

## MENTAL CRISIS OF MODERN SOCIETY AND OPPORTUNITIES OF SPORTS IN IMPROVING THE CURRENT SITUATION

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**Summary.** *It is considered the crisis situation in which the culture of modern society exists. The mental character of this crisis is stated. The author points out the serious moral and practical consequences of the current situation. It is analyzed the possibilities of sport as a global phenomenon to act as a factor weakening crisis manifestations. In this regard, the importance of procedural convergence of sports activities and university education is emphasized.*

1. The crisis nature of cultural condition of modern society is obvious and widely discussed today. It is underlined its systemic character. At the same time, attention is drawn to the fact that a *mental* crisis constitutes its core. This is primarily expressed in the fact that in his time F. Nietzsche defined as a "lack of personality" [9, p.310], - the insufficiency of human personal maturity in the face of tasks that life puts before him/her today.

2. The source of the current situation is the specific position of a human in contemporary culture: on the one hand, there is an unprecedented picture of world which is open to a human; on the other hand, the world is given to a human only atomistic, in fragments. In the perception of the world, a sense of depth is lost, only in the presence of which the heterogeneous components can be assembled into a whole. It should be noted that the tendency to acquire this feeling is always inherent in a human, but nowadays its presence is especially relevant and at the same time particularly problematic. This entails huge negative consequences of spiritual and practical nature.

3. At present, we need an increase in the world outlook competence of the individual. In which direction, however, should we act? - It is necessary to clarify: what is a personality, what is human's personal maturity. In accordance with philosophical concepts, personality is the basic element in the structure of human existence which is essentially tripartite. [11, p.127]. Personality is something that rises above the fundamental opposites before which human is inevitably placed: it is Spirit in the Soul-Body opposition, which is stated by R. Descartes as the basic one, the Self-

in opposition Social-Biological - in E.Gartman's conception, Ego - in opposition Id-Super-Ego - in Z. Freud's view, Purusha - in opposition Atman-Brahman in Hinduism, Qi - in opposition Yang-Yin in Taoism, etc.. Personality, therefore, is what is always localized "on the border". Next: the orientation on the correlation of the basic opposite principles, on the essential self-affirmation, is the ethical, fundamental human orientation [7, p.545]). It is the weakening of the ethical orientation that gives rise to the situation of lack of personality. It is the loss of the ability to reveal and match the opposite origins of existence, to act as a factor in the formation of life. Today we most often go on about one of the contradictory tendencies; our ability to unite contradictions is extremely weakened.

4. Can sports eliminate or, at least, mitigate the crisis situation? In principle, there are grounds for a positive answer to this question. First, the interest in sports in its scope is extremely large. A lot of people are captured by the idea of sport. Secondly, any kind of human achievement becomes increasingly sporting in its nature: J.Bodriar: "Sport has already gone beyond sports - it is in business, in sex, in politics, in the general style of achievements. Everything is affected by the sportive coefficient of excellence, effort, record ..." [2, p.15]. Thirdly, the idea of Olympism is adopted as the semantic core of sport, and at the official level it is interpreted precisely as a philosophy of life. Thus, in fact, sport is now acting in society as a universal idea of human relations, which is massively assimilated and emotionally actively empathized. That is a real situation. However, it is necessary to find out: can sport, being in fact

a global phenomenon, be conceptually qualified for the role of a universal world outlook? Opinions on the socio-cultural importance of sport, as it is known, are very different.

5. Sport, first of all, is a competitive attitude, which should be understood as a universal attitude. It was understood in such a way already in Ancient Greece, herewith universality was treated here semantically full-scaled - as a cosmological base relation. (F. Nietzsche: "Only Greek could put the idea of agon in the foundation of the definition of the world, so that henceforth the wheels of the world revolve around it" [10, p.215], and further - "this idea is surprising, considering the struggle as a continuous manifestation of a unified strict justice bound by eternal laws" [10, p.216]). Competitiveness, agon, is a visiting card of Greek society, but this is not exclusively a Greek phenomenon. This is the general logic of the dynamics of life, discovered by the Greeks, and the essence of this logic is self-movement.

6. In modern philosophy, social competitiveness is a frequent topic, herewith its universal character is almost always emphasized: I. Kant - "Humanity is a comparative self-love" [4, p.28]; J. Lacan - "The fundamental moment of the structure of desire is rivalry. Rivalry is equally constitutional and for the formation of the Ego" [6, p.165]; etc. It should be noted that it is the "I- the other" (the opposition of a person and the other person, and within its framework of female and male principles) that is the highest opposition. The other person is something extremely different for me and at the same time something as much as possible of mine, extremely empathized with (in the tendency). The existence of human is a realization, a meeting of two diverse basic movements, the realization of two human aspirations: to exclusion and to unification, to individualization and to participation. And here the presence of strong-willed effort is essential. The essential manifestation of the will is the concentration of the Self on the participation, on the primordial. This is an unselfish support of participation (it is not a means, but a goal) that is self-sufficient, and therefore the orientation toward it is a manifestation of a feeling of love - "sympathetic empathy, which, as M. Bakhtin says, alone allows us to combine opposites, external and internal" [1, p.375]. Such is, generally speaking, any human

communication that, according to K. Jaspers, is "one of a kind struggle, identical to love: "loving struggle" - which does not look at the world as at a harmony, but puts everything into question, gives rise to embarrassment, and whose claims, with the exclusive solidarity of the persons concerned in this way, are very serious" [12, p.216].

