



ORGANISED PHYSICAL EXERCISING OF THE 19th CENTURY: THE NEED, POLITICS, IDEOLOGY

Nenad Živanović¹ and Zoran Milošević²

¹FIEP Europe – President of History of physical education and sport section

²Faculty of Sport and Physical Education, University of Novi Sad, Serbia

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SUMMARY

The history of the 19th century, filled with various social turning points and diverse ups and downs, points equally clearly to the need for organised physical exercising. Naturally, there are various reasons for that, but they could be all classified in three groups: a) as the *need* – for physical exercise, that salutary food for a human being; b) as *politics* – due to waging of both the wars of conquest and wars of defence; c) and as *ideology* – which can be noted in the need for emerging and development of ethnocentric development of physical exercising.

As always, people who could see farther and better than others thanks to their education, vision and emphasised patriotism were behind the idea of the need for organised physical exercising. Such people could be found in every part of turbulent Europe and each of them cared for and tried to help in preservation of their own people. In the territories populated by the Serbs we should mention the educators and patriots who raised high the torch of enlightenment working at the times full of challenges and difficult social circumstances. They were Vasa Pelagić, Djordje Natošević and Steva Todorović.

Key words: biocentrism, ethnocentrism, ideology, physical exercise

Correspondence author

Nenad Živanović

nenad.zivanovic46@gmail.com

1. INTRODUCTION

The history of mankind, full of great civilisation leaps forward, as well as backward, shows man's constantly present striving for permanent progressing and his unrest that has been awakening the impulse and wish for never ending struggle. Thanks to that and depending on the position at a social scale, the man has managed to satisfy his ego and provide it the opportunity to feed with deeds and actions bringing satisfaction.

This characteristic of all the epoch applies, naturally, to the 19th century as well. That was when people, depending on the position they used to take at a social scale, performed various acts: some in the glory of their own ego and their nation, some wishing to help their own people and others wishing to stand against their aggressor...

Despite the fact that the 19th century inherited the proclaimed values of the French Revolution: *liberté, égalité, fraternité*, the reality of life in Europe and other parts of the world denied that.¹

For example, let's remind ourselves of some historical facts of the 19th century:

- Napoleon, grew up on the waves of the *French Revolution*, with his campaign to Russia (1812) committing terrible slaughter of his and allied soldiers.² This brought France, a mighty European power, along a downward civilization path;
- The American Civil War³ (1861 - 1865), as awesome as the Napoleon's invasion of Russia, showed all the cruelty and ruthlessness of those at the top of the social scale with its subsequently proclaimed goal of *fighting against slavery*;

¹ French Revolution (1789 - 1799), which is very often called the French Bourgeois Revolution, has grown on the proclaimed mottoes that talked about freedom, equality and brotherhood and is established the *revolutionary unity* in a bloody war and horrifying terror. That unity was necessary in order to change more easily the conscientiousness of a nation with the enlightenment ideas of reason and individuality. The consequences of that can be felt even today.

² According to the known historical data, Napoleon embarked his campaign to Russia with a numerous army (around 700,000 soldiers). Not more than 20,000 people returned to France. Napoleon never recovered after that defeat.

³ Civil War in America was actually the war between the states: the Union of northern states and Confederation of the southern states. Only later, due to the will of the Union, it was marked as the *civil war*. In that bloody war around 750,000 soldiers were killed and the number of civilians was never determined. As one of the first *industrial wars* it was the announcement of everything that happened in the World War I.

- Flourishing of nationalism throughout Europe causes war conflicts, with the idea of unifying one nation or the idea of its dissolution and marginalization, with a lot of shed blood and growing disasters;
- The establishment of the Austro-Hungarian monarchy⁴ (1867) and the German Empire (1871) under the administration of the "Iron Chancellor" Otto von Bismarck (after the annexation of Bavaria), reallocated the power relations in Europe and the zones of influence of powerful states. At the Berlin Congress (1878), that influence was revealed and its application in the European reality was formalized.

A few historical facts that have been mentioned above are indisputable, despite the attempts to change the essence of their origin, and they speak sufficiently about the social circumstances of the 19th century.

