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Axiological Dimension of Sport as a Worldview

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Abstract---The purpose of the study is to analyze the problem of the relationship between culture and sport through the development of a system of values. The research analyses the problems of the unity of sports and culture in modern society; the specifics of their unity and struggle; the influence of sports on the aesthetic abilities of a person, one's decency, morality, on social relations; comparison of sports with other social values and definitions of cultural values that are developed in the field of sports. The main problem was investigated in the work with methods of analysis and synthesis, which were used to study the origins of classical literature. Its systematization was based on the historical-retrospective principle. The methodology of the analysis includes implicitly the unity of dialectical, systemic, comparative approaches. The research results were accompanied by the achievement of the main requirements of the dialectical methodology, including the principles of transition from the abstract to the concrete, the unity of the historical and the logical, the cognitive-theoretical, and the socio-practical.

Keywords---cultural phenomenon, game, physical activity, social relations, spirituality, system of values.

Introduction

Nowadays, the problem of the modern cultural crisis and its main causes has become a relevant topic. As a rule, the crisis is presented through an analysis of modern morality, religion, art, mass culture, science and technology. When searching for the final "metaphysical" causes of the crisis, the foundation of the cultural and typological order is highlighted. The author emphasises the fatal connection of the modern situation with the specifics of the culture of the new time, which has developed historically, that is, its rationalistic character, utilitarian and active attitude to the world, far from contemplation, individualism. The combination of material and spiritual values created by humanity through history is an achievement of global culture. Modern philosophy views culture as a technology of human activity, the accumulation and transfer of human experience, as well as its evaluation and comprehension. At the same time, the personal aspect of an individual is also discussed, i.e., increasing one's potential

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capabilities. A person ensures progress in society by creating material and spiritual cultural values, making useful, humane, innovative and creative solutions in various fields of activity (Peter, 2015; Gede Budasi & Wayan Suryasa, 2021).

The author believes that physical culture and sport are also a result of the historical and philosophical development of society. Here, physical culture is considered not only as a culture of the body but also as a number of material and spiritual values. Sport is a multifaceted social phenomenon, which is an integral element of the social culture. It is one of the means and methods of comprehensive human development, strengthening of one's health, preparation for labour and combat activities, which consists of physical exercises and some other activities that have the nature of competitions. The issue of the significance of sports in modern society, its place in modern culture, the humanistic value of sports has long been and still is the subject of acute disputes and discussions among scholars that are teachers, psychologists, philosophers, and sociologists. The purpose of the study is to analyse the problem of the relationship between culture and sport through the development of a system of values. The purpose of the study requires solving the following tasks:

- to define the factors in sports that affect a person's morality, one's aesthetic abilities, social relations (socialisation, group organisation and group dynamics), the development and satisfying various socio-cultural needs of an individual, various social groups and society in general;
- to identify the factors that most affect the specific cultural values that are developed in the field of sports, its connection with other social values that make up the field of material and spiritual cultures;
- to analyse the specificities and trends of the influence of sports in public life, how it contributes to social progress, the protection of human dignity and freedoms, the development of a versatile and harmoniously personality;
- to define negative phenomena in sports competitions, the possibilities to prevent the negative impact of these competitions and sports in general on the personality and social relations.

The problems of the essence of sport are covered in the research of such authors as Vasilchenko (2006), and others who consider sport in a broad socio-cultural context, starting with the features of the institutionality of sport in historical retrospect and ending with the designation of its place in the modern socio-communicative and market space. The scientific developments of scholars of the problem of human existence and the place of sports in it are similar to the research problem. This problem is fully covered in the works of a general theoretical nature. Huk (2003) devoted his research to the analysis of the concepts of human existence, the study of issues of personality development and conscious choice of her life path, personal freedom. Bekh (1998), explores human potential, self-actualisation of personality, life strategy, loneliness in human existence, personality problems at the turn of the millennia, as well as the social dynamics of consciousness within the dimensions of personal existence. Bekh (1999), defines the existence of a person as the existence of possibilities.

