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ТАРАС ФРАНКО ПРО ЗНАЧЕННЯ ФІЗИЧНОГО ВИХОВАННЯ В ЖИТТІ УКРАЇНЦІВ

Анотація. У статті здійснено аналіз педагогічних поглядів одного з найвизначніших діячів українського тіловиховання початку XX століття – Тараса Франка (1889–1971). Розглянуто основні ідеї та принципи, що лягли в основу його педагогічної діяльності. З'ясовано, що монографія Тараса Франка «Історія й теорія руханки», видана в 1923 році в Коломиї в друкарні Адама Кисілевського накладом «Сокола-Батька» у Львові, залишилася малодослідженою серед сучасних дослідників української педагогіки. Розкрито біографічні відомості про автора наукової праці. Окреслено роль батька української національного тіловиховання та засновника товариства «Сокіл-Батько» Івана Боберського в спортивній та педагогічній кар'єрі Тараса Франка. На основі рецензії Неро-Ховика, опублікованої в львівській газеті «Діло», констатовано, що монографія «Історія й теорія руханки» має чітку структуру і складається зі вступу, розділів історії та теорії фізичного виховання. Зазначено, що у вступі автор вказує на недостатнє розуміння українцями значення фізичного виховання для полегшення національної боротьби за існування власної держави. З'ясовано, що фізичне виховання в житті українського народу – це складний і багатовимірний процес, який охоплює національні, духовні, фізіологічні та біологічні аспекти, а сучасні науковці підтверджують актуальність такого цілісного підходу у формуванні здорової, гармонійної та патріотично свідомої особистості. Узагальнено, що здоров'я буде лише за умови нормальної життєдіяльності людських органів, про що зауважує Тарас Франко. Зазначено, що погляди автора монографії «Історія й теорія руханки» є співзвучними із концептуальними засадами сучасної української педагогіки та узгоджені з ідеями провідних сучасних науковців і освітян у сфері фізичного виховання. Усе вищезазначене дає ґрунтовні підстави для внесення постаті Тараса Франка до когорти засновників української національної педагогіки у сфері фізичного виховання та спорту на рівні з його братом Петром Франком. Підсумовано, що внесок Тараса Франка, як і його брата Петра Франка становить вагомий частину національної інтелектуальної спадщини.

Ключові слова: Тарас Франко; монографія; педагогіка; національне фізичне виховання.

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TARAS FRANKO ON THE IMPORTANCE OF PHYSICAL EDUCATION IN THE LIFE OF UKRAINIANS

Abstract. The article examines the pedagogical views of one of the most prominent figures in Ukrainian physical education in the early 20th century, Taras Franko (1889–1971). It explores the key ideas and principles underlying his pedagogical work. It is revealed that Taras Franko's monograph «History and Theory of Physical Exercise», published in 1923 in Kolomyia at the printing house of Adam Kisilevskyi and distributed by the «Sokil-Bat'ko» organization in Lviv, remains largely unexplored by contemporary researchers of Ukrainian pedagogy. Biographical information about the author of the scientific work is presented. The role of Ivan Boberskyi, the father of Ukrainian national physical education and founder of the «Sokil-Bat'ko» society, is outlined in the athletic and pedagogical career of Taras Shevchenko, not Taras Franko. According to a review by Nero-Khovyk, published in the Lviv newspaper «Dilo», the monograph «History and Theory of Physical Exercise» features a clear structure, comprising an introduction and sections on the history and theory of physical education. The introduction highlights the Ukrainians' limited understanding of the importance of physical education as a means to support their national struggle for statehood. It is established that physical education in the life of the Ukrainian people is a complex and multidimensional process that encompasses national, spiritual, physiological, and biological aspects. Modern scholars confirm the relevance of this holistic approach in shaping a healthy, harmonious, and patriotically conscious individual. It is summarized that health is possible only under the condition of the normal functioning of the human organs, as noted by Taras Franko. It is emphasized that the views expressed in his monograph align with the conceptual foundations of modern Ukrainian pedagogy and are consistent with the ideas of leading contemporary scholars and educators in the field of physical education. All of the above provide a solid basis for including Taras Franko among the founders of Ukrainian national

pedagogy in the sphere of physical education and sports, alongside his brother Petro Franko. The article concludes that the contributions of both Taras and Petro Franko represent a significant part of Ukraine's national intellectual heritage.

