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Editor-in-Chief

Associate Professor Halina Zdebska-Biziewska, Ph.D.
Axiological aspects of movement activity

Halina Zdebska-Biziewska
University of Physical Education in Cracow

Summary
The physical culture (named commonly sport) constitutes a domain of many heterogeneous values. The health values play one of the most important role among them. They are especially exposed to all their spheres like physical education, recreation, professional sport, physiotherapy. The health values constitute the strongest argument in promotion of physical activity. Is it really sufficient reason for intensification of youth’s self-activity or it should rather be more effective to reach ludic and hedonistic values as a better working tool for movement promotion? The aim of this paper is an answer to the question based on synthetic axiological analysis of movement activity. The author analysed chosen Polish publications in the field of philosophy and philosophy of sport confronted with opinions of students from the secondary school on attractiveness of physical education lessons. The axiological method has been used in this study. The basic research technique was the analysis of content.

Keywords: philosophy, physical culture, axiology, values, movement activity.

Introduction
The significance of movement for an individual was already noticed ages ago mainly in the health context and that opinion was presented first of all by doctors and hygienists. It was reflected in the Enlightenment maxim “mens sana in corpore sano” (a sound mind in a sound body).

An important breakthrough took place however at the turn of the XIX and XX century when industrial transformations caused a change of people’s life quality. The men of that time noticed very quickly threats accompanying development of the society. There was necessary to have an unique antidote to regain psycho-physical capabilities of human organism, being significantly weakened as a result of inappropriate life style (too static) and unhealthy nutrition leading consequently to civilisation illnesses. Some opportunities, offered in this field by broadly understood physical culture and named at that time simply sport, were quickly found out. As the Polish philosopher J. Lipiec noticed “...That way it was invented, being still actual, a movement culture that manifested it’s supporting role for basic existential values constituting at the same time an extraordinary stimulator for physical site of human existence” [Lipiec 1999, 181].

Not to yield to temptation for academic discussion over the term “physical culture”, a comprehensive approach creates it’s understanding in the broader sense exceeding the sphere of body exercises, as “a thematic part of the culture of a given spatiotemporally defined social system (nation or state), directed towards those values that refer to a position of corporeality of a man in all different aspects: essential, ethical, aesthetic, medical, fitness, etc” [Lipiec 1999, 181]. It is a part of culture being a subject of human physics. From the axiological point it is never neutral because each era and each society works out its own attitude towards physics of a human being and the totality of views on this matter is closed within culture characteristics for a definite epoch. In such formulation of the idea, the physical culture should be seen as a collection of values referring to all aspects of human physics (rivalry, health, fitness, social relations, hedonism, etc.).

Values – the term and classification
The axiological analysis of movement activity requires definition of basic terms. The axiology, as a general theory on values, aspires to determine what constitutes the essence, hierarchy and existence [Dziamski 2001]. In the colloquial language a value is something what is worth to solicit [Golaszewska 1992]. It is something what is good in an object, necessary, beneficial for a subject, and what transfers from an object to a subject, causing adequate reactions in the axiological act. The essence of a value is thus to be ‘worth of something’ for a certain subject or object1.

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1 The term „value” was used in the economy and meant “a price”, then it sank into philosophy. By the end of the XIX century it become the philosophical term, introduced by Frideric Nietzsche being the advocate “revaluation of all values.”
Not going into complexity of typology as well as classification and hierarchy of values it should be taken under consideration that the physical culture constitutes a domain where many heterogeneous values exist.

Classification of these values, taking into account their quality, allows to prioritise them within the group of existential values as their execution decides about existence of human being, essential as their achievement decides about specific living of people in the world and ornamental carrying nice feelings [Lipiec 2001]. For this paper, the mentioned above classification has been chosen assuming that the physical culture constitutes the source and carrier of values:

• existential (health, fitness, praxeology)
• essential (social relationship, ethics, cognition, sacral, aesthetics)
• ornamental (having a character of a play, social interactions and an entertainment).

