

"Personality Deficit" - a Dangerous Disease of Contemporary Society and the Role of Sport in Combating It

Veaceslav MANOLACHI¹

¹ Professor PhD Hab., State University of Physical Education and Sport, Chisinau, Republic of Moldova

Abstract: The aim of the research is to scientifically justify the role of sport in eliminating the deformation of sport and the negative tendencies of the contemporary society development.

Being an essentially agonistic activity, sport has a profound metaphysical dimension. In its existential space, beyond the obvious simplicity and clarity, in the deep layers of existence there are a multitude of processes and events that have, it can be said, a decisive influence on human destiny, and their analysis is a major task for the researcher who tends to understand the essence of sport, its social-cultural meaning and its possible historical mission. Obviously, this is also the task of any man who has devoted his life to sports: coach, sportsman.

Sport is a great way of life and type of activity, extremely present in our times. It contains a prerequisite for enhancing the human competence of conception about the world, for the rehabilitation of contemporary society: to treat the diseases which are its own at present: impressive but indolent democracy, which has lost its orientation to the moral absolute, and therefore full of ochlocracy; infantile pluralism, from which it is only a step up to ethnocentrism and aggression; the juridical abstract nature of the human rights principles, which moves on the second plane the actuality of a supernormal, free, creative and truly moral facts; Finally, the primitive economic pragmatism that destroys the heights of human spirituality.

Keywords: sport, human being, personality, society, crisis, deformation, potential, competence on conception about world.

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Introduction

The term "personality deficit" belongs to F. Nietzsche, who in his time, in this way, characterized the state of crisis of Western culture. It is essential that this deficit represents the situation that was realized as a direct consequence of the fact that "God died", as F. Nietzsche found, otherwise the metaphysical component of culture proved to be lost. However, as J. Huizinga mentioned, "Culture must be metaphysical or it does not exist in general".

The purpose of the research is to scientifically justify the role of sport in combating the distortion of personality and overcoming the negative tendencies of the development of contemporary society.

The research results and discussions

What is the essence of "personality deficit"? According to philosophical concepts, personality is the central component of the triad that makes up human existence. H. Plessner: "Man lives as well as a soul, and as a body, and as a psychologically neutral unit of both elements." Personality is what rises above the contradictions of the fundamental order, in front of which human being is inevitably placed: it is the Spirit in the opposition Soul-Body, which P. Descartes finds basic, the Self versus Ego-Superego (S. Freud), Purusha in opposition to Atman-Brahman in Hinduism, Qi in Yin-Yang opposition in Daoism, etc.

The potential of personality is a metaphysical one. What determines it, in fact? What makes its possible diminishing? In the current state of social life, the world's panorama is open to the overwhelming man and, in principle, it offers perspectives for the multilateral development of man. We must admit, however, that this situation, by itself, already makes it difficult to perceive the image of the world as a whole, creates a situation in which the acquisition of the sense of unity of the world is quite difficult for man. An open world actually ceases to be felt by man as a whole, proves to be devoid of its significant-existential center, treated as the Absolute. J. Baudrillard mentioned in this regard: "The world has lost its pivot." Under these circumstances, the process of life in which man is involved does not fully embrace, in his movement, the potential existence space of the human essence. Appropriately, man's ability to report every event, whose witness and participant, is, in the general case of human existence, reduces the ability to evaluate the ethical legitimacy of his own actions.

Sport as a possible means of overcoming the crisis

This reasoning may seem strange or even displaced, because the socio-cultural status of sport is usually not appreciated, for example, by the status of science, arts or religion, whose ability to carry out general-cultural processes is well known. There are, however, some reasons to cast doubt on the categorical nature of this view of sport. It is true that, in the first place, contemporary sport is a global phenomenon and, for these reasons, it is already a universal mental event. Secondly, nowadays, the "human success pattern" in sport tends to become general. J. Baudrillard mentioned: "Sport has already emerged from the limits of sport: it is in business, in sex, in politics, in the overall style of achievements. Everything is affected by the sportive coefficient of superiority, effort, and record." Third, at the official level, at the base of the sport is the Olympic idea, which is treated as a "philosophy of life, exalting and combining in a balanced ensemble the qualities of the body, the will and the spirit." Of course, the issue regarding the richness of sport content in the socio-cultural, metaphysical sphere remains the main one for lots, a fact well grounded / in this case, doubts are only partially justified, given that, in its original, historically plenary version scale), sport is an activity with a superior cultural status. It's about sports in Ancient Greece.

Representing an essentially agonistic activity, sport has a profound metaphysical dimension. In its existential space, apart from apparent simplicity and clarity, in the broad horizons of existence, there are a multitude of processes and events that have a major influence on human destiny, and their analysis is a primary task for the researcher aspiring to an understanding of the essence of sport, its socio-cultural meaning and its historical mission.

The potential of contemporary sport towards the world conception

This potential is undoubtedly considerable, and the claim of sport to the philosophy role of life's global dimensions generally has a serious basis.

a) Sport is a competition in itself.

