RESACRALIZATION OF YOUNG ATHLETES’ VALUE ORIENTATIONS IN THE CONTEXT OF POLITICAL THEOLOGY

INTRODUCTION

The relevance of this issue lies in the need for theoretical analysis of relationships between sports and politics, which should be given special attention. Sports politics affecting a huge part of society, as a result, affects economic and political processes as well (BARTYZEL, 2007). The correlation of religious and political, sacred, and social, tradition and innovation are an urgent topic of our time. Sports spirituality is a project aimed at implementation of modern political practices and one of the promising forms of work with young people. The public also shows its interest in spiritual basis of sports (BAKLANOY et al., 2018).

It is necessary to identify and know the general and specific value orientations and trends of their development in youth environment. They should also develop scientific principles for regulation of sports activities.

The ideological component of political theology has a purposeful impact on public life as a “soft power” instrument and affects the growth of spiritual components in sports social groups. In the process of scientific research, we tried to theoretically comprehend the issue of sports reality resacralization. The concept of resacralization is defined as the process of returning sacred symbols, meanings and values to various sectors of public life (politics, art, sports, etc.), as opposed to desacralization. In our study we discovered some sacred sports elements and forms of civil religions based on these elements.

SPORTS SPIRITUALITY AS A RESACRALIZATION PROJECT OF MODERN YOUTH POLICY

Resacralization returns to the social and political structures in different (from the totalitarian society) forms, filling various activity spheres of neutral people and social groups with elements of spirituality (STRAUSS, 2012). In particular, our attention is attracted by the phenomenon of sports spirituality. Sports spirituality is the development of spiritual and moral potential of an individual by means of physical culture and sports (BIRYUKOV, 2020). Initially, the values of agonal culture in sports include sports spirituality in political context. The space of political theology is an essential part of political culture, reflecting political values and ideals of society or social community in religious aspect. New stages in development of political processes require identification and analysis of positions in various social groups and forms of work. In other words, the process of studying modern values in implementation of youth policy is far from over. The functions, forms and locations of political theology depend on the dominance of various trends (WIELOMSKI, 2006).

Political theology was considered in the works of Stawrowski (2018); Margalit (2005); Wielomski (2006); Bartyzel (2007); Strauss (2012). The youth political culture was studied by Almond and Verba (1963); Bourdieu (1986); Easton and Dennis (1969) and Harrison (1993).

Their approaches reflected the main manifestations of social consciousness development. First of all, there is a search for personal self-identification, awareness of importance of personal experience, intention to self-improvement, denial of everyday thinking patterns (OLENICH et al., 2020).

The socially-oriented potential of resacralization is revealed in sports policy as well (BIRYUKOV, 2020). An athlete’s conscious choice of faith and his entry into religious community becomes a spiritual guide for others. The innovative model of cultural tradition in sports spirituality...
leaves imprints of religious elements and symbols in athletes’ minds and promotes their choice of life path.

In the context of this study, "resacralization of political culture", "sports spirituality" and "political socialization" (as the concepts of youth cultural normalization) can be rethought in theoretical terms. The riskological concept seems to be the most promising one for political science dimension. All that implies interdisciplinary youth research. "The political" in this context is treated as a process of improvement and creation of society and people, as the core of social and anthropological creativity and design of a spiritual personality.

The purpose of our research is to obtain new scientific knowledge aimed at the future on the basis of theoretical analysis of development trends in modern Russian society. To ensure that the fundamental nature does not break away from reality and does not turn into impossible projects or utopias, the research is based on pilot sociological studies of youth value orientations.

In our opinion, the analysis of the current state of research in this area should be divided into three adjacent border areas. First, they should identify the importance of solving the problem of political theology in relationships of religious and political relations, changing the role of religious organizations and the influence of religious factor in relation to modern Russian society. Secondly, there is a need to consider the problem of forming patriotic sentiments, political and civic identity in the field of physical culture and sports as a part of sports policy. Third, it is necessary to consider the issues of spirituality and religious integration in the field of physical culture and sports. The identification of value attitudes in various forms of work with young people and their involvement in political processes requires further study in the context of formation of political identity and civil society.

The purpose of the study is to identify and interpret "elements of the sacred" in sports that affect value orientations of young athletes.