Apart from presented above classification, the analysis refers also to a division linked directly with the structure and hierarchy of axiology sphere containing:

• instrumental values – educational, non-educational (serving achievement of goals)
• autotelic values (a goal on its own) [Lipiec 2001].

Any deeper reference to each mentioned group of values would bring a risk of a superficial and incomplete analysis due to limited space of the paper. For that reason the subject of cogitation will be the health as a value but in the context of the question: can value of health still constitute a sufficient argument in order to undertake movement activity by children and teenagers? Perhaps, in the frame of educational activities, it should be exploited the rich offer of ornamental values having a character of play and sports (hedonistic) whose the source and carrier is the physical culture broadly understood.

**Physical culture as a deposit of health values**

The physical culture does not constitute a monolith, and it’s diversification steams from goals and tasks to be achieved during movement activities focused on human corporality. Although relationship with values of health seems to be obvious but some attentions requires a fact that respective spheres of physical culture (physical education, sport, recreation, physiotherapy) participate unequally to preservation of health and it’s promotion, treating them less or more instrumentally.

Health values are located here at the high level, similarly like in the human culture in general, belonging to so cold higher values influencing the quality and life duration thus being connected with existential values.

Health is treated as one of primary values and the right to be healthy is one of the most important human privileges similarly to the right to live in peace, freedom, security, equality, free speech, job and a rest etc. The majority of normative systems based on humanitarian principles disapproves any signs of hindering achievement of that value. Health values are strongly emphasized in the physical education, of which the exceptionality steams from a long lasting process serving not only satisfaction of immediate needs aimed at stimulation of physical development but it serves first of all a preparation for attentiveness to the body (movement activity) after termination of the educational process. It’s realisation assumes a proper preparation for individual participation in the physical culture through all the life as a sign of care about own fitness and health. There is still actual reference to heritage of an intellectual elite from the era of the Polish Enlightenment, for which the care of an healthy and fit body was an extremely essential matter in building a foundation of national pedagogy. This intention was already present in the works of Grzegorz Ramowicz propagating ‘education concerning a healthy body’ and ‘customs concerning body and health’ as well as Jędrzej Śniadecki being recognized as an originator of the Polish view about physical education who attempted to transfer the than understanding of the culture (‘cultivation of mind’) to the meaning of the physical culture (as ‘cultivation of a body’). In the XX century the continuators of that idea were, between others, H. Jordan, E. Piasecki, W. Osmolski, H. Gilewicz who preferred naturalistic thinking (the best effect on a physical education provide natural means – the sun, water, air, movement) what brought them nearer to, in a sense, the anticivilisation directive ‘return to the nature’ J.J. Rousseau [Krawczyk 1997].

The movement recreation has a close connection with the process initiated by physical education (Latin VECPIO – create again, revitalise, refresh, strengthen). This term, although belongs to present days, was known considerably earlier [Krawczyk 1997]. It appeared in the work of the Renaissance writer and preacher Piotr Skarga titled ‘The Lives of Saints’ [1579] and in ‘Laws of the Commission of National Education’[1783]. The term constitutes, in a sense of intellectual heritage and social dimension, a domain of modern times and it is linked with a free time category, although it doesn’t mean inactivity but specific form of activity, so cold active leisure. It is movement activity undertaken on free will satisfying a number of essential needs of a human being (i.e. need for movement, contact with nature, competition, being in the group, striving for self-fulfilment) and playing a number of fundamental functions (i.e. cathartic, healthfulness, social, spectacular, economic etc.).

It constitutes first of all promotion of the health value mainly due to its compensatory function. The most important is the movement and physical effort guaranteeing a biological efficiency of an organism, contributing at the same time to more effective physical and social functioning of individuals (along with a holistic concept of a human being vision as a biopsychosocial unit).

From the social point of view a movement recreation (named also ‘sport for all’) fulfils one of the most required functions of physical culture. The high social awareness and well developed recreation infrastructure brings tan-
gible benefits in the domain of health care thus influencing positively a human being existence, both at the unit and social levels. The physical culture values step in here very clearly into the circle of health values, vital and existential, being justification for a modern culture of movement, treated as one of the more effective means in the prophylaxis of health.

