

¹Ohnistyi AV <https://orcid.org/0000-0002-4748-1900>

¹Ohnista KM <https://orcid.org/0000-0001-8636-6027>

¹Yashchyk.O <https://orcid.org/0000-0002-8420-3336>

²Karlenko Vassil

OLYMPISM AND THE CHANGE OF ITS VALUES UNDER THE INFLUENCE OF TIME AS A COMPONENT OF SUSTAINABLE DEVELOPMENT

¹**Ternopil State Pedagogical University after V. Gnatyuk, Ukraine**

²**NOC Ukraine**

Annotation. The publication reveals the concept of Olympism under the prism of its changes under the influence of time, as a component of sustainable development. The problems of modern Olympism and the ideas of Pierre de Coubertin, which are superimposed on formality, are presented.

Keywords: Sports, Olympic Games. Olympic Charter, Olympism, Pierre de Coubertin (Charles Pierre de Frédy, Baron de Coubertin).

Relevance of the research topic (statement of the problem). In the Olympic Charter, Olympism is a philosophy of life that glorifies and unites the dignity of the body, will and mind into a harmonious whole. By combining sports with culture and education, it strives to create a way of life based on the joy of effort, the educational value of a good example, social responsibility and respect for universal fundamental ethical principles. The multifaceted socio-humanistic meaning of Olympism is laid down in these two sentences. Every word of the first founding principle of the Olympic movement carries with it the enormous social potential of humanism and the concept of sustainable development.

The aim of the study. The purpose of the research is Olympism and the change of its values under the influence of time.

Research methods. The following research methods were used in the study: theoretical - a systematic analysis of special scientific literature on the problem was carried out; PR axisymmetric - the study of statistical, educational and methodical documentation was carried out.

Research results. The concept of Olympism has a deep historical preamble. Many scholars examine Olympism from antiquity to

modern times. Considering Olympism in a historical aspect, three stages can be distinguished: ancient, Coubertin and post-Coubertin Olympism. All of the above prompted us to analyze the phenomenon of Olympism in different historical eras, to characterize its main features at each of the stages. How the meaning of Olympism was transformed under the influence of time [1, 3, 7, 8, 9, 10, 11].

Ancient Olympism. If we consider the origin of Olympism, then its formation should be sought in Ancient Greece. The first features of this phenomenon are reflected in the following features: the culture of Ancient Greece, religion, the Hellenic education system, and ancient sports.

The culture of Ancient Greece is a very large-scale phenomenon. However, one of its main principles is Agonism (competitiveness). Agonism is a characteristic feature of ancient Greek culture, the principle of competitiveness that permeated all spheres of life of the ancient Greeks. A person of the ancient era should be an artist and a sage, an athlete and a poet, a doctor and an orator. Prominent orators fought with each other for recognition by the people, authors of tragedies and comedies, as well as their performers - for success with the audience. From all this, we can conclude that the features of the ancient Greek society contained elements of physical, spiritual and intellectual development, based on the principle of agonistics. It is not by chance that the sport adopted its classical form of competition in Greece, starting with the Olympic Games. The birth of games in ancient Greece coincided in time, when history was made by myths and legends. The works of ancient Greek historians, philosophers and poets have reached us, where we learn that the Ancient Olympic Games are associated with the names of the national hero Hercules, the legendary king Pelops, the Spartan lawgiver Lycurgus and the Hellenic king Iphitus. Philosophical aspect of Olympia. As Kostas Georgiadis points out, the two remaining buildings in Olympia (palaestra and gymnasium) remind us of culture, education and the formation of personality as a means of elevating the soul through joint mental and physical improvement.

Gradually, religious skepticism grew, which undoubtedly affected the decline of Olympic ideals. This, undoubtedly, began to be reflected in the Olympic truce, starting from the fourth quarter of the 5th century, the sacred truce began to be violated. Gradually, other Olympic ideals began to be violated.

Many made attempts before the Renaissance of the Olympic Games. But the most significant contribution to the revival of the Olympic Games and the development of the concept of Olympism, which later became the basis of Olympic education, was made by Baron Pierre de Coubertin. The model of Olympism developed by Coubertin was based on the ancient ideals of Olympism. It was an attempt to return to what existed in ancient Greece.

