

PEDAGOGY AND PHYSICAL EDUCATION

WOJCIECH J. CYNARSKI

Faculty of Physical Education, University of Rzeszów, Rzeszów (Poland)
e-mail: cynarski@ur.edu.pl

Polish Achievements in the Theory of Physical Education and New Directions¹

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Abstract:

The study discusses changes which have occurred in Polish theory of physical education since 1805. From biomedical perspective the theory has been evolving towards humanistic paradigm. While reviewing relevant publications and their contents the author presents the developments in the theory of physical education in Poland, including in particular the changing goals of physical education. He explains the relationship of theory of physical education to pedagogy of physical culture and theory of physical culture as well as examines the position of physical education in relation to the concept of “physical culture”. He also points to the impact of ideology and preconditions related to worldview which are unavoidable in the area of pedagogy.

In addition to describing the current standard in teaching “theory of physical education” the author also suggests new themes which should be taken into account for the needs of the theory. Accordingly, the canon of pedagogy “suitable for the 21st century” would include concepts originating from personalism, radical humanism and holistic pedagogy. The article presents contemporary Polish applications of these humanistic concepts to the theory of physical education. The author believes that holistic approach to both a person and educational process is most appropriate.

Introduction

Polish theory of physical education is over 200 years old. Its assumptions have provided foundations for a more general theory of physical culture and for developing specific studies of physical culture. Views related to this field have significantly evolved. Today theory of physical education is dominated by humanistic paradigm, yet accomplishments of biomedical approach are also retained.

The author aims at presenting this evolution, the current standard in teaching the subject and the theoretical perspective resulting from the assumptions of holistic pedagogy. The applied method involves a review of the existing

literature related to the subject. The impressive accomplishments of Polish theory of physical education deserve a presentation for a wider forum of theoreticians – specialists in *Physical Education*.

Let us start with clarifying the concept of “physical culture”. Since times immemorial humans have performed activities focusing on their own body. They did that more or less consciously. Such pursuits and associated values as well as results of such action received the name of physical culture. Furthermore, physical culture is linked with various aspects and areas of culture, economy and social life of the country. The most general and concise definition was proposed by the Polish philosopher, Władysław Tatarkiewicz. According to him physical culture is “the attention paid by the psyche to the body” [Tatarkiewicz 1978: 80].

The definitions of physical culture frequently quoted in Poland include in particular those contributed by M. Demel, A. Wohl, Z. Krawczyk and W. Osiński. These authors draw on different primary assumptions.

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Maciej Demel puts forth a definition from the perspective of axiology and pedagogy. In his opinion physical culture comprises all the values which are related to the physical form and physical function of man, both in accordance with his own subjective impression and from the perspective of socially objectivised image. These values most generally relate to: health, body constitution and posture, immunity, function, fitness, and beauty. He claims that "physical culture is a manifestation of one's attitude towards one's body, conscious and active care for one's growth, fitness, and wellness, and an ability to organize and spend one's time in a way which is most beneficial for one's physical and mental health" [Demel, Skład 1970; Osiński 2002: 30].

Andrzej Wohl proposed a definition of physical culture in accordance with sociological approach. He believed physical culture is the overall social achievement related to body care (attention to health), i.e. all systematically applied means linked with fitness, education, hygiene and entertainment and affecting people's physical development.

Zbigniew Krawczyk in his concepts made reference mainly to categories of behaviours. From behavioural standpoint, sociology and cultural anthropology assume that physical culture is "a relatively integrated and well-established system of behaviours related to human physical development, motor fitness, health and attractiveness, physical excellence and expression, performed in accordance with patterns accepted in a given community, as well as results of such behaviours" [Krawczyk 1978: 147].

On the other hand Wiesław Osiński, making reference to the definition of culture by J. Szczepański, proposes his "holistic concept" and the following definition: "physical culture is a totality of both tangible and intangible works related to both body care and attention to human physical performance as well as the recognized values and modes of conduct which have been objectivised, and accepted and can be handed down in a given community." [Osiński 2002: 33].

The two latter definitions describe physical culture in terms of cultural values. Hence, in addition to exercise the dimensions of aesthetics and expression are also important, and biological needs are treated as equal to mental needs. Man is a psycho-physical being and these two spheres (physical and mental) are closely interrelated.

Regardless of the initial premises, central importance in considerations of physical culture is given to the body as the target of attention, and man as the subject performing the activity. Some results of human activity linked with efforts aimed at perfecting the body, e.g. the equipment, fit in

the concept of material culture. Other, such as the knowledge, customs, rules and games belong to the scope of non-material culture. The direct effect of the existing physical culture is the human being, his/her wellness, fitness and body constitution as well as sport scores; these values – even though they do exist objectively – cannot be considered in the domain of either material or spiritual assets. They are specific to physical culture, which along with material and spiritual culture is the third component of culture in its totality.

Physical culture in literature was variously defined: in the past mainly in a reductionist way, e.g., by the category of the pro-corporal behaviour [Krawczyk 1995: 27-28], currently by linking with other areas of culture [Szyszko-Bohusz 2011a, 2011b: 165].

Various components of physical culture include: sport, physical education, physical recreation and active forms of tourism, motor rehabilitation and Asian systems of psychophysical practices (such as methods of martial arts) [Cynarski 2006].

1. Development of theory of physical education in Poland

1.1. Evolution of opinions concerning physical education

Objectives and functions of physical education changed along with the developing theory of physical education. Jędrzej Śniadecki (1768-1838), who is recognized as the father of Polish theory of physical education, presented his opinions regarding this phenomenon in a study entitled *O fizycznym wychowaniu dzieci (On physical education of children)* [Śniadecki 1805]. He emphasized such factors determining children's healthy development as: movement, toughening up one's organism and hygiene. This way he initiated the biomedical (or biotechnical) paradigm in theory of physical education and in studies of physical culture [Obodyński, Cynarski 2003]. But, thoughts of some earlier Polish humanists, as Grzegorz Piramowicz (1735-1801), was very interesting for this theory, too. He was one of creators of the Polish *Komisja Edukacji Narodowej* - Committee of National Education [cf. Piramowicz 1776].

