

Philosophical Implications of Physical Understanding (Body) Culture

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Abstract: Over the past decade, as traditional and new media and the blogosphere have increasingly engaged with the cult of body beauty, there has been a growing need to further develop philosophical concepts of body culture. Popular interests are not limited to diets and sports lifestyles; rather, the focus was on the virtual body shaped by the mass media. The efforts to "create" a beautiful (and real) body to present on Instagram are contributed by beauty industry professionals who offer a range of services to shape any body; Although virtual bodies are unlimited in their presentation, modern software filters are available to eliminate any shortcomings and highlight each advantage. A real person in this virtual environment often loses their individuality to become an "ideal carrier" of a set of optional body parts, including lips, eyes, noses, etc.; the human body is treated as an investment asset or frame with no inherent characteristics. Key words: physical culture, body culture, philosophy of physical culture, philosophy of physical activity, cult of physical beauty.

The concept of body culture / physical culture seems multifaceted, the research community offers several definitions for this term. For example, physical culture is an integral part of social culture and one of the spheres of social activity with health/physical development priorities. This interpretation is somewhat academic because it is too common for reference literature. Physical culture can be defined as a system of values within the whole range of physical activity formats. Some authors interpret physical culture as a complex of motor activities or a set of exercises aimed at changing the individual body. Another group of definitions of physical culture gives priority to the field of sports. Analyzing the general definitions above, we found that researchers tend to associate physical culture with physical activity along with other socio-cultural functions. In this context, it may be useful to consider body culture in the context of general human culture. Ancient philosophers were among the first to analyze the culture of the human body, and the most careful and comprehensive analyzes are found in the legacy of Plato and Aristotle. Thus, the famous ancient Greek philosopher Plato emphasizes that health, physical beauty and perfect body shape should be formed and maintained on the basis of solid artistic and natural scientific foundations with physical exercises and gymnastics throughout life.

It is known that the so-called body beauty cult appeared in ancient Greece in BC. Ancient Greek philosophers paid special attention to individual physical education due to the popularity of Spartan education with a narrow military context. The Greeks classified physical training as physical training, that is, general physical training, and agonistic, which means training and competition before a specific competition. Gymnastics, on the other hand, includes a variety of exercises for versatile physical training, including palaestrics, i.e. gracefulness of movement, plasticity, dance elements for postural formation and control, and perfect body building

practices, including orchestral and open o 'means games. Plato promoted the Spartan educational system with a special emphasis on elements conducive to intellectual development, especially in the pre-school system dominated by play formats. Games are designed to teach children about the challenges of adult life later on. Children were even encouraged to watch the war from a safe distance. Plato analyzed the merits of a consistent public education system to provide a harmonious physical and intellectual education, provided that "the youth are committed to a foolish way of life, observing the rules of good hygiene." To some extent, these ideas can be seen as forming the foundations of the culture of physical education.

Another ancient thinker, Aristotle, also believed in the immense benefits of good physical education and emphasized that the soul must be cared for before the body can be cared for. However, he was highly critical of the Spartan system of physical education, arguing that physical stress prevented intellectual development. In his opinion, the education system should give priority to the beauty, not the animal side. This was the main reason why he recommended light gymnastic exercises in the body culture routine. The era of PBC, which admired the beautiful athletic body and physicality, coincided with the era of hostility to physicality. Medieval Christian asceticism preached the suppression of natural desires and temptations and condemned the sinful worldly flesh in contrast to the world of divine grace in every Christian teaching and practice. Pope Gregory the Great called the body "an abominable capsule for the soul," and monks who killed their own flesh were ranked first among social role models. This era polarized the spiritual, noble "peak" of human nature, approaching the Absolute, in contrast to its physical, sophisticated and godless "bottom". It was common to believe that the sinful human body deserved death with a wide range of flesh-killing and punitive practices. It is no wonder that flagellantism, or the whipping movement, became so common in the thirteenth century. It should be said that in the philosophy of the Middle Ages, special attention was paid to the unity of the soul and the body. Thus, Thomas Aquinas considered man to be a being of soul and body, with essential unity provided by the inseparable connection of soul (as form) and body (as substance).

The French thinker Jean-Jacques Rousseau developed a unique and revolutionary concept of natural physical education, which was described in his treatise "Emile or Education". In this concept, the success of physical education is determined by the following three main factors: nature (individual qualities and natural gifts), people (sharing practical experiences and helping the individual's socialization) and things (things that help development). models of individual behavior in coping with several life situations). In addition, Rousseau believed that a child's behavior should be controlled without coercion in order to help him make the right decisions of his own free will. This theory proposes an age-specific education rating system with the following four developmental periods: (1) from birth to speech (0 to 2 years), with special emphasis on physical education; (2) the stage between the ages of 2 and 12, in which sexuality is emphasized; (3) 12 to 15 years, with intellectual education as a priority; and (4) 15 to 18 years with a focus on moral education; With the educational process of a socially responsible citizen who has reached the age of 25. Rousseau attached special importance to the first and second periods, which are important for strengthening the child's health in the above-mentioned system, during which the child should be wrapped, protected from drafts and cold, and his body should be restrained. From 2 to 12 years old, a child spends as much time outdoors as possible to independently explore and experience the outside world by jumping over fire, climbing trees, running, playing with peers, and getting to know everything inside. should pass. his arrival.

In addition, Rousseau placed physical labor among the main tools for intellectual development. In his opinion, a child should master common tools and excel in professional crafts in order to support himself and his family. In the process of perfecting this craft, the philosopher attached special importance to intellectual practice; It is recommended to alternate physical work with mental work for active rest. He also recommended paying special attention to moral education at the age of 15-18, when the period of "storms and passions" comes, because it is the right time for a teenager to "learn the ropes of human life."]. Summary. Our philosophical, ideological, and sociocultural analyzes of physicality and body/physical culture provide a historical overview of

physical education concepts in their evolution. The ancient Greeks were so obsessed with the ideas of physical perfection that they took the main place in matters of physical education, and it was at that time that the cult of body beauty was born; According to Greek philosophers, physical training formats are still rationally measured to effectively protect and improve health.

The period of prioritizing the beauty and beauty of the body coincided with the medieval period, which had a very negative attitude towards the body, the body and physical education. J.J. Rousseau tried to propose a "golden mean" in this field of education with his concept of physical education naturally adapted to the age stages, a rational work to ensure a gradual transition from the routine practice of physical education in childhood. / is filled with craft skills. Adolescent training and intellectual practices culminate in moral education. The Rousseau system gave a strong impetus to the development of global concepts of physical education, some of its rules became the basis for M. Montessori's educational method and Soviet pedagogical systems. In the last decade, as traditional and new media and the blogosphere have increasingly engaged with the cult of body beauty, there has been a growing need to further develop philosophical concepts of body culture. Popular interests are not limited to diets and sports lifestyles; rather, the focus was on the virtual body shaped by the mass media. The efforts to "create" a beautiful (and real) body to present on Instagram are contributed by beauty industry professionals who offer a range of services to shape any body; Although virtual bodies are unlimited in their presentation, modern software filters are available to eliminate any shortcomings and highlight each advantage. A real person in this virtual environment often loses their individuality to become an "ideal carrier" of a set of optional body parts, including lips, eyes, noses, etc.; the human body is treated as an investment asset or frame with no inherent characteristics.

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