

**GENESIS OF THE CONCEPT OF "PHYSICAL CULTURE"
IN RUSSIAN-SOVIET AND DOMESTIC SCIENTIFIC AND SOCIAL
PRACTICES (first report)**

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Purpose: to reveal the genesis of the concept of "physical culture" in the Russian-Soviet and domestic scientific and social practices.

Material and methods: the research materials are based on the analysis of special literature which covers various aspects of the development of the sphere of human activity related to the use of physical exercises.

Results: it is shown that the problem of objective definition of the essence of the concept of "physical culture" is one of the key in the development of integrative theory; the socio-political preconditions for the introduction of the term "physical culture" in Russian-Soviet scientific and social practice are revealed; it is deduced that the basic provisions formulated by G. Duperron in his theory are the basis of the integrative theory of physical culture.

Conclusions: it is shown that the term "physical culture" was introduced into the social practice of Russia in the spring of 1918 by the Bolshevik government through the administrative mechanism of public administration by issuing relevant decrees, decrees, etc.; it is shown that in the scientific community of that time physical culture was interpreted as the implementation of the basics of hygiene and sanitation; it is established that G. Duperron emphasized that the term "physical culture" acts as a general name for a special field of human activity.

Keywords: physical culture, integrative theory, sphere of activity, concepts, term, theoretical positions.

Introduction

The problem of objective definition of the essence of the concept of "physical culture" is one of the key in the development of integrative theory, which describes the patterns of historical evolution of the sphere of human activity associated with the use of exercise [22, 23, 31]. In the process of development of knowledge in this area historically formed two interconnected and complementary systems of knowledge, which are a consequence of the peculiarities of socio-historical practice of mankind. On the one hand, we have a system of knowledge about this area of human activity, which originated in Russia, and after 1922 actively developed in Soviet scientific and social practices. On the other hand, we have a system of knowledge about this area of human activity, which was formed in foreign, in particular, in English-language scientific and social practices, where the term "physical culture" appeared at the turn of the 19th century. In English-language publications, one of the first mentions of the term "physical culture" dates back to 1787. A. Wongier in the work "Treatise on the destruction of vice" [39], characterizing the activities of doctors and noting their dedication in the study of the human body, its various functions, states that they accumulate the results of medical knowledge of all times and combine them with their observations. According to the author, this knowledge distinguishes them from ordinary people, born without talents and uneducated, without proper upbringing or proper physical culture.

One of the main differences of these systems of knowledge is the peculiarities of the disclosure of the genesis of the concept of "physical culture", i.e. in the interpretation of its origin, use and disclosure of its essence. The existing differences in the existing systems of knowledge, and accordingly in the use of the term "physical culture", are especially evident in two fundamental generalizing works, which were published in the late 20th century almost simultaneously, namely "Theory of Physical Culture" (L. Matveev, 1991) [21] and "Fundamentals of Physical

Education and Sports" (D.Wuest, C.Bucher, 1995) [38]. They reflect the systems of scientific knowledge and ideas about the field of human activity related to the use of physical exercises, which were formed at that time, respectively, in Soviet and foreign scientific practices. Note that in the textbook of L. Matveev (1991) the term "physical culture" is fundamental, however, in this work there is no definition of the concept for the name of which it is used, while in the textbook D. Wuest, C. Bucher (1995) this term not used. Attention should also be paid to the similarities and differences in the definition of the names of the basic directions of historical development of the sphere of human activity related to the use of physical exercises. Thus, in the work of L. Matveev highlighted physical education, sports and professionally applied forms of physical culture, while Wuest, C. Bucher highlight physical education, sports and fitness. Thus, in these generalized works there are differences not only in the features of the use of the term "physical culture", but also in the definition of the name, and, consequently, the essence of the third direction in the development of human activities related to exercise. D. Wuest, C. Bucher use the term "fitness" for its name, and L. Matveev calls it professionally applied forms of physical culture (the concept of fitness is absent).

The above discrepancies indicate the need for a more detailed disclosure of the genesis of the concept of "physical culture", and consequently the systems of knowledge formed in the Russian-Soviet and foreign scientific and social practices. The presented article, which consists of two reports, reveals the features of the use of the term "physical culture" in the process of forming in the Russian-Soviet and domestic scientific and social practices a system of knowledge about the field of human activities related to exercise.