We should not forget the fact that intellectual elite acted within those and such social circumstances. With its ideas, it made significant steps forward in *changing the awareness* of many nations of Europe from that time. In that process, wishing to suppress the traditional social values, the *Enlightenment* raised high *reason and individualism* as the supreme ideals needed by the societies of that time. The ideas of Enlightenment, or the *age of reason*, as they called it by the end of the 18th century, got fully developed in the 19th century. Dositej Obradović⁵ is one of the most famous educators in the territory of Serbia and the Serbian countries.

The intellectual elite also had people, great humanists, who saw graceful food for a human being in physical exercise. They added physical training in nature⁶ to the idea of a new man, his excellence and sublimation and thus opened the way to the beginning of *biocentric* development of physical education. These

⁴ At the Berlin Congress that gathered the European great powers of that time in 1878, Austro-Hungarian Monarchy was granted the right to occupy Bosnia and Herzegovina in 1878 and annex it in 1908. All that was done with the aim to prevent the Serbs from both banks of the river Drina from uniting.

⁵ Dositej Obradović (1739 – 1811) is the most important Serbian educator, linguist and writer. During the rule of Karadjordje Petrović he established the Ministry of National Education and the Great School (1808) in Kragujevac, which is considered the beginning of the Belgrade University.

⁶ With his book *Emile, or on Education*, Jean-Jacques Rousseau (1712 – 1778) made the turning point in previous understanding of education and significance of physical exercising within it. He used to send his Emile to the lawns in the open to exercise, climb the trees, listen to the birds singing, and wake up with the sun rise. All contrary to the previous way of life of the nobility.

ideas were "overflowed" into the European 19th century, but they were neither sufficient nor adequate to altered social circumstances. Constant war conflicts all over Europe have conditioned a new approach and new goals for physical exercise (as well). This has caused a new concept of organised physical exercise of *ethnocentric* character. The involvement of young people, primarily in defensive warfare, required physically prepared fighters.

It can be said, bearing in mind a new philosophy of physical exercise, that ethnocentric approach to physical exercise is one of the characteristics of the 19th century. The one that was transferred to the 20th century.

2.METHOD OF WORK

Aiming at presenting the organised physical exercise of the 19th century, seen from the aspect of need, politics, and ideology, we used two methods in this paper: Historical method and Theoretical analysis.

3.RESULTS AND DISCUSSION

3.1 The need – for physical exercise

Being inspired by ancient Greek culture, the humanists developed an entirely new approach to man and his education. As the forerunners of the Renaissance movement⁷ they talked about the need for the study of the man (Studiahumana), sang about the man's excellence (exelentia), his dignity (dignitas) and made him equal to God. This teaching and its inspiration were completely opposite to previous traditional cherishing of theology and sciences similar to it (Studiadivina).

During the period of Reformation⁸ these ideas split into several directions, most important of which include (a) the division in the Catholic church, and (b)

⁷ Renaissance is the term that denotes renewal, regeneration, and rebirth. This movement appeared in north Italy around 1350 and from there it spread quickly and conquered the spirit of the Western Europe. The prominent representatives of that movement were Francesco Petrarca, Pietro Paolo Vergerio, Vittorino da Feltre, François Rabelais, John Amos Comenius and others.

⁸ Reformation is the term that denotes altering, changing to better and it refers in particular to the church movement from the 16th century that was directed against the Popeship and medieval Catholic Church. Its prominent representative was Martin Luther.

commencement of the period of Enlightenment by the end of the 18th century when reason and individualism were placed on a prominent position.⁹

Naturally, all that reflected also on understanding of a man's needs for specific food necessary to his being, namely physical exercise. Thanks to that new approach to man, the humanists started advocating the need to find the place for physical education in school curricula as an integral part of general education and application of natural forms of body movement-exercising organised in natural environment.

In that sense we should mention Jean-Jacques Rousseau and his book *Emile or on Education* that determined the direction in creating a new concept of organised physical exercising, namely biocentrism.¹⁰ He preferred seeing his Emile jumping across the rocks as a goat than across the salons as a monkey.

