

Retrospective Analysis of the Development of the Game Phenomenon (from Antiques to the Twentieth Century)

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ABSTRACT

The game is a global and universal phenomenon, an integral part of life and any transformations and changes in the life of each person directly or indirectly correlate with the game factor. Retrospective analysis of the development of the game phenomenon is necessary for revealing and disclosing the internal unity of the various views on the game, the core of which is the philosophical and pedagogical idea of transforming the world through spiritual and moral growth and physical improvement of the personality, the formation of their humanistic and value orientations. In particular this applies to the process of training future teachers of physical training, whose activity is directly linked with the game phenomenon. To achieve this goal, a set of interrelated methods has been used, namely: analysis, synthesis and synthesis of scientific information on the problem of research, educational and methodological literature and Internet sources. In the views of thinkers of the earlier times, the game appears to be the necessary basis for all things, the fundamental phenomenon of being, in which the discovery and understanding of the essence of man is manifested. The game phenomenon reflects a complex and multifaceted phenomenon that is recognized by human through experience and comprehended at the sensual level. Modifying with each stage of the development of society, the game always keeps the manifestations of the phenomenon and is only inherent for itself a list of properties and qualities. Its leading features and essential characteristics are associated with such categories as activity, freedom, pleasure, convention, novelty, creation, universality, transformation and perfection.

Introduction

Humanity has always been interested in the game and at present it is a complex and urgent problem for scientific thought. Modern scientific research is based on historically established approaches to game theory, each of which is characterized by its own views on its essence. The need for further study of the game phenomenon in the time space and the fixation of the characteristics of each game characteristic of each stage of human development is justified by the need to form a personality, taking into account both the achievements of previous generations, especially in culture and education, and the realities of today, which determine the rapid and fundamental changes in modern world.

Study in the philosophical space of the established ways of human existence, concrete historical determination of the forms of its activity led to the understanding of the game phenomenon as a spiritual activity, realized in creative intellectual or artistic endeavor. And if efforts are actions, then, as pointed out by V. Skachok, O. Demyanenko, E.

Demyanenko, A. Kotlyarovych, they play a leading role in game activity, since is important not so much the result of the game as its process itself [1].

Considering the game as a historical and pedagogical phenomenon, S. Dovben defines it as a concrete manifestation of individual and collective game activity, which has a variety, creative and multifunctional character and corresponds to a certain period of development of society [2]. According to V. Torhonskyy, the emergence and formation of the main functions of the game is largely due to its cultural principles [3]. Here, educational and developmental functions of the game are an effective means of forming the moral qualities and ethical beliefs of the person, an important way of their social, intellectual and creative self-development.

The look at the game phenomenon varied depending on the context of the era. As D. Fedotov notes, until the twentieth century, the game went from the entertaining function and the synonym of a pleasant pastime, opposed to the aesthetic category, which is associated with the uplifted notions of beauty and elegance [4]. According to T. Nadolinska, a wide range of philosophical, cultural and pedagogical concepts of the game that arose in different periods of civilization, suggest that for educational process, the game phenomenon can serve as a kind of creative correspondent, a reliable way to be engaged in knowledge, practical experience, work and intellectual activity [5].

The purpose of the research - to analyze the main philosophical, psychological, pedagogical and cultural views of thinkers, who determined the development of the phenomenon of the game since the ancient times to the 20-th century.

Research results

Discussion. Knowledge of the game refers to the first known forms of human knowledge. Thus, in the mythology of Ancient Greece wisdom and unlimited possibilities were owned by the Gods, and human was only their toy. In turn, the toy for human was wisdom. Ancient philosophical thought, presented in the writings of Democritus, Socrates, Plato, Aristotle and other thinkers, considered the game as a philosophical principle that defined the peculiar human attitude to the world and was realized in a specific way of activity. A game of wisdom is a theory, and a game of wisdom is a practice that is inseparable in ancient thought.

In his views, Socrates first displaced philosophy from heaven to earth and introduced it into human society. According to the philosopher, the meaning of life is truth, truth and good, and the path to the comprehension of the true good is self-knowledge: "Know yourself and you will know the whole world." The notions of goodness, virtues are used in the broad sense of the good and are considered to be the highest embodiment of the moral potential and perfection of human, achieved by the fulfillment of the goals set in an acceptable way. Good, like happiness and goodness, is a general concept and is important for a good life. Virtues are equated with knowledge and therefore common sense pushes a person for good deeds. Any individual action or human activity, including the game, are evaluated by Socrates because of their comparison with these universal ethical concepts.

In well-known dialogues to find and establish the truth Socrates successfully used the possibilities of the game. Creation of various communicative situations and skilful execution of the respective roles allowed through perception, presentation, sensation, thinking, reasoning to sensitively reflect reality, that is, to know the world in the game form.

Plato saw in the game factor a reasonable foundation of human existence. Since the actions and actions of them are extremely important for a human, according to the thinker's conviction, it is necessary to live in harmony and pleasure, according to the properties of its nature, thereby gaining the attachment of the gods. Plato's philosophical teachings are really significant factors on the stage of history advocating ideas that are inherent in justice, beauty and wisdom. Taking them as a basis, the perfect first start creates a copy - the physical world. Creation of the Demiurge is the best possible and imbued with goodness, beauty and harmony, and evil, chaos and negativity are the product of the very human themselves. It is clear from Plato's reflections that every person needs to live playing, and the right choice of their life path must be made up of games, songs, dances, struggle with enemies and the reverence of the gods [6]. The

game is considered in interaction with human activity, serving as a source of pleasure, an aesthetically filled model, and the essence of the phenomenon of the game is the reproduction of virtues, beauty and wisdom.