Materials and Methods

According to [Batsunov \(2008; 2009\)](#), the main value of sports is the freedom of self-actualisation of the individual within the projection of culture as the competition of skills and capabilities of human physicality and reason. A special role is played by the social good, moral good, and aesthetic features among the values of individuals in sports. The focus of the individual on self-education, self-improvement, self-overcoming, and, therefore on her self-actualisation and self-affirmation is significant. This issue was discussed through well-known methods of academic and theoretical knowledge. These are methods of analysis and synthesis, which were used to study the origins of classical literature. Its systematisation was based on the historical-retrospective principle. The study of sports in the axiological aspect is based on the ideas of ideological and methodological pluralism, the need to overcome the polarity of objectivist and subjectivist approaches to this issue ([Bauman et al., 2021; Sanina, 2011](#)). The methodological background for the study of sports as a socio-cultural phenomenon is theoretical methods of both philosophical and general scientific nature, which contributes to the unity of epistemological, ontological and axiological analysis. The methodology of the analysis includes implicitly the unity of dialectical, systemic, comparative approaches. The research results were accompanied by the achievement of the main requirements of the dialectical methodology, including the principles of transition from the abstract to the concrete, the unity of the historical and the logical, the cognitive-theoretical and the socio-practical.

The author believes that the socio-philosophical analysis of sport and its axiological component should be focused on defining the concepts that describe the essence of sport and its genesis and functioning in society; the study of the phenomenon of sport as an integral part of social development, the essential features of human sports activity; the analysis of the influence of the content, values, the influence of features of sports processes on the functioning of society and the individual, to clarify the socio-cultural factors of the sports activity in the modern world, to identify trends in the development of sports within the framework of socio-cultural changes in the modern world. The author notes that the socio-philosophical understanding of the phenomenon of sports is based on the study of three paradigmatic sides. The first one includes the ontological parameters of sports, which fix its socio-spatial parameters and essential features. The second one is the subject-research side that includes epistemological parameters that involve the analysis of various interpretations of the essence of sports, the study of its specifics by modern scholars. The third methodological section of the analysis of the phenomenon of sports is axiological focused on the study of its values, clarifying the values of a modern athlete, the functioning of sports in the dialogical and tolerant space of human existence and in the interaction of cultures and civilisations ([Verhage et al., 1990; Hegarty & O'Mahony, 2001](#)). The author emphasises that the social existence of sports is a cultural activism of a person's game competition, a specific production of spectacles and samples of exorbitant human capabilities, an integral part of the social leisure.

The socio-cultural analysis of sports was based on the works of [Akhizer \(2000\)](#), who discussed this issue within the framework of the interactions of social institutions and the socialization of the individual, devoted robots, as well as the problems of spirituality in the sport of higher achievements, that is, labour. His ideas about the general need to present a social, moral, ethical, psychoemotional status of sports are worth of notice, especially for young people, whose social and moral guidelines can be modified in most aspects with their orientation to the axiological foundations of sports as one of the forms of creative activity and socially active personality.

Results and Discussion

There are different, and sometimes even opposite perspectives. Modern sports are often assessed positively within the framework of humanistic ideals and values. The Spanish philosopher [Ortega y Gasset \(1991\)](#), whose works are constantly referred to by sports theorists, assigned a primary role in the life of a person and society to the game, believing that all activities related to the achievement of any practical utilitarian goals are second-order life. At the same time, game has an essential meaning and significance for a person, since its aimlessness means that the initial activity of life turns out to be organic, creative and at effortless. J. Ortega y Gasset considered sports to be the best example of such aimless exertion of forces and creativity which he attributed to the category of higher forms of activity. In his "On the sporting and festive feeling of life" ([Ortega y Gasset, 1991](#)), he put suggested a thesis that sport is the foundation of culture and civilisation, that culture is not the daughter of nature but of sport. However, later, when in the 1920-1930s, sports relations showed a rather rigid dependence of the goals and values of modern sports on politics and economics, [Ortega y Gasset \(1991\)](#), sharply criticised sport and generally excommunicated it from culture, concluding that sport lost its "primary vitality" in the 20th century.