Keywords: Taras Franko; monograph; pedagogy; national physical education.

Statement of the problem. The current problems in physical education have been repeatedly highlighted by a large number of teachers, scientists, and researchers from various countries worldwide. As early as the end of the 19th century, certified gymnastics teachers began to address the problems of physical education, from its definition to its significance in the lives of Ukrainians. Scientific works on physical education were published by prominent students of Ivan Boberskyi, the founder of the Ukrainian national physical culture. Petro Franko was among them: he published many works on physical education, "Rules of Tennis" (Lviv, 1911), "Plast Games and Fun" (Lviv, 1913), "How to Form Plast Squads" (Vienna, 1921), and "Swedish Physical Culture" (Lviv, 1928). He wrote articles in the newspaper "Visty z Zaporizhzhia": "On the Vise Around Lviv" (1910), "Skiing in Lviv" (1911), "Shlya" (1911. Part 56. P. 3–4), "Khidli" (1911. Part 57. P. 4–5), "Urych" (1911. Part 57. P. 5–6), "Primitive physical exercises" (1911. Part 57. P. 11), etc. And his brother Taras published the monograph "History and Theory of Physical Exercise" in Kolomyia and Lviv in 1923, published by the "Sokil-Bat'ko" society. This work remains relatively unknown to many researchers, which makes its study both relevant and promising.

Analysis of recent research and publications. Scholars in the history and theory of physical education in Ukraine identify at least four interrelated directions through which the intellectual legacy of Taras Franko can be interpreted: historical-genetic, nation-building, spiritual-anthropological, and medical-pedagogical. Each perspective provides its own lens for reading The History and Theory of Gymnastics (1923) and reveals its still underexplored relevance for contemporary research.

The historical-genetic approach highlights that the development of Ukrainian theories of physical education from the seventeenth to the early twentieth century represents a long intellectual evolution that extends beyond school gymnastics. It includes the educational practices of civic organizations and sports societies. Ukrainian researchers emphasize the contribution of "Sokil-Batko," Plast, and other associations that shaped pedagogical models of physical activity and civic responsibility among youth. Within this framework, Taras Franko's work emerges not as an isolated text but as a vital link in a broader cultural and pedagogical tradition connecting early twentieth-century physical training with later educational reforms and conceptual developments in physical education [8; 6; 9].

The nation-building aspect is reflected in the pedagogical understanding of physical education as a tool for developing civic virtues, discipline, and social engagement. Franko's statements on the "national importance of gymnastics," aimed at strengthening collective vitality and self-organization, correspond with the findings of modern researchers who argue that patriotic feelings are not incidental but pedagogically cultivated outcomes of well-structured physical education. This view reinforces the notion that patriotism in education arises through disciplined bodily practice and the nurturing of moral and volitional qualities [3; 6; 7].

The spiritual-anthropological dimension draws upon the classical concept of *kalokagathia*, which embodies the unity of body and spirit. Modern interdisciplinary studies on health and human development interpret harmony not as an abstract ideal but as the result of daily embodied practices that promote self-awareness, self-regulation, and responsible lifestyle choices. These insights align with Franko's reflections on "economy of strength," "concord of body and mind," and the cultivation of courage and self-control, linking his thought with both European humanistic traditions and the Ukrainian pedagogical heritage of the early twentieth century [1; 10; 12].

