

PHILOSOPHICAL AND SOCIO-CULTURAL CONDITIONALITY OF HUMAN MOVEMENT AS A MEANS OF QUALITY OF LIFE DETERMINATION

Bohuslav Hodaň

Faculty of Physical Culture, Palacký University, Olomouc, Czech Republic

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The quality of life has, concededly, its predispositions. They are of course, in the human being, with regard to the structure of his/her personality, very variable. That is why, to speak about the philosophical and socio-cultural conditionality of movement as a means of quality of life determination, is very difficult. But, nevertheless, it is necessary. So, this paper examines, from the point of view of these relations, first the problem of health, further the problem of movement, respectively human movement and, consequently, the problem of physical exercises as a specific human movement behavior. It takes notice of the relation of physical exercises to that physical fitness which is oriented towards achievement and also to the kind of physical fitness which is oriented towards health. And then, understandably, it remains by this orientation towards health.

Keywords: Human movement, quality of life, life style, health, fitness, welfare, arété, body, physical exercises.

INTRODUCTION

The title of my paper is at first sight very broad, but I suppose that this cannot be avoided from the viewpoint of any problem solved at this conference. With regard to the breadth of this accepted topic I cannot make claims for more than highlighting some items regarding the above-mentioned conditionality.

The proceedings of the conference are aimed at the relations between movement and health. These relations understandably are not clear but can be expressed in different stages ranging from very positive to very negative. It is necessary to emphasise that health concerns the whole human individual's personality, encompassing the physical, mental, and spiritual as well as the social spheres. We do not have to and cannot totally agree with the opinion of the World Health Organization (WHO), expressed as early as in 1947, according to which health is not understood as the mere absence of illness but as "a disposition of physical, mental and social welfare (well-being)". Health is, in this expression, described in the sense of the coverage of the whole human individual's personality, without any reduction into partial segments. Löwith (1975) clearly expresses his opinion on the unity of any human being when he says: "A person can be examined anatomically, physiologically, biologically and mentally and in this way some personal aspects can be made clear. But even if we were to summarise all these different aspects, it would not show us a human being as such. Insofar as that is concerned, a human being is neither an anatomically prepared complex nor a physiologically functioning organism, nor something

examined by various psychologies." A human being is thus a union of mutually complementing parts that cannot be isolated (with the exception of when it is done for research reasons). But the above-mentioned "status" of some "welfare" can be expressed only on the level of individual *feeling*. The important thing is how a human individual feels and how he/she can cope with eventual problems and how he can *adjust his/her life* to them. This feeling cannot be measured and is basically also *incommunicable*. And this is the problem. Even if the mentioned definition gives us simple instructions on how to approach health in a complex manner, it is evident and to a certain extent also understandable that over the long period of existence of this opinion, our health concept is still reduced mainly to the physical sphere and even sometimes only limited to the absence of illness. From the base of understanding health as only the absence of illness, two possibilities are derived – I "have" good health (= I'm not ill) so I do not care about health or I "haven't" good health (= I'm ill) so I will have to seek professional care. The first case doesn't motivate anything; the second case motivates using science (mediated by a doctor) or an organisation (health service). That is why a person tries to use a health service – because it can return him/her to health. This approach to health has an absolutely consumer character and it is in entire harmony with the *philosophy of a consumer society*, in which health is understood as a product that can be bought or gotten for free. The values of a consumer society without a doubt affect the whole life of contemporary advanced societies. They have also affected the health sphere, thus causing an indefinite reduction of

the entire complicated problem. (The modus of I “have” health is entirely something else than the modus: I “am” healthy – see Fromm “To be or to have?”)

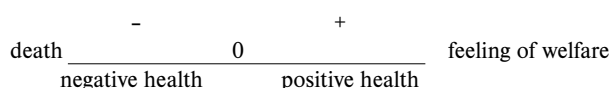
The sphere of physical health is relatively easily diagnosed and measured, which corresponds to the dualistic, *Cartesian* concept of a human being that was, thanks to *phenomenological* philosophy, already overcome, but in its intentions the human being is still being approached. A human being is then understood in the sense of a wrong interpretation of the term *fysis* and in the sense of understanding the physical body as an instrument. Naturally *fysis* doesn't mean matter, nor the material body, but expresses *sprouting and growth*. Understanding health in the sense of *fysis* is then a necessary basis for understanding health in the sense of process. *Fysis* is process. *Fysis* is the motion of the living and alive body itself. “The motion of our body is an expression of our life...” says Hogenová (2002). The same *fysis* is said by Aristotel to be the inner source of motion in a human being. *Fysis* in old Greek philosophy is naturalness. But, even though it is the inner source of motion in a human being, this source affects a given situation, of which a person is a part. (Patočka, 1995) adds to this that a person is, in a given situation, in this way that it is not separate from him and he/she is not without influence on it. With reference to Heidegger and others Hogenová states that *fysis* is a concept “...which belongs among the most difficult in the whole of western metaphysics” (1995). Sprouting and growth are also connected not only with positive but also with negative development that happens between our origin-birth and end-death. Feelings connected with growth are not surely identical with feelings connected with our gradual coming to the end and death. Is it possible then to talk about health as about a “feeling of welfare”? Of course it is. But it is a problem of *realising one's own possibilities*, concerning the individual “overlap into the world”, into *the complex of the world*. Everyone is, in essence, different as compared to others; an individual “feeling of welfare” is, in each human being, differently identified. A “feeling of welfare” *isn't a criterion which determines quality or quantity*. A feeling of welfare follows only from *knowledge of reachable harmony between “me” and the “world”*. The problem of health formation is in the enhancement of possibilities for reaching this harmony, which differs in everybody. These possibilities are greater the more an individual realises his/her own integrity and the more he/she realises his/her own belonging to the world. “No mental individual is thinkable as a function of variables but as a creative power that is always connected to the complex, to the sense” (Merleau-Ponty, 1986).