Material and Methods of the research

The research materials are based on the analysis of special literature, which highlights various aspects of the development of human activities related to the use of physical exercises, the name of which in domestic and modern foreign scientific and social practices is most often used "physical culture". The study used systematic and historiographical approaches to the analysis of this problem. The main governmental

and party documents that determined the development of this sphere in Russia and the Soviet Union in the period from 1918 to 1930, i.e. in the period of "military communism" (1918-1921) and "new economic policy" (1921-1930), taken from the collection of normative documents prepared by I. Chudinov (1959) [25]. The research used Google's online search service (Google Books Ngram Viewer).

Results of the research

Socio-political preconditions for the introduction of the term "physical culture" in Russian, and after 1922 in Soviet social practice. The results of the analysis of special literature show that in the system of knowledge that describes the field of human activity related to the use of physical exercises, which was formed in Russia and then the Soviet Union, in the process of using the term "physical culture", it is quite clearly differentiated two periods - before the October coup of 1917 (in Soviet historiography, the "Great October Socialist Revolution") and after. Thus, the results of a special historiographical analysis indicate that pre-revolutionary specialized Russian-language publications reflected mainly sports topics, and the term "physical culture" was practically not used. This conclusion is confirmed by the works of G. Duperron (1877-1934) "Bibliography of sport and physical development: a systematic list of all books, brochures, magazines published in Russia until 1913" [9], which has 2715 publications and only one of them (under № 142) there is a term "physical culture" [24]. It should also be noted that this term was not used in the works of famous experts of the time P. Lesgaft (1837-1909) and O. Butovsky (1838-1917), who made a significant contribution to the development of knowledge about the field of human activity related to using physical exercises, which was formed in pre-revolutionary Russia. They probably had an idea of the peculiarities of the use of the term "physical culture" in foreign practice, because in 1875-1877 P. Lesgaft visited thirteen European countries on behalf of the medical department of the military department, where he got acquainted with institutions for special training of gymnastics teachers. He published a report entitled "Training of gymnastics teachers in Western Europe." The results of these trips prompted P. Lesgaft to prepare a fundamental work "Guide to the physical education of school-age children" [19],

which laid the scientific foundations of the system of physical education. O. Butovsky (a member of the first composition of the International Olympic Committee) probably knew about the situation related to the use of the term "physical culture" in foreign practice. In 1880-1990, on behalf of the military department, he studied the teaching of gymnastics in educational institutions in Sweden, Denmark, Germany, Belgium, England and France. He published works: "How we should teach soldiers", "Guidelines for the production of gymnastic exercises in civilian schools", "Manual labor and physical development", "Notes on the history and methods of physical exercises", "Education and physical exercises in English schools " and others.

The term "physical culture" was not used until 1917 in the works of G. Duperron (member of the International Olympic Committee in 1913-1915), who during this period published a number of important books: "Football and other games of the same type" (1915); "Theory of Football" Association" (1910); Athletics and Games (1916); "Swedish Pedagogical Gymnastics" (1911) and the above-mentioned "Bibliography of Sports and Physical Development" and others. The activities of P. Lesgaft, O. Butovsky and G. Duperron are covered in more detail in the fundamental work of A. Sunik [27]. In the historical period until 1917, the term "physical culture" was not used in the works of famous teachers of hygienists V. Ignatiev [16] and V. Gorinevsky [6]. In their work, they used general terms, respectively, "physical education" and "physical education".

A completely different situation regarding the use of the term "physical culture" developed in Russia after the October coup of 1917, which resulted in the creation of an administrative-command system of governing society. In this system, physical culture began to be used as one of the directions of the Cultural Revolution, which was based on Marxist-Leninist ideology and which was introduced into the social practice of the time by the Bolshevik-Communist government. This provision follows quite clearly from the fourth paragraph of the resolution of the Central Committee of the RCP (b) of July 13, 1925, which states that "Physical culture should be an integral part of general political, cultural education, health improvement

and should be included in the general plan activities of relevant public and state organizations and institutions (trade unions, RLKSM, the Red Army, schools, health care facilities, etc.). [25] It is the ideological component of the then state policy, which was practically implemented by the Bolshevik-Communist government, starting from the period of "military communism" (1918-1921) and "new economic policy" (1921-1930), contributed to a number of organizational and managerial decisions, which led to the introduction of the term "physical culture" in general social practice. Among the most significant decisions of this period are those that were decisive both for the further development of the sphere of human activity related to the use of physical exercises, and for the use of the term "physical culture" in public practice.

