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IMPLICIT BASIS OF HUMAN CORPOREALITY IN PHYSICAL CULTURE

The article made an attempt to examine the phenomenon of human corporeality and its influence on the development of physical culture, as an organic part of General culture of society. To investigate similarities and differences between the concepts of “the human body” and “physicality”. To show the diversity of approaches, paradigms, and points of view of these concepts. To emphasize the problem of implementing the “new way of medicine” aimed at the diagnosis, monitoring, conservation, correction of health. To reveal the interdisciplinary nature of bioethics as vital conditions for the functioning and development of biologically organized matter.

Keywords: *bioethics, human health, NBCS revolution, society, sports, culture, physicality, the body, civilization.*

Problem statement. In the formation of modern sports ideology an important place occupies the problem of human corporeality. Of course, in science there are many definitions of the basic definitions of the concept. In our opinion, the physicality is an important characteristic of human individuality, it is the result of the triune nature of man (body, soul, spirit) [13, p. 23–26].

In turn, sports culture is an integral part of modern social and cultural life. Its influence on self-determination and self-understanding of a person is greatly enhanced by the development of information technology and its inherent anthropotechnics.

The problem of man in the whole variety of characteristics of its essence and existence has always been an actual problem of philosophical anthropology. However, today it becomes particularly acute. Modernity is characterized by unprecedented economic, socio-political, spiritual upheavals that manifest themselves in the conflict between man and his social environment. At the same time – it is a period of extremely rapid technological progress and fundamental scientific discoveries that transform the concept of human physicality and its influence on the development of physical culture and sports.

All this updates the consideration of human physicality in the philosophical and anthropological plane due to motor activity and bodily practices. Such optics allows you to uncover the horizons of the world of sport and to realize the conceptualization of its cultural representations at the macro level of theoretical reflection [13, p. 17–8].

Previous recent. Important theoretical and methodological guidelines for this problem are contained in numerous works by the authors, which study the general theoretical problems in which the study of physical culture and sports from a humanistic ideological position begins. Here it should be mentioned in the first place the works of B. G. Akchurina, V. V. Galkina, O. Gomilko, N. S. Medvedeva,

M. M. Ibragimova, V. Kosyaka, Y.M. Nikolaev, A. N. Pleshakova, L.F. Koretskaya, E. Meinberg, V. I. Stolyarova. They form the textual basis of the research, allow us to determine the essence of human physicality and its influence on the development of physical culture in society.

The main aim is to outline the prospect that opens as a result of the philosophical and anthropological approach to the problems of the sports industry. This approach allows us to identify its human-creative potential, which corresponds to the question of active and mobile society.

The solution of the above-mentioned range of problems is one of the urgent tasks of contemporary philosophical anthropology, which serves as the methodological basis for interdisciplinary studies of socio-cultural synthesis, to which the philosophy of human physicality belongs in the sports and sports concept. The cultural and anthropological status of the sports industry and ways of its humanization will contribute to the affirmation of European standards of sport culture and culture of freedom in Ukraine [10, p. 7–9].

Main doby. The philosophical discourse of the “body” as an inalienable attribute of the “human”, lasts for centuries and has numerous interpretations incorporated into the sociocultural context. A large number of explications of “bodily” forms in the modern field of philosophical studies the diversity of approaches, paradigms and points of view. It is important for us to understand what approaches to the definition of “physical” are in the physical culture? What aspects of the multidimensional concept of “body” are used? What social phenomena are explored with the explicit or implicit use of the concept of “body” of a person or of his “corporeality”?

It should be noted that the problem of corporeality in the history of philosophy is one of the motives that determine the style of philosophical thinking itself. According to the researcher of the history of the issue of corporeality O. Gomilko, “the genesis and theoretical evolution of Western metaphysics are inseparable from appeal to corporeality”, and, therefore, in connection with this notion, in relation to it, the very essence of a particular philosophical direction is reflected [3, p. 25–27].

First of all, we note that the delineation of the concepts of “body” and “corporeality” is an extremely difficult problem. This is due, firstly, to the “self-comprehension” or “natural evident” of the body, which, consciously or not, the majority of researchers relies on trying to highlight this phenomenon, and secondly, with the traditional opposition of the natural sciences and the humanities in strategies study of “the nature of man” [6].

