Sport in Society as a Binder in Social Communication of Human's Emotions

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Abstract: Society is the ensemble/the whole of the relations with the others, it is their form based on the natural needs (objective): the perpetuation of the species, the playful expression, the language, the thinking, the communication, the inter-subjectivity report (based on good morals, social obligations, education, the functioning of the state, the laws, rules and group conventions (in the case of sport, the constraints imposed, exceeding any individual will and transforming the social fact into an objective fact). In the evolution of psychology of human development, sport contributes to the improvement of the body in relation to the environment; of the cognitive, moral development of language, that of complex skills, sensory integrations, games with body schematics, which mobilize self-awareness and (re)structure through learning and experience. Thus, social and communication behaviours generate a mutually advantageous social repertoire.

Keywords: *society, sport, universalist phenomenon, social communication, human emotions.*

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1. Introduction

Sport and society, sport in society, as well as socio-linguistics, socio-poetics, socialization, socialism, etc. Society manifests itself through the historically determined active relations of existence and social consciousness between people. Sport is, first and foremost, a social and universalist phenomenon (universalism is part of fair play).

According to Cîrstea (2000) the physical culture is a distinct component of the universal culture that synthesizes all the material and spiritual values put at the service of the human personality. Therefore, precisely "the physical culture synthesizes all the values meant to make the most of the physical exercises in order to perfect the biological, spiritual and motor potential of the human being" (Cîrstea, 2000, p. 30).

But how and why is sport a social phenomenon? Is it through aspects aimed at recreation, relaxation of people in their spare time? Not only! Sport is loved for its heuristic type methodology, for its emotional character. It contributes to the development of the performers' creative capacity, of the spirit of affirmation and of overcoming/self-excitement etc. From one culture to another, relationships with the various components of the emotional circle may involve very different nuances. In sports competitions, the new cognitive wave is beginning to count: evaluation and emotion. "In order to explore on the maximum potential of each athlete, science continues to bring permanently how the human body being reacts to different daily or competitive factors" (Galan & Chera-Ferrario, 2019, p. 302), supporting through research the growth in potential performance of athletes.

The different emotions of the athlete, either normal or performing, therefore contribute to different types of subject-object relationships. Being continuously engaged in operations/activities of cognitive comparison, the performing athlete confronts, himself, with the society in which he performs the exception, his own perception of the present situation with a kind of perspective vision, which "comes from the knowledge of the world, from his beliefs, from its norms, as well as from the different temporary and permanent objectives that the sportsman pursues" (Rimé, 2007, pp. 52-53). "It is an expression of the human existence, a creation of man's independent spirit and his desire for social affiliation, a means of experiencing feelings, adaptation and aspiration, of consumption of energy, relaxation, therapy, assessment of self and others. In this context, its social utility and its variety of forms are explained" (Chivu, 2015, pp. 64)

The role of emotions in action is indispensable. Affects play an essential role in evaluating an ongoing action. They play a role in evaluating the direction, speed and optimal experience. In this context, the individual elaborates mental scenarios, based on the present situation, on his means and availability, as well as on the memories formed from analogous experiences. These evaluation operations - nurtured primarily by society-, therefore realized at a symbolic level, are favourable for triggering positive effects. That is to say, hope, enthusiasm, excitement, joy or exaltation, which take control of the subject and open up favourable/kairotic perspectives.

Automatically, the speed of progression is adapted. Deviation determines a positive affect that translates into feelings of trust. The faster the acceleration, the more affective the experience will include a euphoria wave, which will incite the energetic pursuit of the course of action.

When the action takes an optimal course in a selected and well mastered area, whether it is an artistic activity, a craft activity, a sports activity, a hobby, an action to repair something in the kitchen, a sports game or any other professional activity, we can feel a psychological state dominated by positive effects. This wonderful state is characterized by: intense concentration, a sense of control, a deep delight. "Knowledge is also power: a better understanding of these laws can improve the way we interact with the environment and also the way we can capitalize on its resources. Technical and scientific progress continues and has no limits due to such personalities who have managed to create and lead the evolution in human society" (Tătar, A., 2020, p. 56).

The consequence is striking: we lose the notion of social/societal time, we are - in metaphysical terms - mastered by feelings of euphoria and transcendence, when we have to deal with a temporary alignment of the different systems that function within the action, with a tuning of the different components of the subjective universal, with a temporary optimization of the individual-media couple. "In these phases, the expectations of the subject, their executive representation in his action plan, the content of thoughts, recalled memories, the developing action and the information received from the environment are all currently in harmony" (Rimé, 2007, p. 108).