An attractive and meaningful phenomenon for human, one of the key concepts of their everyday life is the game in the writings of Aristotle. He perceived games and entertainment as a kind of recreation that was necessary for a person to recover from a charity or contemplative activity [7]. Valuable characteristics of the game, proposed by the philosopher, reveal the expediency and usefulness of this phenomenon, determine its positive and negative sides. Through meaningful leisure activities, which include the exercise of expedient, useful and beautiful, the educational goals of society must be realized, and the development of culture and human intellect is promoted by verbal play and puns. In addition to Plato's harmony, beauty, pleasure, and the positive meaning of the game associated with children's entertainment, recreation and preparation for work. At the same time, Aristotle warned against the possible negative impact of games and entertainment, which could lead to vice and does not correspond to the very nature of human.

The comprehension of the game phenomenon by the ancient Greeks was carried out through the transfer of its main properties to the process of life, a magnificent manifestation of which became the Olympic Games. In addition to uniting the Hellenic world and forming a national consciousness, the Games of Ancient Greece created the ideal of comprehensive development and physical perfection of the individual and performed adventurous, spectacular, educational, economic, political and other functions.

An integral part of the numerous holidays of ancient Rome were theatrical performances, circus entertainment, racing in chariots, gladiatorial battles, animal battles and harassment, which were mostly competitive and brutal. Like in Greece, the game's massive spectacles of the Roman Empire become an important element of culture, the essence and character of which are most clearly manifested in the slogan "Ranem et circenses!" - "Bread and sights!". However, if for the Greeks, the attractiveness of the game was pleasure, pleasure that caused positive emotions and feelings, then for Romans it served, first of all, to prove their own superiority, a form of demonstration of strength, skills, endurance, perseverance in achieving the goal.

The leading feature of the ancient Roman mentality was pragmatism, business and pragmatic approach to life. Philosophical thought was more oriented towards human, their place in the world, the search for an ideal, to which one must strive. The Romans were interested in social life, the problem of freedom, the question of personal perfection. The high level of practical activity, which distinguished the culture of the Republic, and later the Empire, caused the desire of Rome to connect the sights with real life. In ancient Roman society, the game factor became fundamental, and mass sights and entertainment became a matter of national importance.

Roman identity and contemporary dominant ideas are clearly represented in the works of Cicero. A prominent figure in his era tried to combine individual philosophical trends into a concept that covered the knowledge of nature and society and passed the convergence of theory with ethics. "Every human is a reflection of their inner world," the philosopher claimed, "and as a person thinks, they are such" [8]. In accordance with the outlook of Cicero, human is a rational being, which is something divine, and the game is an art that reveals a special Roman consciousness and is intended for the free enjoyment of the soul.

Lucretius, Horace, Seneca, Mark Aurelius and other thinkers drew attention to the potentialities of the game that penetrates different spheres of being. In particular, Quintilian pointed out the expediency of using games to solve individual pedagogical tasks. Emphasizing the importance of a good rest for learning and upbringing, he considered it necessary to introduce active games in this purposeful process, which would allow not only to quickly restore strength, but also to stimulate the desire of children to learn. In addition, during the game it is easy to recognize the character of the student, find out their character and individual features. "I can not hope that a thoughtful and always gloomy boy who is sluggish in his age-specific games will be diligently engaged," said the teacher [9]. Childhood was regarded by Quintilianus as an important period in the formation of the individual, in which the game was a certain model, a

prototype of the future human life. Accordingly, children's games were offered to fill up with serious content, thus preparing the younger generation for an independent adult life.

The subject of special pride was for a Roman was the status of a citizen. They formed the basis of the ideal of human, their main virtues, the current place among which belonged to eloquence. Rhetoric defined not only the style of speech, but also the moral standards of personality, the image of their thoughts and behavior. The teaching of public language in antique schools envisaged the widespread use of the game of a reason, consciousness and imagination. Proving rhetoric to oratory emphasized the relationship of eloquence, poetry and acting. In its various forms and manifestations, this relationship was largely provided by the game component.

The whole life path of human in the philosophical doctrine of Seneca was identified with the game: "Life as a play (fable), and it does not matter whether it is long or not, but it is important whether it is well played," and, in order to be worthy of it to go, all efforts must be directed towards their own improvement, heroically and courageously overcoming all difficulties [10, p. 361]. In the trilogy "Science of Love," the famous Roman poet Ovid presents the world with a complex and endless game with numerous actions and oppositions, and love is an art that can be mastered [11]. Knowledge and observance of the rules of the game, the proposed guidelines, which form the code of behavior of a being in love, allow the achievement of the desired result - a happy life and the "subjugation of the Amur".

Philosophical consciousness of the ancient time, which is inherent in the allocation of human from nature, fixes in the game features of their attitude, attitude to the outside world and to themselves. Although the understanding of this phenomenon by the ancient Greeks and Romans reflects the peculiarities of the mythological period of human development, emphasizing the insignificance of human knowledge in comparison with divine wisdom, it was then that the study of the essence of the game, the discovery of its essential features and properties, and the game itself was regarded as an instrument of knowledge of the environment reality.

The search for ideological constructions in the Middle Ages is characterized by a religiously emphasized character. Human was represented as a sinful creature, and their flesh served as a prison for the soul, which was to be liberated for higher bliss by prayer, obedience and repentance. The church, whose authority was extremely large, declared games and entertainments by the authorities of evil spirits and called them "the thoughts of the devil" and "devils' joy". She sought to oust the game from various spheres of life of the people, because the feelings caused by the game factor could be stronger than the religious ones.