A feeling of welfare is thus the problem of the rational consideration of possibilities that the individual has in this world. It is a problem of balancing the situation and orientation of life within possibilities that are

at one's disposal. We come up to the problem not only feeling a human being to be a unity and a complex of mutually connected components, but also to the problem of a human being as part of the world complex. Understanding a human being in relation to the world has been the problem of philosophy from its beginning so we could name tens of philosophers within this context. The majority of them thus see *the unity of a human being in the unity of the world*. Many of them regard a human being to be a *micro-cosmos* that contains everything that is contained in the *macro-cosmos*. The World and “Man” constitute a harmonic complex. This opinion is then clearly expressed in old Greek expression/concept *arété*. According to Hogenová (2002) to be a healthy human being means to be “areted” into the complex. To understand and examine a human being in this unity of his/hers that is thus a part of world unity is understandably very difficult, but it is the only possible way. A fundamental *understanding of one's unity, of human unity and of the world's unity means also a mutual overlap of the physical, mental and social and overlappings of what is human “into the world”*. Health is thus the problem of human unity and world unity. The world is therefore an inconceivable amount of mutually supplementing “diversities”. Each of them is, or can be “areted” into the complex of the world. Health is thus put into context with the term “balance” – in the sense of stability between the external and internal environment, which supposes the ability of adequately react to the impulses of different character. Stopped here and sent the text this far to Hodaň and Karásková. It is a solution of the discrepancy between the maintenance and development of genetic potential and unfavourable conditions of the external environment. Of course, the term balance itself has got a “deadening” character evoking calmness and immobility. A steady state is the state of immobility, reaching stability; the maintenance of constantly unbalanced stability is a never-ending process. *In the case of a health problem, stability is necessarily always unbalanced, and it is always again and again repeatedly reached*, mainly thanks to the negative effects that come from the outer world and threaten our health. But also in the very process of health formation, this stability is disturbed by the very effort to reach a higher quality of health standards.

From the above mentioned statements it follows that health is a process, creation and struggle that never ends. This statement is, to some extent, in discrepancy with the above-mentioned definition of WHO that characterises health as a “state”. While the *dynamics are hidden in the process, an expressed state implies immobility*. The term “state” in the definition mentioned must be necessarily understood as an expression of a momentary level that was reached in the process of health creation. Thus not as something that is given, constant but as

part of a process that was (either objectively or subjectively) found for a while to be interrupted. (Investigation of whatever process generally is possible only if we gradually “stop” it at particular stages.) That’s why we also speak of health creation or also of strengthening or health promotion. Health as a process is understood in the sense of positive and negative. Imagine a scale where from the neutral (zero) point there is an ascension to, on one side of the chart, positive values and on the other side of the chart, negative values. Then the zero value expresses the state when a person is not suffering from illness but is not “healthy”, however, in the sense of the WHO definition. Movement from the zero point toward the feeling of physical, mental and social welfare represents a certain degree of positive health, whereas otherwise a move towards death as determined by illnesses, represents a certain degree of negative health (Fojtík, 1999).



From the broadly conceived WHO definition, of course, necessarily follows the problem of the objective evaluation of health that can often be to a certain degree in discrepancy with subjective feeling. Relatively easy is the examination of physical health – not only from the point of view of the diagnosis of illnesses (negative health) but also from the point of view of testing for fitness, efficiency, etc. (positive health). A number of testing methods and techniques exist including elaborated norms with regard to gender as well as age. (In case of “norms” I must say one brief note. A norm, whatever norm is the expression of a certain average. From the diversity of individuals, the environments where they live as well as from the activities that they perform it follows that for somebody it will be too high of a goal, almost unreachable and for somebody else it will be too low. It has got only a certain orientational character. A norm is hidden in the individual and is a given, based on his/her specialities and the demands of his/her life. Between the “norm” of a top athlete and the “norm” of a non-athletic individual of the same age there is a great difference. It is similar to the difference between the “norm” of an adolescent and the “norm” of an aged man.) Less “simple” are, from this point of view, the remaining components – mental and social. Thus the whole *health complex* evaluation is very difficult, that’s why mainly physical health is evidently dominant according to the perceptions of a majority of the people. It is understandably connected with the fact that overall problems of social and mental health mainly lower one’s life quality in general, whereas problems of physical health can end in death. They are connected with

the fact of our being a fundamental, biological, animal and human entity (also here it is necessary to realise the important relationship between *physical* and *mental*). During practical activity as well as during research therefore there is a reduction into partial components and the WHO definition is thus operationalised.

In reaction to above mentioned WHO definition Stokols (2000) talks about *healthfulness* which he regards to be a multidimensional phenomenon covering *physical health, emotional welfare and social cohesion*. By this he moves the whole problem into a slightly different, concrete and thus intelligible form. With the term emotional welfare he expresses a balanced state of the psyche reflecting stability between the internal and external environment, adequately reacting to impulses, etc. From this there also follows a distinct link to the fundamental function of physical health. Social cohesion is, then, the expression of the positive relationship of an individual and society, the realisation of accepted social roles, etc. There is evident linkage of three personality dimensions: physical, → mental, spiritual and → social. It means that the level of the physical and mental state determines the level of social “output”. It isn’t said that these relations are only unidirectional. Feedback is also important – social dysfunction can evoke mental (emotional) dysfunction that can result in physical dysfunction.

If we realise only these briefly sketched relations, from which it follows that *health is actually a constant process of reaching optimal harmony between those internal and external factors that determine it, as well as harmony among its individual items*. Continuity of a process with the aim of reaching complex health is also expressed by the English term *wellness* that, according to the dictionary, means *good health as an actively observed target*. It is thus a process constantly focused on reaching (in finality, an out of reach) target. Stumbo and Peterson (2004) in this connection cite the authors Hurley and Schlaadt who regard wellness as “...such an approach to personal health that emphasises personal responsibility for (physical and mental) well-being through conduct focusing on a health supporting life style”. Ardell (in Stumbo & Peterson, 2004) adds that it is a positive and active approach requiring a “...coordinated, preventive and integrated life style, unique for each person”. The process hidden below the term “wellness” thus aims at the fact that one gets, with one’s level, mostly and above all “healthy threats” following from the environment one lives in and from activities one performs. Within this connection thus Stumbo and Peterson (2004) speculate about “high-level wellness” which they regard to be an *integrated method of activities oriented to the maximalisation of individual potential in an environment in which an individual lives*. From the above-mentioned reasoning it follows that *wellness has a direct relationship to life style and quality of life*.

