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CHRISTIAN SYMBOLOGY AND PHYSICAL CULTURE

Every man is immediately concerned with the care of his own body
St. Thomas Aquinas

Key words: religion, symbolism, physical culture.

ABSTRACT

The article constitutes a review of works on social sciences, most importantly philosophy, theology and sociology, with the aim to provide a picture of physical culture from the angle of religious symbology that invokes the archetype of creation of reality, and of human beings, in particular. The author seeks to reveal, within religion and theology, the archetypal meaning of human activity aimed at refining one's health and physical, structural and functional potentials. Symbolic imagination, which might seem insignificant from the point of view of the humanities and social sciences which deal with physical culture, can be very useful to explain complex phenomena within physical culture. Many intellectuals cited in this paper underline the significance of the symbolic sphere of human life, especially within religion and theology. The symbolic sphere of culture is a fundamental sphere of people's lives. In a different context, A. Kłoskowska, seconded by great anthropologists of culture and sociologists of religion, also names it as one of the fundamental spheres of human life.

The modern humanities show an alarming tendency to become overly specialised, parcelled out and disintegrated¹. As a result of the fragmentation, the sciences lose the ability to communicate with one another and at the same time, they lose sight of the very essence and meaning of existence, that is, the human being. When speaking about the humanities, we always

refer to them in the plural form, seeing how the term has been replaced by social sciences. A similar situation occurs in sciences about physical culture, where the fundamental subject of research, a human person, has been so fragmented within the cognitive order that the holistic vision of man is lost.

As a result, we feel a compelling need to synthesise and integrate the sciences about human beings. We want to take into account questions of spirituality² which, as it seems, have been marginalized as unsuitable for scientific analysis.

¹ The tendencies of integration and disintegration in science were discussed in an encyclopaedic outline entitled *Filozofia a nauka* (philosophy and science), edited by Z. Cackowski, J. Kmita, K. Szaniawski and J.P. Smoczyński (1987), Wrocław-Warsaw-Cracow-Gdańsk-Łódź, PAN, pp. 151-261.

² Spirituality in the metaphysical sense.

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Spirituality has been deprived of its actual role in explaining the authentic meaning of a human person.

Durand³ believes this integration should be carried out by means of symbology. As one of co-founders of symbology, Durand rehabilitates the concept of tradition in sciences about humans and objects from the dominance of rationalism and 19th – century scientism in all research on culture and man. In the process of explaining humans, Durand finds it particularly important to examine mystic and religious experiences, but his research differs from that conducted by social anthropologists and ethnologists of the structuralist school of C. Levi-Strauss and the functionalist school of B. Malinowski⁴.

When we adopt the point of view of social sciences about physical culture, we become skeptical whether the integration can be achieved through symbology, and Durand's analyses only add to the skepticism. We are confident, in turn, that in constructing "a full picture of a human person", we should take into account, as much as needed, all analyses which employ both scientific and anti-scientific methodologies. We agree that the results of research into symbology⁵ should play a significant, albeit not the sole role, and it is primarily the results that focus on and look into the religious sphere of human life.

While doing research on the functions of symbols and symbolic imagination, G. Durand came to the conclusion that in their most authentic manifestations, symbols always refer to some form of transcendence. Symbolic imagination opens the door to a realm which is impenetrable to all other forms of cognition. Poetic, mystic and religious

symbolisms provide compelling evidence that people enter transcendence through them. For according to Bachelard⁶, a symbol uncovers a certain universe. Pure intelligence without comprehension of human goals, objective cognition without expression of the human subject and a subject without appropriate happiness are all alienation of a human person⁷.

Seeing how symbolic forms underlay every human being, E. Cassirer defined man as a symbolic creature. In comparison to Durand, Cassirer reversed the order of things in his conception of cognition and, relying on the "Copernican revolution" of I. Kant, he came to the conclusion that thanks to symbolic forms, the human spirit could build languages, myths, morality and religion⁸.

Due to the meaning attributed to symbolic imagination in the process of describing and understanding human beings, most symbologists believe that thinking through symbols plays a key role in the anthropological reality. Symbolic thinking is of fundamental importance to the life of a person, because it makes people considerably happier than just learning dead truths within objectivity. Consequently, this kind of thinking has to a large extent become a motivating tool and a criterion for ethical evaluation of the conduct of contemporary people, especially in the realm of myth and religion.