The connection and intersection of the concepts of “body” and “physicality” in our opinion has the following directions: 1. “Physical body” as a material object and body of a person, as a “living body”. 2. “Organism” as a scientific construct and “body”, as we perceive it in subjective experience. 3. “Corporeality” as the ability of consciousness to exist in its own body: “I” – it is my body.

Among the historical stages in shaping the modern attitude to the concepts of “body” and “corporeality” are important, firstly, the study of Descartes and the problems of “psychophysical dualism”, reflected in the approaches of modern

science to the body; second, the attitude to the body in Nietzsche's philosophy of life; Thirdly, the birth and development of the philosophical notion of "corporeality" in the phenomenology of Husserl, Sartre, Merlot-Ponty, Schuetz, Valdenfels and, finally, the view of Foucault's modern social topology, Deleuze, and Bourdieu on the role and place of the human body in the social space [7, p. 4–5].

The concept of "body" has a huge amount of explication in all spheres of human life: from everyday life to religious practices, from medicine to art, from personal relationships to social roles.

In the broad sense, "body" is a material thing, a physical body, an object. "Human body" – a narrower concept, among other material things, it is something special and unique. By combining us with things, by other "physical bodies" in the world, it is something much larger than them!

The body is the primary source of human forces and dominates among them. Physical condition largely determines the image, quality and lifestyle of the individual. **The body, brought up in sports**, becomes a carrier not only of its own physical, but also of aesthetic virtues. This brief "manifest of the body" gives obvious grounds for believing that as the child's self-knowledge begins with the knowledge of his body, so the knowledge of man should be based on the study of the laws of his body [7, p. 26–27].

The corporeality is a broader concept. N. S. Medvedev gave the following definition of corporeality: "**Corporeality** is the substrate of human life, which is a multidimensional entity that exists in three dimensions: the biological (natural) body, inner corporeality, external physicality, and is constructed at their intersection" [10, p. 11–17].

Consequently, the development of the human body is directly related to the development of its corporeality.

In the reference literature, there are practically no anthropological definitions of corporeality. There are no definitions of the human body as a material substance or substrate of the soul. In the interpretive "Dictionary of the Russian Language" by S. I. Ojogov, a person is interpreted as an organism in its external physical forms. The Biological Encyclopedia distributes the vertebral body to the stem and peripheral parts. In the dictionary "Modern Western Philosophy" corporeality is defined by the concept, free from anthropological codes, which do not carry information about the structure of the human body. There are only types of thinking that hide certain types of feelings. Corporeality – this is "matter", "fabric" of thought (R. Bart) [7, p. 10]. Therefore, it is unproductive, according to the concept of the "phenomenological body" of Merlot-Ponty, to oppose the "spiritual" to the "bodily" (active passive), since corporeality is the fact of the immediate condition in the world given long before its division into "internal" and "external".

The phenomenon of corporeality, as the indivisibility of the "internal" and "external", became the subject of the discretion of many thinkers, artists, and poets of the twentieth century (J. Deleuze, S. Beckett, P. Vallery, etc.) [8, p. 9–15].

The body is all material. Matter Plato is shapeless and at the same time plastic, which can take different forms. It is not a body, since the concept of

“body” involves the concept of a certain form. But she can not be denied corporeality. Solid corpuscles, quanta, photons, protons, electrons, atoms and quarks.

It is not superfluous that in the educational literature in the system of physical education, where students receive “bodily” education in its various aspects, the notion of corporeality is only “present” without finding its philosophical conception as a sociocultural phenomenon in the categories of internal and external, form and content, formal and functional beauty. At the same time, the body in the field of physical culture and sports is the object of aesthetic perception, cultivation and self-development of a person. Estimated, the emotional attitude of man to his physicality, and, consequently, to the forms of his motor activity, has always determined the content of sport in the human era in any type of culture. It is genetically related to sports and art, although their functions in the system of culture are different, different and their historical destinies.