To the problem of “illness” or “disease”, of course, is related another important problem concerning its seriousness. In our basic orientation we are obstructed by the fact, that in the Czech language environment, there are not mutual differences which are terminologically distinguished; in whatever case we thus speak about illness or disease. In the English language environment there are terminological distinctions on several levels that are important in relation to health, the quality of life and movement, respectively. Stumbo and Peterson (2004) with reference to other authors present the following distinction: “Disease is the failure (disorder) of the adaptation mechanism of an organism to adequately react to impulses and pressures to it resulting in functional or structural disorders at the cellular, tissue and organ level.” This expression thus is about the body, the so-called physical body, in the sense of its diagnostic functions. *Illness is defined as the feeling of imbalance between human capacity and the necessary answers of the organism resulting in a lowered ability to survive and to create the necessary standards for quality of life.* It is a certain state of being, the subjective *experience* of some disharmony, whether *with or without* objective records of biological, physical, biochemical or any other disorder, it is the human experience of dysfunction and a decrease or loss of *one's feeling of well-being*. *Illness* thus precedes disease. (Another existing term, *sickness*, is not, from our point of view, important.) At a somewhat different level there is the term *disability* that expresses *inability in the sense of physical or mental weakening* (function decrease), *essentially limiting one or more main life activities*. It concerns thus inborn or gained changes of permanent character disallowing participation in certain activities.

As was already said it is necessary to put the term health into connection with the term “*fysis*” in the sense of sprouting or development. This expresses a certain form of movement. Other forms of movement, caused by internal or external impulses, are expressed by the term “*kinesis*”. Both terms are connected as well as the terms “health” and “movement”. Uniting these terms respectively in their essence expresses the reality that movement *is one of the most important factors in health formation*.

The Category of movement is one of the basic categories, which is at the centre of interest of philosophy throughout its history. The development of opinions is sufficiently described; in this context we could name a number of philosophers dating from antiquity to the present but it is not the issue now to be discussed. So as the interpretations of the world, human beings and the body differ, also the interpretation of movement differs and, understandably, relations among these terms differ, too. Human movement is a very complex problem that is very diverse and can be seen from various direc-

tions. In no case can the problem of “movement” be separated from the problem of the “body”. Movement is understood differently within the Cartesian perception of the body and differently within phenomenological perception.

At the present time we find a number of different characteristics. From the view of human movement they might be generalised into these forms:

- *Movement is considered the synonym for changes of some space parameters of the body or object or a material point within time and space.* From this it follows that *movement* is, in this sense, linked to the category of the body (respectively matter), *space and time*. Without holding out all three entities, movement is not possible. In a human being it is movement externally perceived, observable, measurable, assessable, etc. It is the simplest kind of movement realised within mechanical regularities. Directivity to this kind of human movement is of course the reduction of human possibilities and is the expression of the Cartesian understanding of the body as the instrument that is purposefully prepared to achieve a certain performance level and it doesn't matter of whatever character the performance will be. Mainly, it will be the highest level no matter what connections to it there are. At present, performance in society creates a very suitable thought environment for this perception of body and movement and it contributes importantly to the reduction of a human being. What the consequences of such a unilaterally oriented approach to quality of life and subsequently to health are is quite evident.
- *Movement is a change of form.* Understanding movement as a change of form has got two possibilities in the case of a human being. One of them is naturally connected with the natural development of a human being and is connected with birth, development, aging, and death. It is a fundamental biological movement, expressing the biological essence of a human being. It is the real old Greek *fysis*, expressing sprouting and growth. These natural changes are understandably influenceable by environment, education, and intentional intervention. The natural biological development of a human being doesn't happen under optimal conditions, but, on the other hand, with the growth of civilisation, under conditions that often influence these changes very negatively. Then these changes are optimised by purposeful external intervention and it can be said that “formative aging” is decelerated; which is understandably positive. This purposeful external intervention evidently evokes the second possibility, namely a purposeful change of form motivated by the reason that arises, of course, out of this natural development. It is the change of form understood as a certain, externally perceived,

observable, valuable and measurable performance level. Intentionally I have used the same terms as in the previous case, which is completely the same phenomenon. This phenomenon is again connected with the contemporary philosophy of a performance and consumption-oriented society. Thanks to the media's presentation of different "patterns", there is an unnatural as opposed to a natural development, which is on one hand characterised by the excessive growth of muscles and on the other hand by excessive slimness. Even if both are unnatural, the second, ending often in anorexia, is more dangerous. And where did these "models" and "patterns" appear? It is only the creation of agencies, presentations in media, and one of the ways to earn money. But yet neither a universal pattern nor any universal criterion can exist. The ideal, the model, certainly was Vestonice Venus once upon a time, for someone it can certainly now be a model sumo wrestler, for somebody else it could be a world champion in body-building, for somebody further it could be a world-famous model, etc. There are thus cultural differences, differences caused by regional traditions, differences in perception of aesthetics, "beauty", etc. There cannot be only one universal model. And what is more, if whoever accepts this thought of a "universal model", he/she who is somatically similar to this model can approach it to a certain extent. "Beauty", in our case physical beauty, cannot be unified. It is very varied and connected with the proportionality of these individual preconditions that each of us is a carrier of. The main criterion is thus in us ourselves. These approaches to us, influenced by "changes of form", are again connected with the Cartesian perception of the body. The body is rather perceived as a solid organ, that is, according to precisely elaborated methods, "true". And this "true body" is the presentation of this performance. The impact upon quality of life and health is quite evident.