2. Conceptual delimitations regarding sports, society and social communication

The structure of society and sport Immanuel Kant enunciates some postulates in his treatise "On Pedagogy". According to him, man needs care and culture, discipline and instruction. The art of developing the natural

dispositions of each human being is switched around with a principle of modern pedagogy according to which education must be suited not so much to the present state as to the better, possible state in the future, of the human gender (s). Thus, through physical education man must be: disciplined, cultivated, cautious, moral, aesthetic. I am referring to somatic aesthetics, it too, a disciplinary project; at the same time, in the language of the human individual, free and healthy, in the spirit of transversal psychology; that is to say the pragmatic aesthetic, of art in its live state (Kant, 2002). According to Kant, physical education consists of caring for the physical - biological body and is complementary to practical or moral education (which concerns everything related to freedom) which is also called personality education, which, in turn, includes:

- the mechanical school formation (aiming at ability), which gives man value in relation to himself as an individual; value realized by the teacher;

- the pragmatic training (aiming at cautiousness, training the man as a citizen with a public value, carried out by the educator);

- the moral formation (aiming at morality) through which man is acquiring value within the perspective of the whole human gender.

Finally, physical education is accompanied by the education of the soul, in the sense of the physical culture of the spirit (on the one hand free, on the other scholastic, that is, play and work, both being social "devices"). Among the games, Huizinga (2003) also includes the sporting ones. In medieval society, the game was disguised as a tournament (made up of simultaneously elitist competition and theatrical function).

Evolution has given the game/physical exercise their cultural value. Skill, power, endurance, civilization, communication, festivity, speed, running, weight lifting, target shooting, rowing, swimming, water immersion (as in Beowulf), all these were drawn into competitions and are based on the development of new skills, with or without the contribution of technologies (Pehoiu, 2014).

Over time, after the XXVIII century, ball games especially have forced the participation of fixed teams; Clubs are beginning to be established that promote even today, had they survived chronology/kairoic, modern sports activity. At the same time, "the demonstration is conceived and by the compliance of correct execution, with a decisive role in the formation of new useful skills throughout the life" (Galan, Rață & Galan, 2017, p. 877).

I quote eloquently from Huizinga (2003) *pro domo*: Some characteristics of English society have contributed to ... the production and spread of the phenomenon... The local autonomy has accentuated the spirit

of cohesion and solidarity ... The forms of education have also gone in the same direction. In archaic civilizations, sporting events were part of sacred feasts; in modern times, however, sport has become profane (Eliade, 1995, in *integrum*).

Here is the time to contradict Huizinga in clear and firm terms, and we will come up with irrefutable (rigorous) arguments. Modern sport is always in organic connection with the structure of society, "the digital literacy implications that fan-athlete interaction via new media introduces" (Kassing & Sanderson, 2012, p.11), even if "the blogs constructed an atmosphere that exposed attitudes of objectification" (Merrill, Bryant, Dolan & Chang, 2012, p.52), "fantasy sports are played by millions of people throughout the world" (Howie & Campbell, 2014, p.73).

The rational Homo sociologicus represents a fusion of two elements: cognitive instrumental rationality and moral-practical rationality.

The universal-formal pragmatics conceives of society as a context of life with a significant structure: the "observables" subject to the interpretation that embodies the communicative action are the contexts of enunciation and the symbolic structures generated on the basis of underlying abstract rules (Perpelea, 2002, p. 97).

The theoretical reconstruction of the generating rules with operative efficiency within the social paradigm is done on the basis of categories that can be borrowed from the public expressions that "generating subjects" (in this case amateur or performing athletes) address regarding their own understanding. Thus, "the communicative activity becomes operational with the help of symbolic means and is subject to compulsory norms (they define mutual behavioural expectations)" (Perpelea, 2002, p.72).

Even becoming profane, even exercised and enforced by the authorities, sport remains a factor of a fertile community feel. Beyond agonistic instincts, the Olympics, the world competitions have elevated sport to the rank of creative activity of style and culture. Even if they were serious, sports did not lose their playful spirit; lately, advertising, official championships, public competitions (with registering records), reports made by journalists in literary-artistic style, have incorporated all these intelligence games (whether played on a board or with books) in sports. As such, playfulness is pushed in technical organization, material equipment, scientific thinking, that sport bears the character of a scientific-art, whose collective and public exercise is maintained, but also those of business, of entering this sporting element into the economic and technical life. "A large company consciously introduces the sport factor in its own circle to improve its performance" (Huizinga, 2003, p. 295).

In a public speech (Zémor, 2003), Dr. A.F. Philips told of a competition between the technical and commercial direction: which of the two does the job better? We quote, however, an uplifting passage from the thesis/theme of the study devoted to the problem addressed, somehow, in national premiere: "... we never really considered our work as a task but as a sport, a point of view that we try to inspire in our collaborators, as well as in those younger than us" (Huizinga, 2003, p. 295).