In the medical-pedagogical field, recent empirical studies have confirmed that regular physical activity has a beneficial effect on the cardiovascular, respiratory, and nervous systems and enhances the body's adaptive capacities. Such conclusions resonate with Franko's assertions about balanced muscular development, healthy blood circulation, and fatigue prevention. Researchers emphasize that physical education should be viewed not as a supplementary subject but as a fundamental component of university curricula, fostering sustainable health practices and independent exercise habits among higher education learners [4; 5].

Biographical and source-based research also enriches the understanding of Franko's contribution, documenting his involvement in sports organizations, pedagogical activity, and intellectual environment. These studies serve as a factual basis for reconstructing the genesis of his 1923 monograph and for comparing its conceptual vocabulary with contemporary European approaches to physical culture [2; 6; 7; 9; 10]. Applied pedagogical research is increasingly focused on translating the principles of physical education into measurable educational outcomes, including motivation for physical activity, personal health trajectories, and the integration of exercise into daily routines, such as study and work. These findings bridge the historical and theoretical heritage of Franko with the present-day needs of educational programs [4; 5].

In summary, recent scholarship confirms that the core idea of Franko's work, the unity of national, spiritual, and physiological dimensions of physical education, retains significant explanatory value. However, there remains a lack of comprehensive studies reconstructing the conceptual framework of "gymnastics"

(rukhanka), comparing it with modern models of physical activity, and transforming its philosophical insights into practical educational indicators. Addressing this gap could contribute to both the history of pedagogical thought and the development of contemporary physical education curricula in higher education.

The purpose of the research. Based on Taras Franko's monograph, "History and Theory of Physical Exercise," analyze the author's views on the importance of physical education in the lives of Ukrainians.

Research methods: analysis, comparison, and generalization of theoretical data.

Summary of the main material of the research. Before proceeding to the analysis of the monograph "History and Theory of Physical Exercise", it is worth briefly familiarizing yourself with the biography of its author, Taras Franko.

Taras Franko was born on March 9, 1889, on the 75th anniversary of the birth of the genius of Ukrainian poetry, Taras Shevchenko, in the family of Ivan Franko and Olga Khoruzhynska [2]. In 1907, he graduated with honors from the academic gymnasium in Lviv, later studied at the University of Vienna with a degree in "classical philology", but due to his father's illness in 1909, he had to drop out of his university, later he graduated from the University of Lviv in 1913, having passed exams in physical education [2; 8]. In 1907, he was the first representative from the Frankos' family to become a member of the Ukrainian society "Sokil-Bat'ko", created by Ivan Boberskyi [7]. After graduating from university, he worked as a teacher of classical languages and literature at the Stanislaviv Gymnasium, from where he was mobilized into the Austro-Hungarian Army and sent to the Italian front during World War I, where he contracted typhus [5]. After recovering, he went on a business trip to the communications unit on the Russian-Austrian front. Later, he joined the Ukrainian Galician Army, where his brother, Petro, also fought. Then, in 1920, he was captured by the Russians, namely in the Kozhukhiv concentration camp, where he worked on repairing the railway track. Later, he moved to Kharkiv, where he worked as a journalist and translator in field editorial offices and periodicals [2; 9]. From Kharkiv, he was sent on a business trip to Odesa on behalf of the State Publishing House, where he taught [2]. In 1922, he returned to Lviv and taught Greek and Latin at the Lviv Academic Gymnasium. In 1929, he moved to Rzeszów, where he secured a position as a physical education teacher at a Polish gymnasium [2; 7]. In 1921, Taras Franko joined the sports society "Ukraine", which he headed throughout 1923. In 1939, the Polish authorities transferred Taras Franko to Stanislaviv, where he met the beginning of the Soviet occupation in September 1939. At the former Stanislaviv gymnasium, he taught Russian language and literature and served as a tutor in the school dormitory. During the German occupation, he worked as a teacher of German language and literature at a trade gymnasium. During the second Soviet occupation, he worked at Lviv University as a teacher of classical languages and, from 1948 to 1949, as the director of the Ivan Franko Lviv Literary and Memorial Museum. In 1950, Taras Franko was transferred to Kyiv to the position of research fellow and head of Ivan Franko's Library at the Taras Shevchenko Institute of Literature of the National Academy of Sciences of the Ukrainian SSR [2]. Taras Franko died on November 13, 1971, in Kyiv and was buried at the Baikove Cemetery [2; 10].