- *Movement is related to a phenomenon of non-material(?) thoughts.* (Adding question marks connects us with the diversity of opinions on the materiality of the non-materiality of a thought.) This movement is, understandably, inseparably connected with human movement and it doesn't matter whether movement is understood in the sense of the dualistic perception of a body or in the sense of monistics. It is always led by a thought that orients the purpose and the aim of movement.
- Movement is understood in the sense of *social and cultural processes and mobility of their participants*. It is the most typical and the highest type of human movement. In cases of this movement, no reduction whatever is possible. It is the movement that is a product of a body understood in the monistic

sense, non-reducing human body into form. It is the movement of a soulful, experiencing body, movement that expresses a human being as he/she is, with movement-expressing himself/herself. It depends on the structure of the human body, its ability to move, on previous experiences and on the situations that evoke movement. All this blends together, mutually reflects and in its final shape is influenced by our own human subjectivity, our vision of the world, of the situation, our way of solving particular situations, externally imperceptible and objectively hard to explain intentions, etc. *Even if human movement has its cultural and social background, it always has its individual uniqueness.* It is not possible to confirm the basic statement that movement inherently belongs to life, that it is the precondition as well as the manifestation of human life. Rýdl (1996) says: "Movement is a fundamental way of human existence and not only as pure and mechanical locomotion, a pure product of muscle activities and their chemism, but in the whole width as life and existential need even of a spirited body as well as a personating spirit as inner intention, impelling, or, more or less consciously endeavoring, as in a body manifesting spiritual motion and in everything this is one of the most characteristic expressions of human life."

These forms of movement could lead us to a mechanistic understanding of it. But they are only the possibilities of reception of movement. In the case of a human being it is necessary to understand his/her movement in its complexity as an expression of his/her being. Human movement is, in each of its forms, like a reaction to an external or internal (thought, image/fantasy, emotion...) impulse. This reaction is a result of complicated processes accompanied by changes of internal states; which can be "published" only through movement in the sense of concrete muscle activity. Movement thus doesn't concern, as it can be in a reduced form the most frequently understood, the muscles or the movement system but also moods, thoughts, feelings, etc.... *Movement exteriorises almost all possible forms of human conduct as well as any internal motion.* Movement is social power motivating human cohesion, concerning either pairs or a whole mass. In this sense movement is also the instrument of either verbal or non-verbal communication. *Movement* as the externally registered expression of an individual as well as social life *is an inseparable, basic part of culture.* At the same time it is also the cultural instrument that a human being utilises for his/her development as well as for perfection. A human being participates in the formation of culture through movement. *Movement is, on the whole the development of a human cultural phenomenon.* The development of movement goes hand

in hand with the development of thinking and language. It is the expression of the reality that a human is a social being. Human movement is then understandably social movement, necessarily reflecting regularities of mechanical and biological movement. The profound, partial but precise scientific analysis of movement can be done from all the aspects that have been mentioned. Many scientific disciplines give reasons for movement from the point of view of human existence. All these procedures allow us to give reason to movement in life only on the level of understanding a human being from the point of view of a type of "human thinking". But phylogenesis determined by the external world has changed a human being into the present "social human being".

Solving the problem of the movement of a human being as a social being brings us to a totally different position that is often ignored. This over-looking is caused not only by the demandingness of a certain necessary complexity, but also by the dominance of pragmatic approaches and a narrowly utilitarian point of view, the aim of which is a partial analysis of movement from the point of specific criteria. These approaches are surely inestimable, which is confirmed by a number of cases from top sport to physiotherapy, but from the point of view of complexity of motion, insufficient.

Social movement is typical for a human being. It concerns both historical social movements and the movement of a concrete individual. It concerns those movements that are aimed at a certain target, to reaching a certain value. Social movement is not random movement but targeted even if the target can be mediated. *All consciously realised human movements have the character of social movement.* They necessarily respect, as has been said, the regularity of mechanical and biological movement, but besides that they also respect individual and social conditions, environment, cultural level and so on. *Social movement, as typically human, is the most complex expression of human movement in the world.*

From the viewpoint of the complex concept of a human being as a social being it is necessary to look differently upon one's movement conception. In this form movement is not a mechanical, physiological nor mental problem, but a philosophical problem.

Human movement, "moving", thus must be understood as a certain *form of human behaviour*. We can talk about human "*motion behaviour*". Movement is, in this case, perceived as a complex that is presented as a certain manifestation of human behaviour. If we want to understand the sense of such understood movement we have to abstract away from all the partial aspects.

A complex understanding of movement is enabled by the fact that it is comprehended in relation to a given subject (who is its holder and producer), in relation to the environment where a subject moves; alternatively, it is comprehended as behaviour of the subject who re-

acts to the environment. *Into the problem of movement is thus intentionally introduced a subject, the problem of subject and environment, the reaction of a subject to an environment, to different relations and so on.* Any "simple" scientific description or analysis of partial aspects of movement gets into another complex level. There can appear the danger that the scientific level switches to the non-scientific level. As it has been said the only possible way out is the philosophical approach.

Such understood movement presents a continuous flow, in which a *moving subject as well as the world is covered; thus the environment and relations in which he/she moves*. By certain movement behaviour the subject responds to specific external and internal impulses in a way that is adequate to the external conditions, to the external world. It is the expression of the *engagement of a specific individual with a given specific situation*, "that" individual into "this" situation. The concrete movement solution of a concrete problem cannot be an "ad hoc" solution. *It is the result of social as well as individual history, anticipation of the future, a given morality, accepted principles, values and norms but also intentions, wishes, etc.* Serious consequences follow from this reality: *movement behaviour is the act or process that can be concretely perceived, but this perceived movement manifestation relates to something that is out of external perception, which is perceived and reflected only by the moving subject.* We can then observe or even assess *how* a subject moves but that is basically it. Motives, reasons, sense, experiences... are saved inside the moving subject, they are basically incommunicable.