J. Ortega y Gasset assessed sport as an activity of great cultural potential, since it saves a modern person from the seriousness of life and awakens its childishness as one of the forms of game along with art: "In a short period, we saw how much the wave of sports entertainment rose on the pages of newspapers, sinking almost all the ships of seriousness. The triumph of sports means the victory of youth's values over the values of antiquity" ([Ortega y Gasset, 1991](#)). German social philosopher [Huizinga \(1997\)](#), whose work "The Sociology of the Game" strongly influenced modern philosophical and sociological concepts of sports, suggests a similar idea. This philosopher understands sport as a form of gaming activity and believes that as sport loses the purity of the game, it ceases to be a fundamental component of culture and moves to its periphery. [Huizinga \(1997\)](#), assessed modern sports especially negatively in this regard since the sphere of necessary professional training is increasingly expanding here, and thus, its initial game content is replaced by ordinary productive labour.

[Malinowski \(2014\)](#), considered sport as a cultural reaction to a person's need for movement. A prominent philosopher and a member of the academic eight who won gold medals at the 1964 Olympic Games, [Lenk \(1981\)](#), believes that "the idea of sport has a vivid cultural and social character: sport is a cultural phenomenon on a natural biological basis". When investigating the problem of sports as a

single and multifunctional phenomenon, [Ermak & Piloyan \(1997\)](#), identified several types in the structure of modern sports, considering that the classification proposed by him combines a criterion related to motivation. According to the author, all types of sports allow an athlete to assert oneself, but the level where this self-assertion occurs is individual for every athlete. First of all, self-affirmation is the need to evaluate the people around. When analysing sports as a socio-cultural phenomenon, [Mikhailov & Leontyuk \(2006\)](#), indicate that the desire to be physically perfect both externally and internally is associated with the need to belong to any group of people, to be the object of attention, honour and love, to communicate and interact with them both during sports activities and during any other activity.

Works of [Batsunov \(2008\)](#), discuss a socio-philosophical study of sports as a socio-cultural phenomenon. Notably, the main attention of scholars was focused on clarifying the essence and features of sports as a social institution, understanding the specifics of physical culture, individual sports, determining its place in the modern socio-communicative and market space. The questions of the socio-cultural essence of sport, its "pain points" of modern functioning in the world and Russian context remained unattended by specialists ([Batsunov, 2008; 2009](#)). French philosopher [Jeu \(1987\)](#), points out five reasons for attributing sports to the world of culture: the ritual origin of sports, its representation in art (primarily in literature and painting), as well as its role as a source of inspiration for art, the aesthetic values of sports and the relative autonomy of sports as a social institution. German scholar [Grupe \(1986\)](#), notes that sport has been a cultural phenomenon for a long time and that a wide range of cultural values is associated with it.

In his report at the 26th session of the International Olympic Academy, chief designer of the Olympic Games in Munich [Aicher \(1986\)](#), analyses the arguments "for" and "against" the attribution of sports to the world of cultural values in detail and justifies the understanding of it as a cultural phenomenon. Director-General of the United Nations Educational, Scientific and Cultural Organization (UNESCO) F. Mayor noted in his speech at the opening of the second International Conference of Ministers and Senior officials Responsible for Physical education and Sport (Moscow, November 21, 1988) that sport is a full-fledged element of modern culture, equivalent to aesthetics, history "has become the most widespread form of modern culture and contributes to the enrichment of the individual to the same extent as art and poetry" (Speech by the Director-General..., 1988). [Stolyarov \(1997\)](#), draws attention to the fact that a sceptical view of sports has also become widespread. A negative assessment of sports is often given from the standpoint of humanism. Sport is considered as a manifestation of decline in culture. At the same time, they refer to the technocratic tendency inherent in it, as well as in society in general, which is described by the transfer of the goal of activity from a person, one's development to the result.