Some big personalities, as Henryk Jordan (1842-1907), Wenanty Piasecki (1832-1903), Eugeniusz Piasecki (1872-1947), and Władysław Osmolski (1883-1935), were authors of new conceptions in area of physical education for Poland in early years of 20th century. For instance, Eugeniusz Piasecki claimed that the word

“physical” in the concept of “physical education” makes reference to and “depicts only majority of resources (...), yet it fails to describe the objectives; these are indeed physical, as well as moral and utilitarian, and to a certain extent intellectual and aesthetic” [Piasecki 1931: 2; Grabowski 1997b: 47]. The main objectives pointed by him included two physical goals – health and fitness, and two spiritual goals – audacity and beauty.

Władysław Osmolski suggested that “physical education” should be called “physioeducation”. He believed this term more accurately reflected the sources of educational stimuli which in his opinion were both physical and mental. He wrote that bodily and spiritual elements are inseparably linked with each other. The goals of physical education included: adjustment to the environment, toughening up, increasing body mass, enhancement of health, motor skills development, encouragement to competitiveness and effort, control of reflexes, development of character, discipline and physical self-reliance [Warchoń, Cynarski 2011: 28].

Sociologist Florian Znaniecki (1882-1958) in his *Sociologia wychowania (Sociology of education)* vol. 3, chapter *Urabianie osoby wychowanka (Moulding student's personality)* claimed that physical education in its most general sense involves developing physical types in accordance with community requirements [Znaniecki 1973]. He emphasized that physical education was not only designed to make students perform certain activities in course of the educational process but also to encourage and provide them with skills to take action after they gain independence from the teacher. Students should be trained for the future (prospection), for physical culture and in particular for physical recreation.

“Up until 1970 the development of studies on physical education was dominated by (...) biological issues. Such approach resulted from the fact that social usefulness of the existing system of physical education was assessed almost exclusively by monitoring changes in youngsters’ physical development and fitness. Therefore the biological orientation in physical education was gaining importance, and as a result human being was treated as an object in physical culture.” [Nowocień 2004: 6; cf. Nowocień 2012; Pawłucki 2013]

In the 1980s and subsequent years pedagogy of physical education has mainly focused on investigating the process of educating through sport and for sport, on educational patterns of Olympic ethos and ‘fair play’ [Warchoń, Cynarski 2012], as well as attempts to combine physical education with health education. At present the main object of research in this area of pedagogy is education

through physical culture and for physical culture [cf. Zuchora 1980; Maszczak 2004].

Opinions concerning the overall purpose of physical education evolved in theory of physical education from the concept of moulding one’s body, via the idea of education through exercising one’s body to the concept of education for taking care of one’s body, with an emphasis on “developing body-oriented attitudes as a precondition for continued participation in physical culture” [Grabowski 1997b: 49]. According to Grabowski [1987, 1997b: 46], “intended development of technological competences is called a teaching process. Exerting impact on axiological competences is an educational process in a strict sense. Teaching and narrowly defined education constitute the process of broadly defined education”.

1.2. Patterns and values – goals in physical culture

Znaniecki, who is a recognized precursor of both sociology of physical culture [Krawczyk 1995] and humanistic version of the theory of physical education [Grabowski 1997a: 23], claimed that physical education is a means to develop desired models and types. He distinguished 6 types: 1) *Hygienic* (development of health related qualities; health is the main value here); 2) *Geneonomic* (the main value here is reproductiveness, attention to the quality of genetic material and the “quality” and quantity of future generations); 3) *Customary and aesthetic* (beauty, general appearance, motor habits); 4) *Hedonistic* (seeking pleasant experiences, avoiding unpleasant sensations); 5) *Physical and utilitarian* (fitness for combat and work, agility, development of capabilities and active life style); 6) *Sporting* (“autotelic”, sport oriented fitness) [cf. Znaniecki 1973: 221; Pawłucki 1996: 69-146].

Interestingly, much later (years 1970-2000) Z. Krawczyk [1995: 105-109] distinguished the following patterns of somatic culture, by reference to the concept by F. Znaniecki:

1. *Aesthetic pattern* – which has impacted the ideal of bodily harmony, strength and fitness in the currently dominating aesthetic pattern of bodily beauty, as well as fashion for sports and sporting life style. The bodily beauty and the aesthetics of movement are the goals.
2. *Hedonistic* – relates to kinetic sensations. Movement is perceived here as the source of pleasure. Here sensual pleasure is a value in itself.
3. *Ascetic* – originally meant depreciation of body and bodily needs. At present it functions in the ideologies of psychophysical self-actualization

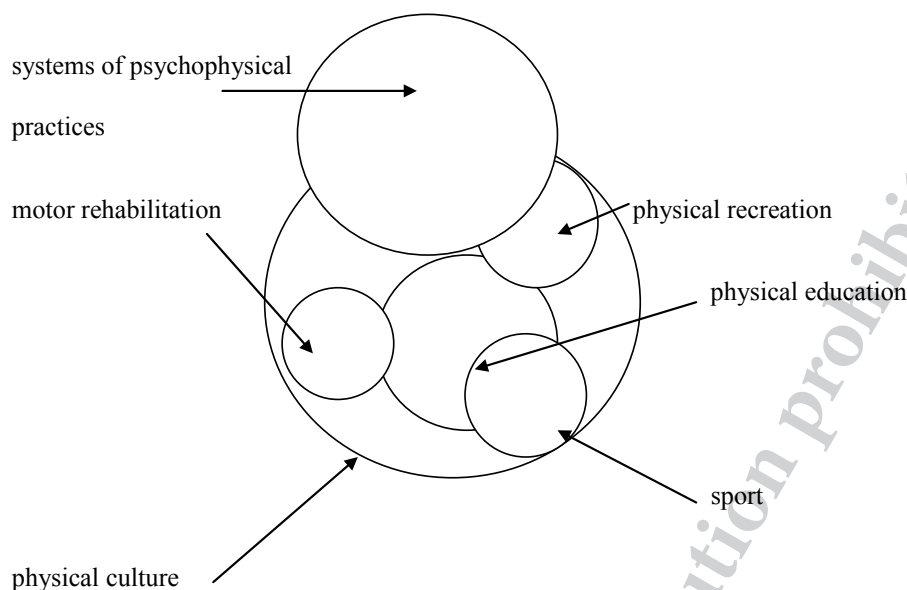


Figure 1. Physical education as a basic component of physical culture [source: the author's own research]

systems posing high requirements in terms of ethics and self-discipline².