Speaking for clergymen, feudal lords and merchants a significant problem and subject of irritation, games, especially with the ball, fell under the strict prohibition. The game was considered an antithesis of humility and obedience, as it helped to overcome the limits of human existence, lowered their fear threshold, reduced the dependence on natural phenomena. The privileged social strata of the medieval society perceived games and amusements as a manifestation of the independence of the spirit of human, which could be absorbed from the activity of the game and used against them.

Descendants are the ones who seem to be the most successful, characteristic of a particular environment. Therefore, in spite of the prohibition and persecution, various games and amusements paved the way for medieval towns and villages. Circus and theatrical performances, varieties of action games, board games, hunting, knight tournaments have become an inalienable attribute of life at that time, subconsciously involved in the process of becoming a person, assimilating their experience of previous generations, which was reflected in the Christian traditions of education and upbringing. One such example can be the system of knight education.

The pivot of each stage of knight education, its basis was played by the game. Execution of the role of a maze at the noble lady or armor bearer of his suzerain, assimilation and improvement in constant struggles, competitions, tournaments and feasts of seven knight virtues (possession of spear and shield, fencing, horseback riding, swimming, hunting, playing chess, singing of own poems and playing a musical instrument), the ceremony of consecration to the knights - all based on the game factor, the implementation of role-playing.



Various games, fun and exercise were an important part of the life of the Ukrainian Cossacks. They occupied the current place in the applied preparation of a free-lance fraternity to the time of the realities of labor and military activity and were used for the spiritual and physical development of human [12]. In particular, among the Cossacks of the Zaporizhzhya Sich widespread games with weapons, bullets and balls, during which they competed with force, agility, endurance, resourcefulness, accuracy to hit the target.

Medieval philosophy characterized the game as a form of human life. Thinkers of the Medieval Ages noted the unique possibilities of playing in the formation of social consciousness, in the organization of human life, filling its meaningful meaning. Being in a certain opposition to the values, the game was a life-affirming factor and allowed a person to realize their unique place in the world. It contributed to the transfer and enrichment of the achievements of previous generations, thus ensuring the further development of society and human in it. However, the social, economic and political factors of the Medieval Ages led to a predominantly slowing down the development of the game phenomenon.

Together with the subsequent historical progress, the conditions of life, the nature of social relations, the person themselves, and, accordingly, their attitude to the game changed.

In the Renaissance, the transformation of public opinion about the game phenomenon is primarily due to the humanist orientation of the contemporary worldview. The main value on earth was determined by human, and the basis of worldview was the awareness of its greatness and boundless possibilities. The emphasis on the meaning of an individual for the development of society and the whole world, formed in the views of V. da Feltre, P. Mirandolly, N. Machiavelli, E. Rotterdam, F. Rabelais, T. Mora, M. Montaigne, T. Campanella and other thinkers and humanists, filled with new content the ideal of a fully developed personality, put forward by the ancient Greeks and the Romans. The Renaissance is characterized by an appeal to the cultural achievements of antiquity, the expansion of the outlook and its exit beyond the boundaries, defined by the Church and power, the secular structure of public opinion, the tendency to reveal the entire completeness of human manifestations of life.

The inalienable factors of the humanistic worldview are the desire for harmony and perfection, exaltation and sensation of beauty, awareness of significance and the realization of creative activity. Unlike the earlier times, which were dominated by elite and theological approaches to human activity, which were mostly contemplative in nature, during the Renaissance, active, aesthetically filled with the creativity of the individual emerging in the harmonious unity of the spiritual and physical. Thanks to the mind and freedom of the will of human, it is their equalization with God, which allows to operate an infinite number of possibilities for creative self-realization of the person, where a certain role is assigned to gaming activity.

In the philosophical concepts of the Renaissance, which combined the free thought of antiquity and the religiosity of the Medieval Ages, the game was regarded as a phenomenon of a general cultural and ideological space. It turns into one of the ways of the formation of a spiritually rich person, the assimilation of values and norms of culture. The game is an important characteristic of the creative aspirations of human, and its content is filled with culture and art. In game activity, a person already shows the ability to create themselves and the world around them.

One of the first attempts to realize the ideas of the Renaissance was the creation of V. da Feltre's author's school "House of joy", whose main task was to form the general culture of the student's personality, which served as the basis for their further education. The process of studying in it was based on the priority of conscious learning of knowledge and independent creativity of the child and was aimed at the disclosure and development of their natural instincts and abilities [13]. The desire to interest the students and diversify the classroom, make them more meaningful, led to the widespread use of V. da Feltre's games in the school. In the opinion of the Italian humanist, the games intensified the cognitive activity of the students, the most complete disclosure of their capabilities and individuality. With the help of games motor activity of children increased, the unity of their spiritual and physical development was ensured. Acting as

an effective means of forming a joyous, filled with optimism and sense of life, it is games that largely ensure the transformation of the institution into the School of Joy.

Dutch philosopher and theologian E. Rotterdam studied the game as a phenomenon that reflects the surrounding reality. Describing in the literary works of human life, the humanist and thinker filled it with action games, which, in his opinion, constituted the essence of everyday life of human and society. The game, as a structural element of life, can be understood through contemplation and direct perception. At the same time, acting as a cognitive tool, it is also a part of the process of cognition itself. E. Rotterdam restores the Socratic path of cognition in game form and through satire, irony and humor resist the vices and delusions of his time. So, revealing the issues of morality in the work "In Praise of Folly", the thinker notes that the ratio of the sensory sphere and the human mind, its physical and spiritual forces make people perform different roles and "play a comedy of life" [14].