This idea of the need for organised physical exercising based on natural forms of movement-exercising in natural environment was followed by others such as Johann Bernhard Basedow,¹¹ Johann Heinrich Pestalozzi,¹² and Johann Christoph Friedrich Guts Muths.¹³

The ideas of biocentric development of physical education were present in Europe especially in the first half of the 19th century. However, as emphasized, new social circumstances that developed under flourishing nationalism, demanded quite other goals of physical exercise. These new goals - to strengthen and empower through physical exercise young people, future soldiers, who will be engaged in conquest or defensive warfare, were more important.

⁹ These teachings, as the struggle against traditional Christian values, resulted with the fact that Europe of the 21st century renounced its Christian roots and its Christian civilisation. This renouncing is verified with its Charter and its Constitution.

¹⁰ Biocentrism is one of the theories of development of physical education and sports. See more on theories of development of physical education and sports in: History of Physical in Education Europe, Book I: Nenad Živanović, On Physical Education and Sport, ... pp. 8 – 23.

¹¹ Johann Bernhard Basedow (1723 – 1790) opened the school called *Philanthropinum* in Dessau in 1774 that his contemporaries called *Secondary School for Humanism*. *Dessau Pentathlon* was the basis of physical education.

¹² Johann Heinrich Pestalozzi (1746 – 1727) created his own system of gymnastics and he paid special attention to simple – ankle exercises. He founded the *House of Education* for poor children that largely reminds of Vittorino Rambaldoni's (1378-1446) *The House of Joy*. He was also a fruitful writer. His best known works include *Leonard and Gertrude* and *How Gertrude Teaches her Children*.

¹³ Johann Christoph Friedrich Guts Muths (1759 – 1839) was one of the most significant theoreticians and creators of systematisation of physical exercises. The principles that are the foundation of his theory and teaching methodology are still current.

These new goals have led to the creating of a new direction in the development of physical education and the establishment of gymnastics associations throughout Europe. Thus, ethnocentric¹⁴ approach to physical exercise, as one of the characteristics of the 19th century, began to spread across Europe.

Denmark was the first to launch a new concept of upbringing and physical education because it was in conflict with England and faced with a permanent threat from Germany. Because of that, Franz Nachteggall (1777 - 1847) founded the first gymnastic institute in Europe. When beneficial effects of gymnastic exercises were observed in Copenhagen, the daily physical exercise was introduced as a compulsory subject in schools (1801). Soon, a military school of gymnastics was opened in Copenhagen for education of professional military staff.

Sweden was in a similar situation, since it lost its primacy on the sea in the 18th century. That is why Pehr Henrik Ling (1776 - 1839), Nachteggall's disciple, founded in Stockholm in 1814 the Royal Gymnastic Central Institute. Under the royal patronage, this institute began to prepare young people for the needs of the *civil army* – as the supplement to the professional army, by applying four forms of gymnastics.

It was similar in Germany as well. Friedrich Ludwig Jahn (1778 - 1852), a significant figure in the ethnocentric development of physical education, as a young man and a soldier experienced (and survived) the heavy defeat they suffered against the Napoleon (1806).¹⁵ After that defeat, he decided to work exclusively on strengthening of the German nation. He believed that physical education and appropriate physical training could create strong and courageous warriors for the defence against France. Since he was against everything that was not German, he did not want to use the term gymnastics. That's why he came up with a new term *Turner*. In its physical exercise programme *turner* included running, jumping, hanging and exercising on special devices.¹⁶

Miroslav Tyrš (1832 - 1884) was in a similar situation, because the national minorities in the Austrian monarchy were deprived of almost all the rights. For

¹⁴ See more about that in: History of Physical Education in Europe, Book I: Nenad Živanović, On Physical Education and Sport, ... pp. 8 – 23.

¹⁵ In the battle of Jena in 1806 the Prussian (German) Army suffered a heavy defeat from the French. After that battle the King Frederick William III of Prussia was forced to move to the remote Memel and Prussia was left without a significant part of its territory.

¹⁶ Based on the decision of the Austrian chancellor Metternich *Turner* was forbidden in the period from 1819 to 1842. This prohibition had also a good side since they had to hide and organise the exercises in small indoor spaces. That required exercising on devices with high discipline.

this reason, being encouraged by the separation of German students and the establishment of *Turner* organisations in Prague, he organized the exercises for Czech students. In 1862, he founded the *First Gymnastics Society*, which the term *SOKOL* to its name two years later (1864). The bases of his exercise system were exercises divided into four groups: exercises without devices, exercise on devices, group exercises and exercises in martial arts.