Historical evidence suggests that one of the first such decisions was the opening in May 1918 (almost seven months after the revolutionary events of 1917) of the Moscow Institute of Physical Culture. The initiator of its creation (we must think and the introduction of the then organizational and managerial practice of the term "physical culture") was Vera Mikhailovna Bonch-Bruевич (Velychkina).

Vera Mikhailovna Bonch-Bruевич (Velychkina) was born on September 8, 1868 in Moscow, in the family of a priest. She studied at the First Moscow Women's Gymnasium, graduating with honors in 1885. In 1892, Vera Mikhailovna went to study in Switzerland, where she graduated from the Medical Faculty of the University of Bern and defended her dissertation there. She spoke German, French, Italian, English, and was fluent in Latin. After the revolutionary events of October 1917, she organized and from December 20, 1917 headed the school-sanitary department of the People's Commissariat of Education, which was entrusted with the organization of the Moscow Institute of Physical Culture, and was one of the initiators of the People's Commissariat of Health. From March 1918 Vira Mykhailivna, Deputy Chairman of the Council of Medical Boards in the People's Commissariat, and from July 1918 - a member of the Board of the People's Commissariat of Health. As a doctor, she took part in the First World War, where she received the St. George's medal of the fourth degree and a silver medal on the Vladimir ribbon "For diligence". Vira Mykhailivna

died on September 30, 1918, contracting the Spanish flu, the pandemic of which lasted from January 1918 to December 1920.

Explaining the public need to create an institute of physical culture, Vera Mikhailovna in the report "Health care and physical education", which she read on June 15, 1918 at the First All-Russian Congress of representatives of health departments of the Soviets of Workers 'and Peasants' Deputies, explained this need "Aiming to scientifically train instructors and leaders of physical education in Russia, the Institute of Physical Culture should also serve as a laboratory for those young creative forces of the country who want to dedicate themselves to the development of this new scientific discipline (emphasis added)" [15]. It can be assumed that such an initiative of Vira Mykhailivna was a consequence of her scientific worldview, which was formed during her studies at the Medical Faculty of the University of Bern. Probably, it was during that period that she formed the idea of physical culture as a special activity of people related to the use of physical exercises aimed at their recovery. This understanding of the essence of the concept of "physical culture" was dominant in foreign practice at the time.

For example, Ch. Emerson in his work "Physical Culture" (1891) [37] described its essence as "The system of physical culture, which we will consider in the first place, provides health and recovery through exercise" (Features of formation in English). It is probable that the government's decision to establish the Moscow Institute of Physical Culture was significantly influenced by members of the then Russian government, namely V. Bonch-Bruевич (Vera Mikhailovna's husband), who at that time was the head of the Council of People's Commissars of the RSFSR. December 1920), as well as the first People's Commissar of Education (from 1917 to 1929), A. Lunacharsky, who was quite active in the development of physical culture [26]. The adoption of organizational and managerial decisions, which led to the widespread use in social practice of Russia of that time, and since 1922 the Soviet Union, the term "physical culture" was actively supported by M. Semashko, who from July 1918 to January 1930 headed the People's Commissariat of Health of the RSFSR. He had a medical education, graduating in 1901 from the medical faculty of

Kazan University, and probably had an idea of how the concept of "physical culture" was interpreted in the foreign practice of that historical period.

The opening of the Moscow Institute of Physical Culture was one of the first organizational and managerial steps towards the widespread introduction of the term "physical culture" in the social practice of contemporary Russia. However, the decisive role in this process was played by the 1st All-Russian Congress of Workers of Physical Culture, Sports and Pre-service Training, which took place in Moscow on April 3-8, 1919. G. Duperron was the speaker at the general congress of the section of physical culture at this congress.