4. *Hygienic* – related to existential and utilitarian goals; because of activities performed by schools and other educational as well as health care institutions it is most common. It is linked with the objectives of preventive care and developing physical prowess in young people.
5. *Fitness* – is a continuation of knightly and military traditions. In contemporary times it seems most useful for armed forces and as an idea of compensatory activities in the situation of the civilization-related phenomena of deficit in movement/exercise leading to atrophy and a number of diseases of affluence. The goals are utilitarian and the body tends to be treated as an object.
6. *Agonistic* – related to the category of courage manifested in sport-related fights and competitiveness. Agonistic behaviours were initially limited to certain social classes – ancient warriors, knights or aristocrats playing their gentlemen's games. Along with the ideas of purely amateur contest and fair play the pattern has

established the axiological principle for modern sport. Victory or enjoyment is the goal.

On the other hand Zygmunt Gilewicz (1880-1960) distinguished two categories of goals in PE: 1) Specific – physical, connected with movement and effort as well as special factors, means of physical education. *E.g.* a specific factor is movement, and the means include exercise involving physical movement. 2) Non-specific – all other goals which are achieved jointly by physical education and other areas of instruction and education. The concept proposed by Gilewicz was then modified by Maciej Demel, who added goals called: 3) Semi-specific – other than physical but connected with methods and situations characteristic for physical education. These are mainly designed as compensatory with regard to other areas of instruction and education. As an example, physical education is “relieved” from the necessity for such compensatory activities by introducing “sporting” type of competition to other areas of education (olympiads, competitions).

1.3. Physical culture vs. physical education

The central place within the area of physical culture is held by physical education since it develops the foundations for sport, physical recreation, and rehabilitation. On the other hand the systems of psychophysical practices transcend the concept of physical education (fig. 1). This means there are designata of this concept which transcend the collection of physical culture designata (*e.g.* some strictly spiritual religious practices and cultural traditions belong to the domain of non-material or the so-called high culture).

² *E.g.* asceticism, according to *budō*, is essentially a moral or “spiritual way”, where the practice of physical exercise originating from the traditions of Buddhist and Taoist monasteries as well as meditation allow for achieving internal (mental and physical) unity and harmony with macrocosm. The requirement to conquer one's weaknesses (flagship motto of *karate-dō*) and the mystical components clearly show the link between asceticism and martial arts of the Far East. In this case it is about “positive asceticism” and “ascetic pattern of physical culture” [Cynarski 2004].

Manifestations of physical culture and its level include the person's lifestyle, beliefs and habits, or the personal attention to the body's fitness and capacities, following the standards of hygiene and realizing certain values in one's life. Theoreticians of physical education, and philosophers of sport point to perfectionist pursuits here.

2. Theory of physical culture and pedagogy of physical culture

According to Piotr Sztompka "only those research results which have explanatory function, and all such results, shall be recognized as theory" [Sztompka 1997: 128]. He claims that "sociological theory is any group of ontological, epistemological and methodological assumptions, abstract concepts and general statements concerning social reality and designed to both provide clarification for available descriptive knowledge related to that reality and define the scope of further research" [Sztompka 1997: 130]. This definition is also relevant for humanistic studies other than sociology.

The term "pedagogy of physical culture" can be understood as the state of theoretical knowledge and considerations related to the place and role of specific constituents of physical culture (physical education, sport, physical recreation and motor rehabilitation) in human education. The knowledge is mainly a result of the attempts to answer two basic questions: 1) In what way does physical culture contribute to comprehensive (multifaceted) education of an individual?, 2) In what way can that discipline provide support for executing tasks and functions typical for physical culture? [cf. Nowocień 2004]. Similar assumptions can be found in other western approaches, e.g. German [Grupe, Krüger 2002].

Theory of physical education is a component of pedagogy of physical culture, along with sport pedagogy [Rossi *et al.* 2008], or e.g. martial arts pedagogy [e.g. Cynarski 1997, 2001b, 2002b; Jaskólski, Migasiewicz, Kurzawski 2008; Wolters, Fußmann 2008; Słopecki, Cynarski 2009]. Additionally, it has well-developed institutional framework, consisting of associations and scientific organizations which have been operating for years, regularly held congresses and conferences [Cynarski 2007; Todorovich 2009], publications and academic tradition. *Theory of physical education* is strictly linked with teaching methods used in physical education [Osiński 2002: 23; Pańczyk, Warchoń 2006; Warchoń, Cynarski 2011; Warchoń 2013], which reflects the aspect of "physical training". On the other hand it corresponds with pedagogy

due to the dominant educational aspect. It is an introduction to the studies of physical culture.

Consequently, both in older and in most recent theoretical concepts *theory of physical education* is linked with the theory of health education or education for the culture of wellness [Śniadecki 1805; Pawłucki 2003; Żukowska 2009]. It is also connected with general education, in particular related to individual's social and moral, aesthetic, intellectual and technological growth.

Theory of physical education is a part of the studies of physical culture, and is located on the border between social and biological studies, and at the same time it is part of pedagogy, and as a sub-discipline of pedagogy it is simultaneously one of the studies of physical culture and a branch of the humanities. It is understood as: 1) The totality of knowledge on physical education; 2) A core subject at university courses of physical education; 3) Integral part of pedagogy, including the general theory of education; 4) "Medium range" theory in the studies of physical culture [Osiński 2002: 16].