In the views of F. Rabelais, the basis of the philosophy of life was a deep and invincible cheerfulness, before which all is fleeing powerless. Fun was considered a normal, natural state, which should always be supported by a person. The prominent French thinker defended the ideal of a harmoniously developed human, whose path was to foresee the transition from blind faith to the upbringing of a person with a new way of thinking and desiring knowledge. Eventually, according to "pantagruelism" F. Rabelais, who identified the humanistic worldview, only reason and knowledge will lead humanity to the world of happiness.

Since the intellectual growth of the child should be accompanied by physical development, the study of science and arts should be related to motor activity and games. Considering that the process of learning itself goes from practice, from the student's vital observations, from their communication with the real world, a humanist and educator proposed to study contemporary science in the form of a game. To increase students' interest in learning and prevent fatigue, he advised to alternate mental and physical exercises. In addition, F. Rabelais recognized the ability to displace destructive hobbies and habits, replacing them with competitions in strength and agility [15].

According to another French philosopher, M. Montaigne, nothing so elevates the person in their own eyes, as their personal experience. Acquired in childhood, adolescence and mature years, human experience is a form of achieving the integrity of the individual, one of the ways of organizing life events. An important component of these processes is determined by the game, which not only enriches the experience of the person, but also organizes and structures their life. The game factor allows each individual to act on their own, choose their own way of life and arrange their place in the world: "Most of our classes are doublethink. The whole world is doublethinks. We have to play our role conscientiously, but as a role for the person. From a mask and likeness you do not have to do a real being, but from someone else's own ... ", the philosopher remarked [16, p. 248].

For M. Montaigne, the game is a fundamental phenomenon of human existence. Human, as a complex multifaceted subject, is best disclosed in the game. In various forms of its existence - children, love, gambling, intellectual and other games, it acts for the person as a means of self-knowledge and a way of self-management.

At an early stage in the development of society, the game was not extracted from the general life of a person and did not act as a categorical definition. It was an organic part of their existence and was considered a natural process, the degree of involvement of which was determined by social, economic, political, biological and other factors. With a significant proportion of the game component in human life, actually playing as a certain creation was not the subject of reflection. After all, theoretical knowledge of the game phenomenon is the result of the historical development of civilization and culture, and their primary models in the pre-industrial period are represented only by philosophical knowledge, which at that time was the only form of theoretical achievements.

In the age of the New Age and the Age of Enlightenment, the era of the Renaissance characterized by the combination of philosophy and religion replaced the union of philosophy and science, which led to the transition to the management of the last doctrine of nature. Unlike other sciences, philosophy studied directly thinking, its laws and methodology, which served as the basis for the development of all scientific disciplines. The leading one was advocated

the problem of comprehending human laws of nature and the possibility of rational domination over it. The center of thought constructed a cognitive subject, which greatly expanded the boundaries of gaming manifestations in the physical and spiritual sphere. F. Bacon, T. Hobbes, J. Comenius, R. Descartes, B. Pascal, B. Spinoza, D. Locke, G. Leibniz, Voltaire, D. Hume, J.-J. Russo, D. Diderot, K. Helvetius, G. Skovoroda and other philosophers and educators considered the game as a multidimensional phenomenon that can manifest itself in various spheres of being.

The study of the fundamental problems of human existence presupposed the consideration of the game's character of their life, which, in turn, required the identification of the phenomenon of the game and its direct research. Scientific and philosophical thought resorted to the comprehension of the game as one of the forms of human existence, where the criterion of impeccability of assumptions and considerations was life itself. At the same time, the main driving force in finding the best ways to comprehend the truth was knowledge, and human activity was determined by the measure of its freedom.

Significant changes in the development of the game phenomenon associated with the formation of scientific way of thinking. F. Bacon's thesis "Scientia est potentia" - "Knowledge is power" - reflects the awareness of the priority of scientific knowledge and the desire to master the power of nature. In the opinion of the prominent English philosopher, one of the most important occupations of mankind is precisely the science of the prominent place, because it provides enrichment and development, promotes social progress, enables proper resolution of various problems and contradictions [17]. The value and significance of science are raised, first of all, by their applications and, the more people know, the stronger their power over the surrounding world is.

The idea of experimental science envisaged the mastery of knowledge for the purpose of their direct empirical application. F. Bacon's understanding of science as a way of bringing benefits to mankind also predetermined his views on the game. The search for an optimal method, which opens to human the shortest path to truth and directs its cognitive and practical activity, has determined the concentration of thought on the productivity of human activity, from the point of view of which, the game, according to F. Bacon, is an empty form of spending leisure or a skillful trick in political affairs.

Considering various problems or questions, R. Descartes tried to operate mathematical proofs, the clarity and expressiveness of which he associated with the possibilities of thorough analysis. The development of the problem of the reliability of knowledge led the French thinker to create a common scientific method, which, according to him, allowed to transform knowledge into organized activities and adjusted not to separate discoveries, but to combine the efforts of all sciences. In contrast to the doctrine of F. Bacon, where primacy belonged to the practical expediency of knowledge, the source of which was acknowledged sensory experience (empiricism), in Descartes' reflections saw signs of the authenticity of knowledge in the domain of knowledge itself, in its internal characteristics, considering the basis the latent process and the behavior of people by virtue of reason and logical thinking (rationalism).

The moral philosophy of R. Descartes considers life as an object of pleasure. The supreme blessing for human, the thinker defined freedom of will, which he understood as the ability to live his mind. At the same time, he urged "to always strive to overcome themselves rather than a fate - "fortune", to change their desires, and not the order of the world" [18, p. 13]. It is in the freedom of action or will manifested the perfection of a person, which is impossible without an ethical component. This meant the philosopher's identification of reasonableness with freedom and morality, through which the game phenomenon was updated.