In the fundamental and inseparable link of human movement, quite basic developmental changes happened, have happened, and continue to happen. There isn't space here to discuss all the development so let's devote our attention to the present. All human movement is presented in many forms, to us ourselves it is also in various relations. Most of human movement has the character of everyday, working, interest, armed, etc., but let's admit that also sporting belongs to this list, in the sense of performance, so called top sport. It is the movement of its own sense, the target lies outside of anyone. So that it is targeted at performing activities that are determined by individual quality and individual preconditions. The backward impact on a human being in this sense is not important, is thus random and more negatively influencing. It is the movement into which human beings insert themselves, and present themselves in its result. The sense and aim of this moving also negatively influences quality of life and later the health of a moving human being. Moving activities have a totally different character, of which the aim and sense is the individual him/herself. If in the previous case he/she produced something which lies outside of him/herself, in this case he/she produces him/herself.

The sense of this movement is not a product existing outside of anyone but a particular individual, who realises it and becomes, more or less, a perfect product of his/her own movement. If in the previous case the body acted as (let's admit as a perfect) instrument, in this case it is an experiencing, soulful body. Thus not the body as an instrument, but the body as a personalised "I". That's why this is the movement that has (if correctly performed) only a positive relation to quality of life. It is the movement in which all the dimensions of human personality are closely linked and in a mutually determined functioning relationship.

There are movements that are very distant from primitive biological need so it seems that, from this viewpoint, as if it would be purposeless. Their purposefulness is shifted into a higher level in order to ensure other needs and values. The purpose of this new sphere of movement, very quickly expanding, is to *experience one's own being through movement*. This concerns, not only the *deep, intensively experienced knowledge of one's own being* on a level somewhere else unattainable but also about a desirable move of life from the field of *living* into the field of *experiencing*. It is a new quality for the other developments of anyone and is very demanding. The level and value changes are also seen in other spheres. Thanks to the development of technology, communication means, medial means, etc., movement is, from human life, removed, in the sense of amount and intensity. For life at present, hypokinesis is typical and that is why a human being can be called "homo sedens". An absolute absence of movement appears and its negative biological impact is quite evident. Biological necessity is not perceived on the level of securing food or defence but on the level of *maintenance of biological life overall* (see problems of civilised illnesses connected with hypokinesis). Authentic complexity of movements is, thanks to these trends, reduced. Movement, in common as well as in working life, specialises in certain partial practical functions in which a concrete individual becomes unsubstitutable. Just and only through these "functions", the human being becomes visible, thanks to them he/she occupies, in his/her environment, an important position. The individual *conducts him or herself more as a "function" than as an individual*. The splitting and total disintegration of a human personality happens very intensively. This process goes on from the individual further into society. The above-mentioned splitting of a human into functions is thus, at the same time, the determination of his/her approach to the world. Also he/she starts to understand the world as the sum of functions. The consequence of this is the non-complexity of perceiving and thinking and of approaches to solving problems. A further consequence of this is also a perception of the importance of phenomena on the basis of selectness, on the basis of one's own finality

following from the experience of one's own "functions". *Individual disintegration thus proceeds into a disintegrated comprehension of the world* and practically to its disintegration. We cannot, of course, have doubts about the negative consequences of these phenomena. From the above-mentioned negative trends, of course, follows the necessity of understanding movement in the integrative sense, compensating for these tendencies and overcoming the process of human disintegration.

Opinions on the presence of movement in human life are surely very various and in accordance with these opinions *the life of each individual differs mutually*. Opinions can be bilaterally very extreme. A famous personality of world science claimed that he has a body so that he can carry (or place) his brain. It is in my opinion the absurd statement of a unilaterally oriented man who had not understood the essence and sense of movement. The mentioned statement consequently means that the aim of movement is only the "transfer of the brain from one place to another". The chanting about human movement in the Olympic poem by P. de Coubertin is of a different character. It begins with the words: "You are a divine gift, a potion of life..." Even if in the first case there is a rigorous statement, in the second case it is evidently about poetic exaggeration; these two statements are extremely contradictory. A similar *contradiction* is however *evident in the whole development of movement* – a celebration of movement and the body in the Antique period, an absence of movement and a devastation of the body in the Middle Ages, a huge opinion but also a plurality "of realisation" in the present.

What is the space between these contrasts? What is real? Of course, we cannot doubt the fundamental statement that movement inherently belongs to life, that life without movement is not possible. Only the perception of movement as an inseparable part of life is different. It already has been claimed that in the most general sense movement can be characterised as whatever change. Perceived change however can have various character, so it can take place at different levels. So we can speak about different kind of movements and about different criteria of its division. The diversity of these criteria follows from a certain concrete "sense" of movement behaviour. Its fulfilment to its full extent is enabled by the fundamental principle of "self-movement" that is typical for human movement. "Self-movement" doesn't arise from the conscious necessity to preserve life or achieve other goals. It is *the expression of a specific biological "movement need"*. That one is not already the expression of the primary necessity for food acquisition, defence or reproduction. It springs from the interior of a human being and returns back again. Its volume as well as intensity is conditioned by biological age. *It is movement as externally non-started and non-evoked experience*. A movement, through which a human experiences

him or herself on the basic level. With regard to the absence of whatever intention it could be said that it is “purposeless” movement, “movement for movement”. *This movement manifestation of the ability to “experience one self” has principal existential meaning for each of us.* It is just the principle of “self-movement” that shows us the way to intentional movement behaviour.

Physical exercises are the specific manifestation of movement behaviour. In the process of their origin as well as historical development both mentioned principles are combined – *fundamental “self-movement” as the inner expression of experiencing one’s own self-passing in intentional movement manifestation of cultural character – movement behaviour as the result of abstraction from other movement activities of existential character with the aim of improving these existential activities.* This process culminates in understanding physical exercise as intentional movement behaviour, the aim of which is to improve and develop a human being in the sphere of physical, mental as well as in the social sphere in the sense of socialisation and cultivation. The last two terms, socialisation and cultivation, I regard as fundamental, because even if an individual is our aim, this individual is a part as well as a creator of human society.