Research related to the *theory of physical education* focuses mainly on the processes of physical education and training. The methodology comprises comparative studies of physical education systems, various observations and experiments (natural, pedagogical, less frequently conducted in laboratories), as well as specifically designed tests focusing on educational accomplishments and achievements related to training. Supplementary research methods include those typically employed in humanities (sociological and psychological methods), and in biological studies (anthropometric and biomechanical methods).

Theory of physical education "is a discipline focusing on designing and assessing overall processes of physical education and training, and specifically on defining goals, general rules for using methods and resources and conditions for the most effective proceedings in this area. Understood in this way, theory of physical education must be a theory of both education and physical training" [Osiński 2002: 23].

2.1. Place and goals of physical education in the context of general educational tasks

Traditionally, in the most general terms upbringing has been designed to prepare a young person (subsequent generations) to social life. Such a comprehensive approach was to ensure balanced development of individual qualities sometimes equated with aspects of personality corresponding with specific branches of education. Intellectual, moral and aesthetic education was to impact the

intellectual, moral and aesthetic sides of personality and prepare for social living environment. On the other hand physical education, as a way of shaping the body, was to impact only the physical side of personality preparing to physical living environment.

Such distinction of roles in teleology of education was not fully satisfying for theoreticians, which resulted in numerous discussions concerning the adjective "physical" in the name of physical education. Associating this term with the goals of physical education reduced the process to the function of body care and cultivation. The effect of such education could be a healthy and capable organism as the foundation for aesthetic, intellectual and moral education. In other words, healthy and capable body was perceived as the foundation for upbringing of an individual.

An attempt to lead the theory of PE from teleological impasse was made by Gilewicz, who suggested a division of PE goals into specific and non-specific. Specific goals are those achieved in conformity with the character of the means applied for exerting impact and the biological nature of the impacted object. On the other hand the non-specific goals were to relate to aspects of personality other than the body and are accomplished jointly by PE and the other areas of education. Even though it was progressive in comparison with earlier ideas, the concept proposed by Gilewicz on the grounds of the naturalist orientation in the studies of physical education did not eliminate the essential contradiction in the paradigm of bodily education. As a result it did not save this field of education from relegation to the peripheries of pedagogy.

The attempt to re-integrate PE with overall education was preceded with a basic change in the theoretical orientation in pedagogy. The change involved a departure from the concept of education according to personality aspects in favour of education for objectively existing reality. This way mental education was replaced with education

for learning, aesthetic education with education for art, etc. Unfortunately, no attempt was made to distinguish education for physical culture in conformity with this concept.

The initiative to re-establish PE within pedagogy was taken by M. Demel [1973], who redefined the underlying assumption of traditional pedagogy by proposing that healthy and capable body is a precondition and basis for education. He promoted the claim that **broadly understood upbringing is one of the determinants of wellness and fitness**. Young people should be trained to take care of their body, *i.e.* for physical culture. This way, goals of PE were explicitly focused on the entire human personality (and not only on the body). Work in this field regained a status of pedagogical activity. By reference to global trends the established concept focused on education for physical culture, corresponding with the other concepts of education for art, learning, etc. The ambiguity of the term "physical" was eliminated.

In the new approach the purpose of PE, as an integral part of comprehensive education, is to mould students' complete personality. It concerns their cognitive, emotional, volitional and instrumental capacities which need to be developed to ensure their active involvement in various areas in physical culture. Therefore it is necessary to aim for expanding knowledge and skills (related to cultivation and enhancement of one's wellness, fitness and beauty of one's body), developing motivations and attitudes, needs and habits, as well as improving physical and motor fitness. Here PE is designed to develop and enhance personal cognitive, emotional, volitional and instrumental dispositions applied in the physical domain of cultural reality. Importantly, the physical side of personality is not only related to the physical environment and physical reality, but also to the social environment which is explained by sociology of physical culture. Moreover, human living environment in its entirety is biosocial (fig. 2).

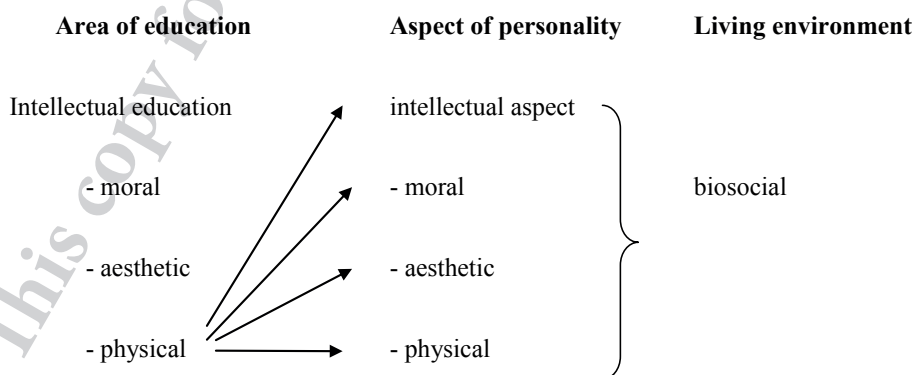


Figure 2. Main areas of education and PE as education through exercising the body [cf. Grabowski 1997a: 60]

Physical education is not designed as education for training. It is necessary to add intellectual contents to PE classes. Students should receive as much information as possible; it is necessary to break cultural barriers, when e.g. leisure is associated with sitting and lying – antitheses of movement and activity. Such barriers result from a lack of tradition of active recreation forms. According to the definition proposed by H. Grabowski, PE should be understood as pedagogically structured participation of young generations in physical culture aimed at supporting physical development, wellness and motor development and preparing for maintenance of and expanding these qualities later in life.