The strongest relationship between medicine and physical culture can be observed in the physiotherapy which mission is to conduct activities in order to bring back fitness lost as a result of civilisation diseases, accidents, sport injuries etc. or development of substitute fitness skills there where the full fitness is impossible. A modern rehabilitation, named often in Poland physiotherapy, is a result of consensus between medicine and physical culture, being an answer to emerging deficit of health and fitness in the society. It represents a sign of responsibility and empathy of a state and society in favour of disabled persons.

Physiotherapy constitutes a sphere of the physical culture emphasising strongest the health values placing in the centre of consideration for recovery and health care. In the rehabilitation treatment process are applied means having its origins in the physical education. A patient is an active partner of physiotherapists and doctors undertaking efforts stimulating its initiative and mental reserves. As a result of many years’ experiences the Polish rehabilitation school was established of which the essence is a courageous reach of medicine for measures being available within resources of physical culture.

Health values play an extraordinary role in the professional sport which is the most popular and spectacular expression of physical culture. Due to its primary goal, being an aspiration to get a championship, it requires particular psycho-physical predispositions but first of all the basic condition to exercise is freedom from disease or abnormality. Even a small dysfunction (injury) may annihilate many weeks of arduous training. Professional sport is a sphere of physical culture where health is treated most instrumental but being a foundation for further training activities.

In social perception the athletes are seen as the epitome of health, vitality and fitness through achievements unfeasible for ordinary people. Training and sport competitions constitute a peculiar exam when the human organism is exposed to in the frame of sport rivalry. Rational training, where means and methods are adapted to the level of athletes’ development as well as their age and capacities, does not make any threat for health. Respect for that value is one of the classification criterion determining whether given movement activity is still a sport or is going towards gladiatorism. A subjective treatment of athletes guarantees respect for the health value and life of the competitor. Some danger brings an omnipresent commercialisation of sport, resulting with aspiration to maximalisation of results – even at the cost of health, for instance doping. However, sport has mechanisms allowing to protect athletes against pathologies threatening health like legal and ethical norms. In that case, the most effective protection seems to be a reminder for all participants of sport situation, that as in the human culture as here health is the value worth of care and attention.

To sum up – in the axiological sphere of the physical culture it can be noticed a high position of instrumental values. It was reflected in the perception of sport starting from the ancient Greek tradition where fitness was treated as an instrument of education of brave citizens useful in the combat until the Enlightenment positivistic concept of physical culture where health, fitness and social virtues were put in front of sport games.

In the circle of instrumental values

Although instrumental attitude towards question on physical culture did not contest its autotelic character – especially in the case of sport – but it constituted its justification giving it the right to be present and popular in the post-industrial societies’ culture.

There is no doubt that health values should be an important argument in favour of movement promotion because health is still the primary value. We express it during occasional wishes (what do we wish? – in most cases just health) although on the other hand we do not pay enough attention to it (on the social scale) ignoring recommendations formulated by prophylactic on the healthy life style. Therefore it is worth of not forgetting the basic matter that movement is not only health but also the pleasure and it gives a chance for children and teenagers in order to make movement activity, especially those lacking talent for professional sport, the autotelic value, which gives satisfaction and stimulates for further development as a result of an active participation in different forms of activities out of official classes. It is not less important than a vision of a comprehensive psycho-physical development, a straight backbone as well as prevention civilisation illness in the adulthood. The majority of young people are healthy individuals therefore the perspective of potential deficit of health as a consequence of inappropriate life style, where there is no space for movement, may be is not convincing enough.

So, what can make them convinced? There is a varied and attractive offer that allows them to be open to discover new values and to assign new goals. The offer embraces a broad scope of opportunities enabling every one individually to find such a form of movement that not only makes possible self-realization, but it also makes people selves - contended. The enjoyment stemming from an effort may constitute a factor influencing frequency of undertaken activities as we like repeat what is attractive for us.