The hypothesis of this study consists of the assumption that the endowment of various sports areas with sacred meanings contributes to their transformation into a form of civil religion. This forms religious contexts and projections of youth political socialization with its value orientations, ideals and meaningful worldview.

MATERIALS AND METHODS

To test our hypothesis, we conducted a survey in order to study and describe the relationships of sports spirituality and resacralization phenomenon in a particular social group using the content analysis of questionnaires to process the collected data.

In this study we used the following methods of theoretical knowledge: 1) analysis; 2) synthesis; 3) generalization; 4) specification; 5) abstraction; 6) statistical method of data processing; 7) deductive analogy, 8) socio-cultural method.

Applying the method of deductive analogy in description of this research results, we denote the importance of religious dimension of sports communities on the basis of sacred principles arising in endowment of the sacred halo with the appropriate attributes of sports community figures in reflection of "the political" (AGAMBEN, 2019). The significance attributed to these provisions in political community corresponds to the structure and content of the theological concept, which allows to draw analogies and parallels between religious and political reality (DUDEK, 2020). The athletes are designated as a social group united by a common idea and goals. People’s awareness of sports spirituality provisions (fundamental for a particular social group) implies the concept of political community analogy.

RESULTS

The study of the problem of young athletes' “sacred functionality” shows its importance for functioning of the political, creating meanings, designating and building "sacred zones". More than 300 representatives of youth sports communities from different regions of Russia took part in the survey (Moscow, Krasnodar, Armavir, Stavropol, Omsk, Novosibirsk and Irkutsk). The study was conducted under natural conditions of educational or training process. We would
like to note that the survey was of a primary nature and many questions require separate studies and clarifications in further research.

**Table 1. Elements of the sacred in sports**

<table>
<thead>
<tr>
<th>No</th>
<th>Question</th>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Is sports the most important thing in your life?</td>
<td>70%</td>
<td>30%</td>
</tr>
<tr>
<td>2</td>
<td>Do you consider your type of sport to be the best of the existing ones?</td>
<td>75%</td>
<td>25%</td>
</tr>
<tr>
<td>3</td>
<td>Do you treat the Sports Federation as a single family?</td>
<td>65%</td>
<td>35%</td>
</tr>
<tr>
<td>4</td>
<td>Do you know the name and surname of the President of your Federation?</td>
<td>80%</td>
<td>20%</td>
</tr>
<tr>
<td>5</td>
<td>Do you think that the top athletes have an invisible power or are marked by God?</td>
<td>40%</td>
<td>60%</td>
</tr>
<tr>
<td>6</td>
<td>Do they talk to you about the meaning of life or the path of life in training?</td>
<td>65%</td>
<td>35%</td>
</tr>
<tr>
<td>7</td>
<td>Can a coach use psychological pressure techniques to improve performance of his students?</td>
<td>70%</td>
<td>30%</td>
</tr>
<tr>
<td>8</td>
<td>Do you observe signs and rituals at competitions or training sessions?</td>
<td>55%</td>
<td>45%</td>
</tr>
</tbody>
</table>

Source: Search data.

Answering the first question "Is sports the main thing in your life?", the athletes elevate sports activity into the most important and sacred sphere. 70% answered - "yes", so this indicates that the sports reality is treated as a kind of civil religion. There were established general provisions to describe the functioning of this community, defining a set of characteristic rules of behavior, ritualization of actions and, as a result, certain ideological positions (OLENICH, BIRYUKOV, 2021).

The answer to the second question "Do you consider your type of sport to be the best of the existing ones?" was also - "yes" in most cases (75 %). This is quite a high figure, if we take into account the entire mosaic of species, which (in their overwhelming purpose) have no pronounced versatility. The process of differentiation is balanced by uniting secular and religious spirituality (both individual and social), acting as a process of internal and external mediation. To coincide and find the meaning for existence and activity of individuals, it is necessary to treat the value aspect of physical and spiritual as the mission of national security in the context of national health. The process of understanding these problems and finding ways to solve them is combined with actualization of ideas and practices for improving personality and, as a result, the community (JIRÁSEK, 2018).