Taras Franko's monograph was published in 1923 in Kolomyia by Adam Kisielewski's printing house, printed by the society "Sokil-Bat'ko" in Lviv, which makes the teacher one of the most important representatives of physical education teachers in the mid-war Kolomyia. It consists of an introduction, chapters on the history and theory of physical education, as Nero-Khovyk points out in his review in the newspaper "Dilo" [6]. In the introduction, the author raises the still topical problem of the Ukrainian people, who underestimate the importance of movement in their lives: "Our citizens still underestimate the importance of movement. And it is high time to understand that rational gymnastics is a powerful feature for lifting the nation from its decline, for easing its struggle for existence. The importance of gymnastics is no less than other forms of human organization: "Prosvita" or cooperation [9].

In this monograph, Ivan Franko's son emphasizes the national aspect of the importance of physical culture: "Gymnastics was most highly developed among peoples who were threatened by enemies from all sides: the Greeks, Germans, Czechs, and partly saved them from national death. Movement fosters discipline and obedience, which are crucial factors in national development and support for universal progress. It strengthens national consciousness based on real, physical strength. Ultimately, uniforms unite burghers and peasants into one whole and level out class differences" [7]. Scientist O. Zavalniuk studied the national-patriotic importance of physical education in detail, noting that regular exercise and elementary physical training provide a great opportunity not only to master movement skills and develop one's own physical qualities, but also contribute to the upbringing of Ukrainian patriotism, which is necessary for future military service. The author noted that physical culture and professional sports belong to those types of activities through which a person manifests their personal values and creates them, either in the form of health or the achievement of specific sports results, or indirectly, in the form of increased labor productivity and the development of a person's culture. The Ukrainian teacher clearly noticed that sports activities, which educate patriotism and form moral and volitional qualities such as honesty, justice, and discipline, are the very character traits that Taras Franko noted as examples of the national significance of physical education in the lives of Ukrainians [3].

A Ukrainian teacher noted the role of physical exercise in the spirituality ("educational" meaning) of a person: "Physical exercise has no less beneficial effects on the spirit. It maintains harmony between the spirit and the body. It develops courage, willpower, a sense of balance, and the ability to orient quickly. It teaches to economize on strength". One of the vivid examples of the spiritual meaning of physical education, according to the same monograph, is *kalokagathia*, or "*kalokagathia*": "The ideal of Greek education was *kalokagathia*, the harmonious development of a person's spiritual and physical powers" [10]. Domestic scientists note that the ancient Greek physician and philosopher Hippocrates, as the founder of the term "dietetics", actually created *kalokagathia* as a separate direction in the ideology of health preservation. In his treatises "On Diet", "On Health Regimen", and "On Regimen for Acute Diseases", the ancient scientist constantly emphasized the balance between food, drink, and physical exercise. In the first treatise, Hippocrates, faced with the symptoms of overeating (actually obesity), proposed some rules of life: gymnastic exercises, baths, cleansing, drinking, walking, as well as balance (according to Taras Franko – "economy of forces"), which actually confirms the identity of the definition of the term "*kalokagathia*" [11].

Regarding the importance of physical education in the formation of spirituality, this topic was raised by L. Zhytomirsky: he noted that the highest purpose of physical culture and sports is to serve as a means of educating a comprehensively and harmoniously developed personality. In the education system, it is a factor that influences both the physical development of a person and their spiritual qualities, creating additional opportunities for the formation of an active life position and behavior with high moral and cultural values. Physical and motor activity is rightly considered one of the life-giving sources of self-improvement, self-expression, and self-affirmation of the personality [1].

