2. INTEGRAL DIMENSION OF BEING HUMAN

2.1 Concept of the human being: An ancient maxim tells us that the proper study of man is man. The problem of man is an eternal and at the same times the most urgent of all problems. It lies at the heart of the philosophical questions of man's place and destination in a world that is being discovered and transformed in the name of humanity, the highest of all values. The main goal of social development is the formation of human abilities and the creation of the most favourable conditions for human self-expression.

Physicists are perfectly right in stressing the difficulties of research into elementary particles. But they should not resent being told that such research is child's play in comparison with the scientific comprehension of games played by children! The rules of any game are only a conventionally marked path; children "run" along this path very capriciously, violating its borders at every turn, because they possess free will and their choice cannot be predicted. Nothing in the world is more complex or more perplexing than a human being.

Many sciences study people, but each of them does so from its own particular angle. Philosophy, which studies humanity in the round, relies on the achievements of other sciences and seeks the essential knowledge that unites humankind. Idealism reduces the human essence to the spiritual principle. According to Hegel, the individual realizes not subjective, but objective aims; he is a part of the unity not only of the human race but of the whole universe because the essence of both the universe and man is the spirit.

The essence of man comprises both the spiritual sphere, the sphere of the mind, and his bodily organisation, but it is not confined to this. Man becomes aware of himself as a part of the social whole. Not for nothing do we say that a person is alive as long as he is living for others. Human beings act in the forms determined by the whole preceding development of history. The forms of human activity are objectively embodied in all material culture, in the implements of labour, in language, concepts, in systems of social norms.

A human being is a biosocial being and represents the highest level of development of all living organisms on earth, the subject of labour, of the social forms of life, communication and consciousness. If we examine human existence at the organismic level, we discover the operation of laws based on the self-regulation of processes in the organism as a stable integral system. As we move "upwards", we encounter the world of the mind, of personality.

At the organismic level, the human being is part of the natural interconnection of phenomena and obeys its necessity, but at the personal level his orientation is social. From the world of biology through psychology we enter the sphere of social history.

In ancient philosophy man was thought of as a "small world" in the general composition of the universe, as a reflection and symbol of the universe understood as a spiritualised organism. A human being, it was thought, possessed in himself all the basic elements of the universe. In the theory of the transmigration of souls evolved by Indian philosophers the borderline between living creatures (plants, animals, man and gods) is mobile. Man tries to break out of the fetters of empirical existence with its law of karma, or what we should call "fate". According to the Vedanta, the specific principle of the human being is the*atman* (soul, spirit, selfhood), which in essentials may be identified with the universal spiritual principle—the Brahman. The ancient Greeks, Aristotle, for example, understood man as a social being endowed with a "reasoning soul".

In Christianity the biblical notion of man as the "image and likeness of God", internally divided owing to the Fall, is combined with the theory of the unity of the divine and human natures in the personality of Christ and the consequent possibility of every individual's inner attainment of divine "grace".
The Age of the Renaissance is totally inspired by the idea of human autonomy, of man's boundless creative abilities. Descartes worked on the principle, *cogito, ergo sum*—"I think therefore I am". Reason was regarded as the specific feature of man. Soul and body were understood dualistically. The body being regarded as a machine, similar to that of the animals, while the soul was identified with consciousness.

Proceeding from this dualistic understanding of man as a being belonging to two different worlds, the world of natural necessity and that of moral freedom, Kant divided anthropology into "physiological" and "pragmatic" aspects. The first should study what nature makes of man, while the second is concerned with what he, as a freely acting being, does, can or should make of himself. Here there is a return to the conception of man as a living whole which characterised the Renaissance. Unlike that of the animals, man's bodily organisation and sense organs are less specialised, and this is an advantage. He has to form himself, by creating a culture.

Thus we arrive at the idea of the historical nature of human existence. For classical German philosophy the determining factor is the notion of man as a spiritually

active being creating a world of culture, as a vehicle of reason. In criticising these ideas Feuerbach achieved an anthropological reorientation of philosophy centering it on man, understood primarily as a spiritually corporeal being, as a vital interlock ing of the "I" and the "you According to Nietzsche, man is determined by the play of vital forces and attractions and not by the reason. Kierkegaard gives priority to the act of will, in which the individual, by making a choice, "gives birth to himself", ceases to be merely a "child of nature" and becomes a conscious personality, that is to say, a spiritual being, a being that determines itself. In personalism and existentialism the problem of personality is central.

A human being cannot be reduced to any essence (biological, psychological, social or spiritual). Existentialism and personalism contrast the concept of individuality (being a part of the natural and social whole) to that of personality, as unique spiritual self-determination, as "existence"

2.2 temporality of human beings: Heidegger's philosophy is founded on the attempt to conjoin what he considers two fundamental insights: the first is his observation that, in the course of over 2,000 years of history, philosophy has attended to all the beings that can be found in the world (including the world itself), but has forgotten to ask what Being itself is. Heidegger thought the presence of things for us is not their being, but merely them interpreted as equipment according to a particular system of meaning and purpose.