This gymnastic exercise system, known as *Sokolstvo*, was accepted in Slavic countries. In Serbia and the countries where Serbs lived, it was generally accepted and with the same goal, as in other parts of Europe.

In 1857, Stevan Todorović (1832 - 1925) founded the *First Serbian Society for Gymnastics and Combat* in Belgrade. He wanted to encourage young people to get involved in physical exercises. As a painter and a Viennese student, he managed to gather many young people who were later prominent members of the Sokol organisation, as well as Stevan Todorović himself.

Across the Danube, in the territory of Vojvodina that was within the Austrian Empire (later Austro-Hungarian Monarchy), Djordje Natošević (1821-1887) worked on the introduction of physical education (gymnastics) into the school curricula of Serbian schools. During his twenty years of work (1853 - 1887), he succeeded in achieving that goal and creating a good professional staff.

In addition, the term *physical education* appeared in Vojvodina at the beginning of the 19th century, for the first time in South Slavic countries, thanks to one monk. Namely, a hieromonk Georgije Bečkerečki (Grigorije Kirčanski, born in Bečkerek, in 1775) used the term *physical education* in his translation the book of by Christoph Wilhelm Friedrich Hufeland *Macrobiotics*. He printed his translation in Buda¹⁷, in 1807 in abbreviated form since Buda became the cultural centre of the Serbs in the Austro-Hungarian monarchy that year when cultural institutions moved from Vienna to Pest.

In Bosnia and Herzegovina, which was under the Ottoman occupation in the 19th century, and since 1878 under the Austro-Hungarian monarchy, the work of Vasa Pelagić left a deep trace. As a school principal, first in the Serbian elementary school in Brčko (1861) and later in the Serbian Orthodox Theological Seminary in Banja Luka (1866), he introduced gymnastics (physical education) as a mandatory subject in school curricula and programmes. With his students, he organised *public gymnastics classes*, in the street and in front of the school. And all that in

¹⁷ See more about that in: Zoran Milošević and Mičurin Berar: *Tragom termina fizičko vaspitanje*, Fizičko vaspitanje i sport kroz vekove, 2014, 1 819, 44-52

order to popularise physical exercise among, first and foremost, young people.¹⁸ He has indebted permanently the Serbian people with his book titled *People's Teacher*.

All these individuals who marked physical exercise (and many others that were not mentioned) offered two concepts of physical exercise, with completely different goals. Those goals of physical exercise depended on social circumstances that dominated the 19th century. Because of that, the biocentric approach to physical exercise - based on the natural forms of physical movement-exercise and the goal of being healthy for oneself, gave way to ethnocentric approach to physical exercise. And in it, the goal is to strengthen the individual not because of him alone, but because of the strengthening of a nation, ethnos. Since the sum of powerful individuals makes the collective more powerful, and this is the basic goal of ethnocentrism.

3.2 Politics – waging of wars of conquest and defensive wars

The political situation in Europe in the 19th century, due to pervasive (general) nationalism, was stirred up with large historical events. For example, let us remember only some of them that really changed the image of Europe in the 19th century:

- The Austrian Empire emerged as a response to an ever-more powerful France (1804). It later (1867) transformed into the Austro-Hungarian Monarchy;
- Napoleon's march to Russia (1812) and its collapse in every respect;
- Strengthened German states after the accession of Bavaria (1861);
- The Berlin Congress (1878), convened for the annulment of the Treaty of San Stefano (from March 1878) and the prevention of Russian influence in Europe; and as one of the decisions of the Congress - the decision that the Austro-Hungarian Monarchy is to occupy Bosnia and Herzegovina.

All these events, and they were not the only ones, affected largely not only the goals of organised physical exercise, but also the relation of the ruling structures in individual countries towards the very idea itself. The perspective of its further development of organised physical exercise depended on political attitude towards it. In some countries, such organisations were supported by the

¹⁸ See more about that in: Nenad Živanović, Petar Pavlović, Kristina Pantelić-Babić: *Vasa Pelagić – Istočnik na zapadu*, Fizičko vaspitanje i sport kroz vekove, 2016, 3(2), 5-16.

governing structures, and in others their work was prohibited. Between these extremes, the majority worked thanks to enthusiasm and vision of the people who were leading them.