In order to stimulate this competitive spirit, the big company then constituted its own sports formations, and nowadays it is a fashion specific to the globalist/postmodern/trans-modern era. "The professional and public discourse surrounding each event as well as the regulations governing timing and imaging data in each sport, create the concept perceived by the society and transmit the effects to the sporting events" (Finn, 2016, p. 468).

Epuran, Holdevici & Tonița (2008) enlists the leadership of the small sports group, made up of a maximum of 25-30 people, who are in communication, collaboration, appreciation, etc. with one another, that have a common purpose for which they are organized by establishing specific rules of conduct, to a certain dynamic. The moral and spiritual cohesion of the group, the social interaction, the system of direct inter-personal communication is manifested within. "The challenges of making sense of a sporting (and media) context that increasingly engages female athletes as active, visible, and autonomous, while inequalities pertaining to gender, sexuality, race, and class remain stubbornly persistent across sport institutions and practices" (Thorpe, Toffoletti & Bruce, 2017, p. 371).

This small group has a leader, it has a system of direct interpersonal communication, it presents phenomena of authority and group dependence, group pressure of the peers, management processes, which define it and differentiate it from others (Epuran et al., 2008). Therefore, the small group must be understood (either it being a football team - by the way, they say that football is a mirror of society, but in Romanian football competence does not matter, because it is dictated by imposture (Klarash, 2019), be it a handball, basketball, volleyball, polo, hockey, rugby, kayak-canoe team, etc.) as a system, with a philosophy of play, with a hierarchical internal organization that involves the following elements: "the interaction of component elements; adjustment and self-regulating mechanisms; integrity; cohesion; management processes and the typology of the leader" (Epuran et al., 2008, p. 271).

The individual is a special atom (n.n.) in a "molecule" within the small group; as a subject one can choose but also reject, and as an object one can be chosen or rejected (or remains indifferent to others - n.m.). In

essence, the small team or group constitutes the basic psychosocial reality of the sports activity; and depending on its cohesion and its shareholder capacity, both the performance and the satisfaction of the athletes and supporters depend. Together, all are counting on the waiting horizon for some social representations dependent on the psychology of the social field.

But what are social representations? They reveal aspects or dimensions of the social environment that allow the establishment of the framework of life of individuals and groups on which a value system is grafted. They designate a form of social thinking and materialize in ways of practical thinking, of course being oriented towards communication, understanding and mastery of the social, material and ideal environment. It designates an idea without any doubt (conception, mental scheme, approach model) and an action (style of conduct, model of action, cooperative or competitive behaviour), brought together.

The representations contribute decisively to the process of forming the behaviours and orienting the social communications. They remain the only way to apprehend the social environment. Many authors, including Macri (2018) and Pehoiu (2013), support the performing of physical and sports activities in the open air, under the influence of natural environmental factors, due to the major role in perfecting the skills specific to different sports. "Physical inactivity affects not only individuals but entire social collectivity to which they belong, and the effects of physical inactivity on health are reflected in exorbitant costs, even frightening" (Pehoiu & Pehoiu, 2010, p.64).

Sport in society and for society is a producer of social imaginary, articulated on a dimension of desire. "As a mode of critique, sporting failure suggests that the pursuit of victory is not always an intention of those participating; refusal of mastery can diffuse the disciplinary powers of governmentality, militarization, and capitalism" (Sheppard, 2019, p.269).

"The term social imaginary shows (from our point of view as well - n.n.) that the system of representations arranged on a certain logic has affinities with the individual imaginary. A logic of society and an individual destiny meet and intersect here" (Giust-Desprairies, 1997, 174-175, citate by Neculau, A.).

But the established group representations must be given back to the collective imaginary. This includes group constructions, imaginary call structures (representing a mobilizing force for individual phantasmas). Articulated on an unconscious desire, the collective imaginary is a common construction and represents an attempt to reduce the principle of reality to a

principle of pleasure through the collective realization of a pending project, of a world to be built.

Let us review, in the foregoing, the Barthesian concept of "pleasure", appropriate in the present gear. The space of delight proves and incites the possibility of a dialectic of desire, of an un contemplated of pleasure: games not made, there to be a game based on the alternation of two pleasures in a state of overload: the ideological and the imaginary which are mutually advantageous: the sportsman uses (in) voluntarily (Negrici, 1977) the pleasure text in order to feel the pleasure of the text, in a living contradiction, pending on that somatic aesthetic of the ego (reinforced by ghost – n.n.).

The successful athlete (continental, worldwide and Olympic champion - n.n.) should himself distinguish between figuration and representation. But how will one do it?