The above is particularly true about believers who are guided by religious arguments derived from symbolic thinking when they take action in culture, most notably in the area of culture known as physical culture. The point of reference for them and the motivation to act, are divine truths described in The Holy Bible.

³ G. Durand is an anthropologist and philosopher from the Stendhal University in Grenoble. He was a precursor of the poststructuralist interest in symbolic imagination and its reception by culture. He called for breaking the barriers between different branches of the humanities and promoted interdisciplinary studies and new methodologies.

⁴ B. Malinowski was an outstanding Polish researcher of traditional societies who spent most of his adult life abroad. He understood culture as a whole, an instrumental device and an integrated system whose elements were functionally dependent on one another. Cf. R. Firth, ed., (1957), *Man and Culture: An Evaluation of the Work of Bronisław Malinowski*, London.

⁵ G. Durand (1986), *Wyobrażenia symboliczne* (L'Imagination symbolique), Warsaw, PWN.

⁶ Imagination creates more than things and dramas, it creates new life, it creates a new frame of mind and it opens eyes which gain new ways of seeing things. Cf. G. Bachelard (1965), *L'Eau L'imagination de la matiere*, Paris, p. 24.

⁷ G. Bachelard (1975), *Wyobrażenia poetycka. Wybór pism* (La poétique de la rêverie), Warsaw.

⁸ E. Cassirer (1977), *Esej o człowieku. Wstęp do filozofii kultury* (An Essay on Man), Warsaw, Czytelnik. The book is an attempt at giving a general description of a human person with regard to the person's constitutive features. The author outlines the philosophy of culture, analysing its fundamental manifestations such as myth, language, art, history and science. He also presents his philosophy of symbolic forms.

The main aim of this paper is a review of literature on social sciences, most importantly philosophy, theology and sociology, in order to provide a picture of physical culture from the angle of religious symbology that invokes the archetype of creation of reality, and of human beings in particular. This paper seeks to show, within religion and theology, the archetypal meaning of human activity aimed at refining one's health and physical, structural and functional potentials. The pursuit of the goals will employ the intellectual legacy of such social scientists as Bachelard, Cassirer, Durand, Eliade, Hegel, Kłoskowska, Kołakowski, Weber, Zdybicka and others.

SYMBOLS AS REFERENCES TO ARCHETYPES

Theological and biblical anthropology relies heavily on the cosmogonic myth, which is the myth of the Creation, complete with a description of who and under what circumstances made the Creation happen. The myth refers to the very beginning – to the primal developments. Those developments, in turn, are the archetypes of not only physical reality and all historical phenomena and processes, but first of all of man, in the structural and functional dimensions. The archetypes play the role of models of excellence in all possible dimensions.

For that reason, according to M. Eliade⁹, people strive to constantly revise those models and in doing so, they use rituals¹⁰. The creation of the universe becomes the archetype of all kinds of creation, construction and creative human activity. The personal and bodily model of the first man, an ahistorical human character later replaced by the historical figure of Jesus Christ, becomes the ideal model for every real person.

These archetypes manifested in symbolic thinking are of capital importance to the theory and practice of physical culture, because they imply the real goals of people. Moreover, they are a model which may enable hierophany, a manifestation of

the sacred, a revelation of holiness, a religious elevation of the worth of a human being and human actions.

M. Eliade divided the human space into two categories: the sacred and the profane. The two may overlap, as the sacred is constituted by our minds. An example of the sacred is a church, which to a believer is a place where sanctity is revealed, while an atheist will see it as an ordinary building. To Eliade, the sacred and the profane were two ways for people to accomplish their existence. In view of Eliade's theoretical suppositions, the human body and the efforts to nurture it which include all human activities in sport, recreation and tourism, can be analysed not only within the profane, but also, by invoking archetypes, within the sacred.

The above perspective on explaining human existence, including the fragment of the existence which concerns physical culture, allows people, especially those who believe in God, to find new reasons and new motivation to participate in physical culture by attributing a new meaning to the profane, a meaning that extends far beyond the reality of the natural world.

THE ARCHETYPE OF ADAM

From the research perspective adopted herein, it does not matter whether the first human being, Adam, was a historical or ahistorical figure. What does matter is that Adam, to believers in particular, became part of the social consciousness which over the centuries has been shaped by Christianity and handed down from generation to generation as an element of culture.