The third question was: “Do you treat the Sports Federation as a single family?” (65% - "yes"; 35% - "no"). In any case, the figures show that more than half of the athletes are aware of their unity in a common spiritual space. This indicates the possibility of perceiving sports communities as social groups existing within the political ones. It is noted that many religious elements penetrate into political reality of cultural component. This is possible due to the common way of thinking and transposition of meanings that begin to manifest themselves in various communities. This means that the cultural component is a transmission channel for ideas of theology and their further analysis (OLENICH et al., 2020).

80% of respondents answered "yes" to the question number four: “Do you know the name and surname of the President of your Federation?” So, there is a kind of a cult of leader, taking place in new dimension. For example, a Christian leader may spread his ideas in the sports field, encouraging people to avoid violence, calling them to pray in order to invoke God’s favor before clashes and ensuring evangelization of the mission.

The fifth question, “Do you think that the top athletes have invisible power or are marked by God?” (40% of respondents answered “yes”) concerns elevation of athletes to the rank of “cultural heroes”. In essence, strength of the spirit distinguishes the people convinced of personal rightness, makes them “tough and invincible”. In practice, decency, morality or spirituality will act as a kind of psychological protection, increasing stability in changing circumstances of the external factor or environment (which has a political dimension in the social context). Also, we should not rule out the possibility of competition and envy motives pushing individuals to compete with the heroes, trying to defeat them.

More than a half (65%) of respondents answered "yes" to the sixth question: “Do they talk to you about the meaning of life or the path of life in training?” We can see that the potential of
this sphere is not fully realized in educational or cultural aspect. Further identification of the worldview content characteristics will find its reflection in the sense of being. The absence of meaning implies emptiness of goals, the lack of conscious self-control and spiritual heteronomy. The use of spiritual and moral potential in educational process allows us to identify the social stability and autonomy of individuals (POKHILKO, 2019).

The seventh question was: “Can a coach use psychological pressure techniques to improve performance of his students?” (70% of respondents answered “yes” and 30% - “no”). These indicators give a clear idea that individuals purposefully allow to identify themselves with “martyrdom” and “sacred sacrifice” for a specific purpose. From the point of view of the sports process (as well as competitive activity); this is not a question of ethics or even law, but an issue of a purposeful strategy and tactics.

The final, eighth, question was: “Do you observe signs and rituals at competitions or training?” 55% of respondents answered - “yes”, which gives us an understanding of the presence of these components in the minds of those engaged in sports (IBRAGIMOV, 2014). A characteristic feature of sports associations, federations or unions is being a domain of various communities. They seek to secure their further existence by the means of integration and hierarchical structure around sacred principles. That is how they start to acquire the shape of civil religions with their beliefs, values, myths and rituals. In the post-ideological world, some aspects of sports activity are being objected to resacralization as a civil religion with its own cult of heroes. So, the administrative figures of federations perform priesthood functions.

DISCUSSION

In desacralization of modern political practices, an important task is to establish indistinguishability in relationships between theology and politics, on which there converge theological, political, internal and external aspects (STAWROWSKI, 2018). We can treat this social and cultural space as a field of extremes of theology and political science. Between them there is a field of political theology, in which the theological aspect is politicized and the political one is theologized.

Position studies are perceived in four interrelated directions. First, they study political desacralization, drawing a structural analogy between theological and political concepts. Secondly, they study socialization, which manifests itself in cohesion of social groups with common ideas, meanings and content. Third, they analyze and search for various ways of mediation which reduce conflicts and will become a buffer for regional and interpersonal interaction. Fourth, they identify analogies (in terms of identifying group and personal foundations and views on political phenomenon). Religious statements have a significant cognitive value (GIERYCZ, 2018). They are important for the functioning of political community, provided that it must “translate” its content into a secular language. Conceptualization of the social and political role of sports spirituality in various areas of ideological influence reveals a number of scientific and methodological approaches in the research space:

- religious studies: it reveals the symbolic role of religious factor in sacralization and legitimization of value, power, interpersonal and social attitudes;
- the sociological approach offers some concepts of manifestation of religious spirituality secularization and desacralization in physical culture and sports (in specialized public organizations and society as a whole);
- political science forms perception of religious factors, institutions and manifestations of sports policy that transform society in various directions;
- the political and philosophical approach identifies religious components as a source of conflicts in sports activities or, conversely, as a trigger of socialization.