The game in the philosophy of R. Descartes is a real and active component of human existence, reflecting its uncertainty and involves mutually exclusive results. Due to the manifestations of passions, which ensure the unity of the physical and spiritual, self-destruction of the person takes place in gaming activity. After all, the game includes not only the desired pleasure, but also disappointment, reveals both positive and negative potencies. The cognitive insight of "Cogito ergo sum" - "I think so" of R. Descartes' rationalism makes it impossible to perceive the game as an empty space or amusement. In particular, studying "various occupations of people in this life, to try to choose from them

better", the philosopher comes to the conclusion that "to divide pleasure from vices and to avoid boredom at full leisure to enjoy all the decent entertainment", which will allow "to achieve more success" in knowing the truth than engaging solely in reading books and communicating with educated people"[18, p. 14].

The prominent Czech thinker and teacher Y. Komenskyy saw human as the most perfect creation of the Almighty, which is an organic part of nature and is subject to its general laws. The unwavering desire of the great teacher to gather all the knowledge of mankind into a single system was reproduced in the idea of Pansophius - universal wisdom. The Pansophius was associated with universalism, which included the synthesis and synthesis of knowledge, the integration of consciousness and human behavior, the connection of its inner world with the external environment. This conditioned the formation of a multidimensional vision of the world, a complementary complement of various aspects of human perception of the world. Proposed by J. Komenskyy way of knowing the truth and achieving harmony had to be solved on a unified basis through the "living reflection of the world" and become an all-encompassing universal teaching of all sciences.

On the conceptual basis of the Pansophius there was constructed a pedagogical system of Y. Komenskyy, which, ensuring the unity of education, upbringing and development, guaranteed further progress of mankind. According to the founder of scientific pedagogy, every school can become a universal game. Thus, proposing a progressive project of the school of the future, Y. Komenskyy emphasized that "the basis of success will be the method of training; in everything practical, in everything fascinating and so that, thanks to him, the school has become a truly play, a beautiful prelude to life "[19].

In its various manifestations, the game factor is closely correlated with the pedagogical provisions of Y. Komenskyy, which in some way actualized the game and expanded the scope of its application. Implementation of the principle of nature correspondence - taking into account the innate natural forces and age characteristics of human associated with, including game activities, as the development of the child's personality should be ensured by the game as an integral part of their life in this age. The game was an important form of collective activity of students and organically fit into the classroom training system. I. Y. Komenskyy proposed to take on the joyous mood, inspiration and concentration of forces for stimulation of the efforts of students and transformation of study into a pleasant, purposeful activity. Speaking as a natural mechanism and modeling different aspects of life, the game induces a young person to take active action and requires, in the opinion of the teacher, a certain amount of stress that makes it possible to prepare for future activities. The game factor animates the child's spirit, makes a success in the study of science, stimulates motor activity. On the one hand, the game is fun and relaxation, and on the other - a demonstration of their own knowledge and practice, thus defining its use.

In the era of formation of independent scientific disciplines, differentiation and specialization of sciences Y. Komenskyy one of the first attempted to consider the essence of the game. Although the Czech thinker pointed out that the game was accompanied by human nature all their life, giving "the pleasure of jokes and the like of the disorder of mind," he attempted to reveal the essence of the game phenomenon, first of all, because of the nature of the child, their age and psychological peculiarities. The main essential characteristics of the game Y. Komenskyy considered voluntariness, which was identified with freedom; competition, which included joint activities and comparison of results of actions; anticipation and searching for something new; joy associated with pleasure and exaltation [20, p. 589].

According to B. Spinoza, the quintessence of any philosophy is the problem of human and their happiness. The Dutch philosopher believed that in the material and spiritual world everything is subject to causal relationships. In his views, human acts as a product of the needs and their vital activity, and human thinking is the form and continuation of the practical substantive activity of the individual. The leading ethical idea of the philosophy of B. Spinoza is that the highest manifestation of human nature, its bliss is the adequate knowledge and understanding of nature, which is

defined as "causa sui" - "the cause of itself" [21]. Through intellectual cognition, a person will curb passions and become truly free, since freedom is a recognized necessity.

In the context of the relationship between nature and human B. Spinoza also considers the game phenomenon, the essence of which, in his opinion, lies in the unity of the general and the special. The general is determined by the fact that human is a part and instrument of all infinite nature and can not be its final goal. A special feature is associated with the distinction of a person, with their limited characteristics and capabilities. The game is perceived by B. Spinoza as a way out of the meaning of the existence of an individual and, at the same time, reflecting something more than just an individual, it does not mean and infinitely general.

The need for reliable knowledge of the nature of things, natural and social phenomena led D. Locke to thorough analysis and systematization of cognitive abilities of human. In the philosophical views of the thinker, all knowledge and ideas arise in human due to the actions of the objects of the outside world on the organs of their senses. The process of human knowledge itself can go as far as its experience allows. The clarification of the possibilities of the human mind, the definition of those spheres of human knowledge, acting through its structure of natural boundaries, allows to direct human efforts and practical solutions to real problems. Thus, investigating the laws of human understanding, D. Locke sought to create a common basis for science without interfering in its individual branches.