From the perspective of the domain of this study – physical culture – it is important to know the characteristics of this archetype of the first man and the extent to which they converge with the vision of man, even the most general one, contained in social sciences about physical culture.

This is how Augustine of Hippo described Adam's life in Paradise¹¹: "In Paradise, then, man lived as he desired so long as he desired what God had commanded. He lived in the enjoyment of God, and was good by God's goodness; he lived without

⁹ M. Eliade was the main exponent of what is called "the morphology of the sacred" in religious studies. This approach investigated fundamental religious archetypes which in the history of religion have been manifested in symbols, myths, hierophany and rituals.

¹⁰ M. Eliade (1974), *Sacrum, mit, historia. Wybór esejów* (The Sacred, myth and history. Selection of essays), Warsaw, PIW.

¹¹ Augustine of Hippo, considered a saint by the Roman Catholic Church, lived and worked in the final years of the Roman Empire. His system was characterised by consistent adaptation of classical Platonism to the contents of the theological doctrine of Christianity.

any want, and had it in his power so to live eternally. He had food that he might not hunger, drink that he might not thirst, the tree of life that old age might not waste him. There was in his body no corruption, nor seed of corruption, which could produce in him any unpleasant sensation. He feared no inward disease, no outward accident. Soundest health blessed his body, absolute tranquility his soul¹².

That paradisiacal existence constitutes the anthropological and existential model for the position of humans in the natural order of things. The unblemished human body continued the unity of the human subject that was man's personal likeness to the Maker. Moreover, the human body was a precise expression of personal contents and an authentic sign of the spiritual make-up of man in interpersonal communication.

The anthropological model of Adam, the archetype of the perfect person, may motivate people, believers in particular, to refine their somatic structure, the perfection of which does not solely rely on full and harmonious development of man's biological structure, but also on the combination of a perfect physical shape with moral, intellectual and social perfection. The perfection is about full harmony of a person's spiritual inner life with the body's function as an important element of the person's ability to express themselves in the body and through the body.

THE ARCHETYPE OF JESUS CHRIST

Contemporary biblical studies regard Jesus Christ as the second Adam whom God sent to earth in a sinless state to help the fallen man. Despite certain similarities, the difference between the two figures is substantial. Contrary to what Bultmann claims, most contemporary theologians and biblical scholars agree that Jesus Christ was a historical figure¹³. That means that the Incarnation did take place in the course of history. If the descent of Jesus Christ signifies the highest and ultimate form of sacredness in the world and expresses the most perfect kind of humanity, then Christians can seek

full accomplishment for themselves in the real and historical life lived by Jesus Christ¹⁴.

By combining in himself purely divine and typically human traits, Jesus Christ became the keystone between humanity and divinity, between mortal life and transcendence. He has been recognized as the absolute model of a perfect man and the path and destination of everybody's pilgrimage. This view is expressed by, among others, W. Kasper, who says that "the sonship of Jesus is the ultimate model of man"¹⁵.

A theological analysis of the human body demonstrates the perfection of the body of Christ and at the same time, shows the opportunities for everybody to attain this state of perfection in the bodily dimension. The superior goal of every single person and humankind as a whole is to pursue perfection, including bodily perfection, by accomplishing complete unity of the body and soul, humanity and divinity in both thought and deed.

Contemporary theology underlines the close relationship between what is historical and concrete in a person with the divine and the transcendental in them, with what Jesus Christ experienced in his physical state. Theologians expressly point to the unity of man and Christ¹⁶, the amalgamation of Christ's noblest, sinless body with the body of every human being. It is noteworthy that unlike Christianity in the past, contemporary theology no longer highlights the differences between man and God and the chasm between the innocent nature of

¹⁴ M. Eliade (1974), op. cit., p. 196.

¹⁵ W. Kasper (1983), *Jezus Chrystus* (Jesus Christ), Warsaw, p. 111. "The corporality of the resurrection is that the whole self of the Lord is ultimately with God. But on the other hand, it also means that Christ arisen is still in touch with the world and with us as the one who is with God; He is thus with us, but in a divine way. For us, this new presence of Christ is expressed most emphatically in the Eucharist" (p. 152).