Physical exercises are part of every movement that a human is able to produce. They are the main representatives of these movement activities mentioned above that are directly targeted at human being or precisely said, into a human being. Not only because they come from the basic experience of this form of movement but mainly because their sense is a various but complex “processing”, forming a human being. *An individual him or herself is the object of physical exercise* by the realisation of them. An other than positive impact can be caused only by their wrong and inadequate application. In certain circumstances, especially in top sport, it can happen that they become a target themselves and a person will be only the instrument of their production.

Movement is inseparably connected with the whole development and existence of human beings. *Terms such as human movement and existence also inseparably belong together.* Thanks to the position that movement has, it is also interesting for many scientific disciplines:

- *philosophy* studies movement and also human movement, in all its dimensions and relations from its origin,
- *pedagogy* considers the educational possibilities of human movement,
- *medical science* investigates human movement in relation to physical and mental health, fitness, longevity, etc.
- *physics* investigates human movement from the viewpoint of mechanical laws,
- *sociology* studies human movement mainly in the socio-cultural sense,

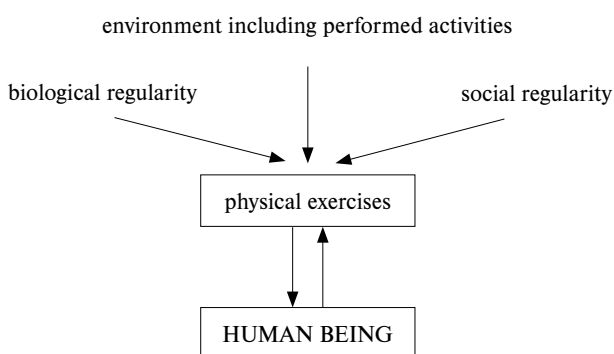
- *aesthetics* studies human movement from the viewpoint of its beauty as well as communication meaning,
- *psychology* studies human movement mainly from the viewpoint of its motivational and educational aspects as well as mental health,
- *ethics* studies human movement from the morality viewpoint,
- *economics* studies human movement from the viewpoint of the comprehension of specific movements in various environments and relations as economical commodities.

Human movement also gets into its consequences in the sphere of *law sciences*.

This listing, of course, does not mean anything else than that human movement and namely its specific kind – physical exercises – become, in certain contexts, *also* an interest of the above-mentioned disciplines. They are not of first and foremost interest but are rather marginal and random. The above listing presents rather a certain *potential that is hidden in these disciplines*.

Physical exercises, thanks to their aim towards a human individual, actually stand as a filter among human beings and the spontaneous random incidence of the external environment and activities realized there, as well as among them and randomly acting biological and societal regularities. Their essence is in optimisation of these effects.

Fig. 1



(From this statement, of course, top and performance sports, in which physical exercises are also contained, must be extracted to a certain extent. Sport assumes a healthy human being but this assumption of health, necessary for sport achievement, is permanently threatened by its own excessively demanding process. In this case thus physical exercises, just as whatever other exceedingly realised activity, threatens human health, because they are the targets themselves. Health is then strengthened or restored also by non-physical means.)

From the viewpoint of physical exercises we most often talk about adaptation to a physical burden and thus about the ability of an organism to *optimally* react to physical strain. This is in fact, with regard to the above mentioned facts, a reduction again. It is to a certain extent understandable, because it relates to basic biological existence but, once again, does not strain one's humanity as such. At the same time, it increases the ability of one's adaptability to psychological strain but for anyone human, adaptation to social strain is typical. Yet, just in society, human social roles are realised and the final "output" is in fact social, even though it is understandably caused at the physical and psychological level. Strictly these social roles, the environment and society's reactions are stress-causing factors, towards which anyone gains the ability to resist. If I speak about fitness, then I have in mind this whole complex, which understandably can be divided into separate parts. But this is mainly for the reason as such: What is the whole complex missing? With gradually increasing strain understandably grows the ability of this entire adaptation. Its result is then a certain level of physical fitness on the basis of which a human person is able to perform certain achievements (living, working, sporting and so on) without threatening the function of the organism by this. So there exists a direct relation movement – adaptation – fitness – health (Dylevský et al., 1997, and others).

Regarding the basic function of fitness we would be able to present tens of definitions of fitness but in this case it makes no sense. In our case there is an important fact that at the present time fitness is oriented towards two basic trends:

- *physical fitness oriented towards achievement* (this concerns mainly sport),
- *physical fitness oriented toward health* (this concerns normal life).

From the viewpoint of the importance of physical exercises it is, for us, important that just physical fitness be oriented towards health. Bunc (1995) assumes that *physical fitness oriented towards health influences health status and has a preventive effect on health problems arising from hypokinesis*. Thus physical fitness oriented towards health can be seen as a defence against the consequences of hypokinesis. Let's try turning over this relation to answer the question of what it is necessary to do, so, as we live our life, we can do so most optimally and with a minimum of threat. Without doubt it will be such a state of the organism that, with its level, gets above the demands of our normal life to that extent so that it prevents not only the exhaustion following from life but efficiently defends against negative effects from the surrounding environment. Thus: *physical fitness oriented towards health*

is the result of intentional movement behaviour that is characterised by an optimal reaction of the organism to normal life (working, hobbies and other activities) to burdens and to the negative effects of the surrounding environment. The level of such characterised fitness is relative, in each stage of life it is displayed according to different demands – it is different in a child preparing for social roles and also different in a human being in each stage of productive age, as it is different in seniors.

