

Dobosiewicz Anna, Bach Bartłomiej, Litwa Ewelina, Badiuk Nataliia. Physical activity as an essential aspect of integral upbringing. *Pedagogy and Psychology of Sport*. 2020;6(2):188-196. eISSN 2450-6605. DOI <http://dx.doi.org/10.12775/PPS.2020.06.02.18>
<https://apcz.umk.pl/czasopisma/index.php/PPS/article/view/PPS.2020.06.02.18>
<https://zenodo.org/record/4021165>

The journal has had 5 points in Ministry of Science and Higher Education parametric evaluation. § 8. 2) and § 12. 1. 2) 22.02.2019.

© The Authors 2020:

This article is published with open access at License Open Journal Systems of Nicolaus Copernicus University in Torun, Poland
Open Access. This article is distributed under the terms of the Creative Commons Attribution Noncommercial License which permits any noncommercial use, distribution, and reproduction in any medium, provided the original author (s) and source are credited. This is an open access article licensed under the terms of the Creative Commons Attribution Non commercial license Share alike. (<http://creativecommons.org/licenses/by-nc-sa/4.0/>) which permits unrestricted, non commercial use, distribution and reproduction in any medium, provided the work is properly cited. The authors declare that there is no conflict of interests regarding the publication of this paper.

Received: 15.08.2020. Revised: 27.08.2020. Accepted: 09.09.2020.

Physical activity as an essential aspect of integral upbringing

Anna Maria Dobosiewicz¹, Bartłomiej Bach¹, Ewelina Litwa¹, Nataliia Badiuk²

1. Scientific Circle of Exercise Physiology at Department of Hygiene, Epidemiology and Ergonomics. Division of Ergonomics and Exercise Physiology, Nicolaus Copernicus University in Toruń, Collegium Medicum in Bydgoszcz, Poland
2. State Enterprise Ukrainian Research Institute for Medicine of Transport of Ukrainian Ministry of Health Care", Odesa, Ukraine

Abstract

Integral upbringing of a young person is an extremely important issue. This type of upbringing consists of many different factors. Speaking of human upbringing, it is also necessary to take into account the complexity of the human person (psycho-physical-spiritual). The physical activity of a young person is one of the elements which significantly influence his integral upbringing. Sports tasks undertaken at a young age and their positive consequences will be meaningful in the adult life of a growing man.

Key words: physical activity; sport; athletic stadium; recreational activities; competitive sport; integral upbringing

An integral and therefore holistic upbringing results directly from the anthropological truth about man. The three human spheres, spirit, soul and body, which are united together, demand a mental, moral (spiritual) and physical education. This model of education of the ideal of humanity was presented by the ancient Greeks, but this wisdom was also used in later centuries. It is worth mentioning the English philosopher and educator Herbert Spencer (1820-1903), who, in his book "Education: Intellectual, Moral, and Physical", proves that only a balance between the three spheres (factors) can give the ideal of education [1]. It seems that the physical activity and athletic stadium, i.e., recreational and competitive sports activities (including physical education), can play an important role in the overall, this is integral upbringing of a man, especially during his youthful development. The knowledge and discussion of sports and physical education is based on and aims directly at anthropological issues. Man is the subject of all sporting activities. This assumption results from Christian personalistic anthropology. In the reflection on various theological and moral aspects, the most important criterion and starting point is the integral vision of man [2,3]. Man exists as a physical-spiritual unity. Although the dominant factor is the spiritual dimension, the importance of the bodily dimension should not be underestimated. The integrity of education in such an anthropological vision, as indicated by Jerzy Gocko SDB, stems from a harmonious synthesis of the biblical-theological dimension and of all that constitutes the contribution of Christian personalistic thought. The five basic complexities that constitute the human being are indicated:

- unity of body and spirit,
- unity of natural and supernatural dimension (nature and grace),
- showing in man the unity of temporal and eternal dimension of life,
- harmony between person and community, individual and society,
- mutual complementarity of manhood and femininity [2].

