

A Study on the Ancient Greek Physical Education Spirit

Do Ryung Han*

Abstract

Plato and Aristotle examined what the true spirit of physical education is and what kind of relationship it is, from the perspective of dividing into two parts of the body and mind. And the relationship between human body and mind, knowledge and behavior. Plato and Aristotle examined the harmonious combination of body and mind and what is the desirable relationship setting. In Plato's soul and body in philosophical centered ideological aspect, human education center emphasizes poetry education, but physical education is recognized as essential education for human education. Plato's body contour emphasizes the harmony of soul and body, not the superiority of the body to the mind. In Plato's education room, physical education should be preceded and then mental education should be done. I thought that there could be no independent souls without bodies. It is not an independent entity but a unified entity. Because there is a body, there is a soul. There is a soul, so a body exists. Aristotle thought that the body was more important than Plato, and that the body should be preceded by the soul.

▶ Keyword : Pratto, Aristotle, Physical Education, Body, Spirit, Soul, Physical Education, Ancient Greek

I. Introduction

It is one of the roles of professional athletes who study modern physical education to explore physical education psychological and physical training course through ancient physical education and physical activity.

Socrates, Protagoras and the period of the Gorgias (470-399 BC) presume that the first appearance of a healthy spirit in a healthy body is the first generation of the Sophist. In pursuit of the health of the body, the mentality and physical harmony in a state that does not exercise training to show the strong spirit and healthy body harmoniously foster a gladiator. Through people who have been involved in physical and mental training, the soul and the body are one, and there is a sense of healthy spirit in the healthy body, and it is used in the

sense of trying to have a healthy spirit in the ignorant body. And to emphasize and suggest the importance of mental health that Yubelnaris intended to claim (Kim, Seok-Wan, 2007).

The improvement of modern physical education tended to be spread only to physical training for improvement of performance without class in the school athletic department which is implemented in school education. People who are interested in physical dressing or who care only about beauty tend to use steroids to become like entertainers, or to take care of bodybuilding while taking prohibited medication (Han, do ryung, 2007). In other studies, fitness trainers have forgotten the ultimate goal of physical activity and are interested only in their

• First Author: Do Ryung han, Corresponding Author: Do Ryung han
*Do Ryung Han(doroung5@hanmail.net), Korea National Sport University
• Received: 2017. 04. 10, Revised: 2017. 04. 13, Accepted: 2017. 04. 27.

aesthetic activities.

The relationship between human body and mind is thought to be made up of body and mind, and can be divided into monism, dualism, psycho somatic unit, and parallelism (Kang, Yoo-won, 2003). People are making the mistake of sticking to external values or devoting themselves to externalism. Since this phenomenon is frequently seen in reality, modern society emphasizes ethical aspects and tries to solve problems such as school violence.

These efforts emphasize the importance of mental and ethical education. The body tube is that physical education contributes to human formation through the body. It is an important meaning to deal with the essence of physical education philosophy (Yang Eun-shim, Choi Deok-mok, Lee, Jong-young, 2000).

The soul has vital nuances, while the word spirit has an emphasis on independent characteristics. In this study, we thought that we could use spirit and soul together. It is also necessary to consider the concerns of ancient Greek philosophers to discuss the relationship between physical activity and mental rejuvenation.

It will create an opportunity to see the harmony and developmental meaning of soul and body of Aristotle and Plato, two mountains of philosophical thought. Now that our consciousness structure has fallen into a superficial state of mind, a sound body is in good health. As an opportunity to look back on our past, we will be able to identify the two components of mind and body. In this study, it is meaningful to remind that we should not only pay attention to physical health, but also invest effort and effort in physical health to mental health. When we look at the position that puts the body above the mind, the human body and spirit are the same, the body is equal to or superior to the mind, but the mind is slightly superior to the body (Hwang, Jung-Hyun, Lee, Dong-Gun, 2001).

Among the views revealed in previous studies, Plato and Aristotle's body and soul are closely related.

The problem of human body and mind is an important issue. There have been a number of prior studies, and the body and mind covered in these studies are the major components of human beings, and it is not easy to find out which is superior in body and mind.

The view of physical superiority in physical education has priority in view of mind and body rather than body in view of mind and body dualism.

II. Body and Spirit as seen in ancient Greek philosophy

Plato's Phaidon, Phaidros, Nomoi, and Politeia should be considered to consider Plato's spiritual thought. Based on Plato's theory, I think that I will be able to understand Plato's idea of physical education by first looking at the thoughts of body and mind. In the study of Plato, the meaning and the mind of the body are different from each other. One is the idea of the Orpheus aspect, and the other is the ideological opinion in the philosophical center. Therefore, it emphasized that the beliefs related to the spirit seen from the Orpheus perspective have absolute superiority.