Kubernetes Olympism. He considered sports as a multifaceted factor that affects the personality. Coubertin believed that sports should be combined with culture and education should be available to everyone, not just those who are able to show high results. He attached great importance to a noble competition, in which the main thing is not victory, but a great victory over oneself, a struggle with oneself for improvement. Competition with a strong opponent is the strongest incentive for the mobilization of abilities and their most complete manifestation. He said that the desire of rivals to show their abilities in a noble competition with each other, mutually stimulates them to advance to perfection. The great skill of defense of one athlete (team) stimulates the manifestation of great skill of attack by his opponent. Pierre de Coubertin emphasized, that the athlete should not seek to set a record, to win by any means. He must compete honestly, show noble behavior in rivalry in the spirit of fair competition. There is a certain limit that cannot be crossed by athletes, which would not be a valuable and desirable victory. He considered ethical norms to be such a border. Only then will sports fulfill an educational function. If you violate the moral and ethical norms of sports wrestling, it does not allow the contestants to fully reveal their creative talent. It is possible to defeat the opponent, said Pierre de Coubertin, but at the same time progress to perfection is excluded, which deprives sport of its first meaning. Coubertin included sports referees who create optimal and equal conditions for the realization of the goals of sports among the participants of the competition. No one can force an athlete to perform, including the state. At the Olympic Games, an athlete represents himself, not his country. Until now, the Olympic Games, based on the Olympic Charter, are a competition among athletes, but not among countries. Medal team standings have the status of unofficial [4, 8].

Pierre de Coubertin was against any encouragement of sports. These provisions confirm the principle of altruism. Using sports to achieve any non-sporting goals is incompatible with the idea of

Olympism. When developing the concept and philosophy of Olympism, Coubertin took into account the possible negative phenomena that may be associated with sports competitions. He spoke about the dual impact of sports. Coubertin emphasized at the same time: "Today, as in the past, the impact of sports competitions can be both positive and negative, it depends on their use and direction of development. Sports can evoke both the most noble and the most base feelings; he can develop selflessness and greed; can be generous and venal."

It can be noted the main principles of Olympism, formed by Pierre de Coubertin:

- promotion of harmonious and comprehensive development of personality;
- the possibility of self-improvement on the way to higher sports results;
- the principle of amateurism as a manifestation of self-discipline and renunciation of material gain, the development of sports for pleasure, not for profit;
- ethical code of sports;
- strengthening peace between peoples, establishing international mutual understanding.

Similarly, Pierre de Coubertin formed the main ideas of Olympism, which are reflected in modern Olympic education:

- the idea of peace, peaceful coexistence of social systems, states and peoples, in which Olympism acts as a system-forming factor, and Olympic education - as a means of educating young people in the spirit of peace;
- the idea of universal human value, which is based on internationalism, intersocial education;
- the idea of humanistic, all-round personality development, the basis of which is the Olympic education of youth, the Olympic subculture;
- the idea of the priority of ethical values, based on the philosophy of Fair Play.

These ideas and principles are particularly relevant and have not lost their value even in the modern world. Currently, they are implemented through Olympic education, where Olympism is the basis of Olympic education [2, 5, 6].

Post-Coubertin Olympism (modern sports). Under the influence

of time and various events in Olympic history, the ideals of ancient sports (ancient Olympism), the main Olympic ideals of Pierre de Coubertin (Coubertin Olympism) took place. The modern realities of sports (post-Coubertin Olympism) contradict the declared principles of the Olympic Charter and the principles of Olympism. The Olympic movement has a lot of modern challenges (problems). Key among them are the following: politicization of the Olympic Games, nationalism, racism, commercialization and professionalization, doping, masculinization, violence, discrimination in sports, etc.). They are outside the Olympic Movement and are always in conflict with the ideas and principles of Olympism.

Politicization of the Olympic Games. Baron Pierre de Coubertin adhered to the concept of "Sports outside of politics", however, as the practice of holding the Olympic Games shows, politics has always interfered in the affairs of sports. According to the Olympic Charter, "The Olympic Games "... unite amateur athletes of all countries in fair and equal competitions. In relation to countries and individuals, no discrimination on racial, religious or political grounds is allowed" [6].

An example from Olympic history. Many cases of "Political protests" and "boycotts" are known. Example: boycott of the Games of the XXII Olympiad in 1980 in Moscow. The reason for the boycott: the participation of the USSR in the Afghan conflict. Boycott of the XXIII Olympic Games in 1984 in Los Angeles. The reason for the boycott: according to the Soviet delegation, the athletes' safety was not ensured.