These complexities simultaneously create a synthesis of the whole truth about man. Of these, in an attempt to show the stadium as a space for the service of integral education, special attention is paid to the unity of body and spirit. In fact, the body and the spirit must always treat each other as closely interdependent and united with one another [2,3]. The human body, in its sense, is overwhelming and transcends the organisms of other living beings. Human carnality, therefore, has an important meaning. In the modern world, human corporeality demands, as it were, its affirmation, its explanation, its appreciation, because it is often mistakenly treated as a center of evil, sin and many limitations. The human body is an essential part of the human person, and this part is revealed and expressed to others through the body. It turns out, therefore, that man is the subject of his actions through reasonableness, freedom, but also through his body. Further, the body expresses man's vocation to love and to give of himself [2]. In 1983, the Congregation for Catholic Education issued a document on the essential characteristics of sexual education. The theology of the body as the one that contributes to the revelation of God and his creative love is mentioned in this document, because it expresses the character of man as a creature, his dependence on the fundamental gift, which is the gift of love [4]. John Paul II spoke of the body as one of the original sacraments: The sacrament, sacramentality - in the most general sense of the word - meets the body and presupposes the "theology of the body". The sacrament (...) is a "visible sign". The body means what is visible, it means the "visible" of the world and of man. Thus, in some way - perhaps the most general - the body enters into the definition of the sacrament, since it is the "visible sign of the invisible reality": spiritual, transcendent, divine reality[2].

The importance of human corporeality is also confirmed by biblical theology. Bible presents human carnality essentially from two perspectives: the creative and the salvific. The human body was created by God, accepted by the Son of God and transformed by the Holy Spirit[2]. The work of creation of the human body and the visibility of its position among other creatures underlines the value of the dignity of that body. The Bible also points out the fragility and powerlessness and, consequently, the sinfulness of the dignity and the human body together with the experience of death. The Old Testament proclamations, the resurrection of Christ and the consequence of this event in the form of the promise of the renewal of the whole human being at the

time of the resurrection of the bodies, outline the full picture of the eternal plan of God the Creator, whose creative act concerned not only the immortal soul, but also the humiliated and renewed body [2]. The recollection of the assumptions of anthropological and theological nature is important because, when analyzing the questions of sport, one cannot detach bodily activities from the entirety of human existence. Such thinking would lead to the reduction of human corporeality and the recognition of its seriousness. Consequently, it would distort the meaning and meaningfulness of sport and even of all physical education.

Therefore, one can see how lofty a role is played by sport and physical culture, and even all educational activities in the space of the athletic stadium. The commitment to such a task is based on the needs and aspirations of the human being. There are essentially two basic forms of sporting activity: recreational and competitive. Sporting activity is largely carried out as part of recreation and in a recreational form. The English word "recreation" derives from the Latin "recreo", which means to create anew. In this case, it is about creating something that previously existed. Such an etymology of the word indicates the main task, and at the same time the overriding goal of recreational sport: to regain the strength (physical, mental and spiritual) from which one falls during everyday duties [5]. The general qualities of recreational sport should be mentioned first. Recreational sports activity can be treated as:

- a form of rest and periodic change of the rhythm of life,
- realization of some kind of hobby, passion,
- creating a sense of festivity in the rhythm of everyday work; time off from duties,
- regeneration of physical and mental forces,
- a valuable means to maintain good body condition,
- a kind of adventure for young people,
- attitude towards development and human good,
- A test of the human condition: physical, health, cultural, social, intellectual, mental, moral and spiritual,
- promotion and upbringing of man,

- development of strength, formation of personality, perseverance, strong will, sense of duty, self-restraint, submission to certain rules,
- an important element of community formation [2].

Konrad Zieliński following Krzysztof Zuchora, among the basic values realized through recreational sport, apart from the above mentioned, includes: honesty, culture of words, friendship, respect, obligation and perseverance [5]. Following Stanisław Kowalczyk, he adds yet others, dividing them into the following groups: psychological-personal values (reflexes, self-transcendence, i.e. self-expression, creativity), cognitive values and personality-creative values [5]. Zachariasz Łyko takes an interesting look at the meaning of recreation. Like many others, he confirms the multi-faceted value of recreation, but pays particular attention to its triple meaning. First of all, it is a chance to affirm goodness, i.e. to expose positive elements of life and personal development. Recreation is seen here as the personal development of a human being in a holistic system due to its bodily, mental and social complexity and therefore in each of these elements it brings positive elements. Further, it is also a source of physical vigour, wellbeing and longevity. The affirmation of goodness in recreational sport is also achieved by the fact that it is an important factor of professional work efficiency, because a person relaxed, rested and regenerated more effectively than a tired, nervous and internally tense person performs his duties related to everyday work [6].