The author's vision of the ideal of human was represented by the image of the English person with all their personal qualities inherent in them. In exchange for a comprehensive and harmoniously developed personality, D. Locke offered the perfect type of person with a practical composition of character who possesses impeccable manners and is able to skillfully manage his emotions and passions. Advancement to the stated ideal required the mastery of various social and model roles, determined by the social nature of individual human existence, and the skill of their implementation corresponded to the degree of approaching the high goal. In a short time, the number of roles, their status, content and complexity may change, and even in one situation, a person plays a lot of roles. D. Locke's position is based on the fact that "one person can simultaneously be numerically", and the latter "is a way of comparing or considering two things together and appropriating on the basis of this comparison the names of one or both, sometimes even the relation" [22, with. 325].

Developed by D. Locke philosophical and psychological theory of "clean board", which denied the existence of human consciousness of innate ideas and ideas, determined the crucial role of education in its formation and development. The basic starting point for the British educator system of education, in which much attention was paid to the physical possibilities of children and adolescents, was the principle of utility. It was from the position of the latter that the choice of instruments of pedagogical influence on a young person was determined, among which the game factor was reflected. With the help of games and entertainment, it was suggested to implement lessons that are useful for children, thus increasing their attractiveness, emotional coloration and making it impossible to turn education into a compulsory job.

The rethinking of the Age of Enlightenment's achievements and the experience of previous times has led to an increase in the interest of thinkers not only to the person themselves as a subject of knowledge, but also to everything that surrounds them and created them, changed and the very understanding of human, transformed from the speculative individual into a person who possesses intelligence, spiritual and physical strength.

Substantiated by J.-J. Russo's system of personality formation included the age-old periodization of the child's development with the definition of the content and direction of pedagogical influence on each of them. An important component presented by the French teacher of free education, which ensured the proper development of the person, played a game that "represents a true picture of childhood, charming and cute, enthusiastic" [23, p. 184]. J.-J. Russo pointed out that in the games, entertainments and joy, the thinking and intellect of the child, their interests and preferences about the surrounding reality are manifested. The game is a particular environment in which the child feels independence and freedom, realizes innate abilities and aspirations, acquires personal experience and knowledge. It is

thanks to the game experience that a child can achieve significantly more success in teaching, education and development. Emphasizing the leading role of the teacher in the pedagogical process, J.-J. Russo drew attention to the quality of the organization and conduct of games, the need to take into account the sexual characteristics of children and the use of their respective toys and game attributes [23, p. 445]. After all, children have different game priorities - the boys need more movement and noise, and girls love more, that admires eyes and which is associated with beauty, care and attention.

J.-J. Rousseau regarded the game as the natural basis for the child's studies. However, he believed that at the young age, excessive passion for the game could tempt a young person, commit a destructive influence and cause defects and irrepressible passions. Therefore, in his opinion, as the adult grows up, games must go to the background. Speaking against the artificiality and appropriation of human life, the world-known enlightener clearly identified the person's aspiration to surrender to a different one than it really is. Thus, J.-J. Rousseau put forward and formulated one of the fundamental human problems - "to be or to give up".

The decisive role of the environment for the formation of personality was also emphasized by another French enlightener - D. Diderot, whose teaching is a conscious transformation of the surrounding world and is a prerequisite for the perfection of human and society. For better understanding and interpretation of contradictions in the surrounding reality, including games, he used the forms of paradox. The philosopher drew attention to the inherent paradoxes of the game, which reveal a mysterious clarification of the duality of objects and relations with the immense mind.

In the context of philosophical and educational thought, which saw the overwhelming opposition to life and play, D. Diderot found opposition and differentiation in the middle of the game phenomenon itself. He linked the game with art, pointing out that the latter "only mimics the nature that is superior to him, since the copy is not able to completely reproduce the original" [24, p. 50]. However, nature in art "is like a slave who has learned to move freely in chains and so accustomed to them that he does not notice any gravity or coercion" [25, p. 580]. A human nature created by nature resists the image created by the player, manifested in the imitation of the game of life, and vice versa, life is a game. And if human activity can be traced to the paradox of imitation or impulse, then the illusion of true life is created. At the same time, the game in the personification of art only becomes an effective lever of education, when it corresponds to high ideals and appeals to the life of the people.

Instead of a third-party contemplation, overwhelming and indistinct aspirations of the people, the very real life and reflection of real problems and desires make up the work of H. Skovoroda. In the thoughts of the wandering philosopher, being appears as a continuous creation of a person themselves. Human life is unique, priceless and unique, the measure of which can only be happiness. To transform a life on a reasonable basis requires the transformation of human, their spiritual rebirth. Such a transition from the external, ineffective to the inner - true human being is possible through their self-knowledge and self-perfection. After all, all the issues and secrets of the world are concentrated in the person themselves, and the one who knows themselves will be able to understand the surrounding reality.

Considering the source of life, the "merriment heart", which generates relevant thoughts and feelings, H. Skovoroda sought to create the living space of human through, first of all, everyday components of being, which are important for them and are irreplaceable. The guarantor of the soul's soul was determined by joy and courage, and the only reason for bringing a person to action was the assertion of a game law: "When it comes to thinking, out of all human contexts, how many there are thousands of them there is one end - the joy of the heart" [26, p. 325].

The concept of "merry-like human affairs" reveals common and distinctive features of the game and work, which, in the opinion of the leader of the native philosophical school, should correspond to the natural inclinations, abilities and preferences of human. Elimination of alienation of labor transforms it into a vital need, the highest pleasure, thereby bringing together the game. H. Skovoroda distinguished the process of labor and its result - profit, which, acting as a product of consumption, is not a real pleasure of human. The real pleasure, by analogy with the game activity, is provided by the very process of "affinity": "Profit is not a pleasure, but a calm of bodily needs, and if it is a

pleasure, then it is not internal. True merry satisfaction comes from innate activity. The more it is congenital, the more it is sweet"[26, p. 432]. The essence of work by vocation is not only in its necessity or in the sense of fulfilled duty, but first of all in the ability of human to know their purpose and to renew spiritually. In relation to such work, the philosopher used the notion of "fun" and "feast", because they give comfort to the spirit and help a person feel happy. "To work in a semblance of dilemma" means to be skillful and independent of the selfishness of work and its purpose. This independence relates to freedom in gaming, since it is impossible to play under coercion or by order.