¹⁶ "The only and entirely exceptional event of the Incarnation of the Son of God does not mean that Jesus Christ is partially a God and partially a man, nor does it mean the Incarnation is a result of an unclear blend of the divine with the human. The Son of God truly became a man while truly remaining a God. Jesus Christ is a real God and a real man. The Church had to defend this article of faith and explain it in the early centuries, responding to heresies which falsified the truth." Cf. *Katechizm Kościoła Katolickiego* (The Catechism of the Catholic Church), Poznań, Pallottinum, 464.

¹² Augustine of Hippo (1977), *O Państwie Bożym* (The City of God), Warsaw, PAX, p. 160.

¹³ J. Kudasiewicz (1987), *Jezus historii a Chrystus wiary* (Jesus of history, Christ of faith), Lublin, KUL.

God and that of fallen humans. Conversely, it decidedly exposes the connections that are there by underlining the likeness of man to God.

It is very difficult to tell what physical features the body of Christ possessed. None of the Gospels contains the slightest mention on this subject. However, studies by Christian authors, such as the aforementioned W. Kasper, reveal evident willingness to fill the gap in many different ways and by adopting different kinds of argumentation. Regardless of differences in explaining the matter, there is a clear tendency to portray the body of Christ as an entity which formed a whole with the spiritual sphere. This may mean that the body of Christ is as perfect as the spiritual structure of the Man God.

THE ARCHETYPE OF CREATION

Questions of creation and recreation occupy an important place in sciences about physical culture. It is so because physical activity aimed at, amongst other things, enhancing one's health and fitness is the prerequisite for advancement in the said domain of physical culture. The process can only occur through creation and recreation, practical engagement and physical activity of the kind which one chooses for himself or herself.

Within theology, the archetype of all human creativity, including creativity in physical culture, is the divine act of Creation¹⁷, also known as the cosmogonic myth, which was continued by Jesus Christ.

Traditional theology used to regard God as the only Maker and deprived people of the attribute of creativity, describing them in purely static terms as entities incapable of leading creative lives. In that view, people could only try to come to terms with their fallen state without any hope to change the predetermined order of things. Nowadays, new theology has emerged and attributed a whole different place to human beings within the Creation. This view proposes that humans seek to perfect themselves and the social and natural world around them. Man should pursue a higher state of perfection in both the individual and social order by using his inherent powers, for he is supposed to

continue the act of Creation. A religious person, according to M. Eliade, is not only destined, but actually predestined for self-creation by trying to "resemble the divine models"¹⁸.

The Christian thought within philosophy and theology delivers two kinds of validation of human activity, including activity that focuses on the psychosomatic development in the structural and functional dimensions. Firstly, human labour is considered an anthropo-formative factor, which means that no form of human creativity, including self-creation, can be interpreted as compulsion or punishment for offences committed thus far¹⁹, but a chance to humanise the social and natural world. It is most notably a chance to humanise people in the spheres of morality, intellect, mentality, social life, health and physical activity. The other kind of validation closely and symbolically links human activity to the archetype of the divine act of Creation. Human activity analysed within religious symbology is a sign that all who undertake to create the world and themselves become continuators of the divine act of Creation. That way, human deeds acquire a new theological and religious sanction and in a symbolic sense, they become akin to the creative deeds of God.

Cz. Bartnik writes that the contemporary Christian thought "seeks to portray working people as ones endowed with almost divine qualities: they are transcendental in relation to their work and they create reality and make it utterly meaningful. The entire community of working Christians is supposed to become one mighty worker who wants to break through the wall of non-existence and overcome the resistance of matter and the passing nature of things. On the plane of religious anthropology, labourers take on a certain 'divine' form and their actions are 'God's images' in motion, they are a perfection to perfect human structures, wherever they seem to immerse in the chaos of the past, restrict humans and immobilize them"²⁰.

¹⁸ M. Eliade (1974), op. cit., p. 121.

¹⁹ In the past, Christianity rather focused on the theory of moral and salutary deeds and adopted the supposition that the order of the world and history was stable and determined by God in the act of Creation. Man could only marvel at the results. Cf. Cz. Bartnik (2006), *Wprowadzenie do teologii społeczno-politycznej* (Introduction to socio-political theology), Lublin, Starodruk, p. 395.

²⁰ Cz. Bartnik, op. cit., p. 396.

¹⁷ Creationism is a theory according to which God created the world out of nothing: *creatio ex nihilo* in Latin. It was explicitly articulated for the first time in 2 *Maccabees*.