The introduction of human corporeality into the context of the epistemological, methodological, substantive and practical relationship between man and the world and himself extends the possibilities of a holistic understanding of man, which has become today the global primary problem of civilization [13, p. 20–30].

At present, there are many scientific definitions of human corporeality. In our opinion, human physical integrity is a set of information, energy, systemic, structural and functional properties belonging to each particular biosystem of the genus *Homo sapiens*. These are all processes and phenomena that are formed on the biological, psychological, social and spiritual levels of the human body.

With the development of society in all spheres of human life penetrates human physical activity, which becomes more and more significant and an integral part of the life of world civilization. Millions of people in all countries of the world have a healthy lifestyle, part of which is physical exercise and health gymnastics, participation in sports competitions.

Thus, human corporeality is a very complicated self-regulating and self-sustaining system with the principles of self-preservation and adaptation inherent in it. Corporeality, as nothing else, indicates the need for self-improvement of the human body, **therefore, in our opinion, human physicality is a phenomenon of development of physical culture.**

Physical culture in today’s society is increasingly becoming an important factor in maintaining and enhancing human health, raising its level of culture, active leisure, an alternative to harmful habits and passions. This kind of activity intensively affects all spheres of social life. It helps to minimize economic costs, is a factor in increasing the able-bodied age of a person. Physical and spiritual health of the nation is an extremely important element of the economic and political life of society, a significant component of ideological and ideological position, determinant priorities and behavior of people [12].

The health of the nation directly affects the economic life: on the one hand, the violation of public health leads to large economic losses, and, on the other hand, an ineffective economy causes degradation of society. The most common

causes of this degradation are drunkenness, crime, drug addiction. They entail the following consequences: an increase in the number of mental and cardiovascular diseases, suicides, an increase in the number of people with disabilities, etc. [2, p. 8–9].

Systematic physical exercises significantly increase the efficiency of a person, promote the development of overall endurance of the body, health promotion, improvement of volitional and moral qualities, creating a positive emotional background.

The person of the future is a clever, active, humane man who can enjoy beauty, a holistic, fully developed personality, embodying the ideal of true unity, spiritual and physical perfection.

Clarification of the role of physical culture in the comprehensive development of personality in our country was and is the subject of intensive research of scientists and was associated, first of all, with the understanding of the essence of physical education, physical training and sports, as its important elements. But the emphasis in these studies has a more medical and biological character. The concept of physical perfection was associated, as a rule, with ideas about the degree of harmonious physical development and the comprehensive physical preparedness of man. The main emphasis was on motor activity, as opposed to intellectual and socio-psychological development. This led to a violation of the connections of physical culture with the general culture of man, its spiritual beginning [11].

This approach is inadequate, because it does not allow solving issues of comprehensive and harmonious development of personality. “Physical culture, in contrast to other spheres of culture, includes the greatest potential for the formation of the individual as a whole in his bodily-spiritual unity. Therefore, cultural activities (including physical ones) acquire a socially useful significance, since its subject, purpose and main result is the development of the person himself, his biological, psychological, social and spiritual levels”.

In view of this, at the end of the twentieth century in connection with the growth of the role of culture in society and the human factor in it began intensive understanding of physical culture in addition to the medical and biological and pedagogical aspects of knowledge, as well as psychological, social, cultural and philosophical. The study of the method of analysis of this problem suggests that in each of these directions the study of physical culture has certain achievements. At the same time, these issues remain a lot of controversial issues, which, as a rule, are related to insufficient consideration of the socio-cultural essence of man, understanding of it as integrity.

The materials of the study, which consider the correlation of biological and social, physical and spiritual in physical culture, do not take into account the unity of the functional, axiological and moral aesthetic aspects of its content, which suggests that “in the field of physical culture, the development of human mobility is not divorced from the development of her personal qualities, moreover – determined by them. In fact, physical culture is the same general culture with the superiority of its spiritual side, but which is realized in a specific way through

consciously cultivated motor activity” [12]. **In our opinion, the essence of physical culture is the formation of human intelligence through its movement.**

It is necessary to emphasize that physical exercises are such a motor action, in which the **human intellect** manifests itself, that **physical culture is, above all, the work with the human soul, its inner world. The carnality is given to man, but the bodily organism is created by the spirit, it forms the personal body of the spirit.** The human body, which operates clearly and without any violations, is a prerequisite for its spirituality, but can not directly give birth to the very spirituality, which does not follow from nature as such, but from a culture where the spiritual is primary to the material. Spirituality in this aspect is considered as an integral category, which includes a variety of concepts related to the identification of the mental life of a person, her consciousness, subconscious, knowledge, emotions, intelligence, etc. [1].

