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EVOLUTION OF IDEAS ABOUT THE BODY IN MODERN PHYSICAL EDUCATION

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Abstract

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Relevance. The need to study the evolution of understanding the body and corporeality is extremely relevant. This relevance is due to the spread of practices in modern society that promote a developed and aesthetic body. These trends indicate the importance of studying corporeality not only from a biological but also a socio-cultural perspective. The status of corporeality as an object of scientific knowledge, which has a centuries-old history, is constantly changing under the influence of social development.

Research tasks. Studying corporeality from a socio-cultural perspective.

Research results. In the modern world, characterized by rapid technological development, information revolution and transformation of gender relations, the status of the body has undergone unprecedented changes. This significantly increases scientific interest in the phenomenon of corporeality and requires a revision of existing approaches to the study of human bodily existence as an integral characteristic. From the standpoint of such an integral approach, this function is not limited to understanding the body as a natural human being. It is

interpreted as a complex phenomenon determined by cultural and historical conditions. This is expressed in specific forms of movement that acquire certain meanings and are lived by the human body itself. Modern trends in health demonstrate an increased connection between quality of life, physical condition and beauty. This connection is based on a paradigm that considers the body and spirit as a single whole. According to this concept, work on the body is considered a means of spiritual self-improvement. The health industry is moving from treatment to prevention, which is confirmed by the growing popularity of various types of health-improving motor activity.

Conclusions. The paradigmatic approach to the study of the spatial organization of the body is an effective tool for scientific research, since it contributes to the development of theoretical foundations, humanization of practices and the introduction of health technologies. This paradigm is based on the following elements: the formation of a system of knowledge and skills necessary for diagnosing the state of the spatial organization of the body; awareness of the cultural influences that determine its formation; a deep understanding of the phenomenon and social significance of the spatial organization of the body.

Key words: physical education; paradigm; spatial organization of the body; canons of physical norms; socio-cultural phenomenon; health-improving physical activity.

Statement of the scientific problem. The problem of objectification of cultural foundations in scientific research is a key issue of physical education pedagogy [18]. Involvement of somatic characteristics and motor activity of a person in the context of his socio-cultural development transforms the bodily principle from a purely biological phenomenon into a socio-cultural phenomenon [9, 15, 16].

The relevance of the study of the evolution of the understanding of the body and corporeality is due to the spread in modern society of various practices that promote a developed and aesthetic body, including beauty contests, bodybuilding, a healthy lifestyle, the popularity of sports dancing and martial arts [1, 10, 19]. These processes emphasize the need to study corporeality not only from a biological but also a socio-cultural point of view [18]. The status of corporeality as an object of scientific knowledge, which has a deep historical retrospective, is constantly transformed under the influence of the development of society [2, 11].

The purpose of the study is to study corporality from a socio-cultural point of view.

Research methods. To achieve the set objectives, an analysis of scientific and methodological literature was used.

Presentation of the main research material. The conceptualization of the concept of "body" is multidimensional, which is manifested both in everyday practices and in specialized fields of knowledge. In the philosophical tradition, the body is defined in many ways: from a material extension to a life carrier and a three-dimensional figure. The concept of "living body" stands out in particular, denoting an animated organism and emphasizing the welcoming unity of body and soul. Throughout the history of philosophy, there has been a dichotomy between the recognition of the primacy of bodily existence and the complete disregard of the body in favor of spirituality. In the modern postmodern approach, the body ceases to be a purely biological object, turning into a social construct formed and filled with new meanings in culture through discourses reflecting the system of social relations [12, 13].

In the context of the latest technologies, the information revolution and gender transformations, modern society is experiencing an unprecedented change in the status of the body, which significantly increases interest in the phenomenon of corporeality. This creates a need to revise existing scientific paradigms and directions in the study of bodily existence as an integral property of man [6, 17].

The integral approach to bodily existence goes beyond its understanding as a natural given. The body is interpreted as a complex culturally determined construct, formed in specific historical conditions and expressed through specific, meaningful forms of movement [5, 18].