The Danes and the Swedes were in the most favourable position because the growing threat to their countries was great, and their rulers recognised the importance of physical exercise.

In Denmark, Franz Nachteggall had strong support for the fulfilment of his ideas. When the effects of the work of his *Gymnastics Institute* became obvious, the *Military School of Gymnastics* was established in Copenhagen as a professional school for creating personnel that should hold gymnastics classes. That was necessary because since 1801, daily physical exercises were introduced in schools. It was a powerful incentive for further development of gymnastics (physical education) in Europe.

In Sweden, Pehr Henrik Ling had direct assistance from the King for fulfilment of his ideas. That is why he managed in 1814 to establish the Royal Gymnastic Central Institute in Stockholm.¹⁹ That nucleus of organised physical exercising in Sweden started expanding and its activities helped to capacitate and strengthen the so-called *Civic Army*. That is why Ling emphasised a military aspect of physical exercising and proclaimed four forms of gymnastics that include, together with military one:

- Military – strengthening of body and one’s own will aimed at stimulating the will of others;
- Pedagogical – submit one’s own body to one’s own will;
- Medical – conquer and eliminate diseases;
- Aesthetic – emotional experiencing (of physical exercise).

On the other end of the political attitude to organised physical exercise of young people was Friedrich Ludwig Jahn. Wishing his people (the Germans) never to suffer the defeat again, as they suffered it from the French in 1806, he founded a *Turner*, a gymnastic organisation that began to take care of physical exercising of young people. He wanted to create with his programme strong and courageous warriors for the defence against every aggressor (then he meant of the French). However, shortly after the founding of the *Turner* and the increasingly stronger acceptance of that organisation by students, its further work was banned. Namely, the Chancellor of the Austrian Empire, Metternich, prohibited the work of the

¹⁹ This Institute still exists only under a different name. Today, it is called *The Institute for Gymnastics and Sport*.

Turner because their work and goals of physical exercise were contrary to their interests. That was a long-standing ban, lasting for almost twenty years old (1819-1842).

However, as it usually happens, this prohibition also had beneficial impact on the organisation of the *Turner* and further development of gymnastic system of exercising. Hence, being forced to hide indoors when gathering and exercising, they had to devise such exercise programmes that could be performed in a confined space. This led to increased discipline during exercising and creating of new gymnastic devices. Thanks to that, gymnastics, as a system of training on various devices, gained a new quality.

Unlike these highly opposed situations, *sokolstvo* of Miroslav Tyrš was in a somewhat different position. The strengthening of Germany established a partial balance between the European powers of the 19th century, and in the desire to limit and expel the Ottoman Empire to the south of the Sava and Danube rivers, the ruling structures in those countries did not pay such a high attention to the work of *sokol societies*. They were emerging rapidly, with small problems and suspicion of local authorities, in the South Slavic nations, and began to carry out their mission.

3.3 Ideology – as a stimulus

Ideology²⁰ as a way of thinking: (a) of "big" and "small" nations, (b) those who rule and those who would want to be liberated from such a rule, and finally (v) those *fell pain because of all the wounds of their people*, was in a functional meaning an inseparable part of every organised physical exercising of the 19th century.²¹ Encouraged by various social conditions, ideology, according to its original meaning, was created during the *French Revolution* - the science of ideas, a true source of ideas for putting *physical exercise into the function of strengthening of a nation*. In accordance with social conditions, this has resulted with the acceptance of an ethnocentric approach to organised physical exercise.

Following this ideological thread, people who could see better and farther appeared. Because of that, each for his/her own reasons, they put into practice their ideas on new, ethnocentric forms of physical training. And the results of such work were visible and generally accepted.

²⁰ Ideology, as a term is used in this context to denote the system of ideas advocated by certain groups and individuals.

²¹ This general rule can be still seen today all around Europe. In the name of higher patriotic goals, the politicians love to take photographs with top-class athletes, emphasise their merits for the unity of their countries, all in the function of "pulling the ranks together" in the communities they live in.