The so-called "new left" had their view on sports, which emphasised such inhumane manifestations of technocracy in sports as specialisation, hypertrophied physical development at the expense of the intellectual, the spiritual, using any means (doping, cruelty, etc.) for the sake of victory, intensive,

harmful to health use of the potential of a young athlete. [Kostetsky \(2002\)](#), has his view on the relationship between the game and culture. In his opinion, the game nature of culture already doubts the concept of "technology". Translated from the Greek "techne" is a trick, in addition to the element of the game, has others, including morality. Every meaning of "techne" can be included into the substantial "element of culture". In technology, a person makes an aggregate that works without it, but this is no longer a game, and a deception of nature by nature with the participation of a person instead. However, this deception should be performed without human intervention. For example, something that has a name is an "organism". In both cases, "deception" transfers into the category of ontological entities. Thus, where there is deception, the game is necessarily a shadow ([Smith et al., 2018](#); [Due et al., 1999](#)).

A person does not play every game of nature and does not allow oneself to be drawn into every game. If a person plays, it goes on one side, that is, under the influence of nature, and this is the last step to cynicism. "A playing person", where a person is deceived and deceives, that is, a cynical person, whether one understands it or not. A person has a moral, where truth is good and deception is bad. The presence of a transpersonal and supra-historical morality proves that the truthful information is different from the truth. The truth proves that deception is natural. The one who deceives forms energy reserves, increases information, and will have might and power. A person who plays, is energetic and follows the path of truth. However, there is another thing, where a person is being played and is being used. If a person agrees to be played with and used, one departs from the truth. The anti-natural thing in a person is honesty, morality. These things, in which there is deception, turn it into the opposite. One can't play with honesty. A person will not play a game where defeat is mandatory. A cultured person is not the one who plays, one also plays. However, one plays only in the game that has a time, a place and a goal ([Spagnolo, 1999](#); [Annesi, 2006](#); [Lindayaniet al., 2018](#)). A game is a phenomenon that is on the surface. The place of the game on the surface of life is its entertainment. The surface of life, as well as the surface of the human body or the surface of the earth, is a single space where natural life happens.

Long before the "left", the American cultural critic and sociologist [Veblen \(1971\)](#), gave his assessment of sports, where he considered sports as "pseudo-activity", as "a channel for the release of energy that could otherwise be dangerous", as a manifestation of "totalitarian culture", as an occupation that makes sense only for the "leisure class". A social philosopher of Frankfurt school [Adorno \(1970\)](#), emphasised the presence of a "masochistic moment in sports", the subordination of a person to a machine in sports. Thus, he believed that sport belongs "to the sphere of unfreedom", machinery and sensuality devoid of individuality. The famous philosopher [Arnold \(1989\)](#), believed that modern sports harms cooperation, develops an unacceptable division of people into winners and losers, provides for the development of many negative personality qualities, such as egoism, aggressiveness, envy, generates a desire to win at any cost, even at the expense of health, violations of moral norms, etc. They also refer to the fact that sports duels generate nationalism and chauvinism, serve as a manifestation of "aggressive instincts of the individual", indicate "personality pathology", that the athlete acts as an obedient instrument of manipulation and is in a state of

alienation, etc. There is also a well-known assessment of sports by former US President Reagan, who stated in one of his speeches: "Sport is an expression of hatred for each other. This is the last opportunity that our civilisation provides two people for physical aggression. Sport is the closest area of human activity to war".

American philosopher and psychologist [Fromm \(1999\)](#), sharply criticised the Olympic Games as the highest form of modern sports competitions. For example, he wrote: "look at what crazy nationalism unites people who follow the course of the modern Olympic Games, which supposedly serve the cause of peace. In fact, the popularity of the Olympic Games is a symbolic expression of Western paganism. They glorify the pagan hero, that is, the winner, who is the strongest, and at the same time, they do not notice the formidable mixture of business and advertising, so immanent for the modern imitation of those Olympic Games that were held in ancient Greece". [Prokop \(1971\)](#), considered the Olympic Games and sports in general as a "capitalistically deformed form of the game".