Georgy Alexandrovich Duperron (1877-1934) - an outstanding theorist of physical culture, an excellent organizer, active public figure, in 1913-1915 a member of the IOC. He was at the origins of Soviet physical culture and Russian and Soviet sports. "All the most significant events in the history of domestic sports at the turn of the XIX-XX centuries took place with his direct, most active participation "[27]. Unfortunately, in Soviet and domestic historiography, the name of G. Duperron is practically not mentioned. A certain exception are the works of AB Sunik [27, 28], which gives a very warm and fair assessment of the multifaceted and fruitful work of G. Duperron. However, the scientific achievements of G. Duperron, as a theorist of physical culture, remain virtually unknown to the general scientific community. This is due to the fact that the main provisions of his theory were ahead of their time, because in that historical period the main focus of scientific research "new scientific discipline" (according to VM Bonch-Bruevich) was more health and hygiene orientation. The scientific and theoretical provisions of Duperron's theory and their connection with modern integrative theory, which describes the development of the sphere of human activity related to the use of physical exercises, will be covered in detail in the second part of this article.

His proposals for the establishment of the Council for Physical Culture at the Central Office of Universal Education, as well as the opening of institutes of physical culture and short-term courses for pre-service training instructors formed the basis of the decisions of the Congress [4]. The social significance of the congress is evidenced

at least by the fact that its decisions were implemented almost immediately. Thus, in the summer of 1919 in Petrograd established the State Institute of Physical Education. P. Lesgaft (since 1930 the State Institute of Physical Culture named after P. Lesgaft), in 1929 the Belarusian State Technical School of Physical Culture was opened (since 1937 it was reorganized into an institute), in 1930 the State Institute of Physical Culture of Ukraine was established in Kharkiv.

The situation was more complicated with the implementation of the decision of the Congress on the establishment of the "Council for Physical Culture" at the Central Office of Universal Education. Vsevobuch (compulsory training in the martial arts of the working population) was introduced by a decree of the Central Executive Committee in April 1918 [8]. The function of teaching martial arts at that time was performed by the Main Directorate of General Military Training and Formation of Red Army Units, which included a department of physical development and sports, which was responsible for physical training in the army and training of conscripts. The first head of general education was L. Maryasin, who was replaced by M. Podvoysky, who from November 1917 to March 1918 was People's Commissar for Military Affairs of the RSFSR. From January 1918 he was also chairman of the All-Russian Board for the Organization and Formation of the Red Army, and from March 1918 he was a member of the Supreme Military Council of the RSFSR. It was under him that in 1920 the department dealing with physical development and sports in Vsevobuch was transformed into the Supreme Council of Physical Culture (VRFK) - an advisory body to Vsevobuch, headed by M. Podvoysky [3].

Thus, the decision of the 1st All-Russian Congress of Workers of Physical Culture, Sports and Pre-service Training was actually implemented. However, in this process the decision of the All-Russian Central Executive Committee (ARCEC), adopted in June 1923 on the transfer of VRFK from the advisory body of Vsevobuch to the direct subordination of ARCEC was more significant [25]. Paragraph nine of this decree states "Since the organization of the Supreme Council of Physical Culture, all other all-Russian sports organizations shall be liquidated with the participation of a representative of the Supreme Council of Physical Culture." The first head of the

Supreme Council of Physical Culture at the Central Executive Committee (4) was M. Semashko, at that time he headed the People's Commissariat of Health of the RSFSR. The VRFC, as an independent interdepartmental body at the Central Executive Committee, included representatives of the People's Commissariats of Health, Education, Military Affairs, Labor, and representatives of the RCP Central Committee, the RKSM Central Committee, the VCRPS, the GPU, the City Council, and the Moscow Council of Physical Culture. We can assume that it is from this time that the term "physical culture" has acquired a general state meaning. According to G. Duperron, in the history of modern peoples this is the first example of "nationalization of physical culture" [14].

Features of the formation of a system of knowledge about the field of human activity related to the use of physical exercises in Russian-Soviet scientific practice. The main purpose of the opening of the Moscow Institute of Physical Culture (1918) and the State Institute of Physical Education named after P. Lesgaft (1919) in Petrograd, as shown above, was to train "instructors and leaders of physical education", as well as to develop "this new scientific discipline", meaning physical culture (according to VM Bonch-Brunevich).