Fitness oriented towards health consists of several components, among them individual authors have gradually included: *cardio respiratory endurance, muscle strength and endurance, composition of body and weight, flexibility, neuromuscular relaxation, anaerobic and aerobic ability*, respectively speaking about components, *morphological, muscles, motoric, cardio respiratory and metabolic, eventually aerobic, muscle, skeletal, motoric and the composition of body* (Fojtík, 1999).

From this incomplete listing the complication of the assessment of fitness oriented towards health is evident. Regarding the fact that it is genetically conditioned, the quality of one's own process leading to fitness is relative and thus hardly valuable. The achieved result has then an orientational character, or one's own subjective feeling that brings us information about the level of strain connected with overcoming the "difficulties of normal life". The relationship of movement activity is, to this kind of fitness, very close. Activity is the condition for adaptation and thus reaching a certain level of fitness and, on the contrary, however the level of fitness undermines and is sufficiently demanding, intensive physical activity. From this it follows that double motivation can be present to physical activity. In a simple form it can be expressed like this:

- a) *people exercise because they are healthy and thanks to their natural (genetically undermined) fitness they are motivated so that they devote their overage of energy to intensive intentional movement* – this motivation is evidently more frequent in children and youth, which is basically natural,
- b) *people exercise because they feel deficiencies in managing the demands of common life so they want to be more fit and healthier* – this motivation is linked to higher age (especially in those who did not establish motivation from youth in time), is more difficult, and requires great volitional effort.

The level of the final effect of the relation of movement – adaptation – fitness is understandably influenced by *environment, diet, movement routine and total life style*. Final changes of physical fitness oriented towards health and the therewith connected physical health, markedly influence positive changes in the mental and social sphere.

Even if exploration in these spheres is not so frequent as in the physical sphere (this seems as basic as in the sense of life preservation), after all positive effects are sufficiently proved and related to mutual links and the real existence of a psycho-somatic apparatus. That's why physical activity is an important part of mental hygiene. It is a condition of the prevention of a whole range of so called psychosomatic illnesses and lowers emotional tension (Míček, 1984). Physical activity relates to the *overall development of the human personality and its overall cognitive capacity* (Rolland, 1990). Koch's papers (1960, 1979) speak about the differences between the intelligence development of a child when intentionally moving and not moving. With regard to the large amount of physical exercises that are themselves mentally demanding, with regard to the fact that they are realised in demanding situations and in a demanding environment, they train anyone in *tolerance against stresses and gradually adapt anyone to stressful life situations* (Mota & Cruze, 1998; Hošek, 1994; and others). A range of authors have drawn attention to the influence of physical activity, to the *overall mental condition of an individual*. Thanks to the above-mentioned physical demandingness, *will, mental endurance, persistence, self-discipline, decisiveness and courage, etc.* are trained. Not in vain "survival" activities are used in the training of managers where in demanding activities and demanding environment just these characteristics are trained.

With exceptions physical activity is realised in larger or smaller groups. A specific microclimate is thus created in which specific interindividual relations appear. Demandingness of the process itself as well as an environment in which physical activity is realised evokes a specific kind of behaviour as the answer to existing situations, respectively, the condition for its solution. *Mutual tolerance, mutual respect, responsibility for other people, mutual help, leadership, the ability to be aware of one's own position in the group, the ability to subordinate, etc.* are gradually "trained". By its own demandingness to interindividual relations, common living situations in this environment are often overcome. Thus "trained" people manage these situations easily, with greater grasp. Some researchers in the past spoke about a *lower frequency of social conflicts, about a decrease in conflicts in the course about the supremacy – subordination, etc.* of these people. Family is a specific kind of social environment and is considered to be an elementary unit of society in which the first social contacts and relating problems occur. Many authors follow Berdychová (1978), who, as the first in our Czech environment, started to study the problem of physical activity in the family.

Physical activity in the family belongs among important factors consolidating the social health of the family. From that it follows that: *mutual communication among*

particular members of the family improves; parents better perceive specialities of their children and can better guide their development; children get to know specific features and abilities of their parents, get close to them; on the basis of mutual knowledge there is mutual natural respect, but also mutual confidence, devotion etc., which increase; mutual links are established on the basis of concrete situations; children obtain the necessary impulses for leading their adult life.

The final effect of physical activity, especially in mental and social spheres, is in addition intensified by experiencing (see the relevant literature). A certain kind of experience is understandably the *consequence of not only whatever activity, but also the perception of external impulses* (nature, music, literature, pictures and others). These experiences are of course connected with certain analysers so that they have limited character – an aesthetic experience from the perception of a picture or music, a feeling of satisfaction from a well-done activity, satisfaction from a successful examination, etc. Physical activity brings experiences of a different kind. Their base is in corporality (the body perceives and reacts), *in concrete physical as well as mental feelings accompanied by other sensations of an aesthetic or social nature*. Physical experience is thus very complex and that's why it is stronger and permanent than other experiences.

(Note: The Mentioned positive effects are understandably possible only when correct guidance of physical activity is provided. Moreover, it includes "healthy oriented" activity and doesn't have a "performance" character. To a different mechanism is related "performance oriented" activity because the target of this activity is markedly different – performance. This also influences the sense of activity, its course as well as its effect in all spheres – physical, mental and social. It is a totally independent sphere and its solution cannot be an application of the above mentioned effects.)

Likely because physical exercises, as a certain form of movement, have a physical character, affecting a human being through his/her material body, it is also why the perception of their incidence on the physical dimension of a human being occurs most often. Very elaborate mechanisms exist; through them it is possible to influence the prevention, development or maintenance of physical health (see the relevant literature). If we realise the incidence on the mental sphere if it occurs, however it might be rather mediated, as the consequence of physical and mental relations, as a consequence of this basic physical process that is connected with certain mental feelings (fatigue, pain, fear, unusual or demanding environment, weather conditions etc.), we will see that they are necessary to overcome. The perception of incidence on the social sphere is at an even lower level and thus just this is the expression of the overlapping of a human being with society and with the world. Most

activities of physical character are realised in larger or smaller, quite heterogeneous groups that themselves are quite socially demanding. This demandingness is intensified by the demandingness of situations to which their own processes occur, by rising conflicts, the necessity of cooperation, mutual help and so on. A social microclimate in an "exercising" group is very demanding and markedly changes social perception as well as the reaction of an individual. Physical exercises are thus able to affect quite intentionally and concentratedly not only the physical sphere but with the same quality (not only derived) also the mental and social sphere; and of course, a complex of all of the above. It concerns physical exercises that are part of our "Western" systems, it moreover concerns some Eastern systems which are more and more involved and quite intentionally oriented towards health in its complexity.