This is precisely what it is about, and this hint should be the basis of its definition. Sport is not just a concrete case of competition; it is not a private competition but a competition as such, a general case of competition, a competitive activity itself. This independent character is determined by the fact that the sporting competition, which is institutionally characterized, reproduces the process of human existence, which is always connected with the fact that man feels reality as something important in essence, something

that is independent from the motivational point of view. We mention that the closest to this essence is the definition of sport formulated in professor L. Matveev's works: "Sport represents a proper competition activity" and "only sport must be called a proper competitive activity." We will emphasize the idea that in the philosophical literature there is a consecrated tradition of defining as independent moral phenomena, science, arts, and culture as a whole.

b) Sport is a philosophy that is accomplished in a practical way.

The idea of opposition is presented in sport in its most natural and obvious form: as an active-practical phenomenon. At the same time, sport manifests itself as a metaphysical activity. It turns human being back to the original reality. According to N. Nissiotis saying, sport "reflects man's aspiration to reach the ultimate, deeply hidden reality of life," he "renews man, provoking him to accomplish the ultimate goal of existence."

c) Sport is a fixed agonal process.

The idea of competitiveness is presented here with maximum concreteness and conciseness. In essence, sport is the only activity in which the task of man's victory over another person is officially proclaimed, as professional, and in which, at the same time, the conditions of competition are strictly determined: the realization of the principle of equal chances of success, what , in itself, we underline this circumstance in particular, presupposes the exit of the participants to a superior qualitative level of confrontation and, at the same time, the necessity of achieving the objective of conjugating what is put in opposition.

d) Sport is an update of the essentially contradictory of human existence.

Here, two distinct basic human aspirations (for individualisation and participation) are met and intensely interacting, which creates a complicated, somewhat risky situation. This is an oscillation between the extremes, while the hypertrophy of the significance of the individual victory for me provokes aggression, and the hypertrophy of the importance of co-participation - infantilism. Overall, the contradictory character of the athlete has long been seen and reflected in the views of the specialists. The words of P. de Coubertin are well known: "Sport can cause both noble feelings and the most inferior feelings; it can develop disinterest and greed; can be generous and venal, courageous and repugnant." Such an opinion is considered, in most cases, realistic. But that is not the case. The issue is not only that the influence of sport on man can be manifested in a very different way. The issue is that, however, the sport victory as a victory in a purely competitive situation, and the very participation in the struggle for this victory, in a moral

aspect, is constantly appreciated in the homeland of Olympic sport - in Ancient Greece, and in the contemporary society very much. In the sporting confrontation, the moral creative principle is manifested and asserted, which is absolutely present in the conditions of the contemporary culture. The sport highlights, individualizes the person without isolation and removes him at the same time, but it also equals without depersonalizing. In the sports competition, the importance of the principle of honour, the competition in nobility is present. In sports it is difficult to be victorious, but it is also quite complicated to be worthy of the title of winner. This, however, is not a shortcoming of sport, because here is simply reproduced in a concentrated form the situation of life as such, which contributes to the increase of the competence regarding the conception of the world of man.

e) Athletic agony is a primary principle, fixed in a procedural but not substantial way.

Having the opportunity to manifest itself as a general idea of world conception, sport does not mean abandoning the existing traditional (social, political, religious) doctrines, which inevitably come into contact with the process of realization. Sport is productive in its metaphysical character. It creates bridges between the doctrines of world conception, which gives the possibility of deepening in essence each of them. It allows, for example, to the man who respects the principle of Greek heroism, to manifest himself christianly, without betraying the principle. It also gives man the opportunity to immerse himself in a state of meditation (such as, for example, the swimmer's "sense of water"), not to lose sight of the importance of external and (or) inner success. Sport itself carries the possibility of rotation and deepening of the paradigms of the conception of the world with which it comes into contact, which creates the basis for true tolerance and which is a topical momentum for our current social-cultural situation.

Sport is an effective means of developing competence regarding the concept about the world. Nowadays, in society, there is a struggle around sport and, on first analysis, a fierce struggle: in essence, there is a struggle for the mental-corporal type of man that is the most needed by contemporary society. Sport is the front line of this fight. Sport is a type of activity and a great way of life, of great relevance to our time.

It carries by itself a prerequisite for increasing the power of conception about the world, for the recovery of contemporary society, to treat the diseases that are its own at present: impressive but indolent democracy that has lost its orientation to the moral absolute and therefore full of ochlocracy; infantile pluralism, from which it is only a step up to ethnocentrism and aggression; the juridical abstract nature of the human

rights principles, which moves on the second plane the actuality of a supernormal, free, creative and truly moral facts; Finally, the primitive economic pragmatism that destroys the heights of human spirituality.

Conclusion

It is known that the loss in a certain historical moment of metaphysical orientation put a race on the Greeks: what they were moving forward - the relentless individualism, which implied the value of the collectivism in the polis, the proud humanism, the critical rationalism - all this, in the conditions of diminishing, from a certain moment, of the metaphysical tonus of real life, have become not a factor of progress, but of a rapid decay of Greek civilization. We have not lost this orientation. We simply do not have it to the extent appropriate. That's why, today, we are still held back. As F. Nietzsche stated, "the personality deficit takes revenge everywhere."