Features of the training "instructors and leaders of physical education". According to historical materials, these institutions in the first years of their operation were subordinated to the People's Commissariat of Health of the RSFSR, which determined the overall strategy of their development. This feature influenced the appointment of the heads of the newly established institutions, which were to practically implement this strategy. According to the GTSOLIFK Historical and Sports Museum, the first head of the Moscow Institute of Physical Culture (1918-1919) was Dr. M. Golovinsky, who was recommended for this position by the medical and sanitary department headed by V. Bonch-Brunevych at the time. The next rector of the institute in 1919-1923 was V. Ignatiev, who graduated from the medical faculty of the Imperial Moscow University in 1882 and had a doctorate in medicine (1903) (although the staffs of the Historical and Sports Museum GTSOLIFK consider him the first rector). In 1923–1929 the rector was A. Zykmund,

who in 1907 completed a two-year Higher Course at the University of Prague, obtaining the qualification of a gymnastics teacher, and in 1909 in Vienna he completed officer courses in military gymnastics.

The next rector in the period from 1930 to 1937 was S. Frumin, who graduated from the Medical Faculty of Moscow State University. Similar circumstances manifested themselves in the selection of heads of the State Institute of Physical Education. P. Lesgaft. The first rector of this institute in 1919-1924 was A. Sulima-Samoilo, who graduated from the Imperial Military Medical Academy (1898). In 1924-1926 the rector of the institute was L. Fedorov, a graduate of the Medical Faculty of Tomsk University. The third rector in 1926-1937 was E. Zelikson, who also had the profession of a doctor. He graduated from the Medical Faculty of the University of Zurich (Switzerland).

Thus, during the period of "military communism" (1918-1921) and the "new economic policy" (1921-1930), the rectors of the institutes were specialists with medical education. It is probable that this circumstance to some extent influenced the formation of curricula of institutes. Thus, the first curriculum of the Moscow Institute of Physical Culture, based on information posted on the website of the Historical and Sports Museum GTSOLIFK, provided for students to study dynamic anatomy, physiology, physiological chemistry, hygiene, psychology, gymnastics, labor processes, routine exercises, Swedish gymnastics exercises on P. Lesgaft, plastics, rhythmic, fencing, choral singing, musical culture, expressive language, carpentry and binding. Curriculum of the State Institute of Physical Education named after P. Lesgaft in that historical period, as shown by the research V. Ageevets [1], provided for the study of students of the following disciplines: theory and history of physical education, general biology (zoology and botany), anatomy and physiology, pathology and hygiene, physics, chemistry, higher mathematics, general pedagogy, history of pedagogical doctrines, theory and history of schooling, experimental psychology, child psychology, teaching physical exercises according to the system of P. Lesgaft, Swedish and falconry gymnastics, rhythmic and solfeggio, initially taught and

dances and methods of physical exercises and games. The teaching of social sciences began in 1923, and the teaching of military sciences in 1926.

The above list of subjects and the professionalism of the heads of institutes allow us to conclude that the training of "instructors and leaders of physical education" in that historical period was mainly psychological, pedagogical and medical and biological orientation. This feature was reflected in the scientific publications of the time, as evidenced by the results of the analysis of the content of the journal "Theory and Practice of Physical Culture" for 1925-1931, conducted by A. Sunik [29].

The main achievements and lost prospects for "the developing a new scientific discipline." Analysis of disciplines those were included in the first curricula of the Moscow Institute of Physical Culture (1918) and the State Institute of Physical Education named after P. Lesgaft (1919) indicates that the term "physical culture" was not used in the title of any of them. Probably, this was due to the fact that "In terms of physical culture, the question was further complicated by the fact that there was no such question in the world, it was necessary to create and create, having almost no samples of how to build and how (from the memoirs of Professor V. Gorinevsky, then an active participant and body) (5). In foreign practice, the training of specialists in the field of physical culture was quite active in the 19th century, as evidenced, in particular, the announcement of studies at the University of California in the direction of "physical culture" (1898) [36]. This announcement provides a list of disciplines and their content, and notes that during the first two years, students will engage in practical physical education three hours a week. studied such disciplines (here are some of them with significant reductions), for example, in the "Elementary course", which was read in the first year of study, and in the "Basic course", which was read in the second year of study, studied the exercises of the US Army Statute, as well as methods of using physical exercises using technical devices described by D. Sargent. The "Course for Young Women", which was taught in the first and second years of study, were studied exercises, adapted to the needs of young women. In addition to these subjects, students also studied "History of Physical Culture",

"Anthropometry", "Exercises adapted for public schools", "Physiology of physical exercises", "Physical examinations and diagnostics", "Acquired deformities", "Human anatomy" and "Hygiene"[5].