For instance, when a hammer is efficiently used to knock in nails we cease to be aware of it. This is termed 'ready to hand', and Heidegger considers it an authentic mode, saying the given ('past') has presence in an oversimplified way when reduced to possible future usefulness to us. Heidegger claimed philosophy and science since ancient Greece had reduced things to their presence, which was a superficial way of understanding them.

One crucial source of this insight was Heidegger's reading of Franz Brentano's treatise on Aristotle's manifold uses of the word "being," a work which provoked Heidegger to ask what kind of unity underlies this multiplicity of uses. Heidegger opens his *magnum opus*, *Being and Time*, with a citation from Plato’s *Sophist* indicating that Western philosophy has neglected Being because it was considered obvious, rather than as worthy of question.

Heidegger's intuition about the question of Being is thus a historical argument, which in his later work becomes his concern with the 'history of Being,' that is, the history of the forgetting of Being, which according to Heidegger requires that

philosophy retrace its footsteps through a productive destruction of the history of philosophy.

The second intuition animating Heidegger's philosophy derives from the influence of Edmund Husserl, a philosopher largely uninterested in questions of philosophical history. Rather, Husserl argued that all that philosophy could and should be is a description of experience (hence the phenomenological slogan, "to the things themselves"). But for Heidegger, this meant understanding that experience is always already situated in a world and in ways of being. Thus Husserl's understanding that all consciousness is "intentional" (in the sense that it is always intended *toward* something, and is always "about" something) is transformed in Heidegger's philosophy, becoming the thought that all experience is grounded in "care."

This is the basis of Heidegger's "existential analytic", as he develops it in *Being and Time*. Heidegger argues that to describe experience properly entails finding the Being for whom such a description might matter. Heidegger thus conducts his description of experience with reference to "*Dasein*," the Being for whom being is a question.

In *Being and Time*, Heidegger criticized the abstract and metaphysical character of traditional ways of grasping human existence as rational animal, person, man, soul, spirit, or subject. *Dasein*, then, is not intended as a way of conducting a philosophical anthropology, but is rather understood by Heidegger to be the condition of possibility for anything *like* a philosophical anthropology. *Dasein*, according to Heidegger, *is* care. In the course of his existential analytic, Heidegger argues that *Dasein*, who finds itself thrown into the world (*Geworfenheit*) amidst things and with others, is thrown into its possibilities, including the possibility and inevitability of one's own mortality.

The need for *Dasein* to assume these possibilities, that is, the need to be responsible for one's own existence, is the basis of Heidegger's notions of authenticity and resoluteness—that is, of those specific possibilities for *Dasein* which depend on escaping the "vulgar" temporality of calculation and of public life.

The marriage of these two observations depends on the fact that each of them is essentially concerned with time. That *Dasein* is thrown into an already existing world and thus into its mortal possibilities does not only mean that *Dasein* is an essentially temporal being; it also implies that the description of *Dasein* can only be carried out in terms inherited from the Western tradition itself.

For Heidegger, unlike for Husserl, philosophical terminology could not be divorced from the history of the use of that terminology, and thus genuine

philosophy could not avoid confronting questions of language and meaning. The existential analytic of *Being and Time* was thus always only a first step in Heidegger's philosophy, to be followed by the "dismantling" (*Destruktion*) of the history of philosophy, that is, a transformation of its language and meaning, that would have made of the existential analytic only a kind of "limit case" (in the sense in which special relativity is a limit case of general relativity).

That Heidegger did not write this second part of *Being and Time*, and that the existential analytic was left behind in the course of Heidegger's subsequent writings on the history of being, might be interpreted as a failure to conjugate his account of *individual* experience with his account of the vicissitudes of the *collective* human adventure that he understands the Western philosophical tradition to be. And this would in turn raise the question of whether this failure is due to a flaw in Heidegger's account of temporality, that is, of whether Heidegger was correct to oppose vulgar and authentic time. There are also recent critiques in this regard that were directed at Heidegger's focus on time instead of primarily thinking about being in relation to place and space, and to the notion of dwelling.

2.3 nutrition education: Human nutrition is the provision to obtain the essential nutrients necessary to support life and health. In general, people can survive for two to eight weeks without food, depending on stored body fat and muscle mass.

Poor nutrition is a chronic problem linked to poverty, poor nutrition understanding and practices, and deficient sanitation and food security. Malnutrition globally provides many challenges to individuals and societies. Lack of proper nutrition contributes to worse class performance, lower test scores, and eventually less successful students and a less productive and competitive economy. Malnutrition and its consequences are immense contributors to deaths and disabilities worldwide. Promoting good nutrition helps children grow, promotes human development and advances economic growth and eradication of poverty.

Humans have evolved as omnivorous hunter-gatherers over the past 250,000 years. The diet of early modern humans varied significantly depending on location and climate. The diet in the tropics tended to be based more heavily on plant foods, while the diet at higher latitudes tended more towards animal products. Analysis of postcranial and cranial remains of humans and animals from the Neolithic, along with detailed bone modification studies have shown that cannibalism was also prevalent among prehistoric humans.