Therefore, the mind related to the body by the dualistic world view exists not only independently but also in the dominance of the mind, and the body has been explained as the instrumental being following the order of the mind (Fraleigh, 1987). In Plato's philosophical thought, body and soul were considered to be the most important characteristic elements of human existence value, and they also tended to recognize the human nature which considers spiritual importance to body. The value of human existence tries to explain it as a dualistic concept divided into body and mind, and it is said that such a concept serves as the main concept of metaphysics that is accepted and accepted to this day (Charles, 1994).

A dualist approach to the value of being as a human being, essentially a body or a mental entity, is well explained in Plato's "Phaedon" (Fairs, 1968), (Spears, Swanson, 1988). As can be seen from Plato's philosophical thought, "Phaedon," we can see the vast confrontation between the body and the soul that only wishes to escape the limitations of the body.

In other words, the Plato philosophy of the Orpheus aspect sets the body as a sub-concept of the soul and claims the soul superiority to the body.

Although Phaedon has a negative philosophical view of physical and physical education, this philosophical view is not an absolute view of Plato's body and mind. (Sung-Joo Park, 2009). When I interpreted plato's philosophical viewpoint at that time, he thought that the body should suppress and control because he thought that the body interfered with the movement of soul. If we try to understand Plato's idea of physical education, we can not help but see the physical value of creature

in a narrow sense. In Plato's philosophy on the ideological side, the soul desires to escape from the body. Plato's view of the body should not be treated passively as a sub-concept of the soul, and the body should be regarded as an indispensable element of education as an ideal human being in harmony with the soul (Lee, Seung-geun, Ahn, Yong-gyu, 2007).

As can be seen in the article about the soul of Phaidos, the vivid confrontation between the body and the soul desiring to escape from it is not seen in the Phaidos (Yoon Mi-jung, Hwang Kyung-sook, 2011).

It is a new position that the body and soul harmonize with Plato's thought, escaping the existing view that the body is always superior to the soul.

Body philosophy can critically reconstruct narrative methods and concepts derived from existing dualism or substantivity. Plato's body can be reexamined with different perspectives (Lim, Hong-bin, 2004).

Plato was a philosopher who emphasized the harmony of soul and body. It is not a despised or neglected body. He needed a body for the soul, but the body and spirit developed into the same concept. Physical education emphasized that music education and physical education should be performed concurrently for military training and harmonious development of mental training and physical training. Plato insisted that physical education should be considered as an important factor for the realization of an ideal nation and that physical education and education should be harmonized. Physical education was believed to have a role in fostering healthy, healthy soldiers, and in building a healthy body for a healthy mind (Yeo, In-Sung, 2003).

Plato emphasized physical education for young people and emphasized physical education and music. It is said that physical education is related to physical training, and that music is for improvement of mind (Platon, Che, Min-Hong, 1983). Plato considered the physical education as an indispensable element for the harmony of human mind and body based on the ideological mind and body (Kim, Ki-young, Lee, Chung Hun, Jeon, Do Sun, 2004).

The purpose of physical education was to form a human personality with the fusion of spiritual and physical aspects. Exercise for strength only, physical training for victory and honor will only harm the health of the body rather than helping the body and mind to health. As a result, it was not possible to use physical exercise because it was useless or obsolete (Park, Jong-hyun, 1982).

Plato means that good education is the harmonious development of body and mind. (Lee, Young-hwan, 2004). It shows that the body and mind are not completely separated, but are essentially interdependent. It is a spirit that harmonizes with the body to make a true human being. The harmonious training of the body and the spirit emphasized the importance of physical education as a basic means that human beings should rather prepare themselves for the purpose and role of physical education as a basic requirement that a human being should have. Plato's educational philosophy emphasizes *mousikē* education, but physical education is also recognized as an essential education. Plato said that education for the *sōma* is *gymnastikē* and education for the *psychē* is *mousikē*. It is right to start with education by *mousikē* rather than physical education. The reason that Plato became aware of the formation of personality through physical education was because he had experience as an athlete.