The famous Ukrainian educator highly appreciated the achievement of freedom of the spirit, the ability to remain by oneself, to be free and independent. All the ideals of life of H. Skovoroda are closely connected with the game, which will always resemble the well-known saying on his grave - "The world caught me, but did not catch it."

Representatives of the German classical philosophy considered the game as a phenomenon of knowledge that reflects the nature of human and makes it possible to comprehend reality. In the philosophy of I. Kant, knowledge is not contemplation, but the construction of an object and acts as an activity carried out according to its own laws. Accordingly, the game means to act, to discover for yourself and the world yourself. The peculiarity of gaming activity is that it is always free and implemented not under the influence of expediency, but on the basis of the internal need for activity. Since expediency appears in the perception of a person subjectively, they, according to the philosopher, are not the property of the subject itself and precede their knowledge [27, p. 36]. Gaming activity is characterized by a pure form of expediency, which is comprehended only through reflection.

For solving the problem of reasonableness of life, I. Kant substantiated the self-worth of human, revealed the relationship of sensual and rational. In the cognitive process, according to the thinker, feelings without concepts are blind, and concepts without feelings become meaningless. Having isolated game activity from a number of other types, I. Kant linked it with the sphere of imaginary and, in the context of the classical philosophical idea of contrasting reason and sensuality, regarded the game as an antipode of labor. Indeed, in contrast to the work, in which the activity that constitutes its content brings satisfaction through the purpose or result of work, the game actions and efforts are pleasing in and without itself, without the purpose of the outside [28, p. 56].

I. Kant drew attention to the aesthetic aspect of the game phenomenon. The core of aesthetic consciousness and activity is the art that was defined by the thinker as creation through freedom, the basis of which is the mind. This component of spiritual experience is the product of a free game of discretion and imagination, the ability of a person to think logically and the areas of their higher emotions. The philosopher pointed out that art "looks as if it could come out (to succeed) expediently only as a game, that is, as a lesson that is pleasant in itself" [27, p. 139]. A pleasing activity makes pleasure, which is based on the feeling of freedom in the game of cognitive abilities. The game, synthesizing real and ideal, acts as a pleasure of visibility, and therefore is a manifestation of aesthetic pleasure. And if the pleasure of art is complicity in the game of human consciousness, then the pleasure of playing activity is similar to aesthetic feelings. By bringing art and play closer together, the founder of the German classical philosophy considered the last uninterested pleasure.

According to G. Hegel, art is not worth the fact that "to be the subject of scientific consideration, since it remains a pleasant game, and even pursuing more serious goals, it is still contrary to their nature" [29, p. 5]. This form of activity is always "serving two masters", on the one hand, it submits itself to high goals, and on the other - it prompts idleness and frivolity. At the same time, identifying the game with art, the philosopher pointed out that besides the richness of the images of nature, they also have a creative imagination, which, having inexhaustible possibilities for expanding the boundaries and forms, add to their already existing works of nature their own.

In the philosophical system of G. Hegel, the objects of nature "are in an essential relationship with each other, and one exists only to the extent that it excludes from itself another and it is because of this correlates with it" [30, p. 318]. The concepts and categories are in the internal necessary communication and are mutually transmitted one to one. It is through the concept of communication, G. Hegel revealed the relation of the artist and the material, which, by

many signs, correspond to the essence of the game [29]. The main such signs are the availability of free activities, carried out at will; creation of a certain new reality; the desire to discover and manifest itself through another; activating the imagination and concentration of feelings; communication, etc. Acting on the principles of reflection and creativity, ties and attitudes play an important role in dialectics, which, according to the thinker, act as the driving force of true knowledge. Since the object of cognition itself is not absolute empirical evidence, the reality created by the game is not less than the reality of any empirical phenomenon. Consequently, all that exists and is being, necessarily exists in the game, thus defining its global ontological and epistemological significance.

Promoted by the German classical philosophy of the idea of cognitive activity of the subject, the universal development through the formation and solution of contradictions, the comprehensive nature of the spirit and consciousness allowed to rethink the significance of the phenomenon of the game, to fill it with a new meaning. I. Kant, J. Fichte, F. Schelling, G. Hegel, L. Feuerbach saw in the game an active constructive force in the formation of various forms of human spirituality. The game is a creative comprehension of reality, the natural way of ensuring the integrity of human life. With powerful cultural and pedagogical potential, it helps the individual to realize their main purpose - to happen as a person.

In the words of F. Schiller, "a person plays only when they are in the full sense of a word of a person, and it is quite a human only when they play" [31, p. 302]. The game is a specific activity based on human self-determination. The essence of gaming activity is to enable simultaneous stay in the actual and conventional spheres. At the same time, the content of the game process creates "aesthetic visibility" - something more perfect in life, and somewhat real, in comparison with the product of pure imagination. Visibility allows you to enter the realm of ideas without leaving the sensual world, which means that the game, synthesizing the body and mind, reveals the integrity of human nature.