According to the phenomenological approach, the body is a product of social construction. Bodily techniques and practices are authentic in relation to social forms of being, they follow from them and ensure their legitimation and reproduction. From the moment of birth, culturally fixed demands are placed on the child's body: it must learn the "correct" poses, posture and manners that form an ethnic and national type of physical representation. By the end of childhood, the child's consciousness forms an image of the body as a representative of a certain gender and culture. Later, in adolescence and youth, bodily gender, posture and plasticity acquire an important meaning for gender identification [13, 18].

The study of the human body within the natural paradigm is multifaceted and covers a wide range of scientific disciplines. It is studied by such fields of knowledge as anatomy, physiology, anthropology and biomechanics. The body as a material substrate is also actively

studied by psychosomatics and psychophysiology, which emphasizes its importance for understanding mental processes and the development of consciousness. In addition, the body is the object of thousands of years of practical work in medicine and health technologies. Thus, for the "sciences of nature", the human body is an object of ancient and close attention, although, despite thorough study, it still contains many incomprehensible and mysterious aspects [8, 10, 20].

Improving the quality of life, physical health and beauty is closely connected with the paradigm of praising the body in its inseparable connection with the spiritual. This contributes to the formation of bodily thinking, according to which work on the body is simultaneously a process of improving the spiritual sphere of a person. The shift in emphasis in the health industry from medical means of recovery to preventive methods of its preservation (various types of motor activity) indicates a positive trend towards overcoming the destructive attitude towards one's own body. It can be predicted that in the 21st century a kind of teleology of the body will be formed, where the awareness of its welcoming and beauty will become a value that is an attribute and a product of personal physical culture [4, 7, 13].

Ideals of female beauty have evolved throughout human history, which is reflected in art and philosophy. Poets, artists, and sculptors of all eras have praised both the moral virtues and the physical attractiveness of women. Artistic monuments serve as an important source for studying the ideals of female beauty that were formed in different cultural eras. In particular, during the Renaissance (15th century), the ideal of female beauty became the subject of special attention for artists and philosophers, which is confirmed by the creation of such treatises as "On the Beauty of Women." These ideas continued to evolve over the following centuries [3, 7, 10].

Modern culture dictates strict canons of body standards, which are spread through mechanisms of social regulation. The female body is the main object of this regulation, which manifests itself in constant concern for its size and shape. The body is controlled, standardized and instrumentally measured [13, 14].

The modern cultural canon of the body has evolved from thinness to an athletic physique, which, together with healthy eating, is a symbol of success. Other body shapes are pushed to the periphery. Research shows that women in developed countries are more likely to experience dissatisfaction with their own bodies [3].

The most important concept related to human orientation in space and motor activity is the spatial organization of the body's biolank. The obviousness of the fact of human bodily existence is only the starting point, not the final destination for finding answers to the numerous questions that arise from this fact. Even the question "what to do with the body?" is just one of many. The inevitability of existence in the hypostasis of the "spatial organization of the body" explains the constant interaction of man with this phenomenon during his individual and socio-historical life [12].

A systemic analysis of the world and domestic practice of physical education shows that when studying the problem of disorders of the spatial organization of the body, researchers focus on two key aspects. Firstly, these are posture disorders, considered in the sagittal and frontal planes. Secondly, this is the state of the support-spring properties of the foot. This priority is justified, since these parameters are the main indicators of the health of the musculoskeletal system and are critical for the general biomechanics of human movements [1, 12, 13, 18].

The modern scientific paradigm requires a comprehensive study of man as a bodily-mental and spiritual-active unity. In this context, the study of the formation of the spatial organization of the body in the process of ontogenesis acquires particular relevance.

A promising direction for further scientific and practical research is the substantiation and testing of the tools of the "artificial control environment" in the process of health training for women in the second period of mature age.

Conclusions. The paradigmatic approach to the study of the spatial organization of the body demonstrates productivity in three key areas: the development of theoretical and methodological foundations, the humanization of practices and the implementation of health technologies.

This paradigm includes the following elements:

knowledge system: it implies the presence of knowledge and skills necessary for diagnosing the state of the spatial organization of the body;

cultural influence: the focus is on the influence of the type of culture on the formation of the body organization;

social reflection: there is an understanding of the phenomenon and its social significance in society.

These elements provide a comprehensive and multifaceted analysis that contributes to a deeper understanding of the topic.

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