The common thread that blended the theory and practice of Franz Nachtegall, Pehr Henrik Ling, Friedrich Ludwig Jahn and Miroslav Tyrš, was the *concern for the wounds of their own people*. And each one in his own way marked certain period of time and left a deep trace of his patriotism. This statement is signed by the present time, because the fruits of their work are inherited by many of our contemporaries.

Jahn's *Turner* and Tyrš's *Sokol*, unlike *gymnastics institutes* of Nachtegall and Ling, were strongly oriented towards the awakening of national consciousness among young people. This could not be prevented even by the prohibition of work of the *Turner*. On the contrary, that prohibition only accelerated the awakening of national consciousness among the German youth. This mission of gymnastic organisations is very important because both the Germans, as well as the South Slavs, lived hard under foreign patronage. And as historical events show - it was successful.

In the regions inhabited by the Serbs there were also people who felt the pain because of the wounds of the Serbian people. Being educated they could see farther and predict, and decide how and what is to be done. And they did things, mostly under the pressure of not only the foreign authorities, but also the Serbian authorities. Thus, Vasa Pelagić (1838 - 1899), because of his ideas and efforts to realize these ideas, was expelled not only by the Ottoman authorities in Bosnia, but also by the Serbian authorities. Thus, he ended his life in Serbia, in the prison in Požarevac, where he was imprisoned because of his ideas, which largely emphasized the necessity of social justice.

Djordje Natošević in Vojvodina and Stevan Todorović in Belgrade, were conditionally speaking, in a more favourable position.

Novi Sad, where Djordje Natošević (1821-1887) lived and worked on the introduction of physical education into the curricula of Serbian schools, with the obvious idea of waking up and strengthening of Serbian youth, became the centre of political and cultural activity of the Serbs. This was due to the gradual withdrawal of cultural institutions, first from Vienna to Pest, and then to Novi Sad. *Matica Srpska*, the "beehive" of Serbian culture, was founded in Pest, in 1826 and forty years after its establishment, it moved to Novi Sad.²² Thanks to that

²² Due to the intensified censorship after 1807 cultural institutions moved from Vienna to Pest. *Matica Srpska* was founded in 1826 already. Its work, supported by the Serbian elite of that time, marked a turbulent time when national consciousness of the Serbs in Vojvodina was awakening and rising the thought about life in freedom, in one's own country. That was why *Matica Srpska* moved to Novi Sad in 1864.

relocation, this city, much closer to the mother country, officially became the political and cultural centre of the Serbs who lived in Vojvodina, which was within the Austro-Hungarian Monarchy at that time.

Writing about that, Jovan Skerlić said that since 1860, "Novi Sad is Serbian spiritual and political centre," that "young people from Serbia went ... to Novi Sad to drink at the source of poetry and education and bow to great ancestors of Serbian literature and politics," and that "liberal opposition in Serbia, whose magazines were choked and the leaders expelled, had ... Novi Sad, as their centre."²³

In Belgrade, the political and cultural circumstances were different. The dynasties of Karadjordjević and Obrenović were changing places at throne of power under not so strong patronage of the Ottomans. In such a situation, Stevan Todorović (1832 - 1925), a Viennese disciple and a young talented painter, established the first *Serbian Society for Gymnastics and Fighting* in 1857 without major disturbances by the ruling establishment. And that was the first sports club founded not only in Serbia but also at the Balkans. During the time, it slowly focused on sokolship.²⁴ However, despite gradual transformation of this society, Stevan Todorović, tried not only to direct young people gathered around him towards proper physical exercise, but also to awaken and encourage national feelings and awareness of the beauty of life in freedom among them. This society was the *Serbian Kernel (Matica) of Gymnastics and Martial Arts*, namely the *Serbian Kernel (Matica) of Sports* of high moral and national values.

4. CONCLUSION

The tumultuous historical events that marked the 19th century were conditioned by the growing nationalism that affected all parts of Europe. This nationalism, which was reflected in the constant endeavours: of the ones - to dominate, and the others - to liberate from such domination, caused the emergence of different political and cultural processes that followed the ideas based on that nationalism.

This was reflected in the field of physical education as well. A biocentric approach to physical exercise has given way to the ethnocentric direction of the

²³ According to: Vasilije Dj. Krestić, *Ujedinjena omladina srpska*, pg. 7, in: *Tako, a ne inače*, Matica Srpska, Novi Sad, 2014.