Secondly, recreation appears as a chance to negate bad things and thus to eliminate negative elements of life. Recreation is indicated here as an antidote to stress, to the release of excess physical, mental and social forces and a barrier against sociopathologies. Man is not only sometimes accompanied by a shortage of vital forces, but often by an excess of them. In the event of a misdirection of their release (stadium bursts, street brawls, etc.), recreational sport, in all its variety of ways and forms, is a good "vent" for a specific use of forces. Such an orientation helps to protect against all sociopathologies. They appear where there is inadequate management of free time from work and study (alcoholism, drug addiction, nicotinism, hooliganism, vagrancy, parasitism or crime). As a third meaning, recreation finds its place in the educational factor, as it becomes a source of future psychosomatic benefits and proper habits and life patterns [6].

One of the most popular forms of recreational activities, and therefore also spending free time from tasks and responsibilities can be tourism. We can define it shortly after Zbigniew Krawczyk as any free movement of people away from their residence and work, as well as service industries created to meet the needs arising from these migrations [7]. It seems that tourism is an area of activity that can be used by man not only as an instrument to recover, protect, or multiply health, but also to explore and delve into the culture and heritage of the region, country, Europe, and even the entire globe [7]. The diversity of forms of cognitive tourism is a reason for this position, which includes: natural science tourism, cultural tourism (experiencing historical monuments, museums, open-air museums, sacred buildings, community centers, stadiums, etc.), and cultural tourism.), tourism aimed at getting to know the objects of technical civilization (city architecture, industrial buildings, objects of mass consumption, etc.), social and religious tourism (customs and customs, local traditions, entertainment and fun), tourism aimed at getting to know the socio-political systems of some countries [7].

Apart from the recreational form of sport there is the so-called competitive sport. The relationship between competitive sport and upbringing is still under discussion. More frequently, threats to the personality and body of competitive athletes are indicated. The most important are deformation and degradation of human personality and somatic alienation.

The body can only be seen as a tool for the realization of success and sporting career. It is therefore a threat to the instrumentalization of the body. The main causes of today's pathology in competitive sports include disregarding the principles of Olympic anthropology, which emphasizes the importance of comprehensive development of man, his body and spirit [5].

Another source is the frequent persuasion of athletes to act beyond the ethical principles, and thus also to strike at the dignity of the human person (e.g., by using or persuading to use pharmaceuticals as doping). The instrumentalisation of the body or, moreover, of the whole person is contrary to the principle of love. Zbigniew Krawczyk quotes the thought of Karol Wojtyła, who, among other things, in "Love

and responsibility" points to love as the only proper reference to man, who in his structure of self-determination cannot be manipulated. It is concluded that such a negative and perhaps pessimistic vision of competitive sport may be an expression of the thesis in the field of sports ontology.

In addition to anti-human and often anti-human phenomena, it is easy to find the advantages of competitive participation in sport. It is worth to list them here:

- acquiring traits and skills, i.e. responsibility, discipline, ability to limit oneself in order to achieve specific goals, self-control, ability to manage one's body, diligence, etc;
- gaining fame and money, thanks to which players can achieve social recognition, which in turn contributes to their well-being and self-esteem;
- creating the possibility to unload decks of aggression in the stadium, pitch, etc., which are a symbol of the battlefield;
- working towards exceeding human capabilities, striving for perfection, overcoming further challenges [7].

The analysis of 10 most important basic life support systems of human body — cardiovascular (CVS), respiratory (RS), nervous (NS), digestive (DS), endocrine (ES), immune (IS), excretory (EXS), brain (BS), musculo-skeletal (MSS), hematopoietic (HS) was carried out. Based on this analysis two levels of ensuring the reliability of organism's work were revealed: sequential and parallel.