During preparation process for such an offer opinions of young people should be taken into account concerning preferred forms of activity. Children and teenagers undertake willingly such a discourse if an opportunity
is offered to them. Within the physical culture sciences in Poland there exists very rich literature about assessment of attractiveness of physical education lessons, being by assumption one of basic elements in preparation for spending time actively in the adult life.

These problems are undertaken also by young researchers for whose that issue is an subject of bachelor, master and doctors dissertations worked out in universities of physical education in Poland. In 2014 such studies were carried out among students of secondary school in Jaslo (36 000 citizens, south-eastern Poland) [Męzyk 2014].

Here find below some results of their work:

- Physical education was not described as one of three favoured subjects (as priority were maths, Polish language and geography) although the majority of responders (56%) recognised that it is an important subject expressing their positive attitude towards it;
- 58% of girls think that lessons do not fulfil their requirement for movement;
- 33% of girls and 59% of boys stated that they always enjoy participation in lessons (respectively 12% and 3% do never not enjoy them);
- The responders listed out team games among their favoured disciplines, but they least like track and field events (girls) as well fitness and dancing (boys);
- Among reasons of aversion to certain disciplines, girls pointed out difficult elements of exercises (27%), intensity (23%), fear of making themselves ridiculous (20%). Boys indicated the difficulty of elements (24%), fear of making themselves foolish as well as boring lessons;
- Both girls (48%) and boys (75%) evaluated positively attractiveness of lessons although at least 29% of girls take part in the classes ‘from time to time’. 88% of boys participate in lessons regularly. On the five grade scale the most students evaluated attractiveness of lessons by four points (39%) while one point choose 9% of interviewed;
- 34% of girls justify their participation in lessons mainly due to fact that it is an obligatory subject. For boys it is, first of all, an opportunity to be better fit. What is interesting, only 1% of all questioned responded that they exercise because they enjoy it;
- 32% of girls indicate that the main reason for their absence is lack of motivation;
- Young people would like to have lessons more diversified. Both girls and boys would like to exercise outside of the building on the fresh air and girls would like to have more exercises accompanied by music;
- Girls think that the teachers inadequately motivate them to exercise (sometimes or never – 39% and 36% respectively). If already, the teachers use the most often an argument about utility od exercises (24%) and encourage them that they believe in the capacity of a girls (17%) or motivate by shouting and threatening (11%). Only 9% declares that the teachers use an argument that the exercises are enjoyable;

- According to a general opinion of interviewed, lack of attention to students’ engagement and boring movement forms make the students unwilling to exercise.

Described above findings result from quality research work embracing a relatively small group of people. For that reason they do not allow for any generalization and far reaching conclusions. They confirm however earlier formulated thesis that the health value does not constitute any argument for intensification of activities during physical education lessons. Probably it may also refer to other forms of participation in physical culture, especially professional sport where the primary goal is to achieve championship. Young soccer adepts do not go to the clubs in order to care about their health deliberately or to be an object of an attractive form of educational efforts what is offered by sport. They want simply to play like Lewandowski, Messi, Ronaldo and the other champions.

Summary

Building the axiological map of movement activities creates an opportunity for deeper analysis concerning the place and role of chosen values within the offer directed to its potential participants. The object of the particular attention should be children and teenagers because their attitude formed during the educational process influence their adult life.

A broadly understood physical culture is seen mainly as a reservoir of values constituting determinants of human being existence (health, fitness). Apart of opportunities to use it as a tool in the prevention and promotion of health it seems to be legitimate to reach the spectrum of values located in its frame, including also ludic and hedonistic values, because they have a close relationship with goals for whose the subject undertakes an activity (emotions, pleasure). Their attribute is constructive character because they contribute to creation and making perfect given processes typical for the human being existence and building of its ornamental environment. They are also a way to achieve existential fulfilment of which the subjective signal is feeling of happiness.

References