2.2. Goals and functions of physical education

In the case of education the definition of goals is linked with the doctrine or ideology in force. The goals determine the direction of educational work and allow for planning activities. They generally result from the adopted educational ideal, and the latter is a consequence of values and models functioning in a given society. Today the governing goal of upbringing is individual's happiness, wellness and comprehensive growth.

New approaches to defining goals of PE reflect the changes which have been occurring in the perception of PE. These are concepts proposed by M. Demel, K. Zuchora and particularly A. Pawlucski. Their proposals reflect axiological approach to physical culture; therefore goals of PE defined by them are based on the values which during educational process contribute to personal development.

We can distinguish here four directions of personality development, such as: 1) Awareness. It is necessary to teach basics of anatomy, physiology, personal hygiene, and methods of taking care of one's body as well as convey the knowledge of sport and recreational activities, and the need for toughening up. A student should be aware of what they are doing, why they are doing it (what is the benefit). Pawlucski especially emphasizes the links between the contents of PE and health education. 2) Attitude and motivation. There is a need to develop positive emotional attitude to one's body and health, induce interests related to physical culture, and to recognize the importance of the acquired knowledge about the body's needs (internalization of the knowledge and the related values). 3) Needs and habits. Students should acquire the need for exercise, and a habit of rationally applying such factors of PE as physical

(impacting the body³) and social (impacting the individual's personality). 4) Skills and capabilities. Acquired skills and capabilities related to using one's body, development of motor skills, strengthening, i.e. expanding the organism's tolerances to various types of stress and changing conditions.

Therefore, **currently goals of PE** are defined in the following way: 1) Awareness – knowing why we exercise; knowledge of human being and the result of exercising; 2) Properly shaped attitudes and motivations; 3) Well-developed needs and habits; 4) Skills and capabilities. Notably, skills and capabilities, which are greatly emphasized by many PE teachers, here are listed at the bottom of priorities defined for PE today.

Redefinition of PE goals should lead to overcoming stereotypical practicality. The final effects are not to be mistaken with short-term accomplishments (victory in a contest); rather than that they are manifested by a well-developed worldview and habits related to one's body. It is not what a student can do and is doing here and now that is most important but what will be his/her approach to physical culture in the future, throughout their life. We can say generally that prospecting is more important than actualization.

However, recent research shows that a lack of motor activity in childhood cannot be made up for at a later age. In a situation of insufficient movement, children are found with a loss of neural connections in the brain which prevents them from developing higher level coordination skills later in life. Moreover, better functional parameters of the body, including brain capacities, are found in obese children with active lifestyle than in slim but not active children⁴.

The purpose of physical training and education obviously is not only related to preparing a student for future participation in physical culture (prospecting – the most important goal), but also involves providing support, direction and adjustments to his/her physical development through participation in various forms of physical culture (actualization). A theory of PE function and the role of participation in physical culture for ontogenesis in accordance with actualistic approach was proposed by Gilewicz, and developed by Demel.

³ Adjustment to external environment is a result of motor stimuli (work of muscles), as well as thermal, chemical, mechanical and light stimuli.

⁴ Lecture presented by Prof. Uwe Pühse from the University of Basel, during an academic conference organized by AIESEP in Pensacola (Florida, USA) - *AIESEP Symposium The Physically Active Lifestyle: A Collaboration Among Professions*, Sep. 24-26, 2009.

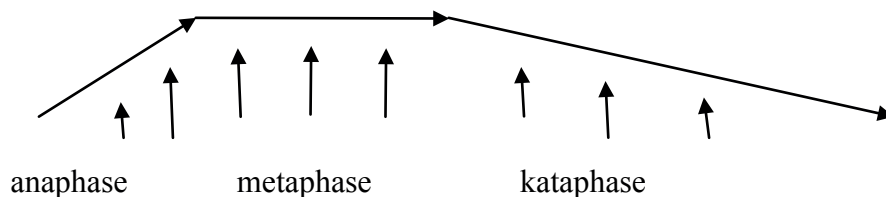


Figure 3. The course of ontogenesis and activities improving fitness by means of physical culture [the author's own research]

The concept recognizes that physical activity is important during all stages of development – in anaphase (up to 20 years of age), metaphase (from 20 to 40) and in kataphase (after 40). Its roles include: 1) stimulation, 2) adaptation, 3) compensation and correction. Three functions can be distinguished here: stimulation and development; adaptation and adjustment; as well as correction and compensation i.e. repair and improvement. Depending on the stage of ontogenesis there is a difference only in the quality and quantity of stimulation, adaptive as well as compensatory and corrective stimuli, which is graphically presented in figure 3.

3. Impact of ideologies and worldview-related preconditioning

Polish considerations related to physical culture were significantly impacted by the ideology of Marxism and Christian worldview of theoreticians [Jirásek, Hopsicker 2010], but not only. Various conceptual trends have also been taken into account, e.g. pragmatism, liberalism and various forms of postmodernism. But, postmodernism is dangerous as a parody of education, because of deconstruction of our culture.

This wide spectrum of philosophical perspectives provided foundations for the author of Polish humanistic theory of physical culture – Zbigniew Krawczyk [cf. Krawczyk 1970, 1978; Pawlucky 2006, 2013].

On the other hand new ideological trends faith in progress and political correctness will probably also impact the theory of PE. Perhaps we should then mention the most valuable anthropological perspectives allowing to avoid ideological entanglement of this field of pedagogy.

4. Pedagogy suitable for the 21st century

The brief outline of new, valuable pedagogical theories has been limited here to such humanistic trends as the radical humanism of Fromm, personalism according to John Paul II, and their pedagogical implications, as well as the holistic

approach of Szyszko-Bohusz.

Due to the 19th century schematic model of academic disciplines, scientific institutions find it difficult to pigeonhole E. Fromm's output within sociology, psychology, philosophy or pedagogy. Therefore, his valuable humanistic ideas are frequently overlooked by these disciplines. Concepts based on new paradigms such as "holistic pedagogy" proposed by A. Szyszko-Bohusz break with this schematic thinking and fossilized academic structures.