V. Gorinevsky's memoirs have an important scientific and cognitive value, because they fully reflect the period when the foundations of Soviet science of physical culture were laid in difficult conditions. This period began with the introduction of a new economic policy (NEP) in the country, which was introduced "seriously and for a long time" at the X Congress of the RCP (B) in March 1921 and which was gradually curtailed at the turn of the 1940s. The introduction of the NEP opened opportunities for the involvement of "pre-revolutionary" specialists in scientific work, in particular V. Gorinevsky. In 1921 he was invited by N. Podvoysky to work in Moscow, where he became head of the scientific part of the Main Military School of Physical Education. From 1923 to 1931 he headed the Department of Medical Control at the Central State Institute of Physical Culture. During this period, under his leadership, for the first time unified methods of "scientific-medical-pedagogical and social-domestic control", he conducted comprehensive surveys of athletes, including competitions, which was only possible in a totalitarian state. He was the first to draw the attention of scientists to the need for socio-cultural studies of sports. Thus, analyzing boxing, V. Gorinevsky considered it through the prism of a special social phenomenon "beginning to attract much attention of the masses, as a spectacle that delivers entertainment and apparently strongly arouses emotion." A separate section in his work "Culture of the Body" (1927) [7] is devoted to this issue, which has the eloquent title "Boxing as a social phenomenon."

The approach initiated by V. Gorinevsky is still used in the process of researching various sports. This position is also important from the standpoint of a deeper understanding of the basic principles of integrative theory of physical culture, which just assumes the presence in the theory of sports of two interdependent components of procedural and socio-cultural [40]. The procedural component of the theory answers the question of how to organize the training process, and the socio-

cultural component, to which V. Gordievsky drew attention, answers the question of why and why it is necessary to organize the training process in this way [32].

Historical materials show that the introduction of a new economic policy has opened a new page in the life of the country. During the NEP period, all spheres of public life (economy, trade, education, etc.) began to develop intensively, including the sphere of human activity related to the use of physical exercises. During this period, the number of periodicals, this covered various aspects of the development of this sphere and which acted as a mouthpiece for the communist-Bolshevik attitude to this kind of activity, began to grow rapidly.

According to K. Alekseev [3] for the entire period of military communism (1918-1921) there were no more than a dozen such publications throughout the country, and only in 1922 (the year of the formation of the USSR) began to be published at least sixteen. At that historical time, there was a heated discussion in the pages of the periodical press (apparently there was no such fierce discussion on any other type of activity) about the place of sports in the Soviet system of physical culture. It is reproduced in great detail on the real factual material in the articles of A. Sunik [28] and K. Alekseev [2]. The results of this discussion were reflected in the Resolution of the Central Committee of the RCP (b) of July 13, 1925, "The Party's Tasks in the Field of Physical Culture," which in fact legalized sport. It is probable that it was from this time that the phrase "physical culture and sports" began to be widely used in social practice, which became established at the state level with the creation in 1930 of a publishing house of the same name. The establishment of the publishing house "Physical Culture and Sports" and active promotion of "physical culture" (in the sense of the communist-Bolshevik regime) strengthened in the public consciousness these phrases as a kind of language stamps that exist without proper justification in our time [30, 33]. This is evidenced in particular by the resolution of the First International Congress "Terms and Concepts in the Field of Physical Culture" (St. Petersburg, December 20-22, 2006) in its first paragraph states that "...the situation with the terminology in the field of physical culture is unsatisfactory".

The new economic policy opened wide opportunities in the field of publishing, which was developing at that time on a commercial basis [3]. An example of this thesis can be found in advertisements for the price of books prepared by various authors, which were published by the State Publishing House of the RSFSR and the cooperative publishing house "Vremya" and which were placed in Duperron's books "Collection of games for older people" (1925) [11], "Training of the sportsman" (1926) [12], "Winter sports" (1928) [13], "Theory of physical culture" (1930) [14].