These two things work together to create a healthy citizen. Physical education is used to train the body. Plato actually states that '*gymnastikē*', ie, physical education, is not a substance called the body, but that it should be educated with a focus on improving humans (Hyland, 1990). In order to become a human being, it is very important to receive a normal and faithful education, and the education to be received is aesthetic education and physical education. The education to be received should not be focused on one place, but the effect of education is indicated as *aretē* when it is organic and properly matched. *Kalos* means physical beauty, and *Agathos* means moral and good. *Kalikagathia* means that the compound words of *Kalos* and *Agathos* are robbers and good. (Yang Eun-shim, Choi Deok-mok, and Lee Jong-young, 2000). It can be seen in Plato's educational philosophy of body, soul, and harmony. I want to train *Kalikagathia*, which has four basic morals: justice, temperance, courage, and wisdom (Yeo, In Sung, 2003). The virtuous human image with Plato's assertive beauty is said to be the way of *Kalokagathos* (Lee, Young Han, 2004). My healthy spiritual philosophy is to make my soul shine, and I have seen that a good soul makes his soul and body as sound as possible (Ahn, Yong-gyu, 2011).

Physical education should be aimed at harmony with gentleness, wildness, softness and roughness. The wisdom of the soul is static and should be considered together with the aspect of healing with love and the

aspect of healing in the dynamic and passive aspect.

People who are educated only in knowledge may become familiar, while those who are only educated in physical education may become villainous. Psychiatry Body and mind education can be interpreted in the same way as human education (Lee, young han, 2004).

I think that it is necessary to be able to nurture personality through education because physical education which is focused only on physical training may become fierce. *Gymnastikē mousikē* important to foster spirit. Plato's education has an important role as an educational program (Lee, Seung-geun, Ahn, Yong-gyu, 2007).

Plato insists on the idea of spiritual superiority, but when we look at Plato's soul and body, centering on ideological body thought, Plato insists on harmony of body and mind. *Gymnastikē paideia* and *Mousikē paideia* are necessary for *Paideia*, the basis of Plato's human education. Aesthetic education can be achieved through aesthetic education. Aesthetic education is possible through art education including music and poetry. Physical education is same with current physical education education (Ahn, gun ah, Ahn, Yong Kyu, 2004). It is not enough to limit physical education to body training, but to broaden physical education by means of harmony with the soul(yeo, In sung, 2003).

Plato's exercise or effort is to stimulate the spiritual elements, not to strengthen the force. It is different from athletes who exercise and regimen to develop muscles "(B. Jowett, 1952). Plato was interested in human formation in harmony and balance. I saw that not balanced was not beautiful. The body can be sick because of honor and passion.

It is said that education that thinks only in the flesh can ruin soul and spirit. Only the physical mind can make human thoughts worse, and those who are dedicated to physical things should not think lightly about their minds. However, people who devote themselves to exploration should not forget physical education (Lee, Seung-geun, An, young gu, 2007).

III. A healthy body is a healthy spirit

Plato notes that the body is a rational knowledge of the soul and does not depend on the sensory organs as

it persists after the death of the body. Aristotle maintains the same context as Plato in that it sees two aspects of an individual, but does not disappear, unless it criticizes the soul and separates the soul from the body. All our emotions received reality (Sahakian, 1968). In Plato, the body was seen as a powerful source of knowledge (Mechikoff & Estes, 2006).

Here is a glimpse of his mental world of form. It is a philosopher who attaches importance to the body that the soul is with the body, and the soul exists because of the body, and the body exists because of the soul.

Aristotle is a student of Plato, but the idea of reality is confronted with the teacher. He insisted on realism and tended to try to grasp the reality of all things in the universe.

Aristotle's central theory is that soul, body, and body and mind must be understood as the unity of soul and body. Soul and life are potentially the present state of the body. The form can not be actual without hyle. The shape can not exist without material, but the shape does not exist because of the material (Kim, Sungsoo, 1994).

The concept of body and mind can not exist without the body, but the mind does not exist because of the body. The body can be said to precede the mind, but it can not be said that the body is superior to the soul.

Aristotle noted that three of the *ousia* were *synolons* of hyle and *eidōs*. The hyle is *dynamis* and the shape is *entelecheia*. Aristotle regards the soul as the image of the body and does not acknowledge the existence of the soul without the body. Aristotle argues that in order for essence to be realized, the soul must have a unique and appropriate body combination to fully exercise its function (Son, byeng suk, 2006).

Aristotle, unlike Plato, saw that the human body is not the grave of the soul. Since the body is a living thing, the body can only exist in the body through the soul, and the human soul is the power to realize the natural body shape or potential of the body with the possibility of life, (Peursen, 1985).

Aristotle advocates two points through the perspective of the relationship between the soul and the body. One is anger and the other is that soul activity is not possible without the body. The other is that thoughts, which can be regarded as the inherent activities of the soul, can not be done without the body in that it is related to the imagination (Son, byeng suk,

2005). The relationship between the soul and the body is not a general effect but a two-way relationship. The soul may be the cause of physical movement, but the physiological change of the body may be the cause of the soul.