4.1. Erich Fromm and radical humanism

E. Fromm (1900-1980) combined philosophical anthropology, as well as individual and social psychology with considerations related to normative ethics and religion. The new vision of man and society transpiring from his ideas seems to be free from competitiveness and wish to dominate; it is open to spirituality (complete independence and cognition), ecologism, and solidarity with all men.

By creating humanistic social philosophy Fromm transcended Freud's and Lorenz's biologism. He presented a design of a new man and society with the following qualities of character: awareness that the most important purpose of human life is comprehensive development of one's own and other people's personality; knowledge of the fact that discipline and acknowledgement of reality are necessary to achieve that goal; feeling of unity with all living things and as a result abandoning the will to conquer, subdue, exploit, violate and destroy nature and instead of that making an attempt to understand and cooperate with it; understanding that freedom does not mean wilfulness but a chance to truly be oneself – not as a bundle of unrestrained whims but a well-balanced structure at each moment confronted with an alternative: growth or fall, life or death; aiming for maximum growth allowed by fate to us and being happy in the process of constantly evolving life because living, which is as intense as possible is so satisfying that one no longer worries about what can or cannot be accomplished [Fromm 1989]. Interestingly, he pointed to Japanese martial arts as one of the methods for controlling one's body, drives, mind and "spirit" [Fromm 1998: 208].

According to Fromm, aiming for freedom, justice and truth is an inherent predisposition of human nature. Even though such tendencies may be suppressed so that they disappear from our consciousness, they do continue to exist potentially. Faced with the increasingly specialized human studies and longing for a synthesizing idea, Fromm investigated problems of central importance for the 20th century civilization, as a researcher, moralist and reformer. New anthropology should take into account the essential issues and ethical standards and focus on spiritual goals in the growth of an individual and the society. Today, we can see a change in the definition of “growth”; the term no longer means the development in industrial production or distribution of material goods but a development of human personality [Cynarski 2001c].

According to Zieliński [2004: 85-95] pedagogical application of Fromm’s ideas can be called “pedagogy of radical humanism”. Fromm wrote about two opposing orientations towards life – necrophilous and biophilous. Characteristic traits of people with the former orientation include the use of violence and instrumental attitude towards the reality. This orientation is not a manifestation of one specific trait of human character but expresses the individual’s overall approach to reality. Necrophilous personalities are manifested through destruction; they are convinced that life goals should be achieved by using force. Individual with necrophilous orientation aims at overpowering and subduing others in order to improve his/her own living conditions. “By gaining and exerting power such individuals hide their impotence and weakness from themselves and the world. Therefore, education should mould an individual’s personality in such a way that will allow them to resist necrophilous personalities aiming to overpower the individual” [Zieliński 2004: 89]. On the other hand a biophilous person has the capability to love and create, is friendly, open and empathic. Such individual is happy, forgiving, and aware of their weak and strong points.

It is an important educational principle to ensure that children spend time in the company of biophilous or life-loving individuals. These people radiate with optimism and positive life powers. Contact with such persons may contribute to developing similar orientation to life in students. On the other hand, one should avoid corrupt, demoralized individuals, who create toxic and oppressive atmosphere around themselves.

It is only a good teacher who will encourage his/her students, particularly by a good example, to take effort towards self-improvement and self-

actualization. This way he/she will contribute to developing a new man (more oriented to being) and a new, better society.

4.2. Perspective of personalism

The perspective of personalism in considerations on physical culture and physical education was initiated by John Paul II. His social teachings were later interpreted and applied by theoreticians of pedagogy and studies of physical culture [e.g. Pawłucki 2003; Zieliński 2004: 171-231; John Paul II 2005, 2014; Szyszko-Bohusz 2006].

Books by Pawłucki [1996, 2002, 2003, 2013] develop the concepts proposed by that author, who was so significant for the studies of physical culture and pedagogy. This theoretician picks up and elaborates John Paul II’s idea of “civilization of love” for the needs of pedagogy of physical education. A novelty of the theory results from the application of the paradigm of modern Catholic personalism with its normative ethics for this educational field. Pawłucki [2002: 6] introduces such concepts as “personalization of soul” and “ethical wisdom”, yet he does not define them precisely leaving the reader with the option to understand them intuitively and interpret them correctly.

It seems that, due to its moral crisis, western culture needs unambiguous “road signs” in the form of clearly specified standards of conduct and moral rigorism. The author of *Osoba w pedagogice ciała (Individual in pedagogy of the body)* describes the times of contemporary civilization and culture as the “time of the apocalypse”, “hedonistic vanity fair”, etc. He critically evaluates the postmodern cult of the body, so-called “corporeism”, and the cult of nature [Pawłucki 2002: 21]. Mass culture promotes and advertises the fashion for corporeality and sensuality, and the “economical ideology of the body”. According to Pawłucki, “We are impressed by the American-style cult of the body. This cult is indeed intertwined with various patterns, most frequently exotic: Indian, Japanese, or Chinese. Sometimes, in fact, it is hard to specify the origins. As a result some eclectic pattern appears which has lost its original character. Americans throw at us these mixed patterns for the cult of the body (...) as a result of that the body itself becomes a product for sale” [Pawłucki 2002: 22]. The problem relates to commercialization of physical culture in all its aspects.

Pawłucki points to the fact that personalistic pedagogy “as pedagogy of the culture of love assumes anthropology of man as an individual. From it emerges the truth about the human as the being participating in the ultimate goodness, and at

the same time creating it. Achieving this condition fills an individual with a sense of purpose. In this anthropological meaning the truth about a human as a person becomes a universally legitimate axiological truth" [Pawłucki 2002: 16-17]. In his opinion, this truth and a strive to attain true humanity are aided by an alliance for education made between the teacher and students. He compares this alliance to the *Old Testament* covenant between God and man, emphasizing the need to retain the hierarchy and authorities. The teacher takes responsibility for the student and promises an important change will be achieved. Education can be understood here as a "program of initiation", which resembles an esoteric process – gaining maturity for wisdom – present in cultural traditions of all times. The problem of a student's personal growth is presented in similar categories in works by theoreticians of holistic pedagogy (A. Szyszko-Bohusz) and systems of self-actualization (J. Oździński). However, in the book by Pawłucki the master teacher is not only a moral authority and guide to the world of values but also represents a clearly defined axionormative system. He/she promises the student "a participation in life with a calling" which is an appointment to multiply the goodness [Pawłucki 2002: 34].