The system of logical equations for reduced sequential system is: $Ys1 = CVS \ RS \ BS$, where is the notation for the conjunctions of set elements.

The system of logical equations for the reduced parallel system is: $Ys2 = NS \ DS \ ES \ IS \ HS \ EXS \ MSS$, where is the disjunction of the scheme elements.

Visualization of human STC changes the concept of the kinetics of age-related changes in the organism and the role of determinants of health as a stable factor accompanying a uniform, smooth transition from the most pronounced functions of the body to their gradual extinction.

For human STC is formulated the following regularity kinetics of involutionary processes: after 30 years of age in the human body

morphological changes regress in arithmetic progression, and the functions of organs in a geometric one.

Assumption of health as a state redundancy of functions is suggested [8].

The research is devoted to the fundamental issue of medicine and biology – the study of factors limiting the life span of a person. As a model, the system of adaptation of the human body to the forces of natural gravity is chosen, the disadaptation to which manifests itself in falls and everyday injuries. The object of the study was the selection of severe fractures of bone tissue due to fall, taken in the age aspect. Statistical and meta-analytical research methods were used. It is shown that the age-related increase in mortality due to household falls, coming to severe bone fractures, is non-linear and increases in geometric progression. As a result of the coincidence of the age characteristics of bone fragility and age-related kidney function, an assumption is made about the role of involution of the renal tissue in the development of osteoporosis in the elderly and the need for a new approach to the prevention of osteoporosis and domestic injuries [9].

Conclusions:

The space of the stadium and physical activity was shown in the educational perspective of the role of sporting activity, both recreational and competitive. It allows to put forward a strong general thesis about the necessity of human physical activity. This applies to people of all ages, but especially in the age of adolescence, where a maturing boy or girl gradually develops their personality and identity, which they will represent in the circumstances of their lives. The space of the stadium and physical activity therefore appears to be an indispensable element of integral upbringing.

References:

1. Sosnowski K., Szkoła narodowa jako krzewicielka kultury zdrowotnej i energii twórczej, Wydawnictwa Akademii Handlowej, Kraków 1917, ss. 8-9.
2. Gocko J. SDB, Sport w perspektywie integralnej wizji ludzkiej cielesności [w:] Antropologia sportu, red. Z. Dziubiński, Salezjańska Organizacja Sportowa Rzeczypospolitej Polskiej, Warszawa 2002, s.118

3. Marszałek J. SDB, Podmiot osobowy kluczem antropologicznym edukacji sportowej [w:] Antropologia sportu red. Z. Dziubiński, Salezjańska Organizacja Sportowa Rzeczpospolitej Polskiej, Warszawa 2002, s.144.
4. Kongregacja ds. Wychowania Katolickiego, Wytyczne wychowawcze w odniesieniu do ludzkiej miłości, nr 23.
5. Zieliński K., Edukacyjne walory sportu rekreacyjnego i wyczynowego. Perspektywa personalistyczna [w:] Edukacja poprzez sport, red. Z. Dziubiński, Salezjańska Organizacja Sportowa Rzeczpospolitej Polskiej, Warszawa 2004, s.147.
6. Łyko Z., Przedpole sportu, turystyki i sztuki [w:] Antropologia sportu, red. Z. Dziubiński, Salezjańska Organizacja Sportowa Rzeczpospolitej Polskiej, Warszawa 2002, s.115.
7. Krawczyk Z., Aksjologiczne uwarunkowania turystyki [w:] Antropologia sportu, red. Z. Dziubiński, Salezjańska Organizacja Sportowa Rzeczpospolitej Polskiej, Warszawa 2002, s.155.
8. Gozhenko A., Biryukov V., Gozhenko O., Zukow, W. Health as a space-time continuum. *Journal of Education, Health and Sport*, 2018, 8(11), 763-777. DOI: <http://dx.doi.org/10.5281/zenodo.2657000>.
9. Gozhenko A., Biryukov V., Muszkieta R., Zukow, W. Physiological basis of human longevity: the concept of a cascade of human aging mechanism. *Collegium antropologicum*, 2018, 42(2), 139-146.