Spirituality of man in the sphere of culture is realized as a process of unification of the ideal (internal) and visual (external) aspect of physical activity. This spirituality is conditioned by the priority development of the culture of thinking, imagination, feelings etc. That is why the important methodological problem of the sphere of physical culture is the development, generalization, correction of means, methods and forms of conducting occupations in which the spiritual and physical in a person should be united.

The content of physical activity is crucial for attracting to the values of physical culture. Only when this activity is viewed from the point of view of human significance and value, it becomes a factor in the true cultural development of man, the harmonization of physical and spiritual, sustainable involvement in physical culture. It is the problem of “humanizing” the physical (natural) in a person, considering the physical as a personal problem of preservation, enhancement, and, if necessary, the restoration of physical abilities, from the intellectual, aesthetic, and moral point of view – this is the main problem of the theory and practice of physical perfection of the person, development of its true physical culture [4, p. 12–17].

Physical perfection is impossible without the moral, aesthetic, intellectual perfection of the individual, but any of the above characteristics is not possible without the perfection of the physical nature. This is a solution to the laws of increasing the relationship of social and biological, physical and spiritual in man, its harmonious development.

In this case, the question arose about the criterion of a fully developed personality, which is related to its creative nature or with the ability of the individual to self-actualization and self-assertion.

In the formation of such a person, the qualitative aspect of physical culture activity, where the unity of the ideal (spiritual) and the practical (motor) components, associated with the spirituality of corporeality, is of great importance. It requires a teacher who passes students the value of physical culture, the ability to direct them to self-development, self-education, that is, to self-realization and the formation of a wide range of positive needs, since the needs create a personality, and therefore a culture: “Needs in physical education activities are of high value

both for the formation of a highly culturally young specialist, and for the progressive growth of the general culture of the entire society as a whole” [9, p. 302–305].

In our opinion, **physical culture** is a set of conscious biological, psychological, social and spiritual factors in the development of the human body. It acts as an important means to increase the social activity of an individual, social groups, satisfying their moral, aesthetic and creative demands, and influences the development of culture as a whole. **Physical culture** is a conscious activity of a person, a social group, a society for the perfection of bodily, psychological and spiritual qualities, with the help of natural, social and cultural factors.

Such an approach to the concept of the essence of physical culture can serve as the basis for identifying interrelated, meaningful its characteristics, which enable to integrate various aspects of studying the physical culture of man from the standpoint of medical, biological, social, cultural and philosophical knowledge.

At the conclusion of our article, we do not accidentally stop on bioethics as an important element of health medicine. The fact is that bioethics is one of the fundamental mechanisms for the preservation, development and improvement of human corporeality, which in turn has a direct impact on the state and development of physical culture and sports. From this it follows that biological ethics in the most general sense is perceived as a modern interdisciplinary phenomenon which combines biological knowledge and human values.

In our opinion, the observance of all moral limits of human penetration into the depths of the biological environment of our planet and the rapid development of health medicine creates incredible opportunities for the formation of a person of the future (**the postman**). **The NBIX revolution** – the convergent development of nano, bio, information, as well as cognitive and socio-humanitarian technologies – creates incredibly powerful, significant means for transforming human beings and society. And this possibility of transforming a person as a biological being with all its functions into other substrate forms is theoretically meaningful [14, p. 13–14].

Bioethics is an important point of philosophical knowledge. Formation and development of bioethics is connected with the process of transformation of traditional ethics in general and medical ethics in particular. First of all, it is due to the attention to human rights (in medicine, it is the patient's rights, etc.) and the creation of new medical technologies that give rise to many of the most acute problems that require legal and moral regulation. The cultural foundations of bioethics consist in moral perception of man of his inextricable ties with nature and personal responsibility for its preservation [5, p. 17–18].