Roland Barthes comes to his aid quickly: the direct biography gives life meaning, destiny exceeding the erotic body; the representation would be an embarrassing figuration, burdened with meanings other than that of desire: this time a space of alibis (reality, morality, plausibility, truth, readability, transparency, etc.). The consequence is fabulous: the representative process gives birth to art as well as it does a science of sports, socially "accredited" and "globalized" with fervour and Utopian futuristic/prophetic confidence (Barthes, 1994). As such, any applied semiotics that holds the desire closed in the actors' configuration, however new, is a semiotics of representation. Negrici (1977) also, subscribes to the activity of inserting the message in as many significant contexts, which will have to be correlated with aesthetic pleasure, based also on the functioning of the same mechanisms of social/sociological integration. "The need to display a certain physical condition daily , both aesthetically and in terms of health, is an important issue for the young generation" (Chivu, Nanu & Cosma, 2013).

It is within the powers of the playful man (*homo ludens*) to overcome the conventionality and the psychological inertia as a form of contemplation of order (from childhood) lost but through games found again; one of the conditions of a rational being is/will be precisely the ability to make intelligence and sensitivity evolve so that through the acquired experience (of any sport and game in general - nm) one would enrich and modify the system of assimilations by incorporating those elements of contradiction initially (at first) expectations. Accepting the fact that "improving the performance of some materials is a priority in sports equipment and fitness equipment" (Tătar, A., 2020, p. 155), contributes to

supporting "coaches who must prepare the physical and mental player for the game" (Koronas, V., 2020, p. 119), the use of new technologies in obtaining human/sports performance becoming a certainty. In the same way "students' concern for new, exciting activities requires a reconsideration of physical education and sports media for their structuring in order to lead both to the domain's objectives achievement physical, harmonious development, health, etc.) and to the increase of interest of those interested (the students) in practicing exercise initially in an organized form and then independently, according to the opportunities of leisure, to the objectives and the satisfaction provided" (Chivu, Orănescu & Nanu, 2013).

That is to say there is an entire chain of links between sports and society. Rarița (2011) quoting Durkheim, speaks of complementary principles, of the interference of holistic and individualistic interpretations of social facts, but also of individual and collective representation. The effect (expected or not) gives the message its true structure, and our effort will be oriented towards raising as many significations in a realm of eloquence.

Hayes & Orrell (2007) also develop cognitive psychology, another type of personality psychology, then social psychology and developmental psychology. In the life of sport, one finds oneself, one forms one's creative/creator ego in the social affiliation and interaction, where one self-motivates one's intrinsic and extrinsic motivations and imposes one's own personality as self, gender and identity.

Andrews (2006) appreciates that sporting literature has only recently transformed from journalism to scientific. Collin (1999) considers that man is a political animal modified through culture and civilization into a social animal, who belongs to "numerous societies" that crisscross (to note just a few: the family, the Citadel, the republic, the sporting association, the team, the business environment, the relations of friendship, love and so on). In the same way "the management applied in sport can be found both within the sports structures and in their specific activities because it contributes to achieving an efficiency by detecting, encouraging and stimulating people with special aptitudes for sports through the selection process ensuring a psycho-social and encouraging climate" (Chivu, 2019).

3. Conclusions

The classic ideal of man is the indestructible connection that sport and society have. For instance, we find the image of one's self in a typological paradigm with self-esteem, self-ideal, self-feeling, self-conception (see the triptych: self, existential/categorical self/intimate self). One cannot

but pierce two more "truths" such as: man becomes a social being insofar as he seeks to assert himself as an individual and through sport; and, the athlete acquires, by practicing any game, moral discernment, aesthetic taste, cultural horizon, practical principles of existence, even going into the political, community, civic, finally autarchic.

In the social area, sport assumes the communication differences but also the common interpersonal aspects. Social influences, social groups and social beliefs also matter. At the same time, social roles and role expectations, group thinking, European psychology being re-legitimized through theories such as those of social identity, social representation, social attribution.

At the same time, social representations transform people, contexts, situations into values, beliefs, ideologies to give a cognitive status, allowing understanding of aspects of ordinary life through a connection of our own conduct within social interactions. They can become positions that are related to the specific insertions in a set of social relationships. In turn, the positions are made through communication reports and regard any object of knowledge as having importance in the relations established with the social agents.

The social representations designate an evaluation device, a grid for reality reading, a situation in the world of values and an interpretation given to this world. The representation is shown to us as a construction and has characteristics of autonomy and of creation - individual or collective. The historical society and the moral community interfere, evolving towards the contractual society in parallel with the transition from a mechanical to an organic one.

The Council of Ministers of the European Council emphasized the role of sport in favor of social cohesion, and further expanded the range of sport activities for minority groups: immigrants, refugees, unemployed, detainees, young offenders and persons with disabilities and reconsiders the role of sport from the perspective of social benefits and of instilling tolerance and sporting spirit, guaranteeing the principles of democracy and responsibility. In the member countries of the U.E. there has been appointed a National Ambassador for Sports, Tolerance and sporting spirit.

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