In the views of the philosopher, the game is regarded as the free realization of all the creative powers and abilities of human, through which the "entire structure of aesthetic art and more complex arts live" [31, p. 302]. According to F. Schiller, the transformation of the sensual person into a reasonable possibility is only one way - through an aesthetic person. Accordingly, to make a person perfect can only be through the beauty, which expresses the identity of the person with them and a stable ratio of all their forces. Beauty encourages the game. The last in this process, solving the problem of aesthetic education, exercises a man's comprehensive influence and stimulates creativity. Game activity acts as a mechanism for constructing a special "aesthetic reality", which harmonizes the laws of the mind with the interests of the senses. A human in it, feeling themselves taken out of the flow of time, become an expression of integrity and harmony and create themselves as a person.

According to G. Spencer, "the basic truth of philosophy" is to recognize the existence of a force, which remains quantitatively constant, always changes its manifestations. This postulate appeared in the teachings of the English philosopher as a prerequisite for the explanation of any subject or phenomenon, including the game. In accordance with the law of evolution, "with each improvement of the organization a certain amount of savings is created and thus an excess of force is added. This surplus spends itself on activity, which we call the game" [32, p. 207]. The latter is directly associated with active motor activity, since "the only criterion for the excess of force is the movement created by this excess" [33, p. 209]. The game reproduces predominantly those actions that are extremely important for preserving the individual's life, thus contributing to the goal of all transformations of organic matter - the establishment of a balance between the action of the environment and the counteraction of the organism. The implementation of excessive accumulated energy is accompanied with the pleasure caused by excessive excitement of sensations and pleasure from muscular work.

The substantiation by G. Spencer of the essence of the game through the evolutionary and biological context largely reveals the universal nature of the game phenomenon. In particular, the reproduction of expedient actions for a successful life is a special kind of exercise, and from this position the game acts as an instrument of pedagogical influence. In his writings, G. Spencer addresses this point, emphasizing the versatility, usefulness and attractiveness of

games which "bring versatility into mental abilities, which can not be given by other means. When induced by rivalry, the ability to quickly observe, correct understanding and correct conclusion increases; in addition to direct satisfaction, is also acquired the power to act properly in many cases of life "[32, p. 212].

The desire to determine the purpose of human, the ways of their improvement in interaction with the surrounding world is the source of creativity of K. Ushynskyy, which correlated the specific reality of pedagogy with the doctrine of being, while introducing the development and modification of knowledge as movement and change of matter. Outstanding thinker and teacher believed that in human, matter and soul reflect the unity of their essential characteristics - physical and mental, which complement each other. Spiritual origins create a personality and allow them to come to know themselves as part of the eternal and living element of human development. In this case, the importance for the development of mental functions, which is provided by the synthesis of desire, sensation and presentation, is provided directly by the game.

In the understanding of K. Ushynskyy, game is a reality in which the need of human nature is realized. For the child and adolescence, it "is much more interesting than the surrounding reality. It is more interesting for the child just because it is clearer; but it is clearer to them because it is partly their own creation"[34, p. 439]. Games play a more meaningful and productive role in the child compared with the influence of real life, since they allow them to gain independence, to test their forces and freely dispose the creatures of their own activities. The games reveal a direct dependence of the child's mobility from the mental activity of their soul. By providing pleasure and pleasure, they not only characterize the child, but also open the door for them to self-assert and to some extent anticipate their future.

The game was one of the leading factors in the implementation of the pedagogical ideas of P. Lesgaft - to teach them to understand the truth, to live and act accordingly to righteousness. The founder of physical education considered the game as an activity in which the thoughts and actions of a young person are fully coherent and appropriate, which ensures the integrity of its manifestations. According to his definition, "the game is an exercise by which the child is preparing for life" [35, p. 120]. It was considered by the natural way of cognition, where the child independently acquires "a known ability to dispose of their own strength, to think over their actions and, through the experience thus obtained, to overcome the obstacles with which they will meet in life" [35, p. 121].

Comprehensive improvement, combination and mutual assistance of intellectual and physical development of the individual requires from them an active and proactive position. In the game, the activity of the child is accompanied by interest, a feeling pleasure and based on them. Under such conditions, according to P. Lesgaft, it is possible to effectively teach children to subjugate their own actions of consciousness and to possess themselves - "we are obliged to use games to teach them to possess themselves, while we must take advantage of the pleasure that games give children and, gradually creating more and more obstacles, we should teach them to restrain their impassioned feelings and accustom themselves, thus, to subjugate their actions of consciousness"[36, p. 270]. Determining the functional satisfaction of the most significant feature of the game, P. Lesgaft stressed the possibility of combining it with pleasure with the useful.

Conclusions

Considering the game as an instrument of knowledge of the surrounding reality, the philosophical consciousness of the ancient time gave the playing factor a certain fundamentality. Medieval thinkers noted the unique possibilities of the game in the formation of social consciousness, in the organization of human life, filling its meaningful meaning. Medieval philosophy described the game as a form of human life that allowed it to realize its unique place in the world. In the philosophical concepts of the Renaissance, the game turns into one of the ways of becoming a spiritually rich person, the assimilation of values and norms of culture. Game activity is associated with the ability of the human to create themselves and the world around them. In the views of contemporary thinkers and the Age of Enlightenment, the game phenomenon reflects a complex and multifaceted phenomenon that is recognized by a human through experience

and comprehended at the sensual level. The game, possessing a significant cultural and pedagogical potential, helps the individual to realize their main purpose – to become a person.

At each historical stage, the game, accumulating previous achievements and experience, appears to be a specific indicator of the state of society and reflects its leading values and consciousness. After all, the past, acting as the mirror of the future, defines all events, phenomena and tendencies that determine the life of each person. At the same time, non-outside factors make a person happy, not their being or destiny, but proper study of themselves and the world, including through the game, which opens the way to harmony and perfection.

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