7. What is the potential of sports competitiveness as a worldview idea? Is sport suitable as a competitive activity for the role of the general idea of the philosophy of society? This places us in front of the question, what is sport as a meta-physical phenomenon.

a) *Sport is a self-sufficient competition.*

It is universally recognized that sport, first of all, is a competitive attitude, and this in itself speaks volumes. But there is a need of clarification which isn't usually enough in the analysis: what is the specificity of sports competitiveness. We believe that the definition of sport should emphasize that this is not just a specific case of a competition. This is not a competition of the private order, but a competition as such, a general case of competition, it is a self-sufficient competitive activity [3, p.121], self-sufficient, as a sportive, institutionally prescribed, competition reproduces the process of human existence, which is always associated with the experience of a person as "full well-being" which as such is self-sufficient in a motivational sense. (We note that the definition of sport, which is given in the works of prof. L. Matveev, is the closest one: "Sport is actually a competitive activity" and "only sport should be called proper competitive activity" [8, p.26]).

b) *Sport is in-depth competitive process*

Sport is a special kind of competition. Here the idea of competitiveness is given accentuated - maximally specific and collected. Sport is, in fact, the only activity in which the task of a person's victory over the other person is officially proclaimed as professionally paramount, and where the conditions of competition and the realization of equal chances for success are strictly defined, which in itself presupposes the emergence of participants in their rivalry to the most profound level of confrontation and correlation. This circumstance is of fundamental importance, in our opinion, to be borne in mind when assessing the cultural potential of sports.

c) *Sport is practically accomplished philosophy*

It should be noted that the idea of confrontation is presented in sports in its most natural and obvious, in an activity-practical, in visual form. Sport is a metaphysical activity, it is practically accomplished philosophy, it turns a person to the reality of the primeval one. - Sport, according to N. Nissiotis, "reflects the desire of a human to grasp the deeply hidden higher reality of life," he "renews a person, encouraging him/her to try to achieve the highest goal of existence" [13, p.153].

*d) Sport - actualization of the contradictory nature of human existence.*

Two highly diverse fundamental aspirations are encountered and actively interacting here which creates a complicated, risky situation in its own way. This is balancing between extremes, while the hypertrophy of the significance of an individual victory for me provokes aggressiveness, the hypertrophy of the significance of complicity - infantilism. The contradiction of the sport has long been noticed and reflected in the opinions of specialists. In particular, P. Cubertin's words are widely known: "Sport can cause the most noble and most malign feelings; it can develop selflessness and greed; can be magnanimous and corrupt, manly and disgusting" [5, p.22]. Such kind of opinion is often interpreted as truly realistic. This, however, is not fully so. It's not that sport can manifest itself very differently in its influence on a person. The fact is that with all this, a sporting victory, as a purely competitive victory, is invariably morally valued very high both in the motherland of sport - in ancient Greece and in modern society. In a sporting duel there is a constructive, moral principle which is extremely important in the conditions of modern culture. Sport singles out, individualizes a person without isolating or alienating him/her at the same time, and it equalizes without depersonalization. In sports competition, the importance of the principle of honor is affirmed, there is a competition in nobility. In sports it is difficult to be a winner, but here it is also often very difficult to be worthy of the title of the winner. This, however, is not a lack of sport, since the situation of life as such is simply reproduced here in a concentrated form.

*e) A sports competition is a primordial reality, which is given procedurally, rather than substantively.*

Sport, having an opportunity to act as a uni-

versal world-outlook idea, does not presuppose refusal from existing traditional doctrines (social, political, religious) with which it inevitably comes into contact. Sport is productive in its metaphysics. It allows, for example, a person who follows the principle of Greek heroism, without going against this principle, to express him/herself in a Christian way. Or it also gives a person the opportunity to immerse him/herself in a meditative state (in particular, this is a "swimmer's sense of water"), not to lose focus on the significance of external and (or) internal success. Sport is able to "rotate the worldview paradigms" with which it comes in contact, which creates the basis of true tolerance and which is of paramount importance for our current socio-cultural mental situation.

8. The acquisition of a world outlook competence by a person is, at close examination, the main socio-cultural function of the sport. The competitive situation by itself, as we noted above, is metaphysically well founded, and sport is perspective as a universal ideology. However, in order to fully realize the appropriate potencies, sport must be driven, carried out by a metaphysically educated person, a person who realizes the deep content of competitive activity and who is not indifferent to the problem of the meaning of life as a whole. It can be said that sport should be university sport - university education, not at the place of residence, not just as sports at the university, but as an activity aimed at finding by a person his/her personal maturity - a goal that inevitably faces a classical university education. Sport should fully manifest itself as what sports has always been, but the condition of what is now thoughtlessly (and not without our participation) is weakened. In turn, today's university should become more of a sport of a special kind, namely, to be a process of spiritual and practical preparation of a person for agon which penetrates our whole existence, preparation for interpersonal interactions, competitions, in which always (and especially today) there is fatefully a question of honor and justice. Sport is able, with the proper formulation of the case, to educate a person in the way in which he/she is not educated to the full in the conditions of today's living requirements and in the conditions of its current state of the traditional university. University education, by its own order, can and should become an effec-

tive means of sports preparedness, understood as fully and truly as possible - as a person's spiritual and practical acquisition of world outlook competence, which can and must be acquired in the process of physical, technical, tactical and psychological training of an athlete, awareness and full-scale realization of what is essential in sports,

in life. There is a need for a deep rapprochement between sport and university education, and due to this - so modern in our time modernization of one and the other. A sport training in the true case is a university world outlook preparation, and university education is the best (basic) variant of competitive (sports) preparedness.

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