In the above-mentioned books of G. Duperron, which are available in the public domain, there are 66 advertisements for the sale of books. Their names give a general idea of how the issue of physical culture was covered in contemporary publications. Given the volume of the article, we note only some of them, for example, Kradman D.A. "Full course of the Swedish system of physical exercises" and "Physical education on the basis of the Swedish system", Yakovlev M.A. "Weightlifting", Ivanov, V.A. "French wrestling", Koronovsky V.N. "Technique and methods of mass work in physical education", Podvoysky N.I. "Bow with the sun" and "Two directions of sports movement", Semashko N. "Physical education in winter". These ads also offered for sale translations of books by well-known foreign authors N. Buk "Basic Gymnastics", six books by I. Mueller "My system", "My system for women", "My system for children", "My respiratory system exercises", "My book about the air and the sun" and others. In 1925, the cooperative publishing house "Vremya" published J. Eber's book Sport against Physical Education on commercial terms, [34] and in 1930 the newly established publishing house "Physical culture Sport" published his book Sport against Physical Education.

Despite the large number of printed publications published at that time, the concept of physical culture was interpreted quite ambiguously in the scientific environment of that time. V. Ignatiev emphasized this in his book "Fundamentals of Physical Culture" (1925) [17] saying that the recently introduced term "physical culture" requires a few words, and the reason for this is the vagueness, the disagreement, which is often associated with the concept of physical culture. In the same work, he noted that "... physical culture in its main part - not so much exercise

as understanding and implementation of the basics of hygiene and sanitation (emphasis added)." The same general position with an emphasis on physical exercises is reflected in the work of B. Kalpus "Physical Culture for All" (1926), which states that "Physical culture is an activated hygiene, but the activating principle in it is just physical exercises "[18]. Under the domination of the Bolshevik-Communist ideology, the position of the state on physical culture, reflected by A. Lunacharsky (in 1917-1929, People's Commissar for Education) in the book "Thoughts on Sports" (1930) [20]. He spoke of physical culture as a culture that creates a solid foundation on which to build the "building of socialist culture," encompassing "all aspects of human physical life" and thus "achieving the maximum health of the masses."

Among the variety of scientific publications that were published during the NEP, the works of G. Duperron stand out, about which A. Sunik said quite capaciously [28] "No one wrote about physical culture, gymnastics, sports as much as he wrote." During this period, many books by G. Duperron were published, some of them mentioned above. However, the main one is his fundamental work "Theory of Physical Culture" (1930) [14]. From the standpoint of today, we can say that the scientific positions formulated in this work by G. Duperron, can be considered to some extent as a kind of foundation of modern integrative theory of physical culture. Unfortunately, they were not accepted by the scientific community of that time, and the author was actually forgotten. The first position, formulated by G. Duperron on the seventeenth page of the "Theory of Physical Culture", is as follows: "Questions of physical education, gymnastics, sports, etc. are now united by the term "physical culture". In this position, for the first time in scientific practice, he emphasizes that the term "physical culture" acts as a general name (!) of a special sphere of human activity, which has three main forms of social expression, namely physical education, sports and gymnastics? Note that the same structure of the sphere of human activity related to the use of physical exercises is reflected in the works of L. Matveev (1991) and D. Wuest, C. Bucher (1995), which were discussed in the introductory part of this article. The main differences arise in the process of determining the third direction. L. Matveev calls it professionally applied forms of physical culture, D.

Wuest, C. Bucher use the term "fitness" for its name, and G. Duperron called it gymnastics. Note that gymnastics at that time was interpreted as "a series of artificial movements, invented directly for the development of the body" [10], or "Gymnastics is the art of practicing and strengthening the body" (F. Amoros (1767-1848), founder of the physical training of soldiers in French army, which was called "French gymnastics"). It is obvious that the third direction of the historical evolution of the sphere of human activity related to the use of physical exercises is the most difficult to analyze, which is confirmed by the ambiguity of the interpretation of its name in the above-mentioned works. It will be discussed in detail in the next article.