Nationalism. As described in the Olympic Charter ... "The Olympic Games are competitions in individual or team sports among athletes, but not among countries" [4]. However, this thesis to a large extent remains more declared than implemented. This is confirmed by the following evidence: during the Olympic Games, journalists from many countries report the data of the unofficial team standings for Olympic awards, which promote unofficial competitions between countries for the quality and number of Olympic awards, thereby glorifying those countries that have the largest number of these awards.

Racism is a set of views based on the provisions about physical and mental inequality of human races, nation and about the decisive influence of racial differences on history and culture. The history of the Olympic Games, on the contrary, is replete with

examples when manifestations of racism, national extremism, and religious intolerance became factors preventing or complicating their holding. Moreover, racism and chauvinism were sometimes initiated by the organizers of these sports competitions. At the Games of the III Olympiad in 1904 (St. Louis, USA), so-called anthropological days were organized, where special competitions were held for "uncivilized" peoples (Indians, pygmies, Filipinos, etc.). On this occasion, at a meeting of the International Olympic Committee, Pierre de Coubertin spoke sharply: "What the hell was the point of starting all this if racists, misanthropists spit on us and introduce "anthropological days" at the Olympics? "A great idea has been spat out. Spit on the Charter ..." [4].

Commercialization of sport is the process of using it for profit, bringing it into the orbit of commodity-money relations as an active link. The start of the commercialization of sports was given at the 75th session of the IOC in October 1974. Sports federations were given the right to use the name or photo of an athlete for advertising purposes in cases where the athletes themselves or national committees signed a contract with companies. The development of sports led to commercialization, sports for athletes became big business and the main form of income for professional athletes. The commercialization of sports has led to a situation where the unofficial principle of the Olympic movement "The main thing is not victory, but participation" is replaced by the principle "Victory at any cost."

The professionalization of sports can be viewed both positively and negatively. Professionalization led to the improvement of sports results, the growth of sports records (world, Olympic, national, the involvement of scientific and methodological support of highly qualified athletes and sports reserve, the birth of the profession of a coach, gave impetus to the development of commercialization. However, the era of Coubertin Olympism did not recognize professional athletes, one of the main principles Coubertin's ideal of the athlete consisted in the principle of amateurism. Modern sports can no longer be amateurs, under the influence of time the professionalization of sports has occurred, sports for the current Olympic champions has become the main activity and an opportunity to earn money. The modern sports spectacle has become a commodity for which fans began to pay money.

Doping is the use of various substances that can improve

athletic performance in sports. At first, trainers and horse riders began to use doping. In the future, the most famous cases are related to sportsmen, cyclists, track and field athletes, etc. The most famous and high-profile case is related to cyclist Lance Edward Armstrong.

Masculinization is the process of accumulation of secondary male sexual characteristics in females. The problem of feminism at the beginning of the twentieth century is characterized by the increased desire of women to engage in male activities. In the late 90s, female athletes conquered men's sports: boxing, wrestling, football, hockey, weightlifting. The specificity of these types of sports led to psychological and hormonal changes that affected the masculinization of the female body.

Violence. Sports psychologist Richard Pfister believes that one of the main reasons for this phenomenon is the "thirst for victory." In a society where money is valued more than reputation and prestige, when the result is the most important, and not the spectacle and pleasure of the game, athletes and their coaches understand that for the sake of victory, you can go to any lengths.

Discrimination in sports. As written in the Olympic Charter ... "any form of discrimination against a country or a person - of a racial, religious, political or other nature, or on the basis of gender - is incompatible with belonging to the Olympic movement. However, as the history of the Olympic Games shows, this provision of the Olympic Charter, like some others, is more declared than implemented.

In our opinion, the most characteristic features of modern sports are: the professionalization and commercialization of sports, the growth of records (world, Olympic, national), the involvement of scientific and methodological support.

Conclusions. Thus, Olympism is a special spiritual doctrine that originates in ancient Greece. Under the influence of time, from Coubertin's Olympism to the modern understanding of sport, its worldview meaning changes under the influence of different eras. However, such a phenomenal phenomenon that originated in ancient times does not lose its relevance even in modern times. The problem of cultural upbringing and education in modern times is one of the most urgent in any state. Olympism and its philosophy has a huge humanistic potential and is able to influence every person, and through the prism of a person, accordingly, the entire society as a whole

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