All the effects of souls such as love and anger hate, compassion, gentleness, courage, fear, and joy have been seen as related to the body. This is because the body is also affected and emphasizes the common effects of the soul and body. Therefore, it is persuasive to argue that without the body, the activity and function of the soul is difficult.

I want to know about the changes of the body and the shape of the soul. The psychological phenomenon of the soul is said to be accompanied or accompanied by a physiological change in the body. The difference between living and non-living creatures with soul is distinguished by two abilities: exercise and sense. The activity of the heart was divided into physical and mental. Heart rate and frequency will be different after normal and physical exercise. If you do not mind, you will have a mental illness but your heart rate will rise sharply.

Actions like sensations or accidents involve heat and cold in the body, which in turn shifts parts of the body. The effect of mind and mind alone is that the body and spirit have a deep relationship.

There is a difference in body and mind, but the heartbeat can oscillate without movement of the body. Even if there is no physical change, the heart can respond to mental changes. It is that the heart is physically and spiritually influenced. This is the physical aspect of the heart. Let's also lie down on the bed and let go of my fingertips and feel excited in my head in a comfortable and stable state.

You will be able to detect the fact that the physical response follows immediately. Aristotle believed that the rational mind could be educated because he believed that mental health of man depends on the health of the body, and physical education was considered necessary from this viewpoint.

The soul does not exist without the body, but the soul does not exist because of the body, and the view that the body should be preceded by the soul is claimed in the soul theory.

IV. Conclusions

From the viewpoint of the Greek philosophers Plato and Aristotle in terms of dividing into two parts of body and mind, we have examined what the true spirit of physical education is and what kind of relationship it is. And to investigate whether there was any research. (Morgan, 1976). In Plato and Aristotle examined idealistic human beings, what is the harmonious combination of body and mind and the desirable relationship setting. In terms of ideological and philosophical aspects, Plato's soul and body considered human education center to be focused on *mousikē* education and physical education was essential education for human education.

The body of the Plato's body, which claims to be the development of the body before the development of the mind, In Plato 's education room, physical education should be preceded and mental education should be done. I have grasped the meaning of the body in the ideological aspect of Plato's philosophy, and it is not easy to accept the mental superiority of Plato's body in the aspect of Orpheus.

This is because they are afraid that if the body is subordinate to spirit, (Kang, you won, 2003). Aristotle explained that the soul and the body are one, explaining the relation between the soul and the body as the form and the material, and seeing the soul as the shape of the body, there is no soul that can exist without the body. So I did not acknowledge existence. It is a philosopher who regards the independent being as a unified entity, the soul because of the body, and the body as the soul. Aristotle thought that the body was more important than Plato, and that the body should be preceded by the soul. Plato and Aristotle emphasized the complete development and harmonious union of the body and the mind, and they were expressed in the form of education in the form of physical education and music.

When we look at the meaning of the body and mind that Plato and Aristotle lead the two mountain ranges in Greek philosophy, it is not the perfect superiority of the mind in the supremacy of body and mind, but the human body and spirit are the same, It should be interpreted as being somewhat superior to the body. In the philosophy of grant and scholastic philosophy, it should be interpreted that there is only a difference between body and mind as based on ideology and realism based on faith.

It is Aristotle's idea of wanting a healthy body to have

a healthy mind. We see the soul and body as a community and the body should be preceded, but when we see the claim of the immortality of the soul, we see that it puts the spirit to the forefront.

But even if the mind is in a slight advantage, the body is also a very important part. Therefore, a healthy body should be preceded in order to cultivate a spirit of enrichment. The mind can not exist without the body, but the mind does not exist because of the body. We must strive together in physical and spiritual development so that a healthy body is filled with a healthy mind.

The view that Aristotle speaks of the body as a predecessor of the mind must be understood in terms of creating a healthy body and creating a sound mind based on this.

The relationship between the soul and the body is not a one-sided direction but a two-way relationship, and man must be a unified body of soul and body and understood as a total human being. This is because people who have only soul education can become familiar with it more than enough, while those who have only physical education can feel more than necessary.