Taras Franko attached the greatest and most significant importance to "body and health": "Our people have a wonderful proverb: 'A sound mind in a sound body'. A weak body does not provide the necessary support to the spirit, and it prematurely withers. Exercise is absolutely necessary for people who work conditionally or overwork some people's bodies unilaterally, in a factory, at a workshop, bent over, in the stuffiness. It also has a beneficial effect on peasants, eliminating heaviness. Exercise strains and develops all the muscles of the body evenly, strengthening the function of the internal organs, including the respiratory, digestive, and cardiovascular systems. It causes vital blood circulation and the transformation of matter. With good nutrition, it gives healthy, young people a significant increase in strength, heals the weak, and prolongs life for the elderly. It produces good posture, flexibility of the body, agility, springiness, and endurance of muscles" [9]. According to the Ottawa Charter of 1986, health preservation is a process that enables people to improve their physical condition, and its actions are aimed at providing opportunities and means to achieve the full disclosure of physical potential [12]. E. Kotov also clearly noted in his dissertation that the most important elements that give a modern interpretation of a healthy lifestyle, which belongs to the meaning of physical education "for body and health", include:

- 1) a rational, balanced individual lifestyle that promotes health (mental activity, healthy nutrition, personal hygiene, quitting smoking, and alcohol abuse);
- 2) active participation in the formation of social relations that promotes health preservation and personality development;
- 3) hygienic rational behavior taking into account the requirements of the environment surrounding a person;
- 4) participation in the organization of working conditions that contribute to the preservation and strengthening of health and increasing working capacity;
- 5) a reasonable attitude towards health care measures in the detection of diseases and their prevention [4].

Taras Franko, in his monograph, also noted an important aspect of the importance of physical culture in human life – its biological role: "Exercise is an important factor in the struggle for the existence of an individual and a people, namely, it facilitates that struggle and gives exercisers an advantage over those who do not engage in exercise" [9]. Scientists V. Kramarenko and A. Dakhno, based on research by many Ukrainian teachers, stated that under the influence of systematic and daily physical exercise, physiological, mental, biological, and other processes occur in the body of those who engage in it, which cause corresponding changes in both the motor and vegetative spheres. Physical and motor activity contributes to the improvement of the activity of all human organs. Additionally, physical exercise is a crucial means of preventing diseases and enhancing overall health. Scientists note that the positive effects of physical exercise include its contribution to the development and improvement of all bodily functions, thereby increasing resistance to adverse environmental factors. Under the influence of systematic physical exercise, adaptation to various stress factors occurs due to the improvement of the neuroendocrine system, primarily through an increase in the functions of the adrenal cortex, pituitary gland, and reticular formation. They also found that "under the influence of physical exercises, health is strengthened, the functional state of the respiratory, cardiovascular, nervous and digestive systems improves, and the level of physical performance increases". So, V. Kramarenko and A. Dakhno confirmed the relevance of Taras Franko's statements in the work "History and Theory of Physical Exercise" [5]. The author of the monograph noted in this regard: "The body is healthy when all its parts are healthy: the

head, torso, arms and legs, and the organs of respiration, digestion, circulation, kidneys, and skin. The spirit is the functions of the brain, cerebellum, spinal cord, and, in general, the entire nervous system, senses, thinking, and feeling" [9].

Conclusions and prospects of further research. Analyzing Taras Franko's monograph "History and Theory of Physical Exercise", we can conclude that the views of its author are identical with the views of modern Ukrainian educators in the spiritual, biological, physiological, and national-patriotic dimensions. This study convincingly demonstrates that Taras Franko should be deservedly included in the cohort of founders of Ukrainian national pedagogy in the field of physical education and sports on a par with his brother Petro and teacher Ivan Bobersky, whose works constitute a significant part of the national intellectual heritage.

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