The assumption of the ethics of Catholic personalism clearly shows what is good in terms of morality. The author of this idea wants to protect students against the alliance with "bad teachers". He contrasts hedonistic egoism with the personalist life orientation; dedication to another human being and the common good. Perfect humanity involves mainly personal moral, teleological and deontological excellence. Here wellness and corporeality are values of a lower order.

Work is a moral duty of higher order. Making reference to works by John Paul II (*Laborem Exercens; Osoba i czyn /Person and action/*), Pawłucki points to the body as a precondition for the deed of work and dignified working life. The body can be perceived "as a useful asset, provided that we treat work itself as an activity opening for the benefit of another person" [Pawłucki 2002: 42; cf. John Paul II 2014]. According to this author: "Owing to the wisdom of humanistically disposed axiologists of work, each participant of the process of work may learn that the utilitarian purpose of recreational change in the body aimed at reinstating the body's quality of usefulness is justified exclusively by the distinctively moral meaning of the deeds of work itself. That wisdom applied in course of educational initiation to the meaning of working life makes it possible to explain to the students that the cult of utilitarian regeneration of bodily assets should be treated as a moral duty

of lower order in comparison to the culture of subjective work" [Pawłucki 2002: 45]. We should add that self-actualization through some forms of psychophysical recreation also contains a significant ethical meaning enriching personal growth and it can also contribute to "personalization". Far-sighted meaning of recreation, according to Pawłucki, is self-realization of individual's humanity through actions of subjective pursuits. Teacher should be a guide to the culture of work and recreation.

According to Pawłucki [2002: 56] schools of social realism prepared "teaching-trainers". Inefficiency of biotechnical approach to PE was confirmed by reports on the condition of physical culture in Poland. He [2002: 59] claims that "an individual participates in physical culture for him/herself, their own humanity, and personal perfection and not for the State, Nation or other non-personal entities". Teachers having wise arguments can counteract "the post-modern torrent of absurdity". In acknowledgements for his university the author of the book under consideration points to the axiological wisdom necessary for implementing the right method – for the universal design of humanity.

Pawłucki in his works defines circus-like and sport-oriented cult of the body as a manifestation of neo-pagan and pantheistic worldview, which is linked with the postmodernist ideology of neutralizing reason, truth and the good. That author appears as an unrelenting and non-compromising warrior for the Good and the Truth, and a discoverer of sense and nonsense in contemporary cultural reality. Given the popular relativism of values and individualization of many truths his views seem particularly valuable for the choice of the proper goals for upbringing and cultural education. That author accuses contemporary physical culture of (and at the same time warns against) moral atrophy or fake morality in sport, anti-humanistic gladiatorship, domination of corporeality over spirituality, "falsifying bodies" by piercing and tattooing, and creating post-modernist egoism. The future will show "to what extent postmodernist teachers were backed by supporters of pedagogy of liberal permissivism, and spokespersons of stressless upbringing adhering to common beliefs" [Pawłucki 2002: 69].

Ethics of personalism and its narratives may provide a new definition of humanity in a sports person. A sports person may attain full growth of his/her being only by following reason accompanied with faith. Sport is also interpreted by Pawłucki as a communicative community and a cultural deposit of values. He proposes a hypothesis of Christian morality as a precondition for sporting morality [Cynarski 2002a].

4.3. Andrzej Szyszko-Bohusz and Holistic Pedagogy

Holistic Pedagogy was created by Professor Andrzej Szyszko-Bohusz, an outstanding Polish contemporary humanist [Szyszko-Bohusz 1989, 1998; Cynarski and Obodyński 2001]. *Nota bene* a very similar theoretical conception was created by Professor Wojciech Pasterniak [2003]. It is known as the Teonomic Pedagogy.

Szyszko-Bohusz has also contributed to creating the humanistic theory of martial arts, specifically related to its ethical and pedagogical aspects [Szyszko-Bohusz 2001, 2006, 2007, 2011a] and the related pedagogy of martial arts [Cynarski, Obodyński, Litwiniuk 2002, 2005; Obodyński, Cynarski, Witkowski 2008].

According to this renowned humanist, “The tendency to treat the matters of the body and those of the psyche separately is strongly rooted in our cultural tradition. That fact is reflected, for instance, by the separation of psychology, medicine and education. We make an assumption that in spite of the unquestionable accomplishments of these disciplines, their – well known – limitations result from that isolation from one another. We are interested in transcending those boundaries. Inspiration in this regard comes from ideas and practices originating from Eastern cultures. Theoretically related to these is the idea of holism formulated in the Occident. The essential assumption of holism is that the whole is more than just a sum of its components, and each component contains traits and effects of the whole (...) It is particularly important to jointly consider psychological, somatic, energetic and spiritual aspects in such disciplines as: medicine, upbringing, religion, art, or finally psychoeducation which we are trying to develop” [Szyszko-Bohusz 1998: 153].

Man should be accepted as a whole, with his intellectual needs and feelings, respecting scientific knowledge and religion. It is also necessary to support his growth as a human being – lifting a student, child or adult to a higher level of development. In the light of holistic pedagogy, moral authorities - for instance John Paul II, St. Maksymilian Kolbe, Mahatma Gandhi, and others [Szyszko-Bohusz 1989, 1998] - receive a status of outstanding pedagogues. This is related for instance to John Paul II's recommendations for young people to constantly search for the good, keep up “fresh spirit” in aiming for goals, and follow the way of truth and love [Szyszko-Bohusz 1998: 157].