The second provision. In the eighteenth and nineteenth pages of *The Theory of Physical Culture*, G. Duperron gives two definitions of "physical culture" "more broadly and more narrowly." They in a peculiar form reflect the resulting component of the modern consensus definition of this concept, which states the following. Physical culture, as a special socially significant phenomenon, is a historically determined activity of people, directly or indirectly related to the use of exercise and its individual and socially significant results [30, 32]. Individually significant results reflected by G. Duperron in the "narrow" definition of "When we more narrowly limit the benefits of life to our body, we speak of" physical culture "as a set of all physical and mental forces in a normally and highly developed human body and improving these forces. " Socially significant results of human activity reflected by him in the "broad" definition, which states that "All areas of life, because they can affect the state of our body, are part of the circle of physical culture."

The third provision. It is obvious that in the integrative theory of physical culture, which reveals the patterns of development of a special field of human activity related to the use of physical exercises, the concept of "physical exercises" is decisive. Exercise is a system-forming factor in this area of human activity. Thus, the correct definition of this concept is the basis for the correct construction of the theory. The most profound essence of the concept of "physical exercise" was revealed by G. Duperron in the work "A brief course on the history of physical exercise" (1924) [10]. He noted that "This utilitarianism is the difference between movements in

general and exercise." In another way, we can say that physical exercises are exercises that do not have a direct instantaneous utilitarian (benefit, benefit) for a person. A number of important practical implications follow from this definition. First, in order for the exercises to benefit a person, they must be applied systematically (regularly).

Thus, the concept of "physical exercise" means not just a specific exercise, but also the process of its use, which for the same exercises can differ significantly in different forms of social manifestation of physical culture (physical education, sports, fitness). Secondly, in order for a person to systematically perform activities with the use of physical exercises, i.e. exercises that do not have a direct utilitarian significance for him, it is necessary that he had the appropriate needs. Third, a particular human motor action is not a physical exercise, however, each motor action may be a physical exercise in compliance with the above requirements.

Conclusions / Discussion

The term "physical culture" was introduced into the broad social practice of Russia in 1918, as one of the consequences of the coup d'etat that took place in November 1917, which resulted in the creation of an administrative-command system of governing society. In this system, physical culture was used as one of the elements of the Cultural Revolution, which was based on Marxist-Leninist ideology. The ideological component of the state policy of that time, which was practically implemented by the Bolshevik-Communist government from the period of "military communism" (1918-1921) and "new economic policy" (1921-1930), contributed to the adoption of a number of organizational and managerial decisions led to the introduction of the term "physical culture" in broad social practice. Available historical materials indicate that the initiator of the introduction of the term "physical culture" in the then organizational and managerial practice was Vera Mikhailovna Bonch-Bruевич.

During the period of "military communism" (1918-1921) and "new economic policy" (1921-1930) in the society of that time in defining the essence of the concept of "physical culture" was dominated by the Bolshevik-Communist approach, which

was implemented through government decisions by state institutions, and in the scientific community, sanitary and hygienic prevailed to a greater extent. Such ambiguity in the interpretation of the concept of "physical culture" in a totalitarian state has turned this phrase and the related phrase "physical culture and sports" into a kind of language stamps, which are widely used without proper justification in our time.

The results of the analysis suggest that for the first time in scientific practice G. Duperron began to use the term "physical culture" for the general name of a special field of human activity, which has three basic directions of historical development, physical education, sports, gymnastics (fitness). This position is essentially a reference in the integrative theory of physical culture.

G. Duperron most deeply revealed the essence of the concept of "exercise". He stated that physical exercises, in contrast to motor actions in general, are exercises that do not have a direct immediate benefit (benefit) for a person. The fundamental nature of this approach to defining the concept of "exercise" is that it reflects one of the facets of human activity and does not depend on which of the forms of social manifestation of physical culture (physical education, sports, fitness) this activity is implemented. This position is one of the system-forming in the integrative theory of physical culture, which reveals the patterns of development of a special field of human activity, associated with the use of physical exercises.

Prospects for further research are to analyze the peculiarities of the use of the term "physical culture" in the system of knowledge about the field of human activity related to the use of physical exercises, which was formed in foreign, in particular in English scientific and social practices.

Conflict of interest. The authors state that there is no conflict of interest that could be perceived as prejudicial to the impartiality of the article.

Sources of funding. This article has not received financial support from a government, community, or commercial organization.

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Received: 11.01.2021.

Published: 22.02.2021.

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