They are excluded from the world of culture based on a negative assessment of sports competitions and sports in general. It is necessary to keep in mind the ratio of different planes of existence, known by any surnames to identify the place of sports in culture. [Spengler \(1993\)](#), referred sports to the paradigms of civilisation and not culture: "I distinguish the idea of culture, the totality of its internal capabilities from its sensual manifestation in the drawing of history as an already achieved realization". Culture is the first phenomenon of all the past and future world history. In culture, as in the primary phenomenon, there is a lot of trance, ritual, symbols, but there is absolutely no game. On the contrary, in the world history, the game has a universal meaning, where [Huizinga \(1997\)](#), is right. Another thing is that he claims to identify the role of the game in culture, but not in history, which is impossible to agree with. In his opinion, sport is "on the sidelines of the cultural process: loudly promoted competitions between countries cannot raise sports to an active force that creates style and culture. Despite its importance for participants and viewers, it remains a sterile function, where the ancient gaming factor has already died out for the most part". This understanding goes against the widespread opinion that sports are a game element of human culture. In fact, it has lost the best of its game meaning.

The game is subordinate to culture, it is a work, or a text, a history, but not the primary phenomenon of culture, a phenotype, but not a genotype. The game is a part of integrity, one of the ways of losing this part, while culture creates and retains the integrity of a person in one's non-gaming (trance state, moral) position. The game and culture have roots in different worlds, and if they intend to unite with each other, then only in one case, when the integrity itself becomes unbearable ([Dent et al., 2005](#); [Fatmawati, 2021](#)). The floor is the whole reduced by the game to the whole, and then the culture celebrates its victory. The game sometimes performs its work instead of culture, and it can be accessible.

As the analysis shows, sport is influenced by the socio-cultural system where it develops significantly. "The whole world is a theatre", "life is a game". These literary and poetic gestalts, specific features of the last four centuries of the "modern era" pave the way in the field of philosophy very powerfully. In general,

there is a new understanding of human: Homo Ludens is put in the place of Homo Sapiens, and the elements of the game are considered not "in culture", but "culture", that is, as an attribute of culture. Thus, sport as a socio-cultural phenomenon really contributes to the development of a number of values in the individual such as physical values that are saving and strengthening people's health, their physical improvement, personality development, promoting activity among people. Intellectual values are the desire to develop various abilities, talents and skills, to gain new knowledge and deeper self-expression. Spiritual values are in establishing contacts and peaceful relations between different countries (Kenny & La Voie, 1984; Cooper et al., 2016). Active and passive sports affect the development of such personal qualities as self-affirmation, activation, motivation, satisfaction of physical needs in movement, victory of values. The author believes that all these processes need to be investigated more thoroughly and more deeply to promote the multifunctionality of the development of the value system of modern youth.

Conclusion

Sport is a normatively ordered activity of people, consisting, firstly, of a competitive comparison of their physical and intellectual abilities, and secondly, of a set of social relations that develop during preparation (training) and the performance of sports activities (competitions). The integrity of sport is manifested in the unity and mutual influence of all its structural elements, and the unifying role is played by the human-creative orientation of sport, which is realized through socio-cultural, symbolic, integrative, generalising, cognitive, communicative, hedonistic, illusory-compensatory, socio-emotional, aesthetic-emotional, political functions, as well as through the functions of socialisation, social mobility, values.

A special role is played by the social good, moral good, and aesthetic features among the values of individuals in sports. The focus of the individual on self-education, self-improvement, self-overcoming, and, therefore on her self-actualisation and self-affirmation is significant. The values of the individual in modern sports are also public recognition, improving their physical abilities and skills, increasing the level of intelligence and widening the worldview; obtaining material and moral satisfaction, striving for perfection, improving personal, group and absolute records, providing themselves and their families with high social standards. Notably, the research problem field of modern sports concerns such features as professionalization, commercialisation, politicisation, monopolisation, extremalisation, deviation of sports, the market mechanism for the implementation of sports events and activities. The author believes that the system of interaction of state, commercial and public structures in sports, the relationship of national sports with commercially attractive sports in the modern globalised world requires improvement.

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