



## PHYSICAL CULTURE IS A CONSEQUENT OF CERTAIN HISTORICAL CONDITIONS

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### ABSTRACT

*This article discusses the scientific, socio-philosophical nature of physical culture and its substantial reality, which expresses its methodological foundations, their dialectical complementarity and harmonization.*

**KEYWORDS:** *Physical culture, cultural phenomenon, the core of culture, public space, existence, the process of historical development, material and spiritual wealth, science, education, law, politics, the level of public services.*

In order to understand the scientific and socio-philosophical features of physical culture, it is necessary to know the basic concepts and categories that are directly related to it. Experts note that physical culture and education, as a field of science, is still a new, insufficiently studied field, the role of which in the classification of sciences is not fully defined, and these concepts and categories as related social realities. Based on this approach, they interpret the scientific and social interpretation of physical culture as, first, the active behavior of man; second, the result of human activity; third, they propose to look at it as an expression of values-related objects.

No one doubts that these aspects of the phenomenon of physical culture exist, but they are not sufficient for a broad philosophical interpretation. Physical culture must also substantiate the need for man to struggle for social life, to live and create, to fully fulfill the tasks assigned to it by the existing being, to be ready to change the being as a conscious human being. The lack of this existential interpretation limits physical culture to being viewed on an empirical level. In fact, any conscious and rational human activity should be considered as existence. It is then that the dialectical connection between man and social being, the individual and society, behavior and existence, is sufficiently understood and revealed.

Among the experts who study the phenomenon of physical culture, there are also those who focus on the phenomenon of culture. In their view, the core of physical culture is the phenomenon of culture. For example, according to Doctor of Pedagogical Sciences, Professor L.A. Arkhipova, the scientific interpretation of physical culture begins with the understanding of the category of “culture”. Therefore, it focuses primarily on understanding the category of “culture” and its functional features.



“Culture is a human invention, it is a wealth not created by nature. Culture is the quality level of human activity. Culture is the process of preserving, assimilating, developing and promoting material and spiritual wealth [1, 24].” Based on the definitions recognized in this culturology, the researcher states that physical culture is the vision of human and social culture. It is a type of activity, the result of which, on the one hand, is the formation of physical preparation for life, that is, a peculiar process; on the other hand, the result of human activity is the methods and means of physical maturity of people. Man comes to physical culture in the form of three subjects:

- 1) man assimilates physical culture;
- 2) expresses this culture spiritually and physically;
- 3) creates new cultural riches ”[1, 26].

In general, in cultural studies and philosophy of culture, such approaches are sufficiently disclosed, their functional features, archetronics and systems are studied [2]. It is logical to derive the scientific definition of physical culture from the phenomenon of general culture, because the philosophical definition and interpretation reveals the reality from a general social point of view, allows an objective assessment of the universal functions and place of the subject [3, 4-5]. However, there is also a record of the internal functional properties of physical culture. Some researchers are limited to a narrow approach, noting the internal functions of physical culture rather than its aspects related to social space and being.

Such an approach allows intensive study of the object (subject), which is important to determine the dynamics of its internal systems and the relationships between them. However, in our opinion, physical culture is not a phenomenon defined by its internal, narrow functions, it is a phenomenon that applies to the whole social being. This leads to its interpretation as a broad, universal socio-philosophical reality. Such an approach is observed in the works of some researchers. For example, Candidate of Pedagogical Sciences, Associate Professor A.Abdullaev defines and interprets physical culture as follows: “Physical culture, - he writes, - is a part of universal culture, the rise of which is inextricably linked with the level of social and economic growth. Physical culture is a product of certain historical conditions. In each socio-economic system, the culture of the body of members of society is characteristic of its period, and the wealth of an entire nation in a particular period of development of society remains a means or a mandatory condition for ensuring the all-round perfection of the individual in the form of property. Physical culture is a set of achievements in creating and rationally using the tools, methods and conditions necessary for the purposeful achievement of physical maturity of members of society” [4, 16]. In this definition and interpretation, there is a closeness to the ideas in the works of previous researchers, but the researcher seeks to reveal aspects of physical culture in relation to society, social existence. In this way, he analyzes material wealth, spiritual values, applied physical culture, hygiene, health services, physical education, physical education, physical training and its assessment, physical abilities [4, 17-24]. As a result, physical culture



comes as a special system, a universal phenomenon, directly related to the material and cultural riches of the social being, which includes a number of directions, social pedagogical methods and personal hygienic realities.

Therefore, it can be interpreted differently. Most researchers view physical culture as a well-known phenomenon that does not require excessive explanation and interpretation. In many educational and scientific literatures, its etymological meaning, and therefore its definition, is not even mentioned. The combination of physical culture and education with daily life, daily behaviors, gives such an impression. But this axiomatic, unproven sign of physical culture should not lead to the idea that it is not necessary to study its etymological meaning. In our opinion, the core of the word “physical culture” is twofold: the first - physicality, the second - culture.

The word “physicality” in the broadest sense refers to the physiological behavior of a person. But these physiological behaviors are diverse, and many of them are related to biological needs. Man makes certain actions to satisfy his eating, drinking, and other needs, which are necessary for his living being to be preserved as a species. Therefore, not all human behavior is also part of physical culture. Hence, physical culture is a system of physiological exercises that is specially organized, rational, performed in a conscious way, and differs from the rest of the behavior. It is a special type of activity, exercises aimed at restoring this or that part of the body, strengthening health, developing physical capabilities, meeting psychophysiological needs. Physical culture is a system of behavior that is organized separately and involves the psychophysiological development of the organism, is rationally established and for this purpose special structures, means, methods are invented, measured by physiometric and sociometric norms. The most important feature of this system of behavior is that it is organized rationally, in accordance with the results of scientific tests, experiments. The above definitions and interpretations refer to the scientific features and methodology of physical culture and education, the methodology itself focuses on the rational aspects of the activity and formulates its recommendations in a rational way.

The second core of “physical culture” is the word “culture”. It has more than 500 definitions, etymological interpretations, which are recognized by most scholars [5, 8]. As the philosopher V.M. Rosin said, “the greater the culturologist, the more theories and concepts about culture” [6, 49]. However, it should be noted that culture has aspects that express the following general social characteristics.

1. Culture is the sum of material and spiritual riches created in the course of a long historical development.
2. Culture is a sign of social development that reflects the level of science, education, law, politics and household services.
3. Culture is a set of personal, national, universal values that people and society adhere to.
4. Culture is an expression of human qualities and creative qualities.



Underlying these signs is the relationship between man - society - the natural system. In this system of relations, human activity is the main indicator [5, 8-9]. If we apply these definitions and interpretations to the phenomenon of physical culture, it becomes clear that culture is a sign of quality, value, development of physical culture. Hence, physicality and culture are sub-substantial realities that express the scientific, socio-philosophical essence of physical culture. Both physicality and culture form the co-substantial basis of physical culture, which are dialectically complementing and harmonizing with each other. In social realities, the basis is not always one, sometimes it can be two bases, and sometimes it can be three.

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