REFERENCES

- [1] Kang, Yoo-won, Plato's Physical Education thought. Korean Journal of Physical Education, 42 (6), 45-52, 2003
- [2] Kim, Ki - hoon, Lee, Choong - hoon, Evangelion, Plato 's Physical Education. Journal of the Korean Physical Education Association, 5 (1), 05-19. 2004.
- [3] Kim, Seok - Wan, 'A healthy mind is embedded in a healthy body': Educational thought. Educational Philosophy, 32, 5-38, 2007.
- [4] Kim, Sung - Soo, A Study on the Concept of Reality in Aristotle 's Metaphysics. Unpublished master's thesis. Graduate School of Soongsil University, 1994.
- [5] Kim, Wan - Soo, Reality of Plato. Sogang University Press, 1999.
- [6] Park Sung - Ju, Physical Education and Moral Education: Plato and Aristotelian Perspective. Journal of the Korean Physical Society, 14 (1), 15-25, 2009.
- [7] Jong Hyun Park, Understanding of Greek Ideology. Seoul: Jongro Book, 1982.
- [8] Sohn, Byung - Seok, Arithotre 's Matter - and - mindedness on Formality and Formality. Korean Philosophy Society, 87, pp. 33-63, 2006.
- [9] Ahn, Yong - gyu, Plato 's music and metaphysical body. Journal of Sport Psychology, 12 (1), 39-54, 2004.
- [10] Ahn Yong - gyu, Plato 's body. Unpublished doctoral thesis. Korea University Graduate School, 2011.
- [11] Yang Eun-shim, Choi Duk-Mok, Lee Jong-Young, and Plato's gymnasium affect modern physical education. Korea Sports Research, 11 (1), 121-132, 2000.
- [12] Yeo, in sung, A Study on the Contents and Methodology of Physical Education in the Law of Plato. Journal of the Korean Physical Society, 11 (2), 170-189, 2003.
- [13] Yoon Mi - jung, Hwang, Kyung - sook,, Plato 's body and soul values are seen in the original relationship as seen through "Phaidos", "Phaedon" and " Journal of the Korean Physical Society, 19 (1), 177-188, 2011.
- [14] lee sung gun, an young ku, The meaning of soma and gymnastikē in ideology of Plato. Journal of the Korean Physical Society, 15 (2), 141-162, 2007.
- [15] Lee, Young - Hwan, Paideia 's Concept of Plato in Physical Education. Korean Physical Education Philosophy Association, 12 (2), 161-174, 2004.
- [16] Im Hong Bin, body aesthetics and desire. Keynote Speech of the Korean Society of Human Body Founding, 2004
- [17] cho.,yo-han, Aristotle's philosophy. Seoul: Gyeongmunsa, 1988.
- [18] Han, do roun, Possibility of steroid use in sports. Journal of the Korean Physical Society, 15 (3), 59-75, 2007.
- [19] Hong, Yoon - kyung, Plato 'A Study on Physical Education': Focused on 'Miskey Education'. Journal of the Korean Physical Society, 19 (3), 139-157, 2010.
- [20] Aristoteles, De Anima. Oxford, 1959
- [21] Aristoteles, De Motu Animalium. Oxford, 1959.
- [22] B. Jowett, Platon. The Dialogues of PLATO trans by B. Jowett, Great Books of the Western World, vol 7, Chicago : Encyclopaedia Britannica Inc. 334-338, 1952.
- [23] Charles, J., Contemporary Kinesiology An Introduction to the Study of Human Movement in Higher Education. N.J.: Morton, 1994.
- [24] Fairs, J., The Influence of Plato and Platonism on the Development of Physical Education in Western Culture. Quest 11, 1968.
- [25] Fraleigh, S. H., Dance and the Lived Body.

- Pennsylvania University of Pittsburgh Press, 1987.
- [26] Hyland, D., Philosophy of Sport. New York: Paragon House. 98, 1990.
- [27] Mechikoff, R. & S. Estes., History of Philosophy of Sport and Physical Education: From Ancient Civilizations to the Modern World(4th ed.). New York, NY: McGraw-Hill, 2006.
- [28] Morgan, W.J., On the path toward an ontology of sport. Journal of the Philosophy of sport. 3,1976.
- [29] Platon, Nomoi, Edited by T. E. Page. The Loeb Classical Library. Plato. London: Harvard Univ. Press, 1962
- [30] Sahakian, W., History of Philosophy. New York: Barnes & Noble, 1968.
- [31] Spears, B., Swanson, R., History of Sport and Physical Education in the United States(3rd ed.).1988.

Authors



Dr. Do Ryung Han received his Ph.D. in Physical Education Philosophy from Korea National Sport University. He also majored in physical education ethics in the graduate school master's course. He majored in physical education in the undergraduate course of the same university. He is currently a senior researcher at Korea and China Institute of Strategic management. Also He is teaching physical education philosophy at the Graduate School of Korea National Sport University now.