Once people were acknowledged as continuators of the divine act of Creation, most notably in the special form of creation that is calling new human beings to life, human activity and the human somatics which is ontically attached to it, became part of the sacred, the domain of sanctity. The sacred is an “individual value” and a “superstructured” one that is added to other values and at the same time determines the “ultimate validity” of them²¹.

That way, Christian theology has solved a problem of great significance from the point of view of humanistic and social sciences about physical culture. It has endorsed one of the fundamental values of physical culture, namely, physical activity aimed at enhancing or maintaining one’s health and physical potential. This theological endorsement is deep and solid, as it almost reaches to the foundations of Christianity.

As a consequence, Christians can regard activity in sport and recreation as a kind of distinction whereby human efforts become part of the divine act of creation. That is an exceptional and unquestionable elevation of human beings and their activity within physical culture.

HUMAN ACTIVITY AND SALVATION

The fundamental question which may now arise is whether the validation which Christian theology and philosophy gives to the urge to take comprehensive care of one’s own physical development and health has any influence on processes which motivate believers to actively take part in physical culture. Can the prospect of Christian salvation bring out desirable behaviour in believers with regards to physical culture?

Many philosophers²² and sociologists establish that religion can have an impact on human lifestyles and the findings of their empirical research prove this assertion right. Obviously, the Christian elucidation does not influence the

behaviour of the faithful identically in all spheres of life. Some spheres are more penetrable and sensitive to the Christian thought than others and they allow it to pervade the everyday life of people.

A historical look at the relations between the religious truths and human behaviour makes us realise that throughout the centuries, religious beliefs have played a significant role in the lives of local and larger communities, and have often been the basic impulse for the communities to act. In the past, faith was often the driving force behind antihuman purposes, as we would put it today, but it also empowered societies and cultures to achieve incredible progress.

There are many examples to back the above assertion, but let us concentrate on one which Max Weber, the classic thinker of German sociology, described in the work *Collected Essays on Sociology of Religion*. Weber argues that the western rationalism and the rapid social and economic development in Western Europe were an effect of the Protestant ethics founded on the rational, religious pragmatism of the grace of salvation²³. Weber thus asserted the progress was caused by the special Protestant ethics of the human praxis, founded on its theological connection to grace²⁴.

The Roman Catholic Church’s contemporary social teachings on the human praxis are highly similar to the Protestant elucidation described by M. Weber. Consequently, when applying these considerations to sciences about physical culture, one could ask if the recognition of believers’ involvement in the process of creating the world and humans can become the driving force of the

²¹ Z. Zdybicka (1979), *Wartości religijne a wartości moralne* (Religious values and moral values) in *Zeszyty Naukowe KUL*, 1-3.

²² I discussed this problem in more detail, from a philosophical perspective, in my doctoral dissertation *Wartości ciała i kultury fizycznej we współczesnej filozofii katolickiej* (The values of the body and physical culture in contemporary Catholic philosophy) (1989), Warsaw, AWF.

²³ M. Weber remarked that the spirit of capitalism derived from the Protestant ethics contributed to the rise of modern capitalism (the superstructure affects the basis) and so it was not capitalism that produced the capitalist spirit (in the Marxist conception, the basis affected the superstructure). Weber tried to substantiate his claim by pointing out the Protestant notion of profession (Ger. *Beruf*), or “calling,” a task assigned by God. In order to conduct oneself morally so as to please God, a person needs to fulfill the duties inherent in his or her profession. Fulfilling the duties is the only way to please God who sends the grace of salvation only to those who praise His glory through efficient labour. Cf. M. Weber (1994), *Etyka protestancka i duch kapitalizmu* (Die protestantische Ethik und der Geist des Kapitalismus), Lublin.

²⁴ M. Weber (1984), *Szkice z socjologii religii* (Sociology of Religion), Warszawa, Książka i Wiedza.

development of physical culture, the way it prompted the rise of capitalism in Western Europe.

Aware that the teachings of the Roman Catholic Church may have a limited influence on the attitudes of the faithful towards physical culture, let us take note of two extremely important facts. Firstly, the attitude of the Roman Catholic Church towards physical culture is unequivocally approving and this position is validated through theology. Secondly, this attitude can have an effect on the way Catholics treat physical culture, although the extent to which this happens is limited. One should thus abandon hopes that physical culture could ever witness a revolution similar to that which M. Weber described in the domain of economy, but still, the teachings of the Church have to be acknowledged as an important factor which may reflect on the social practice of Christians in physical culture.