As a result, they revealed the prospects of ideological influence through theological transformation of sports policy in implementation of modern sports practices. If there are no elements of traditional religious beliefs in sports organizations contributing to formation of individuals’ worldview, then sports communities begin to develop religious concepts themselves, transforming into civil religions.
CONCLUSION
Thus, the study revealed that the desacralization elements of value orientations affect implementation of youth policy, forming religious contexts and projections of new generations’ political socialization (with their spiritual orientations, ideals and meaningful worldview). The results of this study make a multicomponent contribution to the research methodology. We indicated the mechanisms of general principles analysis of the social groups united by sports spiritual integration. We also outlined some general conceptual schemes, relevant theoretical attitudes and hypotheses for further research on the basis of the survey data. The existence of religious complex elements in sports activities opens up the possibility of searching for theological resources in youth policy research.

A religious organization form, that has a direct impact on various areas of state policy is already archaic. The “soft power” purposeful growth of spiritual components in public life has become a trend. In practical aspects, they planned to use the results of this research to form a civil society, develop and strengthen youth political identity and prevent political extremism.

ACKNOWLEDGEMENTS
The reported study was funded by RFBR and EISR according to the research project No 21-011-31074.

REFERENCES
BIRYUKOV, I.L. Ogólna koncepcja pedagogiczna “duchowości sportu”. Paideia, 2020, 1, p. 227-244.
Resacralization of young athletes' value orientations in the context of political theology

Resacralización de las orientaciones de valor de los jóvenes atletas en el contexto de la teología política

Resumo
Este artigo analisa as relações entre política, esporte e religiosidade no contexto da teologia política. Apresenta os resultados do estudo de espiritualidade esportiva com base em princípios teóricos da teologia política e a pesquisa com mais de trezentos atletas russos. Os autores afirmam que a sociedade russa está resacralizando as orientações de valores dos jovens atletas. A análise teórica da espiritualidade do esporte e a interpretação teológica dos elementos da resacralização na política de juventude servem como referenciai metodológico deste estudo. Os autores apontam que existe uma analogia entre as orientações de valores dos atletas russos e os valores religiosos da igreja. Neste artigo afirma-se que, se não houver elementos das crenças religiosas tradicionais nas organizações esportivas que contribuam para a formação de uma visão de mundo pessoal, as comunidades esportivas começam a desenvolver eles próprios símbolos religiosos e a se transformar em comunidades religiosas civis.

Abstract
This article analyzes the relationships between politics, sports and religiosity in the context of political theology. It presents the results of the sports spirituality study based on theoretical principles of political theology and the survey of more than three hundred Russian athletes. The authors state that Russian society is resacralizing young athletes’ value orientations. The theoretical analysis of sports spirituality and theological interpretation of resacralization elements in youth policy serve the methodological framework of this study. The authors point out that there is an analogy between the value orientations of Russian athletes and religious values of the church. In this paper it is stated that if there are no elements of traditional religious beliefs in sports organizations contributing to formation of personal worldview, then sports communities begin to develop religious symbols themselves and transform into civil religious communities.

Keywords: Sports spirituality. Resacralization. Value orientations. Sports policy. Civil religion.

Resumen
Este artículo analiza las relaciones entre política, deporte y religiosidad en el contexto de la teología política. Presenta los resultados del estudio de espiritualidad deportiva basado en principios teóricos de teología política y la encuesta de más de trescientos atletas rusos. Los autores afirman que la sociedad rusa está resacralizando las orientaciones de valores de los jóvenes deportistas. El análisis teórico de la espiritualidad deportiva y la interpretación teológica de los elementos de resacralización en la política de juventud sirven al marco metodológico de este estudio. Los autores señalan que existe una analogía entre las orientaciones de valores de los atletas rusos y los valores religiosos de la iglesia. En este artículo se afirma que si no hay elementos de creencias religiosas tradicionales en las organizaciones deportivas que contribuyan a la formación de la cosmovisión personal, entonces las comunidades deportivas comienzan a desarrollar símbolos religiosos por sí mismos y se transforman en comunidades religiosas civiles.