²⁴ Later on, Stevan Todorović was also the first leader of the united gymnastic societies under the name of Federation of Sokol Societies "Dušan Silni" (1908).

development of physical exercise. Because of that, gymnastic societies were established all over Europe, formed by the needs of those nations who wanted to free themselves from domination of others.

Thus, it can freely be said that ethnocentric concept of physical exercise is one of the characteristics of the 19th century.

Those who were at the forefront of such an ethnocentric concept of physical exercise were educated people who acquired knowledge at the European universities. These were people with strong national feelings, visionaries who wanted to help their nations with knowledge and work. They knew that physical exercise, as a *beneficial food to the man's being* could strengthen young people with its beneficial effects so that they could become mighty rings in a change of a nation, ethnos. For this reason, they tried, side by side with the (man's) need for physical movement - exercise, not to forget the ideology created by the aspiration of a nation to live in freedom.

In Serbia and in the Serbian countries, there were people who saw both farther and better. Being educated and with strong national feelings, they worked and created the conditions for organised physical exercise, not forgetting the leading idea - freedom and justice. With their work, and at the cost of political persecution and imprisonment, they have demonstrated that organised physical training also builds pebbles in the strong foundations of a nation.

First of all, they were: Vasa Pelagić, Djordje Natošević and Stevan Todorović.

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ОРГАНИЗОВАНО ФИЗИЧКО ВЕЖБАЊЕ 19. ВЕКА: ПОТРЕБА, ПОЛИТИКА, ИДЕОЛОГИЈА

САЖЕТАК

Историја 19. века, препуна различитих друштвених преломница и разноврсних успона и падова, сасвим јасно указује и на потребу организованог физичког вежбања. Наравно, разлози за ово су различити, али сви могу да се обједине у три групе: а) као *потреба* – за физичком вежбом, том благодатном храном бићу човековом; б) као *политика* – због вођења освајачких, али и одбрамбених ратова; в) и као *идеологија* – што се запажа у потреби настанка и развоја етноцентристичког развоја физичког вежбања.

Иза идеје о потреби организованог физичког вежбања, као и увек, били су људи који су могли, захваљујући свом образовању, визији и израженом патриотизму, даље и боље да виде. Таквих људи је било у сваком делу немирне Европе и свако од њих је бринуо и настојао да помогне у очувању свог народа. А на просторима на којима су живели Срби треба споменути оне који су, својим радом у времену пуног изазова и тешких друштвених прилика, високо уздигли бакљу свог просветитељства и патриотизма. То су Васа Пелагић, Ђорђе Натошевић и Стева Тодоровић.

Кључне речи: биоцентризам, етноцентризам, идеологија, физичко вежбање

«ОРГАНИЗОВАННЫЕ ФИЗИЧЕСКИЕ УПРАЖНЕНИЯ 19 ВЕКА: ПОТРЕБНОСТЬ, ПОЛИТИКА, ИДЕОЛОГИЯ»

АННОТАЦИЯ

История 19-го века, наполненная различными социальными поворотными точками и различными взлетами и падениями, моментами, совершенно четко направлена на необходимость организованных физических упражнений. Естественно, существуют различные причины для этого, но все они могут быть классифицированы на три группы: а) как необходимость – применять физические упражнения, которые благотворно влияют на здоровое развитие человека; б) как политическая необходимость – для ведения войн двух основных типов: захватнических войн и оборонительных; с) и как идеологическая потребность – указывающая на необходимость создания новой физической подготовки и развития этноцентрических видов физической тренировки.

Как всегда, люди, которые могли видеть дальше и лучше других благодаря своему образованию, видению и подчеркнутому патриотизму, отстаивали идею необходимости организованных физических упражнений. Такие люди всегда находились в разных уголках бурной Европы и каждый из них проявлял заботу и пытался помочь сохранить собственный народ. На территориях, населенных сербами, следует упомянуть педагогов и патриотов, которые высоко подняли факел просвещения, работая во времена, полные вызовов и сложных социальных условий. Такими были Васа Пелагич, Джордж Натошевич и Степа Тодорович.

Ключевые слова: биоцентризм, этноцентризм, идеология, физические упражнения.

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