MAN IN THE CONTEXT OF THE ARTICLES OF FAITH

Believers can find the pursuit of the values of physical culture justified for as long as these values of physical culture have a place in the theocentric hierarchy of values. In other words, the legitimacy of investing in cultivating one's health and physical fitness is positively sanctioned within theology as long as such activity is situated along the path leading to the highest religious values.

The greatest minds in history have always been fascinated by the subordination of human life to the articles of faith. People have been trying to find an answer to the question whether life is more meaningful with or without God²⁵.

²⁵ Following the atheist line of reasoning, all forms of God's rule over humankind defy human dignity and deprive people of all attributes which signify freedom, subjectivity, self-determination and so on. This hypothesis is just as valid as the claim that complete and authentic human dignity is only revealed in the awareness of the highest Being.

B. Pascal²⁶ claimed that acknowledging the articles of faith was absurd, but he also said that without those rules, human life was even more absurd²⁷. Hegel in his *Lectures on the Philosophy of History* unequivocally asserts, in turn, that humans are only capable of respecting themselves and seeing a meaning in life when they are aware there is the highest Being. If instead they attribute the highest value to themselves, then they also show disrespect to themselves²⁸. From the logical point of view, according to L. Kołakowski, an observation like this is equally valid as the opposite claim based on the Promethean maxim²⁹.

In the light of the above, it is important for people to embrace certain principles of faith and see their own efforts as meaningful from the angle of the highest value, because this way people can give a meaning to their existence and find an adequate position in the theological and overall order of things. This also applies to physical culture.

Symbolic imagination, which might seem insignificant from the standpoint of the humanities and social sciences which deal with physical culture, can be very useful to explain complex phenomena within physical culture. Many of the intellectuals cited in this paper underline the significance of the symbolic sphere of human life, especially within religion and theology. The symbolic sphere of culture is a fundamental sphere of people's lives. In a different context, A. Kłoskowska³⁰, seconded by great anthropo-

²⁶ In philosophy, Pascal was the successor of Descartes and a follower of the ideals of Augustine of Hippo. Halfway through his life, Pascal abandoned exact sciences to pursue philosophy and religion and he also accepted faith. He posed the famous Pascal's Wager in which he argued that by accepting there was a God, people had an infinity to gain and if God did not exist, then they were only left with meager finiteness anyway.

²⁷ B. Pascal (1989), *Mysli* (Pensées), Warsaw, PAX.

²⁸ G.W.F. Hegel (1958), *Wykłady z filozofii dziejów* (Vorlesungen über die Philosophie der Weltgeschichte), Warsaw, PWN.

²⁹ L. Kołakowski (1987), *Jeśli Boga nie ma... O Bogu, Diable, Grzechu i innych zmartwieniach tak zwanej filozofii religii* (If there is no God: on God, the Devil, sin and other worries of the so-called philosophy of religion), London, Aneks.

³⁰ A. Kłoskowska (1991), *Kultura* (Culture). (In:) *Encyklopedia kultury polskiej XX wieku. Pojęcia i problemy wiedzy o kulturze* (Encyclopedia of Polish culture of

logists of culture and sociologists of religion, also names it as one of fundamental spheres.

There is a point in analysing physical culture in the realm of symbolism, especially when symbolism refers to archetypes understood as models. This includes situations when diverse phenomena and processes in physical culture are being analysed and explained. When stripped of its symbolic component within religion and theology and reduced to rationalism and scientism, the conception of physical culture becomes a form of reductionism from the believers' point of view. Such reductionism also contradicts the current knowledge about what causes people to behave in certain ways. Human behaviour is not solely triggered by reason, because it is also considerably influenced by emotions, customs, tradition and religion.

The above analysis of the phenomenon of physical culture, as seen from the angle of religious symbolism referring to archetypes, cannot be regarded as the only valid and comprehensive form of analysis, but one complementary to other analyses found within the humanities dealing with physical culture. It should be considered one of many ways to explain the complex phenomenon and a contribution which may help integrate the humanities and social sciences in physical culture.

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the 20th century. Conceptions and problems about the knowledge of culture), Wrocław, Wiedza o Kulturze.