What causes these reduced partial approaches to human being, to health as well as the means of its formation – physical exercise? It is evidently the inability to see a man *as a whole, as a mutually interconnected unity of all mutually influenceable, influencing and compensating parts* (here I would like to emphasise that it is just the mutual ability to influence and compensate). It is *the inability of understanding the unity of a human being and the world as well as misunderstanding the essence of movement* (in our case physical exercises). It is an evident consequence of *misunderstanding the philosophy of the body*.

The assumption and manifestation of life cannot be reduced only to the physical sphere but it is necessary to respect the mutual interconnection of physical, mental (where we can include also "spirituality") and social aspects. This mutual link is justified as:

- a) It is necessary to refuse the still lasting *Cartesian opinions* connected with splitting a human being into two (inconsistent) substances – the "*body*" (*corpus*) and the "*soul*" (*animus*), as well as possibly the "*mind*" (*mens*). This disunity allows for an inadmissible "reduction" of a human being into particular components. On the contrary it is necessary to understand in the spirit of phenomenology the philosophy of a *human being as a unit*. It means understanding that a human being is just *through his/her body quite present in this world that he/she is a body and also has a body*. Whatever our feelings and whatever our thoughts, it is not possible without the body. "Material" and "non-material" ("animal" and "transcendental", Anzenbacher, 1991) penetrates into unity; one without the other is not possible. For this reason we cannot even agree to the relationship to health as in the well-known saying "*mens sana in corpore sano*" because it is a dualistic expression even if admitting the same importance to both spheres. We lean towards the expression "*homo sanus*" (healthy

human). From this concept follows, that if we speak about the human body, we don't speak about it as a certain part of the human being but as an integral component of the complete human being, about the embodiment of the human individual as being in the world.

- b) This monistic understanding of a human being is thus moved even further behind the connection of "corporality" and "spirituality". If human beings are, through their bodies, "present in this world", (if "*my body is me*") and are perceived like this by the surrounding society in which we live, so we are perceived as social beings. An individual "body" gets into relations with other "bodies" so that it becomes a social problem. The "Body" obtains a social character. A "Body" thus represents different social roles that a human being has accepted. The final representation of a human, as well as the final representation of a "body" is understood in a social sense. It is that final output that is understandably determined by both the physical and mental level. In this embrace it is possible to go even further and understand the "body" as not only part of the society but also of nature and of the whole world. (For details about the problems of "body" as a concept see the literature concerning the philosophy of the body.)

If we come back to the basis of these considerations to the movement as an assumption and a manifestation of the human body, we have to understand it also in the sense of final (and thus the most important) social output. Human movement itself is very various not only in the sense of different kinds of movement but also in the sense of its volume, intensity and frequency. Not only one mention exists that with growth of civilisation, human physical movement is on the decline and that of course, negatively reflects on the human being (with the growth of hypokinetic civilisation diseases, the insufficient physical preparation of adepts for army service and the like). It seems that more apposite for our kind than "*homo sapiens sapiens*" or "*homo faber*" begins to be the expression "*homo sedens*". Understandably with a consciousness of all the consequences that follow from this.

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**FILOZOFICKÁ A SOCIOKULTURNÍ
PODMÍNĚNOST LIDSKÉHO POHYBU
JAKO DETERMINANTY KVALITY ŽIVOTA**
(Souhrn anglického textu)

Kvalita života má nesporně svoje předpoklady. Ty jsou u člověka, vzhledem ke struktuře jeho osobnosti, velmi variabilní. Proto je velmi obtížné hovořit o filozofické a sociokulturní podmíněnosti pohybu jako determinanty kvality života. Nicméně je to však potřebné. Tento příspěvek tedy zkoumá z hlediska těchto vztahů především problém zdraví, potom problém pohybu, resp. lidského pohybu a následně problém tělesných cvičení jako záměrného pohybového chování člověka. Obrací pozornost na vztah tělesných cvičení k tělesné

zdatnosti orientované na výkon a k fyzické zdatnosti orientované na zdraví. A pochopitelně zůstává u této orientace na zdraví.

Klíčová slova: lidský pohyb, kvalita života, životní styl, zdraví, zdatnost, blaho, arété, tělo, tělesná cvičení.

Prof. PhDr. Bohuslav Hodaň, CSc.



Palacký University
Faculty of Physical Culture
tř. Míru 115
771 11 Olomouc
Czech Republic

Education and previous work experience

Pedagogical Faculty of Masaryk University in Brno (1954), postgraduate studies (CSc.) at Comenius University in Bratislava, title of Professor at Charles University in Prague;
1954–1961 high school teacher
1961–1964 lecturer at the Pedagogical Faculty of Palacký University in Olomouc
1964–1966 expert in Tunisia
1966–1989 lecturer, assistant prof., prof. and dean at Pedagogical Faculty of Palacký University in Olomouc
1990 till this time Professor (from 1990 to 1996 dean) at the Faculty of Physical Culture of Palacký University in Olomouc

Scientific orientation

Socio-cultural and philosophical kinanthropology.

First-line publication

Until now published 250 papers, reserch studies, proceedings, monographs etc. in Czech, English and Polish language.

Hodaň, B., & Zukowska, Z. (1966). *Nauzcyciel wychowania fizycznego i jego społeczno-wychowawcze funkcje*. Warszawa: Akademia Wychowania Fizycznego.

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