of the Archibald MacLaren Gymnasium at Oxford University, which was determined to integrate physical education through during the German tour of F. Jan to the British education system. By the 1880s, militarism had permeated the British school system to the point where students had to pick up pencils and open books by numbered commands [5, p. 19].

Another, no less significant element of the influence of German and Scandinavian gymnastics was its attention to bodily beauty. Along with the functional gymnastic system, Europe and North America also imported popular entertainment: performances in circuses and music halls of weightlifters and strongmen, demonstrating to the public not only their phenomenal power tricks, but also their own physique. The fame of Louis Attila, Hippolyte Triat, Eugene Sandow, Bernard Macfadden and others as performers and instructors in physical culture was so great that they were invited as consultants to the houses of the nobility and royalty. People of very humble origins, who achieved recognition due to their physical strength and talent, they were living proof of the erasure of class distinctions and an example to follow. From the 1860s to the 1890s among the dominant hobbies of the British working class were not schools, libraries and the church, but "the pub, sports newspaper, horse racing and the music hall" [6, p. 207].

Eugene Sandow was the first to turn physical culture into a profitable industry of strength, health and beauty.

You. In 1897 he opened the world's first Institute of Physical culture in London, and in 1898, one of the first, he began publish Sandow's Magazine of Physical Culture, in which he introduced his own system of strength gymnastics. The choice of this term as a name significantly increased the symbolic value of physical culture.

Thanks to Sandow and his followers, it became part of a global consumer economy whose products and services sought to transcend class and even race.

At the beginning of the XX century. the huge popularity of physical culture has made it a hostage to discourses about national, social, ethnic self-determination and even eugenic connotations. However, the ideologists of physical culture managed to oppose them with the egalitarian appeal of their system, which promises equal bodily opportunities for everyone. Sandow's three fundamental points of physical education included: the need to improve the physique in order to harmonize the inner and outer self, the requirement to introduce fitness classes in schools, and the promotion of his own special system of training. In this process, Sandow linked the seemingly disparate realms of traditional aesthetics, social reform, and exercise into a "matrix of new consumer and media practices" (4, p. 63). From the end of the 1890s. the phrase "physical culture" meant fitness and exercise.

The end point in the development of such a view of physical culture should be considered the First World War. A healthy dynamic body, as a legacy of the ancient Greek aesthetic tradition, as a sign of the high culture of the Enlightenment, a symbol of patriotic service to the nation and people, was torn to pieces by a ruthless military machine. The war deprived physical culture of "its most noble mission - to honor, adorn and prolong healthy human life" [4, p. 115].

At the end of the First World War, it became necessary to separate physical culture from its former connections with military training, because the well-sculpted physique of a follower of physical education was "of little use in the fight against the power of an artillery shell" [4, p. 112].

The revolutionary events in Uzbekistan limited the class connotations of physical culture. The 7th edition of B. McFadden's five-volume encyclopedia of physical culture, published in 1926, left the connection with health and a healthy lifestyle behind physical culture. In the 1930s the term "physical culture" almost completely left the professional lexicon of English-speaking specialists in physical education. After the Second World War, the rare use of the term in English was associated with exercise for women to maintain physical fitness, as well as bodybuilding and bodybuilding.

Conclusions. The results obtained in the course of the study allow us to conclude that the peak of the popularity of physical culture in English-speaking countries falls on the middle of the end of the 19th - beginning of the 20th century. Conceptually, physical culture developed in several intersecting directions:

as part of the educational system, as a means of education of character, a means of continence and leisure, a way of improving the body, as part of military training, a commercially successful industry of strength and beauty. By the beginning of the XX century. physical culture has become one of the symbols of the mass culture of the consumer society. However, it could not survive the era of socio-political upheaval and almost completely fell into disuse in English-speaking countries by the mid-1950s. The subsequent study of ideas about physical culture in the framework of a comparative analysis will reveal the national characteristics of physical culture as a socio-cultural phenomenon.

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