Processes of education and upbringing are to be examined in a broad context of social and cultural conditions. A teacher has a duty to hand down the complete scientific truth known to him/

her. At the same time it is necessary to adhere to the rule of pluralism in worldviews and tolerance allowing for unhindered exchange of opinions. Freedom, in accordance with holism, is inseparably linked with humanitarianism, responsibility as well as advanced social and civil awareness. Educational process should be conducted in a friendly atmosphere and accompanied by positive emotional relation between the teacher and the student. That as a consequence should lead to common fascination with creative work and to intellectual adventure. In this case educational activities focusing on overall development have priority over implementing teaching curricula. Holistic pedagogy breaks with existing patterns – both related to the modes of thinking and schematic institutional organization [cf. Cynarski 2001a]. But, it is coherent with some others interesting conceptions [cf. Pasterniak 2003; Krawański 2009; Krąpiec 2010; Szoltysek 2013].

Prof. Ki-Cheon Lee presented a lecture entitled *The development of Holistic Wellness Model in Physical Education curriculum: from invalid to sage level* during a Congress in Taipei⁵. The author supported his concepts with his own practical experience of studies in Korea and USA, and his advanced level in the practice of *taekwondo*, *taiji* and *yoga*. He followed a way from a dynamic martial art, *taekwondo*, to doing “internal exercise”, referred to as *soft martial arts*. At present these are very fashionable forms of physical culture used as an alternative to sport in education [Moegling 2006]. According to him “holistic education” is linked with alternative medicine (40 different traditional methods) and with a category of “internal exercise”, such as *yoga*, *zen* and *taiji quan*. He develops the concept of *body-mind-spirit* making reference to the Oriental holistic philosophy. Additionally, Ki-Cheon Lee finds inspiration in Christianity and the mystery of the Holy Trinity. This is manifested in his concept of *mind-body-spirit/soul*.

The Korean author specifies types of personality, according to the level of growth and balance in the components of mind, body and spirit. These in sequence are: invalid (an ill person), gangster, a just person, *salary-man*, monk, soldier, dictator, scholar, judge and sage. The ideal, which should be the target of psychophysical education is the “sage type”. Sage is an “enlightened” person with mind, body and spirit at the highest level of development. After all, education aims mainly at a proper personal development of the student [Ki-Cheon Lee 2009]. However, should it not be the teacher

⁵ Taipei (Taiwan), *The 20th Pan-Asian Congress of Sports and Physical Education*, Oct. 15-17, 2009.

who first becomes a sage? The idea of harmonious improvement and balancing of the body, mind and soul is similar to the philosophical considerations in anthropology of martial arts and humanistic theory of martial arts, and at the same time it corresponds with **holistic pedagogy** proposed by A. Szyszko-Bohusz [1989]. Ki-Cheon Lee supplied examples from *taiji quan*, *taekwondo* and *aikidō* – Far Eastern practices of psychophysical improvement and moral ways of martial arts.

Good teacher and educator - conclusions

Contemporary goals of PE constitute a wide spectrum. The top priorities are consciousness and personality while skills and fitness are ranked much lower, at number four. If a PE teacher takes into account only the last aspect, he/she shows a lack of pedagogical competences. We should not especially move away from the 'normative orientation point' [cf. Brezinka 1971: 44].

According to Tadeusz Maszczak, "New educational challenges require innovative and multidimensional approach to physical education as an area of comprehensive education, in terms of both global and individual aspects. Taking into account the existing theoretical knowledge and empirical research it can be assumed that broadly defined physical culture is faced with an opportunity to join the process of establishing the new school, and to become a recognizable object of integrated and health education of children and youth. While designating physical education with a key role in the development of children and teenagers, it should be emphasized that a lot is expected from teachers because to a great extent it is up to them whether the educational vision will become a reality" [Maszczak 2002: 100].

Who will train and educate future teachers able to mould children and teenagers into dynamic persons full of creative passions, and to lead them in the direction of values and needs of higher order (cognitive and related to self-actualization)? Who and in what way will teach young people to make right choices and to aim for truth? Holism in contemporary pedagogy imposes a requirement that the student's development must comprise moral and social, intellectual, emotional and corporeal domains. On the other hand the requirements imposed by the modern times include intercultural dialogue – and the basic knowledge of cultural archetypes and symbolic languages of other civilizations [Cynarski, Obodyński 2006].

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Polski dorobek teorii wychowania fizycznego i nowe kierunki

Słowa kluczowe: wychowanie fizyczne, paradygmat humanistyczny, ujęcie holistyczne

Abstrakt

W opracowaniu opisane zostały zmiany, jakie zaszły od roku 1805 w polskiej teorii wychowania fizycznego. Od perspektywy biomedycznej teoria ta ewoluuje w kierunku paradygmatu humanistycznego. Analizując treści literatury przedmiotu, autor przedstawia proces kształtowania się teorii wychowania fizycznego w Polsce, w tym zwłaszcza zmiany celów wychowania fizycznego. Wyjaśnia relacje teorii wychowania fizycznego wobec pedagogiki kultury fizycznej i teorii kultury fizycznej, a także miejsce samego wychowania fizycznego w stosunku do pojęcia „kultura fizyczna”. Zwraca przy tym uwagę na nieuniknione w obszarze pedagogiki wpływy ideologiczne i uwarunkowania światopoglądowe.

Oprócz ukazania aktualnego standardu nauczania przedmiotu „teoria wychowania fizycznego”, autor proponuje aplikację nowych wątków na potrzeby tej teorii. W skład kanonu pedagogiki „na miarę XXI wieku” wchodziłyby koncepcje wywodzone z perspektyw personalizmu, radykalnego humanizmu i pedagogiki holistycznej. W pracy przedstawiono współczesne polskie aplikacje tych humanistycznych koncepcji do teorii wychowania fizycznego. Holistyczne podejście do człowieka i procesu wychowania autor uważa za najbardziej właściwe.