Creating new technologies, moving forward in the steps of civilization, humanity is simultaneously moving back on the ecological ladder, impoverishes natural resources and worsens the environment, creates for itself only a temporary concord, as the reserves of nature and energy are not limitless. The world's ecosystems are on the verge of collision, which will threaten decay without a reliable recovery chance.

Among the fundamental factors of confronting global destructive trends, the problem is the implementation of a new “image” of medicine aimed at diagnosis,

monitoring, preservation, correction and restoration of human health. This is a condition for successful human fulfillment of service and social obligations, realization of life plans, satisfaction with one's life, one of the key indicators of quality of which is the **state of vital forces of human corporeality and physical culture**.

Conclusions:

1. An important methodological principle of the study of the correlation of human physicality and physical culture is the application of a multidimensional approach:

a) physicality is the substrate of human life, which is a multidimensional entity that exists in three dimensions: the biological (natural) body, inner corporeality, external physicality, and constructed at their intersection;

b) corporeality, in our opinion, is a set of information, energy, system-structural and functional properties belonging to each individual human biosystem;

c) the person on the basis of its essential characteristics – physical and social formation. Therefore, corporeality is a meaningful component of a person, which ensures the very possibility of social existence. **The phenomenon is the fact that actually physicality has an important influence on the structure of physical culture and ensures its existence and development.**

2. Physical culture is an organic part of the general culture of human society, the totality of its achievements in the creation and rational use of special means, methods and conditions of the directed physical development of a person:

a) **from our point of view, physical culture - a set of conscious biological, psychological, social and spiritual factors** in the development of the human body. It serves as the main means to increase the social activity of an individual, affects the development of culture as a whole;

b) **physical culture** is a conscious activity of a person, a social group, a society on the improvement of physical, spiritual and psychological qualities under the influence of natural, social and cultural factors;

The study of the interdisciplinary nature of bioethics has revealed that it is a specific branch of cooperation in biology, philosophy, ethics and law. Modern bioethics is confirmed as a vital condition for the functioning of humanistic-orientated scientific knowledge in the field of living matter, and there is no alternative to this for either science or humanity, but science can not be regulated only on an ethical level; its ability to ethical self-control does not solve everything. It is no longer possible to limit only the moral circumstances and personal assessments of the scientist, thus excluding the state and social regulations of biomedical research. Necessary creation of a system of ethical, legal and sociological control over them, with the inclusion of moral and religious values dominant in each particular society.

Man is a creature capable of determining and passing the limits of any of its definitions, since the definition of a person, among other things, depends on its will, which means that any its certainty is not finite. Over time, it can be abolished by the subject of volition. The volition of man is capable of transforming any definiteness of a person into uncertainty. Human existence in the world, thus,

appears as something diverse, indeterminate, plastic, which gives transformation through human technology.

3. Corporality of human physicality and physical culture is reflected in the following words:

*“В спорте много вершин,
Покоренных людьми.
Это труд,
Это прелесть спортивной борьбы.
Это соль на губах,
Это жизни борьба,
Это воля, терпенье, любовь, красота.
Это взлет и паденье
Прекрасных светил.
Цвет земной красоты,
Украшающий мир”.*

(A. P. Voznyi)

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Анотація

Возний Андрій. Імпліційна базисність людської тілесності у фізичній культурі.

В статті зроблено спробу проаналізувати питання феномену людської тілесності та її вплив на розвиток фізичної культури, як органічної частини загальної культури суспільства. Дослідити схожість та відмінність понять “тіло людини” та “її тілесності”. Показати різноманіття підходів, парадигм та точок зору до цих понять. Підкреслити проблеми реалізації “нового образу медицини”, направленої на діагностику, моніторинг, збереження, корекцію та відновлення здоров’я людини. Виявити міждисциплінарний характер біоетики як життєво необхідної умови функціонування та саморозвитку біологічно організованої матерії.

Ключові слова: біоетика, здоров’я людини, НБІКС революція, соціум, спортивна культура, тілесність, тіло, цивілізація.