Agriculture developed about 10,000 years ago in multiple locations throughout the world, providing grains such as wheat, rice, maize, and potatoes, with staples such as bread, pasta, andtortillas. Farming also provided milk and dairy products, and

sharply increased the availability of meats and the diversity of vegetables. The importance of food purity was recognized when bulk storage led to infestation and contamination risks. Cooking developed as an often ritualistic activity, due to efficiency and reliability concerns requiring adherence to strict recipes and procedures, and in response to demands for food purity and consistency.

From antiquity to 20th century

Around 3000 BC the Vedic texts had mentions of scientific research on nutrition.

The first recorded nutritional experiment is found in the Bible's Book of Daniel. Daniel and his friends were captured by the king of Babylon during an invasion of Israel. Selected as court servants, they were to share in the king's fine foods and wine. But they objected, preferring vegetables (pulses) and water in accordance with their Jewish dietary restrictions. The king's chief steward reluctantly agreed to a trial. Daniel and his friends received their diet for 10 days and were then compared to the king's men. Appearing healthier, they were allowed to continue with their diet.

In the early 20th century, Carl von Voit and Max Rubner independently measured caloric energy expenditure in different species of animals, applying principles of physics in nutrition. In 1906, Wilcock and Hopkins showed that the amino acid tryptophan was necessary for the survival of rats. He fed them a special mixture of food containing all the nutrients he believed were essential for survival, but the rats died. A second group of rats to which he also fed an amount of milk containing vitamins. Gowland Hopkins recognized "accessory food factors" other than calories, protein and minerals, as organic materials essential to health but which the body cannot synthesize. In 1907, Stephen M. Babcock and Edwin B. Hart conducted the single-grain experiment.

In 1992, The U.S. Department of Agriculture introduced the Food Guide Pyramid. In 2002, a Natural Justice study showed a relation between nutrition and violent behavior. In 2005, a study found that obesity may be caused by adenovirus in addition to bad nutrition.

2.4 physical education: Physical education, **PE** or **P.E.** in many Commonwealth countries also known as **physical training**, **PT**, is an educational course related to the physique of the human body, taken during primary and secondary education that encourages psychomotor learning in a play or movement exploration setting to promote health.

Physical education trends have developed recently to incorporate a greater variety of activities besides typical sports. Introducing students to activities like bowling, walking/hiking, or frisbee at an early age can help students develop good activity habits that will carry over into adulthood.

Some teachers have even begun to incorporate stress-reduction techniques such as yoga, deep-breathing and tai chi. Tai chi, an ancient martial arts form focused on slow meditative movements is a relaxation activity with many benefits for students. Studies have shown that tai chi enhances muscular strength and endurance, cardiovascular endurance, and provides many other physical benefits.

It also provides psychological benefits such as improving general mental health, concentration, awareness and positive mood. It can be taught to any age student with little or no equipment making it ideal for mixed ability and age classes. Tai chi can easily be incorporated into a holistic learning body and mind unit. Teaching non-traditional sports to students may also provide the necessary motivation for students to increase their activity, and can help students learn about different cultures.

For example, while teaching a unit about lacrosse in, for example, the Southwestern United States, students can also learn about the Native American cultures of the Northeastern United States and Eastern Canada, where lacrosse originated. Teaching non-traditional (or non-native) sports provides a great opportunity to integrate academic concepts from other subjects as well (social studies from the example above), which may now be required of many P.E. teachers. The four aspects of P.E. are physical, mental, social, and emotional.

Another trend is the incorporation of health and nutrition to the physical education curriculum. The Child Nutrition and WIC Reauthorization Act of 2004 required that all school districts with a federally funded school meal program develop wellness policies that address nutrition and physical activity. While teaching students sports and movement skills, P.E. teachers are now incorporating short health and nutrition lessons into the curriculum. This is more prevalent at the elementary school level, where students do not have a specific Health class. Recently most elementary schools have specific health classes for students as well as physical education class.

With the recent outbreaks of diseases such as swine flu, school districts are making it mandatory for students to learn about practicing good hygiene along with other

health topics. Today many states require Physical Education teachers to be certified to teach Health courses. Many colleges and Universities offer both Physical Education and Health as one certification. This push towards health education is beginning in the intermediate level, including lessons on bullying, self-esteem and stress and anger management.

Research has shown that there is a positive correlation between brain development and exercising

New technology in Physical education is playing a big role in classes. One of the most affordable and effective is a simple video recorder. With the use of a video recorder students can see the mistakes they're making in things such as a throwing motion or swinging form. Studies show that students find this more effective than having someone try to explain what they are doing wrong, and then trying to correct it. Educators also found the use of other technologies such as pedometers and heart rate monitors very successful, using them to make step and heart rate goals for students.

Other technologies that can be used in a Physical Education setting would include video projectors, GPS and even gaming systems such as Kinect, Wii Fit and Dance Dance Revolution. Projectors can be used to show students things such as proper form or how to play certain games. GPS systems can be used to get students active in an outdoor setting and active exergames can be used by teachers to show students a good way to stay fit in and out of the classroom setting.